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SOCIETY FOR PSYCHICAL RESEARCH.

I.

THE CANONS OF EVIDENCE IN PSYCHICAL RESEARCH.

Address given by the PRESIDENT, PROFESSOR SIDGWICK, *at the thirty-second General Meeting of the Society, held at the Westminster Town Hall, on May 10th, 1889.*

I may begin by apologising for the pretentiousness of my announcement, which will, I fear, lead those who read it to expect a more precise and detailed statement of the rules to be followed in such an investigation as ours than I am at all prepared to offer.

As will appear, my view is that the investigation is inevitably of too obscure and tentative a kind to render it possible to treat it by any very exact method; but there are certain general, though vague, principles which seem to me reasonable in dealing with the kind of evidence that comes before us, and which the very obscurity and tentativeness of the inquiry renders it desirable to put forward for discussion.

I mean by "the kind of evidence" evidence for marvels; evidence tending to prove the intrusion—if I may so call it—into the world of ordinary experience, material or mental, either of causes that find no place at all in science—*i.e.*, in our systematised knowledge of the world of experience—or of unknown modes of operation of known causes.

That there is an immense divergence of opinions among thoughtful persons as to the manner in which this evidence should be dealt with is shown in other ways than in the criticism passed on our work; it is shown, *e.g.*, in the controversies that from time to time go on between the representatives of orthodox theology and the lights of modern science. But the question of the evidential value of narratives of miracles, as credentials of a prophet or teacher sent from God, is complicated with profound philosophical and ethical considerations which do not enter into the question with which we are concerned. Most thoughtful writers on Christian evidences in the present age would, I think, agree that the evidence which the marvellous narratives of the Gospels afford of the Divine origin of Christianity must be taken in connection with the direct appeal that Christianity makes to the moral and religious consciousness of the individual; thus, *e.g.*, if we had similar evidence tending to show the Divine origin of such a religion as Mormonism, we should certainly refuse to regard it as conclusive.

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In this religious controversy, therefore, we do not have the question of the right scientific attitude to take up towards evidence for marvels as such, presented in a simple form. To find it so presented, we must turn to our own inquiry. Any member of our Society who has followed the controversy to which our publications have given rise must have felt that, as regards what is to most the most interesting subject of our investigation—the possible action of intelligences other than those of living human beings in the world of our experience—we occupy a very peculiar position. It is not only that we are attacked with equal vigour by Materialists and Spiritualists: but that each of the opposing parties attributes to us an extreme and irrational bias in favour of the other extreme. Our materialistic opponents seem to hold that there is practically no difference worth considering, in respect of credulity and superstition, between admitting the evidence of Spiritualists to be deserving of serious and systematic consideration, and accepting their conclusions; while the Spiritualists seem to think that the manner in which we treat their evidence shows that we are as obstinately prejudiced against their conclusions as the most bigoted Materialists can be.

I do not infer from this that the position which we thus occupy between the extremes is necessarily a right position: for, granting that truth generally lies somewhere between extreme views, it is obvious that the wider the interval between the extremes, the greater the chance that any particular position taken up in this interval may itself be remote from the truth. My object is rather to show how vast the intellectual interval is between the opposing extremes, when our intermediate position is thus viewed on either side as almost indistinguishable from the opposite extreme.

What, then, is the cause of this immense divergence as to the right manner of dealing with the evidence? Is it possible by any reasoning to diminish it, and to bring the divergent extremes to something more like a mutual understanding? These questions naturally force themselves on us: and from our intermediate position, subjected as it is to vehement attacks from both sides, we are, I think, very favourably situated for considering the question.

It is this question that I wish briefly to deal with this evening. I wish to show that in such inquiries as ours it is inevitable that there should be a very wide margin within which neither side can prove, or ought to try to prove, that the other is wrong: because the important considerations, the *pros* and *cons* that have to be weighed against each other, are not capable of being estimated with any exactness. And therefore there is properly a very wide interval between the point —as regards weight of evidence—at which it is reasonable to embark upon an inquiry of this kind, and the point at which it is reasonable

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to come to a positive decision. Moreover, it would save useless controversy to keep in mind, that the considerations in favour of accepting the evidence for the marvels as real is necessarily and reasonably taken at a different value by different persons, according to the different relations in which they stand to it.

Let me first state briefly why the decisive considerations cannot be estimated with any exactness. In considering whether the evidence for a marvellous fact is to be taken as true and adequate we have necessarily to compare opposing improbabilities: it is improbable that the marvel should have really happened, and it is improbable that the testimony to its happening should be false—otherwise the testimony would not be what we call evidence at all.

Now these opposing improbabilities are quite diverse, and we have no intellectual scales in which we can weigh them accurately one against the other. Some of our opponents offer us, by way of such scales, Hume's summary argument against miracles: "It is contrary to experience that miracles should be true, and not contrary to experience that testimony should be false." But in saying that a marvel is contrary to experience we can mean no more than that it is unlike previous experience—or rather that it is unlike that portion of experience which has been collected, handed down, and systematised by competent persons. But this only means that it is entirely novel and strange: and in the course of the life of the human race, during the period in which it has handed down and communicated experiences, different portions of mankind have been continually coming across things that were at first entirely novel and strange, though further acquaintance has rendered them familiar.

Let us take the strangest of the marvels that we are investigating, the physical phenomena of Spiritualism: and let us grant—for the sake of argument—that they are as strange to human experience as they certainly are to modern science. No one will maintain that it is impossible that the human race should ever come across anything so entirely novel in the course of its accumulation of experiences; they can only say that it is highly improbable. What is impossible is to estimate this improbability with anything like exactness: since to make such an estimate we should require to ascertain the proportion that what we do know about the universe bears to what we do not know about it; and that proportion is certainly one of the things that we do not know.

We are, therefore, in this position—not very satisfactory to the logical mind, but one that we are bound to face: we must admit that the statement of a fact novel beyond a certain degree of novelty is in itself an improbable statement, and that the improbability grows as the novelty grows: but we must admit that no one can pretend to lay down

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at what rate the improbability grows. The improbability of course vanishes when we come to understand the conditions of the marvel, since this process of "understanding"—as we call it—brings it into harmony with the rest of our experience: but till we have reached this understanding the improbability must remain solid but indefinite, and all we can do is to weigh this improbability—not in any scales furnished by exact science, but in the rough scales of common-sense—against the improbability that the testimony should be false. The greater the marvel, the better must be the testimony; of that common-sense has no doubt; but it is impossible to say precisely what accumulation of testimony is required to balance a given magnitude of marvel.

Some of the advocates of Modern Spiritualism are inclined to join issue with common-sense on this point. They say, If you admit that the marvel in question is not strictly impossible, and the testimony would be amply sufficient, in quantity and quality, to establish any ordinary fact, would be accepted without hesitation in law courts, and in the ordinary affairs of life, you ought not to treat it with exceptional suspicion because the fact is novel and extraordinary. Now, doubtless, as Dr. Butler says, "Probability is the guide of life," and, therefore, when it is highly improbable that testimony should be false, we treat this improbability as if it were equivalent practically to negative certainty in ordinary affairs. But this only happens when there is no opposing improbability of equal weight: when in law courts, or in ordinary life we are met with conflicting improbabilities—as (*e.g.*) when two generally trustworthy persons contradict each other—then the degree of improbability of either being wrong has to be roughly estimated and is estimated for practical purposes. And, similarly, when the improbability of a marvel is met by the improbability of testimony being false, we have to make some kind of estimate of the latter, and in so doing to take note carefully of different sources of possible error. I need not dwell on these sources of error, as our *Proceedings* have by this time made us all very familiar with the different species. The chief are (1) alteration of a narrative or tradition, when it is not obtained at first hand; (2) errors in memory, when the narrative is told after lapse of time; (3) errors in the actual apprehension of fact, partly through failure to observe material circumstances, partly through the mingling of inference with observation. But as regards this last source of error, it may be worth while to observe that an important part of our work—in collecting evidence for telepathy—was free from it, and was thereby in a decidedly advantageous position as compared (*e.g.*) with the inquiry into the physical phenomena of Spiritualism. For in the proof that "Phantasms of the Living" are sometimes "veridical"—*i.e.*, correspond to deaths or other critical events in the life of the persons they represent—we are only concerned with observation of a

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mental fact, as to which the observer cannot be mistaken: in his statement that a distant friend appeared to be in his room, there can be no erroneous inference; error only comes in if he infers that the friend was physically there. The fact of the *apparition* is undeniable, and that fact is all we require for our argument. But in dealing with the evidence for physical phenomena this source of error has to be guarded against. If a man tells us that he saw a table get off the ground with no one touching it, though the fact that he had this impression is interesting and noteworthy, it is not complete proof of the levitation of the table; we have still to inquire whether the impression on his mind could be produced otherwise than by the physical fact. If there was anyone else there, it is *primâ facie* possible that he may have produced an illusion in the narrator's mind; therefore it becomes needful (1) to study the art of producing illusions, and (2) to examine how far the situation and circumstances of the narrator at the time at which the impression was produced, gave opportunities for the exercise of this art. We have also, of course, to consider the possibility of the observer having been in an abnormal state of nerves or mind, tending to make self-deception natural—and even perhaps deception of others.

My object now is not to emphasise these sources of error; but rather to show how in every case the probabilities are only capable of being vaguely estimated; and how in many cases they must necessarily be estimated differently by different persons, according to their knowledge of the persons concerned. It is for this reason that I feel that a part of my grounds for believing in telepathy, depending, as it does, on personal knowledge, cannot be communicated except in a weakened form to the ordinary reader of the printed statements which represent the evidence that has convinced me. Indeed, I feel this so strongly that I have always made it my highest ambition as a psychical researcher to produce evidence which will drive my opponents to doubt my honesty or veracity; I think that there are a very small minority of persons who will *not* doubt them, and that if I can convince them I have done all that I can do: as regards the majority even of my own acquaintances I should claim no more than an admission that they were considerably surprised to find me in the trick.

Perhaps my hearers may be inclined to ask me whether, having reduced the arguments on both sides to this degree of indefiniteness, I wish to leave the matter in this hazy condition. No; that is just what I do not wish to do. But I think it will be a long process getting it out of this condition, and one that demands patience. What anyone has to do who is convinced himself of the reality of any alleged marvel, is *first* to try, if he can, to diminish the improbability of the marvel by offering an explanation which harmonises it with other parts of our experience; and secondly, to increase the improbability on the side

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of the testimony, by accumulating experiences and varying conditions and witnesses.

And may I conclude by saying again what I said last time, that considering the difficulties in which our investigation is involved, I think it unreasonable to complain at our slow rate of progress. I feel confident that if at the end of the next seven years we and our cause have made as much way as has been made in the seven that have elapsed, the whole attitude of at least the progressive past of the scientific world, in relation to the subjects that we are studying, will be fundamentally changed.

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PROCEEDINGS OF THE GENERAL MEETING ON *July 8th*, 1889.

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

THE PRESIDENT, PROFESSOR SIDGWICK, IN THE CHAIR.

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

II.

ADDRESS BY THE PRESIDENT ON THE CENSUS OF HALLUCINATIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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III.

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

By F. W. H. Myers.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Such are some of the questions which our evidence suggests. And I may point out that the very fact that such bizarre problems should present themselves at every turn does in a certain sense tend to show that these apparitions are not purely subjective things,—do not originate merely in the percipient's imagination. For they are not like what any man would have imagined. What man's mind tends to fancy on such topics may be seen in the endless crop of fictitious ghost-stories;—which furnish, indeed, a curious proof of the persistence of 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 all to be fragmentary and apparently meaningless. Their meaning, that is to say, lies in their conformity, not to the mythopœic instinct of mankind, which fabricates and enjoys the fictitious tales, but to some unknown law, not based on human sentiment or convenience at all.

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

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

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

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

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

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

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

I.—From Mr. F. G., Boston.

January 11th, 1888.

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

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

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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

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

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

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

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

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

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

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

(Signed) F. G.

From Mr. H. G.

——, Ills., *January 20th*, 1888.

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

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

(Signed) H. G. (father).

I was present at the time and indorse the above.

(Signed) K. G. (brother).

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

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

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

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

April, 1888.

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

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

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

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

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

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

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

EMMA M. PEARSON.

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

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

ELIZA QUINTON.

April 3rd, 1888.

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

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

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

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

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

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

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

Lady Carnarvon died February 10th, 1826.

The Earl of Egremont died November 11th, 1837.

June, 1883.

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

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

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

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

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

C. DE GILIBERT.

In answer to inquiries, Madame de Gilibert says :—

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

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

Madame de Gilibert has had no other hallucinations.

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

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

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

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

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

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

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

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

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

June 9th, 1885.

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

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

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

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

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

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

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

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

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

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

W. B. P.

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

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

James C. Ellen H. C.

[Now comes the case which has evidential importance.]

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

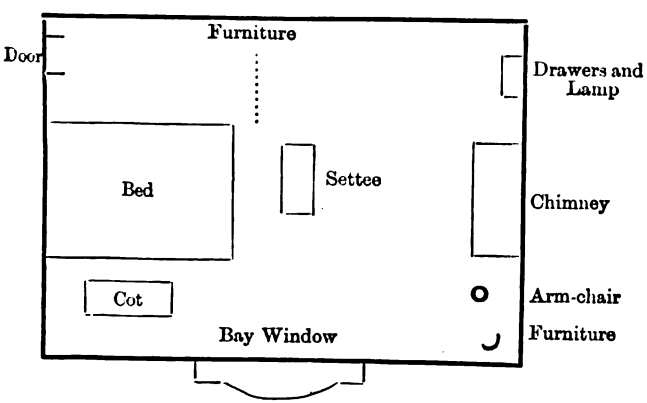
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there was "nothing the matter with him," I ceased to vex him with questions, and the time passed quietly away till Christmas Eve of that year (1869).

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

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

Roughly, the position was thus—



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

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

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

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

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

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

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

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

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

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

June 16th, 1885.

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

J. C. ELLEN H. C.

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

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

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

V.—From Mr. Happerfield, Postmaster.

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

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

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

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

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

While thus discussing the indications of a knowledge of earthly

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VIII.—Discovery of a Human Skeleton by Revelation in a Dream.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Certified by

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

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

Keith, *March 12th*, 1883.

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

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

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

ALEX. THURBURN.

Mr. Thurburn adds further particulars as follows:—

Keith, *May 26th*, 1874.

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

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

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

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

Keith, *April 7th*, 1883.

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

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

T. A. Stewart.

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

Document III.

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

Document IV.

Milton of Noth.
January 29th, 1883.

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

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

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

February 24th, 1883.

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

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

MARY F. REID.

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

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

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

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

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June 11th, 1883.

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

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

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

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

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

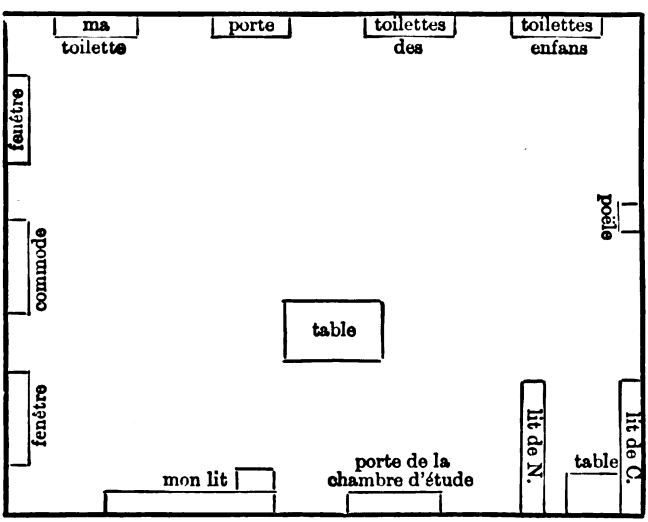
X.—Sent by Mrs. Bevan, Plumpton House, Bury St. Edmund's.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[1] Some word is much needed to express communications between one state and another—*e.g.*, between the somnambulic and the waking state, or, in hypnotism, the cataleptic and the somnambulic, &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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I have never had any other hallucination of any kind.

1885. EMILY PITTAR.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[The figure was never seen again.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In subsequent letters Mr. R. says :—

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

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

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

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

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

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

Weston Manor, Freshwater, Isle of Wight.
1884.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ὦ πόποι, ἦ ῥά τις ἔστι καὶ εἰν Ἀΐδαο δόμοισιν
ψυχὴ καὶ εἴδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν.

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

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

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

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

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IV.

FURTHER EXPERIMENTS IN HYPNOTIC LUCIDITY OR CLAIRVOYANCE.[1]

By Professor Charles Richet.

[*This translation has been revised by the Author.*]

PART I.

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

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

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

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

If I put the queen of hearts, without knowing myself what card it is, in an envelope, and am told that the queen of diamonds is in the envelope, I can calculate all the probabilities involved; the chance that a *queen* will be chosen ($\frac{1}{13}$), that a *red* queen will be chosen ($\frac{1}{26}$), the chance that the card chosen will not be the queen of hearts ($\frac{51}{52}$), that it will not be a heart at all ($\frac{3}{4}$), &c., &c. All this is a matter of simple and exact computation.

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

[1] Professor Richet uses the word *lucidité*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FIRST SERIES.

Card in an Opaque Envelope.

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

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

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

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

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

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

Second Series of Experiments.

Cards with Two Opaque Envelopes.

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

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

THIRD SERIES OF EXPERIMENTS.

Cards with Two Envelopes and a Fresh Pack.[1]

No. of Expt.	Date.	Card in Envelope.	Card guessed by Léonie.	Card drawn at hazard.	Remarks.
62	July 26	4 S	S	7 S	
63	,,	Kn H	H	9 S	
64	July 30	Q D	S	Kn D	Experiments made in the presence of Dr. J. Héricourt.
65	,,	Q H	H	4 C	
66	,,	8 C	C	Kn D	She counted 10, and said, "It is whiter than a 10."
67	Aug. 2	4 S	H	1 S	
68	,,	K S	S	9 H	

DISCUSSION AND CALCULATION BASED ON THESE EXPERIMENTS.

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

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

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

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

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

A.—*Cards entirely right.*

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

B.—*Cards with suit right.*

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

C.—*Cards with colour right.*

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

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

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

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

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

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

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

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

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

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

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

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

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

Now the antecedent probability of a completely correct description is $\frac{1}{52}$; and if we calculate the probability of correctly describing 12 cards out of 15 we arrive at a fraction so small as to leave us a moral certitude that chance alone cannot have brought about such a result.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PART II.

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

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

The defective points in the former experiments are:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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From this experiment onwards, two envelopes were u... her hand,

43	Aug. 15	Kn C	H	Kn C	(A st... the
44	,,	Q D	F D	7 D	
45	,,	2 H	D	4 H	She said...
46	Aug. 18	4 S	3 H	10 C	
47	,,	Kn D	D	Kn D	
48	,,	A D	F H	10 D	She said : "...
49	,,	7 C	S	A S	

From this experiment onwards, three envelopes were

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

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

Conclusion.

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

(1) Some defect in the experimentation.

(2) Chance.

(3) Some exceptional acuteness in retinal vision or in the sense of touch.

(4) Some capacity of obtaining knowledge, whose *modus operandi* is absolutely unknown to us.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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V.

DUPLEX PERSONALITY.

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

BY THOMAS BARKWORTH.

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

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

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

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

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

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

This rule is, however, subject to numerous exceptions to be presently noticed. The actions of the hypnotic state, on the other hand, are largely characterised by what may be called automatism; that is to say, being started by suggestion[1] they seem to be carried on without volition until the effect of the impulse dies out, or until the suggested action is fully completed, and cannot therefore be any longer continued, or until the suggestion is changed, or put an end to, by the operator.[2] In these cases, however, it is only the execution and not the initiation of the movements which is automatic, the suggestion for them being external to the subject's own personality.

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

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

[2] If the limbs (of the hypnotised subject) are disposed so as to begin any action it is carried on by the subject, and in this way he may be made to climb or go on all fours, or if a pen or a piece of work be put into his hand, he will write or sew.
Animal Magnetism, Binet and Féré, p. 181.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The italics are my own.

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

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

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

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

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

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

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

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

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

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

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

[1] Page 199.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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VI.

NOTES OF SÉANCES WITH D. D. HOME.

By William Crookes, F.R.S.

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

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

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

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

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

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

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

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

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

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

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

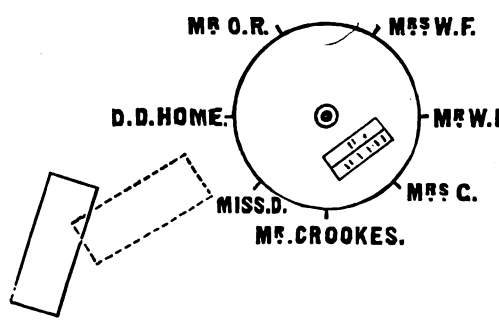
In the front drawing-room, at a loo table on centre pillar and three feet, diameter three feet, weight 32lb., cloth on (occasionally turned up to give light below).

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

A wood fire, somewhat dull, in the grate.

Temperature very comfortable all the evening.

Order of sitting:



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

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

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

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

Experiment 2.—"Be heavy." As soon as this was said, the table creaked, shuddered, and appeared to settle itself firmly into the floor. The effect was as if the power of a gigantic electro-magnet had been suddenly turned on, the table constituting the armature. All hands were, as before, very lightly touching the upper surface of the table with their fingers. A force of 36lb. was now required to raise the foot of the table from the floor. I lifted it up and down four or five times, and the index of the balance kept pretty constant at 36lb., not varying more than ½lb. Whilst this was going on, each person's hands were noticed. They were touching the table so lightly that their aggregate downward pressure could not have been many ounces. Mr. Home once lifted his hands for a moment quite off the table. His feet were tucked back under his chair the whole time.

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

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

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

(After the séance was over, the normal weight of the table was taken. Its total weight was 32lb. In order to tilt it in the manner described in the experiments a pull of 8lb. was required. When lifted straight up at three equi-distant points, the spring-balance being at one point, a pull of 10lb. was required. The accuracy of the balance could be depended on to about ¼lb., not more.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The following refers to a somewhat similar incident:—

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

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

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

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

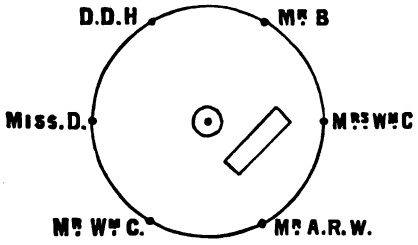
(Signed) WILLIAM CROOKES.

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

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

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

Order of sitting:—



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

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

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

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

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

"We igh—"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

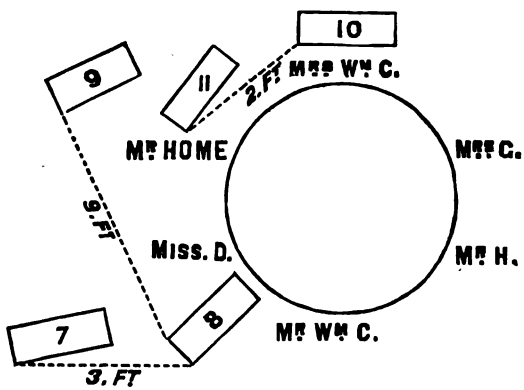
Mr. A. R. Wallace then asked for "Home, sweet Home." A few bars of this air were immediately sounded. He looked under the table and said he saw a hand distinctly moving the instrument up and down, and playing on the keys. Mr. Home had one hand on the table and was holding the top end of the accordion,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

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

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

In the front drawing-room at the small round table three feet in diameter.

Order of sitting, &c.:—



7.—Original position of small table.

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

9.— ,, ,, ,, next ,,

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

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

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

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

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

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

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

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

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

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

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

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

Raps came, and a message to get a light.

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

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

"The Four Seasons. Winter first."
"Spring.—The Birth of the Flowers."
"Birds in Summer."

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

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

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

Answer by raps: "Yes."

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

"Four Ellen."

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

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

"In Memoriam."

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

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

"Light, and look,"

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

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

Nothing else took place after this.

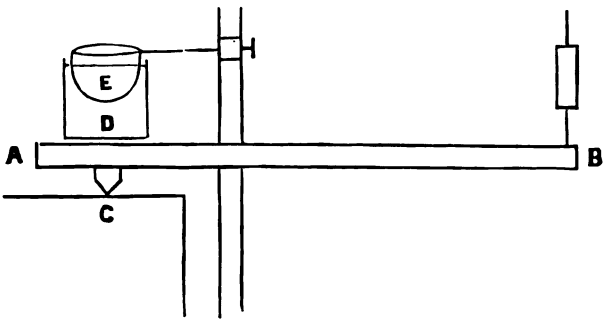
(IV.) WEDNESDAY, JUNE 21st, 1871.—Sitting at 20, Mornington-road (private residence of Mr. Crookes). From 8.40 to 10.30 p.m.

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

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

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



mahogany board, A B, 36 inches long, 9 inches wide, and 1 inch thick, supported at the end B by a spring balance, and resting at C on the flat stand by means of a wooden fulcrum cut to a knife edge and 3 inches from the end A. D is a glass bowl of water, standing on the board in such a manner that its weight partly fell between the fulcrum C and the end B, producing with the weight of the board a tension of 5lb. on the spring balance. E is a hemispherical copper vessel, perforated at the bottom and firmly supported on a massive iron stand rising from the floor. E was so arranged that it dipped into water in D, but was 2 inches from D all round the circumference, and 5½ inches from the bottom. It was sufficiently firmly supported to prevent any knocking or pushing to which it might be subjected from being communicated to the glass vessel D and thence to the board and spring balance. I and my assistant had well tested it in this respect beforehand.[1]

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

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

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

Nothing more took place.

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

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

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

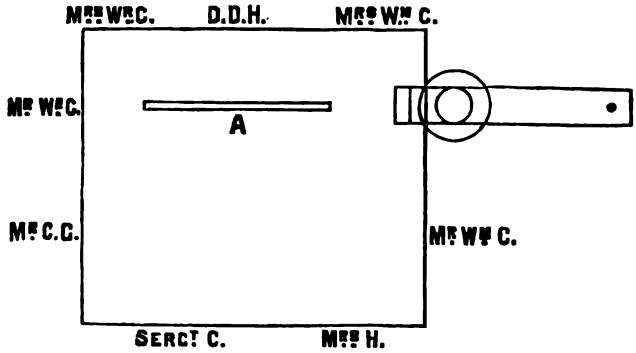
Present:—Mr. D. D. Home (medium), Mrs. Wr. Crookes, Mr. Wr. Crookes, Mrs. Humphrey, Mr. C. Gimingham, Mr. Serjt. Cox, Mr. Wm. Crookes, Mrs. Wm. Crookes.

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

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

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

We sat in the following order :—



A was a lath already mentioned.[1]

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

"Weight altered a little. Look."

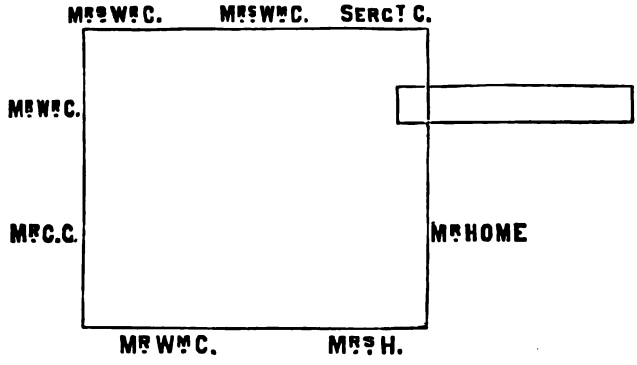
I then got up and looked at the register. It had descended to 14lb., showing an additional tension of (14—5=) 9lb.

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

[1] See Séance IV.

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



A message was given :—

"All hands except Dan's off the table."

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

"We have now done our utmost."

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

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

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

"Hands off the table, and all joined."

We therefore sat as directed.

Just in front of Mr. Home and on the table, in about the position shown at A on the first diagram, was a thin wooden lath 23¼ inches long, 1½ inch wide, and ⅜ inch thick, covered with white paper. It was plainly visible to all, and was one foot from the edge of the table.

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

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

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

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

The séance then broke up at a quarter to twelve.

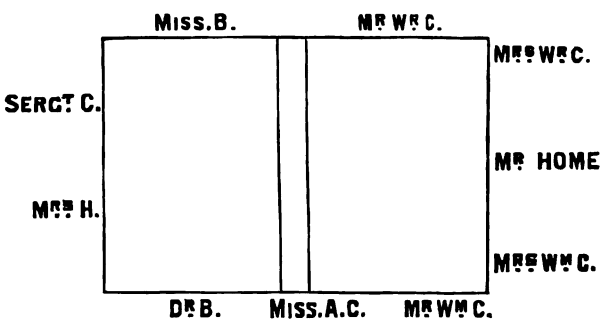
(VI.) FRIDAY, JUNE 23rd, 1871. Sitting at 20, Mornington-road. From 8.30 to 11 p.m.

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

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

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

Order of sitting :—



The cloth was on the table all this time.

At first we sat with one gas burner alight.

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

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

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

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

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

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

"This is."

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

[1] Miss Bird writes :—

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

October. 1889. ALICE L. BIRD.

To this Dr. Bird adds :—

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

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

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

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

"We gave it you. A flower."

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

A message was then given:—

"Hands off the table."

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

"We find we have no more power."

The meeting then broke up.

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

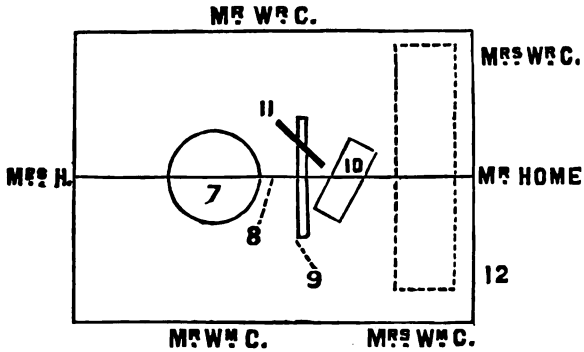
At another time luminous appearances were seen on Mr. Home's head and before his face. All present saw so much, and Mrs. Wm. Crookes said they were hands.

(VII.) Sunday, July 16th, 1871.—Sitting at 20, Mornington-road.

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

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In the following order :—



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

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

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

At the first part of the séance the phonautograph [1] was on the table in front of Mr. Home, and I sat or stood at position 12.

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

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

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

No. 2. } Mrs. Wr. Crookes's fingers on edge of drum, and Mr. Home's
No. 3. } hands touching hers.

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

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

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

"Hands off table."

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

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

No. 9.—The same as No. 8.

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

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

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

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

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

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

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

"A prayer."

Mr. Home took the accordion in the usual manner and we then were favoured with the most beautiful piece of music I ever heard. It was very solemn and was executed perfectly : the "fingering" of the notes was finer than anything I could imagine. During this piece, which lasted for about 10 minutes, we heard a man's rich voice[1] accompanying it in one corner of the room, and a bird whistling and chirping.

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

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

A message was given :—

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

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

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

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

It was then told us that the grass had been passed through the division in the table. On measuring the diameter of this division I found it to be barely ¼th inch, and the piece of grass was far too thick to enable me to force it

[1] See incident on p. 122.

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

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

"God bless you. Good night."

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

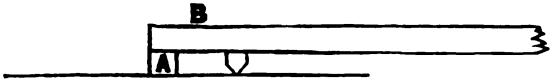
(VIII.) SUNDAY, JULY 30th, 1871. Sitting at 20, Mornington-road.

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

In the dining-room round the dining-table.

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

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



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

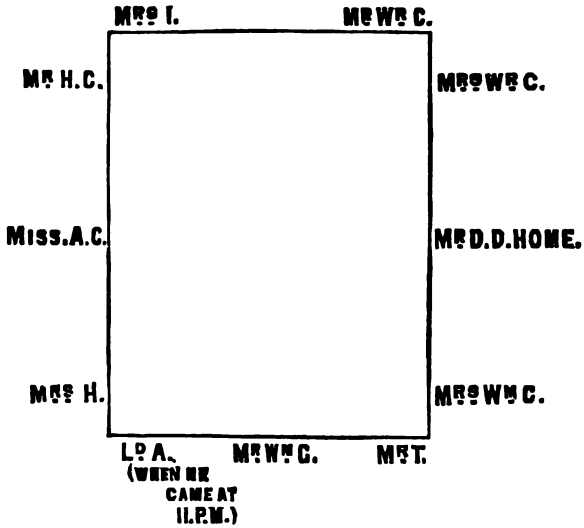
I took Mr. Home's two hands and placed them myself in the proper position on the board, the tips of his fingers being (at B) just half-way from the extremity to the fulcrum. Mrs. Wm. Crookes, who was sitting next to Mr. Home, and by the side of the apparatus, watched his hands the whole time, and I also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

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

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

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The apparatus was removed, and we took our seats round the table in the following positions :—



Raps occurred in different parts of the table when I placed my hands there. Raps were then given on the wooden lath when Mr. Home had hold of one end.

The accordion was held by Mr. Home in the usual position under the table. Whilst it played Mrs. I. looked beneath and saw it playing. Mr. Home removed his hand altogether from it, and held both hands above the table. During this Mrs. I. said she saw a luminous hand playing the accordion.

The gas was now turned out, and three spirit lamps were lighted.

Loud raps were heard, and the planchette moved across a sheet of paper, leaving a mark with the pencil.

The lath moved some inches.

The accordion, which had been left by Mr. Home under the table, now began to play and move about without anyone touching it. It dropped on to my foot, then dragged itself away, playing all the time, and went to Mrs. I. It got on to her knees.

Mr. Home then took it in his hand, where it played, and delivered the following message by chords in the usual way :—

"Our joy and thankfulness to have been allowed to make our presence manifest. We thank you for your patience and we thank GOD for His love."

Mr. Home got up and stood behind in full view of all, holding the accordion out at arm's length. We all saw it expanding and contracting and heard it playing a melody. Mr. Home then let go of the accordion, which went behind his back and there continued to play ; his feet being visible and also his two hands, which were in front of him.

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

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

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

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

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

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

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

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

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

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

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

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

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

The lath was now seen to move about a little.

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

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

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

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

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

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

The cloth was dragged along the table.

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

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

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

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

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

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

"William ! take it."

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

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

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

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

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

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

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

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

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

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

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

The tumbler moved about a little.

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

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

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

Raps then said:—

"We must go."

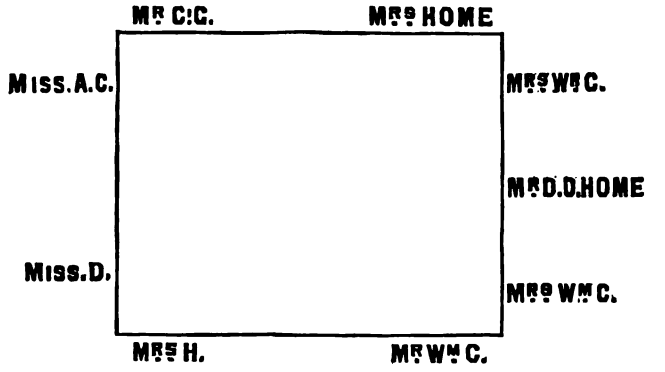
The raps then commenced loudly all over the room and got fainter and fainter until they became inaudible.

The séance then broke up.

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

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

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



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

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

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

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

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

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

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

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

"We are not dead !"

Mr. Home brought the accordion back to under the table, when it sounded notes again. There was a sound as of a man's bass voice[1] accompanying it. On mentioning this, one note, "No," was given, and the musical bar repeated several times slowly, till we found out that it was caused by a peculiar discord played on a bass note. On finding this out the instrument burst out with its usual jubilant bar.

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

Three raps.

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

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

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

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

[1] See incident on p. 116.

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

"Yes."

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

"Rctojdourdanie."

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

R. C. to J. D.

Our Daniel.

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

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

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

"Alexandrine"

was spelt out.

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

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

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

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

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

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

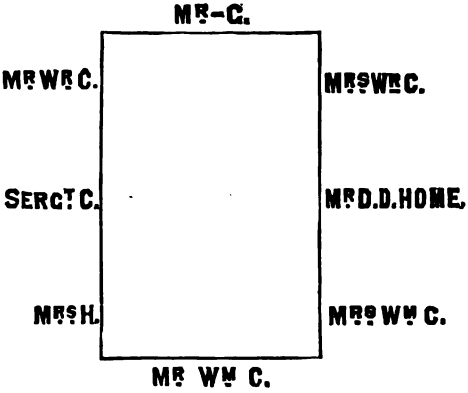
Afterwards at my request the Morse alphabet was given distinctly by taps on the table. During this time Mrs. Wm. Crookes was standing on the other side of the table by Mrs. Home. Her chair between me and Mr. Home was empty and I could see Mr. Home's hands resting quietly on the table in front of him.

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

The séance ended at about 11.30 p.m.

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

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



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

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

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

Raps were heard on different parts of the table.

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

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

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

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

There were strong movements of the table when Mr. F. G. was under it.

Mr. Home's chair moved back six inches.

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

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

"It comes from the heart. A hymn of praise."

After which beautiful sacred music was played.

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

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

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

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

"We did."

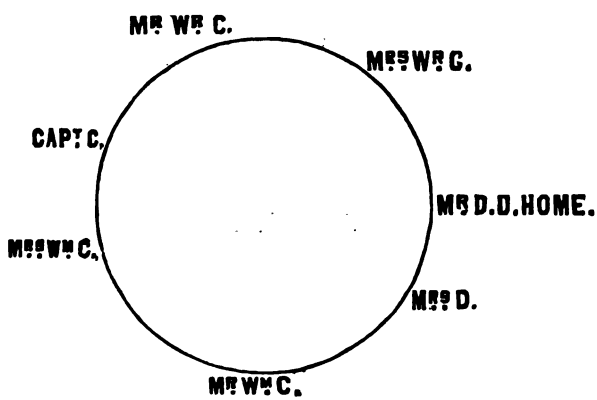
"The Last Rose of Summer" was played exquisitely. Mr. Home then put the accordion down. There was quietness for a minute, followed by movements of the table, and a message was given :—

"We have no more power."

(XI.) Sunday, April 21st, 1872.—Sitting at 24, Motcombe-street. The residence of my brother, Mr. Walter Crookes.

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

In the drawing-room, round the centre table.



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

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

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

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

I was touched on the knee.

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

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

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

"Try less light."

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

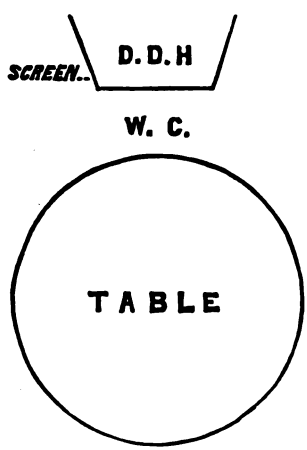
Mr. Home nearly disappeared under the table in a curious attitude, then he was (still in his chair) wheeled out from under the table still in the same attitude, his feet out in front off the ground. He was then sitting almost horizontally, his shoulders resting on his chair.

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

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

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

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

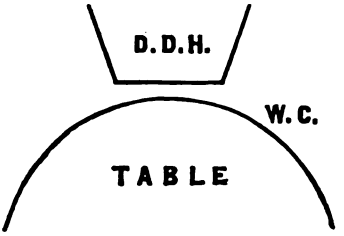


Mr. Home then put his hands on the screen, and we had raps on the glass. (The gas was turned brightly up during these experiments.)

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Then Mr. Home put his hand on one leaf of the screen, and I put my hand where I chose on the other leaf. Raps came from under my hand.

The screen was then put thus :—



Mr. Home stood behind the screen and had the gas light shining full on him. He rested his two hands lightly on the top of the centre leaf of the screen. In this position we had the table cloth moved, raps on the table in front of the screen, and raps on the glass leaves (either one at request). A lady's dress was pulled, and the chairs were shaken.

The screen was then folded up and laid horizontally on two chairs, so as to form a glass table. Mr. Home sat at one side and I sat at the other side, by ourselves. The light was very good, and the whole of his legs and feet were easily seen through the screen.

Many experiments were then tried on this glass table. Raps came from it at my request where I desired. It was vibrated ; and once raps came when Mr. Home was not touching it.

The light was then lowered and the screen put aside.

The cushion from the sofa floated off it and came between Mr. Home and Mrs. Wr. Crookes.

Mr. Home took the accordion, and it played "Auld Lang Syne."

Someone was seen standing behind Mrs. Wm. Crookes.

Mrs. Wm. Crookes had severe pain in her head. Mr. Home came behind her and mesmerised her, and the pain went.

A message came to Mrs. Wr. Crookes.

Nothing more took place after this.

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VII.

EXPERIMENTS IN THOUGHT-TRANSFERENCE,

By Professor and Mrs. H. Sidgwick, and Mr. G. A. Smith.

The experiments in thought-transference about to be described have been carried out with four different percipients while in the hypnotic trance, Mr. Smith, who hypnotised them, being the agent. The experiments were usually directed and arranged by Mrs. Sidgwick, who also took the notes which form the basis of the present paper. On two or three occasions, however, she was absent and her place was taken by Professor Sidgwick, who was also present on most other occasions in July and August.

Most of the experiments were in the transference of numbers of two digits, Mr. Smith looking at the numbers and the percipient guessing them. The number of experiments of this nature tried with Mr. Smith in the same room as the percipient was 644, of which 131 were successes; and the number tried with Mr. Smith in another room was 228, of which only 9 were successes. In these numbers an experiment in which two percipients were at work at the same time is counted as two. By a success we mean that both digits are correctly given, but not necessarily placed in the right order. Of the 131 successes with Mr. Smith in the same room the digits were reversed in 14; and of the 9 successes with Mr. Smith in a different room the digits were reversed in 1. We had no numbers above 90 among those we used. If the percipients had been aware of this the probability of their guessing the right digits in the right order in one trial by pure chance would have been 1 to 81, and the probability of their guessing the right digits in any order half that. But, as at different times they guessed all the numbers between 90 and 100, we believe that they were not aware that our series stopped at 90, in which case their chance of being right in a single guess was 1 to 90. No one will suppose therefore that 117 complete successes in 664 guesses was the result of chance. Good days and bad days alike are included in the numbers given, though, as will be seen in the sequel, on some days no success at all was obtained. It was clear that the power of divining the numbers was exceedingly variable, but whether the difference was in the agent or the percipient or on what circumstances it depended we have so far been unable to discover.

Eight persons, at least, besides Mr. Smith, tried to act as agents, but either failed to hypnotise the percipients, or to transfer any impres-

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sion. Nor did others succeed in transferring impressions when the hypnotic state had been induced by Mr. Smith. Mr. Smith himself did not succeed except when the percipients were hypnotised.

We shall give in full the account, written at the time, of the first day's experiments with each of the percipients—not because these experiments are the most conclusive, or were carried out under the best conditions, but because they give perhaps more insight than others into the impressions of the percipients, who were more lively and interested in the matter while it was new to them. We do not profess to give every remark made; Mrs. Sidgwick had not time to take down all that was said, but she believes that she recorded all that was important.

The first subject with whom any success was obtained was a Mr. W., a clerk in a shop, aged probably about twenty-one or twenty-two. Mr. Smith had hypnotised him on three previous occasions, twice in public and once in private, but had not tried thought-transference experiments with him before. The last occasion on which he had been hypnotised was on June 13th, 1889, on which occasion we had tried experiments of a different kind with him. He is a very sensitive hypnotic subject, but to all appearance a normal and healthy young man, somewhat athletic. Between June 13th and July 4th thought-transference was attempted with several subjects in vain. On July 4th Mr. W. came to Mr. Smith's house again, and after some other experiments, it was for the first time tried with him. First we tried him in guessing colours, pieces of coloured paper gummed on to cards being used. Mr. W.'s eyes were apparently closed; Mr. Smith sat in front of him, facing him and holding the card up with its back to him. We feel practically certain that Mr. W. could not see the colour normally. After each guess Mr. Smith said, "Now we'll do another," whether the colour was changed or not.

The following series was obtained:—

REAL COLOUR.	MR. W.'S GUESSES AND REMARKS.
Orange	"Red."
Same	"Red."
Same	"Red, they're all red."
Same colour, but another shape...	"The same."
Emerald Green	"Pretty nearly the same."
Black...	"Same colour—red."
Red	"Same. They're all alike."
Blue	"That one's different—a kind of blue."
Orange	"About the same red colour as you had before."
Brown	"You had that colour just now—that blue."

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REAL COLOUR.	MR. W.'S GUESSES AND REMARKS.
Black...	"Same as last—blue."
Emerald Green	"Haven't seen that one before—sort of green."
Red	"An old colour—one of those red ones."
Yellow	"Bluified."

Up to the seventh attempt it appeared as though he were simply describing the red light through his closed eyelids, but after that there seemed to be some success, and we were encouraged to try further. We determined to try numbers. Mr. Smith sat in the same position as before and Mrs. Sidgwick wrote numbers on cards and handed them to him.

NUMBER LOOKED AT.	MR. W.'S GUESSES AND REMARKS.
7	"6"
4	"4"
3	"9"

At this point Mr. W. was told that there would be two figures and the numbers belonging to a "sixty" puzzle were used, and drawn at random so as to avoid bias.

15	"16"
24	"24"
11	"That's got only one figure, 1."
20	"20"

Mr. Smith now moved to a place behind Mr. W.'s chair, and for still further precaution against the possibility of Mr. W. seeing anything, the number was—after the first minute or two of the first experiment that follows (which took a long time)—placed in a match-box held in the palm of Mr. Smith's hand. We give remarks made by Mr. Smith as well as Mr. W.

7	S.: "Do you see this figure?"	W.: "I hardly see it." "It's not one figure I can see." "It looks like 6."
16		"16"
23		"18"

After this numbers taken out of a pile of them written on scraps of card were used.

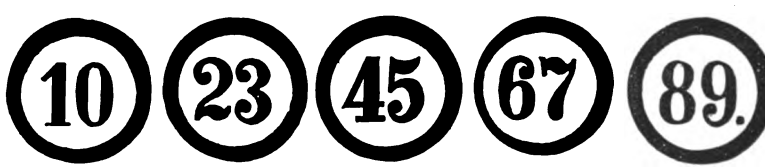
24		"24"
37	S.: "Do you see this?"	W.: "Where?" (Pause.) "I see him now—a 3."
	S.: "Yes. Do you see any more?"	W.: "No."
82	S.: "Now then, Mr. W., here's another one."	W.: "Where?"
	S.: "Here it is."	W. dropped off into a deeper state

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NUMBER LOOKED AT.	MR. W.'S GUESSES AND REMARKS.
S. : "Mr. W., don't go to sleep" (roused him).	W. : "12, isn't it?"
S. : "Which figure looks most distinct?"	W. : "The 2, I think."
S. : "Yes. Then look again at the other. Are you sure it's a 1?"	W. : "I can't see." (Pause.) "I think it's a 3."
S. : "Well, then, what's the number?"	W. : "Why, it's **32**."

Then after a moment or two he suddenly awoke of himself. It was interesting to watch the gesture and look of intelligence with which he said "Oh I see it," when he realised the number—sometimes almost instantly. Mr. W. promised to return on another day but did not do so, and we have had no further opportunity of experimenting with him.[1]

As will be perceived the above experiments were improvised, and we were not provided with suitable numbers. Before the next attempt we procured a bag full of numbers belonging to a game of Loto, and drew the numbers out of the bag. The bag contained all the double numbers up to 90. The numbers were stamped in raised figures on little round wooden blocks and were coloured red—the surrounding wood being uncoloured. We give facsimiles as to form of some of these blocks, so that our readers may have what means there are of judging whether it was the image of the number or the idea of it in Mr. Smith's mind that was effective. We may remark here that Mr. Smith believes himself to have the power of vivid visualisation.



On July 5th, Mr. T., a clerk in the telegraph office, came to be hypnotised. He is a young man aged about 19, who has been very frequently hypnotised by Mr. Smith, and with whom many of Mr. Gurney's experiments described in *Proceedings*, Vol. V., were tried. We had tried some thought-transference experiments of a different kind with him in the winter and spring—Mr. Smith silently willing him to hear or not to hear certain sounds or questions addressed to

[1] He wrote the following post-card:—

"Dear Sir,—Having considered the matter over, I came to the conclusion that this mesmerism does me no good (although it may do me no harm), and also it is no interest nor benefit to me, but rather to you all, so therefore you will not expect to see me this evening."

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him[1]—but the success of these was not very marked, and they are not experiments of which it is very easy to estimate the value unless they succeed every time. We think it hardly worth while giving any detail about them here.

On July 5th, after some experiments of another nature, we tried a series of 31 guesses of numbers of two digits drawn from the Loto bag, above described. They were drawn out by Mr. Smith between his finger and thumb, which effectually concealed the figures, and placed in a little box, about an inch deep, which he held in his hand with its back to T. T.'s eyes were apparently closed, and he kept his head very still, and we ascertained by experiment that he would have had to move it several feet to see the number. The impression sometimes came to him quickly, and sometimes slowly—as the remarks recorded show. He was only told that he was to see numbers of two figures.

NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
61	T. : "26.
84	T. : "A 3 and a 2, I believe—32."
47	T. : "Is it 0?—0 2; it can't be that?"
32	T. : "Looks like 1—can't see the first figure—I think it's a 6—61."
80	T. : "11, isn't it? two ones." S. : "Have a good look." T. : "11."
21	T. : "Seems like 2; 25, is it?"
18	T. : "I believe it is 1 and 0."
56	T. : "Can't see anything." S. : "You'll see it in a minute." T. : "There's a 6, and, I believe, a 2—26, I think."
59	T. : "No" (meaning that he saw nothing). S. : "You'll see it in a minute." T. : "No, can't see it . . . Believe it is 14."
37	T. : "I see a 3; there are three of them—147."
61	T. : "That's **61**, I think."
33	T. : "No, I can't see—can't see that." S. : "Wait a minute." (Pause.) "Do you see them now?" T. : "No, I can't." (A long pause.) T. : "A funny thing that is—a mixture, 5, 8—looks like a 3 or an 8—3, I think."
40	T. : "**4, 0**, I think."
21	T. : "Is it 2?" S. : "Well?" T. : "2, 3, I think." S. : "Sure about the 3?" T. : "Yes." (After a pause, the number having been meanwhile put back in the bag.) "Oh, yes," as if he got surer and surer.

[1] For a full description of other experiments of this kind see *Proceedings* Vol. I. p. 256, Vol. II. p. 14—17.

There is an account in the *Revue de l'Hypnotisme* for March, 1889, of some rather similar experiments by Dr. Mesnet which may, perhaps, be explained by thought-transference, though as there was contact between him and his patient, it is difficult to

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NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
47	T.: "Is it a 5? 5 and 8."
60	T.: "6, that's all." S.: "Are you sure there's nothing more?" T.: "Oh, yes, 61."
74	T.: "Is it a 4?" "There's a 4 and a 7. No, it's not. Oh, dear no, it's 5, I think—54."
22	T.: "It's 20." (Pause, obviously trying after the second digit.) "**22.**"
38	T.: "It's 5 and . . . 35."
45	T.: "I see nothing at all." (Pause.) "No, I can't see it. What makes it so long in coming? Now I can see it. It's a **4** and **5**."
59	T.: "What makes them so long coming? I see something like a 2. It's a 2—Oh, it's a 9; I think 29." S.: "Are you sure about the first one?" T.: "Yes, 29."
66	T.: "Oh, yes; it's two sixes."
21	T.: "Oh, it's a 1 and a 2, **21**. Ain't there a lot of them!"
83	T.: "Is it 3?" S.: "Well, what else?" T.: "Nothing else."
80	T.: "It's **80**." S.: "That's right."
73	T.: " . . . such a lot of numbers as this." (T. spoke very low and drowsily, and Mrs. Sidgwick failed to catch the beginning of this sentence.) S.: "Yes, when we're looking for them." (Pause.) S.: "What are you looking at?" T.: "Nothing.' S.: "I thought you said you saw a lot of figures?" T.: "A 3 to the right. I believe there's an 8." S.: "Are you sure?" T.: "Yes; 693." (S. said there were only two figures.) S.: "You must have seen the 6 twice over, once reversed as 9." (Possibly the idea of three figures was due to Mr. Smith's remark about a lot of figures.)
83	"85."
21	"24."
Not noted. According to our recollection afterwards, the guess was partly right.	T.: "3, I think—83." S.: "Sure?" T.: "Oh, no, it's reversed 38."

Possibly the idea of its being reversed may have arisen from Mr. Smith's remark above about 6 being seen reversed as 9—a remark which had puzzled T. at the time. We asked T. how the numbers looked when he saw them. He said, "They're a kind of a white—greyish-white." He had not seen the numbers used in his waking state.

feel sure that unconscious indications were excluded. Dr. Mesnet held the hypnotised person's hand and she heard or did not hear a friend of Dr. Mesnet speaking to her according as the latter touched Dr. Mesnet's other hand out of her sight or not.

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NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
33	T.: "A 6 and a 4." (After a pause.) "95."
78	T.: "38." S.: "Sure?" T.: "Yes."

On the following day, July 6th, 1889, we tried similar experiments with Mr. P., a clerk in a wholesale business, aged about 19, who had also been very frequently hypnotised by Mr. Smith, and who was also one of the subjects in Mr. Gurney's experiments described in *Proceedings*, Vol. V. He can now be hypnotised very quickly by Mr. Smith, though he was difficult to hypnotise at first, and he exhibits the peculiarity that his eyes turn upwards as he goes off before the eyelids close. He is a lively young man, fond of jokes, and with a good deal of humour, and preserves the same character in the sleep-waking state. The positions of agent and percipient and other conditions were the same as on the previous day.

87	S.: "Now, P., you're going to see numbers. I shall look at them, and you will see them." P. (almost immediately): "**87**. You asked me if I saw a number. I see an 8 and a 7." (Number put away.) P.: "I see nothing now."
19	P.: "18. What are those numbers on? I see only the letters like brass numbers on a door; nothing behind them."
24	P. (after a pause): "I keep on looking. . . . I see it! an 8 and a 4—84."
35	P.: "A 3 and a 5—**35**." S.: "How did that look?" P.: "I saw a 3 and a 5, then 35."
28	P.: "88. One behind the other, then one popped forward, and I could see two eights." (Illustrated it with his fingers.)
20	P.: "I can't see anything yet." S.: "You will directly." P.: "23." S.: "Saw that clearly?" P.: "Not so plain as the other." S.: "Which did you see best?" P.: "The 2."
27	P.: "I can see 7, and I think a 3 in front of it. I can see the 7." S.: "Make sure of the first figure." P.: "The 7's gone now."
48	S.: "Here's another one, P." (This remark, though not always recorded, almost always began each experiment, until July 27th, when, to avoid the possibility of unconscious indications, Mr. Smith adopted the plan of not speaking at all.) P.: "Another two, you mean. You say another one, but there are always two." S.: "Yes, two." P.: "Here it is. You said there were two! There's only one, an 8." Some remarks here not recorded. We think that Mr. Smith said there were two, and told him to look again.

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NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
	P. said he saw a 4. Mrs. Sidgwick: "Which came first?" P.: "The 8 first, then the 4 to the left, so that it would have been **48**. I should like to know how you do that trick."
20	P.: "A **2** and an **0**; went away very quickly that time."
71	P.: "**71**."
36	P.: "3 . . . **36**."
75	P.: "I might turn round. Should I see them just the same over there?" (Changed his position so as to sit sideways in the chair, and looking away from Mr. Smith.) S.: "Well, you might try." P.: "I don't think I see so well this way." (He did not move, however.) "I see a 7 and a 5—**75**. Why don't you let them both come at once? I believe I should see them better if you let me open my eyes." (No notice was taken of this.)
17	S.: "Now then, P., here's another." P.: "Put it there at once." (Then, after some time): "You've only put a 4 up. I see 7." S.: "What's the other figure?" P.: "4 . . . the 4's gone." S.: "Have a look again." P.: "I see 1 now." S.: "Which way are they arranged?" P.: "The **1** first and the **7** second."
52	S.: "Here's another." P.: "**52**. I saw that at once. I'm sure there's some game about it." (He had said something about this before, when the number was slow in coming. He said Mr. Smith was making game of him, and pretending to look when he was not looking.)
76	P.: "**76**."

P. was now told that Mrs. Sidgwick would look at the number, and that he would see it just the same, which he quite accepted. Mrs. Sidgwick then gazed at 82, Mr. Smith not knowing what the number was. P. saw nothing, and kept asking Mrs. Sidgwick whether she was sure she was looking at it. After a considerable time she handed the number to Mr. Smith, still leaving P. under the impression that it was she who was looking at it.

Then P. began as follows:—

82	P.: "I see **8** and 4, I think; very soon gone again. There's **2** come up. There! that's gone again."

We then tried to obtain results with Mr. Smith standing behind a curtain which divided the room in which P. sat from an adjoining one.

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The distance between him and P. was then about 12ft. P. was left under the impression that Mrs. Sidgwick was still looking at the numbers.

NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
44	Mrs. Sidgwick: "Do you see anything?" P.: "No. If I was to imagine anything I chose I could see it—88, or anything; but I wait for it to come." (Pause.) "I thought I saw a 3, but it went so quick. This is what they call second sight, isn't it—seeing with your eyes shut?"
51	The conditions were the same as with the last, but as no impression came, after some time Mr. Smith came silently into the room and stood about 7ft. or 8ft. from P. There was still no impression, and he moved to within about 4ft. Then, as there was still no impression, we told P. that Mr. Smith would look as well as Mrs. Sidgwick, and that he would then be sure to see. S.: "See anything?" P.: "No." (Pause.) "I seem to see something that turned round. First a 6 that turned into a 9." S.: "Do you see anything else?" P.: "No. Yes, I do, a 1—91.'
46	"39."

P. was now woken up, and after an interval Mrs. Sidgwick tried to hypnotise him, but in vain. Mr. Smith re-hypnotised him, and we tried the effect of different positions and distances.

Mr. Smith behind P. and close to him.

75	S.: "Now then, P." P.: "Do you mean to say you're going to try that thing on again?" S.: "Yes; do you see anything?" P.: "No, not yet." S.: "What do you see?" P. "I feel as if I saw a 7, but it went away again. S.: "Yes; anything else?" P. "A 5."
36	P.: "**3** and a **6**."

Mr. Smith a yard or so from P., and to his right.

72	P.: "I saw **72**, but it went away again. Wait a minute and I'll see if it comes again. Yes, there it is, 72. I saw it, but it went away instantly at first."
48	S.: "Here's another." P.: "Look at it." (Pause.) "I see a 4—see it there still. It stays there." S.: Now you'll see some more." P.: "Yes, an 8; **48**."

Mr. Smith about 7ft. from P., not quite in front of him.

49	P.: "A 9." S.: "Yes?" P.: "96." (Pause.) "Yes, they come again."

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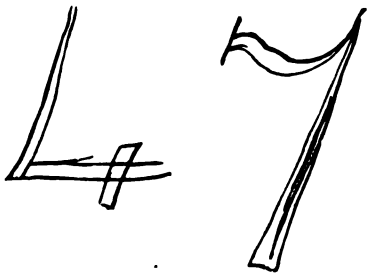
NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
50	S.: "Now, then, P., here's another." P.: "A 5 and a 7."
63	S.: "Now, then, here's another one." P.: "8." S.: "Yes?" P.: "That's all." (Pause.) "2.'
35	P.: "**35.**"
64	P.: "4, 3." (Asked in what order they came): "The 3 came afterwards. If I were to read it I should call it 34; but the 4 came first."
57	P.: "7." S.: "Yes." P.: "6—67. I didn't see them both together that time."
74	P.: "49."
14	P.: "31."
33	P.: "2, 5; that would be 52."

Mr. Smith close to P.

70	P.: "A 0—**70.**"

A blank sheet of paper was now spread out on the table, and P. was told that he was going to have his eyes opened and that he would then see numbers come on the paper. He was then partially awoken and his eyes opened. Seeing the paper he immediately asked where the planchette was, alluding to former experiments. He was told to look at the paper and see what came, but saw nothing for some time. He had evidently forgotten all about the previous state in which he had been guessing numbers, and appeared so wide awake that it was difficult to believe that he was not in a completely normal condition until he began to speak of some former experiments in which we made him see hallucinatory crosses on paper. Mr. Smith stood behind him.

NUMBER DRAWN.	NUMBER SEEN ON THE PAPER AND REMARKS.
18	P.: "23." S.: "Is that what you can see?" P.: "Yes" (but he added later that he did not see it properly).
87	P.: "A 7, 0. Oh, no, 8, **78.** Funny! I saw a 7 and a little 0, and then another came on the top of it, and made an 8."
37	P.: "There's a 4, 7." Asked where, he offered to trace it,[1] and drew the 47, of which the following is a facsimile :—



[1] We had, on previous occasions, asked him to trace hallucinations.

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NUMBER DRAWN.	NUMBER SEEN ON THE PAPER AND REMARKS.
44	P.: "No. I see 5, 4; it's gone again." S.: "All right, look at it." P.: "45." S.: "Sure?" P.: "There's a 4;—the other's not so clear." (Then quickly.) "Two fours; **44**."

As he looked one of them disappeared, and he turned the paper over to look for it on the other side; then looked back at the place where he saw it before and said, "That's funny! while I was looking for that the other one's gone." When looking under the paper he noticed some scribbling on the sheet below and said, "Has that writing anything to do with it?" He seemed puzzled by the figures, which were apparently genuine externalised hallucinations. He could not make out why they came, nor why they disappeared.

87	P. (after long gazing): "**37**." S.: "Is that what you see?" P.: "It's gone. I'm pretty sure I saw **37**."

Mr. Smith then looked at the 37 again and we told P. to watch whether it came back, but after a little while he said he thought he saw 29.

On the occasion just described we adopted the precaution—which was continued on subsequent occasions—of not letting Mrs. Sidgwick know what numbers were drawn till after they had been guessed, so as to avoid all possibility of bias in recording the remarks. She only knew at the time the number which she herself tried to transfer. Professor Sidgwick drew the numbers from the bag and handed them to Mr. Smith, holding them so as to preclude any possibility of their being seen in a normal way during the process.

Our next subject was Miss B., a young lady employed in a shop. We had only two opportunities of experimenting with her. She had been hypnotised on three previous occasions by Mr. Smith, and once by another mesmerist, and is a remarkably good subject.

She came in on July 9th, 1889, when we were in the middle of experiments with P., and saw in her normal state the way the experiments were carried out and what the figures used were like. After she was hypnotised and we had tried some other experiments with her, we proceeded to the thought-transference.

NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
16	S.: "Now, Miss B., I'm going to hang numbers up." Miss B.: "1 see 6." S.: "Do you see anything else?" Miss B.: "No. . . . 6, I'm sure. Yes, 1; **1** first and **6** after."
67	S.: "That's all right. Now you'll see another one." Miss B.: "I think I see another 6. All sixes. You keep putting up sixes." .: "Yes, there's a six; you'll see another

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NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
	in a minute." Miss B. : "I see the **6**. . . . There's something more. I can't quite see —a kind of a **7**, I think."
18	Miss B. : "Oh, not a 6 this time?" S. : "No, not a 6." Miss B. : "**1** and **8**."
37	S. : "Now you'll see another, Miss B." Miss B. : "Oh, **3**,—6 again." S. : "That's right."
71	S. : "Now here's another." Miss B. : "I can't see it." S. : "You'll see it in a minute." Miss B. : "I believe it's another 6 and a 1."
66	Miss B. : "Well, I really think **6** and another **6**— nothing else.
62	S. : "Well, now, here's another, Miss B." Miss B. : "**6** ; I can't see the other figure."
50	S. : "Here's another one, Miss B." Miss B. : "Another! I don't see it." (After a pause.) "I think I can see something." S. : "What does it look like?" Miss B. : "5." S. : "Yes?" Miss B. : "1 don't see anything else just yet." (Then, after a pause.) "5 and a round." Mrs. Sidgwick : "Is the round round the 5?" Miss B. : "No, after it ; beside it." S. : "Then it's 50." Miss B. : "Yes, **50**."
84	S. : "Here's another number going up." Miss B. : "I don't see it yet." (Pause.) "I see something . . . 8." S. : "What else?" Miss B. : "4 . . . **8**, **4**."
15	S. : "Miss B., there's another number going up." Miss B. : "**1** and **5**."

Miss B. was now told that she would see numbers gradually come on a sheet of blank paper in front of her, and gradually disappearing again, and was then roused into a lighter stage of trance, and her eyes opened. She was told to look at the paper. Mr. Smith stood behind her. We believe that in this stage she had no memory of the previous one.

NUMBER DRAWN	NUMBER SEEN ON THE PAPER, AND REMARKS.
88	Miss B. : "Well, what am I to see?" (Pause.) "I believe there are some figures coming. An **8** and an **8**."

She then traced them in pencil, and we give a facsimile of the tracing.



She said that they looked reddish in colour, but as before remarked, she had seen the numbers in use, and may have been influenced by this.

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NUMBER DRAWN.	NUMBER SEEN ON PAPER AND REMARKS
15	S.: "See if you see any more, Miss B." Miss B.: "See figures — no; where are they?" (Pause.) "I don't see any figures; you are cheating me." S.: "You will see some in a minute." Miss B.: "**1** with **5**." (Traced them with a pencil.) "Red, I think."

Then she was awoken and after an interval re-hypnotised and trials made at different distances.

During the next six experiments, Mr. Smith was completely silent. Mrs. Sidgwick, who did not know the numbers, carried on the conversation with Miss B., but did not think it needful to record her own remarks.

Mr. Smith behind the curtain separating the two rooms and about 12ft. distant.

NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
55	Miss B.: "Where is the number? I don't see it. It looks something like a **3**, I think. I can see something. I think it is a **3**; I can't see it very well. Something coming. Let me see—**6** again. There's some **6** there; I can't quite see. I believe some **6**. I think I see **6**."

Mr. Smith in the room, and about 8ft. from Miss B.

64	Miss B.: "I don't see it." (Pause.) "A **1**. Is it a **1**? Something coming like a round; **8** perhaps, or **0**; **10**."

Mr. Smith close to Miss B., as at first.

65	Miss B.: "Something round again; I wonder what it's going to turn to—not **0**—nor **8**. It's a **6**; **65**."

Miss B. was now moved up close to the curtain and Mr. Smith stood behind it.

49	Miss B.: "A **4**, and the other one a **5**; **45**."
33	Miss B.: "Where's the number?" (Pause.) "**3** and another **5**."
50	Miss B.: "Round rings again coming; **6**, the other looks like a round ring."

We had another opportunity of experimenting with Miss B. on October 30th. On this occasion 6 attempts were made with Mr. Smith in the room below the percipient, and 3 with Mr. Smith near her, but quite silent. The list is as follows:—

NUMBER DRAWN.	NUMBER GUESSED.
Mr. Smith in the room below.	
19	**1, 7, or 4**
60	**13**
21	**52**

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Mr. Smith near Miss B.

NUMBER DRAWN.				NUMBER GUESSED.	
68	...	...	...	16	This experiment was interrupted.
86	...	...	...	**63**	
69	...	...	...	**69 or 61**	

Mr. Smith in the room below.

14	...	...	...	11
82	..	...	...	36
67	...	...	...	32

It would be tedious were we to describe at length all the experiments, which have occupied us altogether on twenty-five evenings. We give, therefore, the results of trials with P. and T. in a tabulated form.

The following is an explanation of the Tables.—The left hand column on each day gives the numbers drawn,[1] and the right hand column the numbers guessed. When No. is printed instead of a number it is because the actual number was not noted down. A × in the place of a guess means that the percipient had no impression of any kind. The successful trials are printed in thick type, and so are the successful parts of half successes. Cases where both digits were right, but in reversed order, are counted as successes. An asterisk affixed to a guess means that it was to some extent a second guess (for particulars of these see p. 146). The letter preceding the number drawn indicates the relative position of agent and percipient, as follows: *a* means agent close to percipient (not actually touching) and in front of him. *b* means agent two or three feet from percipient in front of him. *c* means any greater distance of agent from percipient in front of him. Usually for position *c* the percipient sat leaning back in an arm-chair on one side of a full-sized card-table, not quite close to it and rather sideways to it, and Mr. Smith sat at the other side of the table; but sometimes Mr. Smith stood 10 or 12 feet from the percipient. *d* means that the agent was behind the percipient and near him. *e*, behind the percipient and some distance off. *f*, the agent about three feet or more to one side of percipient.

Other experiments besides those with numbers are given in the tables, but not in any numerical statements.

[1] On two or three occasions numbers other than the Loto numbers, and not drawn at random, were looked at by Mr. Smith, but as this made no apparent difference we have not thought it desirable to complicate the table by indicating them.

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TABLE I.

TRIALS WITH P. WHEN MR. SMITH WAS IN THE SAME ROOM WITH HIM.

July 6th.

a	87	87
,,	19	18
,,	24	84
,,	35	35
,,	28	88
,,	20	23
,,	27	37
,,	48	48*
,,	20	20
,,	71	71
,,	36	36
,,	75	75
,,	17	17*
,,	52	52
,,	76	76
,,	82	82*

Attempt behind curtain interpolated here.

b	51	91
,,	46	39

Woken, and rest here.

d	75	75
,,	36	36
f	72	72
,,	48	48
c	49	96
,,	50	57
,,	63	8,2
,,	35	35
,,	64	34
,,	57	67
,,	74	49
,,	14	31
,,	33	25
a	70	70

(Roused here partially, and the rest done with open eyes.)

d	18	23
,,	87	78
,,	37	47
,,	44	44*
,,	37	37

July 9th.

a	32	32
,,	11	12
,,	13	13 / no / 31
,,	23	23*
,,	56	56*
,,	88	83
,,	79	79*
,,	10	10
,,	CAT	CAT
,,	Picture of Cat	L
,,	PAW	OW / BA
,,	19	19
,,	Picture of Bird	×
,,	Diagram	×
,,	N	×
,,	DOG	×
,,	No.	×

July 24th.

a	37	35
,,	13	27
,,	83	45
,,	20	26
,,	71	54
,,	61	36 / 41
,,	14	51
,,	82	10
,,	16	43
,,	31	54
,,	44	45
,,	71	42

July 25th.

a	46	72
,,	13	57
,,	90	35
,,	84	85
,,	81	1,2
,,	18	27
,,	12	21
,,	42	39

July 27th.

a	73	72
,,	21	41
,,	47	46
,,	53	53
,,	80	82
,,	59	55
,,	40	30
,,	17	17
,,	57	25
,,	53	48
,,	67	76 / no / 67
,,	18	85
,,	81	84
,,	34	24
,,	88	83
,,	73	27
,,	44	46
,,	13	6,45
,,	85	36

Interval here, and other experiments.

a	58	85
,,	36	37
,,	89	82
,,	45	63
,,	89	89
b	50	47
a	16	16
b	57	75
,,	59	54
,,	45	34
c	40	65
,,	84	74
,,	15	58
,,	61	65
,,	10	31

Woken, and interval.

(Plan of silence on the part of all who knew the number begun at this point.)

c	16	21
,,	88	88
,,	35	16
,,	43	43

Seventeen attempts behind curtain interpolated here.

a	73	27
,,	46	11

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July 29th.		*July 30th.*		*August 17th.*		*August 20th.*
a 67	65	*d* 60	62	*c* 20	34	After two attempts outside door, with no impression. Then
,, 10	41	,, 49	49	,, 71	71	*f* No. ×
,, 37	97	,, 24	83	,, 76	75	*a* No. ×
,, 78	78	,, 78	53	,, 39	39	Rest here.
c 62	64	,, 54	53	,, 24	24	*c* No. ×
,, 79	88	,, 81	81	,, 39	39	,, No. ×
,, 48	48	,, 26	26	,, 75	75	Woken, and begun again.
Attempts behind curtain interpolated here.		,, 32	43	,, 87	87	*c* 22	35
c 88	74	,, 81	15	,, 29	29	,, 47	41
,, 63	53	,, 66	43	,, 79	79*	,, 31	26
,, 49	49	,, 48	73	,, 27	72	,, 26	48
,, 24	24	,, 87	36	,, 76	60	,, 38	63
,, 48	48	,, 57	92	An attempt outside the door, with no impression. The same No. then brought in.		,, 36	75
,, 11	11	Rest here.				,, 43	90
Attempts behind curtain interpolated here.		*c* 41	10			Rest here.
c 64	64	,, No.	×			*c* 16	46
,, 34	35	Rest here.				,, 17	49
,, 58	85	*c* 23	22			,, 40	10
,, 85	75	,, 66	46			,, 50	37
Rest here.		,, 30	30				
e 60	76	,, 39	27				
,, 33	34	,, 46	40				
,, 30	30	,, 79	69				
,, 20	25	,, 15	51				
Attempts behind curtain here.		Attempt outside the door here, with no impression.					
c 53	53	*c* 88	37				
Attempts behind curtain here.		,, 69	20				
c 56	74	,, 55	×				
Rest here.		Rest here.					
c 13	35	*c* 79	89				
,, 32	93	,, 25	20				
,, 39	39	,, 70	70				
,, 30	22	Attempt outside the door here, with no impression.					
,, 45	45	*c* 38	38*				
,, 71	10	,, 81	44				

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August 21st.		*September 21st.*		*September 22nd.*		*September 23rd.*	
f 78	×	*c* 55	56	*c* 84	35	*c* 82	63
,, 85	35	,, 18	10	,, 37	17	,, 25	20
,, 53	71	,, 80	82	,, 22	38	(P. & T. together for the next eight.)	
,, 44	29	,, 44	64	,, 62	69		
,, 86	58	Two trials here with Mrs. Sidgwick.		,, 52	43	*c* 32	54
,, 70	24			,, 67	10	,, 88	34
,, 49	21	*c* 64	64	,, 39	62	,, 49	70
,, 17	83	,, 37	37	,, 69	88	,, 46	17
Other experiments here. Then a rest.		,, 19	×	,, 72	29	,, 24	59
		,, 43	19	,, 84	32	,, 86	91
c 16	81	,, 75	43	,, 28	75	,, 41	73
,, 74	43	,, 10	24	,, 51	25	,, 80	69
,, 89	30	,, 57	57	Pause here, and deeper hypnotisation.			
,, 76	12	,, 56	40				
,, 15	54	,, 51	29				
,, 43	52	,, 54	37	*c* 28	93		
,, 10	39	,, 44	×	,, 84	29		
,, 69	83	Woken, and interval.		,, 31	36		
				,, 15	29		
		c 53	×	,, 50	47		
		,, 14	29	,, 77	74		
		,, 36	×	,, 72	81		
				,, 90	50		
				,, 11	23		
				,, 48	17		

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September 24th.

c	*43*	*31*
,,	*31*	*24*
,,	*21*	*19*
,,	*15*	*57*

(P. & T. together for the next 20.)

c	*59*	*46*
,,	*81*	*62*
,,	*16*	*65*
,,	*31*	**37**
,,	*74*	*57*
,,	*81*	*64*
,,	*39*	*22*
,,	**43**	*93*

P. awoken here. Interval.—P. re-hypnotised, and positions of P. & T. exchanged.

c	*38*	*23*
,,	**83**	**83**
,,	**59**	**59**
,,	*23*	*12*
,,	**55**	**56**
,,	**29**	**29**
,,	*80*	*41*
,,	*38*	*15*
,,	*71*	*16*
,,	**82**	**80**
,,	*16*	**56**
,,	*89*	*57*

Pause here. (P. alone after this.)

c	*58*	F,A[1]
,,	N	N
,,	K	K
,,	*88*	×
,,	BEE	B,E,E,F
,,	HORSE	BEE again

October 26th.

b	*85*	*29*
,,	*36*	*7,8*
,,	*26*	*3,2*
,,	*64*	*4,0*
,,	*67*	*8,3*
,,	**50**	**50**

(P. & T. together for the remaining attempts on this day.)

b	*39*	*40*
d	*71*	*69*
,,	*77*	*21*
,,	*60*	*13*
,,	*35*	*85*
,,	*72*	*16*

Rest here.

d	*21*	*3,7*
,,	*62*	*3,2*
,,	*44*	*3,5*
,,	*32*	*4,1*
,,	*48*	*97*
,,	*48*	*32*
,,	*58*	*61*
f	*84*	*3,7*
,,	*71*	*46*
,,	*24*	*2,3*
,,	*67*	*78*
,,	*39*	*41*

Rest here.

f	*32*	*62*
,,	**35**	**53**
,,	*67*	*81*
,,	*60*	*94*
,,	**76**	**67**
,,	*78*	*34*
,,	*79*	*10*

Woken, and interval here.

f	*71*	*38*
,,	**75**	**75**
,,	*12*	*92*
,,	*32*	*67*
,,	*42*	*29*
,,	*23*	**73**
,,	*10*	*19*
,,	No.	*96*

October 27th.

(P. & T. together.) After some attempts from another room.

c	*53*	*17*

(P. alone for next three.)

c	*83*	*59*
,,	*41*	*28*
,,	*66*	*47*

(P. & T. together for remainder of this day.)

c	*41*	*31*
,,	*57*	*47*
,,	*45*	*28*
,,	*10*	*3,7*

Woken, and interval here.

c	*13*	*83*
,,	*45*	*14*
,,	*24*	*38*
,,	*54*	*63*
,,	*49*	*25*

Rest here.

c	**46**	**46**
,,	**30**	**30**

Attempts made from another room here.

c	*26*	*35*

October 28th.

(P. & T. together for all this day.) After some attempts from another room.

c	*88*	*90*
,,	*10*	**50**
,,	*25*	*16*
,,	**74**	**74**

Pause here.

c	**20**	**20**
,,	*53*	*30*

More attempts from another room here, and then tried card-guessing in same room.

c	*2* H	*7* H
,,	*5* S	*5* S
,,	*4* S	*5* D
,,	*8* H	*6* C
,,	*9* H	*1* H
,,	*10* C	K D
,,	Qn C	Kve C
,,	K D	*1* S

October 29th.

(P. & T. together for all these.) After attempts downstairs, &c.

b	*32*	*6,4*
,,	*71*	*21*
,,	*43*	*23*

October 30th.

(P. & T. together.) After attempts downstairs.

c	*78*	*4*

[1] P. had been told that there would be letters, but as a number was afterwards spoken of by mistake, we thought it better to take a number.

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Summary of Table I.

All Days.

Total number of attempts...	354
,, ,, successes	79
Of these 79, there were with digits reversed	10
,, ,, ,, to some extent second guesses ...	9

Most probable number of complete successes by pure chance $\frac{354}{81} = 4$ or 5.

Successful Days, i.e., when there were 3 or more successes.

Number of attempts	245
,, successes	74

Other Days.

Number of attempts	109
,, successes	5

Half successes, i.e., one digit right and in the right place.

Out of the 170 non-successful attempts on successful days 60

Of these the digit rightly guessed was in the first place 35 times and in the second place 25 times.

(Most probable number by pure chance $\frac{170}{9} + \frac{170}{10}$ = about 36.)

Out of the 104 non-successful attempts on other days... 21

Of these the digit rightly guessed was in the first place 9 times and in the second place 12 times.

(Most probable number by pure chance $\frac{104}{9} + \frac{104}{10}$ = about 22.)

Number of successes with Mr. Smith completely silent 39

The plan of silence on the part of all who knew the number was begun in the course of July 27th and maintained afterwards, except in special cases noted at the time.

Number of successes with Mr. Smith behind P. 8

This is out of 7 trials on July 6th, the 13 first trials of July 30th, and 13 trials, all failures, on October 26th.

Number of successes with a sheet of paper covering P.'s head ... 18 or 21

We believe that it was 21, but it is not explicitly recorded on September 24th. The plan was begun on August 17th after the first 4 guesses. On that day a single sheet of newspaper was used. Afterwards the sheet was always double.

In the case of those numbers marked with asterisks the guess was not completely right at first. The details of four of these, which occurred on July 6th, have been already given. The rest were as follows:—

July 9th. 23 ... P.: "73." S.: "Which figure is the most distinct?" P.: "The 3; the other's gone now. 2." S.: "What number is it?" P.: "23."

,, 56 ... P.: "I see a 2 and a 6 . . . Only a 6 there now." S.: "What do you see?" P.: "A 6." S.: "We'll see if you see another." "P.: 5—53." S.: "I thought you said

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6." P.: "Yes, but it's gone." S.: "Well, what is it now?" P.: "A 3 and a 6. 36 . . . 56."

,, 79 ... P.: "39." S.: "Which is most distinct?" P.: 9—79."

July 30th. 38 ... P.: "I can see a 0." Mrs. Sidgwick (who did not know the number): "That's good—well, it can't be 0 by itself. There must be something else?" P.: "That 0's gone. I can see 3 up there. . . . I can see 8."

August 17th. 79 ... P.: "89." Professor Sidgwick (who did not know the number): "Were the two numbers equally clear?" P.: "No, 8 has gone away and 7 come in its place. I do not know if 8 ought to have been there at all.'

Table II.

Trials with T. when Mr. Smith was in the Same Room with Him.

July 5th.		*July 24th.*		*July 25th.*		*July 26th.*	
a 61	26	*a* 57	16	*a* 40	35	*d* Emerald Green	Bluish Green
,, 84	32	,, 31	1	,, 76	96	,, Red	Red
,, 47	02	,, 12	42	,, 12	58	,, Brown	Blue
,, 32	61	,, 85	71	,, 24	28	,, Orange (colour)	Red
,, 80	11	,, 78	26	Rest here.		,, Blue	Blue
,, 21	25	,, 41	17	*a* 40	13	,, Black	×
,, 18	10	,, 41	23	,, 31	33	,, Red	Red
,, 56	26	,, 31	22	,, 41	15	,, Emerald Green	Green
,, 59	14	,, 68	68	,, 25	35	,, Drawing of Key	×
,, 37	147	,, 31	31	,, 76	76	,, Orange (colour)	Red
,, 61	61	,, 20	64	,, 43	41	,, A Sovereign	A Pen
,, 33	53	,, 14	×	,, 66	6	,, 77	62
,, 40	40	,, CAN	×	,, 45	55	,, 70	6,1,7,2
,, 21	23	,, N	×	,, 32	35	,, 12	26
,, 47	58	,, ♡	×	,, 59	55	,, 24	42
,, 60	61	Rest here.		,, 37	3	,, 77	27
,, 74	74	*a* 72	16	,, 63	63	,, 60	63
,,	54	,, No.	×	,, 16	41	,, 36	36
,, 22	22			,, 40	63	,, 69	32
,, 38	35					,, 40	40
,, 45	45					,, 31	34
,, 59	29					,, 11	41
,, 66	66					,, 44	44
,, 21	21					,, 69	63
,, 83	3					*c* Emerald Green	Blue
,, 80	80					,, Red	Red
,, 73	693					,, Brown	Green
,, 83	85					,, 70	26
,, 21	24					,, 34	14
,, No.	38					,, 48	35
,, 33	95						
,, 78	38						

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August 16th.

c	49	37
,,	67	25
,,	52	52
,,	71	71
,,	27	27
,,	18	15
,,	24	24
,,	35	35
,,	18	16
,,	32	32
,,	15†	51
,,	90	12

Pause here.

e	36	24
,,	90	16
,,	25	14
,,	36	29

Woken and interval.

Other experiments tried here.

Black	Blue
Light Blue	Kind of dark Red
Yellow	White
Blue	Blue
Orange	Light Yellow
Crimson	Light Black

August 19th.

a	22	26
,,	49	18
,,	22	38

Interval, and other experiments tried here.

c	76	71
,,	37	14
,,	46	67
,,	87	4 & {5 or 3
,,	37	72
,,	64	{38 54
,,	79	25
,,	12	5,2
,,	52	4,3
,,	90	35
,,	90	33
,,	46	23
,,	44	56
,,	18	73
,,	67	25
,,	50	16

August 21st.

f	15	26
,,	11	23
,,	46	35
,,	45	×
,,	83	17
,,	60	{23 45
,,	28	3,7

Pause here.

f	29	57
,,	30	26
,,	83	31
,,	10	4,7
,,	S	W
,,	A	Z

September 20th.

c	84	45
,,	17	72
,,	30	38
,,	48	48
,,	85	16
,,	36	47

Pause here.

c	28	57
,,	38	90
,,	42	38
,,	55	56
,,	30	17
,,	20	83

September 22nd.

c	63	74
,,	63	24
,,	55	32
,,	87	53
,,	33	27
,,	24	21
,,	33	80
,,	82	29
,,	51	43
,,	87	15

September 23rd.

P. & T. together.

c	32	33
,,	88	81
,,	49	13
,,	46	26
		47
,,	24	24
,,	86	68
,,	41	4,1
,,	80	13

T. alone.

,,	43	24
,,	40	38
,,	18	57
,,	20	17
,,	12	46
,,	15	60
,,	70	16

Pause here, and some other experiments.

c	43	48
,,	10	94
,,	13	13
,,	31	37
,,	25	49
,,	43	13
,,	69	20
,,	74	24
,,	69	69

Attempt outside the room here.

c	61	29
,,	40	65

Woken, and interval, with other experiments here.

c	67	65
,,	41	41
,,	56	38
,,	54	57
,,	88	39
,,	15	67

† All the witnesses agreed afterwards in thinking that this guess had been rig and noted down wrongly as reversed.

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September 24th.

(P. & T. together.)

c	59	59
,,	81	43
,,	16	61
,,	31	33
,,	74	75
,,	81	91
,,	39	52
,,	43	39

Pause here, and positions of P. & T. exchanged.

c	38	39
,,	83	76
,,	59	93
,,	23	02
,,	55	63
,,	29	47
,,	80	41
,,	38	81
,,	71	83
,,	82	80
,,	16	74
a	89	65

October 26th.

(P. & T. together.)

c	39	8,3
f	71	23
,,	77	2,4
,,	60	4,3
,,	35	1,4
,,	72	2,9

Pause here.

f	21	2,1
,,	62	1,2
,,	44	3
,,	32	6,1
,,	48	41
,,		3,2
,,	48	24
,,	58	85
,,	84	63
b	71	46
,,	24	31
,,	67	79
,,	39	31
,,		13

Rest here.

b	32	9,2
,,	35	6,9
,,	67	68
,,	60	69
,,	76	6,3
,,	78	6,2
,,	79	10

Woken up, and interval here.

b	71	37
,,	75	3,4
,,	12	22
,,	32	67
,,	42	42
,,	23	6,2
,,	10	34
,,	No.	66

October 27th.

(P. & T. together.)

After attempts from another room.

c	53	67

Rest here.

c	41	1,5
,,	57	47
,,	45	1,2
,,	10	5,2

Woken, and interval here.

c	13	8,2
,,	45	7,8
,,	24	54
,,	54	
,,	49	6,3

Rest here.

c	46	guess not waited for.
,,	30	6,1

Attempts from the other room here.

c	26	24

October 28th.

(P. & T. together.)

After attempts from another room.

c	88	2,0
,,	10	5,9
,,	25	9,6
,,	74	5,2

Pause here.

c	20	guess not waited for.
,,	53	70

More attempts from another room here, and then tried cards in same room.

c	2 H	7 C
,,	5 S	5 S
,,	4 S	5 S
,,	8 H	6 D
,,	9 H	1 C
,,	10 C	3 C
,,	Qn C	Kg D
,,	Kg D	1 S

October 29th.

After attempts from another room. (T. alone, and with eyes open.)

d	28	2 H
,,	24	3 S
,,	84	9 S or H
,,	33	2 or 3 black
,,	32	45
,,	56	23
,,	72	47
,,	76	35
,,	2 S	7 C
,,	Kg C	Fig.
,,	5 D	7
,,	4 S	Kve D

Then after further attempts from other room, woken, and interval here.

P. & T. together.

b	32	463
,,	71	1,2
,,	43	6,2

October 30th.

(P. & T. together.)

c	78	6,4

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Summary of Table II.

All Days.

Total number of attempts	263
,, ,, successes...	34
Of these in reverse order	4

(Most probable number of complete successes by pure chance $\frac{263}{81} = 3$ or 4.)

Successful Days, i.e., when there were three or more successes.

Number of attempts	129
,, successes	27

Other Days.

Number of attempts	134
,, successes	7

Half-successes, i.e., one digit right and in the right place.

Out of the 102 non-successful attempts on successful days 36

Of these the digit rightly guessed was in the first place 20 times and in the second place 16 times.

(Most probable number by chance $\frac{102}{9} + \frac{102}{10} = 21$ or 22.)

Out of the 127 non-successful attempts on other days 25

Of these the digit rightly guessed was in the first place 17 times and in the second place 8 times.

(Most probable number by chance $\frac{127}{9} + \frac{127}{10} =$ about 27.)

Number of successes with Mr. Smith completely silent, viz., all those in August, September, and October 19

Number of successes with Mr. Smith behind T. 4

All out of 13 trials on July 26th; 4 trials on August 16th were failures.

Number of successes with paper over T.'s head... 2

This was begun during the 11th guess of October 26th, and about 33 trials made in all under those conditions.

The great variation in the amount of success on different days is strikingly shown by these tables. Thus all P.'s attempts on July 24th and 25th, August 20th and 21st, September 22nd and 23rd, 82 in number, produced only 1 success—just what chance might be expected to give; while in 12 trials on August 17th he had 9 successes and 1 half success. Similarly with T. August 19th, 21st, September 20th, 22nd, October 27th, 28th, 29th, 30th show in the aggregate 83 trials with 1 success; while on August 16th he was successful 7 times in 16 trials. We have entirely failed to discover any cause for this variation, nor even whether it depends on the agent or the percipient. Such things as the brilliant success on August 16th and 17th, and the total failure on August 19th, 20th, and 21st, suggest that the difference is not in the percipient; for why should P. and T. vary together?

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But, on the other hand, they did not always vary together, so that it is difficult to attribute the difference entirely to the agent. Thus, on September 23rd, when P. and T. were both guessing at the same time, T. was quite right 3 times and half right 4 times in 9 guesses; while P. failed totally. During these experiments Mr. Smith was sitting 7 or 8 feet, or perhaps more, from T., and somewhat nearer to P. On this occasion T. had come in after we had begun experiments with P., and we hypnotised him partly to get him out of the way and partly in the hope that remaining for a while in the hypnotic sleep might render him more susceptible to telepathic impressions. We were much surprised when, without anything being said to him about it, he began to guess numbers.*

A similar difference between P. and T. showed itself on the next day, September 24th, but in a still more puzzling way. T. came in as on the 23rd, was hypnotised, and set in the same position as before. P. was failing, and continued to fail, whereas T. had fair success—2 successes and 3 half successes in 8 trials. After the 8 trials we stopped, awoke P., had some talk, exchanged the positions of P. and T., and re-hypnotised him. Then, for no reason that we could see, P. began to succeed and T. to fail. Later on in the same day P. made his most successful set of attempts with Mr. Smith outside the room. During this he and T. sat together on the same sofa leaning against one another, but T. failed completely.

This was not by any means the only day on which we had experience of temporary runs of success within the day itself, as the tables clearly show. In particular it is remarkable that on October 27th and 28th, amid general failure, P. should on each day have had two complete successes running. The successes on the 27th occurred after a longish rest (without awakening), but this was not the case on the 28th. Before the first success on the 28th P. was told that we would rest after this one more, which may have had a stimulating effect, but a similar promise was not efficacious on other occasions. The same phenomenon—2 right guesses in succession on an otherwise unsuccessful day—was exhibited by T. on July 24th.

These three pairs of successes are isolated, not only from other successes, but from half successes; but on some of the successful days we find half successes grouped round the successes. Thus on July 6th P. not only has one run of 7 successes and another run of 4, but in his first 17 guesses there are 11 successes and 6 half successes—not a

* As Mr. Smith was not talking, and no one else had been put in communication with T., no information could be given to him as to when a fresh number was being looked at. It was owing to this that he made two attempts at one of the numbers—46. P. was very long—three minutes—in getting any impression that time, and T. had both of his impressions with a considerable interval between them before P. spoke.

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single complete failure. On July 9th and on July 27th he had runs of 8 successes and half successes. On July 29th a run of 9, on August 17th of 10, on September 21st of 6. Similarly T., on the first day he tried, after beginning with five complete failures, has, in the course of the next 23 trials, only two which are not either successes or half successes. On July 26th, in 10 consecutive trials, there was only one complete failure. On August 16th he began with two failures, and then had 10 successes and half successes in succession, all after that failing again. As we have already pointed out, there are, on September 23rd, 7 successes and half successes in his first 9 trials, and on September 24th there are 5 in the first 6 trials, with no success to speak of afterwards.

Sometimes, as the tables show, these runs of success seem to be introduced or stopped by a change of conditions; but this is by no means uniformly the case. And in this connection we may call attention to two or three sets of attempts where the percipient received no impression at all. The most curious of these was on August 20th with P. We began with two attempts while Mr. Smith was outside the room. Up to this date, as will be seen in Tables III. and IV., no impression had been produced under these conditions. But what is remarkable on this occasion is that the 4 succeeding attempts with Mr. Smith in the room, and even quite close to P., were absolute blanks. It was only after being woken and re-hypnotised that P. began to see numbers, though this was scarcely an improvement, as they were all wrong.

The position of Mr. Smith relatively to the percipient, so long as both were in the same room, did not seem to us to affect the success of the experiments on the whole, but with Mr. Smith outside the room our success was poor, though still, in the case of P., considerably beyond what might be expected by chance.

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Table III.

Trials with P. when Mr. Smith was Not in the Same Room with Him.

Mr. Smith in a room divided by a curtain from that in which P. was.

P. about 10ft. from curtain.

July 6th.

44	×
51	×

July 27th.

60	*74*
91†	*3,7*
52	*62*
67	*86*
17	*83*
29	*29*
11	*58*
87	*43*
10	*6,3*
58	*2,3*
79	*58*
80	*39*
26	*35*
14	*81*
29	*66*
84	*97*
64	*37*

July 29th.

30	*25*
12	*54*
36	*5,6*
76	*2,6*
65	*8,3*
26	*3,7*
42	*4,2*
32	*64*
74	*58*

Successful experiments in the room here.

86	*3,5*
27	*4,9*
31	*21*
20	*45*
17	*33*
16	*85*

Experiments in the room, and pause here.

48‡	*5,7*
75	*4,6*
29	*60*

P. close to curtain.

July 29th.

After the experiments recorded in the previous column, and just after a complete success with Mr. Smith in the room.

48	*6,9*
53	*7,3*
16	*82*
38	*16*
64	*45*
23	*23*
16	*3,8*
85	*6,5*
48	*8,3*
73	*10*
69	*3,8*
23	*55*
21	*27*
36	*5,3*
46	*17*

Mr. Smith in the passage outside with the door closed.

P. 10ft. from wall.

July 30th.

After successes.

No. ×

Other experiments and pause.

38 ×

P. near wall, but not touching.

August 17th.

After great success in the room.

No. ×

August 20th.

(First experiments tried this day.)

No. ×

No. ×

Some experiments in the room, with no impression, followed.

Sept. 24th.

(P. & T. together.)

43	**43**
10	*35*
59	*71*
54	**59**
30	**30**
17	*47*
45	*29*
75	*61*
36	*5,4*
20	*24*

† This must be wrongly recorded, as there were no numbers above 90 in the bag.

‡ This number was not drawn at random, but selected because P. had twice had a very vivid veridical impression of it during this day's experiment.

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Mr. Smith in the room below P., floor only between, no plaster.

October 26th.

(At end of evening. P. & T. together.)

22	22
12	67
70	73
24	35

October 27th.

(P. & T. together for all on this day.)

12	85
34	98
19	3,0

Experiments upstairs, &c., here. Then after two successes upstairs.

78	8,9
71	29
82	9,0
45	5,2
43	29

October 28th.

(First experiments this evening. P. alone.)

15	54
85	76
25	80
14	22
43	54

(P. & T. together.)

49	58
65	43
78	29

Other experiments, &c., here.

14	23
69	70
54	89
24	41

Pause here.

66	1,7
34	12
59	25
35	46
71	72
76	50

Rest here.

42	2,3
18	57
89	6,3
16	49

Pause here.

44	62
71	54

October 29th.

(P. & T. together.)

58	3,0
57	17
44	10
47	149
19	24
24	65
66	18
32	96
89	73
34	66
33	99
12	75

Rest here, and then cards tried.

6 D	Kve D
9 C	5 C
8 C	9 H

October 30th.

(P. alone.)

67	×‡
88	21

(P. & T. together.)

37	73
32	45
75	2,7
40	80
78	46
48	19
78	36
64	49
34	34
44	2,0

Rest here.

75	65
15	27
46	87
77	26
35	65
24	48
21	92
23	3,0
60	82
86	5,4

Pause here.

63	47
38	39

‡ P. had not been told to look for a number in this trial.

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Summary of Table III.

(1) Number of trials with Mr. Smith behind a curtain separating the two rooms—			
(*a*) P. 10 feet from curtain	37		
(*b*) P. close to curtain	15		
		—	52
(2) Number of trials with Mr. Smith out of the room and door closed			15
(3) Number of trials with Mr. Smith in the room below			72
Total			139
Number of successes under condition (1) (*a*)			2
,, ,, ,, (1) (*b*)			1
,, ,, ,, (2)			2
,, ,, ,, (3)			3
Total number of successes ...			8

In one of these, which occurred under condition (3), the digits were reversed.

Most probable number of successes—1 or 2.

Number of half successes under condition (1) (*a*)	All with correct digits in second place		4
Number of half successes under condition (1) (*b*)	With first digit right	1	3
	,, second digit right... ...	2	
Number of half successes under condition (2)	With first digit right	2	3
	,, second digit right ...	1	
Number of half successes under condition (3)	With first digit right	3	7
	,, second digit right... ...	4	
			17

Number of cases in which P. had no impression; condition (1) (*a*)			2
,, ,, ,, (2)			5
,, ,, ,, (3)			1
			8

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TABLE IV.

TRIALS WITH T. WHEN MR. SMITH WAS NOT IN THE SAME ROOM WITH HIM.

Mr. Smith in the passage outside with the door closed.		Mr. Smith in the room below T. Flooring between; no plaster.			
T. about 10ft. from wall.	T. near wall, but not touching it.	*Oct. 26th.*	*Oct. 28th.*	*Oct. 29th.*	*Oct. 30th.*
Sept. 23rd.	*Sept. 24th.*	(At end of evening P. & T. together.)	(P. & T. together.)	(P. & T. together.)	(P. & T. together.)
43 ×	43 10	22 23	49 6,5	58 6,3	37 87
	10 54	12 22	65 4,9	57 17	32 5,4
	59 38	70 31	78 20	44 40	75 9,2
	54 83	24 54	Experiments upstairs here, &c.	47 24	40 80
	30 47	*Oct. 27th.*	14 6,3	19 52	78 4,5
	17 59	87 79	69 4,5	24 5{0 or 9	48 7,2
	45 38	58 26	54 7,2	66 48	78 47
	75 19	87 54	24 14	32 6,4	64 49
	36 45	(P. & T. together.)	Pause here.	89 73	34 74
	20 37	12 85	66 4,8	34 60	44 70
		34 89	34 2,1	33 66	Rest here.
		19 93	59 4,2	12 42	75 51
		Rest, and experiments upstairs, &c., interpolated here.	35 1,3	Other experiments, &c., and then card trial.	15 74
			71 8,3	6 D Kve	46 8,3
			76 2,5	9 C 5 C	77 {26 84
			Rest here.	8 C 9 S	35 84
		78 8,9	42 42		24 65
		71 9,1	18 2,5		21 0,2
		82 60	89 7,2		23 74
		45 5,2	16 6,0		60 7,9
		43 2,4	Pause here.		86 7,6
			44 1,4		Pause here.
			71 57		63 21
					38 54

The one success in 79 guesses is of course only what might be expected by chance.

Though the success shown in obtaining good results with Mr. Smith in another room is, so far, not great, we do not at all think that hope of better success ought to be given up. There are, we think, several points about the experiments, taken as a whole, which look hopeful, as a discussion of them will perhaps show.

It will be noticed that both in the experiments with the curtain between agent and percipient and in those where Mr. Smith stood in the passage, the first attempts resulted in complete blanks—the percipient had no impression at all. Why this should have been it is hard to say. We always tried to conceal from the percipient that Mr. Smith had left the room or that there was any change in the conditions. Of course we cannot feel sure that

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we succeeded in concealing it, but at any rate the percipients never alluded to his absence, never seemed conscious of it, and never suggested anything of the kind as a cause of failure. T. several times remarked that the numbers seemed very far away and so small as to be difficult to see, but he did not seem to connect this with the distance of Mr. Smith. It seems unlikely, therefore, that the absence of impression was merely the effect of suggestion—of an idea working itself out in the percipient's mind. It is perhaps more likely that the idea of difficulty in the agent's mind may have been an obstacle to success. However this may have been, it is noteworthy that the very first time we succeeded in getting any result at all with Mr. Smith in the passage (September 24th), we were very fairly successful—P. obtaining 2 complete successes and 3 half successes in 10 trials. On this occasion P. and T. sat together on the sofa, near the wall on the side of the room in which the door was, but not touching the wall. It had been intended that Mr. Smith should stand just on the other side of the wall, so as to be near them, but with the wall between. This plan was, however, forgotten. Mr. Myers, who was with Mr. Smith drawing the numbers for him, happened to take up that position, and Mr. Smith stood beyond the door, so that there was not only the wall with the closed door in it between him and the percipients, but a distance in a straight line of perhaps 8 or 9 feet.

We had no further opportunity of experimenting in this room, as Mr. Smith, who was temporarily occupying the house, was on the point of moving. The October experiments were carried on in an arch on the beach at Brighton. It was divided into two floors—the upper one entirely occupied by a sitting-room, from which a staircase, closed by a door at the bottom, led down into a lobby. In this lobby, the door being closed, Mr. Smith stood or sat while trying to influence the percipients from a distance, they sitting upstairs. But though he was thus below them, his actual distance from them can not, we think, have been materially greater than on September 24th. It is possible, of course, that a feeling of greater separation may have produced a bad effect on the experiments, but it is not necessary to suppose this, since the experiments in different rooms in October only shared in the general want of success of all the experiments at that time. October 26th was the best of the October days both for P. and T. with Mr. Smith in the room with them, and we observe that on this day, out of the only 4 trials made when Mr. Smith was downstairs, P. had one success and one half success and T. 3 half successes. It is to be regretted that we did not begin experiments in different rooms earlier on this day, but the success had not been striking, and we waited for a better vein, which did not come. On the whole, though Miss B.'s want of success is an argument the other way, the result of our

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experiments rather suggests that the special difficulty, whatever it may have been, of obtaining good results with the agent in one room and the percipient in another was overcome on September 24th, at least, as far as P. was concerned, and that what interfered with success in October, when by far the larger number of these experiments were tried, was some general difficulty. Unfortunately, it seems not improbable that this general difficulty may simply have been boredom on the part of the percipients in the hypnotic state, of which there were several signs, and that in that case we may be dependent on new percipients to enable us to pursue the investigation.

We have now to discuss the nature of the impression received. It was probably owing to our own suggestion at the beginning that this was almost always visual, though it is possible that the fact that Mr. Smith's impression was visual may have contributed to this result. It would be interesting to find out whether a new percipient could be similarly made to have auditory impressions. In two or three cases T. said that he saw nothing, but that something seemed to tell him that the number was so-and-so, but "something" never told him right. The difference between this form of impression and his more ordinary one is well illustrated by one of the experiments on July 25th. The number drawn was 66. T. said, "Something says 37, is it?" Mr. Smith: "Can't you see that?" T.: "No." S.: "Well, I want you to tell me what you see." T.: "I can't see anything." S.: "Well, look hard." T.: "Now it's something—6?" S.: "Well?" T.: "I can't see anything else." S.: "Well, look hard." T.: "Can't see anything else." (Pause.) S.: "Can you see anything now?" T. "I see a 6; nothing else." The number was then put away, and T. was told that he saw only 6 because the number consisted of two sixes. T.: "Oh, that's it, is it; but I ought to have seen two sixes, then, and I only saw one."

This last remark illustrates a characteristic point about the impressions, namely, that they were perfectly definite perceptions, not to be changed by consciously received suggestions or by an exercise of the imagination. Another illustration may be given of this. On August 21st P. was told that he was now to see something quite different—not a number at all, and Mr. Smith then looked at the word DOG. As after some time he had had no impression whatever, Mrs. Sidgwick told him it was a word. As this did not help him she added that it was something he was fond of. Still P. had no impression, so she told him to try to see one letter—the first letter of the word. Presently P. said: "I see an S or an 8—it's gone again;" quite regardless of the fact that a word could not begin with 8.

In saying that the impressions were perceptions—not guesses in the

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proper sense of the word—we do not mean that they were always clear; but when not clear it was, so to speak, clearly perceived that they were not clear. It is somewhat difficult to decide whether the impressions ought to be called hallucinations because the percipients had their eyes closed, and we have, therefore, no clear conception of what the aggregate of their visual sensations was and what relative place in the aggregate this particular one had. The experiments with open eyes when the numbers were seen on the sheet of paper, though they prove that the impression could be externalised as a visual hallucination, cannot, of course, prove that it had the same characteristics in a different stage of hypnotisation. The question is complicated by the fact that P. was, at times at any rate,—as his remarks in the séance of which the full account has been given show—conscious that he was not seeing in an ordinary way, but that his eyes were closed. Nevertheless, the percipients spoke so persistently of seeing, seemed so clearly to locate what they saw in a particular point in space, and so clearly at times expected others to share the impression, that we can hardly doubt that it had to them the characteristics of a sensation received through the eyes. In the séances described at length the reader has already some of the material for forming a judgment on this point, and we may quote here a few more incidents which seem to throw light on it.

On July 9th, after the successful guess of 10, Mrs. Sidgwick asked Mr. Smith in writing, which was our mode of communication with each other about the experiments, to tell P, that he (Mr. Smith) did not know what he would see now, that he did not think it would be numbers, but that P. was to tell him whatever it was. Mrs. Sidgwick then handed to Mr. Smith the letters C A T, taken from a spelling game and arranged in the lid of a box in such a manner as to make it impossible for P. to see them had his eyes been open. The experiment was quite unexpected by Mr. Smith, who had never seen the spelling-box, as well as to P., Mrs. Sidgwick hoping that the mild surprise would produce some interesting result. P. said excitedly (and we think pointing, though this is not recorded in the note-book): "There it is—there's a cat, look." S.: "What do you see?" P.: "Why, C A T; don't you see it? Did you think I saw a black cat or a tabby? I wish I had; I'm very fond of animals. I mean the letters." In this connection we may mention another incident which had nothing to do with the present experiments, but has some bearing on the question under discussion. P., when left to himself in the hypnotic state, usually starts dreams and hallucinations on his own account. These generally relate to the circumstances of his every day life; for instance, he will carry on conversations with a brother or companion whom he imagines to be present. Once, when left in this way with

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closed eyes while we were attending to someone else, he began to go through all the action, with appropriate words, of petting an imaginary cat which sat on his knee and climbed about him and over the back of his chair. When Mr. Smith asked him what he had got there he seemed indignant at the stupidity of the question because Mr. Smith must be able to see that it was a cat.

Such remarks as the following—selected among many—all seem to show a belief on the part of P. that he really saw the numbers:—

On July 29th, 48 having been drawn, P. said: "These two are plainer. If you always put them up like that I'll always tell you." Later on the same day 48 was drawn again. After a pause P. said, with excitement: "That's that 48 again, just as clear as before."

In another trial on the same day, when 20 was drawn, P. said: "45; shall I wait to see if they change? I see them up in the air sideways a bit."

On August 21st—a day when we had no success at all—17 was drawn, and P. guessed 83, remarking that they were "bigger numbers to-night. I seem to see them quicker."

Later on the same day he remarked of one of his impressions that both figures seemed half rubbed out. Similar to this was a remark he made on October 30th. The number drawn was 44. P. said: "2 and a 0, the 0 plainest, but not very plain. The numbers are getting too old, I think."

On October 29th, in one of the trials with Mr. Smith downstairs, 59 having been drawn, P. said: "I can see 5—and a 2, one after the other—5 again and 2 underneath it. It was 25 afterwards. There it is now. Do you see it, Mrs. Sidgwick?"

In the next trial the impression persisted after the guess had been made and when we wanted to go on to the next. So Mrs. Sidgwick suggested to P. that he should look away from it. P. said he would, then laughed, saying he had looked away for a moment and then looked back, and in that moment the numbers had gone. Similarly on October 30th, after guessing a number (quite wrong, and also unlike T., who had spoken first), P. said: "I did not know there was another up. I did not look, and there it was in front of me. The five was the clearer of the two."

On another occasion, October 27th, Mr. Smith being in the same room with him, P. said: "Would you mind my sitting a little nearer; I can't see well." He was told that the numbers had been brought nearer, which satisfied him, but the guess he made was nevertheless wrong.

T.'s remarks about his impressions were very similar. Thus, on July 25th, the number drawn being 25, T. saw nothing for some time, then said: "A sort of 5." S.: "Well, what else?" T.: "5—8—no,

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not 8—it's a bad shaped one—35." S.: "Sure it's a 3?" T.: "It's made badly."

Again, on October 27th, the number drawn being 34 and P. having guessed 98, T. said: "8—looks like 0—it's a 9—the 0 not quite plain—I think it's meant for a 9—one over the other." And again in the next trial: "It's a 9 and a 3—9 at the top. That 9's very bad."

On September 20th. T. said, in answer to questions, that he saw the numbers right up in the corner—dark on a light ground—very small. He also complained on this day and at other times of their being "such a long way off you can scarcely see them."

T. gave quite a different account of his impressions when guessing numbers with Mr. Myers as agent. He did not then talk of seeing, though he had been told he would either see or hear a number. When asked whether he heard or saw it he replied, "No, I seem to imagine it"; and he said the same when Mr. Leaf was trying thought-transference with him.

An interesting point about the impressions of the percipients will already have been noticed by the reader, namely, their frequently gradual development, along with which we may consider the varying times which they took to come. Quickness was not specially associated with rightness. On August 16th, T.'s successful attempts varied in the time they took from 15 seconds to 2¼ minutes, and on August 17th, P. when successful took from 45 seconds to 3½ minutes. We did not always time our experiments, so have no complete record. The longest time recorded was 3 minutes 50 seconds. This was on September 21st; the impression, when it came on that occasion, was wrong and also fleeting, and the attempts before and after it produced no impression at all. A rather remarkable experience on the same day, however, suggests that the impression, even when right, may take much longer to come and may even be deferred—meaning by that that it may be received by the percipient after the agent has ceased to direct his mind to it and when he has begun to try to convey to the percipient a totally different impression. What happened was this. After two successive correct guesses by P., the number 19 was drawn. We waited for 5½ minutes, and then, as P. had no impression, gave it up, and drew another number, which turned out to be 43. Twenty-five seconds after the new number was drawn P. said 19. This was recorded and another number drawn, viz., 75, 13 seconds after which P. said 43. Thus two numbers in succession were rightly given, but one stage late. The numbers had not been named aloud, and P. had a double sheet of paper over his head, so that he could not have seen them even if they were handled carelessly after being given up. It makes it less likely that the occurrence was due to chance that it happened in a run of successes; there had been 4 half successes and 2 successes in the 6 previous trials.

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Once at least—viz., in the experiment of August 17th—P. had his impression before Mr. Smith looked at the number. It was wrong, as might be expected, but he stuck to it after Mr. Smith began to look. The impressions often came almost immediately, though we have no shorter time recorded than 13 seconds. One of the quickest was a right guess of T.'s on October 26th. To stimulate their interest, we had put P. and T. *en rapport* with one another and told them to try who could see the numbers quickest. Then 21 was drawn, and instantly T. said, "2 and a 1." So instantaneous was it that Mrs. Sidgwick, who did not know the numbers, thought that T. had guessed at random and without waiting for the usual visual impression, in order to be before P. She taxed him with this, but he declared that he had seen it.

The gradual development of the figures was of two kinds—either one figure coming before the other, or the figures forming themselves by degrees. A good instance of the first is afforded by one of T.'s successful guesses on August 16th. The number was 32. He said 3. Professor Sidgwick said: "Do you see only one?" T.: "Yes." Prof. S.: "Try to see another." T.: "2." Mr. Wingfield, who was taking the time, recorded 30 seconds for the first and 55 seconds for the second. Again, on July 29th, the number drawn being 30, P. said: "I see 3—I see one of them now. Mr. Smith, please look at both of them." S.: "All right, I'm looking at both of them." P.: "There's a 0."

The following is a case of gradual development of one of the figures. It was on July 27th; the number drawn was 89; P. said: "9." S.: "Yes?" P.: "8 in front of it. I thought it was going to be a 0 at first."

But one of T.'s guesses of cards was as marked an instance of gradual development as any, though his impression was not derived from Mr. Smith. Mr. Smith was downstairs looking at a 9 of clubs. P., who was not *en rapport* with T., guessed 5 of clubs. Then T. said: "Has Mr. Smith put anything up yet? Oh, yes, yes (meditatively). I see it now (then counting), 1, 2, 3, 4, 5. 5, yes—a black—5 of clubs. Oh, I see them plain; 5 still."

Quickness and clearness did not necessarily go together; for instance, in one of the trials on October 30th (wrong, but made more quickly than his recent attempts) P. said, "That's quick, isn't it?" Asked whether it was plain, he said, "Not very, but it came suddenly; the others took some time to form."

Nor, again, did clearness and rightness necessarily go together, though we do not remember that P. was ever excited by the vividness of an impression except on certain occasions when it was right. T. was never excited at all.

T., on more than one occasion, began to guess numbers when we had

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not intentionally called his attention to the subject; he had, however, seen P. doing it before he was himself hypnotised, and this may have suggested itself to him. P., as far as we remember, only once did anything of the kind, and that instance was a rather curious one. He had been left in a deep sleep with a paper over his head and at a considerable distance from Mr. Smith and T., while we were trying the experiments with the latter with his eyes open on October 29th. Mr. Smith was looking at the 4 of spades and T. had been describing the imaginary knave of diamonds which he saw on the paper in front of him. Suddenly P. said: "Let's have a game of cards[1]—4 of spades." S.: "What's that you are saying?" P.: "About a 4 of spades I saw. I thought you were putting up cards."

We now come to the most important question of all, namely, how the impressions, which thus visually presented themselves to the percipients, reached their minds.

Before discussing the successful attempts at divining the number on which Mr. Smith was concentrating his attention, it is worth noticing that in certain unsuccessful attempts when P. and T. were guessing together, they influenced each other, or, at any rate, P. influenced T. There were 156 of these joint trials. In 11 cases the order of guessing is not noted, in 21, which we may call mixed guesses, the digits were named singly, and either alternately by the two percipients, or else one having named a digit, the other named two, and then the first finished. In 38 cases T. completed his statement before P. began; and in 86 P. similarly guessed first. Now among these 86 cases in which T. did not make his guess until after P. had finished, he guessed the same two digits as P. 16 times,[2] in 13 of which the digits were in the same order as P.'s. This might not have seemed remarkable if we had previously had reason to suppose that T. could always hear P., but, as a matter of fact, they were usually not *en rapport* with each other—neither apparently knew that the other was present, and when assured that he was and communication attempted, each would get annoyed with the other's rudeness in not answering him, however much he raised his voice and shouted to him. And the proportion of these imitative guesses was rather larger when they were not *en rapport* than when they were.

[1] One of our devices to stimulate their interest had been to call guessing cards a game, the day before.

[2] None of these were successful guesses. Had they been, the second could not of course have been counted. But though P. and T. did not influence each other for good, there is some reason to think that they sometimes influenced each other for evil—the impression from the co-percipient overcoming that from Mr. Smith. Thus on one occasion (September 24th), when the number drawn was 74, T. said 7, then P. said 57, upon which T. said 75. Asked to repeat, he said: "I think it was 7,4; I said 5 but it was more like 4—had a tail to it." P. and T. were not *en rapport* on this occasion.

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T. followed P. when not *en rapport* with him 63 times,[1] in 10 of which his guess was the same as P.'s, besides 2 where he gave P.'s digits in reverse order. So large a proportion as this can scarcely be due to chance, and we could strengthen the presumption that it was not, by an examination of the mixed guesses and of those in which T. gave one number the same as P.'s, or *vice versâ*. The influence of T. on P. was less marked, but appeared to exist. We must therefore suppose that sounds which fell unconsciously on the ear yet produced an impression on the mind, of which the percipient became aware solely through its reproduction in a visual form—a supposition which is, of course, entirely in accordance with observations made by others.

One conclusion to be drawn from this is that for evidential purposes in psychical research no reliance can be placed on the fact that a person—whether hypnotised or not—is entirely unaware that an impression has reached him through his senses, if by any possibility it could so have reached him. It is, therefore, necessary to examine the experiments dealt with in this paper with anxious care in order to see whether there was any possible channel of sense through which the agent's impression could have reached the percipients.

The eye is, we think, absolutely excluded. There were a sufficient number of successful experiments with Mr. Smith behind the percipient and with the percipient's head covered over, to make it unnecessary to consider the various possibilities of careless handling of the numbers, reflection in the cornea, or changing facial expression and gesture.

The sense of touch may also, we think, be regarded as excluded. There was never any direct contact between agent and percipient except in one or two cases where it was purposely tried and did not produce success, and it seems absurd to suppose that vibrations of the floor caused by rhythmical movements of the agent, of which he was himself unconscious and which were invisible to others, can have been powerful enough to affect the percipient.

We are reduced, then, to the sense of hearing. Here, again, all indications by leading questions or changes in the tone of voice are excluded by the success of the experiments when all who knew the number were absolutely silent. There seem to be only two ways in which the impression could have reached the percipient through his ears—either by means of faint unconscious whispering of the number by Mr. Smith in the effort of concentrating his attention on it, or by means

[1] It ought to be stated that in two of these cases Mrs. Sidgwick repeated the number after P. before T. spoke. She was herself, however, not *en rapport* with T. in one of these two, and as regards the other, it did not appear from other experiments that T. was easily influenced in his guesses, consciously.

[2] Compare some of the incidents mentioned in the paper on recent experiments in crystal vision, *Proceedings*, Vol. V. See also in this connection M. Pierre Janet's forthcoming volume, *L'Automatisme Psychologique*.

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of faint unconscious counting of the number by breathing, or some other rhythmical movement producing sound. Both suppositions appear to involve hyperæsthesia in the percipient, since the supposed sounds were unperceived by attentive bystanders, and nothing else that we observed gave us any reason to suppose that the percipients were hyperæsthetic; indeed their apparent unconsciousness of Mr. Smith's absence when he was in another room seems to show that they were not. But let us assume hyperæsthesia; let us also assume, what we have no ground for regarding as at all probable, that Mr. Smith may have whispered or counted unconsciously after his attention had been called to the danger of doing so; and let us examine the two suppositions. On either a certain number of failures would almost certainly occur, in which the indications given would be imperfectly apprehended.

Of the two suppositions, unconscious whispering seems the less improbable, because the concentration of the mind on a written or printed number with a view to having as intense an impression of it as possible, is found to cause a certain tendency to say the number mentally, but no tendency to count it. The symbol for a number is in this respect unlike, for instance, a playing card, where a tendency to count the pips often does accompany the effort to concentrate one's mind on it. Now any whispering or faint pronouncing of the number would lead, one would think, to numbers whose names have common characteristic letters being mistaken for each other. Thus we should expect to find fours and fives interchanged because of the f; sixes and sevens because of the s; perhaps twos and eights, and ones and nines because of the t and the n; and possibly fives and nines because of the i. Three would stand by itself as quite different from all the others. We confine ourselves to the single digits, because the names of double numbers are practically compounded of the names of the two digits of which they are composed.

Now if we examine the guesses we do not find that any of these mistakes are prevalent. The following three tables show the numbers drawn, with the corresponding guesses, analysed into single digits :—

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Table V.

P.'s Guesses Alone on Successful Days, Mr. Smith being in the Same Room with Him.

Numbers Drawn.	Numbers Guessed.											Totals drawn.
	1	2	3	4	5	6	7	8	9	0	No impression	
1	17	5	4	4	5	1	...	2	2	2	1	43
2	1	14	5	2	...	...	1	3	...	...	...	26
3	2	8	21	3	3	...	3	1	3	...	2	46
4	4	...	6	23	1	3	2	1	3	1	2	46
5	1	2	4	4	16	4	3	5	3	1	3	46
6	2	2	2	4	2	14	2	3	1	3	2	37
7	1	4	1	1	4	4	27	3	...	...	...	45
8	1	1	8	2	3	...	5	20	...	1	3	44
9	...	1	...	1	1	1	1	2	12	1	1	21
0	2	4	1	2	2	1	2	...	...	8	...	22
Totals guess'd	31	41	52	46	37	28	46	40	24	17	14	376

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TABLE VI.

T.'S GUESSES ALONE ON SUCCESSFUL DAYS, MR. SMITH BEING IN THE SAME ROOM WITH HIM.

Numbers Drawn.	Numbers Guessed.											Totals drawn.
	1	2	3	4	5	6	7	8	9	0	No impression	
1	9	1	1	4	3	3	1	...	2	...	...	24
2	3	10	...	2	...	2	...	...	...	...	...	17
3	1	2	9	1	3	1	...	1	1	...	1	20
4	1	3	3	11	1	1	1	...	...	1	...	22
5	2	2	1	1	4	...	1	...	1	1	...	13
6	...	4	1	1	...	10	...	1	1	...	...	18
7	1	5	1	...	3	1	3	1	...	...	...	15
8	1	...	3	...	3	1	1	3	1	1	...	14
9	2	1	1	1	...	...	1	...	2	1	...	9
0	2	1	1	1	1	3	1	1	...	3	...	14
Totals guess'd	22	29	21	22	18	22	9	7	8	7	1	166

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Table VII.

All Guesses with Mr. Smith in the Same Room as the Percipients or only Divided from them by a Curtain.

Numbers Drawn.	Numbers Guessed.											Totals drawn.
	1	2	3	4	5	6	7	8	9	0	No impression	
1	43	18	20	17	22	13	10	13	6	2	4	168
2	10	54	21	12	8	9	6	8	8	4	...	140
3	14	24	54	11	15	13	11	7	9	5	3	166
4	21	16	22	52	13	10	11	6	9	3	6	169
5	7	9	12	16	35	19	7	8	7	3	5	128
6	12	11	12	12	11	46	14	13	3	3	3	140
7	13	21	13	11	15	16	40	8	4	2	2	145
8	11	7	26	13	13	12	14	34	7	5	5	147
9	4	5	11	2	6	3	5	6	19	9	1	71
0	7	6	10	8	9	7	8	2	6	19	...	82
Totals guess'd	142	171	201	154	147	148	126	105	78	55	29	1356

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Table V. gives P.'s guesses on successful days, when he was guessing by himself, uninfluenced therefore by T. Table VI. similarly gives T.'s guesses on successful days. Table VII. gives all the guesses of all the percipients (except one or two where more than two digits were guessed), whether joint or not, when Mr. Smith was either in the same room with them or divided from them only by a curtain. The first *column* in each table refers to the numbers drawn, the first *line* to the number guessed. If therefore,for example,we want to see in Table V. how many times 5 was guessed as 7, we find 5 in the first column and follow the line headed by it till we come under 7 in the first line. The number thus arrived at namely 3, is the number of times 5 was guessed by P. as 7 on his successful days. In making these tables we have counted guesses in which both digits were given in reversed order, as reversed, so they are not included among the cases of correspondence between numbers drawn and numbers guessed. After allowing for what would probably have happened by chance alone, the number of guesses with both digits right but reversed is about 5 per cent. of the number completely right. If, therefore, the same tendency to reverse the number occurred in unsuccessful attempts, when the number was imperfectly apprehended, we must assume that about 5 per cent. of the numbers in the tables are wrong, when judged in relation to the origin of the idea in the percipient's mind.

Now let us consider the effect of counting. This would lead to a tendency to guess the numbers immediately above and below the right one, especially in the larger numbers. Here also we confine ourselves to single digits, since the digits, if there is counting at all, must be counted separately. It is absurd to suppose that any one would count up to 72, for example, because he was concentrating his mind on that number. Turning to the tables we find from Table VII. that eight mistakes were made twenty times or more. These were : 1 guessed as 3 and as 5, 2 guessed as 3, 3 guesssed as 2, 4 guessed as 1 and as 3, 7 guessed as 2 and 8 guessed as 3. Of these eight, only three could possibly be explained by unconscious counting, viz., 3 for 2, 2 for 3, and 3 for 4. But of these the two first might equally well be explained as results of the kind of imperfect vision of the number so often complained of by the percipients, and this is also the explanation suggested by the most prevalent mistake of all, namely 8 guessed as 3. And that this is the true explanation is further suggested by the fact that 3 is very seldom guessed as 8. For though an 8 half rubbed out might resemble a 3, a 3 could not so easily be converted into a badly seen 8,whereas with 2 and 3 the possibility of mistake would be reciprocal ; an imperfect 2 might be mistaken for a 3 as easily as a 3 for a 2. On the whole, therefore, we think that an examination of the facts affords no support worth considering for the supposition—in itself as

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we have said extremely improbable—of unconscious counting hyperæsthetically heard. Further the supposition of counting cannot possibly explain the successful guessing of CAT and the guessing of BEEF for BEE. If this was the result of unconscious auditory indications at all, it must have been of whispering, a supposition, as we have seen, quite unsupported by anything in the guessing of numbers.

Finally, though our success with the agent in another room was comparatively small, it was, in P.'s case, quite sufficiently beyond the probable amount to afford support to the view that the conditions of success, whatever they were, were, at any rate, independent of unconscious auditory indications.

Before leaving the tables we may call attention to the fact that a decided number-habit is exhibited,[1] especially by T., which led him to guess the higher numbers, 7, 8, and 9, comparatively seldom, and that this seems to have affected successful and unsuccessful guesses alike. The number 9 had of course a smaller chance of being guessed right on account of the absence of numbers above 90. There were scarcely enough trials, probably, to reveal any number-habit as regards double numbers, but the guesses extended over the whole range. All numbers turned up, all were guessed. Only fourteen were never guessed right. These were 14, 25, 28, 33, 47, 51, 54, 55, 60, 62, 73, 77, 85, 90. One number, viz., 24 was guessed right seven times including two of W.'s guesses on July 4th. One number, 48, was guessed right five times. Six were guessed right four times, viz., 15, 16, 30, 35, 36, 75. Ten were guessed right three times, viz., 20, 29, 32, 37, 39, 42, 58, 71, 76, 87. The rest were guessed right either once or twice.

[1] It is scarcely necessary to remind our readers that a number-habit affecting the percipient only can have no tendency to increase the number of successful guesses. A discussion of this subject will be found at page 209.

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SUPPLEMENT.

I.

INTERNATIONAL CONGRESS OF EXPERIMENTAL PSYCHOLOGY.

By A. T. Myers, M.D.

The Congress of Physiological Psychology—whose name, however, was changed in the course of its debates to that printed above—held its first meeting in Paris, August 6-10th. Nearly 200 members had inscribed themselves (the fee being 10 francs), and more than half of these attended the meetings, although the rival attractions of other congresses tended to make attendance somewhat irregular. The principal meetings were held in the new Amphitheatre of the École de Médecine, and the sub-sections met in the class-rooms adjoining, the governing body having placed these very convenient quarters at the disposal of the Congress without payment.

Prof. Charcot, under whose presidency the Congress was convened, was unfortunately prevented from being present by indisposition, but Dr. Magnan and Prof. Ribot as Vice-Presidents, Prof. Richet as General Secretary, and MM. Gley and Marillier as Assistant Secretaries extended a courteous welcome to the foreigners present. Members from Austria, Belgium, Brazil, Chili, England, Germany, Holland, Italy, Mexico, Roumania, Russia (including Finland and Poland), Salvador, Sweden, Switzerland, and the United States, took part in the debates, and we believe that members from other countries were also present. The English Society for Psychical Research was represented by the President and Mrs. Sidgwick, Mr. Barkworth, Mr. Kleiber, Dr. Myers, and Mr. F. W. H. Myers. The American Society of the same name was represented by Prof. William James, Prof. Jastrow, and Mr. Riley (Delegate of the United States to the Exhibition). M. Marillier, one of the Secretaries of the Congress, is also Secretary for France to our Society. Many men well known in Medicine, Psychology, Physiology, and other branches of Science were present. Among them were MM. Ballet, Bernheim (Nancy), Binet, Bourru (Rochefort), Carus, Danilewsky (Kharkoff), Déjerine, Delbœuf (Liège), Drill (Moscow)

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Espinas (Bordeaux), Ferrari, Fontan (Toulon), Forel (Zurich), Galton, Grote (Moscow), Pierre Janet (Havre), Jules Janet, Lapotine (Moscow), Liégeois (Nancy), Lombroso (Turin), Münsterberg, Neiglick (Helsingfors), von Schrenk-Notzing (Munich), Ploix, de Rochas (Tours), Séglas, Tokarsky (Moscow), and de Varigny.

The proceedings were opened on August 6th by an address from Prof. Ribot, who worthily filled the chair in Dr. Charcot's absence. He dwelt with justifiable exultation on the recent abundant and varied development of psychological studies—in the direction in which he has himself been a pioneer and a leader—and pointed out how this development, tending as it does to substitute a partially objective and physiological for a purely subjective and introspective method, has caused the need of mutual explanation among psychologists to be more strongly felt. He concluded by expressing a hope that this International Congress of Psychologists would be the first of a series of similar meetings.

The Secretary—Prof. Ch. Richet—then proceeded to sketch briefly the task marked out for the Congress. He explained that among the questions proposed for discussion there were three that especially demanded "collective" work. Among these he placed first the statistical inquiry into Hallucinations, mentioning the work that had been already done in this department by the Society for Psychical Research, and especially by Mr. Gurney, "dont la science déplore la mort prématurée." He dwelt on the importance of concentrated effort to establish, if it be possible to establish, by precise and trustworthy testimony, the fact of coincidental or "veridical" hallucinations, before proceeding to frame hypotheses to explain the fact. On this point he thought the Congress would be unanimous.

After speaking of the question of Heredity, as the second subject calling for collective effort, he went on to the third, "qui passionne aujourd'hui tous les psychologues," the question of Hypnotism. He expressed a hope that the rivalry between the schools of the Salpêtrière and of Nancy would soon be a thing of the past; dwelt on the need of introducing more precision into the terminology of Hypnotism; and pointed out that the proper business of the Congress was not to solve questions—which can only be done by the labour of individual experimenters—but, by free mutual communication of the results of such labour, both to obtain a clear view of the questions already solved, and to mark out lines of future study.

The Congress then divided for its morning meetings into four subsections, dealing respectively with Hallucinations, Heredity, Hypnotism, and the Muscular Sense. A fifth section dealing with "Coloured Audition," or the mental association between certain sounds and certain colours, was formed in the course of the proceedings.

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The section on the study of Hallucinations met on August 7th, and discussed the question whether the sanction of the Congress should be invited for a further prosecution of the Census of Hallucinations, &c., as already set on foot by Prof. Sidgwick in England and France, and by the American Society for Psychical Research in the United States; or whether some modification of the scheme was desirable. Prof. Pierre Janet, Dr. Ballet (the well-known author of *Le Langage Intérieur*), and others urged that the hallucinations of the insane or hysterical should be studied and recorded along with the casual or unique hallucinations of sane and healthy persons. It was agreed that information of this kind also should be collected, but that the "census-paper" should be adopted practically as it stood, with one or two verbal modifications. A report to this effect was presented by M. Marillier to the Congress on the same afternoon, and some further discussion followed. Prof. Delbœuf, of Liège, recommended that special note should be taken as to the mental habit,—"visual, audile, or motile,"—of the subjects of hallucinations of each of these types, with which Mr. Galton and others have made the world of science familiar.

The resolution to continue the statistical inquiry on its present lines was then agreed to without any dissentients.

Prof. Grote, of Moscow, M. Marillier, Prof. James, and Prof. Sidgwick were afterwards designated by the Committee of Organisation to superintend the work in their respective countries.

A "questionnaire" for wide circulation was also adopted by the section on Heredity, which met under the presidency of Mr. Galton, —who subsequently presented to the Congress a very interesting report on the chief questions in this department that appear to admit of experimental solution through co-operative work. On the motion of Prof. Gruber, of Roumania, the section on Coloured Audition adopted a similar method for collecting information. The section on Hypnotism was, as had been expected, the most largely attended. We give a brief account of some of the speeches.

The Committee on Hypnotism met first on Wednesday morning, August 7th. Prof. Delbœuf (of Liège) was elected chairman for the day, and Prof. Ch. Richet introduced the discussion on the terms that had best be used in hypnotic description. Along with M. Brissaud he had drawn up definitions of many of the chief words, and he wished further suggestions and discussion, especially on "Hypnotism," "Animal Magnetism," and "Somnambulism." "Hypnotism" was a word introduced by Braid, and might be defined as an artificially produced somnambulism (*somnambulisme provoqué*). "Somnambulism" they proposed to define as a condition analogous to sleep, but differing from it in retaining more signs of external impressions (*persistance de*

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quelques phénomènes de la vie de relation), and differing also from the normal waking state by showing an alteration of personality and a complete loss of memory. It might be natural or artificially induced. When natural it was a pathological condition, commonest in young subjects, and coming on, as a rule, during normal sleep. It might be artificially induced by some ill-defined manipulation which was called "magnetic," or by suggestion, or by some physical action such as gazing at a bright body, or more often by some combination of these causes. "Animal Magnetism" was a term which was not accurately defined in common use, but which could be used for all the agencies which bring on somnambulism; for example, the "passes" that were sometimes called "magnetic." Magnetism used to be considered an exact term in the 16th and 17th centuries when applied to both plants and animals, and it very nearly corresponded then to what was now called action at a distance.

In the discussion that followed on the definition of these terms, MM. Bernheim, Forel, Espinas, Liégeois, Ch. Richet, and Delbœuf took an active part, but it was found that an exact emendation of any such difficult phrases as these definitions could not be reached by as large a gathering as about 40 members of this Committee. Prof. Bernheim vigorously expressed his opinion that our knowledge of Animal Magnetism and Hypnotism was as yet too imperfect to allow of our fixing their limits exactly; he was himself inclined to keep the term Animal Magnetism for historic use as describing the phenomena of a past generation; to employ Hypnotism as a newer word to cover a large area as yet imperfectly known, and which it would be premature to define exactly, but which did not necessarily imply any condition of sleep; and to restrict Somnambulism to a condition analogous to sleep and produced by suggestion or hypnotism. Prof. Liégeois wished to give up the use of "Animal Magnetism" in any accurate discussion, as being a term based on an old mistake. After some further debate a decided majority of the Committee voted against the use of "Hypnotism" and "Animal Magnetism" as synonymous terms.

A short discussion on Automatism led quickly to philosophical difficulties and was not pressed to a division. The proposed definition of a subject under Suggestion was that he could not resist the idea or act suggested. Prof. Bernheim, with whom MM. Liégeois and Forel substantially agreed, protested against the assumption of a natural resistance to suggestion which was implied in this definition, but no exact alteration in the form of words was agreed upon.

Thursday morning, August 8th. M. BALLET in the chair.

M. OCHOROWICZ read a paper on "La Sensibilité Hypnotique." There were some people in the world, he said, who were not hypnotisable;

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that was a fact which was admitted by all. It led to the question, what qualities made a man a good or a bad subject? His aptitude might be shown in various ways, of which there were at least four which might be clearly distinguished, viz.: (i.) the readiness with which he could be hypnotised; (ii.) the depth of sleep which could be obtained; (iii.) his greater or less sensitiveness to suggestions, and (iv.) the delicate variations and elaborate character of the symptoms. This aptitude seemed to be innate and hereditary. Statistics on this point were wanted. Was it to be called a disease, a morbid diathesis, or simply one form *sui generis* of the nervous temperament? Was there any connection between this hypnotic sensibility and hysteria, anæmia, &c.? Were any perfectly healthy people hypnotisable? It was generally admitted that by being frequently hypnotised the subjects became more sensitive, but it was not determined whether there were other ways by which this might be brought about, and whether any degree of unsusceptibility might be overcome by patient and repeated trial. There were further questions as to the influence of race, sex, and social position on the susceptibility to hypnotism and the ready diagnosis of good subjects from external signs. He showed a hypnoscope which he had himself brought into use. It consisted of a short and broad bar magnet bent into a circular form so as to fit one of the fingers. When it had been worked on one finger for a few minutes it was often found that that finger was stiff and to some extent anæsthetic. In his opinion that symptom was co-extensive with susceptibility to hypnotism and might be accepted as a valid test, whether it was due to any magnetic influence or only to suggestion.

Prof. Charles Richet hoped that the important questions raised would meet with full discussion, and remarked that in his experience he had found some hysterical subjects not hypnotisable, and certainly also many hypnotisable who were not hysterical.

Prof. Bernheim said he had found nearly all persons hypnotisable; but some hysterical subjects were very difficult to hypnotise and some who were not hysterical were most easily hypnotised. He had found hypnotism possible at all ages; it was on the whole more difficult in the educated classes than the uneducated, as there was more personal reserve and self-control in them.

Prof. Charles Richet considered the French and Italians as particularly hypnotisable races, though many further observations were wanted on that and similar points, and agreed with M. Bernheim as to the greater susceptibility of the uneducated classes.

Prof. Delbœuf had found about 75 per cent. of almost all classes in Belgium hypnotisable; colonels and generals as well as the lower classes.

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Prof. H. Sidgwick said he should like to ask as a preliminary question in this discussion whether we had good grounds for considering all hypnotisers of equal power?

Prof. Forel (of Zurich) remarked that he had not found any difficulty, after a few weeks' practice, in hypnotising about 85 per cent. of the Swiss on whom he tried; and he understood that Wetterstrand in Sweden had found no greater difficulty with 4,000 subjects, and Van Eeden also in Amsterdam. The hypnoscopic test had not been found satisfactory in some Russian experiments.

Prof. Charles Richet said that Prof. Sidgwick's question stood much in need of an answer which it was not easy to furnish. The magnetisers of a previous generation had certainly had a strong opinion that the hypnotising power was much greater in some individuals than in others. In his own experience he was inclined to think he had himself less capacity for hypnotising now than he had had some 20 years ago. It seemed to him to be not a loss of authority but of influence. He could give no reason for it, and personal power was to him a problem of the very greatest complexity. M. Tarchanoff had very recently exhibited at the Société de Biologie some very delicate electrical experiments which went to show that a sensitive galvanometer revealed an alteration in a man's electric condition according as he thought of the left hand or the right. If there was a perceptible electrophysical change produced in this way it was not impossible that in hypnotism one agent might be perceptibly different from another in his physical influence.

Mr. F. W. H. Myers described an experiment which had been devised by Mr. Gurney and repeatedly tried upon a sensitive subject (F. Wells) at Brighton to test the difference of his reaction to different individuals without any opportunity of suggestion by the ordinary paths of sense. The subject was placed behind a tall screen so as to shut him off entirely from the experimenters and his hands passed through the screen and spread out on a table in front of him. No contact or talk was allowed. Over one finger Mr. Smith, who had often hypnotised the subject, held his hand at the distance of an inch or more; the other observers held their hands over other fingers in an exactly similar manner. In nearly every case it was found that anæsthesia and rigidity were produced in the finger over which was Mr. Smith's hand and not in the others. Great care had been taken to eliminate suggestion, and the nearly uniform result pointed to some specific personal influence.

Prof. Delbœuf related a case in which he had found the delicacy of the sense of touch so greatly increased in a hypnotised subject that she had been able to distinguish every card in the pack by touch alone. He attributed the results Mr. Myers had described to a similar

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hyperacuity of feeling which had enabled the subject to tell one hand from another at a distance.

MR. MYERS observed that in the experiments he had mentioned they had tested the subject's hands in other ways for hyperæsthesia, but had found none.

M. GILBERT BALLET was nevertheless inclined to attribute the results to an abnormally developed capacity of distinguishing the temperatures of different hands which were not in actual contact.

PROF. BERNHEIM thought that the electrical changes Prof. Richet had mentioned would be explained by the unconscious muscular contraction accompanying the thought of one hand or the other.

PROF. RICHET replied that muscular contraction would not be an explanation of the electrical change; it was more possible that it might be due to an influence of attention on the sweat glands.

Friday morning, August 9th. PROF. BERNHEIM in the chair.

After a short paper by M. ALLIOT attempting to connect the varying conditions of hypnotism with the electrical conditions of the human body, the discussion was continued by M. OCHOROWICZ, who expressed his opinion that the phenomena of hypnotism were not all explicable by suggestion only, for instance, in the case of infants and animals. He thought that there was more power in magnets than could be explained by suggestion. He had himself observed that motions which did not convey any suggestion had definite effects; for example, transverse passes over the arm of a hypnotised subject diminished its strength whilst longitudinal passes increased it.

PROF. CH. RICHET proposed to classify all the states characterised by an alteration of personal qualities under three headings. viz. : (1) spontaneous conditions, normal and pathological, such as sleep, somnambulism, &c.; (2) conditions artificially induced, either by suggestion, which had been shown capable of producing both mental and physical change, or by physical influences, such as those of magnets or electrical conditions, which it was at present very difficult to estimate conclusively and to divide accurately from suggestion. In addition to these there were (3) the further influences of action at a distance, telepathy, and mental suggestion, the proofs of which were not by any means universally regarded as satisfactory. Their science was at present embryonic, and hardly ripe for discussion, though it needed careful attention.

PROF. FOREL thought it very possible that the results of M. Ochorowicz's experiments might have been obtained by unconscious suggestion from the acts, expression, and gestures of the agent. It was difficult to limit the amount of meaning that might be unconsciously hidden in these without words. He was not at all wishing to deny telepathy, but he could not admit that M. Ochorowicz had proved it.

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PROF. H. SIDGWICK hoped that their attention might be recalled to three conditions where he thought suggestion might be excluded, viz.: (1) experiments with animals, (2) with babies, and (3) at a distance.

PROF. BERNHEIM said there were two theories on these points; the first was that of suggestion, which he maintained himself, and the second that of the "fluidists" who were there represented by M. Ochorowicz, who maintained some further action on the person than by the brain of the percipient. That he regarded as possible, but at present unproved. The passes and staring at a bright object brought in some points of suggestion of sleep, by quiet and by tiring the eyes. He did not wish to deny the effects of some similar actions, but he interpreted them by suggestion. In animals he regarded the state produced as one of catalepsy, and similar to the condition of men occasionally seen in some very exhausting diseases, such as typhoid fever. With some babies still at the breast M. Liébeault had considerable influence in stopping pain and digestive discomfort by laying his hand on their stomachs, or even, he believed, by bathing them with magnetised water, or, indeed, any water. How soon children might become susceptible to some suggestion it was hard to say; it might be when they were a day old, very probably before they were a month.

M. GILBERT BALLET was surprised by the use of the word suggestion for what the experimenter did not expect. If there was always a psychical process to be called suggestion between the physical agent which brought on sleep, and the sleep resulting from it, he would ask what it consisted in when sleep was produced by a sudden loud noise or bright light.

PROF. BERNHEIM replied that in these cases there was a fresh awakening of previous suggestions.

PROF. PIERRE JANET cited two cases where sleep was so produced on a first trial.

PROF. BERNHEIM was inclined, if the subjects had never before heard any report of this plan, to call the cases catalepsy, and to doubt the truly hypnotic character of the results.

PROF. CHARLES RICHET had been much interested in the discussion of the limits of suggestion. If the use of the word was confined to its ordinary meaning he thought that important as its agency might be in the results of hypnotism it certainly was not the sole cause.

PROF. DANILEWSKY (of Kharkoff) then went on to read his paper on the study of Hypnotism in Animals. He had obtained hypnotic results in a long list of animals, going upwards from the shrimp, the crab, the lobster, the sepia, to several fishes (among them the cod, the brill, the torpedo-fish), the tadpole, the frog, the lizard, the crocodile, the serpent, the tortoise, several birds, the guinea pig, and the rabbit. He had

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generally found it sufficient to place the animal in some abnormal position, *e.g.*, on its back, and keep it quiet with slight continuous pressure. Under these conditions it soon fell into a condition of loss of voluntary movement, and anæsthesia of the skin and mucous membranes, so that, for example, after a time the artificial stoppage of its means of respiration did not excite any appropriate resistance, and the appearance at the same time of some spasms and convulsive movements gave the action the character of an emotional struggle. Repeated hypnotisation lessened the resistance of the animals, so that they became more and more susceptible. In some of the animals and birds if injury was done to the semi-circular canals in the ear so that involuntary circular motion naturally followed, it was found possible to stop this so long as they were hypnotised. When the animal woke from hypnotism and changed its position the circular motion began again. There were two conditions which it was necessary to distinguish: (1) *Catalepsy*, which was a condition of arrest of voluntary movements and of anæsthesia, and was generally brought on by strong and painful external stimulus; and (2) *Hypnotism*, which was induced without violent stimulus. The anæsthesia of hypnotism and the emotions of hypnotism were the result of the inhibitory power of the brain; and if the brain was taken away these results disappeared also. External constraint provoked in an animal a feeling of inability to defend itself and a paralysis of the will followed. That was the first condition for inducing the phenomena of hypnotism in animals and men. Animals got their feeling of irresistible coercion from their skin and their bodily cases; men from psychical causes. Verbal suggestion to a man was analogous to bodily suggestion to an animal from the hands of a hypnotiser.

Saturday Morning. August 10th. PROF. ESPINAS in the chair.

M. BABINSKI was called upon by the Chairman to explain the views of the school of the Salpêtrière upon hypnotism, and began by remarking that these views had been recently put into print[1] and supplied some answers to the objections raised by the school of Nancy. M. Charcot had studied hypnotism in hystero-epileptic patients alone, because he found in them good types for study. He did not deny that hypnotism might be observed in other patients, and that the phenomena observable in the hystero-epileptics might not be observable in all others. Suggestion was admitted by the Parisian observers to be important, but not to be the only source of the hypnotic phenomena. If a patient who was unacquainted with medical facts and entirely ignorant of hypnotism showed when hypnotised the contractures which

[1] *Grand et Petit Hypnotisme.* Archives de Neurologie. 1889, Nos. 49-50.

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belonged to the lethargic state, although the hypnotiser had given him no hint whatever by word or gesture, it could not be said that suggestion was the cause. Why should the characteristic muscular state be contracture rather than paralysis, tremor, or any other symptom? And after M. Bernheim had produced hypnotic sleep as he said by suggestion why did he find anæsthesia which he had not suggested? Why did pressure produce contracture in the lethargic state and not in the cataleptic? It had been objected that the three consecutive states which M. Charcot had described,—the lethargic, the cataleptic, and the somnambulic,—were themselves the result of suggestion. But even if that were possible it would not explain their occurrence in the first cases where they were observed. It was said that they had only been found at the Salpêtrière, but some similar observations had been made by Tamburini, Seppilli, Vizioli, David, and Ladame. Hypnotism he regarded as a pathological and not a physiological state, and in character allied to hysteria, for (1) they had certain symptoms in common, (2) the stages of hypnotism were like the stages of the hysterical attack, and (3) there was an interdependence between hypnotism and hysteria such as was seen with some other conditions intimately related. The results of M. Charcot's experiments on hysterical patients which had been published in 1882 had not lost any of their truth or value.

Prof. Lombroso (of Turin) had tried hypnotism on seventy persons in Bologna. He had produced a truly hypnotic state in only a few persons, in all of whom there was some morbid nervous condition, but had noticed what he should prefer to call credulity in many of the lower classes.

Prof. Espinas (of Bordeaux) had observed that whilst suggestion was used without restriction at Nancy, nevertheless, at the Salpêtrière it was said to be very rarely tried, for fear of causing an attack of hysteria. Was that fear well founded?

Prof. Forel considered it possible to make some patients hysterical by hypnotism, but that was only when very wide limits were allowed to that vague word "hysteria," and when hypnotism was used for a long time with the special attempt of producing it. There could be no doubt that when hypnotism was fairly used on a large number of people it was found that it was not confined to, or, indeed, much helped by hysterical temperaments.

M. Babinski admitted that he had not had the opportunity of studying the effects of hypnotism widely on non-hysterical persons.

Prof. Pierre Janet (of Le Hâvre) did not think that to be hypnotisable was in the least a proof of being hysterical. It was rather a sign of mental and moral weakness, of an incapacity of fixed attention; and from such incapacity, which he considered a definite disease (*maladie*), arose the anæsthesia which was to be found both

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in hysteria and hypnotism. In his own trials of hypnotism he had succeeded in about 80 per cent.

PROF. FOREL had himself succeeded in about 60 or 70 per cent. of cases when he began to practise hypnotism, and in a large number of people who had no such disease as Prof. Janet described, but were perfectly healthy. After more practice he had succeeded in as many as 90 per cent., and he came to the conclusion that fatigue was a condition which rendered the subjects more susceptible. With the insane he had found hypnotism extremely difficult.

PROF. CHARLES RICHET protested against the word "disease" which Prof. Janet had made use of for conditions which, even supposing they were not the most absolutely normal, would certainly not be included in what a doctor would understand by disease. And for his own part he thought some hypnotisable people were absolutely normal.

PROF. DELBŒUF quite agreed with Prof. Richet on this point. To be hypnotisable depended on attention, not on disease. He had found himself able to arrest salivation by self-suggestion when under the hands of a dentist; and one of the necessary conditions in his own case was the capacity of concentrating his attention, not that incapacity of fixed attention that Prof. Janet had spoken of. As to the Salpêtrière phenomena, he observed that after he had himself first visited the Salpêtrière he found that his own subjects manifested those phenomena. But when he had learnt from the writings of the Nancy school that these contractures, &c., did not necessarily occur, they ceased to occur in his own subjects.

M. OCHOROWICZ said his experience during about twenty years for which he had practised hypnotism had shown him that the insane were the most difficult of all subjects. The susceptibility to hypnotism he had found persistent through middle and elder life, a point in which it differed markedly from hysteria.

Saturday afternoon, August 10th. PROF. DELBŒUF in the chair.

MR. F. W. H. MYERS described some experiments which he and other members of the Society for Psychical Research had made to test the possibilities of thought-transference when the recognised means of communication through the senses were cut off. The subject was a healthy person who was hypnotised and between whom and the experimenter a screen was in many cases placed. The experimenter then drew a counter on which was written a number of two figures from a large collection of these in a bag, and observing very strict conditions in detail, he fixed his attention on it, asking the subject to let him know if by any means he became acquainted with it. The answer was not correct in every case, but the total number of correct answers in a very long series of experiments was so vastly

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greater than would have been the result of chance, which under these conditions could be mathematically calculated, that he could not doubt that there was some other agency at work, which was neither fraud nor chance but thought-transference.

Prof. Charles Richet knew well the experiments described by Mr. Myers, and had himself made some others which led to a similar result. Such experiments, he thought, should be repeated widely and with the greatest care, for if the proof of thought-transference to which they led could be established, without a doubt it would be one of the greatest discoveries of our time.

Prof. Sidgwick remarked that results of a similar character had been obtained with subjects in a normal condition as well as in hypnotism. At the same time the experiments of himself and his colleagues seemed to show that success was rather more likely to be obtained in the hypnotic than in the normal state. He entirely agreed in the view that more experiments were urgently required.

Prof. Delbœuf had paid some attention to these phenomena, but had not been able to satisfy himself of any similar results in experiments of his own. He had been struck with a remarkable power in those who had been deeply hypnotised of making an exact estimate of time, and had noticed many post-hypnotic suggestions carried out exactly to the minute after an interval of several hours.

After some discussion as to the date and place of the next meeting, it was unanimously agreed that the next reunion of the Congress should be held in England early in August, 1892.

It is hoped that a Committee of Reception may be formed in England before that date; but in the meantime a Committee of Organisation was appointed, which is to meet about Christmas, 1891, and consider the subjects to be proposed for discussion at the Congress. It is hoped that a programme of these subjects may be printed in English, French, and German, some months before the Congress actually re-assembles.

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II.

AD INTERIM REPORT ON THE CENSUS OF HALLUCINATIONS,

Up to October 24th, 1889.

In England the whole number of answers received is:

	"No."	"Yes."	Totals.
From men	1181	112	1293
From women	1382	251	1633
Unstated	2	—	2
Total	2565	363	2928

Percentage of "Yeses," 12·4.

Of the persons answering "Yes" 64 have as yet sent no particulars.

113 persons have had more than one experience, either the same repeated more than once, or different experiences.

The experiences recorded may be classified as follows:

A.—Experiences Affecting More Than One Sense.

	Coincidental.	Non-Coincidental.			Totals.
		Representing a Living Person.	Representing a Dead Person.	Unrecognised.	
Visual and Auditory	4	1	7	4	16
Visual and Tactile	1	1	2	3	7
Auditory and Tactile	1	1	—	1	3
Visual, Auditory, and Tactile	—	—	1	1	2
Total number of Cases...	6	3	10	9	28

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B.—Experiences Affecting One Sense Only.

I.—Visual.

1. Coincidental—				
a. Recognised	14			
b. Unrecognised	7	21		
2. Non-coincidental—				
a. Human apparitions:				
α. Of living people	44			
β. Of dead people	20	159		
γ. Unrecognised	91			
δ. Of an arm or hand	4		184	
b. Non-human apparitions:				
α. Of animals	7	25		
β. Of inanimate objects	18			
Total				205

24 of these are said to have been collective experiences; viz., 2 coincidental cases (1 recognised and 1 unrecognised) 4 apparitions of the living, 1 of the dead, 16 of unrecognised human beings, and 1 of an inanimate object.

In the above table 30 cases in which the percipient had more than one experience, but did not describe them singly, are counted each as one case.

II.—Auditory (Voices).

1. Coincidental—				
a. Recognised	14			
b. Unrecognised	8	22		
2. Non-coincidental—				
a. Trivial and often repeated experiences, generally of the name being called, sometimes recognised and sometimes not		43		
b. Recognised. Of Living Persons:				
α. Calls or voices	9			
β. Name called on two occasions	1			
γ. Short conversation	2			
δ. Sentences	1	15		
ε. Familiar words and phrases	1			
ζ. Song	1		93	
c Recognised. Of Dead persons:				
α. Calls or voices	7			
β. Calls twice repeated...	1	9		
γ. Sentence	1			
d. Unrecognised:				
α. Calls or voices	18			
β. Calls twice repeated...	1			
γ. Sentences	4			
δ. Counting	1	26		
ε. Crooning a tune	1			
ζ. Music and faint voices	1			
Total				115

6 of these are said to have been collective experiences; viz., 2 coincidental cases of the name being called (the voice being recognised in one case and not in the other), 2 recognised living cases (1 call and 1 song), 1 trivial experience and 1 unrecognised case (crooning a tune).

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III.—TACTILE

1. Coincidental—				
a. Recognised	1	2		
b. Unrecognised	1			
2. Non-coincidental—				
a. Recognised touch of Living person:				
a. Single touch	1	2		
β. Recurring touches	1			
b. Recognised touch of Dead person:				
a. Single touch	1	3	22	
β. Recurring touches	2			
c. Unrecognised:				
a. Frequent touches	6	17		
β. Touch, &c., once	11			
Total				24

One case of a single unrecognised touch is said to have been collective, one percipient seeing a form while the other felt a touch.

In this analysis no account is taken of morbid conditions which undoubtedly existed in some cases, being indeed explicitly mentioned occasionally. But the great majority of the percipients were, according to their own statements, in a perfectly normal and healthy condition at the time of their experiences.

Also no attempt has been made as yet to make more than a rough estimate of the possibilities of error in the accounts through defects of memory of mistakes of inference. In particular, the probability of the figure seen being a real human being, or the sound heard a real human voice, in some of the collective cases requires to be carefully examined.

As regards other countries than England, we heard in August that about 2,000 answers had already been collected in America, and Mons. Marillier reports in October that he had received 633 answers from France and Switzerland as follows:

	"No."	"Yes."	Total.
From men	366	57	423
From women	161	49	210
Total	527	106	633

He had received as yet no particulars from about 50 of the persons answering yes. Among the remainder, 24 of the experiences are said to have been veridical.

The enquiry has also been commenced in Germany, but not yet in Russia nor in Italy.

I may remind my readers that a report on the census is to be made to the International Congress of Experimental Psychology in 1892, and that we should like by that time to have 50,000 answers. Further assistance in collecting is urgently needed, and I shall be glad to correspond with any one willing to help in the work.

HENRY SIDGWICK.

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III.

PROFESSOR PIERRE JANET'S "AUTOMATISME PSYCHOLOGIQUE."[1]

By Frederic W. H. Myers.

The name of Professor Pierre Janet has long been familiar to the readers of these *Proceedings*. We have been amongst the first and warmest appreciators of the remarkable articles in the *Revue Philosophique* in which he has for several years past recounted the results of a series of experiments on human automatism, &c., seldom surpassed for care in observation and acumen in interpretation. We shall, therefore, be prepared to join cordially in the welcome which French *savants* are now extending to M. Janet's *thèse présentée à la Faculté de lettres à Paris* under the title of *L'Automatisme Psychologique*, "an essay in experimental psychology upon the inferior forms of human activity." This book contains the gist of the above-mentioned articles, and much more besides; and we consider that it at once places M. Janet in a front rank of experimental psychologists. It ought, we think, to be translated into English and other languages, and studied by all who are interested in researches of this kind.

But when a book is so full of new observations and reflections as this book is,—and observations in so difficult a domain,—it is not by mere general expressions of praise that we shall show it the truest respect. Its greatest merit is that it opens new paths; and in a new path we may walk side by side like explorers rather than follow in a leader's steps like sheep. Much of the book is occupied with criticism,—reasonable and effective criticism,—on views which have been set forth in these *Proceedings;* and much of our limited space must be given to an answer to those criticisms,—such answer as we make to an opponent whom we desire not to confute but to persuade.

The work begins in a manner unusual in psychological treatises, but, in our view, strictly logical. "Total automatism" is the title of the first part, and "Isolated psychological phenomena" of the first chapter. What is implied in these titles is the new, the experimental method of getting at the simplest beginnings of human consciousness and intelligence. No merely imaginary or metaphorical simplicity, such as Condillac's "breathing statue," can be a really simple notion, or afford a true basis on which to upbuild our conceptions of gradually developing personality.

Dr. Hughlings-Jackson (with whose works, little known in France, M. Janet does not seem to be acquainted) has taken *coma* as representing a "lowest level of evolution," and has traced the operation of nerve-centres at different levels as they come into prominence at successive stages of the *dissolutive* process of an epileptic explosion. What we want to produce and watch, however, is of course not the catastrophe, but the evolution of the psychical cosmos;—not the breaking down of one set of reservoirs

[1] *L'Automatisme Psychologique*, par Pierre Janet. (Paris: Alcan, 1889, pp. 496).

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of nerve-force after another, but the gradual calling into operation of higher and higher connections. And M. Janet is right, I think, in taking the condition of hypnotic *catalepsy* as the lowest starting-point which can be safely reproduced in practice. Judging both from external indications and from that memory of cataleptic attitudes which sometimes persists into a somnambulic state, the cataleptic subject is in that condition of impersonal consciousness which we must suppose to exist in the animal and in the infant, and which is occasionally experienced and even remembered by the adult, on his recovery from anæsthetisation by drugs, or from a profound fainting-fit. Professor Herzen's description of this latter experience deserves quoting here, for it gives us probably a more vivid notion of "total automatism" than any mere observation from outside could afford.

"During the faint," he says, "it is absolute psychical nonentity, complete absence of consciousness; then one begins to have a vague, unlimited, infinite feeling,—a feeling of existence in general without any delimitation of one's own individuality, without the least trace of a distinction between the I and the not-I; one is then an organic portion of nature, having consciousness of the fact of one's existence, but no consciousness of the fact of one's organic unity; one has, in two words, an impersonal consciousness:—sensations which, from the mere fact that they remain isolated cannot be known, but only felt."

By hypnotic catalepsy is here meant a state in which there is no initiative of movement, but in which an attitude or a movement can be impressed from without upon the subject,—who will inevitably retain the attitude, or repeat and complete the movement. Imagining this state from within, and from a psychological standpoint,—a task which M. Janet has faced more boldly than any predecessor,—we reach the following conclusions (p. 66): "Many sensations and images are accompanied by a bodily movement and cannot exist without producing it; every sensation or image persists in the consciousness until another phenomenon occurs to efface it; every sensation or emotion tends to develop and complete itself, and to manifest itself by appropriate acts."

In the cataleptic subject we witness the play of these isolated sensations and images, not yet collected and correlated under the conception of a central personality.

Here, then, we have a starting-point; what are the next stages on the upward road? From the cataleptic state (it would be usually said) we rise to the somnambulic, and from the somnambulic to the waking condition. But note that our conception of the somnambulic state,—what used to be called "the mesmeric trance,"—is gradually undergoing development, as more prolonged experiments are made. When this state was only maintained (as by the earliest mesmerisers) for a few minutes or hours, attention was naturally directed to its first or superficial aspects,—the habitual anæsthesia,—the *rapport* with the mesmeriser only,—the readiness to receive suggestions,—and, of course, the alternation of memory, and forgetfulness on waking. Further experience has shown that the phenomena of anæsthesia and of *rapport* are by no means uniform, and that *suggestibility* is by no means confined to the somnambulic state, but often exists in waking subjects. We are, in fact, obliged to admit that there is no one phenomenon which invariably

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characterises the somnambulic state ; and that all we can say is that the subject is not quite the same as in the waking state, and that there is generally a more or less complete forgetfulness in the waking state of what has passed in the "trance."

There is, I think, a wider conclusion to be drawn from these facts than M. Janet has attempted. But before indicating that conclusion I must note the extremely ingenious observation which our author has made as regards one at least of the conditions accompanying and determining these somnambulic changes of personality. M. Janet's experiments were made on 27 persons, all of them hysterical, epileptic, or insane ; and although this limitation of his experience to diseased subjects has, as we shall presently see, in some ways much cramped his conceptions, it has also had the advantage of concentrating his attention upon certain marked and extreme phenomena, which previous observers had usually witnessed only in a fleeting or accidental way. He noticed, then, in one of his subjects that there had been various *lacunæ* in her memory before she had ever been hypnotised, and that he could not summon back the recollection of these periods even in her somnambulic state. But this was a subject who passed through many forms of somnambulism ; and in a new phase which she one day entered she spontaneously gave an account of what had happened in those blank periods.

M. Janet naturally tried to discover whether this new somnambulism possessed any special characteristic linking it with those previously unremembered periods in Rose's past. He found that,—whereas in ordinary life and in all previous somnambulisms she was wholly anæsthetic,—yet both in this new somnambulism and in those blank periods of life she was only hemi-anæsthetic,—having recovered tactile and muscular sensibility on the right side. Other observations followed,—some of them of a very delicate and ingenious kind,—and M. Janet came to the conclusion (p. 109) "that the alternating memory of somnambules is due to a periodical modification, whether spontaneous or induced, in the state of their sensibility, and, consequently, in the nature of the images which serve as the basis for complex psychological phenomena, and especially for language. This modification finds place particularly in subjects more or less anæsthetic in their normal state, and then consists in the temporary restoration of a certain category of images of which the subjects in their ordinary state have lost possession." Thus—adopting the distinctions with which Mr. Galton has made us familiar,—Léonie is a *visual* in her waking state, an *audile* in her second state (Léontine, now termed Léonie II.), and a *motile* in her third state (Léonore, now termed Léonie III.). Each set of images forms a chain of memory of its own, and the transition from the predominant use of one set of images to the predominant use of another necessarily involves a certain change of personality.

These remarks appear to me to suggest an important field of observation. They do not, indeed, cover the whole ground ; for there are abundant cases of alternating memory where the subject presents no appreciable change in mental habits of the kind here insisted on. And I may add that M. Janet's observations,—in which states of hemi-anæsthesia play no small part,—seem to me to add confirmation to my own view (*Proceedings*, Vol. III., pp. 43 and 99) that alterations in the predominance of one or other cerebral hemisphere

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have something to do with these changes of personality, of which automatic writing is now recognised as one of the most instructive manifestations. I can scarcely understand why M. Janet disapproves of this view (p. 415), which seems to me entirely consistent with his own, and which was in fact based in part upon the very same observations. M. Janet refers to Louis Vivé, with his changes of character coinciding with the shifting or disappearance of hysterical paralyses. I also referred to that case; and surely when hemi-anæsthesia and hemiplegia are amongst the most marked of the phenomena with which we are dealing, there is nothing fanciful in assuming that there are coincidental changes in the equilibrium of the cerebral hemispheres. The suggestion—which I owe to Dr. Ireland—that Spiegelschrift may represent the word-vision of the right hemisphere, still seems to me ingenious and probable; and although M. Janet has never witnessed Spiegelschrift among what he calls "*un assez grand nombre de sujets*," I must venture to say that his score or so of writing subjects (for not all his 27 subjects wrote) is not for present purposes a sufficient number; and that I, who have seen more writing subjects than M. Janet has—(though I am far from asserting that I have observed them with care or skill to equal his)—have witnessed this Spiegelschrift in a good many independent cases. Unfortunately I cannot say in how many; for while the inquiry was a mere curiosity of my own, I regarded the incident as too common to need record; and now that the matter has become one of controversial interest, I am afraid of suggesting my own view to any automatist with whom I am concerned.

On one point M. Janet (who is very careful and accurate in his citations from our *Proceedings* and other English sources) seems to base an objection on a misconception (p. 415) of the phenomenon which I am describing. I draw a parallel between the sufferer from verbal cecity and the writing automatist who does not know what he has written, and who writes therefore without the aid of the "word-picturing centres" of his left hemisphere. M. Janet supposes that my automatist is partially anæsthetic—"*le médium n'a pas la sensation des mouvements.*" But he is *not* in any degree anæsthetic in the cases to which I am alluding: he *has* the full sensation of the movements, and he can sometimes guess by the movements what word he is writing, although he has no mental vision of that word in his conscious intelligence. My parallel is therefore a closer one than M. Janet has supposed.

I should have some other rejoinders to make to the criticisms on pp. 415-9. But the discussion may well be left until there are a good many more observations to analyse. Automatic writing occurs, it is evident, under more forms than any single observer has yet noted; and the urgent matter is to get experiments carefully made and recorded in *milieux* as different from each other as can be contrived. Let us not lose the true independence of each experiment by falling prematurely under the *power of suggestion* of any one theory.[1]

[1] It is to me a real disappointment, and I think that it is a real drawback to the attainment of a complete view of the subject, that there should apparently be almost no producible experiments now made by those who believe that these automatic writings sometimes emanate from disembodied (or unembodied) minds. That there should be

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I now return to a statement of M. Janet's, already cited ; from which, as I have said, it seems to me that conclusions much wider than his own may fairly be drawn. He says,—and I fully concur,—that there is no specific character which belongs to the "somnambulic state" in itself. "The somnambulic state," he remarks, p. 125, "has only *relative* characters ; and can be determined only in reference to another period of the subject's existence,—the normal or waking state. . . . Somnambulism is a second existence which has no other character except that it *is* the second."

Taken by themselves, and detached from their modifying context, these very words might be used to express what I believe to be a profound truth,—which a great part of M. Janet's book is employed in combating.

I believe, in short, that we have no right to go a whit beyond actual observed facts in any judgment which we may pass as to the relative superiority or "normality" of any of man's different states. I refuse to call my actual waking state "normal" or "natural" in any sense except that of habitual or ordinary. It has been shown that in a very large number of persons,—many of whom (as Mr. Wingfield's Cambridge subjects[1]) are excellent examples of health and vigour,—certain changes of memory, sensibility, character, occur or can be induced, which in cases where they are carried furthest amount to a profound—even a permanent—even a salutary—modification of personality. Taking, then, myself as my example (lest I offend my reader by supposing him capable of being changed for the better), I cannot suppose that I am made on a different pattern from these men simply because the empirical modes of inducing these changes, as thus far discovered, happen to have no effect on me. I conclude that I simply do not know of what modifications the stream of consciousness of which my organism is the basis is potentially susceptible. I know this no more than I know of what modifications the human germ is susceptible. Since the era of my protozoic ancestors the germ which is now human has shown absolutely unpredictable potentialities. Whatever be the part which we assign to external influences in its evolution, the fact remains that the germ possessed the power of responding in an indefinite number of ways to an indefinite number of stimuli. It was only the accident of its exposure to certain stimuli and not to others which has made it what it now is. And having shown itself so far modifiable as to acquire these highly specialised senses which I possess, it is doubtless still modifiable in directions as unthinkable to me as my eyesight would have been unthinkable to the oyster. Nor can we limit the *rate* of change, which, so far as cerebral modifications are concerned, may probably be increasingly rapid as it has an increasingly complex material to work on. All I can say is that I am a momentary link in a chain of organisms perpetually changing in accordance with an unknown path of evolution ; and my present conscious condition represents no norm whatever, but only the historical fact that my ancestors' actual mode of development was sufficiently suited to their environment to keep them alive.

so many Spiritualistic journals in the world, and yet so few attempts either to prove or to illustrate this central article of faith, is to me a never-ceasing wonder. I can only reiterate my own anxious desire to receive records of experiments from observers at every point of view.

[1] See Appendices to this review.

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It follows that so long as we are dealing with mankind from a rough practical point of view,—as, for instance, in therapeutics,—we may without serious error treat the ordinary state of health and intelligence as a type to which aberrant specimens ought to be recalled. But if we wish to engage, as M. Janet engages, in a more original, more philosophical discussion of man's personality, we have no longer the right to assume that our common empirical standard gives any true measurement of the potentialities of man.

From among a good many passages of M. Janet's which seem to me thus lacking in width of purview, I take one (p. 137) where, amid much which I hold to be true and important (see *Proceedings*, Vol. IV., p. 225), one phrase occurs which places our point of difference in a clear light.

"The memories which persist in a man's mind are grouped and aggregated round some one leading form of sensation [*i.e.*, as visual or auditory images, &c.], which serves both to express them and to evoke them; and when they are sufficiently numerous they form a system of which all the parts cohere and belong to the same memory. A man perfectly healthy from the psychological point of view would never possess more than one memory of this kind, and since all the phenomena of his thought would be attached to images always the same and always present to him, he would be able easily to evoke them all, and at any moment. But no one is thus perfect; a thousand circumstances,—passion, sleep, drunkenness, illness, diminish or destroy certain images, revive others, and change the whole orientation of his thought. Secondary groups of memories are then formed, in accordance with the same laws, around certain images which are abnormal in his mind; [*e.g.*, auditory images in a 'visual,' &c.]; these new images may vanish and reappear no more; but if they reproduce themselves periodically or are brought back by artifice, they bring with them all the memories which are linked with them, and the *different* memories become *alternating* memories."

The main *truth* in this passage (in my view) lies in the description of the growth of subsidiary mnemonic chains, which may ultimately enter into rivalry with the primary mnemonic chain in the waking individual. The main *originality* lies in the association of each new mnemonic chain with a different set of revivable sense-images—so that a "visual" formed *pro tem.* into an audile (to use Galton's terms) enters by that very fact into a fresh phase of personality. This ingenious hypothesis M. Janet has shown to be probable in some instances;—though I think that he presses it too far. But the main *error* which the passage (as I think) contains, lies in the conception of the psychologically healthy or normal man who has one set of memories only,—say visual; sticks to that set, and is able to reproduce at will all the memories which have been grouped around his stock of visual images,—memories (unless I much mistake M. Janet) of objects wittingly *(sciemment)* observed by our normal man's primary consciousness.

Now I say that such a man's memories may of course be practically adequate, but are certainly not theoretically complete. I hold that every impression made on the organism (above some minimum which we cannot guess at)—be it visual, auditory, or tactile, is in a certain sense remembered by some stratum of that organism, and is potentially capable of being reproduced in the primary memory. If called upon to defend this thesis at length, I should find various experiments of M. Janet's own to add to the converging

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mass of observations which this view, and this view alone, serves to explain and to unite.

For the moment I must confine myself to a single concrete illustration. In the paper on crystal-gazing which appeared in *Proceedings* XIV., the author gave the following carefully observed incident. She saw in the crystal,—as an externalised hallucination which M. Janet would doubtless class as morbid,—a printed announcement, as though from the *Times* newspaper, of the death of a friend, as to whose health she was in no way preoccupied. On searching the *Times* of the previous day that announcement was found. But Miss X. had never consciously read it ;—never *read* it, in the usual sense, at all. She had simply held that sheet of the *Times* to shade her face from the fire while talking to Mrs. Sidgwick, with whom she was staying at the time. That is to say the words of the announcement had imprinted themselves on her retina, but their meaning had never reached her *mind*, in the usual sense of the term,—that is, her primary consciousness. But when she looked in the crystal,—used, that is to say, an empirical method for facilitating communication between the subjacent and the superficial consciousness,—then that subjacent consciousness was able to convey, in hallucinatory form, this true message to her primary self. Now I say that in so far as any one possesses a power of this sort, and can acquire cognisance, either by artifice or by some spontaneous uprush, of the impressions stored, and the operations proceeding, in strata deeper than his primary consciousness, to that extent is he superior and not inferior to ordinary humanity, more " normal " than the average man—if any norm there be—because he is more fully utilising the possibilities of his being.

In Miss X.'s crystal-gazing the information gained is often trivial, and the upward-flowing messages interesting mainly in their theoretical aspect. But there are phenomena of a more exciting kind which must receive just the same explanation. The differentia (as I venture to hold) of *genius* ;— not of the genius which is a mere extraordinary capacity for taking pains, but of the sheer unmistakable creative genius (say for instance) of a Mozart,—lies in this very same thing ;—in the capacity for drawing upwards into the primary consciousness the results of operations which have taken place, (with no effort to the primary self, and often beyond its conscious capacity,) in the subjacent strata of his complex intelligence. And if after this the man of genius should suffer from nervous exhaustion, (which is by no means always the case,) I consider that he has accomplished the greater object at the cost of the lesser, and is no more morbid than a champion sculler is morbid because on the day after a hard-won race he has a pain in his back. This mention of the case of *genius* is by no means here a digression. For the doctrine that *le génie est une névrose*,—that there is something morbid and disequilibrated in any extraordinary creative power,—is maintained now-a-days[1] with arguments closely resembling those which M. Janet directs against the soundness of automatists or of hypnotisable persons. Genius, automatism, hypnotisability ; these three in a sense must stand or fall together, as representing unworked potentialities of the human spirit ; accidental or empirical modes of bringing " the good treasures of the heart " into serviceability to the conscious self.

[1] See Lombroso's *L'Homme de Génie.*

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For, indeed, the capacity of being hypnotised—to return thus to the immediate arguments of our author—is surely *not*, as he would have us believe, an indication of something in the subject already morbid, or on the point of becoming so. Actual experiment (as we have seen in Mr. Wingfield's cases) disproves this view as completely as my theory could desire. I offer in exchange the following suggestion: Hypnotisability indicates neither health nor disease; but merely a facility of communication or alternation between different strata of the personality. The facility of such interchange (like other capacities of strong organic reaction to given stimuli) may be harmful or helpful according to the circumstances of each case. It is probable that those who are morbidly unstable to begin with will be hypnotisable also. And thus it is found on the whole (though with considerable divergence between observers) that hysterical subjects are specially hypnotisable. But this fact constitutes no presumption whatever that all hypnotisable subjects will be morbid. As well might one say that because drunken men fall very sound asleep, therefore everyone who falls asleep must be more or less drunk.

We have dwelt long on this important theoretical point; for this too hasty generalisation of M. Janet's from his own experiences with morbid subjects to the morbidity of *all* subjects lies at the root of almost all in his book to which our English experience would lead us to demur. I pass more briefly over his account of *suggestion*,—the artificial retrenchment of the field of consciousness,—which he classes as one of the phenomena of total automatism. In reading M. Janet's *résumé* of the power of suggestion, with his apologies for again treating so well-worn a theme, we, in these *Proceedings*, may be allowed a passing reflection on the extraordinary rapidity with which the phenomena of hypnotic suggestion have taken their place among the common-places of experimental psychology. Hypnotic suggestion, though known to the early mesmerisers, (now beginning at last to receive due honour), in England as well as in France, had, in this generation, fallen almost wholly out of the scientific purview, and was looked upon as a trick of itinerant charlatans. In these *Proceedings*, however, from their very inception, we have dwelt on the reality and the power of this singular agency. I suppose that other English organs must be beginning to deal with the subject now; but during the seven years' life of these *Proceedings* I cannot remember that we have gathered a single illustrative instance from any English periodical, or even any criticism, except the oft-repeated remark that the subjects of suggestion are probably either paid, or duping the operator.

Well-worn though the subject may now be, M. Janet has, as usual, some ingenious contributions to make to it. One of the most striking of these is an experiment—or rather a pair of experiments—which show the convertibility of what I have elsewhere called active and passive automatisms,—of suggested *action* and suggested *hallucination*,—in a quite novel way.

"There are no acts," says M. Janet (p. 148), "without an image in the mind, which, although associated with a movement, is not on that account the less intense. A subject ordered to lift her arm has in her mind an image of the act—an image muscular or visual as the case may be,—which is quite clear and exactly like a hallucination. For instance, I bid Marie lift her

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arm, but I straightway seize the arm and arrest the movement. Since she has no muscular sensibility on this side she does not feel my action. A few moments later I ask her where her arm is, and she answers that it is in the air, and that she *sees* it. . . We have thus suppressed the action which under ordinary circumstances masks the image of the action, and have left this image isolated [divorced from its habitual realisation]. It is then seen that the image existed in full completeness, and in this case even amounted to a hallucination. On the other hand, it is easy to show that some movement [surely it would be safer to say some tendency to movement] always accompanies a suggested hallucination. . . It is impossible to give to a visual subject the visual hallucination of the movement of her arm without the supervention of an actual movement. I told Léonie, after bandaging her eyes, to see her left arm rising and waving in the air. [Her left side is anæsthetic, so that its automatic movements could give her no information.] In a few moments she said, 'Yes, I see it; the fingers are parted'; but at the same time the left arm [which she cannot feel] executed just the movement which she declared that she saw."

The value or novelty of each experiment of this type can hardly be judged except by those who have followed pretty closely the long series of such observations which have of late been accumulated in France. It is, I think, rather unfortunate that the work on Hypnotism, written for the International Scientific Series,—though lucid and ingenious as are all the productions of its fertile authors,—should contain at least one series of experiments of very dubious interpretation. I allude to the *transfert*, and especially the *transfert psychique*, or reversal of emotion, supposed to be effected by the agency of magnets on hysterical subjects. The very curious experiments of Messrs. Binet and Féré on this point have received little real confirmation elsewhere; and M. Janet is, I think, probably right in attributing the phenomena to unconscious suggestion, working on some influence of a vaguer kind which the magnet may perhaps exert. I see, indeed, that in his latest paper (*Rev. Phil*, October, 1889, p. 438) M. Binet himself admits as an explanation of this so-called psychical polarisation the view of Ottolenghi and Lombroso that "the principal action of the magnet on the organism consists in suppressing the phenomena previously suggested; so that—this phenomenon once effaced—association by contrast comes into play, and produces in the consciousness a *negative* instead of a *positive* phenomenon":—*i.e.*, a reversal of the hallucinatory idea previously dominant.

But I must pass on to the second division of M. Janet's book,—in which he deals with *partial automatism*;— the subconscious acts performed by persons in a waking state, in obedience sometimes to previous suggestion in the hypnotic trance, or sometimes to commands insinuated into the waking subject *par distraction*;—by whispers or tactile hints which the main consciousness of the subject does not perceive, but which induce (say) her anæsthetic hand to write automatic replies. Automatic we are forced to call these acts, but (as M. Janet justly insists) we must not therefore assume that they are effected without a consciousness of their own. I must not here dwell on the details of these ingenious investigations, of many of which some account has already been given in these *Proceedings*.

Rather let me once more colligate these and many similar experiments in

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a single hypothesis, and give to human personality a definition as wide as such observations seem to require. I suggest that every cell in our bodies may have a separate memory, and therefore in a sense a rudimentary personality of its own. Every combination of cells, every nerve, every muscle, every limb or tract of the body, with its brain-connections, may have a more complex memory of its own, and may recollect and give account of incidents of which the ordinary waking consciousness has never been aware. These are separate memories which do not deserve the title of separate *personalities*, except in the sense in which that word may be applied to the brute creation. Above this comes the immense nervous apparatus which corresponds to the human mind: and of this apparatus we habitually use only some such proportion as our English vocabulary bears to all possible combinations of the alphabet. The letters of our inward alphabet will shape themselves into many other dialects;—many other personalities, as distinct as those which we assume to be *ourselves*, can be made out of our mental material. In some extreme case these allotropic personalities may alternate with or supersede the personalities which we have learnt to call our own. But in ordinary cases, where they do not thus emerge, we must not assume that they are non-existent. It may be indeed that they are not shaped into definite chains of memory—a Lucie II. and a Lucie III.—as in M. Janet's subjects. It may be that the very formation in us of anything so narrow and confined as what we know as personality, is in itself a limitation of our essential being,— a mere mode of concentration in order to meet the perils of our environment. But in some way or other—personalised or not personalised—a continuous activity of our whole being goes on, of which the results are in some sense psychical, in some sense permanent. Every impression made upon or within the organism has a psychical counterpart, and this, or the capacity of reproducing this, is somewhere fixed and preserved. The question as to what part of a man's being enters into his ordinary consciousness is like the question what part of his body when he floats on the sea, floats above water. It is necessary for his preservation that a certain minimum should so float; but the submerged portion is living with the same life as the portion exposed.

Our hypothesis, it is manifest, may be carried one step further. Each of the personalities within us is itself the summation of many narrower and inferior memories. It is conceivable that there may be for each man a yet more comprehensive personality—or say an individuality—which correlates and comprises all known and unknown phases of his being. Such a notion can no longer be dismissed as merely mystical; analogy points to it; and although no observation could fully prove it there may well be observations which may make it probable. But here as everywhere fearless analysis is the pre-requisite of any sound construction. We must not shrink from pulling ourselves to pieces if we hope to find indications that there is something in us larger and more perdurable than we had previously supposed.

An important chapter of M. Janet's book,—"Désagrégation Psychologique,"—is devoted to the review of a subject where premature construction has long hindered necessary analysis. It requires some courage,—perhaps more courage in France even than in England,—for a scientific writer so much as to discuss the Spiritistic literature. M. Janet faces the task,

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though in the spirit of a chemist studying the records of alchemy. "Experimental psychology," he says, "began by being animal magnetism and spiritism ; let us not forget this fact, nor laugh at our ancestors."

His treatment of the problem is careful and candid, and he has little difficulty in explaining most of the facts accessible to him on lines familiar to the readers of these *Proceedings*,—as the manifestation of some disintegration of personality within the medium rather than of some invasion of a personality from without. I say that "most of the facts accessible to him" are explicable in this way. But there are, I know, other facts less easy of explanation. Never could there be a better moment than now for some new champion of the Spiritual explanation of automatic writing to enter the field. He must be someone capable of understanding the essential points as to evidence of outside intelligence on which dispassionate critics are now agreeing, and which it is no disgrace to the earlier Spiritualists that they could not at once divine. And he must be someone really patient, really diligent,—willing to bestow on his experiments—what I much doubt whether any Spiritualist author has yet done—something approaching the time and care which M. Janet has bestowed upon *his*. The few cases which have been sent to myself, by M. Aksakof and others, in response to previous appeals of this kind, are quite enough to show the real importance to science of the fullest possible presentation of that very theory against whose rash and hasty adoption both M. Janet's arguments and my own have thus far been directed.[1]

This long review must now draw to a close. I may perhaps end it by quoting a curious example given by M. Janet (p. 466) in his last chapter, "La Faiblesse et la Force Morales," to show how the tendency to "psychological automatism" is latent in all of us, but gathers force to manifest itself only when we are brought "below par" by fatigue or disease.

"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

[1] An allusion made by M. Janet to the Rev. P. H. Newnham (p. 392) gives me an opportunity of repeating my grateful acknowledgment of the kindness and candour with which Mr. Newnham presented me with the original private note-books containing his experiments,—which books I shall be glad at any time to show to inquirers. Mr. Newnham, who had lived for some years in the calm but constant expectation of death, from disease of the heart, has now passed away ; and I may repeat the witness of others who knew him more intimately than I, to the effect that a simpler, franker, more sane, more upright character has rarely been met with even in that profession whose duties he fulfilled so earnestly so long as any strength to fulfil them remained.

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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."

It will be seen that this eloquent passage,—as of a modernised Lucretius,—is thoroughly in harmony with M. Janet's opinions, as above discussed, with regard to the normal condition and necessary limitations of the psychical energies of man. It is opposed to the wider hopes and conceptions which I have indicated ; but I shall not here again argue the point in detail. I shall leave it to *voi che avete intelletto d'amore* to consider whether M. Janet's analysis is sound or complete,—whether such words as Plato and Dante have spoken concerning love are "*descriptions fantaisistes*," or living records of profoundest truth ;—whether *that* were a sign of strength or of weakness,—that most overmastering, most irrational of all recorded passions, which yet was as a *Vita Nuova* to one potent heart :—which could prompt to high effort, and soar above desire, and project its passionate ardour beyond the gulf of death. For my part I have some fear lest so soon as we come to disbelieve in the highest facts of man's past, and to despair of surpassing them in man's future,—so soon as we assume that we have already attained our full normal development, and that the obscure strivings of this restless spirit must lead henceforth nowhither ;—then by that very assumption we shall have entered upon our decadence, and invited our degeneration and decay.

This review, with the reviews which follow, must serve for the present as a fulfilment of our promise of a survey of the existing condition of hypnotism in France.

I have touched above on several of the points which excited most controversy at the recent International Congress of Experimental Psychology, in whose discussions hypnotism played a leading part. For the rest, the impression produced by that Congress was that of the increasing acceptance of most of the doctrines of the Nancy school. Readers of these

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Proceedings will not be surprised at this result, which represents in fact essentially the triumph of generalisations based on a wider experience over generalisations based on a narrower experience,—*narrower*, I say, in spite of the vast extent and skilled organisation of the Salpêtrière—because the subjects there submitted to experiment have been all of nearly the same type,—hysterical and epileptic invalids. The school of Nancy is gaining ground, with its demonstration that the "three stages" of the "*grand hypnotisme*" under M. Charcot's rule are rarely reproduced elsewhere, and are therefore not a necessary or typical manifestation of the hypnotic state. Nancy is gaining ground with its insistance on the power of suggestion, and its belief in the hypnotisation of healthy subjects. But,—if a foreign observer may repeat the warning which impartial judges like M. Richet are already uttering in France,—I see a cloud on the horizon of Nancy's fame. Its leading men (except the veteran Liébeault) are pushing their theory too far, and insisting that *all* in hypnotism is suggestion, and that there are no physical influences whatever, whether from passes, metals, or magnets. On this point I must adhere to the view which I have often expressed in these *Proceedings*, that passes almost certainly, metals probably, magnets possibly, do sometimes exert a physical influence; and that we are yet far from having exhausted the agencies which operate between one human being and another. Has not the history of hypnotism thus far been a slow but repeated justification of those who, in each successive controversy, took the wider and less exclusive view? of those who recognised most frankly the magnitude, the obscurity, the unpredictable issues of this ever more penetrating inquiry into the hidden mechanism of man?

APPENDIX I.

Mr. Hugh Wingfield, who, when holding a University appointment as Demonstrator of Physiology at Cambridge, had very wide opportunities of choosing subjects from his large classes of medical students, sends me the following statement.

September 6th, 1889.

I subjoin the results of my own experience of hypnotic subjects.

I have hypnotised at first trial over 170 men, between the ages of 17 and 28, having had about 20 per cent. of failures.

I do not know how many I could have hypnotised had I persisted, as, if I failed once, I never tried again.

The subjects, with the exception of 18, were all undergraduates. Considering the extreme rarity of hysteria among men in England, it is utterly incredible that I should have hit upon 170 hysterical men haphazard. Besides, I always refused to hypnotise anyone unless I believed them to be perfectly free from hysteria.

In the only three cases where abnormal symptoms presented themselves during the hypnotic state (I cannot say that the symptoms were hysterical), I rejected the subjects.

In most cases I did not test the subjects for hemi-anæsthesia or other hysterical symptoms, as it was quite superfluous to do so; but in certain experiments on sensation it was necessary to test the sensation of both

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hands; and I have also sometimes tested the sensation of both forearms and the two sides of the face; yet in no single instance could I detect any abnormality whatever.

With regard to the other cases, none so far as I know (I have only inquired of a few) had ever had any symptom of hysteria.

It seems distinctly unfair to argue that because hysterical subjects are easily hypnotised, all subjects must be hysterical. Besides which, I very much doubt the susceptibility of *all* hysterical persons. I have found two whom I could scarcely influence at all. Personally, I am quite convinced that large numbers of persons who have no symptom of hysteria whatever can be readily hypnotised.

H. E. WINGFIELD.

APPENDIX II.

On the general question of the comparative frequency of hysteria in France and England, Dr. A. T. Myers sends me the following note:—

"The position of hysteria among the diseases of England and France is very different. The '*grande hystérie*' which French study has of recent years defined and accentuated among nearly all large collections of the young as well as of the sick in France, and more especially in Paris, is hard to find in England even when sought for, and very imperfect in its French equipment of anæsthesiæ and paræsthesiæ and elaborate sequence of four periods of convulsion, so that it offers comparatively little opportunity for testing, for instance, whether metallo-therapy acts purely by suggestion or not. And the '*petite hystérie*,' the possibility of which the French observer can never forget when he is dealing with young people, especially if they are being hypnotised, is out of the question for almost every one of such subjects as have come most completely under Mr. G. A. Smith's influence and furnished the staple of Mr. Gurney's inductions. Cases of it may be found, no doubt, in a few morbid conditions of health and surroundings in all classes in England, but not among the vigorous, hard-working telegraph boys, or apprentices to active trades, who have to spend half their day in the open air and to learn how to use their muscles.

"The diffusion of hysteria among the European races seems to be far from uniform. The widest experience shows that the French have on the whole had the most cases to deal with (Strümpell); and among them some of the most severe type. The Italians, Spaniards, and Greeks apparently suffer more from hysteria than the English, Germans, or Dutch. Among the Sclavonic races there are occasional limited endemics (Hirsch); and the Jews are credited with a large percentage (Grasset).

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IV.

BINET ON THE CONSCIOUSNESS OF HYSTERICAL SUBJECTS.[1]

By F. W. H. Myers.

M. Binet is doubtless known to most of our readers as one of the most ingenious and suggestive of modern French experimental psychologists. He has worked mainly in association with Dr. Féré, and at the Salpêtrière; but his range of speculation is wide, and his book on *La Psychologie du Raisonnement*, and his *Études de Psychologie Expérimentale* enjoy a just reputation. The present article is an account of experiments performed on hysterics at the Salpêtrière; and on this point two preliminary remarks must be made. In the first place, one feels that the Salpêtrière has, in a sense, been smothered in its own abundance. The richest collection of hysterics which the world has ever seen, it has also (one fears) become a kind of unconscious school of these unconscious prophets—a *milieu* where the new arrival learns insensibly from the very atmosphere of experiment around her to adapt her own reflexes or responses to the subtly-divined expectations of the operator. One is inclined, therefore, to wait until a series of Salpêtrière experiments have been independently confirmed elsewhere before offering them to an English public, which, from our marked poverty in hysterics, is little likely to have the chance of verifying the results *de visu*.

But in this case M. Binet's experiments are so strikingly in concordance with the quite independent results obtained both by M. Pierre Janet and by some of ourselves in England,—and are, moreover, in themselves so easy of repetition, if only a properly anæsthetic subject can be secured,—that some account of them seems due to the readers of these *Proceedings*.

In the second place, it may be said that these are pathological phenomena; and that our Society is not concerned with disease. To this I answer that these are not pathological phenomena, but pathological revelations of normal phenomena, which is a very different thing. The gearing of the hysteric's inward factory is disconnected; the couplings are shifted in all sorts of injurious ways; some of the wheels are standing still, and some are whizzing uselessly round and round. But the wheelwork is still all there; and by observing the various hitches and stoppages which are now taking place, we can get a better notion of the way the power is applied than the smoothly-working, carefully-boxed machinery of the healthy subject is likely to give us. Above all, we must avoid the assumption that the hysteric possesses any capacity whatever which we do not all of us potentially possess. Is the hysteric hyperæsthetic? Then so do we all potentially possess the acuteness of smell or sight or hearing which she manifests. No fresh anatomical element is added to her ear or eye; no fresh physiological property to any one molecule in her body. What she can do, we can do,—only as that has not

[1] Recherches sur les Altérations de la Conscience chez les Hystériques. A. Binet, *Revue Philosophique*, February, 1889.

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been the most useful way of exerting our innate powers, our ancestry has so arranged us that those hysterical delicacies of perception remain in us latent and unknown. Is the hysteric dissociable into two or more co-existent personalities? Then so are we also presumably dissociable; our machinery is made on the same plan as hers; though the belt which for her has slipped from the shaft, in us still keeps its place, and holds our personalities together.

Nay more, if that purely imaginary entity, the normal man, is still held up before us as incapable *ex vi termini* of any change which is not degeneration, we shall reply that after all it is one of the perfections of a complex instrument to admit of the ready disconnection of its constituent parts; and that our true ideal should be,—neither the rigid connections of so-called normality, nor the ungovernable disconnections of hysteria,—but a condition in which we should be able to connect or disconnect any element within us at pleasure. We can at present do this to a slight extent, and we account this power as a gain. It is a gain, for instance, to be able to abstract one's attention,—to become temporarily anæsthetic to noises around one. This may, indeed, be pushed too far; as we know that a soldier cut off Archimedes' head while that philosopher was meditating on the hypothenuse. But our ideal should go beyond Archimedes;—it should be to cut off the soldier's head with one of our personalities, while we meditate unbrokenly on the hypothenuse with the other.

Let us proceed now to M. Binet and his hysterics; remembering that just as, in Mr. Herbert Spencer's phrase, "the mobile in expression *represent* the race,"—give overt manifestation to such slight changes as pass over the moods of all;—so also do these far more profoundly mobile beings "represent the race" in deeper fashion;—sometimes even dissect away our recent nervous acquisitions, and lay bare processes that correspond to a long-past stage of evolution.

The first point to remark is that the anæsthetic limb of a hysteric is almost always capable of certain simple movements, which it executes without the subject's knowledge, or when concealed from the subject by a screen. If the anæsthetic arm, for instance, is moved in a certain way, and then left to itself, it continues the movement. If it is guided into writing a word or words, and then left to itself, it will repeat the word, or continue the sentence. It acts, in short, very much as the subject's planchette-writing hand in Mr. Gurney's experiments acted when fulfilling a post-hypnotic suggestion. Let us see how far this supposed anæsthetic arm is really intelligent, or is really susceptible of pain.

If we merely prick the anæsthetic hand it in no way reacts,—shows no disposition to avoid the pin. Perhaps this is because the pin-prick awakes no definite conception. Let us try a more complex stimulus.

"We place in the right (anæsthetic) hand of Amélie Cle— a box of matches; a large vertical screen prevents the patient from seeing her hand. After a moment's contact the right hand clasps the box; fingers it; seems to recognise it; strikes a match and holds it alight; as the flame advances the fingers withdraw, as if they felt and shunned the heat; and when the flame nears the end of the match the fingers open and the match falls." From this experiment it is not clear whether pain is felt, or whether the whole act is a mere piece of what, in a normal waking person, we ca l

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secondary automatism ;—the repetition of a familiar series of actions without conscious attention.

Let us now,—I abbreviate M. Binet's account,—give the match-box to a second subject, L. Lavr—. She opens the box, but having taken out a match imagines it to be a pencil, and tries to write with it. We light the match and give it back to her. She does not realise that it is a match, and holds this and a second burning match till they are consumed or go out, and her fingers are much burnt. This resembles an imperfect instinct ; as when ants store up beads which the observer has sown in their hunting-fields.

The result of the experiment with another subject, Louise St. Am., is still more curious. She drops the burning match, but then at once picks it up again. This resembles the tendency of caterpillars, &c., to go back to the beginning of a series of actions, if interrupted.[1] The Sphex which, after its burrow had been, to its knowledge, emptied of the prey which it wished to wall up there, walled up the useless burrow all the same, before beginning another, was obeying the same instinct as Louise, of continuing the series of actions in the accustomed order, without regard to the special circumstances of the case. Sphex and anæsthetic hand each afforded an instance of "lapsed intelligence," nervous adjustments originally acquired by intelligent effort, but now irrecoverably sunk into routine. "How," asks M. Binet, "can one explain the preservation of tactile sensibility along with the loss of sensibility to pain ? Are there two orders of sensibility in connection with different centres ? Are there nerves for pain, a centre for pain, distinct from the nerves and centres of sensation ? Or does the distinction between these two sensibilities consist in a fact of central perception ? If the sensibility to pain seems to be suppressed both for the primary personality and for the secondary personality,—that is to say, for the anæsthetic limb,—are we to conclude that hysterical analgesia, in certain subjects, may be an absolute destruction of sensibility to pain, and not an alteration of consciousness ?"

I should reply that we must *not* so conclude in any absolute manner; but that all analogy shows that where there is not actual previous lesion or atrophy of the nerves the injury to them is perceived and the pain is—I do not say *felt*, but *recognised*,—by some personality or other. I must suppose that in Louise St. Am.'s case, just as in the case of Blanche Witt—, (mentioned in the review of Dr. Jules Janet's paper, *vid. inf.* p. 216), there is a yet deeper personality which the experimenter has not reached, and which was all the time mutely upbraiding the folly of the anæsthetic hand in mistaking a lighted match for a lead pencil.

As regards the dissociation of tactile from dolorous sensibility, I may just remark that it is quite possible that our earliest monocellular ancestors may have possessed the power of feeling contact, but not of feeling pain. If sensibility to pain be a protective character acquired in the struggle for existence, the hysterical severance of the two sensibilities is less incredible than it may at first appear.

The next point of interest observed by M. Binet lies in the *automatic writing* of these hysterical subjects. "When a hysteric holds a pen in her anæsthetic hand [concealed by a screen], in the attitude appropriate to

[1] Darwin in Romanes' *Mental Evolution in Animals*, p. 179.

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writing, the pen will register the ideas which predominate in her consciousness." If the subject is told to think of a name or a number, the pen—unknown to her primary self—will write that name or number. Or, if the subject spontaneously thinks of a number, and the operator then lifts a finger of the anæsthetic hand several times in succession, the finger will stiffen when the operator has reached the number which the primary self is thinking of. The anæsthetic hand can thus be taught to indicate the subject's thoughts by a variety of gestures, though it is slow in learning to substitute one gesture for another,—*e.g.*, finger-lifting for writing.

And now let us reverse the process; let us give the information first to the anæsthetic hand, and see whether, and in what form, the same kind of subterraneous communication will transmit the intelligence to the primary self. Let us take the simplest form of experiment, which is also one of the most interesting to students of automatic writing.

"The first subject observed was a hysterical woman, Mél—, whose right arm was anæsthetic. She did not perceive the passive movements of a general kind which were communicated to this arm; but if one placed a pen in her right hand, and made the hand write a word, the patient at once guessed the word, with her eyes shut. She nevertheless did not feel, she said, the graphic movement communicated to her hand; but she had a visual image of the word, which appeared to her suddenly, 'as if it were written in chalk on a black-board.'"

M. Binet appears to think that his own are the first observations of this curious co-operation of the motor activity of one phase of personality with the visual perceptions of another. Were he in the habit of referring to English works, he would find the phenomenon noted and illustrated in the Society for Psychical Research *Proceedings*, Vol. III., p. 59, &c., (in a paper read January, 1885), and formulated (as xx′ + ss′ + w′), among a series of kindred phenomena there described.

An interesting variety in the experiment is as follows: M. Binet desires the subject to think spontaneously of a word. Meantime he makes her anæsthetic hand write a certain word of his own choice. She proceeds to utter that word, under the impression that she has spontaneously thought of it. The analogy here with post-hypnotic suggestion is very marked. The anæsthetic hand, like the dormant hypnotic personality, makes a suggestion to the primary personality which that personality innocently accepts as its own spontaneous choice.

Another experiment is curious from the metaphysical question which it suggests as to the distinction between pain and the *idea* of pain. In the case of two hysterics, when the skin of the anæsthetic arm is pinched, behind a screen, "the patient, carefully interrogated, with avoidance of all suggestion, spontaneously declares that she has the idea of a painful sensation. She does not suffer from it, for she is persuaded that she is insensible, but she admits that the idea of this pain is disagreeable to her. There is thus a kind of transformation of physical pain into mental pain, like that which occurs when one imagines or recalls to memory some bodily suffering." The pain, in fact, as I have before said, is *recognised* rather than *felt;* and it is a fair question for metaphysical argument whether that pain existed at all.

The phenomenon (as I at least should say) which is common to these

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and many similar experiments, is that communications from one state of personality to another,—what, for sheer lack of a word, I have ventured to call *methectic* communications (p. 48, note),—impress themselves on the percipient personality,—just as telepathic communications do,—by means of visual or auditory images, or obscure perceptions, which may develop into actual hallucinations. The submerged personality is writing ; it gives to the emergent personality the hallucination of seeing words written in chalk on a board. The submerged personality is suffering a definite localised smart ; it gives to the emergent personality a vague quasi-hallucinatory idea of pain.

Naturally it is when visual images are evoked in the emergent personality that these communications are most distinct. Nor is it only so definite a movement as the writing of the anæsthetic hand which can get itself represented in visual form. "With some patients," says M. Binet, "the visual image determined by the peripheral excitation [of pinches, &c.] augments in intensity to the point where it externalises itself as a hallucination. Thus, when one has repeatedly pricked the insensible hand of Lav—, while she is occupied in reading, she presently sees the book become covered with little black points which hide and confuse the text ; she is obliged to give up reading."

Here the annoyance given to the submerged personality was represented to the emergent personality by a hallucinatory vision, symbolical of the points of pain. Compare Mr. Gurney's experiment (*Proceedings*, IV., p. 319), where the stress of competition between the normal and the hypnotic personalities represented itself to the hypnotic personality, when emergent in its turn, as a disturbing hallucinatory figure.

"P—l was told several times, 'It has left off snowing' ; and then, when woke and set to the planchette, he was made to read aloud. The writing which appeared was : It has lfeft sn—, and while this was proceeding the reading was bad and stumbling. . . . Re-hypnotisation afforded a glimpse of the condition in which the secondary intelligence had found itself. Asked what he had been doing, the subject replied, 'Trying to write, It has left off snowing.' Asked if he had been reading, he said, 'Reading ! No, I haven't been reading,' and added, 'Something seemed to disturb me.' How was that ? 'Something seemed to keep moving about in front of me, so I got back into bed again.' Didn't Mr. Gurney hold a book and make you read aloud ? 'No, somebody kept moving about. I didn't like the looks of them. Kept wandering to and fro. Horrible, awful ! I thought to myself, I'll get into bed.'"

And now, before concluding, let us extend our area of comparison a little further yet. All these experiments of M. Binet's have been in the well-known Salpêtrière atmosphere. They have all been concerned with *la malade* ; and it has been taken for granted that this dissociation of personalities through the agency of local anæsthesia could only occur on diseased subjects. It has, of course, been assumed also—it would seem absurd to question it,—that the anæsthetic arm was necessarily less rational, less intelligent, than the primary personality, which had apparently the use of the head. Let us see whether it is really safe to make either the one or the other assumption.

In the *Proceedings* of the American Society for Psychical Research,

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Vol. I., p. 549, Professor William James, of Harvard, who is a physician as well as a psychologist, cites the following case from his own observation.

"William L. Smith, of Concord, Mass., student at the Massachusetts Institute of Technology, age 21, perfectly healthy and exceptionally intelligent . . . sat with Mr. Hodgson and myself, January 24th, 1889, with his right hand extended on the instrument [planchette], and his face averted and buried in the hollow of his left arm, which lay along the table. Care was taken not to suggest to him the aim of the inquiry, [*i. e.*, to test for anæsthesia induced in healthy subjects by the mere act of automatic writing.]

"The planchette began by illegible scrawling. After ten minutes I pricked the back of the right hand several times with a pin—no indication of feeling. Two pricks on the *left* hand were followed by withdrawal, and the question, 'What did you do that for?' to which I replied, 'To find whether you were going to sleep.' The first legible words which were written after this were, *You hurt me.* . . . . After some more or less illegible writing, I pricked the right wrist and fingers several times again quite severely, with no sign of reaction on S.'s part. After an interval, however, the pencil wrote: *Don't you prick me any more.* S. then said, 'My right hand is pretty well asleep.' I tested the two hands immediately, by pinching and pricking, but found no difference between them, *both apparently normal.* S. then said that what he meant by 'asleep' was the feeling of 'pins and needles,' which an insensible limb has when 'waking up.'

"The last written sentence was then deciphered aloud. S. laughed, having been conscious only of the pricks on his left hand, and said, 'It's working those two pin-pricks for all they are worth.'

"I then asked 'What have I been excited about to-day?' *May be correct, don't know, possibly sleeping.* 'What do you mean by sleeping?' Answer: *I don't know. You* [distinct figure of a *pin*] *me nineteen times and think I'll write for you.*"

Thus we see that local anæsthesia was produced on the hand of a healthy subject, but apparently only just so long as that hand was writing the messages of a submerged self. And when, on a later day, the pencil was placed in the left hand instead of the right, the left hand took up the memories of the right hand's previous sufferings.

"Here," says Professor James, "as the reader will perceive, we have the consciousness of a subject split into two parts, one of which expresses itself through the mouth, and the other through the hand, whilst both are in communication with the ear. The mouth-consciousness is ignorant of all that the hand suffers or does; the hand-consciousness is ignorant of pin-pricks inflicted upon other parts of the body; and of what more remains to be ascertained. If we call this hand-consciousness the automatic consciousness, then we also perceive that the automatic consciousness may transfer itself from the right hand to the left, and carry its own peculiar store of memories with it."

Here, then, we have an independent experiment,—dating from before the publication of M. Binet's experiments above discussed,—and exhibiting in a "perfectly healthy" subject exactly the phenomena which M. Binet elicited from his *malades.* Perhaps those who hold that automatism is always associated with disease, will say that here the automatism was the sole

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manifestation of a diseased tendency which revealed itself in no other way. This argument, however, is plainly liable to be reduced *ad absurdum* by the continued production of healthy automatists. And after Mr. Gurney's and Mr. Wingfield's experiments, there can, I think, be no doubt that healthy automatists can be produced in any quantity, if sufficient trouble be taken. But while in France we see well-equipped physicians experimenting in eager rivalry in hospitals teeming with hysterics, we in England have no such organisation either of researchers or of subjects for research. Instead of summoning obedient *malades* in endless procession, we have to induce healthy independent persons to lay their hands on planchettes which they regard as grossly superstitious, or to hold pencils which they are firmly persuaded that no automatism will ever stir. We must not be surprised if the French report a dozen experiments to our one, until more of us put our hands to the wheel. And now to conclude with a case admittedly bizarre, admittedly abnormal, but which illustrates with even absurd unexpectedness the immense variety which these phenomena of dissociated personality may assume. The report, included in Professor James's paper above cited, comes from the late Dr. Ira Barrows, of Providence, R. I., and is corroborated by his surviving partner, and by the mother and brother of the late patient herself.

This was a case of hystero-epilepsy, in the course of which the patient "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. . . Cut it, prick it, do what you please with it, she takes no notice of it. . . She believes it to be an arm and a 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.'"

Now comes the odd part of the story. This paralysed arm, which used to write automatically on its own account, in what may now claim to be the orthodox fashion, showed itself in one way unique among all dissociated arm-personalities. It operated, namely, as a kind of guardian angel or Dæmon of Socrates; it was helpful amid the hysteric turmoil; it was perfectly rational while the unlucky head and trunk were raving in frenzy.

"When her delirium is 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 it seizes and holds her left hand. When she is asleep it 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 head-board to awaken her mother (who always sleeps in the room), if anything occurs, as spasms," &c.

"Thy right hand," said the Psalmist, "shall teach thee terrible things." He foresaw that the uncontrollable impulse, as against the enemies of the Lord, would outrun even the legitimate thirst for slaughter. But it needed a subtler psychology to teach us that the right hand may moderate as well as madden, may control instead of urging the violent unreasoning blow. For to the unsleeping guardian within us all paths of externalisation come alike; while yet all together are all too few, and glance, voice, hand in unison can show but a fragment of the Self.

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V.

"DAS DOPPEL-ICH."[1]

By F. W. H. Myers.

We are glad to welcome this first publication of the Berlin Society for Experimental Psychology, a body whose aims, as our readers well know, have a close affinity with our own. Dr. Max Dessoir, secretary of that society, and author of the tractate now to be discussed, is already known to us as the compiler of an accurate and serviceable Bibliography of Hypnotism and kindred subjects. His present work, while consisting mainly of a careful and competent digest of French and English experiments and theories, which have received frequent discussion in these columns, gives evidence also of independent thought and philosophical insight. It has a special interest as one of the pioneer pamphlets which begin to mark the entrance of German science into a wide region of experimental psychology in which the Teutonic founders of psycho-physiology have for the moment been outstripped by French, and perhaps by English, inquiry.

Merely indicating the lines of thought which the earlier part of the tractate pursues, I shall reserve my space mainly for certain reflections which its conclusion suggests.

"In the course of ordinary life"—I quote a passage (p. 6) which gives the keynote of much that follows—"certain actions occur which presuppose for their origination all the faculties of the human spirit, but which nevertheless work themselves out without the knowledge of the agent. These actions we term automatic. Among them are certain automatic movements, as the act of dressing oneself, or of retracing a well-known path; and some other automatic performances, such as counting one's steps, or adding up columns of figures. These latter acts plainly indicate the existence of a separate train of *memory* employed upon them. And, moreover, although they take place without the agent's *knowledge*, they cannot take place without his *consciousness*; they cannot be truly *unconscious* acts. They must in some fashion belong to a *sub*-consciousness which, in its relation to the far more potent *upper* consciousness, may best be understood if we consider it as a *secondary* consciousness. And if we regard Consciousness and Memory as the essential constituents of an Ego, we may boldly say that every man conceals within himself the germs of a second personality."

The experiments of the Berlin Society seem to have thus far been made on healthy subjects; and Dr. Dessoir is decidedly opposed to the view that severance of personality is the special characteristic of hysteria. "In dreams,"

[1] *Das Doppel-Ich*, von Max Dessoir. (Karl Siegismund, Berlin.) This forms the *first* fascicule (it is numbered II., but a subsequent notice corrects this) of the "Schriften der Gesellschaft für Experimental Psychologie zu Berlin." A second fascicule has since been published, containing two papers, by Professor Bastian and F. von Hellwald.

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he says, p. 13., "in states of intoxication, in accesses of somnambulism or of epilepsy, a consciousness distinct from the habitual consciousness assumes the sway; and, moreover, mnemonic chains, more or less coherent, are wont to connect these isolated periods of abnormality.[1] The secondary memory thus originated is not always wholly shut off from the primary train of existence,—as it was in Macnish's patient, the American lady,—rather there is generally some connection between the two memories, as in the case of Félida X. But in either case there may be a manifest change of character in the transition to the secondary self, so that two personalities[2] in every way disparate may inhabit a single body. In the case of hysterical patients the dual Ego is much less fully developed. But the careful study of their automatic movements leads to the same conclusion as to the existence and nature of a submerged consciousness as is suggested by the inward experience of healthy men."

A very felicitous experiment (p. 19) serves to illustrate the persistence, throughout healthy waking life, of a submerged consciousness which may at any time rise to the surface if the hypnotic state be induced.

"Several friends were in my room, one of whom, Mr. W., was reading to himself while the rest of us were talking with one another. Someone happening to mention the name of Mr. X., in whom Mr. W. is much interested, Mr. W. raised his head and asked 'What was that about X?' He knew nothing, he told us, of our previous conversation; he had only heard the familiar name, as often happens. I then hypnotised him, with his consent, and when he was pretty deeply entranced, I asked him again as to the conversation. To our great astonishment, he now repeated to us the substance of our whole conversation during the time that he was reading to himself. In this case, then, there was a perception of sensory impressions, but not in the consciousness with which the waking man worked;—rather in another consciousness which found its first opportunity of revealing itself in the hypnotic trance."

In this case, as in some of the experiments with crystals reported in the last Part of these *Proceedings*, we find the unconscious Self noting, treasuring, and reproducing certain information, conveyed indeed through the channel of the ordinary senses, but so conveyed that it never reached the emergent or ordinary consciousness of that same percipient in whose depths it was all the while being registered. From this it is an easy step to the supposition that the submerged consciousness may stand "*im innigsten Zusammenhang mit dem Körper*," and that the somnambule may thus possess a deeper insight into his own organic processes than belongs to him in the waking state.

"Perhaps," continues Dr. Dessoir (p. 31), "the secondary Self presides also over those powers of perception and action at a distance which only a few observers have as yet admitted. In experiments on thought-transference it is observable that the percipient frequently is not conscious of the transferred impression, but reproduces it by automatic word or drawing; and there is no doubt that in certain subjects the receptivity is heightened by the induction of the hypnotic trance, or of some analogous state. The

[1] (*Cf.* SPR. *Proceedings*, Vol. III. p. 225.)

[2] Dr. Dessoir's word is Individualitäten. It is to be wished that a general agreement could be reached as to the use of these two words. The meaning of *persona*, a mask, suggests that personality should be used for the lower or less persistent unity.

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hypnotisation at a distance, moreover, which French savants have established as a fact, is best thus explained, by ascribing to the unconscious Self a far-reaching range of perception, and a power of developing an impression telepathically received as freely as though it had arrived by the ordinary channels of sense."

Dr. Dessoir, however, seems to suppose that in experiments on thought-transference with numbers, the "number-habit" constitutes a risk of error difficult to exclude. Perhaps a few words on this subject may here be in place; since the number-habit seems sometimes to be regarded as more of a *mystery*, and sometimes as more of a *discovery*, than it is in fact. Every psychical act or incident of any kind,—perception, image, choice, motor impulse, or what you will,—is an extremely complex thing. It is the result of the co-operation of a great number of nervous elements, which cannot possibly work in exactly the same way in any two persons, or even for the same person at different times. In the first place, for each of these complex acts there will be a *limit of attainment* beyond which each person cannot go; as each man is found to have his "personal equation" when the object is to observe as promptly as possible the transit of a star. In the second place, whenever a choice between acts at all dissimilar has to be made, there will be a *path of least resistance* common either to all mankind, or to some special section of mankind. Thus it is easier to read the letter W than the letter E, &c. A great variety of such experiments have been made; and we may safely say that even between such small efforts as the reading, writing, uttering, or mentally picturing any given Arabic numerals there must be some difference in the effort required; and consequently some *general* number-habit which indicates what is the path of least resistance for the majority of men. But where the difference of effort is so slight, the general or popular number-habit will be very weak, and it may easily be over-borne in any given man by some idiosyncratic preference. For in the third place,—and this perhaps has not always been clearly seen,—there is liable to exist in each man an idiosyncratic preference for one of two efforts demonstrably equivalent,—such idiosyncratic preference depending on some asymmetry in his own mental images. Let there be two hazards at billiards which are mathematically of identical difficulty, the object-ball needing to be struck within the same limits of accuracy in each case, although in slightly differing ways,—and you will find A choosing one hazard and B the other, not at random, but in accordance with some asymmetry in their respective mental pictures of table, balls, and probable results of impact. And of course this idiosyncratic preference—depending perhaps originally on some inequality of early experience—will tend to intensify itself, if yielded to, until a real muscular preference is superadded to the preference based upon mere conceptual asymmetry.

There is *no* choice, I say, however simple or arbitrary—not even the choice between heads and tails or odd and even—which the human mind can be trusted to make as impartially as the spun penny or the roulette-ball would make it.

There will presumably therefore be idiosyncratic number-habits, as well as general number-habits, and although these are not likely to become strong without being observed, still less to become so potent as to

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explain coincidences in *double-numbers* thought of by two separate minds, it is undoubtedly proper to eliminate this possible source of error from experiments in thought-transference. We have made it a rule, since our first few experiments, to replace numbers in a bag, or cards in the pack, and shuffle between each trial, and draw at random; as described, for instance, in *Phantasms of the Living*, Vol. I., p. 34; Vol. II., p. 653.[1]

A moment's thought will show, however, that if we thus annihilate the influence of the number-habit in the *agent*, or person who offers the numbers for thought-transference, the existence of a number-habit in the *percipient*, or person who guesses the numbers, will in no way diminish, but may possibly even improve, the evidential value of any excess of coincidences between the numbers offered and the numbers guessed.[2] Suppose, to take an extreme case, that the percipient's number-habit were so strong that he always guessed a 3, then if he deserted his 3 and guessed a 5 just when the agent thought of 5 the coincidence would be much more striking than if he had had no number-preference of his own to overcome. Of course, in practice there are no such gross effects as this; and for evidential purposes we may simply neglect the percipient's number-habit if we take care to neutralise the *agent's* number-habit or card-habit by making him draw his cards or his numbers at random.

From this topic – on which Dr. Dessoir touches rather by the way—I pass on to a more complex problem. Recognising our personality as no single or simple thing, are we to regard it as potentially *multiplex*, or *duplex* only?[3]

"While there are abundant examples," says Dr. Dessoir (p. 26) "of a *double* consciousness, in the waking life, the dreams, and the abnormal states of every one of us, we find, on the other hand, that very few observers enter the lists in defence of the *multiplicity* of the Ego. A mere *triplicity*, indeed, would not suffice. Were we to discover, in some subject, with a third condition like Madame B.'s, that there were still intelligent acts which accomplished themselves below the level of that third consciousness, we should then strike down on a yet deeper layer of consciousness, and so on *ad infinitum*. We should arrive at a kind of onion-structure of the Soul! But since the facts are there, and refuse to be explained away by the facile hypothesis of suggestion, we shall need the most patient psychological analysis to bring us to our goal. In the present position of our knowledge I think that the wisest course is to suspend our judgment, and to be satisfied with the provisional hypothesis that in certain cases a further division of the secondary Self has been established. That a *consciousness* deeper than the

[1] I mention this because Professor C. S. Minot has animadverted in the American Society for Psychical Research *Proceedings* on our early omission (rectified long before his article appeared) to take this precaution. See American S.P.R. *Proceedings*, Part IV., for his criticism and Mr. Hodgson's reply.

[2] Professor Minot hardly seems to have caught this point. "The two minds," he says (American *Proceedings*, Vol I., p. 86), "were working differently, each according to its own habits; hence it is extremely improbable that the excess of right guesses was due to anything but chance coincidence." In reality, the habit of the percipient's mind, if different, as here stated, from the agent's habit, would not diminish, but increase, the evidential value of the coincidences.

[3] On this point see Mr. Barkworth's letters in the S.P.R. *Journal*, March and April, 1889.

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hypnotic can be artificially created is shown by the well-known negative hallucinations of hypnotised subjects [where certain objects are kept out of the hypnotic consciousness by some still subjacent intelligence]. But for the formation of a new personality we need a new mnemonic chain [as well as a new consciousness],—and this seems seldom to be found in existence."

I do not disagree with this; but I think that we may probe the matter still deeper. It is not by a mere counting of heads (to use a somewhat inappropriate metaphor) that we must decide the question as to how many potential personalities we carry within us. "Man never knows how anthropomorphic he is"; and we have still to guard against anthropomorphism even while we are frankly contemplating ourselves in a state of segmentation. I mean that we must not let the unavoidable use of the word "personality" deceive us into supposing that any separate consciousness, any distinct chain of memory which rises within us must necessarily form a constituent of a secondary personality of somewhat the same scope and stature as the first. What seems really to happen is something far more complex than a mere fission into two personalities,—the second as good as the first, or better. There is no persistent plane of cleavage; we split asymmetrically; and the new personalities thus formed are by no means necessarily homologous with the old. There is every gradation from a secondary state like Félida X.'s, more stable than the primary, to the week-long or hour-long "controls" which sway the hand and sign the messages of the graphic automatist.

Or take the class of cases mentioned by Dr. Dessoir himself. The hypnotised A is told that B has left the room; and, consequently, cannot see B.; —*i.e.* (as has been amply shown by Liégeois and others), he does physically see B, but he receives a constant, watchful, dominating suggestion from somewhat within him that B cannot be seen. This is what they call at the Salpêtrière, a "systematised anæsthesia." The name is good; but who systematises the anæsthesia? What intelligence is it which thus prevents A from "psychically seeing" B, who is standing in the room before his eyes? The suggestion must come, as Dr. Dessoir justly suggests, from a still subjacent consciousness. But where, he inquires, is the chain of memory belonging to that consciousness, and needed to *complete* a subjacent personality—if such personality could exist? In answer, I would say that I believe that by proper artifices that third inhibitory personality could be tracked in other moments of the subject's life. But waiving this point, I will suppose that the hypothetical third personality comes into being with the experiment and vanishes at its close. Well, at any rate, it has existed *during* the experiment; it has fulfilled a task which needed memory, or at any rate continuous attention, prolonged over an hour. And what hard and fast rule can we make as to the necessary length of a chain of memory which is to constitute a personality? Must it last all life long? Then, if a man's brain is destined to soften next year, he is not a personality to-day. Or, again, with what definiteness of exclusion need the new memory be shut off from the old? It sometimes happens, as Delbœuf and others have shown, that a subject who on waking from the hypnotic trance remembers nothing can be led by artifice to recollect all that he has done. Is his hypnotic personality annulled when this fusion of memories is effected?

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I have said that there is no persistent plane of cleavage to which we can point as separating two or more personalities within us. But, of course, there are certain planes of cleavage within us which (as Hughlings-Jackson has shown) we can in imagination distinguish with fruitful results. We can conceive of our nervous system as consisting of three strata, or three levels of evolution, and we can trace in dissolutive processes the results of the cessation of the activity of one stratum after another.[1] But this is not the kind of cleavage which will make a fresh personality. For that purpose the cleavage must not be horizontal, but to some extent at least vertical; that is to say, that each personality must include a certain amount of work done by the highest centres of all;—as well as much work done by the middle centres, and *all* the work done by the lowest centres,—as heart-action and vegetative processes.

The lowest centres, I say, must go on working throughout every change of personality, or the machine will stop altogether. The middle centres—sensory and motor arrangements—may divide their activities between several personalities, as in the hysterical cases which Messrs. Binet and Janet discuss. We can, to a great extent, trace their lines of division, and we can draw our schemes of personalities, each possessing such and such sensory activities, motor activities, &c. But when we come to the higher centres the difficulty is much greater. We do not know what proportion of activities of higher centres is needful to constitute a new chain of memory, a separate consciousness. And, moreover, it is by no means clear that the centres which for our waking life are the highest are also the highest or ruling centres for some of these secondary states. Dr. Dessoir seems to me to discern this fact, but not fully to apprehend its bearing on the ultimate question as to what is the deepest or original form of our Ego. He traces, in language to which we may fully assent, the rise of our personality, as now known, from the combination of the elementary or segmental egos of which our "colonial" ancestors were composed.

"If then the perfection of the animal organisation consists in this;—that from an original multiplicity of groups the individual is developed;—we are entitled to regard the lower nerve-centres in men as vestiges of an earlier system of consciousness. Little of the work done in those centres now arrives at complete consciousness; and thence we may infer that the efficacy of the mechanism is synonymous with its automatism. And if herewith we compare the fact of common experience, that every psychical activity becomes unconscious in proportion as it is fully developed—as reading passes from spelling to the glance over whole sentences at a time—we shall have to consider [normal or waking] 'consciousness' as the subjective expression of the work of acquisition which the mind is carrying on, as the accompanying indication of an incomplete co-ordination of nerve-pathways, or, in strictly psychological language, as the defect of habit."

Regarded either from the psychical or from the physical side, our highest waking consciousness represents unstable equilibria, processes maintained with difficulty, the τελευταῖον ἐπιγέννημα of many complex combinations.

[1] See Dr. Hughlings-Jackson's *Remarks on Evolution and Dissolution of the Nervous System*, p. 12, &c. (London: John Bate and Sons. 1888.)

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As Dr. Hughlings-Jackson has said[1]: "There is no autocratic mind sitting at the top to receive sensations as a sort of raw material, out of which to manufacture ideas, &c., and then to associate these ideas. Answering to the constitution (mainly inherited) of the anatomical substrata of subject-consciousness, ideas rise up combined, in association, &c., and coming out of subject-consciousness they then constitute the object-consciousness of the moment. . . . There are different degrees of fixity of nervous arrangements, from those strongly organised, very automatic, and comparatively settled and unalterable, up to those *now making* (nerve-stuff being for the first time traversed by nerve-currents developed by the more and earlier organised nervous arrangements); those *now making* will be, of course, least organised, least automatic, and capable of most modification. The order from most strongly organised to least organised is the order from lowest towards highest layers of the highest centres. . . . Many of the new recently-made nervous arrangements will be evanescent; I mean that they will soon cease to be even the 'potential' nervous arrangements I spoke of. I suppose that one of the uses of sleep is to sweep the higher layers of the highest centres clean of many such nervous arrangements."

Now I maintain that the sub-conscious Self, on the other hand, does not attain manifestation through these recent and unstable nervous arrangements. Its emergence does not seem to depend upon its securing a larger share of the highest nervous activities of the conscious self. It attains its development—advances to the exercise of its characteristic powers—in a different way. It advances, not by passing into a phase of mental stress and friction, such as that which corresponds to the most complex waking thought, but by an apparently effortless improvement in the veridicality of its characteristic hallucinatory content. It begins—not to rack its brains for arguments—but placidly to image forth no longer false things, but true. And this (as I have often said) I believe to hold good both for the subject's own creative power or "genius," and for the influences telepathically transmitted to him from other minds. So far as the creations of genius are concerned, I can adopt Dr. Dessoir's statement.

"The new Psychology," he says (p. 37), "has convincingly demonstrated that in every conception and every idea, an image or a group of images must be present. But since these images, like the original perceptions of which they are the recrudescence, are always endeavouring to externalise themselves, they would always eventuate in actual hallucination, did not the competition of other memory-pictures and of new sensations hinder their development. When these checks are removed,—as in sleep, the hypnotic trance, and certain pathological states,—the hallucinatory germ can unfold itself freely; while, on the other hand, in ordinary waking thought we have to deal with a succession of uncompleted hallucinations. That state which is usually taken to be fundamental in us is in effect the suppression of our natural tendencies; and hallucination—commonly regarded as a merely morbid phenomenon—represents, at least in its nascent condition, the main trunk of our psychical existence. The fully-conscious life of the spirit seems to rest upon a substratum of reflex action of a hallucinatory type. . . It is only when Imagina-

[1] *Op. cit.* pp. 9, 10, text and note.

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tion is comprehended as a function of the secondary Self, and Hallucination, Inspiration, Change of Personality, are understood as projections from within outwards, with more or less of sensory clothing,—manifestations, in short, of that *externalising* process which is always at work within us;—it is only then, I say, that the creative imagination of the artist is understood and traced to its root."

With all this I concur, and I have urged elsewhere that the truest way of regarding hallucinations is to consider them as messages addressed by a submerged to an emergent stratum of the personality. These messages may be true or false, meaningless or of weighty import, according to the stratum of the personality from which they rise. But messages from the sub-conscious, of one sort or another, they are; and for that reason alone they would deserve our most careful analysis. Note, moreover, as an indication of the way in which the unconscious Self works, that whereas hallucinations—visual hallucinations in particular—often represent the highest creative power to which the percipient's mind ever attains, they are developed, nevertheless, without his conscious effort, and as though by the mere act of releasing somewhat that was already formed within. They come to us unexpected, confusing, enigmatic; but as with the golden figures on Achilles' shield, the hidden Power which forged them was master of its art indeed:—

ποίει δαίδαλα πολλὰ ἰδυίῃσι πραπίδεσσιν.

And thus we come to the question of the relative dignity, the relative reality of the emergent and the fundamental Self. "From the foregoing discussions," says Dr. Dessoir, "it might perhaps appear as though the dominance of the sub-conscious indicated a higher condition of spiritual activity. That is by no means the case. Such dominance can indeed give facility for the highest creative production, but without itself representing a high psychical level. It is man's *original* condition, no doubt, but so also is it his most *primitive* condition; it works in the *completest* manner, but not in the manner most in harmony with Reality and the End of Life."

Now, if Genius and Ecstacy (as has been here implied) belong to the realm of the Sub-conscious, then I say that you must first tell us what *is* Reality, and what *is* the End of Life, before we decide whether Genius and Ecstacy are out of harmony with these. What is undoubtedly true is that our waking-emergent personality is that which is best suited to carry on the struggle for existence. Itself, as I believe, the result of natural selection, it inevitably represents that aspect of our being which can best help us to overrun the earth. More than this we cannot say. If, as we get deeper down, we come on ever more definite indications of powers and tendencies within ourselves which are *not* such as natural selection could have been expected to develop, then we may begin to wonder on *what* it was that the terrene process of natural selection, as we have it, began at the first to exercise modifying power. To such a question no answer whatever can be given which is not in some sense mystical, or rather metempirical, as dealing with hypotheses which no experience of ours can test. But it should be understood that there is no metaphysical, no physiological answer in possession of the field; the competition is open, the course is clear. In the present disintegration, as it may be called, both of the metaphysical and of the physiological conception of man's being, Dr. Dessoir urges the loss sustained on the

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metaphysical side. "Many facts," he says (p. 40), "which Philosophy is wont to adduce as proofs of the existence of an immortal soul, may be equally well explained by the existence of an empirical secondary Self; and to this Self must Occultism transfer the supersensory faculties of man." So be it; to the secondary, to the submerged Self must, not decaying Occultism, but advancing Science refer whatsoever faculties are not accounted for by what we call normal development, terrene and traceable evolution.

But the question of origin will still remain; and it is not really a hypothesis wilder than another if we suppose it possible that that portion of the cosmic energy which operates through the organism of each one of us was in some sense individualised before its descent into generation, and pours the potentialities of larger being into the earthen vessels which it fills and overflows.

On points like these all that anyone can fairly claim is that the one speculative opinion should be accorded as full a right of existence as the other. And—to take leave at length of our author—there is no lack of fairness or candour in Dr. Dessoir's statement of opinions not his own. Agreeing with him as I do for the most part, I feel in disagreement as fully as in agreement the value, along all our range of inquiry, of so capable and painstaking a fellow-worker.

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VI.

DR. JULES JANET ON HYSTERIA AND DOUBLE PERSONALITY.

By F. W. H. Myers.

"*L'Hystérie et l'Hypnotisme, d'après la Théorie de la Double Personnalité*," is the title of a paper published by Dr. Jules Janet—brother of Prof. Pierre Janet, and nephew of the well-known Prof. Paul Janet,—in the *Revue Scientifique*, May 19th, 1888.

Though brief, the paper is remarkable from several points of view. In the first place, it shows by a striking example how far we are from having exhausted the possibilities of hypnotism,—even as applied to a subject who has been for years the object of hypnotic treatment. And in the second place, it affords a strong confirmation to the old view on which Elliotson and his group insisted,—and which one or two writers in these *Proceedings* were for some years practically alone in supporting,—that there is something in the effect of "mesmeric passes" which is specifically different from the effect of Braidian or other forms of stimulation.

Blanche Witt- 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 some of my readers may have seen her exhibited there, at Prof. Charcot's lectures, or by the kindness of Dr. Féré or other physicians, 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.

She was treated, it is needless to say, with great care and kindness ; and her hysterical "*crises*" were frequently averted by hypnotic suggestion. But in spite of all the skill and experience brought to bear on her case, no one succeeded in removing,—except for a few minutes at a time by the action of gold, magnets, or electricity,—the various permanent "*tares*" or defects of sensibility, which signalised her deep-seated hysterical trouble.

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,—

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without, as I understand, any preconceived theory as to the result,—determined to try what a prolongation of passes would effect. Instead of opening the subject's eyes in the lethargic stage,—the regular method for inducing the cataleptic stage,— he continued to make passes, and presently found that she passed into an absolutely inert state,—"the deep state" of our English experiments, in which no muscular contraction could be obtained by pressure, nor did opening of the eyes induce catalepsy. After some futher 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 to be no mere slight modification of states previously obtained, but a state reconstructed, so to say, from top to bottom. In the first place, Blanche Witt- 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 one point alone did she differ from a normal person; namely in her excessive *electivity*, or determination to attend to her hypnotiser alone, although she was perfectly capable of hearing and talking to other people.

In this second state, "Blanche 2"—as the reader will doubtless expect—had a full remembrance of the life of "Blanche 1," while Blanche 1 knew nothing of Blanche 2. A further point of interest was the determination of the true position of the "three classical stages" in Blanche's personality. It was found that when she 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,— as the reader either of Mr. Gurney's or of Prof. Pierre Janet's experiments will expect,—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. It reminds one of the difficulty of pleasing both personalities at a time which is sometimes found when it is a question in which state to feed a hypnotised subject. There is an old case in the *Zoist* where a young woman used to insist so strongly in the hypnotic state that *then* was the time to give her her dinner, that the kind doctors consented. But when she awoke and saw the empty plate, she would burst into tears.

Once more, it appeared that the chloroformed condition, and in some sense normal sleep itself, belonged to Blanche 2 rather than to Blanche 1. Blanche 2 could remember what had happened during the chloroformic trance, and could recount ordinary dreams of which Blanche 1 had no knowledge.

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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. And M. Janet urges that we may regard this incomplete endowment of the primary personality, (primary here only in the sense that it is the *habitual* one), as the differentia of hysteria.

"In short," he says, "every man presents two personalities, one conscious and one incognised [he justly urges that this second personality is *bien plutôt inconçue qu'inconsciente*] : in the normal man these are equal, equilibrated, each of them complete ; in the hysteric they are unequal and disequilibrated ; one of them—generally the primary—being incomplete, while the other remains perfect. . . Let us give a form to these two entities constituted by the two successive consciousnesses ; let us represent them by two persons, walking one behind the other. The person who walks in front knows himself but has no notion of the person who follows him. The person who follows knows himself—and knows also the person whom he sees walking in front of him. In a normal man, these two personages are both of them vigorous and are of equal stature ; the second cannot manage to knock down the first, and show himself openly ; in order to do so he must await some temporary feebleness of the first personage,—as in sleep or intoxication. Sometimes, however, as in the case of the madman, he can abolish the first personage and substitute himself. It is then that, proud of the exploit, he performs the impulsive actions with which we are familiar in some cases of nervous disease."

There seems to me to be some confusion here. The second personality, represented as being the equal of the first—*de taille égale*—ought hardly to be credited with performing mere mad acts if it succeeds in obtaining the mastery over the first. This is to attempt more simplification than the facts admit of. These *actes impulsifs* must be regarded, I think, in many cases as being the self-manifestation, not of any combination of nerve-centres (or their mental correlates) extensive enough to be the basis of a personality, but rather of some hypertrophied group of nervous elements,—some *idée fixe*, existing—like a tumour—in quasi-independence of the mental organism as a whole. "In a hysteric," M. Janet continues, "the equilibrium is overthrown. The two personages who walk in procession are of very unequal strength. The first is feeble, dwarfed, degraded ; he can scarcely stand upright ; the second is vigorous and of normal height ; he can easily show himself ; in order to do so sometimes he takes advantage of the natural sleep of the first personage and takes a stroll along the roofs,—that is spontaneous somnambulism ;—sometimes in mid-day he confuses the feeble personage who walks in front of him, and rolls himself on the ground in frantic gymnastics,—that is the hysterical crisis."

Here again I must protest against the ascription of these senseless habits to a secondary personality in the hysterical subject, which is *ex hypothesi*

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stronger and saner than the first. Why should it behave thus wildly? Blanche 2, whom M. Janet has been holding up as the type of a hysteric's second personality, shows, when fully developed, no inclination whatever to violent pranks. She may indeed—though M. Janet does not state this—*remember* the contortions of the *crise;* but that does not prove that she originated the *crise* any more than she originates any foolish act of the first personality's doing. Again I say that our metaphor cannot be thus simplified; the *crise* does not strictly form a part either of the first or of the second personality; it is the explosion of a group of elements insufficient to form the basis of any stable personality at all.

But putting aside this confusion of language into which, as it seems to me, M. Janet has been led by attempting too great a simplicity of metaphor, and trying to force all the phenomena which Blanche Witt- exhibits into the *cadre* of her first or of her second personality, let us consider the definite result, scientific and practical, which M. Janet has attained. He has shown once more—as Elliotson again and again insisted—that the mesmeriser who wants to produce a complete effect, must go on unwearyingly with his passes; and not assume that because one state, or several states, are readily producible, and constantly recur, there is therefore nothing to be attained beyond. And on the practical side he has shown that no amount of hysterical disturbance, however prolonged and profound, need be regarded as incurable. Hysteria is not a lesion but a displacement; it is a withdrawal, that is to say, of certain nervous energies from the plane of the primary personality; but those energies still potentially subsist, and they can again be placed, by proper management, under their normal control.

M. Janet tells me that last year he kept Blanche Witt- 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.

Another case,[1] treated also by M. Jules Janet, and which he has kindly given me the opportunity of seeing, is 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 13 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 somnambulic 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

[1] The earlier part of this case is decribed in M. Jules Janet's paper, "Un Cas d'Hystérie Grave," *Revue de l'Hypnotisme*, May, 1889.

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eat when hypnotised. M. Janet tried to overcome this difficulty ; for a time he succeeded ; and she left the 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 Félida 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 wakening. 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 ?" "O, 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 Prof. Pierre Janet (who was also present,) tells me 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

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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 adds that since she has been replaced in the second condition the loss of flesh has been rapidly repaired, and she is again comfortable.

The future of this case will be interesting to watch. Will the secondary personality fade away again, and leave her exposed to the dangerous sufferings from which she has now been for nearly a year delivered? Or will she, like Félida X., thrive on her radical reconstruction, and live out her natural life—*whose* natural life?—in her secondary condition, in peace and quietness? And if so, are there any of the rest of us who might be made much better by being made quite different?

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VII.

PROFESSOR LIÉGEOIS ON SUGGESTION AND SOMNAMBULISM IN RELATION TO JURISPRUDENCE.[1]

By Walter Leaf.

Five years ago, in April, 1884, Professor Liégeois read before the Académie des Sciences Morales et Politiques a memoir on "La Suggestion Hypnotique dans ses Rapports avec le Droit Civil et le Droit Criminel." The experiments there recounted, and the extraordinary conclusions to which they obviously led, created a sensation in France; they were introduced to English readers by Mr. F. W. H. Myers in an article in the *Fortnightly Review* for November, 1885, entitled *Human Personality*, which attracted hardly less attention. Many will remember the shock with which they first read of the simulated crimes which M. Liégeois could by a word induce his subjects to commit. A daughter fired point-blank at her mother's breast a revolver which she believed to be loaded; a young man dissolved in water a powder which he was told was arsenic, and gave it to his aunt to drink. When questioned as to his act, he showed the most complete ignorance of what he had done. Hardly less astonishing and disquieting was the development given to the already known facts of post-hypnotic suggestion. Hallucinations had been produced which worked themselves out in action at a distance of days, weeks and even months, at the precise place and hour which it pleased the hypnotiser to suggest. It appeared impossible to set limits to the power possessed by the hypnotiser over the future as well as the present, over the character as well as the momentary acts, of a really susceptible subject.

Five years have expanded this pregnant memoir into a bulky but eminently readable volume of more than 700 pages. But they have only confirmed and extended the conclusions therein arrived at. The criticisms to which he has been exposed in France are examined by Professor Liégeois, and in our opinion are triumphantly refuted. Experiments in England, Switzerland, Belgium, Italy, Austria and Germany have combined to establish the views of the Nancy school against the great names of the Salpêtrière.

The additions which the treatise has received are not, however, wholly or even mainly polemical. It opens with an excellent review, which seems complete so far as France is concerned, of the past history of the suggestion-theory; that work done in other countries should be to a great extent ignored, is only what one has learnt to expect. But with these limitations it will be found an excellent introduction to the study of hypnotism in general. The chapter on processes of hypnotisation is thoroughly practical. The therapeutic aspects of the question, Professor Liégeois, as a lawyer,

[1] *De la Suggestion et du Somnambulisme dans leurs Rapports avec la Jurisprudence et la Médecine Légale. Par Jules Liégeois, Professeur à la Faculté de Droit de Nancy, 1889.*

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leaves to his medical colleagues, Drs. Liébeault, Bernheim and Beaunis, with the exception of one chapter, where he relates at length some extraordinary experiments on vesication by suggestion, carried out by Focachon, the production of stigmata by MM. Bourru and Burot, and the use of hypnotic anæsthesia in surgery. It is with Chapter xii. that he begins the practical part of his subject, the influence which the new view of suggestion may have upon jurisprudence.

The facility which suggestion may give for the commission with absolute impunity of the most terrible crimes is so obvious that one might at first be almost tempted to wish that such knowledge had never been published to mankind. But, apart from the question of pure science, it will be enough that the reader should glance through the legal cases collected by Liégeois to see that such a wish is wrong. He makes it clear enough that such crimes have already been sporadically committed, and that miscarriages of justice have taken place, which a mere state of ignorance would certainly bring about again in the future. It is essential in the interests of the innocent victims themselves that we should know all that we can learn, in order to save them from themselves. One great step has already been made when we find that the most suggestible are precisely those who can best be helped, by the suggestion that no one can have any influence over them in future but a single hypnotiser, who is, of course, to be sought in a trustworthy person. M. Liégeois goes on to consider the steps to be taken when it is suspected that a crime has been committed by an innocent person in a state of suggested somnambulism. His method is ingenious, but we are afraid delusive. The first thing, he says, is to appoint a commission of doctors to decide whether the person accused is suggestible. This being ascertained, we have to endeavour to circumvent the suggestion given, *ex hypothesi*, by the real criminal; "You will entirely forget that I have given you this suggestion; you will in no case be able to denounce me, however much you may wish to do so." Liégeois has made experiments which show that such a device may be successfully turned. He gave one of his subjects the suggestion that she had committed a murder, but could not denounce him as the real author of the crime. Dr. Liébeault then hypnotised her and gave her the suggestion that when she saw "the author of the criminal suggestion, whoever he might be," she would fall asleep and perform a preconcerted series of acts with regard to him which would not be naturally associated with the idea of denouncing him. When Dr. Liégeois enters the room she goes through this series of acts, and would thus in a real case have identified him as the author of the crime—whether clearly enough to satisfy a jury remains to be seen. The experiment was successfully repeated on another subject, and Dr. Liégeois concludes: "It is possible to give a hypnotic subject any suggestions relative to the author, whoever he be, of the criminal impulse, which are not expressly and directly contrary to the amnesia which he has called forth. The real criminal will thus fall into the hands of justice, because it will have been impossible for him to foresee and remove all dangers by a suggestion of amnesia, however large and comprehensive." But we must ask Dr. Liégeois one question, which he seems to have forgotten: Suppose the real criminal has after suggesting the supposed amnesia added "No one in future can hypnotise you or give you suggestions but

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myself"; how would he then begin his investigation? His commission of doctors would report at the outset that the ostensible criminal was not susceptible to suggestion, and what would be called "justice" must take its course.

We may end by calling attention to the curious experiments in negative hallucination described on pp. 701-711. This particular development is, we think, quite new. M. Liébeault begins by giving his subject, Camille S., the negative hallucination that she is unable either to see or to hear M. Liégeois. She is awakened, and is absolutely unconscious of his presence, even to the extent of showing no sign of pain when he pricks her with a pin, though she feels at once if anyone else does so. He speaks to her in his own name, but she takes no notice. Now comes the strange part. "I now proceed impersonally, speaking not in my own name but as though there were an inner voice addressing her from her own consciousness. Then somnambulic automatism appears as complete in this novel and unknown form as in any of the shapes with which we are already familiar."

"I say to her aloud, 'Camille is thirsty; she will go to the kitchen for a glass of water, which she will bring in and put upon this table.' She seems to have heard nothing, but, at the end of a few minutes, she does what has been indicated, and that with the lively and impetuous manner so often noticed in somnambules. She is asked why she has brought in the glass of water which she has just placed on the table. 'What do you mean? I have not stirred. There is no glass.' I then say, 'Camille sees the glass, but it is not water, as they would have her believe. It is a glass of very good wine; she will drink it, and it will do her good.' She executes at once the order given her, and has immediately forgotten all about it."

M. Liégeois goes on to give an account of a conversation between Camille and the other persons present, in which she repeats mechanically as her own every answer to their questions with which he himself prompts her. Finally, by a suggestion given in his own name he wakes her up—or rather, for she is already awake except as regards himself, he abolishes the negative hallucination, and she has completely forgotten all that has passed.

The conclusion which M. Liégeois draws is strikingly in harmony with views which have been developed at length in these pages by Mr. Myers. "This shows that during a negative hallucination the subject sees that which he seems not to see, and hears that which he seems not to hear. There are in him two personalities; an unconscious Ego which sees and hears, and a conscious Ego which neither sees nor hears, but to which suggestions can be made, passing, if I may so express myself, through the channel of the first Ego. This duplication of personality is no more surprising than that which has been established by Dr. Azam in the case of Felida X.," and one or two similar cases. The experiment is evidently crucial as proving that the phenomena of negative hallucination are purely psychical, nor physical, as MM. Binet and Féré would have it. The further conclusions which might be deduced are more than can be considered here. Suffice it to say that no student of hypnotism can afford to neglect this important work.

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VIII.

TWO BOOKS ON HYPNOTISM.

By Walter Leaf.

Der Hypnotismus, seine Bedeutung und seine Handhabung, in kurzgefasster Darstellung. Von Dr. August Forel. Stuttgart, 1889.

Die Suggestionstherapie und ihre Technik. Von Dr. Ed. Baierlacher. Stuttgart, 1889.

These two short treatises have substantially the same object ; that of assisting medical men in the employment of hypnotism in ordinary practice. They take the same view, both authors being—one may almost say "of course"—thorough-going adherents of the Nancy school. Dr. Baierlacher is a practising physician in Nuremberg ; Dr. Forel, as it is hardly necessary to remind a student of the subject, is the director of the important cantonal lunatic asylum at Zurich. Neither of them aims at making any addition to the theory of the subject, but both supply interesting evidence from their own experience.

To take the common matter first, it will be noticed that both, like their Nancy teachers, employ suggestion alone for producing the hypnotic sleep, without any passes or prolonged gazing at bright objects. Both recommend Bernheim's *modus operandi*. "You place the patient in an arm-chair, and make him look for a few seconds up to one or two minutes into your eyes, and meanwhile tell him in a loud and confident but monotonous tone that he is going on famously, that his eyes are already swimming, the lids are heavy, that he feels a pleasant warmth in legs and arms. Then you make him look at the thumb and first finger of your left hand, which you gradually lower, so that the eyelids may follow. If the eyes now close of themselves the game is won. If not, you say, 'Shut your eyes,'" and proceed with suggestions of catalepsy, &c., following up those which appear to be accepted. The success which attends this method is rather surprising in comparison with English experience. Baierlacher advises that the sitting should be interrupted and a further trial postponed for a time, if sleep, or at least some sign of influence, is not produced in half a minute, or at most a minute. He has attempted hypnotism in 146 cases, and failed in only 25. Dr. Forel's percentage of success is still higher ; of the last 105 persons whom he has attempted to hypnotise only 11 were uninfluenced ; a figure which shows a decided improvement on the 80 per cent. who should, according to Bernheim, prove susceptible, and seems to dispose of the often-asserted view that the Latin races are easier to influence than the Teutonic. Indeed, Forel lays it down as a principle that "every mentally healthy man is naturally hypnotisable ; it is only certain transitory psychical conditions which can prevent hypnosis." It is unfortunate, as he remarks, that his own position gives him little opportunity of wide experiments with the mentally healthy. With his insane patients he has had little encouragement. One of them, Mrs. X.,

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believed herself to be Mrs. Y. "I was able to hypnotise her, and to produce by suggestion sleep, appetite, and even post-hypnotic hallucinations. But when I told her with all possible emphasis during hypnosis that she now knew herself to be Mrs. X. and not Mrs. Y., that her idea was only an illusion at which she could now laugh, she kept on shaking her head so long as I continued my assertions, in order to show me that she did not accept the suggestion." "In suggestion," he adds, "one uses the brain of the subject as a machine. In the case of the insane the machine is out of gear and will not work."

In spite, however, of his primary occupation with these far from hopeful materials, Dr. Forel has collected a large amount of interesting evidence. We may quote one or two of his more important experiments. Here is a curious case of post-hypnotic hallucination.

"I told Miss Z. while hypnotised that she would on awaking find two violets in the bosom of her dress, both natural and pretty, and that she was to give me the prettier. At the same time I put one real violet into her dress. When she woke she saw two violets ; one was brighter and prettier, she said, and she gave me the corner of her white handkerchief, keeping the real violet herself. I now asked if she thought that both violets were real, or if one of them was not one of those fugitive presents which she had on previous occasions received at my hands. She replied that the brighter violet was not real, because it looked so flattened upon the handkerchief. I now renewed the experiment, suggesting three real violets, equally dark, sweet-smelling, not flattened out, but tangible, with stalks and leaves ; but I gave her only one real flower. This time Miss Z. was completely deceived, and quite unable to tell me whether one, two, or all three violets were real or suggested. She thought that all were real this time, while at the very moment she was holding in one hand a flower, in the other nothing but air. It is clear, therefore, that when the suggestion is made to all the senses at once it is completer."

The following very important case, from the practical point of view, is slightly abbreviated from Dr. Forel's account. "An old drunkard of 70 years of age, after twice attempting to cut his throat, had been kept in my asylum from 1879 to 1887 as a hopeless sot. He took every opportunity of drinking himself into a state of dangerous hallucination. At the same time he led all the plots against my endeavours to reform the drunkards in the establishment, and, though not generally malicious, incited the patients against the Temperance Society. He could not be allowed the least freedom without using it to get drunk.

"I had long given him up, but in 1887 tried to hypnotise him. He proved very suggestible, and in a few sittings he was brought into a surprisingly serious state of mind. His plots ceased as though by magic, and after a time he himself asked that the small quantity of wine which I had allowed him as a hopeless case might be cut off.

"The patient soon became one of the heartiest abstainers in the institution. I long hesitated to allow him any liberty, but finally did so in the summer of 1888. His freedom, though he was always allowed some pocket money, was never abused. He kept absolutely true to abstinence, became, by suggestion, a member of the Temperance Society, of which he

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remains an active adherent, and on his trips to town drank nothing but water, coffee, or the like. His susceptibility to alcohol was such that it would have been impossible for him ever to drink without detection. . . In the course of the last nine months he has been only occasionally hypnotised for the purposes of demonstration, but requires no further anti-alcoholic suggestions."

Dr. Forel's attitude towards the developments which have formed the chief study of the Society for Psychical Research is one of reserve. He says: "A number of apparently supernatural phenomena are brought up again and again by trustworthy and honourable persons, which would seem to support a theory such as that of Mesmer. I refer to so-called thought-transference or *suggestion mentale*, clairvoyance, so-called presentiments and premonitions.

"A remarkable book in this point of view is *Phantasms of the Living*. . . . No fewer than 600 observations on visions, dreams, presentiments, &c., are collected. Exact information is supplied as to the trustworthiness of the evidence, and only clear statements of credible persons are admitted." He then refers briefly to M. Richet's and our own results in thought-transference, and concludes: "It is excessively difficult in all these experiments, apart from chance and cheating, to exclude the self-deception of the subject, and in the last resort, of the hypnotiser himself, and above all to be sure of the absence of slight unconscious suggestion and auto-suggestion. These results must therefore be taken with the greatest caution." This is an utterance with which we can hardly quarrel.

To turn back briefly to Dr. Baierlacher's book, the chief interest of which consists in a selection of cases from his own practice. The most striking of these is perhaps the first—a case of cancer of the stomach where he claims to have succeeded in entirely relieving pain during the last two months of life, for periods varying from a few hours up to (apparently) two days or more, obtaining natural sleep, which up to the time of his first attempt was only imperfectly induced by one to two cg. of morphia. At the same time he facilitated the taking of food by suggestions to the perverted appetite. The remaining cases are of a more familiar type—chiefly neuralgia and chorea. Dr. Baierlacher has the courage to mention at the end more than a dozen cases of complete or partial failure, a practice which deserves much commendation now that cure by suggestion is beginning to afford matter for sensational newspaper articles.

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I.

PHANTASMS OF THE DEAD FROM ANOTHER POINT OF VIEW.

By F. Podmore.

The first crude hypothesis, that "ghosts" are the spirits of deceased persons, actually walking this earth in quasi-material form, and holding familiar intercourse with their survivors, is probably held now by few if any of the intelligent students of the evidence amassed by the Society. It is not that this hypothesis has fallen by the weight of argument and evidence arrayed against it; it has merely shared in that general euthanasia which has overwhelmed many other pious opinions found inadequate to the facts. It has silently dropped out of view. But, nevertheless, in the belief certainly of most of those who have contributed experiences of their own to our collection, and of nearly all those who have recorded for us experiences related to them by others, the "ghost," the thing seen or heard, manifests intelligence, and bears some definite relation to some deceased person; a relation possibly similar to that suggested in *Phantasms of the Living* to exist between the apparition seen at the time of a death and the person whom it resembles.

It is recognised, in short, that the phenomena are essentially hallucinatory, but it is suggested that the hallucinations are in some sense due to the agency of a deceased person, that they are possibly a reflection of his uneasy dream; or, if that conception should be found too definite, that they represent in some way the fragmentary thoughts of a decaying personality.

A close familiarity with the evidence amassed by the Society—a familiarity extending over nearly eight years—has led me, not only to question the adequacy and relevance of the evidence on which this belief is founded, but to consider, further, whether the very existence of the evidence, in its present form, may not be largely due to the pre-existence of that belief in the minds of the witnesses. The hypotheses advanced in the following paper, it should be premised, are purely tentative. I am fully aware that the evidence is at present far too meagre to justify confidence in any solution of the problems which it presents. In fact, the main justification for attempting any solution at the present time is to be found in the hope that such an attempt may direct and encourage the accumulation of further evidence. Moreover, a theory founded upon the evidence has recently been put forward by Mr. Myers. And it seemed to me that the facts, as so far ascertained,

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lent themselves quite as readily to what may perhaps be called an agnostic interpretation; and that it would advance the ultimate solution of the problem if both views were fairly represented.

It will, I think, conduce to clearness if I here explain exactly what evidence I am going to discuss. It is the series of narratives, collected by the Literary Committee of the Society, which has been classed together as the "G." series. This includes recognised phantasms of dead persons, unrecognised apparitions and voices, and the mysterious noises which popularly suggest haunting. In fact the G. series corresponds roughly to the popular idea of "ghosts." Early in the course of the Literary Committee's work it was found that the labour of studying the mass of evidence accumulated in MS. would be well nigh intolerable, and a large part of it was, therefore, printed at the expense of a member of the Committee—not for publication, but merely for the convenience of the Committee itself. The cases thus printed are numbered G.1, G.2, &c. (in the series we are dealing with), and by these numbers I shall refer to them. At a later date some of the narratives were copied, in manifold, by the type-writer or cyclostyle, and these subsidiary series are referred to as G.t.1, G.c.1, &c. Files of these narratives are kept at the offices of the S.P.R., and can under certain conditions be inspected by any Member or Associate. After a time the plan of printing on slips was abandoned, and that of printing the narratives in the *Journal* (for private circulation) was adopted instead, the same plan of lettering and numbering being retained.

The evidential standard to which a narrative must attain before being printed even for consideration by the Literary Committee has never, of course, been rigidly defined. It has naturally risen since the Committee began its work, but even now it should be borne in mind by Members reading the *Journal* that the Committee do not pledge themselves individually or collectively to any estimate of the value of a story as evidence for supernormal phenomena by printing it for consideration in the *Journal*.

From the following review of the evidence for "ghosts" I have excluded, except for illustrative purposes, all cases of the apparition of a human figure, whether recognised or not, to a solitary percipient, except when some connection with matters outside the knowledge of the percipient is established, on the ground that there is nothing in such a case to distinguish the figure from a purely subjective hallucination, and that as such, in the absence of further evidence, we are bound to class it. Cases in which the only phenomena are auditory have also been excluded. Such cases stand much lower in the evidential scale than cases which treat of visual phenomena. The consideration of them would not appreciably affect the conclusions to be drawn, whilst to introduce them would cumber the argument.

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There remain some 200 stories, the majority hitherto unpublished, included in series G. of the Society's evidences. These narratives record the apparition of a figure either on separate occasions to different percipients in the same locality—*successive* cases; or to two or more persons simultaneously—*collective* cases; or to a solitary percipient, where the veridical nature of the phantasm is proved by some corroborating circumstance. A small proportion of narratives given at second-hand, or otherwise of doubtful authenticity, have been included in the collection, and these have been employed in the argument to illustrate the tendency of such narratives generally to merge into myth, and to indicate the possible genesis of some of their more remarkable features. In discussing the narratives in detail it will be shown, first, that there are certain features—to wit, the recognition of the phantasm, the furnishing of information by it, its association with human remains or with some past tragedy—occurring commonly in these stories, which strongly suggest the connection of the phantasm with some deceased person. The stories, however, in which these features occur are almost invariably either second-hand, or, if narrated by the actual percipient, are in some other point open to suspicion of inaccuracy. It is inferred, therefore, that the frequent occurrence of these features in narratives which are evidentially weak, and their absence, as a general rule, from those which are evidentially strong, indicate that there is a strong mythopœic tendency at work, moulding ghost stories into conformity with the preconceived opinions of the narrator; that first-hand stories, as a rule, escape the effects of this mythopœic tendency through the greater sense of responsibility of the narrators; and that when first-hand stories present any of the unusual features referred to they are, to some extent, to be held suspect.

It will be shown, next, that first-hand, and less commonly second-hand, narratives present many points—for instance, the absence of any apparent motive in the appearance of the phantasm, its tendency to assume various forms, the liability of the percipients to casual and apparently non-veridical hallucinations, the occurrence of phantasms resembling animals—difficult to reconcile with the hypothesis that the apparition seen is the manifestation of an intelligent entity, and suggesting rather that it is to be attributed to casual hallucination.

One or two narratives, given by the percipients as "ghost" stories, are then quoted, and it is shown that they may be attributed to simple hallucination. It is suggested that in such narratives as these we have the raw material of ghost stories; that a morbid tendency on the part of the percipient, or the feeling of vague alarm caused by the occurrence of inexplicable sounds, may give rise to a hallucination; and that this may be repeated in the experience of the original percipient, or in that of others who have shared his alarm. The resemblance alleged to exist

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between successive apparitions may be attributed, it is suggested, partly to expectation due to half-conscious hints, partly to the action of the mythopœic tendency above referred to, which operates to reduce discrepancies and enhance similarities in the recollection of the various experiences. Finally, it is suggested that in successive cases, where these causes are demonstrably insufficient, and in collective cases generally, thought-transference may have operated between the original percipient and all who share a similar experience.

As regards the numerous instances quoted in previous papers read before the Society, of recognition of a phantasm by some marked peculiarity, it is suggested that thought-transference from the minds of persons still living is in almost all cases the explanation more directly suggested by the facts. Moreover, such thought-transference is a cause of whose operation we have independent proof, whilst we have little or no evidence of the action of disembodied intelligences.

On the hypothesis, then, that the apparitions seen in what are known as "haunted" houses are actually connected with a deceased person, there are certain characteristics for which we should be justified in looking. We should expect, for instance, to find in some of these stories evidence tending to identify the figure seen. Such evidence would be furnished (1) by the recognition of the features or the clothes, or (2) from correct information given by the apparition on matters outside the knowledge of the percipient. Or, in cases where the apparition remained unrecognised, the probability of its connection with some person deceased would be greatly strengthened by the discovery (3) of human remains, or (4) of other evidence pointing to a former tragedy in the locality of the appearance.

(1) As regards the first head, it is not enough, as already said, that a solitary percipient should see a figure which he recognises as resembling that of some friend whom he knows to be dead. To establish any claim upon our consideration the phantasm must be seen by more than one person; or appear at a time when the fact of the death is not known to the percipient; or the recognition must be of an indirect kind—that is, the phantasm must exhibit some true feature previously unknown to the percipient; or must be subsequently proved to resemble some deceased person who was unknown to the percipient. Cases coming under each of these categories are alleged to occur, but for the sake of clearness they will be more conveniently discussed in the latter part of this paper, which deals with the evidence recently brought forward by Mr. Myers in his papers in the *Proceedings*, Parts XIV. and XV. One exception may, however, be made.

In those cases in which, from a mere description of the figure,

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resemblance is inferred to some person unknown to the percipient, the evidence must, it is obvious, as a general rule be inconclusive. Except in cases where there is some marked physical peculiarity or deformity, it is difficult to conceive a verbal description which, taken alone, would satisfy an intelligent critic of the identity of the person described. But an account where the percipient is alleged to have selected a picture or photograph as resembling the apparition would seem to stand upon a somewhat different footing. The materials for recognition are here ampler and more precise, and the evidence may be conveniently discussed at this point. The results may be given in a few words. There are six such cases in our collection. Of these, one (G. 62) is third-hand. In two other narratives (Mr. X. Z.'s case, *Proceedings*, Vol. I., pp. 106-7, and G. 28, *Proceedings*, Vol. III., p. 101) the evidence of the percipient is entirely uncorroborated as regards the recognition of the picture or photograph. In the first case there is a very strong presumption that such corroboration would have been forthcoming if the facts had been accurately represented in the percipient's narrative; and there are proved inaccuracies, which have led to the case being withdrawn. (*Journal*, Vol. II., p. 3.) And an element of weakness is introduced into the other case by the fact that the painting which was recognised, not without some prompting, was actually hanging in the dining-room of the house in which the figure appeared, and might conceivably have been seen by the percipient on the previous day. Moreover, this case also is susceptible of another interpretation (see p. 281 below). In the fourth case (G. 133)[1] the evidence for the recognition has, under a rigid scrutiny, broken down, and there is strong ground for believing that there was a mistake of identity, the supposed ghost being a real boy. The two remaining stories are discussed below (pp. 280, 292), and grounds are shown in each case for attributing the recognition to some other cause than the action of the deceased. None of these six cases, therefore, in which the apparition of a person unknown to the percipient is alleged to have been subsequently recognised from a picture, go far to prove any connection of the apparition with the dead. There is another narrative (G. 48) in which the phantasm is said to have been recognised from a corpse; but in this case the evidence is third-hand, if not even more remote. Lastly (G. 102), there is an alleged recognition of an article of dress worn by a phantasm, but it is only at second-hand.

(2) I have found 20 cases—there may be more—in which information outside the possible range of the percipient's knowledge is said to have been given by a phantasm, or in a dream. Of these 20 cases only two (G. 157 and 623) are undoubtedly at first-hand. The first is the

[1] An account of this case—the ghost of Tom Potter—was published in *Apparitions*, by Mr. Newton Crosland, pp. 45-50.

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account of the discovery of the dead body of a suicide through a dream. The evidence here is insufficient; the person who was in a position to give the most conclusive corroboration to the percipient's narrative declined to answer any questions, or give any information whatever. And the place where the body was found—a neighbouring summer-house—seems not beyond the range of conjecture, unconscious or otherwise. In G. 623 (quoted and discussed in Mr. Myers' paper in *Proceedings*, Vol. VI., pp. 35-41), a skeleton was actually discovered in a spot indicated by the percipient, which he stated was revealed to him in a dream. Unfortunately the percipient was dead some years before the story reached us, and we have had to rely upon his testimony as recorded. The case is discussed at length below (p. 303). Of the remaining 18 narratives, none of which, as said, are at first-hand, there are six cases in which a murder is alleged to have been revealed (G. 150, 170, 308, 414, 460, 611). There are two cases (G. 129 and 171) in which information is given as to the condition of a body lawfully buried; two cases (G. 421 and G.c. 600) in which the phantasm shows a laudable desire to discharge his just debts; and there are eight cases (G. 141, 173, 304, 362, 379, 411, 412, and G.c. 305) in which the apparition gives warning of impending death, indicates the whereabouts of a missing will, or supplies some other information. Of these, one (G.173) treats of a missing will discovered through the agency of a deceased uncle. The story was never published, and as, since its receipt, we have ascertained that the narrator is a young woman who at one time earned a precarious livelihood by copying articles from American magazines, and submitting them as her own composition to the judgment of English editors, and as a critical examination has made it evident that the necessary attestations to the truth of the narrative, purporting to be written and signed by various persons, are in the same handwriting variously disguised, it is perhaps not unreasonable to conjecture that the story itself lacks objective foundation.

Lastly, there are three cases, all second-hand, or more remote (G. 138, 338, 435), in which an apparition averts a catastrophe—either suicide or a serious accident. Thus out of 23 cases in which a definite piece of information is alleged to have been given, or a definite purpose shown, only two are at first-hand, and in both of these narratives the evidence is incomplete, whilst the facts themselves suggest a perfectly normal explanation.

(3) There are about 13 cases in our collection in which human remains are alleged to have been discovered on the scene of unexplained ghostly manifestations. But in three instances only does the actual discovery rest upon unquestionable evidence (G. 18, 154, and 386, quoted in *Proceedings*, Vol. VI., Case IX.). In four other cases

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(G. 61, 606, G.c. 306, 617), the whole of the evidence is second-hand and even more remote; and in one of these (G. 61) the discovery of the skeleton is explicitly contradicted on evidence which may be taken as authoritative. In G.c. 900 the evidence for the finding of a skeleton rests on the uncorroborated memory of a child of six, who does not profess to have seen the skeleton dug up; this story appears to have been first committed to writing nearly 50 years after the alleged event. In G. 456 (*Proceedings*, Vol. VI., Case X.) the evidence for the skeleton depends on the narrator's remembrance of a conversation held at least 30 years before, and in G. 2 and 614 the authority for the alleged discovery is not given. In G. 331 the story, though first-hand, is from an illiterate person; and the figure said to have been seen, that of a shadowy woman, has no obvious connection with the remains found, which were those of a baby. In G. 156 the evidence for the finding of the skeletons is not first-hand, and the narrator is not inclined to attribute the apparition seen "to other than natural causes." The story, however, is quoted here in order that readers may be in a position to judge of the evidence for themselves. We received the original account from Mr. T. J. Norris, Tempe, Dalkey, Ireland.

G. 156.

October 17th, 1883.

I send you particulars of an apparition seen by three sons of the late Rev. E. L., for many years incumbent of this parish, and by him related to me.

About 30 years ago, Mr. L.'s three eldest sons went to spend the evening out, and on their return home they saw, near Glasthun (a village between Kingstown and this), three figures rise from the ground to a few feet above the ground, and then slowly vanish into air. One saw it and called the attention of the others. They told their father on their return, but he treated it as a delusion, and silenced them by his declared belief that it was a spirituous, not a spiritual, appearance.

They all entered either army or navy, and were absent when, in sinking the foundations of a house, they[1] came upon three skeletons. On the return to Ireland of one of his sons, Mr. L. got him to point out where they had seen the appearance, and he pointed out the very place where the bodies had been found.

Major L., one of the percipients, writes to us in 1884:—

On a fine clear night many years ago, I and a brother walked home between 10 and 11 o'clock, after spending the evening with some friends. On our way along the high road we passed a small villa, situated close to the sea shore; an open, level grass lawn lay in front, reaching to the road where we stood, from which it was divided by a low wall. The lawn was enclosed on either side by walls and small trees, the house being in the open space directly opposite to us, about 150 or 200 yards distant. Our attention was somehow

[1] The workmen.—F. P.

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attracted, and we saw what appeared to be three indistinct figures in white, which seemed to rise as it were from the ground in front of the villa. The figure in the centre was taller than the others. We watched for some time and finally the figures subsided just as they had risen. I think there was a slight declivity in the ground close to the house, which was probably built on a lower level, and thus the effect described might be accounted for if figures had approached from the base of the house. There were many houses in the immediate vicinity, but, so far as I can remember, they were closed at that hour, and there were no people about. I feel almost certain also that the villa was not then occupied, unless it may have been by a caretaker.

On arrival at home we related what we had seen, and were of course laughed at, and indeed the matter did not make much impression upon us, and in a short time passed from our minds. Some years afterwards I was serving abroad with my regiment when I received a letter from a member of my family who was present on the occasion referred to, recalling my memory to it, and stating that the lawn had recently been broken up, that in the spot indicated by us three skeletons had been found, and that the one in the centre was the tallest. I should add that there was no story or legend associated with the place, that the discovery of the skeletons caused much surprise, and that, so far as I am aware, no clue has been found to their identity or history.

In reply to our questions Major L. writes :—

1st. The night was very clear and bright. Whether the moon was actually shining I cannot positively remember, but I think it probable.

2nd. My approximate distance from the figures was perhaps a little over 100 yards. I feel sure that what I saw was not an effect of mist rising from damp ground.

3rd. I have never before had any experience of the sort, or been the subject of any hallucination that I am aware of. Nor am I in this instance inclined to attribute the circumstance which I have narrated to other than natural causes. The discovery of the skeletons was a very remarkable coincidence, but it may be nothing more.

We have also received a precisely similar account of the incident from the son of the other percipient—now dead.

(4) In nearly all the second-hand narratives, and in a very large proportion of those which have been given to us by the actual percipients, a tragedy is reported to have taken place in the locality where the manifestations occurred. The tragedy may take the form of a premature death, a murder, a suicide, sometimes the death of a miser. The account of the tragedy is often very circumstantial; but usually rests upon tradition alone. It is manifest, therefore, that until some proof of the death has been adduced, we cannot assume the report to afford evidence of more than the tendency of tradition to conform to preconceived ideas of the general fitness of things. In one case, indeed (*Proceedings*, Vol. I., pp. 106-7), the narrator states that he had himself searched the parish registers, and ascertained the date of the death, or rather deaths, the tragedy in this case taking the form of a murder,

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and the subsequent suicide of the murderer. The month and day were stated to correspond with the date of the appearance of the phantasm. As was stated, however, in the *Journal* (Vol. II., p. 3), a prolonged and careful search of the registers has failed to corroborate our informant's statement; and we have learnt from another source that the double event referred to never took place; and that the alleged murderer actually died in another part of the country, and at another time of year. There are, however, a few cases in which the death, though no valid evidence for it is adduced, is alleged to have taken place so recently that there is perhaps a reasonable presumption that the facts are correctly stated. Some of these cases will be referred to later. There are also a few cases in which we have sufficient evidence that the death did occur as alleged. In one such case (G. 182, *Journal*, Vol. II., pp. 385, *et seq.*), the evidence is furnished by a tombstone in the parish churchyard; and it seems not unlikely that the tragedy, thus solidly and obtrusively attested, may actually have been the cause of the disturbances in the house, though not in the precise manner suggested in the narrative. Three other cases are given below (G. 187, 188, 189), and it will be seen that in at least two of these cases the facts of the life and death were within the knowledge of the percipients, and the person whom the phantasm was supposed to resemble had been known personally to some of those present in the house.

To sum up: The characteristics which we should expect to find associated with these manifestations, if they are actually connected with deceased persons, do not, it would seem, occur at all, or occur very rarely. The appearance of these characteristics in some of the narratives now under review is due, in at least one case, to deliberate hoaxing (G. 173); in a few other cases, as in *Proceedings*, Vol. I., pp. 106-7, they may reasonably be attributed to hallucinations of memory. Most commonly, however, they appear to be the result of unconscious misrepresentation by the narrator of the experiences of others. From another point of view it may be regarded as a strong testimony to the general accuracy and trustworthiness of the first-hand narratives which we have received that, in spite of the urgent temptation to embellishment thus demonstrated, these characteristics so rarely occur. Conversely, when they do occur they must from their very rarity be regarded with reserve.

But we may learn much, not only from what we fail to find, but from what we actually do find in the best attested narratives. We have seen that the authentic ghost with any characteristics to distinguish him from a subjective hallucination is rarely recognised: that he rarely brings any message from the dead to the living: that his connection with skeletons and tragedies is obscure and uncertain. He is, in fact, usually a fugitive and irrelevant phantasm. He flits as idly across

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the scene as the figure cast by a magic lantern, and he possesses, apparently, as little purpose, volition, or intelligence.

Often his appearance is so brief and so unsubstantial that he can be called little more than the suggestion of a figure. He bears as little resemblance to the aggrieved miser, the repentant monk, the unquiet spirit of the murderer or his victim, with whom the teachers of our childhood and the dinner-parties of our maturer years have made us familiar, as the Dragons whom Siegfried slew bear to the winged lizards whose bones lie buried in the Sussex Weald. Moreover, there are certain constantly recurring characteristics in these stories which are difficult to reconcile with the hypothesis that the apparitions are due to any external agency, and which seem to point to another explanation.

(1) It frequently happens that the apparition assumes a different shape at different times, or to speak more accurately, that different figures are seen in the same house. And even when the different narrators represent the figures seen as being on all occasions identical, examination of their evidence makes this identity doubtful. Impressions so momentary as these must of necessity be very vague and elusive in the subsequent memory. The details are likely to be filled in after hearing the descriptions of others; so that features discerned or believed to be common become more definite in recollection and discrepancies tend to disappear. In short, the image which remains in the memories of all the percipients is apt to resemble a composite photograph, in which all the common features are emphasised, and details found only in individual cases are blurred or faintly indicated. Sometimes, however, the diverse character of the ghost is no matter of inference. Thus in G. t. 314 (*Journal*, Vol. III., pp. 241, *et seq.*), the dress of a female figure is variously described by different witnesses as "greyish or mauve," "lilac print," "white," "light," "red," "slate coloured silk with red cloak"; and the hair is described as "fair," "dark," "brown," and "brownish." The events occurred in the years 1885-6-7, and the accounts were written, in some cases, within a few weeks of their occurrence. If a longer interval had been allowed to elapse between the events and their record, it would seem not improbable that this more than Homeric latitude of colour-epithets might have been blended into uniformity. From the same narrative it appears that, in addition to the polychromatic figure or figures referred to above, there were seen in the same house by various percipients a man with an evil face in a white working suit; "a dark swarthy-looking man with very black whiskers, dressed like a merchant sailor," and a "devilish face" and hands with no body attached. In G. 16 the narrator and others see at one time the tall slender figure of a woman dressed in black, at another time a short lady in a dark green dress; in G. 316 we hear of "a clergyman dressed in his clericals," and a woman; in G. 388

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a woman in white and a woman in green; in G. 454 a little girl "in white, with long streaming fair hair," "a man in a scarlet hunting-coat and top-boots," and a tall lady with a child in her arms. In G. 463 we have "a trim little page in antique costume," a man with blood-stained face, and a woman in short-waisted dress and broad frilled cap; in G. 468 a man with a face "pale to sickliness," and a little old lady. And in G. 168 we make the acquaintance, successively, of an old man, a large white "waddlewayed" dog, "a white figure" not more precisely described, a stout middle-aged woman with large flapping frills and a baby, and a shower of blood. (See also G. 19, 64, 73, 179, 181, 183, 407, 440, 477, G. t. 301, and below G. 186, 189.) In two out of the very small number of cases in which we have been able to trace the occurrence of visual phenomena in the same house through two or more successive tenancies, the character of the figures is found to vary. (See G. 181, *Journal*, Vol. II., pp. 249, *et seq.*, and G. 187 below. See also *Proceedings*, Vol. III., pp. 117, 148.)

In G. 146 and G. t. 303, 308 it is by no means clear that the apparitions seen on different occasions bore any marked resemblance. And speaking generally, the identity of the figures seen in many cases is rather assumed from the absence of recorded variations than demonstrated by any detailed agreement in the accounts received by us; the descriptions given by different witnesses being frequently too vague to admit of any precise comparison.

Of course, it may be argued that each figure corresponds to a separate agent, and that when many diverse apparitions are seen in one locality, we may infer that that locality is haunted by many different ghosts. It is impossible at present to prove that this is not the true explanation of the facts. Indeed, if our imaginary interlocutor were to develope his hypothesis yet further, and contend that every so-called subjective hallucination is due to *post-mortem* agency of some kind or another, I should be at a loss to prove his position untenable. But it is clear that in a serious argument the burden of proof would lie upon him who invoked an unknown agency; and it is obvious that the characteristic which first drew attention to the phenomena occurring in "haunted" houses, and which more than any other still induces us to attach weight to the records, is the alleged resemblance between the various appearances. If this resemblance can in any case be shown to rest on insufficient evidence, the explanation by subjective hallucination will appear the easier alternative. And the argument in favour of adopting this explanation will be perceptibly strengthened if we find that the primary percipient or one of the percipients has had previous hallucinatory experiences. The popular instinct to assimilate the various apparitions is, no doubt, founded on a true appreciation of the bearing of the evidence.

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(2) Again, figures of animals are seen occasionally in the same house with human figures. Thus in G. 38, at one time the figure seen is that of a man in black, at another that of a black dog; in G. 101 the figure of a man and a white cat; in G. 467 another white cat is seen, and a lady in deep mourning. (*Cf.* G. 43 and 168.) In other cases animals appear alone, without the accompaniment of human figures. Thus, in G. 34 the house was haunted by a spectral tabby cat, described as "a very miserable and unhappy looking creature," which found a melancholy diversion in suddenly appearing before the cook and causing her to stumble. In G. 54, which I quote as an illustration, a figure resembling a bull is seen by two persons simultaneously. Mrs. Potter writes on December 6th, 1874:—

G. 54.

The Rake.

Returning from church, my husband came to meet me at the Wynt-gate. Instead of going straight home, we went along the walk leading to the Dungeon, and as it commenced raining, we sheltered under one of the fine old trees overhanging the path. We had not stood many minutes when we saw a large beast, coming straight towards us. My husband, thinking it was one of the beasts from the park, met it, saying, "Get out, you beast," striking at it, when, to our astonishment, it disappeared like a shadow. I must mention that we had a small dog with us. The night was a sort of grey light, and the animal seemed to come from the Dungeon; in fact, we thought it quite close upon us. We were not afraid, and both thought that it was delusion or a reflection at the time; it was after that I felt timid about it, and never dared venture near the old castle again, where I had spent many happy moments by myself.

ELIZABETH POTTER.
BENJAMIN POTTER.

The above happened in 1858.

Miss Gladstone (now Mrs. Drew) wrote to Lady Rayleigh, from Hawarden, on December 9th, 1874:—

It has taken a long time to get the old castle (story) from the Potters. . . . . I see they have omitted to specify that it happened in September, about a quarter to eight o'clock, and that the "beast" was apparently a bull. . . . The Potters have left out several details in their account which I remember, and I suppose they have forgotten. The animal came so close that she sprang back and screamed, but he said, "All right," and kicked at it with the words, "Get out, you beast."

In a later letter Mrs. Drew adds:—

Remember, the old castle, &c., stands in the garden, within the rails, so no cattle, or sheep, or horses come inside the grounds. No, there is no ghost story otherwise about the old castle that I know of.

With this account compare G. 123, 142, and 608 (second-hand), although it is not clear that in these cases the object seen may not

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have been a real animal. The narratives numbered G. 124, 125, 144, (third-hand), 161, and 373 also deal with apparitions of animals.

In many cases mysterious lights are seen as well as figures of men or animals. (See G. 19, 63, 76, 148, 163, 168, 383, G. t. 4, and many others.)

No doubt many of those who have recorded experiences of this kind hold that, as the figures of men may be assumed to represent in some sort the "ghosts" of human beings, so the figures of animals may represent the ghosts of animals. The difficulties of such an interpretation are obvious, but they need not be discussed at length here. Most students of the subject, at any rate, are agreed that the actual phenomena are hallucinatory; and it is not necessary, therefore, to ascribe figures resembling animals to the agency of animals. It is at all events permissible to suppose that these figures are the products of some higher intelligence. And such a supposition is obviously necessary in the case of the hallucinatory lights and inanimate objects generally.

But if once this supposition is admitted, the outworks of the theory of *post-mortem* agency are destroyed. To the popular mind the things seen *are* what they represent; the figure of a man is the ghostly counterpart of a man, having a definite substance and extension in space; and so the figure of an animal is the ghost of an animal. The instructed adherents of the *post-mortem* theory reject this crude view; but, nevertheless, their position derives its main support from an assumption which is in essence indistinguishable from it—the assumption, to wit, that the hallucinatory figure necessarily bears some resemblance to the person by whose agency it is, on the hypothesis, produced. But if the figures of animals *may* be, and the figures of inanimate objects *must* be produced by a cause unlike themselves, what ground have we for assuming resemblance in the first case? And if no such ground can be shown—if it be admitted that the agent may produce images unlike himself—why should we restrict our choice of an agent in any case? Why should we, in any case, seek the agent amongst the dead, whom we do not know, rather than amongst the living, of whose existence and powers we are assured?

(3) Another very noteworthy feature in the well-attested narratives is that in many cases one or more of the percipients have experienced other hallucinations, which may or may not have been shared by others. Thus in G. 184, 305, 476,[1] G.t. 7, 316 (*Journal*, Vol. III., p. 292), and G.c. 8, one of the percipients in a collective case, and in G. 187 (below p. 267) two percipients out of three, have had previous visual hallucinations unshared. In G.c. 111, the percipient describes four

[1] Two different stories bear this number; the one here referred to is that printed in the *Journal* for May, 1886.

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visual hallucinations, two of which were collective and two unshared. In G. 314 and 315 the narrator describes two collective hallucinations of his own experience. One of the two percipients in a collective hallucination (G. 334) has also lived in a "haunted" house (G. 333). And passing from collective to what may perhaps be termed "successive" cases—*i.e.*, non-collective cases of the ordinary "haunted house" type, where a figure is seen on different occasions in the same locality—we find that in G. 328 and 395 one of the percipients in each case has had another visual hallucination; and in G.c. 313, a lady who was fortunate enough as a child to see Queen Elizabeth in a house in the Old Kent-road has also sent us accounts of other hallucinations, experienced by her, not shared by others.

And finally we have a large number of cases in which the same percipient or group of percipients has witnessed inexplicable phenomena, visual or auditory, on more than one occasion, and in more than one locality. (See G. 7 and 41, 14 and 104, 40, 101 and 114, 108, 116, 464, 5 and 6, 475 and 6, and lastly 468, 474, and G.c. 310.)

There are indications that this tendency to hallucination is hereditary. In G. 169, for instance, an unshared hallucination is reported of a lady, whose two sisters contribute similar experiences of their own in another house (*Proceedings*, Vol. I., pp. 109-113). In G. 318 and 319, various visual hallucinations, all unshared, are reported to have been experienced by two sisters; in 353 and 354, unshared hallucinations are reported of a father and daughter respectively; and Mrs. V. S., one of the percipients in G. 468, 474, and G.c. 310, resided in another house (G. 469), where not she herself, but her two daughters, saw hallucinatory figures. The daughters have also had other experiences of the kind.

These cases, however—and it is probable that there are others which I have passed over in an examination by no means exhaustive—must be taken only as samples.

In very few cases in our collection have we succeeded in obtaining the first-hand testimony of all the witnesses. Had we done so, I can feel no doubt that we should be able to point to a much larger number of cases in which the percipient's experience in a haunted house had been anticipated by a solitary hallucination apparently subjective.

Thus, while on the one hand we have found very little trustworthy evidence to connect the phantasm seen in a haunted house with any person deceased; very little, indeed, to suggest the intelligence, the personality, or even the continuity of the underlying cause, there are many constantly recurring features in the best authenticated of the narratives under review which are very hard to reconcile with any such hypothesis. It is difficult, for instance, to recognise the

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identity of a phantasm which, as in G. 168, presents itself now under the guise of an old man, now as a middle-aged woman with flapping frills and a baby, and occasionally as a "waddlewayed" dog, a white figure, or a shower of blood. Unless, indeed, we suppose, with one of the most ingenious of our critics,[1] that ghosts suffer from a want of co-ordination between the sub-conscious cerebral centres, and that these Protean transformations are the result of aphasic attempts to render themselves intelligible.

Seriously, it must be admitted that the fact that the figures seen in a haunted house are apt to assume at different times different forms, including those of animals and vague lights, suggests that the phenomena are due, not to an alien spiritual presence, but to some predisposition to hallucination on the part of the percipients. And the numerous cases in which it can be shown that the percipients have experienced other hallucinations of various kinds, shared and unshared, give strong confirmation to this view. If the possibility be once admitted that a casual hallucination may not only be repeated in the experience of the original percipient, but may be communicated by him to other persons living in the same locality, most of the difficulties in the interpretation of our evidence disappear. In the great majority of cases expectation or terror, when once the first vision is bruited abroad, might be sufficient to account for its repetition, and the greater or less resemblance which the experience of later percipients bore to that of the original seer would be attributable to hints of the original appearance unconsciously received or half forgotten. In the cases, not very numerous, where there seems to be some proof that no hint of any former experience had reached the percipient,[2] it is still possible to suppose that any resemblance between the earlier and later apparitions, if substantiated, is due to the operation of thought-transference.

I proceed to give various narratives as illustrations, beginning with three cases where there seems reason to attribute the apparition witnessed by a single person to fear, expectation, or, generally, the emotional state of the percipient.

The following case has been received from Mr. Joseph Skipsey, the miner poet, now custodian of the Shakespeare Museum at Stratford-on-Avon.

G.c. 613.

When I was 10 years old, working in the pit at Percy Main Colliery, near North Shields, I yoked a horse to a train of rolling waggons and waited at a siding, a spot on which some 30 years before a man had been killed. I

[1] Mr. Andrew Lang, in *Castle Perilous*.

[2] See for a collection of some of these, Mrs. Sidgwick's paper on "Phantasms of the Dead," in *Proceedings*, Vol. III.

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had frequently been at this point before without thinking about this circumstance. Upon this morning it suddenly occurred to me strongly that this tragedy had happened; I felt afraid and blew my light out lest I should see anything. A few minutes afterwards everything around me became visible—the coal-wall, the horse, &c. I was astonished at this because there was no visible source of light. I then heard a footstep coming and saw along the drift-way a pair of legs in short breeches, as a miner's would be, and hands hanging down the sides. The upper part of the advancing figure was shrouded in cloud. The figure carried no light. This imperfect figure came to me, took hold of me, and I felt a man's grip, but I also felt that it was friendly. It fondled me, and I felt both the hands and the body. I looked earnestly for the face but saw nothing but dark cloud. Then the figure passed me and disappeared. I felt paralysed and unable to speak. I felt no fear after it had left me, and I often went to the same place but saw nothing.

On my telling this to Tom Gilbis, a miner friend, he told me that he had seen a light in a hand in a tramway in another mine, but no body. The light swung round and disappeared.

JOSEPH SKIPSEY.

December 13*th*, 1884.

The obvious explanation of the experience narrated is that it is a simple hallucination, rounded, perhaps, into a more perfect whole in the memory of an old man recounting a vision of his childhood. The hallucination may well have been due to terror, caused by the awe-inspiring surroundings—a terror of which sufficient evidence is given by the percipient's action in blowing out his light. It would not, perhaps, be hazardous to conjecture that under favourable circumstances the story, if widely reported, might have given rise to a whole crop of more or less similar apparitions, material for the story of a haunted mine.

In the next case (G. 174), which is extracted from *A Highland Tour with Dr. Candlish* (second edition, pp. 85-88), by Dr. A. Beith, a well-known minister of the Free Church of Scotland, the percipient's visual hallucination or dream appears to have nearly coincided with a noise heard by two other persons as well as himself. It seems not improbable that the noise heard was due to some normal agency, and was itself the cause of the vision, which in the order of perception preceded it. It may, for instance, conceivably have been caused by the percipient in a state of somnambulism. Dr. Beith himself was at first inclined to attribute his experience to nightmare, and it is evident that he is by no means clear that he was actually awake until after the occurrence.

G. 174.

[This event took place in the August of 1845. Dr. Beith had been chosen by the General Assembly of the Free Church of Scotland, together with Drs. Candlish and M'Kellar, to make a tour of the Highlands and report on the condition of the adherents of the Free Church in that district, who were at the time ill-cared for by the State. Dr. Beith was, on this occasion,

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the guest of Mr. Lillingston, of Lochalsh, Ross-shire, for the evening. After talking for some time with his host he was shown to a large bedroom on the top flat of the house. Mr. and Mrs. Lillingston slept on the ground floor, so that between their bedroom and his the drawing-room floor intervened. At the foot of Dr. Beith's bed was a large fireplace, in which the dancing firelight flung shadows on the curtains. Being very weary he soon fell asleep.]

I had gone to bed. After a little I fell asleep, and I slept I know not how long. Suddenly I was awakened by what I imagined was a loud knock at my door. I opened my eyes. The fire was still burning; but was about to expire. I called, "Come in." No sooner had I done so than I saw the door slowly open. A man of gigantic stature, of huge proportions, red-haired, half-dressed, his brawny arms bare high above the elbows, presented himself to my view. I saw him distinctly advance, not towards me, but direct to the fireplace, the glimmering light from the grate falling on his massive frame. He carried a large black chest, which appeared to me to be studded with brass nails and to be so heavy as to tax to the utmost his strength, strong man as he was. I saw him pass the foot of my bed as if turning to the side of the fire next the bed. The black chest seemed to grow into a coffin of dread dimensions. In that form I saw it but for a moment. My bed-curtain almost instantly concealed from my eyes the bearer and his burden. He set it down with a crash which startled me, as I thought, and which seemed to shake the house, and, as I believed, fairly roused me. I tried to look round to the fireplace, but saw nothing. Everything was as I had left it on going into bed. The vision had passed. In whatever condition I had been previously, I felt confident I was by that time thoroughly awake. Reflecting on the incident, I soon set the whole thing down to a fit of nightmare, brought on, perhaps, by the conversation in which I had been so deeply interested before retiring to rest, and which had somewhat excited my nervous system. In a short time I had got over my agitation and was composing myself to sleep, when I again suddenly heard a knock at my door. I raised myself on my elbow with a resolution to be at the bottom of it, and said firmly, perhaps fiercely, "Come in." The door opened and Mr. Lillingston appeared in his dressing-gown, a light in his hand. As he was in figure tall, though not robust, and of a reddish complexion, his appearance slightly resembled what I had previously seen. "Have you been ill?" "No; I am quite well." "Have you been out of bed?" "No; I certainly have not since I lay down." "Mrs. Lillingston and I have been disturbed by hearing heavy steps in your room, as we thought, and by the sound of the falling of some weighty article on the floor."

[At the breakfast-table next morning the engrossing subject of conversation was the noise in Dr. Beith's room. He did not tell what he had seen. The room was examined lest some article of furniture or a picture might have fallen, but both in it and in the drawing-room below everything was in its place undisturbed. Dr. Beith goes on to say:—]

I would have forgotten it altogether, but the succession of deaths in our family, just a year after—four children, as already noted, being taken from us within a few weeks—brought up the remembrance of what I had seen; and I felt a strange—an unreasonable inclination, I am willing to admit

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—to connect the two things, and to conclude that what I had witnessed, in the Balmacara attic, was a kindly presentiment or pre-intimation of sorrow to come.

I called on Dr. Beith on Sunday, September 14th, 1884, and heard an account of the story as above given from his own lips.

Dr. Beith *believes* himself to have been awake at the time the figure entered the room. He is quite clear that he did not go to sleep in the interval between the disappearance of the figure and the entrance of Mr. Lillingston.

I asked him if it were possible for the whole thing to have been a trick. He explained to me that the room was a very large one, with the door in the corner opposite to the bed, so that no one could enter or leave the room without being seen. The fireplace was by the side of the bed, whose curtains hid it, but when he sat up in bed and looked round the curtains he satisfied himself that the figure was not there.

He has never experienced a hallucination, or seen anything else of the kind. He has, however, had other psychical experiences. Dr. Beith had never heard of any other unusual experience in the house.

Another case of an isolated phantasm is, perhaps, worth quoting as a curious example of the survival of a mediæval superstition. There is no need here to look beyond the emotional condition of the percipient for the origin of the hallucination, its precise form being determined by her intellectual inheritance and environment. The story is in the words of the clergyman who visited the dying woman.

G. 104.

August 22nd, 1884.

I was once sent for to see a dying old woman, who, her daughter who came to me said, had something to say before she died. I saw that the daughter, a middle-aged woman, was full of curiosity to know what her mother had to say. When I got to the bedside of the old woman, I endeavoured to persuade her that I did not want to hear anything, and told the daughter that she should not trouble her mother by insisting upon hearing something out of mere curiosity, but she kept saying, "Mother, you know you said you would tell it, you promised," &c. Thus teased into making a confession, she, in almost her last breath, said that after the funeral of her husband she returned to their bedroom, and (I use her very words) "I saw a man come down that *chimley*, and a better looking man you never saw, and he said, 'If you will serve me you shall never want.'" I gathered that she believed this to be the devil, and she resisted his offer. This proves to me that monkish legends of such apparitions are not necessarily lies of those who first gave them. The poor widow was in a frenzy of desolation, and Satanic suggestions took a shape, or she fancied they did, and made a lasting impression upon her mind. This story happened 30 years ago, and an old woman then, in that class of life, would retain much of the ignorance of the uneducated in the last century.

Passing from these cases of apparently unshared hallucination, which,

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on the view now propounded, may be taken as the raw material of ghost stories, we come to a class of cases where a phantasm is witnessed by two or more persons simultaneously. There is, so far as I am aware, no evidence for collective hallucination in the normal state outside the phenomena which we are now discussing; and it is always open to the critic to maintain that the fact that a percept is shared by more than one person is in itself a proof of its claim to objective reality of some kind. Such a critic, however, it may be pointed out, will have to claim an objective existence not merely for apparitions resembling the human figure, but for the bull seen by Mr. and Mrs. Potter, the spectral cats and dogs, the coach and horses, and the mysterious lights seen by other witnesses. But, at all events, collective hallucination may be accepted as a working hypothesis, and if it is found to fit the facts, it will have advanced one step nearer to acceptance as a *vera causa*.[1] It is interesting to note, moreover, as bearing upon the question of the transference of hallucinations, two cases in which contact or vicinity, as in some of our own experiments in thought-transference, appears to have influenced the result. In G. 118 a curious phantasmagoria—a "witch fire" with people dancing round it—which is witnessed by several persons, disappears on the approach of a man "who, being born in March, can never see them." And in another story (G. 636), which, however, is second-hand, the narrator's mother is said to have seen the figure of a man, "but my father protested that he did not see anybody. This surprised my mother, and, laying her hand on my father's shoulder, she said, 'Oh, George! do you not see him?' My father thereupon exclaimed, 'I see him now!'"

It will, however, no doubt, be readily admitted that if, as suggested by Mr. Gurney, a casual hallucination, originating in the mind of one percipient, may by some process of telepathy be transferred to others in his immediate vicinity, so that they also should share in his perception, the following are instances of such collective hallucinations. The first narrative comes from Mrs. Stone, of Walditch, Bridport, from whom Professor Sidgwick received a *viva voce* account of the incident.

G. 20.

The date is a little uncertain, but I think it was the summer of 1830. My cousin Emily was staying with me, and my friend, Mary J., was spending the day with us. Emily said, "How pleasant it would be to drive over and drink tea with my father and the girls this lovely afternoon." In a very short time we were driving in a little four-wheeled carriage to my uncle's vicarage, at Sydling, about seven miles from Dorchester. They were all at home, delighted

[1] The question has been carefully examined by Mr. Gurney in *Phantasms of the Living*, Vol. II., pp. 168-270. See also Mr. Myers' note, pp. 277-284.

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to see us, and we spent a most delightful evening. As there was no moon we left early enough to reach home before dark. A most beautiful evening it was, and three more merry girls could hardly be met with. Just after passing Wrackleford the road is rather elevated. It had been somewhat dusky before, but here the evening glow showed the hedges, road, and all near objects. There it was that I saw the figure of a man on the right-hand side, walking, or rather gliding, at the head of the horse. My first idea was that he meant to stop us, but he made no effort of the kind, but kept on the same pace as the horse, neither faster nor slower. At first I thought him of great height, but afterwards remarked that he was gliding some distance (at least a foot) above the ground. Mary was sitting by me. I pointed out in a low voice the figure, but she did not see it, and could not at any time during its appearance. Emily was sitting by the man-servant on the front seat; she heard what I said, turned round, and speaking softly, "I see the man you mention distinctly." Then the man-servant said in an awful, frightened voice, "For God's sake, ladies, don't say anything! please keep quiet!" or words to that effect. I had heard that horses and other animals feel the presence of the supernatural; in this instance there was no starting or bolting; the creature went on at an even pace, almost giving the idea of being controlled by the figure. The face was turned away, but the shape of a man in dark clothing was clearly defined. At the entrance of the village of Charminster it vanished, and we saw it no more; though in passing through the dark parts of the road, then shadowed with elms, I looked round in some little trepidation. We could never get much out of the man-servant, except that it was a ghost. It has struck me since whether he knew more about it than he chose to say. He was more terrified at the time than either of us. I never heard the road was haunted.

P.S.—My cousin and the man-servant saw it distinctly, but my friend was unable to do so, though the figure stood out plainly against the evening light.

In January, 1883, Mrs. Stone adds:—

My cousin Emily is not living. I have lost sight of the man-servant for many years.

Miss Henrietta Coombs writes, in August, 1883:—

In the summer of 1856 I was driving in a pony-carriage on the Wrackleford road, when just on the brow of the little hill, before reaching the dairy-house, the pony stopped short and shook all over, as if violently frightened. I expected it to start off, and I got out quickly, as did my cousin who was with me, the driver remaining in the carriage. My cousin, a military man, and accustomed to horses, examined the pony and could find no cause for its alarm or illness. It went on very well afterwards, and I never heard that it had a similar attack, either before or after that time. I had forgotten the occurrence until I heard Mrs. Stone speak of the appearance she saw many years before, when I exclaimed, "That must be the place where our pony was frightened in '56."

In this case, it will be observed, one of the persons present saw

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nothing unusual, a circumstance which tells strongly in favour of the view that the thing seen was of a hallucinatory nature.

The next account was given to us, within a few weeks of the occurrence narrated, by the two ladies named, with one of whom I have had a personal interview.

G. 185.

From Mrs. Knott, London, S.W.

March 5th, 1889.

The incident I relate occurred at this address early in February, 1889. I have lived in this house four years and constantly *felt* another presence was in the drawing-room besides myself, but never *saw* any form until last month. My cousin Mrs. R. and myself returned from a walk at 1.30 p.m. The front door was opened for us by my housekeeper, Mrs. E. I passed upstairs before my cousin, and on turning to my bedroom, the door of which is beside the drawing-room door [*i.e.*, at right angles to it], I saw, as I thought, Mrs. E. go into the drawing-room. I put a parcel into my room and then followed her to give some order, and found the room empty! My cousin was going up the second flight of stairs to her room, and I called out, "Did you open the drawing-room door as you passed?" "No," she replied, "Mrs. E. has gone in." Mrs. R. had seen the figure more distinctly than I; it seemed to pass her at the top of the stairs, and she thought "How quietly Mrs. E. moves." I inquired of Mrs. E. what she did after opening the door for us, and she said, "Went to the kitchen to hasten luncheon as you were in a hurry for it." The day was bright and there is nothing on the stairs that could cast a shadow. I quite hope some day I may see the face of the figure.

From Mrs. R., Malpas, Cheshire.

March 1st, 1889.

In answer to your letter on the subject of the figure seen at C.-terrace, Mrs. K. and I had just come in at about half-past one o'clock. Mrs. E. (the housekeeper) had opened the door. We went upstairs, and on the first landing are two rooms, one the drawing-room, the other Mrs. K.'s bedroom. She went into her room while I stood a minute or two talking to her. Just as I turned to go up the next flight of stairs I thought I saw Mrs. E. pass me quickly and go into the drawing-room. Beyond seeing a slight figure in a dark dress I saw nothing more, for I did not look at it, but just saw it pass me. Before I had got upstairs Mrs. K. called out, "Did you leave the drawing-room door open?" I answered, "I did not go in; I saw Mrs. E. go in." Mrs. K. answered, "There is nobody there." We asked Mrs. E. if she had been up; she, on the contrary, had gone straight down. Also, as she said, she would not have passed me on the landing, but have waited until I had gone upstairs; and as it struck me *afterwards*, she could not have passed me on such a small landing without touching me, but I never noticed that at the time. I do not know if a thought ever embodies itself, but my idea was, and is, that as Mrs. E. ran downstairs her thought went up, wondering if the drawing-room fire

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was burning brightly. The figure I saw went into the room as if it had a purpose of some sort. I have never seen anything of the sort before.

From Mrs. R.

March 10*th*, 1889.

I am afraid I cannot give any very definite reply to your questions.

(1) "Had I any idea of the house being haunted?" No; and I do not think it is supposed to be haunted. Mrs. K. has said that at times it has seemed to her as if there was someone else in the room besides herself, but I think that is a feeling that has come to most people some time or other.

(2) "Did we see it simultaneously?" That I cannot exactly say, but I should think yes, for we neither of us said anything till Mrs. K. called out to me to know if I had been in the drawing-room.

I called on Mrs. Knott with Major Jebb, on February 27th, 1889, and heard her account of the incident, and inspected the landing where the figure was seen. The landing is very small and narrow, but well lighted by a wide uncurtained window at the top of the stairway, between the first and second floors. The figure was seen on the first floor. A real person could not have passed the two ladies on the stairs without considerable difficulty, and it seems impossible that a real person could have passed out of the room again without detection.

Mrs. Knott has occupied rooms in the same house for about three and a-half years.

Here we may almost see the story of a haunted house in the making. The essential elements are there. We have the visionary figure seen by two persons at once, and the mysterious feeling of an alien presence in the room. It is quite possible that the latter circumstance would have passed unrecorded, and even unnoticed, but for the subsequent phantasm, through which it gained a retrospective importance. It is not improbable that in this case the phantasm was a hallucination actually generated by the same state which gave rise to the eerie feelings; as in other cases the phantasm may have been the product of the uneasiness and vague alarm caused by inexplicable noises. That there is a constant tendency for mysterious sounds to bring visual hallucinations in their train we see in many of the stories. And what the experience of the moment has failed to produce, the narrator's imagination after the lapse of many years may sometimes prove competent to supply. In the story, for instance, printed in the *Journal*, Vol. II., pp. 385, *et seq.*, (G. 182), to which I have already referred (p. 237), the only phenomena recorded on first-hand evidence are auditory. But the narrative originally appeared in a newspaper, and as there printed contained an account at first-hand of an apparition of the orthodox kind—a figure in military uniform, gaunt and haggard. But the percipient was only a child at the time of the alleged appearance, and the account was published nearly half a century afterwards. In correct-

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ing his narrative for us he requested that this episode might be omitted. With a witness a little less conscientious or a little more imaginative, the figure might have remained as the brightest ornament of the story. The weakness of second-hand testimony to apparitions is also well exemplified in this story. The same witness reported two other appearances of a headless woman at second-hand. But on going to the original sources, we find that in neither case was anything *seen;* a horrible presence was felt on one occasion, and steps were heard leaving the room on the other.

The following case (G. 186) presents in many respects a typical instance of a good haunted house, and I therefore welcomed the opportunity afforded me in 1888 of sleeping in the house, and of introducing other members of the Society. This unfortunately, however, led to no result. The case is, as it will be seen, very recent, and apparitions seem to have been seen independently by two people. Altogether, if any of these cases of wholly unrecognised apparitions haunting houses are to be attributed to *post-mortem* agencies this would have a fair claim to such origin. I am myself, however, disposed to adopt the explanation above suggested, viz., that the figures seen were hallucinations, due to alarm caused by mysterious sounds.

G. 186. From Mrs. G., the landlady of a London lodging-house.

May 15th, 1888.

I came into this house at the end of September, 1887. On the first night I slept with a friend in the back drawing-room. We both heard in the course of the night a rustling sound in the front room, as if several ladies in silk dresses were walking round the room.

On several occasions after this, when sleeping in the little room on the second floor, facing the top of the stairs, I heard these rustling noises again, and a noise as if several people were coming upstairs. I remember once thinking Mr. Guthrie had brought some people home to sleep, and wondering what they would find to eat for breakfast. At the same time I saw a faint greenish light, as if from a flame which I could not see, coming up the stairs and disappearing into Mr. Guthrie's room. Once I thought (I was sleeping with my door open then) that I heard someone come into the room, breathing very heavily, like a pig. I did not speak. The next morning Mr. Guthrie asked what I was doing in their room the night before, and I said, "I was just going to ask you the same question." He told me he had not been into my room. After this I got frightened and locked my door, and then I used to leave two candles alight in the room whilst I slept.

One Tuesday night, about the end of November, I think, I woke up at 1 a.m. with a feeling that someone was in the room. I had my face to the wall, but I turned round and saw between the bed and wall [a distance of three or four feet only], just opposite to me, the figure of a woman apparently about fifty, dark hair and eyes, a red dress and a mob cap. I looked at her and asked her what she wanted. She bent her head slowly back, and I saw what I thought at first was a very wide mouth. Then I saw that

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her throat was cut. I was very frightened, the perspiration came out on me like peas, and I called out to her in the name of the Father, the Son, and the Holy Ghost, to go away. She did not stir, however, and I remained looking at her by the light of the two candles in the room, too frightened at first to put out my hand and rap on the partition with the stick which Mr. Guthrie had lent me for the purpose. At last I managed to give two quiet knocks. Then I heard the two gentlemen knocking at my door, and the figure slowly vanished like a shadow. I got out of bed all shaking and trembling, and went with them downstairs and spent the rest of the night in the drawing-room. My bedroom on the second floor has remained empty since.

From Mr. I. Guthrie, a lodger in the house.

May 10th, 1888.

The curious circumstance which you have asked me to relate happened between the hours of one and two in the morning about Christmas time.

On the night referred to I lay down to rest about my usual time, between 11 and 12. About the time mentioned I awoke suddenly to hear the noise as of a person in a silk dress moving away quietly from the side of my bed. It continued moving until I heard it stop in the adjoining bedroom.

Immediately the sound stopped I heard the woman who was sleeping in that room begin to speak; it was, to me, as if she was trying to wake her little son, aged nine, who slept with her. All this time I was conscious that our old friend the ghost, seen before and expected again, had once more condescended to visit us. But a strange weakness in the legs, to which I am subject in moments like these, prevented my rising until a hurried knocking —not very loud—was heard on the wall. At the sound my strength came back to me, and I sprang out of bed, pulled my brother out of his bed, opened the two doors leading to [the passage and] the door of the next bedroom, at which we knocked. It was at once opened to us, and the woman appeared carrying a lighted candle in her hand, and in a state of extreme agitation bordering on prostration. She was trembling so much that she was scarcely able to stand; the perspiration rolled from her in great drops. The small room was completely illuminated by two or three candles. Her story was as follows:—

She awoke hearing movements as of a person fumbling about the room. On looking up she saw by the side of her bed a woman standing in a red dress, seemingly about 50 years of age, and with a curious cap on. She fell to praying and addressed the apparition. When at length she had gained the courage to knock and we were to be heard approaching the door, the apparition leaned back against the wall and seemed to fade away, showing at the same time a deep cut across the throat almost separating the head from the torso.

My brother and I, after seeing to the safety of the woman, searched the whole house thoroughly, but without effect, as we could see and hear nothing. At this distance of time I can remember a curious dancing light which we noticed on the stairs and which we remarked at the time, but did not trace it.

The strangeness of the foregoing lies in the fact that the woman and I

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were both awakened at the same time by the same noise, that I should hear the noise going to her room and stopping there, and that she should hear the sound as in her room. Her story appeared to me to agree perfectly with what I heard and what I felt was going on in her room.

We came into the house in October, 1887, and for the first four months I and others had been troubled with noises (especially in my case the silk dress sound) and mysterious awakenings during the night. Someone in every room in the house complained similarly. On two occasions at least—one I can swear to—I am perfectly certain I saw an apparition in my room. I was mysteriously awakened in the usual manner, and on lifting my eyes saw distinctly in the middle of the room a moderately tall female form, clearly defined and dark as of a real body, which on my looking at it moved towards me down the room and out through the closed doors, the rustling noise dying away in the distance. I have not seen or heard anything for some months, but lately there have again been complaints from others in the house.

This, in brief, is my account.

I. GUTHRIE.

June 26th, 1888.

In reply to your two questions I beg to inform you that never had I reason to suppose I had heard or seen anything supernatural before October last.

I. GUTHRIE.

From Mr. D. Guthrie.

May 15th, 1888.

In consequence of the noises that had been heard by my brother, the landlady, and others, we had been sleeping with swords by our sides for several nights previous to the night I am writing about. On that night I was awakened by my brother, who threw the bedclothes from me, exclaiming, to the best of my recollection, "I've seen it." Since then, I must tell you, he says he didn't say so and didn't see it, only felt conscious of it and heard it. This is, however, my account of the affair—not his. As I sprang out of bed I heard my landlady speaking in a strange manner in her own room, which is separated from mine by a wooden partition. My brother and I lit a candle; opening the two doors and reaching the landing was the work of an instant, and standing on the landing I distinctly saw a wavering light, like the reflection of, say, sunlight, moving down the staircase wall. As soon as our landlady could present herself she opened her door, which was locked, as both of ours had been; when she appeared she was trembling from head to foot, and with perspiration dropping from her face. She had all the appearance of a person who has just seen an awful sight. We saw her down to the drawing-room door, which was also locked when she got to it, and made a considerable noise in opening, and we then proceeded with candles and swords to search the house, which we did from top to bottom, with the exception of the drawing-room, which had been locked, and Miss H.'s bedroom, which was inaccessible to us, but we looked round the sitting-room adjoining. All our searching proved fruitless, and the mystery of the light is as yet unexplained.

The noises and apparition I have never been favoured with, and but for having seen the light I would never have given the subject a second thought;

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but I feel confident that that light was not caused by the reflection of our candle, and am unable to suggest any solution of it that would be satisfactory to myself.

D. GUTHRIE.

May 17th, 1888.

As far as I remember my brother saw a dark figure (woman's) move down the centre of the room, approaching from the window to the door and rustling past him. He wakened with what he calls the "feeling" that something was about the room, and immediately this figure began to move towards his bed and past it.

D. GUTHRIE.

May 28th, 1888.

It is impossible for me to remember when my brother told me. He would be likeliest to speak to me about it when we were dressing next morning, but I am not prepared to assert that he did so.

D. GUTHRIE.

From Miss H.

May 28th, 1888.

According to your request that I should give you an account of what I heard on the night referred to in the account you have received already from my aunt [*i.e.*, the first night spent in the house].

As far as I remember I was awakened by a strange noise, like the rustling of silk, or silk handkerchiefs.

I was too frightened to look up at the time, and cannot remember when I fell asleep again. This has been repeated several times since.

June 28th, 1888.

On Wednesday last, the 20th inst., I went to bed at about my usual time, 11.30 p.m. or a little later, and, as far as I know, in my usual health. My aunt, Mrs. G., and I occupy one bed, she sleeping next to the wall. I suddenly woke up, to find myself sitting upright in bed. I have no recollection of having been dreaming. It was just beginning to dawn (the time, as I found out afterwards, must have been between 2 and 3 a.m.), and I saw, standing up so near that I could have touched it, a tall woman's figure dressed in black, so that I could distinguish no features. I was rather frightened, and spoke to my aunt and tried to wake her, but could not succeed. The figure moved slowly away from me towards the window (the bed faced the window) and finally disappeared, as it were into the strip of wall between the window and the fireplace. I did not get to sleep again for some time. After about an hour, as near as I can judge, I got up to see what the time was and found it was just 4 a.m. After my aunt got up, about 5 a.m., I dropped off to sleep again.

I had, of course, heard what Mr. Guthrie saw, and what my aunt saw, before Christmas. But I don't think that my mind had been dwelling upon it at all lately; indeed, I had almost forgotten it. And until this week I had hardly known anything about the people who were coming to sleep in my aunt's old room, so I don't think there was anything to call up the idea

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of the ghost in my mind. I was quite well, too, and I had never seen anything else of the kind. I never remember to have either seen or heard anything except in this house—anything that was not really there.

I have not heard any of the noises lately, not since Christmas in fact.

[Signed in full] M. E. H.

Mrs. G. stated that these inexplicable noises had been heard by two successive lodgers on the drawing-room floor, and that the first had left in consequence. The other at the beginning of May, 1888, told Mrs. G. that she had seen an apparition—the figure of a woman in a red dress—in her bedroom in the course of the previous night. We have not been able to trace either of these persons.

It will be observed that noises, which may have been due to normal causes, had been prevalent in the house throughout its occupation by the narrators, who appear to have been considerably disturbed by them. Indeed, that the landlady had been much alarmed is proved by the fact that Mr. Guthrie had lent her a stick to rap the wall, in case she should be again disturbed in the night. Mrs. G.'s vision and Mr. Guthrie's are apparently independent. Miss H., however, saw nothing until long after, when the experiences of the others had been matter of common talk in the household for months. Her evidence cannot, therefore, be considered as possessing much corroborative value. Moreover, the apparition differed materially from that seen by Mrs. G. It should, however, be stated as regards both this case and that which immediately follows, as a fact of some importance in assessing the part played by expectancy in generating hallucination, that many members and associates of the Society for Psychical Research and friends introduced by them have slept in both houses, in some cases for several nights consecutively, with a full knowledge that inexplicable phenomena had been recently observed. Nothing unusual has, however, been seen in either house by any person connected with the Society; nor, with one or two doubtful exceptions, have any inexplicable sounds been heard.[1] The same may be said of the houses described in the *Journal*, Vol. II., pp. 196, *et seq.*, and Vol. III., pp. 241, *et seq.* (Ct. 314). This fact, however, will appear less significant if we bear in mind that, as our evidence in this and other directions tends to show, the proportion of persons who are readily susceptible to impressions of this kind is not very large; and that the persons who are most sensitive would, it is certain, in most cases be unwilling to expose themselves to such an ordeal as sleeping in a "haunted" house.

The following case (G. 187) is remarkable because two successive sets of occupants of the house, without any communication with each

[1] See Appendix.

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other, or any conscious knowledge on the part of the second set that the first set had had experiences, were "haunted" by sounds and sights. The whole has occurred since 1882. We have the first-hand testimony of most of the principal witnesses, and have had the opportunity of talking over their experiences with them. One tenant was fairly driven out of the house by the "ghosts." Here, too, there is a recent and well-evidenced tragedy, though its connection with the apparitions and noises is not very clearly established, and does not, I think, make very strongly for the hypothesis of *post-mortem* agency. The first account comes to us from Miss L. Morris, whose address is withheld lest it should lead to the identification of the house. Miss Morris writes in June, 1888:—

G. 187. *June*, 1888.

It was at the latter end of October, 1882, that we decided on taking a small house on a lease, looking forward to taking possession of it and furnishing it, with great expectations of future happiness, and longing for the day to come to enter it. On the day in question we arrived late in the afternoon, and occupied ourselves in arranging and putting finishing touches to the furniture, amusing ourselves, and laughing, as we were in high spirits over our luck in finding just the little house to suit us. That same evening, about a quarter to 10, I happened to be alone in the front drawing-room, when for the first time in my life I heard, without seeing anyone, heavy footsteps tramping round the drawing-room table, at which I was reading. Naturally I was surprised, as I had never read or believed in anything supernatural. A few minutes later my eldest sister comes and sits by my side, when suddenly she exclaims, turning pale, "Charlotte, there is some one who has got into the house, walking about upstairs. I heard such a noise, like a door banging to." We were alone at the time, excepting a little child sleeping above, and my sister had never fancied such a thing before. I replied, "Oh, it's fancy." "No, I heard it again; listen!" At which I said, "I will take up the poker with my lamp; you come too, and we will see." "No," she said, "I am afraid to go up, and will stop here." So saying in fun, "I will go, and not be afraid, though 10,000 men are against me!" I flew upstairs, and searched everywhere—discovered nothing—descended alone to the basement, but with the same result.

We laughed at our fears, and went to our rooms, but that night I could not sleep at all, for incessantly round and round the room, and up and down the stairs, I heard these ceaseless and unwearying footsteps. I slept, and they woke me again, making me light my candle, and look about me, and outside the room, to see if I could discover the reason for the strange ounds. Putting it down to noises in the adjacent house, I blew out my light, and again closed my eyes, but was awoke an hour after by feeling someone in the room, and again hearing the measured footsteps. I controlled my fears by not lighting my candle, and tried, though in vain, to sleep. I said nothing about the occurrence to anyone the next day, but kept what I thought must have been fancy to myself. Still, the same experience happened to me each night, till I got accustomed to it, not allowing myself to give way to fears which,

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because unseen, could not be explained, till an experience most unforeseen and strange occurred.

It was three weeks since we had occupied the house and it was about five o'clock one afternoon in November, and so light that I had no need of the gas to enable me to read clearly some music I was practising, and which engrossed my whole attention and thought. Having forgotten some new waltzes I had laid on the music shelf in the back drawing-room, I left the piano, and went dancing gaily along, singing a song as I went, when suddenly there stood before me, preventing me getting the music, the figure of a woman, heavily robed in deepest black from the head to her feet; her face was intensely sad and deadly pale. There she stood, gazing fixedly at me. The song died on my lips; the door, I saw, was firmly closed where she stood, and still I could not speak. At last I exclaimed, "Oh, auntie, I thought it was you!" believing at the moment she or some strange visitor stood before me, when suddenly she vanished.

Thinking it was a trick practised on me, and trembling violently, I went back, not getting the waltzes, to my piano, which I closed, and rushing upstairs, found my aunt alone in her room, my sisters and the servant being out. "Did you not come into the drawing-room?" I asked her. "No," she replied, "I have never left my room; I am coming down now, though." As we were alone, I saw no trick had been played upon me, and my strange vision was not imagination.

Not wishing to alarm my aunt, I did not communicate my strange experience to her, nor did I relate it subsequently to my sisters or any friends, thinking, as they could not account for it, they would not believe me if I did, so I kept it as a secret for three years, though I longed to disclose it to some friend who would believe me, and not make fun at what troubled me so much; when another, though different, circumstance occurred, which puzzled us all, and which we have never yet proved.

It was in June, 1884, that our hall-door bell began to ring incessantly and violently. We had frequently heard at intervals a ring, and discovered no one was at the door, but this especially annoyed us, and puzzled everyone inside and outside the house by the noise repeatedly made. We had always put it down to "a runaway ring" and took no notice, but for three weeks, at intervals of a quarter of an hour or half an hour, it rang unceasingly, and such peals, it electrified us. We put ourselves on guard and carefully watched, believing it a trick. We had everyone up from the basement, out of connection with the wire, in the front drawing-room, and placed the hall door and our doors wide open; it was the same result: loud and piercing peals from the bell, which, at last, after three weeks, we had taken off, when we saw the wire in connection with it vibrated as if the bell was attached to it. There were also loud knocks at the door, and no one there when we went to answer; and I repeatedly heard loud knocks at my own room door the whole time I was in the house. Though my aunt could not understand the communication I related to her, she would not believe me, and laughed at my "imaginative fancies." A few afternoons later, I was having tea with her (we had sent our maid out shopping) when she exclaimed, "There's a double knock at the door." I ran to open it; on my way along, I noticed the front and back drawing-room doors were firmly closed, as I remembered shutting them as

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usual when we took tea in the breakfast-room adjoining. On answering the door, no one was there, and on returning, I found the back drawing-room door half wide open. I exclaimed to my aunt, "Oh, you have been in the drawing-room!" "I have never got up from the table," she said. I replied, "The door was wide open which I shut!" to which she said, "What nonsense will you be talking next?" and there the matter dropped.

A few months later I had gone to rest. It was about 2 a.m. I was awoke by a tremendous knock at my door, and the handle turning. Having a light I sprang out of bed, being close to the door, angry, and being determined to catch whoever it might be. No one was there! and on looking across to my sisters' room I saw their door was wide open. Believing it was a trick on their part, and being annoyed at having been disturbed, I waited till the next morning, when I accused them of the trick, but was amazed to find they had been startled in the same way, and put it down to a dog having opened their door, but they found he was asleep, and they had previously heard footsteps, and were too frightened to move. They also both heard the door opened. They assured me they had never come to my door or knocked at it, and I could see they were too startled to be acting an untruth. In fact, my sister, though older than I, would not sleep alone in that house by herself after.

Another occurrence happened a few months later in the year 1885, in the winter. I was alone in the house with my aunt, and had gone (the servant being out) to fetch some wood from the kitchen cupboard. Having got all I wanted to re-light the fire, which had gone out in the drawing-room, I shut to the door and locked it, when from the inside came a tremendous knock, which so startled me I quickly ran upstairs, when repeatedly, as if beneath my feet from the cupboard, I felt loud knocks as plainly as at the door I had just closed. I had previously laid and brought the supper, when just before going to my aunt to say all was ready, in the hall from the kitchen into the housekeeper's room (front room on basement), I saw a woman robed in black slowly and distinctly walk. (It moved like gliding.) She was walking before me, as it were, down in the hall. Believing it was my aunt, I went straight to the drawing-room, and found her deeply interested in her work-book, and found she had not gone downstairs that evening. To her I did not communicate this, as she was not well.

A little time after she fell ill, having long been suffering, and when a little later on we lost her to our grief, we left the house altogether, as our lease had expired just about that time; but I give my testimony I never knew one happy day in it, for I could not forget the peculiar experiences so frequently happening, and which seemed to haunt me wherever I went about in it, and which I accounted for by the communication confided in me by a friend of the fact of a woman having a few years back hung herself there.

I saw Miss L. Morris on July 9th, 1888. She explained to me that she and her aunt (dead) were the regular occupants of the house from October, 1882, to December, 1886. Two sisters came to stay occasionally, and slept, when they came, in the little "off" room on a lower level than the other bedrooms. She believes that after their

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departure the house remained empty until Mrs. G. took it. The tenant before her was a Miss E. Miss L. Morris learnt from her that she (Miss E.) had heard or seen nothing abnormal during her stay in the house. Miss L. Morris, who is rather deaf, has had no other hallucinations. She told me that they had the boards taken up to trace the cause, if possible, of the bell-ringing, but could discover nothing. She and her sister had frequently watched the front door when the bell was ringing violently. Miss E. M. Morris told me of two occasions (one described in Miss L. Morris's account) on which, when she and her other sister were sleeping in the little back room, their door was opened in the night at the same time that Miss L. Morris, sleeping in another room, was disturbed by noises. Miss E. M. Morris also confirmed her sister's account of the bell-ringing.

From December, 1886, until November of the following year the house remained empty. It was then taken by Mrs. G., a widow lady with two children, girls of about 9 and 10 respectively, and one maid-servant. Mrs. G. had only come to X. about six months before taking the house, and was entirely ignorant that anything unusual had happened there. The account which follows, written at Mr. Gurney's request, in June, 1888, was compiled with the help of a diary, in which she had jotted down from day to day brief notices of any unusual occurrence. This diary she kindly permitted me to inspect, and some extracts from it, copied by me, are printed after the account.

The names given to the children in this account are fictitious, and the same names have been substituted for the real ones in the extracts from the diary.

From Mrs. G.

It was towards the end of November, 1887, I took a pretty house . . . . in the South of England. I had never been in that locality before, and knew no one at all in that neighbourhood, although I had for the last six months been living in another part of the town; my dear husband, an officer in the army, dying there (he had been badly wounded in the Mutiny), I resolved to go into a quieter part of the town and take a less expensive house.

We had not been more than a fortnight in our new home (it was in December) when I was aroused by a deep sob and moan. "Oh," I thought, "what has happened to the children?" I rushed in, their room being at the back of mine; found them sleeping soundly. So back to bed I went, when again another sob, and such a thump of somebody or something very heavy. "What can be the matter?" I sat up in bed, looked all round the room, then to my horror a voice (and a very sweet one) said, "Oh, do forgive me!" three times. I could stand it no more; I always kept the gas burning, turned it up, and went to the maid's room. She was fast asleep, so I shook her well, and asked her to come into my room. Then in five minutes the sobs and moans recommenced, and the heavy tramping of feet, and such thumps, like heavy boxes of plate being thrown about. She suggested I

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should ring the big bell I always keep in my room, but I did not like to alarm the neighbourhood. "Oh, do, ma'am, I am sure there are burglars next door, and they will come to us next." Anything but pleasant, on a bitter cold night, standing bell in hand, a heavy one, too, awaiting a burglar. Well, I told her to go to bed, and hearing nothing for half-an-hour, I got into mine, nearly frozen with cold and fright. But no sooner had I got warm than the sobs, moans, and noises commenced again. I heard the policeman's steady step, and I thought of the words, "What of the night, Watchman? what of the night?" If he only could have known what we, a few paces off, were going through. Three times I called Anne in, and then in the morning it all died away in a low moan. Directly it was daylight, I looked in the glass to see if my hair had turned white from the awful night I spent. Very relieved was I to find it still brown.

Of course nothing was said to the children, and I was hoping I should never experience such a thing again. I liked the house, and the children were so bonny. I had too much furniture for that small house, so stowed it away in the room next to the kitchen, and we used the small room at the top of the kitchen stairs as a dining-room, and then I had a pretty double drawing-room, where I always stayed. Still the children had no play-room, and no place for their doves. I therefore had most of the furniture and boxes taken out and put in the back kitchen. It seems from that day our troubles commenced, for the children were often alarmed by noises and a crash of something, and did not like sleeping alone. I felt a little uncomfortable, and thought it was all rather strange, but had so much business affairs to settle, having no one else to help me, that I had not much time to think.

I was in the drawing-room deeply thinking about business matters, when I was startled by Edith giving such a scream. I ran to the door, and found her running up, followed by Florence and the servant, the child so scared and deadly white, and could hardly breathe. "Oh, Birdie dear, I have seen such a dreadful white face peeping round the door! I only saw the head. I was playing with Floss (dog), and looking up, I saw this dreadful thing. Florence and Anne rushed in at once, but saw nothing." I pacified them by saying someone was playing a trick by a magic lantern, but after that for months they would not go upstairs or down alone.

It was very tiresome, and thinking seriously over the matter, I resolved to return my neighbour's call, which she honoured me with the day after the first terrible night. I was ushered into the presence of two portly dames, and I should think they had arrived at that age not given to pranks. I looked at them, and mentally thought, "That sweet voice does not belong to either of you." They informed me they had lived in that house 18 years, so I thought I might venture to ask whether anything had ever taken place of a disagreeable nature in my house, as we were so constantly alarmed by heavy noises, and that my eldest daughter, aged 10, had seen a dreadful white face looking round the door at her, and of course I should be glad to know; that as far as I was concerned, I feared nothing and no one, but if my children were frightened I should leave, but I liked the house very much, and thought perhaps I might buy it. They said, "Don't do that, but there is nothing to hurt you," and I saw sundry nods and winks which meant more, so in desperation I said, "Won't you tell me what has occurred?" "Well, a few

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years ago, the bells commenced to ring, and there was quite a commotion, but then the former tenant, a Miss M., had a wicked servant." The other dame replied, "I may say, a very wicked servant." Well, I could not get much more, but of course I imagined this very wicked servant had done something, and felt very uneasy.

On my return, Edith said, "Oh, dear, I have seen such a little woman pass, and I often hear pitter patter; what is it? Of course magic lanterns couldn't do that." So I said nothing, and said I was too tired to talk. That night I felt a very creeping feeling of shivering, and thought I would have Florence to sleep with me, so when I went to bed about 10, I carried her in wrapped up in a shawl, leaving Edith asleep with the maid. It was about 11; I had tucked my little pet in and was about to prepare to go to sleep, when it seemed as if something electric was in the room, and that the ceiling and roof were coming on the top of us. The bed was shaken, and such a thump of something very heavy. I resolved not to risk my child's life again, for whatever it was came down on me, she would be safe in the next room with the others, but I dreaded going to bed, as I never knew what might happen before the morning.

We had a dreadful night, December 29th, such heavy thumps outside the bedrooms, and went to Mr. W., the agent, intending to tell him we must leave, or we should be bereft of our senses, but I was too late; the office was shut, so I went to friends and asked them to come and sleep, as I really was too unnerved to remain alone on New Year's Eve. They kindly came. Mrs. L. said she heard knocks. They returned home the next morning, having a young family to look after. I then wrote to a sister-in-law I was fond of at Cheltenham, and she came for a week, but everything was quiet. January 18th, I heard three loud knocks at my bedroom door. I was too terrified to speak for a minute, and then called out, "Who's there? What do you want?" My terror was intense, for I thought, supposing it is a burglar! It was a great relief to hear the children call out: "Birdie, who is knocking at your door?" "I wish I could tell you." A fortnight previously I asked a policeman on duty if he would see if any one was in the empty house. He came to tell me it was securely fastened, and no one could get in. Then I suggested coiners under the houses, but he said they only go to old castles. "Well, then what is it?" He said a sad occurrence had taken place some years ago. I said, "Oh, dreadful!" but he was matter-of-fact was Policeman X., and replied, "It is an every-day thing, and no doubt most of the houses people lived in something has happened in." "But," I said, "this is such a very strange house, and we have no rest either by day or night, and why should this dreadful white face appear to my child?" Well, he didn't believe in ghosts. "Very well," I said, "will you kindly catch whoever it is frightening us, and let them be well punished?" "But, madam, I can't catch nothing!" "Right, Policeman X., I knew that was impossible, but what am I to do?" So he suggested detectives, but that wouldn't do.

. . . I found that house very expensive, and I had to keep the gas burning downstairs and up all night. I asked a young friend from Richmond to stay, a clergyman's daughter. She laughed at such a thing as a ghost. We both went up the trap-door and explored the space over the bedroom, and next to the roof; it was very dark, but I took a candle, and then dis-

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covered three holes as large as a plate between my house and the old ladies'. The next morning I walked down to the landlord who owns both houses, and told him again what we were continually going through and that I and my children were getting ill, and that it was quite impossible to live in the house. He came up on the following day, and told me that a woman had hanged herself, he thought, in the room the children slept in. The holes were filled up, and I thought now nothing can come in to alarm us. What puzzled my friend was that the two old dames being invalids should go out in the snow and wet between 9 and 10 most nights in their garden; it certainly was odd, but, of course, they had a right to do what they liked in their own house, only they banged the back door; when Anne locked up she scarcely made a sound.

Florence was often saying to her eldest sister, "You see it was your imagination, for I never see anything." "Wait till you do, you won't forget it!" The next morning, as Florence was passing the room on the stairs, she saw a man standing by the window staring fixedly; blue eyes, dark brown hair, and freckles. She rushed up to me, looking very white and frightened; the house was searched at once, and nothing seen.

I had forgotten to mention that the night after the knocks came to my bedroom I resolved that the dog, who is very sharp, should sleep outside, but oh, that was worse than all, for at a quarter past 12 I looked at my clock. He commenced to cry, it was not exactly howling, and tore at the carpet in a frantic manner. I threw my fur cloak on, threw the door wide open, and demanded what was the matter. The poor little animal was so delighted to see me; I saw he had biscuits and water, and the children were then awake, and asked me why Floss was making that noise. I went to bed, and in 10 minutes he recommenced. I went out three times, and then made up my mind not to move again, for I felt so cold and angry.

Another night something seemed to walk to the children's door, and turn the handle, walk up to the washstand, shake the bed, and walk out. It really was enough to shake anyone's nerves. My sister and brother-in-law, Mr. B., came for a couple of nights, but that was when I first went in. They heard nothing. I then had my husband's first wife's sister, who is very fond of me, to stay over Easter. She, fortunately, did not hear anything.

The children frequently saw lights in their bedroom, generally white, and Florence one night saw a white skirt hanging from the ceiling. She was so frightened that she put her head under the clothes, and would not look again.

Then my solicitor and his wife came down for a night, for he was very kind about my business matters, as I understand so little about money matters, so he came to advise me. Mrs. C. could not go to sleep until four, as she heard such a heavy fall outside her bedroom door.

One Sunday I was reading by the fire in the drawing-room, and thinking it was very cosy, when I heard a cry, and thinking it one of the children ill, was going upstairs. Edith called out, "Birdie, come quickly; something has opened and shut our door three times, and some one is crying." I went up, and we all heard someone sobbing, but where it came from we could not tell, but seemed near the wall.

One day, when I was out, the children were playing with Anne in the room downstairs; they all distinctly heard a very heavy footfall walk across

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the drawing-room, play two notes on the piano, and walk out. I came in shortly after, astonished to see them, candle in hand, looking under the beds. It was a dreadful time.

March 3rd I was writing in the drawing-room, when the front door bell rang violently. I asked who it was; "No one, ma'am." I thought I would stand by the window, and presently it rang again; down the servant came, no one there, and after the third time I told her not to go to the door unless she heard a knock as well. I knew no one had pulled the bell, as I was standing by the window.

I then had an interview with Miss M., the former tenant, who told me she had gone through precisely what I had, but had said very little about it, for fear of being laughed at. I was far too angry to take notice whether anyone laughed or not. Miss M. said one afternoon between four and five she was in very good spirits, and was playing the piano, and as she crossed the room a figure enveloped in black, with a very white face, and such a forlorn look, stood before her, and then it faded away. She was so terrified, but did not tell anyone about it. For some time after she was ill from fright on two occasions, but her aunt being old did not care to move, and she was too much attached to her to leave. It was satisfactory to find some one else had gone through what we were daily experiencing. *March 20th.* I was resting in the drawing-room, when as I thought, I heard Edith's voice say three times, "Darling!" I ran downstairs, much to their astonishment, and said, "Well, what is it now?" They replied, "We were coming directly, why did you come down?" "Well, that is cool; why did you call me?" "But we didn't; you called to us to put on our hats at once as you were going into the town." Anne said she distinctly heard me say it when I had not even spoken. I believe it was that same night as they were going upstairs to bed, they saw a white figure standing by the little room. How I hated that room!

Well, then friends suggested I should have the floors up, the chimneys taken out to see if there was any communication to the other house, and the door taken away, and a new one put. One friend offered to lend me a mastiff which flew at everything; another offered me his savage bull-dog, which was always chained up when I called there, and then last, but not least, I was to have two detectives. "Well," I thought, "it is time to move; in this bitter weather to have no floors, no grates, no door, a ferocious mastiff, and still worse a bull-dog and two detectives, a pretty state of affairs for any one!" I asked my landlord to release me, but he would not unless I paid my rent up to Christmas.

Having had very heavy expenses all the year, I thought I would if possible stay till September, as the evenings would be light, and we should be out all day, but even that I was not allowed to do, for coming home from paying visits, I found Florence looking deathly white, and in a very nervous state, and in breathless haste she said she had seen the same face, but the figure was crawling in the little room as if it would spring on her. I at once called on my doctor, who advised me to take the children away as soon as possible, and let them be amused, so I left my servant and her father in charge, locked my bedroom door, and took the key, went to London, where Edith was so ill that I had to call in Dr. F., and as soon as she was better I thought I would remain a week longer, making three weeks, so that she might go to a circus

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and be amused, and forget the frights; but even that I wasn't allowed to do, for on Monday I received a letter from my servant to say they could not stay in the house any longer, for since her father left, her mother and sister had slept with her, and they were all startled one night by hearing someone walk upstairs, throw paper down, and run after it, and the next night some one knocked loudly at my bedroom door, walked and moved all the furniture about, and nothing was moved, and that in consequence they had locked up the house, taking the doves and Floss with them, and leaving food enough for the two cats for three days. I got up early, very much annoyed about the horrid house, packed and came back with the children, May the 8th. Fortunately, Edith kept well. My banker's wife kindly met me at the station, and made me go back with the children to lunch. I telegraphed to my servant to meet me at the house, and Mrs. L. and I went to look at my present abode, and that afternoon agreed to take it from the 10th inst. Mrs. L. came up to sleep, and says she heard such thumps and bumps in the little room underneath, and a hissing sound round the top of the bed. I paid my rent and left; I asked Mr. C. to write and tell the landlord he must let me off a quarter, as I had been put to a great expense through his house, as we could not possibly live in it, and we cleared out on the following Thursday. Such a relief to be free from alarms and noises!

And so ended my sojourn of five months in that very extraordinary house. All is quite true that I have stated, whether mortal or immortal I know not. I am glad to say my children are recovering, though Edith is still very weak, and I am suffering dreadfully from neuralgia, the result of the anxiety and worry I have gone through.—*June 15th*, 1888.

Mr. Gurney wrote:—

I had a long talk with Mrs. G. on June 13th, 1888. She went over the whole history of her and her children's experiences in the house. She struck me as an excellent witness. I have never received an account in which the words and manner of telling were less suggestive of exaggeration or superstition. There is no doubt that she was simply turned out of a house which otherwise exactly suited her, at very serious expense and inconvenience.

Extracts from Mrs. G.'s diary.

January 2nd, 1888.—Anne went home from four to 10. I felt very nervous being alone with the children, having been so alarmed with noises and apparitions before. No. X. [*i.e.*, police-constable] came to tell how they had made inquiries, and [no?] strange people came into the empty house. No noises since Sunday night.

Wednesday, January 18th.—I heard three loud knocks at my bedroom door, just as I got into my bed last night. So did the children and Anne; all very frightened.

January 30th, 1888.—At three this morning I heard soft knocks at my bedroom door, and the handle certainly was tried. I was very much frightened, but don't want to alarm the children. Shall bring Floss up to-night.

February 1st.—I went out making calls. The children said they heard footsteps in the drawing-room before I came in.

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February 6th.—Florence saw an apparition in brown at 7.30 a.m. I wasn't up. Edith was practising, and Anne was doing the grate in the drawing-room. What can it be?

February 24th.—Bell rang three times; no one at the door. [Mrs. G. told me that she was standing at the window.—F.P.]

March 3rd.—Heard the bell ring about 11. No one at the door.

March 20th.—Was lying down on the sofa, and heard a voice say "Darling," then kisses. Ran down to the children, but they were surprised, not having called me. Said they heard me call them to get ready to go out. I had not spoken. And on going to bed they saw a figure in white.

April 9th.—Florence much frightened at apparition. [About five in the afternoon.—F.P.]

(Went to London on the 19th.)

The above are copies of extracts from Mrs. G.'s diary, made by me on July 8th, 1888. At the same time Mrs. G. told me, in connection with the noises heard by the children on February 1st, that on the day following she purposely made her entry into the house very noisy; she banged the front door, walked heavily into the drawing-room, banged the lid of the piano, "I made as much noise as ever I could," but on going down to the children, who were in the play-room (front room in basement), she found they had heard nothing.

On the 6th February Florence, having seeing the apparition in the basement room, where she was alone, ran up to Mrs. G. at once, much frightened. She described the figure as that of a man, with dark brown hair, blue eyes, and a freckled face. The figure stared at her, and seemed as if it would stop as long as she stopped. So she ran away.

Mrs. G. also told me a thing which she had not mentioned in her account—that she was one morning left alone in the basement room about 10 a.m., the children having gone upstairs to wash their hands, and suddenly looking round, she saw distinctly for a moment two human faces at her elbow. The apparition vanished instantly. She has had no other hallucination, either of sight or hearing; except that about twelve years ago she and her husband heard some noises, for which they could not account, and which may have been hallucinatory.

I also saw the children, Edith aged 11, and Florence aged 9. They are very bright, intelligent children; the elder very pale and excitable. I could not examine them at length on what they had seen, as Mrs. G. was very anxious, Edith having evidently not yet recovered from her illness, that they should not be made to attach too much importance to the subject, and I did not mention the word ghosts, nor did they. They gave me an account accurately corresponding to their mother's of what they had seen. On two or three occasions they saw a figure together. But the figure which Edith saw alone appeared only momentarily and then vanished, whilst Florence's man with freckles was apparently persistent. Edith described the beautiful hand placed on the door, which accompanied the "white face." Both were very positive they had seen something real, and Edith stamped her foot indignantly when her mother suggested "imagination." "Mamma, you know

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it wasn't imagination!" They seem now to have forgotten a good deal of their fright, and told me they were very sorry to leave the house.—F.P., July 9th, 1888.

From Anne H., Mrs. G.'s Servant.

June 16th, 1888.

We had been in the house nearly three weeks when one night my mistress came to my room and called me, and said she heard someone screaming and groaning dreadfully. I went into her room and I heard it too; I thought someone was being murdered. It seemed in the next house to me, as if someone was being thrown about dreadfully. Then one afternoon Miss Edith saw a little woman peep round the door at her; when she looked it was gone; and then one morning Miss Florence was going up the kitchen stairs, she saw a man standing in the little room at the top of the stairs by the side of the window, looking at her; and one afternoon saw the same man again, he was on his hands and knees under the table. We used to hear noises in the roof of a night as if someone was up there throwing something about; then it would seem to give a great jump down, and run up and downstairs, and they tried the handle of the children's door; we heard something move across the room and back again. The children heard something run across the room and screw up some paper over by the cupboard in their room, then go out again. Then we heard that screaming again; we heard it in the children's room this time; it was most dreadful. Then we heard some door shook as if to shake it down; then it kept banging all night long. We did not get to sleep till between 11 and 12. Then we used to hear a great crash every night about 10 o'clock; it was downstairs in the kitchen. I used to think everything was being smashed; then one night it seemed as if someone was out on the landing slipping about; then we heard some music; it sounded like a musical box to me; it played three times; then one night we all heard three loud knocks at mistress's door; then the bells used to ring. When I got upstairs to the front door no one was there. It was the front door because no one else used to ring. One day it rang three times while I was dressing. I went down each time, but there was no one there then. One evening Miss Edith saw some one standing at the top of the kitchen stairs, all in white, peeping at her. Then Miss Florence went back and she saw it too. One afternoon I was sitting in the kitchen with the door shut; I heard someone go creeping upstairs; I looked up and the door was open; I went up directly, but I could not see anything there. Then the same night as mistress went to London I heard that screaming again as if they was knocking someone about dreadfully. There was such a row. Father was in the house; he did not hear anything; then he felt something breathing on his face; got a light and looked about, but he could not see anything. Then he had to go away; then my little sister came in to be with me, and she heard them throw some paper downstairs and run down after it, and bring it up again. When I woke up she was crying. I heard the spare room door open two or three times; I had locked it before I went to bed, because it would not latch; then mother came in; she did not get to sleep all night for the noises; she heard someone go into mistress's room and begin moving the things about, then something seemed to be in the wall, began tapping about. Then they moved some paper right over by the cupboard; then we heard someone jump

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down outside the spare room door. Then she saw a face; it seemed to come right through the wall. Then one night in my bedroom I saw a shadow, it seemed all in a heap; it went right along the window and shaded right along the wall opposite. Then I woke up one night and heard such a row; it seemed close to my ear like an alarum. Then a thump in the ceiling one afternoon. We heard someone go right across the drawing-room and touch the notes of the piano and go out again.

A. H. (aged 21).

(I talked to Anne H., a clever, intelligent girl, to-day. She gave me a graphic description of the shadow moving across the window and wall of her bedroom. Has had no other hallucinations.—F.P., July 9th, 1888.)

From Miss R., Surbiton.

Dear Sir,—In answer to your letter respecting Mrs. G.'s house in ——road, all I can tell you is that I was with her when she moved into it and for a week after, and during that time nothing happened to disturb us except the bells used to ring, but this we supposed then was done by boys in the street. I should never have thought of this again if subsequent events had not made me think of it. Sorry I cannot give you any further information.—Yours truly, M. R.

Mrs. G.'s experience in the house appears very quickly to have become matter of common talk in the town, and in May of the same year, when the house was empty, a party of three gentlemen obtained access to it, on two different occasions, for the purposes of investigation. Their accounts are given below.

From Mr. W. O. D., Barrister-at-Law.

July 1*st*, 1888.

May 23rd, 1888.—First visit, in company with the Rev. G. O. and Mr. C., solicitor. Heard a bell ring, which I believe was not rung by any mundane agency. Subsequently we heard a heavy crash, as it were of crockery, not produced by any visible means.

May 28th.—Second visit. In company with the same gentlemen herein before mentioned I saw part of the dress of a super-material being. Mr. O. and Mr. C., who were in the room before me, saw far more of the form than I did. After the apparition, the Rev. G. O. performed a ceremony of exorcism, in which both myself and Mr. C. joined. I have since been to the house, but did *not* hear or witness anything unusual. I am firmly convinced in my own mind that the phenomena we beheld and the noises we heard were the results of super-material forces.

From the Rev. G. O.

July 3*rd*, 1888.

I have not kept and can't recall dates, but about a month ago I went to ——road, hearing it was haunted. I went with Mr. D. and Mr. C. and the agent's son, at eight. At 8.30 we heard bell ringing, but nothing to account for

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it. Little later on a crash and fall as of a box or board tumbling down. All heard this, three of them being on the ground floor, I on the basement.

A few evenings after we went the second time, at nine o'clock. At 9.30 or about, as we were thinking of leaving, and as we stood in hall, I saw a form glide from back to front room, and at same time my two friends, who were beside me saw, D. a part of the figure and C. the entire. This was all. I then said prayers for exorcism of the house and rest for the souls. Since then no more has been heard.

I may add I saw myself, but *not* distinctly, a small *column* of *misty vapour* on the first occasion, but not being very distinct, and not developing into anything, I do not enter into it here.

In conversation Mr. D., who appeared to be a man of nervous temperament, and who has implicit faith in the efficacy of the exorcism, told me that he had had no other hallucinations. Mr. O., he said, went first into the room, and drew the attention of the others to the figure, which disappeared almost instantaneously. Neither Mr. D. nor Mr. C. could remember accurately the position of the light; but they thought it probable, on the whole, that Mr. O. carried a light in his hand, and that there was no other light, except through the uncurtained windows, in the room where the figure was seen. Mr. O., who is extremely deaf, appears to have heard the noise on the first evening with perfect distinctness. Mr. O. has had other sensory hallucinations which may have been veridical. Mr. C. gave me an account of the incident corresponding with those given by Mr. D. and Mr. O., except that, as he described it, he only saw the end of a woman's dress disappearing round the door. Mr. C. also gave me an account of a hallucination, resembling the human figure, which he had seen only a few weeks previously in his own room, when, apparently, in normal health.

We have been unable, so far, to induce Mr. C. to give us a written account of his experiences.

Finally, I subjoin an extract from a newspaper of April 5th, 1879, relating to a suicide which took place in the house:—

SINGULAR CASE OF SUICIDE.—The Coroner held an inquest on Saturday at the ——Inn, on the body of Mrs. M. F., aged 42 years, who committed suicide by hanging herself on the previous day. Deceased, a lodging-house keeper in ——road,[1] had more than once threatened to destroy herself, but no importance was attached to what she said. On Friday, however, she sent a letter to a friend saying that she would never be seen alive again in this world; but this, like her previous assertions, was regarded as an empty threat, and it was not until Mr. B. . . . lodging at her house, missed her, and mentioned the fact to a relative, that any notice was taken of the letter. The house was then searched, and

[1] The *number* of the house is not given in the newspaper report; but it has been ascertained from the police records of suicides.

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deceased was discovered hanging by a skipping-rope to a peg behind the door of the top back bedroom, quite dead. The jury returned a verdict, "Suicide whilst in a state of unsound mind."

[Date of Suicide—March 28th, 1879.]

Here again it will be noticed that before anything of an unusual character is seen in the house a nervous state had been induced in the occupants in each case by the unaccountable noises which were heard. In the case of Miss Morris the phantasm was of a constant type. But with the subsequent tenants a general hallucinatory diathesis, almost comparable with that of the famous Mrs. A., appears to have been established, and the ghosts are multiform. The evidence of the third group of witnesses possesses little independent value. All three were acquainted with what had already taken place in the house: their general attitude towards the subject is illustrated by the fact that one of their number afterwards performed an act of exorcism in the house, with all due ceremonial observances: and two of them had previously experienced visual hallucinations.

The least readily explicable feature in the story is the appearance of phantasms to two independent groups of observers, the second of whom were almost certainly ignorant of the experiences of their predecessors. This may have been a mere coincidence; or the apparitions, which, it will be observed, were entirely dissimilar, may have, in each case, been generated by the alarm caused by the occurrence of inexplicable noises, themselves possibly to be explained as hallucinatory superstructures built up round a nucleus of real sounds, just as we know from the experiments of MM. Binet and Féré that visual hallucinations may be constructed on an external *point de repère*. Or it is permissible to conjecture that the later experiences may have been started by thought-transference from Miss Morris, whose thoughts, no doubt, occasionally turned to the house in which she had suffered so much agitation and alarm.

Readers to whom such a conjecture seems beyond the bounds of probability are reminded that the alternative explanation is not that of a semi-corporeal ghostly entity, capable of uttering expressive sighs and displacing the kitchen furniture. Such a conception may conceivably have appeared adequate at an earlier stage of the investigation. Such a conception, in a less crude form and with less explicitness, may still appeal to some as the simplest interpretation of the facts. But it is not held by Mr. Myers. He has anticipated me in pointing out that, however caused, the phenomena are of the nature of hallucinations. There has been no displacement of the kitchen furniture, the sighs heard were conveyed by no aerial vibrations. To him the manifestations seem to reflect "a dead man's incoherent dream." To me it is not obvious why

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the dreams of the living should possess less potency than the imagined dreams of the unknown dead.

So far there has been no attempt to identify the phantasms. Indeed so many dissimilar figures have been recorded in the last two narratives that any attempt at identification must necessarily have been attended with considerable difficulties. But, as already said, in a large number of cases an attempt is made to trace the origin of the phantasm. The two following cases supply very good examples. In the first case (G. 188) we have the evidence of four witnesses, who testify to having seen the figure of a child in the house. And we have in our possession a certificate of the death of the child who, as stated by one of the narrators, died in the house some years before the apparition was seen. The first account is written by Mrs. H., wife of a doctor in a small provincial town; and, as we learn from her, Dr. H. has seen and admitted the correctness of what she has written, so that his evidence is practically first-hand. We owe this narrative to Mr. More Adey, of Wotton-under-Edge, who has seen some of the persons concerned; and the original accounts, which are undated, appear to have been sent to him in the latter part of 1883.

G. 188.

Some years ago (perhaps about 20 or more), we happened to be having one of our usual small gatherings for a musical evening, when the circumstance happened which I am going to relate. My husband had been detained visiting patients until rather late, returning home about 9 o'clock. He was running upstairs in his usual quick way, three or four steps at a time, to go to his dressing-room and dress for the evening, when, on turning the first flight of stairs, he was rather startled to see on the landing (a few steps higher) a little child, who ran before him into my room. My little boy B., about two or three years of age, was at that time sleeping in a small child's bed at my bedside. Mr. H. followed and spoke, calling the boy by name, but he gave no answer. The gas was burning on the landing outside my room, but there was no light inside. He felt about and on the bed, but instead of finding the child standing or sitting on the bed, as he supposed, he found him comfortably tucked in and fast asleep. A cold creepy feeling came over him, for there had not possibly been time for anyone to get into the bed, which was just behind the door. He lighted a candle, searched the room, and also saw that the boy was unmistakably fast asleep. He expected to find one of the other children, as the figure appeared to be taller than that of the boy. When the company had gone my husband told me of the occurrence. I felt quite sure that the mystery could be solved, and that we should find it had been one of the children, though he assured me there could be no one in the room, as he had made a thorough search.

I still thought he might be mistaken, and fancied that it had been G. (who was a year or two older than B.), who had escaped out of the night nursery, which was near; that she had been listening to the music, when she heard someone coming, and had run into my room to hide; but on inquiring closely the next morning, I found she had never left her bed. We did not

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think much more about it, though there was still a feeling of mystery, and we never named it to anyone. Some years afterwards it was brought to our minds by two of my daughters having seen a child very early in the morning at the same time, but in different rooms. One of them only saw its face. Then, after a lapse of years, Miss A., while staying with us, saw the apparition mentioned in her ghost story. Whether the appearance has been a ghost or merely an optical delusion I cannot say, but each of those who have seen it had never heard the slightest allusion to anything of the kind before. If the apparition should be a ghost, I have thought that it must be the spirit of a little girl who died in part of our house before it was added to it. When we first came to this house, about 30 years ago, it was divided into two, the smaller part being inhabited by a doctor. His wife died soon after we came, and a few years afterwards his little girl. I used to see her when she was ill, and I last saw her the day before she died. She had fine dark eyes, black hair, oval face, and a pale olive complexion. This description I find exactly agrees with those who have seen its face. None of them had ever heard me mention the child; indeed, I had forgotten about her until hearing of these ghost stories. I said it must be J. M., who died here. Soon after her death her father went abroad. As far as I remember the child was about eight or nine years of age.

From Miss G. H.

I was up early one winter's morning just as dawn was breaking, and there was barely light enough for me to see my way about the house; I was feeling tired and somewhat sleepy, but not in the slightest degree nervous.

On passing the door of a room at the head of the staircase, in which my youngest sister slept, I perceived that it was open. Taking hold of the handle, I was about to shut it (the door opened inwards), when I was startled by the figure of a child, standing in a corner formed by a wardrobe which was placed against the wall about a foot and a-half from the doorway. Thinking it was my sister, I exclaimed, "Oh, M., you shouldn't startle me so!" and shut the door; but in the same instant, before I had time to quit my hold of the handle, I opened it again, feeling sure that it could not be my sister; and, sure enough, she was fast asleep in bed so far from the door that it would not have been possible for her to have crossed from the door to her bedside in the short space of time when I was closing the door. In the corner where the child had been there was nothing, and I felt that I must have seen a ghost, for I was suddenly seized with a feeling of horror which could not have been caused by anything imaginary. The child had a dark complexion, hair and eyes, and a thin oval face; it was not white as when seen by Miss A., but it gave me a mournful look as if full of trouble. Had it been a living child, I should have imagined it to be one who enjoyed none of the thoughtlessness and carelessness of childhood, but whose young life, on the contrary, was filled with premature cares. Its age might be about nine or 10; its dress I could not distinguish, as I only seemed to see its head and face; the expression struck me most; so vividly did I see it that if I were able to draw I could, I believe, give an accurate representation of it, even now after about five years.

On telling my eldest sister A. what I had seen she said, "How very curious! I thought I saw something, too, this morning."

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I must tell you that to reach her bedroom it was necessary to pass through mine; on the morning in question as she looked into my room she saw a figure standing by a small table. Being short-sighted she thought for a moment that it was I, though it appeared to be smaller; and suddenly seized with a nervous fear, *most* unusual with her, she called out, "Oh! G., wait for me." She turned for an instant to get something out of her room, and when she looked again there was nothing to be seen. The door from my room into the passage was shut. I was in another part of the house at the time, and we were the only two members of the family out of bed.

From Mrs. A. (formerly Miss H.)

I believe it was between five and six in the morning my sister and self thought we would get up early to read. We had our bedrooms close together, with the door in the middle joining the rooms always open.

My sister had just left her room about three minutes; when I looked towards her room I saw a little figure in white standing near a table. I did not see its face, but I attribute that to my being so short-sighted. Also I was so suddenly overcome with nervousness that I ran from the room.

During the morning I told my sister what I had seen; then she gave me her account.

Asked whether they had experienced any other hallucination, Miss G. H. and Mrs. A. replied in the negative. Dr. H., however, explained that he had heard more than once strange unaccountable noises, and from a later letter we learn that on one occasion he had a visual hallucination after sitting up three nights in succession.

In answer to questions, Mrs. H. writes:—

December 11*th*, 1883.

Strange that she [*i.e.*, the child whom the phantasm was supposed to resemble] did not die in our house, but in the next one to it, which has since been added. It was originally all in one. It is since the two houses have been joined that the child appeared, and to three, Mr. H., G., and Miss A., in our old part. But when Mrs. A. saw it, it was in the very room in which she died. When the others described the appearance of the child, then it struck me it might be the one I knew, and when I gave a minute description of her they said it corresponded exactly.

* * * * * *

The first appearance to Mr. H. was in winter, but we do not remember the date. On referring to other events that occurred about the time, I think it must have been between January 1863 and 1865. The child appeared to both my daughters on the same morning. This happened in January, 1877. It appeared to Miss A. in July, 1879.

J. M. died January 21st, 1854, aged 10 years. I enclose a copy of the registration of her death.

April 11*th*, 1885.

My husband a few weeks ago began to hear again the loud knocks which he mentions in answer to one of your former questions. He does not say much about it, but I see that he thinks it is something supernatural.

I want to persuade him that it is a dream, and I cannot help thinking

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that it may be, but I am trying to find it out. I cannot hear the knocks. They ceased for a few weeks, but came again two or three nights ago. I have begged that he will tell me when it comes again, and I shall make a note of each time, with the surrounding circumstances.

I think I told you before that it was only my idea that the apparition of the child might be one who died many years ago in part of our house, then detached, and I rather mentioned it in jest at the first. Long afterwards, however, and some time after the appearance to Miss A., when I gave a description of the child, my daughter G. exclaimed at once that it was exactly the same as the one she saw (she had partly described it to me before), and the same as the face Miss A. had seen. I distinctly remember J. M.'s face, although I have forgotten almost everything else about her.

May 20th, 1885.

I was only two nights absent, but on my return my husband told me that in the first night he had again heard the knocks very loud. This happened to be the night my brother-in-law died. Still I do not think the knocks are from any supernatural cause, though it is perhaps worth trying to find out. You will see in my answers that when quite a young man he heard noises immediately preceding a death. He has never heard anything of the kind for many, many years, except, I think, occasional noises within the last year, which I told you of. It is now quite six weeks, or more, since he heard a succession of knocks, that is, at intervals of a night or two.

The following account, written by Miss J. A. A., and communicated by her to Mr. H. C. Coote, appeared in *Notes and Queries* for March 20th, 1880, over the signature of H. C. C. :—

The following interesting communication has been handed to me by a young lady, who is as intelligent as she is charming. Her hereditary acumen precludes altogether the possibility of any self-deceit in regard to her own personal experiences as narrated by herself.

"What I am going to relate happened to myself while staying with some North-country cousins, last July, at their house in ——shire. I had spent a few days there in the summer of the previous year, but without then hearing or seeing anything out of the common. On my second visit, arriving early in the afternoon, I went out boating with some of the family, spent a very jolly evening, and finally went to bed—a little tired, perhaps, with the day's work, but not the least nervous. I slept soundly until between three and four, just when the day was beginning to break. I had been awake for a short time when suddenly the door of my bedroom opened and shut again rather quickly. I fancied it might be one of the servants, and called out, 'Come in!' After a short time the door opened again, but no one came in —at least, no one that I could see. Almost at the same time that the door opened for the second time, I was a little startled by the rustling of some curtains belonging to a hanging wardrobe, which stood by the side of the bed; the rustling continued, and I was seized with a most uncomfortable feeling, not exactly of fright, but a strange, unearthly sensation *that I was not alone*. I had had that feeling for some minutes, when I saw at the foot of the bed a child about seven or nine years old. The child seemed as if it were on the bed, and came gliding towards me as I lay. It was the figure of

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a little girl in her night-dress—a little girl with dark hair and a very white face. I tried to speak to her, but could not. She came slowly on up to the top of the bed, and I then saw her face clearly. She seemed in great trouble; her hands were clasped and her eyes were turned up with a look of entreaty, an almost agonised look. Then, slowly unclasping her hands, she touched me on the shoulder. The hand felt icy cold, and while I strove to speak she was gone. I felt more frightened after the child was gone than before, and began to be very anxious for the time when the servant would make her appearance. Whether I slept again or not I hardly know. But by the time the servant did come I had almost persuaded myself that the whole affair was nothing but a very vivid nightmare. However, when I came down to breakfast, there were many remarks made about my not looking well—it was observed that I was pale. In answer I told my cousins that I had had a most vivid nightmare, and I remarked if I was a believer in ghosts I should imagine I had seen one. Nothing more was said at the time upon this subject, except that my host, who was a doctor, observed that I had better not sleep in the room again, at any rate not alone.

"So the following night one of my cousins slept in the same room with me. Neither of us saw or heard anything out of the way during that night or the early morning. That being the case, I persuaded myself that what I had seen had been only imagination, and, much against everybody's expressed wish, I insisted the next night on sleeping in the room again, and alone. Accordingly, having retired again to the same room, I was kneeling down at the bedside to say my prayers, when exactly the same dread as before came over me. The curtains of the wardrobe swayed about, and I had the same sensation as previously, that I was not alone. I felt too frightened to stir, when, luckily for me, one of my cousins came in for something which she had left. On looking at me she exclaimed, 'Have you seen anything?' I said, 'No,' but told her how I felt, and, without much persuasion being necessary, I left the room with her, and never returned to it. When my hostess learnt what had happened (as she did immediately) she told me I must not sleep in that room again, as the nightmare had made such an impression on me; I should imagine (she said) all sorts of things and make myself quite ill. I went to another room, and during the rest of my visit (a week), I was not troubled by any reappearance of the little girl.

"On leaving, my cousin, the eldest daughter of the doctor, went on a visit with me to the house of an uncle of mine in the same county. We stayed there for about a fortnight, and during that time the 'little girl' was alluded to only as my 'nightmare.'

"In this I afterwards found there was a little reticence, for, just before leaving my uncle's, my cousin said to me, 'I must tell you something I have been longing to tell you ever since I left home. But my father desired me not to tell you, as, not being very strong, you might be too frightened. Your nightmare was not a nightmare at all, but the apparition of a little girl.' She then went on to tell me that this 'little girl' had been seen three times before, by three different members of the family, but as this was some nine or 10 years since, they had almost ceased to think anything about it until I related my experiences on the morning after the first night of my second visit.

"My cousin further went on to tell me that her younger sister whilst in

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bed had one morning, about daybreak, to her great surprise, seen a little girl with dark hair, standing with her back to her, looking out of the window. She took this figure for her little sister, and spoke to it. The child not replying or moving from her position, she called out to it, 'It's no use standing like that; I know you. You can't play tricks with me.' On looking round, however, she saw that her little sister, the one she thought she was addressing, and who was sleeping with her, had not moved from the bed. Almost at the same time the child passed from the window into the room of her (my cousin's) sister A., and the latter, as she afterwards declared, distinctly saw the figure of a child with dark hair standing by the side of a table in her room. She spoke to it, and it instantly disappeared. The 'little girl' was subsequently again seen, for the last time before I saw it, by my cousin's father, Dr. H. It was in the early daylight of a summer's morning, and he was going upstairs to his room, having just returned from a professional visit. On this occasion he saw the same child (he noticed its dark hair) running up the stairs immediately before him, until it reached his room and entered it. When he got into the room it was gone.

"Thus the apparition has been seen three times by the family, and once by me. I am the only one, however, that has seen its face. It has also never been seen twice in the same room by any one else."

From Mrs. H.

November 21st, 1882.

The first part told by Miss J. A. of the appearance of the little girl to her is most accurate, and is exactly as she told it to us the morning after, but the latter part, which she has written from memory, having heard it perhaps in a confused way, is not quite right.

This is among the most interesting and the strongest examples in our collection of the "successive" type. It is evidentially strong, because, in the first place, there is a reasonable presumption that none of the percipients had heard of any experience previous to her own, and, in the second place, the accounts, as they stand, show a marked similarity in the various appearances. And lastly, from the record the apparition appears to have borne an unmistakable resemblance to the child who had actually died in the house some years before. The similarity of the various appearances, however, and their common resemblance to the deceased J. M. is not sufficiently established to bear a very close scrutiny. The first percipient, Dr. H., mistook the figure which he saw for that of his little boy of two or three, or his little girl of four years of age; and Miss H. (Mrs. A.) believed the figure to be her sister, who must at that time have been at least sixteen. Further, it must be remembered that Miss G. H.'s description —the most detailed of all—was not written until some years after the event, and after the appearance of the figure had been discussed with Mrs. H., who held a theory of her own on the matter, and had, as she told us, given to her daughter a minute description of the dead child.

It is impossible to avoid a suspicion that under the circumstances

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the definiteness of outline in Miss G. H.'s description may be due to a combination of her mother's narrative with her own experience. The same criticism applies to Miss J. A. A.'s account, which was not written until some months after the event, and after she had heard from her cousin of the previous appearances. Not much reliance, I submit, can be placed on the *details* of a description written under such conditions. The most, therefore, that can be said is, that in a house where a little girl is known to have died, a figure resembling a little child or young girl was seen on four different occasions by four independent witnesses. That, of course, is a remarkable series of coincidences.

It is not difficult to trace the probable genesis of the first appearance. A hardworking country doctor, who has on various occasions in his life experienced hallucinations, visual and auditory, coming home late one evening, after a long day's work, sees a figure bearing a vague resemblance to one of his children—a purely subjective hallucination. The later appearances, if in fact there was no communication of Dr. H.'s experience, are more difficult of explanation. The two earlier may have been the result of hereditary predisposition to hallucination. But it seems at least possible that all three were due to thought-transference, with Dr. A., or perhaps Mrs. A., on whom the first appearance seems to have made some impression, as the agent. In this way also the general resemblance which appears to have existed between the various appearances may most readily be accounted for. The explanation may seem far-fetched and improbable: but the critic should be reminded that we have much evidence for the operation of telepathy between living minds, but we have very little for the existence or the agency of disembodied spirits.

In the next case the identification of the ghost is more precise, and the explanation, perhaps, more difficult.

G. 189.

From Mary G., Nursemaid.

[This account was written by me from notes of a conversation with Mary G., and was subsequently corrected and signed by her.]

March 21st, 1888.

I have been three and a-half years in Mrs. Z.'s service as nursemaid. One night in November, 1885 (just before the baby came), I was going along the passage at about 8 p.m. The passage was very dimly lighted by the gas shining through from the housemaid's cupboard. I saw a woman's figure, dressed in something light, coming towards me. I noticed that the dress seemed a little way above the ground, and I thought it was the kitchen-maid. As she passed I put out my hand to touch her, but she moved on one side, and again to the other side when I followed her. At last she moved through and past me and disappeared, or my blocking the light hid her from view. I could distinguish no features at all. The dress was not quite so light as

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white—perhaps a light grey. I did not see what kind of a dress it was. I saw the same figure again the following night, in the same place. I told only the nurse what I had seen, but she only laughed at me and said it was my imagination, and I did not care to talk of it again.

I saw the same figure once afterwards in the following March, after L. had told me what he had seen; it was standing at the dressing-room door one evening. There was a gas-light just outside which shone full on the figure. The figure seemed very tall, taller than an average man, and dressed in some loose flowing stuff; it hid the chair at the dressing-room door. I don't remember anything about the dress or the features. I was frightened and gave a scream, and the nurse came out, but the figure was gone.

I have also before this seen a man in the dressing-room— three times in one evening. This was before L. came. And once after this, I saw a woman in a brown dress. But I have never seen anything else of the kind before I came to this house. I have often heard noises of footsteps and the sound of a scuffle, and of something heavy being dragged downstairs and so on. I would wake up at night to hear the noises. I have not heard the noises for about six months.

From W. L., Butler.

July 12th, 1886.

I entered Mr. Z.'s service as butler on the 21st of October, 1885. I had not been in the house three days before I heard a strange noise in the cellar. It sounded to me as if it were a lot of barrels rolling, and planks of wood being stacked. I started up in the bed and listened most attentively. I could hear the barrels roll one after the other quite distinctly. I spoke of it to my fellow-servants the next morning, and I saw a look and a quiet whisper pass between them. On the following night we retired to bed a few minutes past 10. I had just got into my bed when I heard a strange noise in the pantry, which is adjoining my bedroom. I got out of my bed very quiet and crept out, but I saw nothing. I returned to my bed, when I heard a heavy thump in the cellar. I arose and partly dressed myself, took a light with me to the cellar to see what was wrong. I crept down very quiet, but found everything quite still and everything in its place, but on returning to my bedroom it commenced again. I heard doors banging, and outside of my door the noise was as if two people were wrestling one with the other. The same kind of noise continued for some considerable time. At last I fell asleep. I might have slept 20 minutes when the noise became so great I could not stay in bed any longer, so creeping out to see what it was, but I found I could not see anything, but still the noise continued the same. I stood listening in the pantry about 10 minutes, and all of a sudden the pantry door went bang, but still not a single thing could I see move. I returned to my bed, and in less than two minutes I heard footsteps passing to and fro on the stairs, which are at the head of my bedstead and have only a very thin partition to part. Well, noises continued the same for a considerable length of time. I was disturbed two or three times a week. A nurse who slept over me heard the same kind of noises as I have described. On March 9th, 1886, at 4.30 p.m., I went into the library and did up the fire; on coming out I put the scuttle down to fasten the door after me. On turning to pick the scuttle up I saw a figure standing before me; it was

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dressed in a brown garment with two tassels hanging at the left side ; her figure was perfect with the exception of a *head*, which I could not see, as it appeared to me like a black mist. I stood like one struck dumb for about 10 seconds ; I caught up the scuttle to fly when I felt something touch my left side. It was like a very cold hand, and a very cold chill passed over me at the time. I felt very sick, as the sudden shock was too much for my system. I felt ill all the evening after. I spoke to Mr. Z. on the following morning. He did not seem the least surprised to hear of it, as everybody was fully acquainted with the noises. At a later date I was decorating the dinner-table with flowers, and on looking up I saw the same figure again. I did not feel frightened, as I wanted to have a good look at it, but I could not see anything more than on the last occasion. Well, time passed by, and everybody as well as myself was got quite used to the ghost. Whether by accident or not I cannot say, some ladies and gentlemen tried table-turning, and found Mr. Z. to be a very strong medium. On the same evening, as they were at the table-turning, I was putting the grog-tray on a small table at the foot of the drawing-room stairs when it appeared exactly in the same place I saw it on March 9th ; it was moving very slowly towards me. I felt rather timid, and I stepped into my pantry rather quick, and on looking at the clock I found it to be exactly a quarter before 11. I retired to rest shortly after, not seeing or hearing anything more.

On the following morning, Saturday, June 26th, I told Mr. Z.; so he communicated it to Colonel and Mrs. Y. and Mrs. M., they being bosom friends of one another, and Mrs. M. being a medium with the table. So they came down in the evening for table-turning.

[The narrator here goes on to recount a series of questions put to the "spirit," who replied by tilting the table, indicating a spot in the cellar where a box of jewels had been buried.]

Mr. Z. rang the bell and told me she said she would appear at 11, and he wished me to be present. At seven minutes to 11 I went into the drawing-room ; then the medium asked if she was coming, and she said, "Now." We turned the gas down very low and put open the door ; a gas-light was burning outside the door, which threw a light into the drawing-room. I placed my hands upon the table and I felt every nerve in my body move, for it felt stronger to the nerves than a galvanic battery. I took my hands off and stood behind Colonel Y.'s chair, with Mr. and Mrs. Z. at my left, Mrs. M. and Mrs. Y. next, and a Mr. J. on the outside, and as the clock struck 11 in it walked very slowly, and stood opposite the gallery of the drawing-room. She appeared very indistinctly ; the medium asked her to appear clear, and she immediately raised herself about three feet from the floor. Mrs. Z. and Mrs. M. could see everything as well as myself. She showed herself to us as clear as possible. Her dress was the same shape, with large bell sleeves and two tassels at the side. The colour of her dress was a light shiny kind of Japanese silk ; it seemed to me as if it were figured with a flower similar to a chrysanthemum. Her feet seemed to be standing on a dark cloud, and she threw her arms up and down and continually wrung her hands and clutched her hair. Her face was of a long haggard-looking appearance, with a long thin nose. She looked very miserable. Her hair was very fair, but seemed to be torn to pieces, for it hung in one thick-

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looking mass over her shoulders nearly to her waist. Her ears were very small and her eyes were cast up and appeared like balls of fire. She moved about the room and came close to me ; her hand was held up to touch me, but I stepped in at the side of Colonel Y.'s chair. I felt quite ill ; I never felt so sick before ; then every drop of blood in my body seemed to be frozen. I felt sinking through the floor. Mr. Z. turned up the gas ; she disappeared for a few minutes. I sat down to rest for a while. Still I felt I had not seen enough ; so we prepared for her again. I sat on a chair in front of the table, and was holding Mr. J.'s hand, when she appeared in front of us again. As soon as I said, "There it is ! " I felt Mr. J. sniggle up close to me, and he held my hand so tight that if I had wanted to get up to run back I should have found it difficult, as I was held down so tight. At last I got up to go near it, as she wished me to follow her. As soon as I stepped nearer to her she turned towards the door very slowly, and as she passed out of the door a flash of light struck over the room. It was as if someone had turned on and off an electric light. I followed to the cellar but could not find anything. We brought the table to the cellar, and she wished us to commence to dig up the treasures she had buried. She said her maid assisted her to bury them, and gave her name as E. H. ; but being Saturday night we determined to wait until Monday to see if they were in the place as indicated. We wished her good-night.

On the following Monday, June 28th, B. and myself began to dig at the place ; we removed the flagstones, but found the soil had never been disturbed. At last we came across a hole that had been moved, but there was nothing there. I got the table and asked her to appear over the spot. After some time she stood in the centre of the cellar and said it was there, but on digging we found nothing. She seemed to be dreadfully excited ; she flung her arms in all directions on disappearing. B., the gardener, saw the flash of light. After digging all day and finding nothing we were determined to ask her why we had not found them, when she declared that they are there somewhere. She says she has lost the exact spot, but begged of us to help her.

Well, time passed by and I saw her again outside of the library door. Dinner being over I just left the dining-room, when she stood opposite the library door. It was about 8.30 ; and at a later date when some gentlemen dined here I saw her in the same spot. She has been dressed always in the same shaped dress ; and I believe what she has answered in the way of questions to be perfectly true, and that the jewels or valuables, or whatever they may be, are still hidden in the cellar, and she will haunt this house till they are found. She may have lost the spot where they are hidden, but still I believe that some day the secret will be revealed, and she will receive the rest she says she shall get after.

I had a long talk on March 20th, 1888, with W. L., a rather delicate, refined looking man about 30 years old, as I should judge. He told me he had had no other *visual* hallucination, but he appears to have had previous experiences, seemingly of an hallucinatory nature, for which he was unable to account. He seemed, as indeed is evident

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from his account, to be of a nervous and excitable disposition, with a full appreciation of the dramatic situations in his story.

Mr. Z., in sending us the account in July, 1886, writes :—

The above narrative written by my butler I believe to be true. Personally I have never seen her (the apparition) but I certainly have never had any reason to doubt the truth of the foregoing statement.

My wife has seen the apparition on four separate occasions. The chief interest in this affair seems to me to be in the utility of table-turning. I had never seen any table manifestations before, and we only began it one evening to pass away the time, and when we sat down we had no more idea that this particular spirit would make itself manifest than that any useful results might possibly accrue from our amusement. I had often heard peculiar noises in the house, and the servants called the place "haunted," but nothing had ever occurred to establish the fact until last winter, when the butler saw the shadow when putting coals on the fire. One fact seems to be satisfactorily established, and that is, two or three people out of a room full can see a spirit, and the others remain in ignorance of its presence. I have tried on four occasions to see it when it has appeared. My wife, a lady friend, and the butler could see it, but four other people present failed to do so. In one place in the narrative the butler says that the spirit "raised itself" off the ground. I had better explain that there is a gallery at one end of the drawing-room, and it was on to this the shadow raised itself ; of course I could not see it do so, for I have mentioned before my inability to see it, but that it did really raise itself on to the gallery there can be very little doubt, as all the people who saw it said so at the moment the action took place.

Mrs. Z. has, unfortunately, so far declined to furnish a written narrative of her experiences. At a personal interview, however, in March, 1888, she gave me a very full account of her own share in the matter, which entirely corresponded with that given by Mr. Z. and the butler. The séances referred to lasted for about six weeks in June or July, 1886. The woman's figure described by W. L. was, Mrs. Z. told me, also seen by her and by Mrs. M. during these séances, but at no other time. As far as she knew, all three saw the same figure. Mrs. Z. saw the face distinctly, and subsequently recognised it in a photograph of a lady who had lived in the house a few years previously. Mrs. Z. did not come to the neighbourhood until some years after this lady's death, and had never previously seen her, or any picture of her. She has had no other hallucination.

As regards the recognition of the photograph, Mr. Z. writes, in May, 1888 :—

You ask me to tell you my account of the recognition of the photograph. I think that the butler's recognition does not amount to much.

It (*i.e.*, the photograph) was lying on my table one morning and on his coming into the room I asked him if he had ever seen anyone like it. He

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said the eyes, forehead, and nose he knew, but that he somehow could not put a name to it though he had seen the person several times. I told him who it was supposed to be and then he said, "The eyes I should have known anywhere, but I have never seen the whole face so distinctly as this photo gives it," or words to that effect.

The second case is certainly more remarkable.

A gentleman in C., hearing of the supposed appearances and of my wife's having seen the apparition, brought over half a dozen photos, amongst others one of what is supposed to be the spirit, to test my wife. She was not present in the room when he arrived, but came in about a quarter of an hour later. We purposely refrained from mentioning the subject at all.

Taking up the photos I asked her if any of them reminded her of a friend, all the pictures being about twenty years old. She looked them through, and thought one an early one of a friend who was present.

I took up one and tossed it across the tea-table, and only uttered the words "Who's that?" and she, after looking at it for a moment, said, "Oh, that's the ghost—where on earth did it come from?"

We were all rather staggered at her recognition, especially the gentleman who brought the pictures, as he had laughed the whole thing to scorn.

Personally I am no believer in apparitions, and I offered a thousand pounds to anyone who would show me the ghost who so unceremoniously haunts my house. There the matter rests. Some people declare they have seen it, but others, including myself, cannot see the thing even when it is supposed to be close to one.

Under the conditions described it must be admitted to be possible that Mrs. Z. received unconscious indications, from the manner or look of those around, of the answer that was expected of her. But even so, her recognition of the photograph was certainly a remarkable incident. Our wonder, however, is somewhat diminished when we learn, as Mr. and Mrs. Z. informed me, that Colonel Y. had been acquainted with the deceased lady whom the phantasm was supposed to represent. Now Colonel Y. had been present at the various séances at which the figure had appeared: and as it appears, from Mr. Z.'s account, that those who were privileged to see the figure described at the time what they saw to the others, we can conceive it possible that the hallucination might take a definite outline under the guidance of leading questions and unconscious hints from the Colonel, who of all the spectators was likely to take the most interest in the details of the appearance. It is possible also that thought-transference may have aided in the development of the phantasm, or in the subsequent recognition of the photograph. But this supposition is, perhaps, under the circumstances hardly necessary.

The incident of the recognition of the photograph is thus deprived of much of its significance; but apart from this the story presents some remarkable features. The hallucinations in this case were unusually

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frequent and unusually persistent; and the appearance of a phantasm, on several distinct occasions, and for a period of certainly some minutes, to three persons simultaneously, is a phenomenon perhaps without parallel in our records. The appearance of a phantasm at a predicted time is also very unusual, if not unique, except when it is the result of post-hypnotic suggestion. There are some parallel cases of figures seen by several persons simultaneously at a séance, where there was no ground for suspecting fraud. On the whole, it seems possible that the conditions of a Spiritualistic séance, admittedly favourable to the production of abnormal states, may also be favourable to the production and communication of hallucinations.

It will be noticed, moreover, that here also the phenomena began with noises, which appear to have exercised a very disturbing influence on the butler, W. L. Moreover, the two chief witnesses, and the only witnesses who saw any apparition when alone, appear to have been unusually subject to impressions of the kind, and were not highly educated persons. I learnt incidentally from another source that the house had been known some 20 years before to old inhabitants of the village as the "Haunted House," though no rumour of its reputation appears to have reached Mr. Z. or his servants. In such a case it seems possible that the phenomena may have been started in the minds of susceptible subjects by telepathic impressions received from the outside. As a correspondent suggests, in writing of another case, "the combined expectancy of a rural population may have uncomfortable telepathic consequences."

In the absence, however, of Mrs. M.'s evidence, and of a written statement from Mrs. Z., both of which it is hoped to obtain on some future occasion, the evidence in this case can hardly be considered complete.

The last case will lead us by an easy transition to that large class of narratives, of which many illustrations have been given in the last two Parts of the *Proceedings*, where the hallucinatory impression appears to be directly referable to the agency of some known deceased person. The evidence presented in many of these cases is of such quality as to compel our very careful consideration. The main incidents narrated are in many cases amply corroborated; and the details, it must be admitted, appear in most cases to be recorded with care. The question is no longer, therefore, so much of the acceptance of the evidence as of its interpretation.

For the sake of clearness, I will discuss the several narratives brought forward arranged under separate heads, in accordance with the various interpretations, or, rather, modifications of one primary interpretation, which I would suggest for them.

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A. Cases Explicable by the "Latency" of a Telepathic Impression.

In some of the cases (*e.g.*, *Proceedings*, Vol. V., Case IV., p. 412; Case IX., p. 432; Case XX., p. 455), the exact time of the death being indeterminate, it is possible to refer the phantom to telepathy from the mind of the still living agent. This explanation may, indeed, be hazarded in all cases where the agent was personally known to the percipient, if we admit the possibility of a telepathic impression lying latent for a few hours or days, or even weeks. (*Proceedings*, Vol. III., Case of Mr. Wambey, p. 91 (G. 357); Case of Julia X., p. 92 (G. 477). *Proceedings*, Vol. V., Case I., p. 408; Case II., p. 409; Case III., p. 412; Case VII., p. 420; Case X., p. 434; Case XIX., p. 453; Case XXII., p. 461; Case XXVI., p. 468, *et seq.*) It is true that we have little positive evidence for the latency of a telepathic impression. But there are a few of our so far recorded cases which unquestionably point to such an interpretation, though in these cases the latency appears to have been only of a few hours' duration. Miss X.'s researches, however, in crystal-vision (*Proceedings*, Vol. V., p. 486, *et seq.*) prove that normal sense impressions received by the unconscious self may remain latent for a day or more before emerging into consciousness, and may then be externalised as hallucinatory images. So, too, ideas communicated to a subject in the hypnotic trance may remain latent for many months, and may then become externalised either in a pre-enjoined action or in a sensory hallucination. If we may rely on the oft-quoted case of the girl, once servant to a Hebrew scholar, who years afterwards, in an access of delirium, astonished her attendants by reciting Hebrew words and sentences, we have an instance of sensory impressions originally recorded, it is probable, by unconscious centres, coming to the surface in a pathological condition. And it is noteworthy that in one of the cases now under review (*Proceedings*, Vol. V., Case II., p. 410) the percipient was in a pathological condition, *i.e.*, recovering from childbirth. And in another case (*Proceedings*, Vol. V., Case X., p. 434) the percipient was operating with planchette, an occupation which is known to facilitate the emergence of unconscious impressions. So, too, in the small group of cases (*Proceedings*, Vol. III., p. 92, &c.) where the percipient on his deathbed becomes aware of the death of some friend, his pathological condition may be supposed to have aided in the development of a telepathic impression received at the time of the death. In cases, however, where news of the death has been intentionally withheld from the percipient by those around him, it seems easiest to refer the supernormal intelligence to direct communication from their minds, admittedly more or less pre-occupied with the news. Finally we must bear in mind that from the very nature of the case it would be almost

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impossible to obtain conclusive evidence of the latency of a telepathic impression for any lengthened period. We can hardly, therefore, be justified in assigning any Procrustean limits to the operation of this cause. At all events, in our present ignorance, to postulate an unknown cause is more hazardous than to assume an unproved extension of the operations of a familiar agency.

In some of these cases, however, the explanation more directly suggested by the facts is that of thought-transference from persons still living at the time of the vision. This is most obvious in Case VII. (*Proceedings*, Vol. V., p. 420), which I have, for convenience, included under this head, although the dead persons were personally unknown to the percipient, because there is no assertion that the faces were *recognised* in the dream. A Quaker lady in England has a clairvoyant dream of a horse and cart, with two young women unknown to her, sinking in deep water, and subsequently discovers that her dream occurred but a few hours after the death of an unknown niece and her companion in Australia, in the manner indicated in the dream. Here, as indeed is suggested by Mr. Myers, the dream may well be supposed to have had its origin in the mind of the percipient's brother, whose thoughts in his grief and agitation would be likely to turn towards his relatives in England. In Case XXII. (Vol. V., p. 461) Mr. K. sees an apparition of his father lying in his coffin on the day and at the hour, as he states, when his father was actually buried. This choice of a time, inexplicable if we refer the vision to the action of the dead man, is seen to be peculiarly appropriate if we trace its origin to the minds of the mourners at the graveside. In Case XIX. (*Proceedings*, Vol. V., p. 453), that impression may have come from the mother of the dead child. In Case II. (*Proceedings*, Vol. V., p. 410), the father of the percipient is said to have known of the death, and to have known also that the news of the death would be of interest to the percipient.

The very remarkable story of General Barter and the spectral cavalcade (*Proceedings*, Vol. V., Case XXVI., p. 468, *et seq.*) seems to come under the same head. It is not inconceivable, that is, that the vision was due to the development of a latent image, since the figure represented the dead man as he was during life. It seems more plausible, however, to attribute it to telepathy from Lieutenant Deane, who had been well acquainted with the deceased during the last few months of his life, and who had left the percipient but a few minutes before. On the assumption that the vision had been due to the direct action of the deceased, its coincidence with Lieutenant Deane's visit remains unexplained. Another feature brought out prominently in the case, but which is common to all these stories, is that the vision is seen from the *outside*; as it would appear, that is, not to the principal actor, but to an interested spectator. It may even be suggested that, in some of the

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cases where an apparition is seen at the time of death in the clothes actually then worn by the decedent, or in the actual circumstances of death, the origin of the vision is to be sought in the minds of the bystanders. The difficulty of supposing the thoughts of the dying man to be preoccupied with the idea of his own clothes would thus be eliminated; for whilst the clothes of the dying man do occupy a prominent position in the perception of the bystanders, they frequently do not even enter into the field of vision of the man himself.

In the great majority of the cases under consideration, however, the hypothesis of latency is clearly inadequate, and the suggestion of thought-transference from the living requires further justification.

(B) *Cases Explicable by Collective Hallucination.*

Frequently the apparition is seen by two or more persons simultaneously, all of whom were acquainted with the presumed agent in his lifetime. It is admitted that the apparition in such cases is not the person whom it resembles; that the popular ideas of the personality of the figure seen are at fault, and that it is, in fact, a hallucinatory image. But it is argued that the collectivity of the impression proves that it is in some sense veridical, and serves to distinguish it from a merely casual hallucination. We must, in such a case, it is contended, look for the source of the apparition in the mind, or what part of it has survived the change of death, of the person whom the apparition represents, and to whom, it is suggested, it bears a relation possibly analogous to the relation between the living agents and the hallucinatory images discussed in *Phantasms of the Living*. Of course, in the present state of our knowledge it would be rash to assert that such a position is untenable, or even difficult. But it may be pointed out that it involves not one assumption, but two. It assumes, in the first place, the survival after death of some form of consciousness, and in the second place, the affection by this consciousness of the minds of persons still living. The extraneous evidence for both these assumptions—the evidence, that is, outside the records now under consideration—will be differently estimated by different inquirers. But from the scientific standpoint no great weight can be attached to it, and it may even be suggested that the best evidence for either assumption is to be found in the facts which it is invoked to explain. On the other hand, the hypothesis suggested in this paper, that the phenomena are due to telepathy from the minds of living persons, advances but little beyond the facts already accepted by most members of the Society for Psychical Research. There is no question here of the existence of the supposed agents, nor of the operation under certain conditions of thought-transference. There is evidence that a man can transmit the image of some inanimate object—a picture or a

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card—from his own mind to that of another person. There is evidence also that he can cause a hallucinatory image resembling himself to appear to another person. There is even some evidence already for the further action required by our hypothesis, the evocation of the hallucinatory image of some person other than the agent.

It may be admitted that the evidence in this last case is at present somewhat meagre. But it can scarcely be held that its rarity (unless, indeed, it can be shown that we should be justified in expecting more evidence to have been forthcoming) goes far to impair the validity of the theory as a working hypothesis. We have noticed already (p. 284) a case in which a dream of two dead persons may plausibly be explained by telepathy from the mind of a living relation. In the following narrative, where the impression took the form of a waking vision, a similar explanation seems almost inevitable. Few, probably, will look for the source of this vision of the dead child and his dog elsewhere than in the mind of the mother. The case was sent to Mr. Hodgson by Mrs. G., on the 18th May, 1888, and was published in the *Arena*, an American magazine, for February last.

. . . For nearly two weeks I have had a lady friend visiting us from Chicago and last Sunday we tried the cards and in every instance I told the colour and kind; but only two or three times was enabled to give the exact number. . . .

I must write you of something that occurred last night; after this lady, whom I have mentioned above, had retired, and almost immediately after we had extinguished the light, there suddenly appeared before me a beautiful lawn and coming toward me a chubby, yellow-haired little boy, and by his side a brown dog which closely resembled a fox. The dog had on a brass collar and the child's hand was under the collar just as if he was leading or pulling the dog. The vision was like a flash, came and went in an instant. I immediately told my friend and she said: "Do you know where there are any matches?" and began to hurriedly clamber out of bed. I struck a light, she plunged into her trunk, brought out a book, and pasted in the front was a picture of her little boy and his dog. They were not in the same position that I saw them, but the dog looked exceedingly familiar. Her little boy passed into the beyond about four years ago. . . .

Mrs. I. F. corroborates as follows:—

May 18th, 1888.

I wish to corroborate the statements of Mrs. N. G. relative to . . . . and her wonderful vision of my little boy, and my old home. Mrs. G. never saw the place, or the little child, and never even heard of the peculiar-looking dog, which was my little son's constant companion out of doors. She never saw the photograph, which was pasted in the back of my Bible and packed away.

(Signed) I. F.

It is important to notice that in this case the vision appears to have

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been the sequel of some experiments in thought-transference, conducted with but partial success a day or two before. It may be urged, however, that the vision here was not completely externalised. It was a picture which Mrs. G. saw, not a fully developed phantasmal figure. In the next case, however (L. 662), which, though remote, appears to be well attested by contemporary evidence, an unusually life-like phantasm was seen by two observers. The narrative was published in 1822 by H. M. Wesermann, Government Assessor and Chief Inspector of Roads at Düsseldorf, &c.[1] Some speculation of Mesmer's suggested to Wesermann to try to transfer mental images to sleeping friends at a distance; all the more, probably, because he had once succeeded in doing so some years before, though at the time inclined to attribute his success to chance. He first gives accounts of four experiments in which he was successful in thus imposing dreams on his friends. In his fifth experiment, however, at a distance of nine miles, he succeeded in impressing two waking percipients. The account is in his own words.

A lady who had been dead five years, was to appear to Lieutenant ——n in a dream at 10.30 p.m. and incite him to good deeds. At half-past 10. contrary to expectation, Herr ——n 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 ——n, nodded to him, and returned again through the doorway.

As this story, related to me by Lieutenant ——n, 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 :—

D——n, *January 11th*, 1818.

. . . On the 13th of March, 1817, Herr ——n 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 ——n was standing by the door of the next room on the point also of going to bed. This was about half-past 10. 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 ——n, 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

[1] In *Der Magnetismus und die Allgemeine Weltsprache*, p. 28 *et seq.* See the *Journal of the Society for Psychical Research* for March, 1890, from which the above account is quoted. See also *Phantasms of the Living*, Vol. I., p. 101, where an account is given of the four dreams referred to, as well as an imperfect version of the narrative quoted in the text. The version in *Phantasms* is taken from the *Archiv für den Thierischen Magnetismus*, Vol. VI.

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round to the left towards Herr ——n, 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.

Commenting on this story, Mrs. Sidgwick writes:—

"Wesermann states that in his experiments he concentrated his mind strongly on the subject to be transferred. It is much to be regretted that so little information is given to us as to his mode of action and as to other points. We have no reason to think that those with whom he experimented were persons whom he had mesmerised, or with whom he was in any way in special *rapport*. Lieutenant S., indeed, was a complete stranger to him, but this proves little, as his impression may have been received from Lieutenant ——n. Again we are left quite in the dark as to how often Wesermann tried similar experiments, but it seems probable that he sometimes failed, since he tells us in a letter contributed to *Nasse's Zeitschrift für Psychische Aerzte*, Vol. III., p. 758, that he had observed that these dream-pictures are only transferred to the sleepers if they are of a kind to interest, move, or surprise them. From the same source we learn that, in his view, apparitions such as that described above could seldom be produced; only, in fact, when the agent is brought into a very emotional and excited state about the subject chosen to be transferred, and when the percipient, whether owing to his physical or his mental constitution, is specially susceptible. He tells us, however, that he could relate more experiments if space permitted, but that he had found few friends who obtained such successful results as these. In a paper in the *Archiv für den Thierischen Magnetismus*, quoted in *Phantasms of the Living*, he says that only two of his friends succeeded. On the other hand he had convinced one of his strongest opponents—a doctor of law—who had himself caused his daughter to dream of a sudden attack of illness which had seized him in the night."

It cannot be contended that in any of the stories yet brought forward the phantasm is of such a nature that it could not have emanated from the mind of a living person as the result either of a spontaneous or a premeditated effort of thought-transference, such as are illustrated in the two narratives just given. In few, if any, of the cases can it even be held more probable—conceding the possibility of *post-mortem* agency—that the phantasm was due to such agency. In many cases the suggested alternative is distinctly to be preferred, on the internal evidence

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alone. And it may fairly be urged that the theory which introduces no new postulates, and which deals only with familiar agencies, is entitled to claim precedence over any other, until it can be shown that it fails to account for the facts. For this, after all, is the most crucial test which it is, at present, in our power to apply. Will the hypothesis of telepathy from the living furnish an equally complete explanation of the phenomena recorded?

Let us apply it, for instance, to the following narrative (G. 190), which we owe to the Rev. W. S. Grignon, who received from Mrs. Davis in December, 1888, a verbal account of the incident, almost identical in terms with the narrative here given :—

G. 190.

During the night of the 31st of December, 1882, I had a most remarkable vision. I retired late, having been with my daughters to the midnight service at the English Church. Mr. Davis, whose room adjoined mine, is an invalid, and, not caring to sit up so late, retired before I left for the church. On my return, judging from my husband's breathing that he was asleep, I did not inquire, as I usually did, if he wished anything. I fell asleep at once, but was awakened by an unusual light in my room. I sprang up in a tremor, exclaiming, "What is it?" and saw gliding by my bed the figure of an elderly person; it passed through the closed door into Mr. Davis's room. I fell asleep and did not wake again till morning. I should say that, living as we did in the *rez de chaussée*, my shutters were closed, and the heavy curtains drawn and pinned together, so that no light could enter from the street. Owing to the fact that the next day was the first day of the year, and the news our papers gave us of Gambetta's death, the incident was forgotten until after dinner; we dined at six. I was still at the table, Mr. Davis had gone into the drawing-room, when he said to my youngest daughter, "Tell your mother a ghost visited me last night; she is not the only one they honour." For a moment I could not speak; my apparition was remembered, and I was, I confess, frightened by the remarkable coincidence that Mr. Davis should have seen the same figure that I saw, and in whom he recognised his mother. I ought to say that Mrs. Davis had been dead then 10 years, and that we had not spoken of her for a long time. Nothing occurred after the vision.

C. J. Davis.

In reply to a question from Mr. Grignon, Mrs. Davis adds, in the same letter :—

I have had similar visions but have always attributed them to indigestion. This case, however, is somewhat different, appearing, as it did, to Mr. Davis also.

Florence, Pension Laurent.
February 21*st*, 1889.

Mr. Davis, whose account is enclosed in the same letter, writes :—

On the night between the 31st of December, 1882, and New Year's Day of 1883, I was awakened from a quiet sleep by a light which seemed to come in at the door leading to my wife's chamber, and immediately a figure appeared, approached the bed, and leaned down as if to kiss me, and

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suddenly passed away, but not before I had recognised in the features of the apparition those of my mother, who died in 1872, aged 81. The next day I recollected this visit and said to Mrs. D., "I can see ghosts as well as you; I saw one last night." And thereupon I related the circumstances to her. She exclaimed, "I was awakened by the appearance of the same figure and I knew it to be your mother," whom she had known practically all her life. Nothing came of the vision. I never had any other, before or since, worth relating, certainly none that I can recall.

G. H. DAVIS.

In forwarding the account to us on the 25th February, 1889, Mr. Grignon writes, with reference to the discrepancies in the two accounts:—

A more important difference lies in his stating that his wife said at the time, "I knew it to be your mother," whereas she does not say that she recognised the figure at the moment of seeing it, describing it merely as "the figure of an elderly person." During her conversation with me I questioned her on this point and clearly recollect her saying that the face of the figure as it passed was not turned to her, and that she did not absolutely recognise it, but she seems to have had at the time an indefinite sort of *impression* of its being her husband's mother. Probably this impression would have been strengthened by what her husband saw, and with many persons would have rapidly grown into a *certainty* that she knew the figure. I think it speaks well for her accuracy that she adheres still to her original recollections of the fact.

The clue to the interpretation of the incident appears to lie in Mrs. Davis's statement that she has had other hallucinations, which she believes to have been purely subjective; and that, but for the accident of her husband's sharing it, she would have classed as subjective the experience above described. But if we make the assumption that a hallucination can be telepathically transferred: that is, if we suppose that an idea, which is so exceptional in its vividness as to affect the external organs of sense, is equally capable with other less vivid ideas—say of a card or a diagram—of being transferred from one mind to another, this difficulty disappears. The figure seen by Mrs. Davis may still have been a purely subjective hallucination, and her husband's vision merely the reflection of hers. Whether Mrs. Davis did or did not believe herself at the time to recognise the figure seems immaterial. On the first supposition she transferred to Mr. Davis the image of a figure long familiar to them both; on the other, the transferred image was slightly modified in its passage through Mrs. Davis's mind.

Mr. Myers has several cases which come under this head. (*Proceedings*, Vol. V., Case XII., p. 437; Case XIV., p. 440; Case XV., p. 442—the figures here being on most occasions unrecognised;—Case XVII., p. 447; Case XVIII., p. 450.[1] *Proceedings*, Vol. VI.

[1] Case XVI., *Proceedings*, Vol. V., p. 444, has been withdrawn.

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Case II., p. 20; Case IV., p. 25-29; Case XII., pp. 55.) In all these cases the fact of the death is known, and the image of the dead person, or some hallucinatory appearance assumed to have reference to him, is seen simultaneously or successively by two or more persons who were acquainted with him when alive. In none of these cases is the apparition of such a nature that it cannot as plausibly be referred to a contagious hallucination as to the action of the deceased person whom it resembles. And it will be noticed that in at least one instance (*Proceedings*, Vol. VI., Case IV., p. 26) the lady who was first to see the figure, and who may therefore perhaps be regarded as the primary percipient, had experienced a previous hallucination, unshared; a circumstance which may be regarded as indicating some predisposition to sensory hallucination.

(C) *Cases Involving an Element Unknown to the Percipient.*

A very striking story (*Proceedings*, Vol. VI., Case I., p. 17) comes to us from the American Society for Psychical Research, in which a brother sees an apparition of his dead sister, with a scratch on the face, which, as it subsequently appears, was accidentally inflicted by the mother of the dead girl as she lay in her coffin. In this case it seems much less likely that the apparition was generated by the deceased than by her mother, on whom the incident of the scratch had made, as is proved by her own admission, a painful and lasting impression. To attribute it to the mind of the dead girl yet another assumption, beyond the two general assumptions already referred to, is necessary, to wit, that the dead have cognisance of their bodily appearance, not only during life, but *after death*. The same remarks will apply to the case of Robert Mackenzie (quoted in *Proceedings*, III., p. 95, *et seq.*); but here it seems probable that, while the details of the personal appearance of the corpse originated with one of the spectators, the percipient's own mind supplied the words put into the mouth of the phantasm in the dream. As Mrs. D., however, was actually reading a letter announcing the death at the time of her husband's dream, it seems possible that her mind may have originated, or at least reinforced, the telepathic impression received by Mr. D.

(D) *Cases Involving the Transference of the Image of an Unknown Person.*

From the last story we may pass to a class of cases which must be admitted to be the most difficult of explanation: those, namely, in which the percipient is unacquainted with the person whose phantasmal likeness he sees. In cases where the percipient had known the dead man by sight, it is always permissible to suppose that the hallucinatory image (when it contains no previously unknown details) has been

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constructed from the percipient's own materials, the impulse to the construction alone having come from an alien source. But in the cases now to be considered we have to suppose the importation into the percipient's consciousness of a phantasmal image already completed, down even to very minute details. The difficulty may be frankly admitted; but it is common to both hypotheses. It could only appear easier for the spirit of a dead man to transmit such images, because we believe ourselves to know something of the limitations of ordinary human faculties, whilst we are free to ascribe to the dead whatever powers our imagination may feign. Of course, in such cases we must be specially on our guard against the dramatic instinct of the imagination, and the tendency, already referred to, to import from a subsequent description new details into the image actually seen. And, as already pointed out, verbal descriptions of a figure or dress are generally so vague as to readily lend themselves to such unconscious manipulation. We may suspect, therefore, that in many of the cases considered in this paper, the resemblance between the figure seen and the figure of the presumed agent may have been exaggerated. Our numerous informants have, no doubt, in every case given evidence in perfect good faith. To say that their evidence is not, on that account, to be taken in all cases as accurately representing the facts, is only to admit that they are not exempt from the common defects of observation, memory, and judgment, in a field where such exemption is a privilege accorded to very few. And it must be borne in mind that in these matters human testimony is peculiarly liable to suffer from the disturbing influence of the various affections and emotions engaged. It would be extremely difficult, in any particular case, to show that there is reason, on the merely general grounds above referred to, to suspect exaggeration; and when possible, it would, for obvious reasons, be undesirable. If, therefore, attention is not called to these perturbing elements in every case, their effect should, nevertheless, be allowed for in estimating the value of the evidence. But even when so much has been said, it still seems probable that detailed resemblances have, in some cases, been observed. In one case indeed, (*Proceedings*, Vol. V., Case V., p. 416), the phantasm was subsequently recognised from a photograph.

A case very similar to those quoted by Mr. Myers is given in *Phantasms of the Living* (Vol. I., Case 30, p. 214). Frances Reddell, a lady's-maid, is watching by the sick bed of a fellow-servant. She sees enter the room the phantasm of an old woman, with a red shawl over her shoulders, a flannel petticoat with a hole in front, and a brass candlestick in her hand: and subsequently recognised in the mother of the sick woman the original of her vision. To those who hold that these phantasms resembling the dead are in some fashion produced by the dead, the figure seen by Frances Reddell will, no doubt, be

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attributed to the agency of Mrs. Alexander, suffering some spiritual attraction to the bedside of her dying daughter. To my thinking, the vision probably originated in a dream of the dying girl herself, transferred to her companion, and externalised as a sensory hallucination. The same explanation would apply to the stories, of not infrequent occurrence in the annals of the older members of the Society of Friends and elsewhere, of visions seen by the watchers at the bedside of the dying. The following case, which comes to us from a trustworthy source, may be quoted as an illustration.[1]

G. 134.

The story was given to us, in February, 1883, by Miss Walker, of 48, Pembroke-road, Clifton, Bristol, as her recollection of what she had heard from her cousin, Miss Emmeline Bingley, the percipient, who is now dead. Later, Miss Walker writes:—

The event narrated took place when she was about 20, and must have happened in (I think) 1844 or 1845. She told me her story very simply and *viva voce*. She also told it *separately* to my elder sister in precisely the same terms. It was *I* who threw it, for brevity's sake, into the narrative form.

The story is as follows:—

My father and mother had many children; most of us died in infancy; Susanna survived, and Charlotte and myself. Owing to these many gaps Susanna was 20 years older than I was. Father's was an entailed estate, and the deaths of two sons, William, who died in boyhood, and John, who died in infancy, had been the great disappointment of his life. Susanna remembered both the boys, but William was born and died long before my time, and John died at about two years old when I was the baby. Of William there was no likeness, but *you* know John's picture well, a well-painted full-length oil picture representing a toddling babe in white frock and blue shoes, one of my father's prize greyhounds crouching beside him, and an orange rolling at his feet. . . . . I was grown up, about 20, Susanna was 40, and Charlotte about 30 years old. Father was declining, and we lived together contented and united in a pleasant house on the borders of Harrogate Common. On the day about which I am writing Charlotte was unwell; she had complained of a chill, and the doctor recommended her to keep in bed. She was sleeping quietly that afternoon, and Susanna sat on one side of her bed, and I sat on the other; the afternoon sun was waning, and it began to grow dusky, but not dark. I do not know how long we had been sitting there, but by chance I raised my head and I saw a golden light above Charlotte's bed, and within the light were enfolded two Cherubs' faces gazing intently upon her. I was fascinated and did not stir, neither did the vision fade for a little while. At last I put my hand across the bed to Susanna, and I *only* said this word, "Susanna, look up!" She did so, and at once her countenance changed. "Oh, Emmeline," she said, "they are William and John."

[1] Given in *Phantasms of the Living*, Vol. II., p. 629.

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Then both of us watched on till all faded away like a washed-out picture; and in a few hours Charlotte died of sudden inflammation.

There is no need here to suppose that the vision represented in any sense the spiritual presence of the dead brothers. It may more easily, and with greater probability, be referred to the thoughts of the dying woman. So, in a story communicated by the late Mr. Archer Gurney to the *Church Times* some years ago, the vision of a crown is said to have appeared to the mourners at the bed of a dying child. The cases in which music is said to have been heard at the bedside of the dying are susceptible of a similar interpretation; the images traditionally associated with death thus receiving a sensory embodiment. That such sounds have their origin, in some cases at least, in the minds of the living the following narrative tends to show:—

L. 1070.

From Mr. Septimus Allen, Steward of Haileybury College.

In the year 1872 I was living in Leeds, where I had the supervision of one department of an engineering works. At this time one of my wife's brothers was living with us. He was a journeyman painter, employed by a firm of decorators in Leeds. My wife had two brothers and one sister who were all deaf and dumb. This one, John, had taken a severe cold from having got wet in the early morning, and working all day in his damp clothes. A very bad attack of rheumatic fever followed. Can you imagine a man suffering from intense rheumatic pains, swollen hands and arms, so that he could not use his fingers, *which were his only means of conversation?* if so, you can picture one of the most distressing cases, and one, I hope, we may never see the like. Not a pain could he describe, not a wish could he make known. He got worse, and we were told by the doctor that we should send for any members of the family that might desire to see him. At this time, one afternoon, my wife and I were at tea (our two children were out), when we heard pleasant musical sounds in John's bedroom; as he was the only person upstairs, we were very much surprised, and went up at once. We found him lying upon his back, with his eyes fixed upon the ceiling, and his face lighted up with one of the brightest of smiles. We did not disturb him, but I fetched in a gentleman, who was our next-door neighbour, to witness what we felt to be a strange occurrence. After some little time (I cannot say how long now), Jack awoke, and used the words "Heaven" and "beautiful," as well as he could by the motion of his lips and facial expression. He also told us, in the same manner, upon becoming more conscious, that his brother Tom and sister Harriet were coming to see him, and (considering that they were also mutes) we felt that of all members of our family residing in Herts or Cambs, these two were the least likely to undertake such a journey, but in (perhaps) fifteen minutes, a cab drove up to the door, from which they alighted. They had sent no intimation, nor had anyone else, of their coming. After his partial recovery, when able to write or converse upon his fingers, he told us that he had been allowed to see into Heaven, and hear music, it was beautiful.

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What were those musical sounds, and how did Jack know that Tom and Harriet were travelling? SEPTIMUS ALLEN.

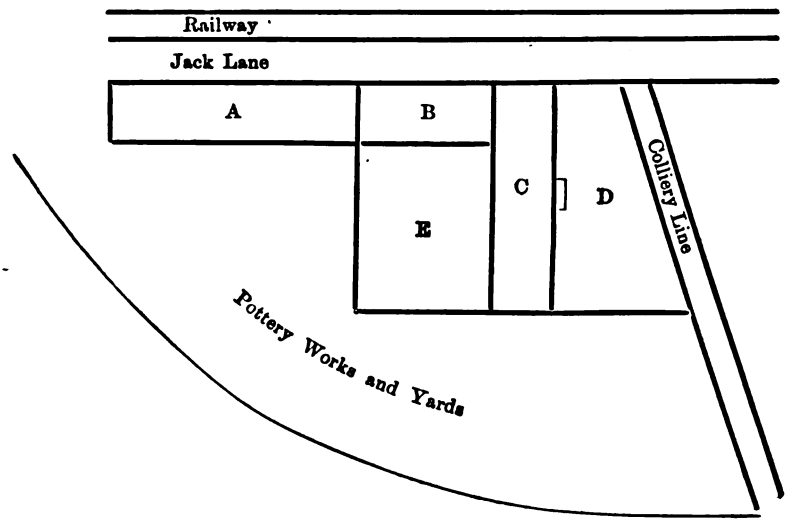
Haileybury College, *March*, 1889.

In answer to our questions Mr. Allen writes further:—

1. I have always had the idea that the music was as if instrumental, and composed of many chords, such as I imagine would be produced by a strong current of wind upon a harp.

2. I cannot say how long it lasted, or whether we heard it after we got into the room; our attention was given to John, who we thought was dying.

3. [The address of the house was] Pottery House, Hunslet, Leeds. Not one of a row: it was a portion of what had been a large house, situate in Jack-lane. This rough plan is as near correct as I can make it now.



A. House of Mr. Britton, sen. B. House of Mr. Alfred Britton. C. House of Mr. Allen. D. Garden ditto. E. Yard ditto.

The music could not have come from next door or from the street.

4. My brother-in-law died about six years ago.

5. [The gentleman referred to was] Mr. John Britton, Pottery House, Hunslet. We have not heard anything of the Brittons for some years, and I think that we heard of Mr. John Britton's death eight or nine years ago. At the time of my brother-in-law's illness a young clergyman was living with us, and my wife says that while I ran for Mr. John Britton this clergyman went for the doctor.

6. I do not think [my brother-in-law] ever *heard*; he used to *feel* sound vibrations, caused (say) by an engine whistle at a railway station, or the report of a gun, but I do not think he ever heard as we do.

7. I think he must have been in some kind of a trance; his eyes were open.

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The Rev. L. S. Milford, of Haileybury College, kindly furnishes the following notes of an interview which he held with Mr. and Mrs. Allen:—

(1) Neither Mr. nor Mrs. Allen have ever had any other auditory hallucination.

(2) As to the nature of the sound, Mrs. Allen says it resembled singing—sweet music without distinguishable words. She cannot say the number of notes, but the sounds continued until she reached the door of the bedroom. She went upstairs as soon as she heard the music.

Mr. Allen's impression is that the sound was that of an Æolean harp—*i.e.*, not the ordinary staccato notes of the harp, but the sustained full notes as of an organ.

Mrs. Allen's Statement.

My brother was deaf and dumb from his birth, but could make a few inarticulate noises which those accustomed to him could interpret. No one else would have regarded them as words. He had been lying ill for about a fortnight with rheumatic fever, and was so weak as to be unable to talk on his fingers to me as he usually did. I had thought him that morning rather stronger, and as the improvement continued I left him to go down to tea. I had been sitting in the kitchen about five or six minutes—as the open staircase communicated with my brother's bedroom I could easily hear any noise—when I was startled by sounds of singing, as I thought, and immediately went upstairs, when the sounds ceased just before I reached the bedroom door. When I entered the room my brother was lying with his eyes wide open, gazing into the far corner of the room, away from the door. He evidently did not hear me coming in, and continued for fully twenty minutes in this state. Although I stood close to him he did not seem to show any sign of recognition, but went on smiling, and his lips moved as though he were in conversation with someone, although no sound came from them.

We had sent Mr. Johnson, the curate who was lodging in the house, to fetch the doctor, as soon as I had called Mr. Allen upstairs. When the doctor came, my brother was in the same condition as that in which I had found him, but after the doctor had given him a teaspoonful of medicine (ether?) he seemed to revive and made me understand in his inarticulate speech that he had been to Heaven and had seen "lots of angels," his mother, his sister, and his little brother. All this came out in broken, disjointed utterances. After this he seemed to fall into a drowsy state, but this appeared to have been the crisis of the fever, and he began gradually to regain strength. He could not, however, walk about at all for more than three months.

As soon as he could use his hands he began at different times to tell me more details of what he had seen. I cannot remember more than I have stated above, but I am sure that he told me all this at first, although the details were fuller afterwards. He also used the words "beautiful music," but I cannot say whether he heard sweet sounds or only saw "harpers harping with their harps."

I told Mrs. Britton—our next-door neighbour—of the music that we

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heard, and my impression is that Mr. Britton came in *and saw* my brother as he lay.

In March, 1883, about five hours before my brother's death, while I and the nurse were watching in the room, my brother, looking just as he did on the former occasion, smiled, and said quite distinctly and articulately, "Angels," and "Home."

[I have taken this statement from Mrs. Allen.

L. S. MILFORD,
Clerk in Holy Orders,
March 11th, 1889. Assistant Master in Haileybury College.]

The Rev. J. B. Johnson writes :—

I remember the case of the deaf mute to which you allude. I was lodging in the house at the time. But I certainly did not hear any strange music, nor do I remember hearing either Mr. or Mrs. Allen speak of it. Deaf mutes sometimes make strange noises in their attempts to speak, but such sounds are by no means musical.

26, De Beauvoir-road, N. J. B. J.
February 28th, 1889.

As the patient in this case survived for some years, the sounds heard (the hallucinatory nature of which is clearly shown in the narrative) cannot with any plausibility be referred to *post-mortem* agency.

There is one narrative under this head (Vol. VI., Case III., p. 22) in which the explanation above suggested seems peculiarly applicable. Madame de Gilibert, as a child, sees the phantasmal figure of a woman, in which she recognises, from a verbal description furnished "many years afterwards," a great-aunt whom she had never known. The figure was seen in the house of Lord Egremont, the dead lady's brother, and in the immediate vicinity of his rooms ; and it appears from the narrative that Lord Egremont died shortly after the appearance. A very similar story is that printed as Case II. in the same paper (p. 20) ; but in this case the figure, representing a lady who had been dead some years, was seen by three persons simultaneously, all of whom had been acquainted with her in life. The vision here appeared a few hours only before the death of a sister of the lady whom the phantasm was supposed to represent. In both these cases it is suggested that the apparitions, if correctly described, may have been due to thought-transference from the dying relative. In the other cases under this head (*Proceedings*, Vol. V., Cases V., VI., VIII., XI., XXI., XXIII., XXIV., XXV.; Vol. VI., Cases XI., XIII., XIV.) the connection of the percipient with the presumed agent is a purely local one. The phantasm appears to a stranger in some locality with which the deceased was connected in his lifetime ; and (except in the one case where a photograph is recognised) the likeness between the phantasm and the deceased is only established by a subsequent comparison of the description given by the percipient

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with the description given by others of the personal appearance of the deceased. The influence of the locality on the receptivity of the percipient presents a real difficulty. It may, of course, be argued that this influence is only apparent. The older geologists were inclined to infer, from the extreme hardness and durability of the primitive rocks, the prevalence, in earlier periods of geological history, of widely different conditions of deposition and stratification. They failed to see that the superior hardness of the surviving strata was the condition of their survival, and that all less durable rocks must, in the course of ages, have been disintegrated. So it may be argued that apparitions resembling deceased persons may be comparatively frequent, but that it is only when some connection can be traced that the record attracts any attention. The great majority have never found a sacred bard. Or, conversely, that these phantasms were in reality only casual hallucinations, which have attained a spurious importance through an accidental coincidence. Candid readers will probably, however, admit that the coincidences in such cases are too detailed and too well authenticated to be lightly explained away.

For, in the first place, there are several instances already published of telepathic affection where there was no apparent link to connect the agent and percipient. Intimation of the deaths of three Dukes—Cambridge, Portland, and Wellington—was thus conveyed to complete strangers, as it were by an impersonal rumour. The head master of a grammar school at Leicester saw in a vision the irruption of water into the Thames Tunnel.[1] This last case bears some analogy to the following narrative, which has recently been given to us; but in this case, if actually telepathic, it seems possible that the nearness of the percipient to the scene of the disaster may have in some way aided the impression. Miss Y. writes to us from Perth on the 19th January, 1890:—

L. 1074.

One Sunday evening I was writing to my sister, in my own room downstairs, and a wild storm was raging round the house [in Perth]. Suddenly an eerie feeling came over me, I could not keep my thoughts on my letter, ideas of death and disaster haunted me so persistently. It was a vague but intense feeling; a sudden ghastly realisation of human tragedy, with no "where," "how," or "when" about it.

I remember flying upstairs to seek refuge with mother, and I remember her soothing voice saying, "Nonsense, child," when I insisted that I was sure "*lots* of people were dying."

We both thought it was a little nervous attack, and thought no more about it. But when we heard the news of the Tay Bridge disaster next day, we both noticed (we received the news separately from the maid when she

[1] *Phantasms of the Living*, Vol. II., pp. 365-370.

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came to wake us) that the time of the accident coincided with my strange experience of the evening before.

We spoke of the "coincidence" together, but did not attach much importance to it.

I have never had any experience like it, before or since; but I am nervous and imaginative, frightened of the dark and of ghosts, so I don't think my Tay Bridge presentiment is of much value. A wild wind like that is very uncanny to listen to when you are sitting alone, and is quite enough in itself to set a nervous imagination to work.

Mrs. Y., in a letter of the same date, corroborates her daughter's account:—

On the night of the Tay Bridge disaster E. was sitting alone in her room, when she suddenly came running upstairs to me, saying that she had heard shrieks in the air; that something dreadful must have happened, for the air seemed full of shrieks. She thought a great many people must be dying. Next morning the milk-boy told the servant that the Tay Bridge was down.

In a later letter, Miss Y. adds:—

Mother says she cannot remember my having any other experience of the kind. It happened before 9 p.m., we think.

We learn from the *Times*, of December 29th, 1879 (Monday), that the accident took place on the previous evening (28th). The Edinburgh train, due at Dundee at 7.15 p.m., crossed the bridge during a violent gale. It was duly signalled from the Fife side as having entered on the bridge for Dundee at 7.14. It was seen running along the rails, and then suddenly there was observed a flash of fire. The opinion was the train then left the rails and went over the bridge.

In all the cases, however, under this head published by Mr. Myers, the influence of the locality is clearly indicated, and the difficulties of finding an explanation are, so far, lessened.

These difficulties, moreover, are by no means insuperable. Readers of *Phantasms of the Living* will remember several similar cases which are there discussed; and will remember also Mr. Gurney's suggested explanation,[1] that a similarity of immediate mental content between the percipient and the agent is the condition of the impression. In the ordinary case of an apparition at the time of death, *e.g.*, of a mother to her son, the condition of the appearance to that particular percipient, rather than to the man in the street, should on this hypothesis be sought in the community of intellectual and emotional experiences which may be presumed to exist between near relations who have passed a great part of their lives in the same environment. In the cases now under consideration the substitute for such far-reaching community is to be sought in the immediate and transitory occupation of both percipient and agent—the one in present sensation, the other in

[1] Vol. II., pp. 267-9.

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memory—with the same scene. Such partial community of perception, by a kind of extended association of ideas, tends, under this hypothesis, towards more complete community, and the agent thus imports into the sensorium of the percipient the idea of his own presence in the scene which forms part of the present content of both minds. Whether this hypothesis be accepted or not, it is clear that the difficulty which it seeks to eliminate is common to both theories; since both reject the materialistic explanation of a physical presence in space, which the facts before us at first sight seem to suggest, and both rely upon some kind of affection of mind by mind. The difficulty cannot, therefore, fairly be urged by the adherents of one theory against the other.

The following case, taken from the article in the *Arena* before referred to, will serve as a typical example of these narratives. Mr. Hodgson writes: "We obtained the case at the close of 1888 through the kindness of Dr. S. T. Armstrong, from a lady who is unwilling that her name should be used."

One night in March, 1873 or 1874, I can't recollect which year, I was attending on the sick bed of my mother. About eight o'clock in the evening I went into the dining-room to fix a cup of tea, and on turning from the sideboard to the table, on the other side of the table before the fire, which was burning brightly, as was also the gas, I saw standing, with his hands clasped to his side in true military fashion, a soldier of about thirty years of age, with dark, piercing eyes looking directly into mine. He wore a small cap with standing feather, his costume was also of a soldierly style. He did not strike me as being a spirit, ghost, or anything uncanny, only a living man; but after gazing for fully a minute I realised that it was nothing of earth, for he neither moved his eyes nor his body, and in looking closely I could see the fire beyond. I was of course startled, and yet did not run out of the room. I felt stunned. I walked out rapidly, however, and turning to the servant in the hall asked her if she saw anything; she said not. I went into my mother's room and remained talking for about an hour, but never mentioned the above subject for fear of exciting her, and finally forgot it altogether. Returning to the dining-room, still in forgetfulness of what had occurred, but repeating as above the turning from sideboard to table in act of preparing more tea, I looked casually towards the fire and there I saw the soldier again; this time I was entirely alarmed, and fled from the room in haste; called to my father, but when he came, he saw nothing. I am of a nervous temperament, but was not specially so that night, was not reading anything exciting, had never heard any story about this incident at all before. Four years after, however, my brother attended a boys' school next door to this house and an old gentleman told stories of the old houses in the neighbourhood during the war; and one was about a soldier who was murdered and thrown in the cellar. My brother told it, as a story connected with our old home, not as relating to my experience; for he being very young then, I don't think it was communicated to him. The family, however, were all impressed by the coincidence. This is as near the exact state of facts as 'tis possible to write after the lapse of so many years.

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In reply to inquiries we learn that the figure of the soldier occupied precisely the same position on both occasions of its appearance, that it was visible from different points of the room, and that the lady continued to see the figure at the time that her father was unable to see anything.

Even if the accuracy of the statements as regards the past history of the house could be established on unquestionable evidence, we should hardly be entitled to infer so much as the probability of *post-mortem* agency. But, in fact, the accuracy of the statements is immaterial. Taking the narrative as it stands, it is quite sufficient, for the interpretation suggested in this paper, that there was in existence an old gentleman who told stories about this and other houses in the neighbourhood, and induced some of his auditors to believe them.

Passing to the stories previously published, it will be noticed that in Case XXI. (Vol. V., p. 460), the apparition of the Bishop of St. Brieuc, as seen by the tenant of his room, at the hour of his funeral, is a suggestive coincidence, as already pointed out, on the one view, but apparently without significance on the other. In all the other cases, it will be noticed, there are other persons resident in the immediate vicinity, in most cases in the same house, to whose agency the phantasm may be attributed. As in not one of these cases is there any obvious, or, indeed, readily conceivable purpose to be attained by the apparition, the assumption that it did so originate seems, apart from the considerations previously urged, to involve less improbability; for it can be shown that in many cases the minds of the living would be much occupied with the image of the deceased. When, for instance (as in *Proceedings* V., Case V., p. 416; Case VI., p. 418; Case XI., p. 436; Case XXIII., p. 462; Case XXIV., p. 464), a guest is occupying a room in which a former tenant had died within a comparatively recent period, that circumstance is likely to have a disturbing effect on the mind of the host or other inmates of the house. And even when, as in Case XI. (Vol. VI., p. 53), where the phantasm of Voltaire is seen, the death is a matter of history, the knowledge that the apparition had previously been seen in the same room is likely to exercise the minds of the inmates on the visit of a new comer.

In some cases the manner of the appearance inevitably suggests the mind of the spectator. In Case VI., for instance, the figure of an old woman, in "a sowbacked mutch," a drab-coloured petticoat, and a checked shawl, is seen lying on a bed outside the bed-covering, with her legs drawn up close to her body, and her face turned to the wall. This attitude, though natural enough if the vision originated in the mind of the neighbour who had actually found the "old wife" on her death-bed in that position, is difficult to reconcile with its attribution to the agency of the dead woman.

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In Case VIII. (Vol. V., p. 422), an apparition of an elderly gentleman, which was ascertained by subsequent description to resemble Dr. R., deceased some years before, was seen by an inmate of the house where Mrs. R. lay dead, on the night following her death. The vision here may be attributed to the mind of the surviving daughter, agitated by the recent loss of the other parent. Why the hallucination should have represented Dr. R., and not the lady who had died a few hours before, the one theory is no more competent to explain than the other. It will be observed that in one at least of these cases the percipient has had another hallucination. (Vol. VI., Case XIII., p. 57.)

(E) *Cases where the Agency of the Living is doubtfully indicated.*

There remains a small group of cases (*Proceedings*, Vol. III., p. 91. ; Vol. V., Case I., p. 409 ; Case III., p. 412 ; Case XX., p. 455) in which the hypothesis of living agency appears at first sight more difficult. Of course in all these cases, as already pointed out, it is conceivable that the impression was actually received shortly before the death of the agent, and remained latent until a favourable opportunity offered for its development. But such a supposition seems, under the circumstances, unnecessary, since the *possibility* of thought-transference from the minds of the survivors is clearly indicated in all four stories. In the first case Mrs. Haly saw the shadow of an absent nephew on the wall of her room, and a few hours afterwards received by post the news of his death in Australia. In Case I. (Vol. V.) Mr. Tandy, returning from a visit to a friend, carried away in his pocket a newspaper. That evening he saw an apparition of his friend Canon Robinson, and subsequently found his death recorded in the newspaper which lay unopened on the table. The interval which occurred between the death and its record has not been ascertained, but it is noteworthy that the apparition occurred only *after* the percipient's visit to a region of newspapers. The phantasm may, as the narrative stands, have been due to the emergence and externalisation either of a telepathic impression received from the donor of the newspaper, or of an unconscious sensory impression received from the obituary column of one of the other newspapers lying on the donor's table, as in the instance recorded in *Proceedings*, Vol. V., p. 507 (No 30). I am unable on any theory to suggest any causal connection between the occurrence of the phantasm and the presence of the newspaper in the house.[1] In Mrs. Haly's case, however, it seems not improbable that there was a real connection between the phantasm and the receipt of the annunciatory letter. It is at all

[1] It is assumed in this interpretation—what is implied, though not expressly stated in the narrative—that the obituary notice could not have been seen until the wrapper had been torn off the newspaper.

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events possible that the news had been received by other relatives of the deceased in England on the previous evening (by the same mail which brought Mrs. Haly's letter), and that her vision was due to some communication from their minds. If the vision were really due to the deceased, it must be regarded as singularly unfortunate, from the evidential standpoint, that he chose such a time for delivering his message: a time, moreover, peculiarly inappropriate for his own purposes, since it rendered his message practically superfluous. So in the next case (Vol. V., Case III., p. 412), Mr. Le Maistre was drowned on September 27th; his body was recovered on October 22nd, and his apparition was seen by a friend on November 3rd. It seems to me a fact of extreme significance that the message came, not in the course of the three or four weeks during which the dead man was supposed to be alive and well, but after the fact of the death was *known*, and when the message itself could no longer serve any useful purpose.[1] So again in Case XX., the percipient only dreamt of his brother's death on the fourth day after the wreck of the vessel, and *some hours after the news had reached England.*

Thus, in the only cases recorded in which the mere communication at the right time of the fact of the death would of itself have afforded some evidence of the continued action of the dead, such communication is delayed until the intelligence had already reached others in the vicinity of the percipient by normal means, *i.e.*, until the possibility of thought-transference from the living had been established. For the present I must regard that as something more than an unfortunate coincidence.

(F) *Two Cases of Exceptional Difficulty.*

There remains to be noticed but one case of all those as yet published, that of William Moir. (*Proceedings*, Vol. VI., Case VIII., p. 35.) William Moir, grieve on a farm near Banff, alleged that he was for some months troubled by a constantly recurring dream of finding a corpse on a certain spot near the farm on which he worked. Eventually he did actually dig on the spot indicated, and unearthed a human skeleton, which was supposed to be the remains of a man who had mysteriously disappeared from the district some 40 or 50 years previously. We have Moir's written statement, but he himself died some years ago. The actual finding of the skeleton by him rests on indisputable evidence. But the only authority cited for the mysterious disappearance many years before is the tradition of the neighbourhood, as reported by Mrs.

[1] It is true that the narrator speaks of the body as having been "buried as an unknown castaway" and states that "we were the only friends he (the deceased) had in England." But as she and her family received their first authentic intimation of the death from a notice in a newspaper, it is clear that the body of the deceased had been identified.

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Moir. And the identification of the skeleton is wholly conjectural. Moreover, as Moir never told his dream until after its fulfilment, we have no evidence beyond his own statement that such a dream was ever dreamt. In the absence, therefore, of further evidence as to the time and circumstances in which the skeleton was placed where it was found, and in view of the difficulty, at this interval, of ascertaining whether or not there was any disturbance or unusual appearance in the soil to indicate the whereabouts of the skeleton, I would suggest four alternative explanations of the story, one or other of which may perhaps be considered preferable to the invocation of *post-mortem* agency. (1) That the dream occurred as alleged, and was due to telepathy from the person or persons who placed the skeleton where it was found. (2) That the dream occurred as alleged, and was due to the prior discovery of the skeleton by Moir in some abnormal condition, *e.g.*, somnambulism, possibly associated with hyperæsthesia. (3) That the dream never actually occurred, but that an accidental discovery of the skeleton so powerfully affected a man of admittedly nervous temperament as to give rise to a hallucination of memory on that point. (4) That the accidental discovery of the skeleton was, in the first instance, concealed by Moir through some superstitious fear, and that the story of the dream was invented subsequently to account for the discovery. Between these various explanations it seems impossible to decide, in default of the further evidence, which cannot now be obtained.

Finally, I subjoin an account recently received which seems to call for special consideration in this connection. It is but rarely that accounts of "ghostly" sounds possess much evidential value, from the extreme difficulty of eliminating all possible physical causes for auditory phenomena. But in this case the hallucinatory nature of the sounds heard seems conclusively proved, both in the case of Mr. B. and of Lady Z. We received the first account from the minister of S., a small hamlet in the south of Scotland.

G. 191.

July 23rd, 1889.

It affords me much pleasure, in answer to your letter of the 20th, which I only received to-day, to give you an account of my experience in connection with the music in D. woods, which "does not seem due to any ordinary source."

I have heard it, I think, four times, and always at the same place, viz., on the public road, which runs along the south bank of the Tweed, and which passes, at the distance of three-quarters of a mile, the old churchyard of D. The churchyard, from which the music always seems to come, is south of the road, and at a much higher elevation, and the intervening ground is densely covered with wood. The first two or three times I heard the sound, it was very faint, but sufficiently distinct to enable me to follow the swellings and cadences. I do not know why, but on those occasions I never for a moment

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thought it was real music. Neither did I think it anything very unusual, though the tones seemed more ethereal than any I had heard before. I am exceedingly fond of music, and, in my walks, frequently sing without sound (if I may use such an expression) tunes, pieces, and "songs without words." As there was on every occasion a breeze swaying the branches, I thought that that, in my imagination, produced the result, though it did seem strange that I never heard anything similar in other woods.

Years passed, and I had forgotten all about the matter, when I heard it again, and I will not soon forget the last performance.

Last year I was walking up to X., to drive with Mr. and Mrs. M. to a tennis match. When I reached the usual spot, there burst upon my ear, from the direction of the churchyard, what seemed to be the splendid roll of a full brass and reed band. It did not recall the former occasions, and I never for a moment doubted its reality. My first thought was that Sir Y. Z. had lent his park for a Sunday-school treat, and my second was that the band was far too good, and the music of far too high a class for such a purpose. I walked on, enjoying it thoroughly, never dreaming that I was not listening to good ordinary music, till it suddenly struck me that the sound, though now faint, ought to have been inaudible, as there was now between me and the churchyard the big, broad shoulder of S. [a hill]. I began to remember the other—infinitely less distinct—performances I had heard, and though not superstitious enough to believe that there was anything which could not be explained on natural grounds, I felt that the explanation was beyond my power of discovery or conjecture. Of course, I intended immediately telling my friends at X., but my attention must have been called to something else, as I did not do so. We drove away, and, after some time, we all, except Mrs. M., got out to walk up a very steep hill. Walking at the side of the carriage I told the most minute circumstances of my strange experience. Mrs. M. seemed to take it very seriously, but Mr. M. ridiculed the whole affair as a freak of the imagination.

I tell you these little incidental circumstances to show you how indelibly the events of the day are engraven upon my memory.

I had not, at that time, heard that the sounds had been listened to by any other person, but it is now well known that they have often been heard by Sir Y. Z., and once by Lady Z.

In the last case the music resembled that of a choir, unaccompanied by instruments. In my case there was nothing resembling vocal music.

(Signed in full) J. L. B.

In answer to questions, Mr. B. writes on the 30th of July, 1889:—

1. I have never had any other hallucinations, so far as I know.

2. I consider it absolutely impossible that there could have been a real band at the place. It could not have been there without the permission of Sir Y. Z. or of his manager. They were both at home at the time. They both knew what I supposed I had heard, yet neither told me (and I see them often) that what I supposed to be music was real music. Again, Mr. M., the parish minister, would have told me. I have been here 18 years, and have only once heard a brass band in the parish of D.; even then it was only the absurd Volunteer band from P. I don't think X. is more musical than S. [Mr. B.'s parish.]

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3. The "cemetery" is the churchyard of the suppressed parish of D., which was divided equally between S. and X. The churchyard is in the X. half. The graves were neglected and have all, except three or four, disappeared. The church became ruinous, and was converted into a burial vault for the Z. family. I have been there very frequently, but never heard anything when I was there. I have always, when I seemed to hear music, been on the public road, at the point nearest to the churchyard. I only guess the distance to be three-quarters of a mile, as there is no direct communication between the two points. It is necessary to go round by D. House. I shall tell Sir Y. and Lady Z. about this correspondence if I have an opportunity before I go away for my holiday. Their experience might be interesting.

From Lady Z.

On the hot, still afternoon of July 12th, 1888, I was sitting resting with some old ladies at our pretty little cemetery chapel, within the grounds of our house in Scotland, far away from all thoroughfare or roads. Whilst I was talking I stopped suddenly, exclaiming, "Listen! what is that singing?' It was the most beautiful singing I had ever heard, just *a wave of cathedral chanting*, a great many voices, which only lasted a few seconds. The lady said she heard nothing, and thinking she might be deaf I said nothing. I quite thought it *might* be haymakers at work, and yet I turned my head round, for the singing was so close by. It dawned upon me, "The Scotch need not say they cannot sing." There were several others sitting with us, but they heard nothing (which astonished me). I said nothing more till the evening, when I casually said to my husband, "What was that *singing* where we were sitting this p.m.?" thinking he would reply, "Oh, it was the men at work"; but, to my astonishment, he replied, "I have often heard that before, and it is *chanting* I hear." (Mark, I had not said I had heard several voices, only singing, which was very remarkable.) And then, and not till then, I saw that the voices could not have been human, and certainly I had not imagined it. I had never heard such heavenly (that is the only adjective I can use) music before, and would not have missed it for anything. I was in no wise in a sentimental or fanciful state of mind when I heard the music, but only talking of the common subjects of the day. This is my written statement, and accurately true.

Signed by me (in full) A. Z.

From Sir Y. Z.

When alone at the cemetery I have occasionally heard, from within the chapel, sounds as of chanting.

(Signed) Y. Z.

The clergyman who procured for us this story, the brother of Lady Z., explains, in a letter dated July 13th, 1889, that the cemetery is "in a secluded part of the grounds, at a good distance from the house." He adds: "My sister has forgotten to state if she ever had any other similar experience; but I am pretty sure she never had."

The case has many parallels amongst the traditional ghost stories current in smoking-rooms and round dinner tables, and in such volumes

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of ghostly lore as *The Nightside of Nature*, but I doubt if our collection contains another equally well authenticated instance of this type. The narrative, at first hearing, suggests that this ethereal music may have been an echo from something which has survived the grave. The surroundings themselves harmonise with such an explanation; and there would be a peculiar appropriateness in such requiems of the dead being audible only to the living representatives of the house, even when others are sitting by. But how, on this theory, is the experience of Mr. B. to be explained? and what significance can be attached to the change in the character of the sounds, from a chant of many voices to the strains of a band of wind instruments? Such difficulties can hardly be held fatal to the theory. But it may be contended that there is, in truth, no need to invoke the intervention of any but mortal agencies. Imagination, fed by traditions familiar from childhood, or the meditations natural to the place, might suffice to suggest strains of music in the sound of the wind amongst the trees: a hallucinatory idea being thus built up on a basis of external fact. Such a hallucinatory idea, once originated, could be transferred to other susceptible persons under appropriate conditions; and would take shape in accordance with the idiosyncrasies of the percipient, or his surroundings at the moment. In Lady Z. sitting near the vault, the original hallucination would naturally reproduce itself unchanged. To the traveller along the high road, who could not, under normal conditions, hear voices singing at the distance of three-quarters of a mile, the transmitted idea would adapt itself to the circumstances without losing its essential character. Still, I am not disposed to deny that, whatever the explanation, the story is suggestive and remarkable.

To sum up: I have endeavoured to show, from a scrutiny of the "ghost" stories collected by the Society, that there is a strong tendency amongst the narrators of such experiences to import into their narratives features suggestive of the presence of an alien intelligence or personality behind the phenomena; that this tendency operates with little restraint amongst the reporters of the experiences of others; that it has demonstrably in some cases affected the first-hand narratives; and that its operation may be suspected in other cases where it cannot be definitely proved. It is contended, further, that in the great majority of cases there is no sufficient ground for attributing the phenomena recorded to any source other than the minds of the percipients themselves; and that there are various characteristics in the best authenticated narratives which strongly suggest that the phenomena originate simply as casual hallucinations.

Lastly, a series of narratives, in which the alleged resemblance between the phantasm and some person deceased appears to rest on

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good evidence, or where the other circumstances under which the phantasm occurred seem to render its explanation as a casual hallucination inadequate and to suggest *post-mortem* agency, are examined in detail, and an endeavour is made to show that in all such cases an alternative explanation may be found in the prolonged latency and subsequent emergence of an impression received from the dead man himself before his death, or in telepathy from the minds of other persons still living; and various circumstances are pointed out in the narratives under review which make in favour of such explanations. It is contended, therefore, that there is no sufficient justification for invoking *post-mortem* agency until either the theory of telepathy from the living has been proved inadequate to the facts, or the limits of its operation have been explored and defined.

There are some fine lines of Rossetti's which are directly suggested by our subject:—

> "May not this ancient room thou sitt'st in dwell
> In separate living souls for joy or pain?
> Nay, all its corners may be painted plain,
> Where Heaven shows pictures of some life spent well;
> And may be stamped, a memory all in vain,
> Upon the sight of lidless eyes in Hell."

That is a poet's guess, and poets have before now guessed the truth. But to prove the conjecture we require such and so much evidence as is needed to establish any other scientific hypothesis. We are not entitled to assume such a solution of the problem as may flatter our hopes or buttress our philosophy. Rather, when we are conscious of an intuitive desire which impels us towards belief, we are bound to scrutinise the more rigidly the claims to our regard. It is not assuredly from any love of that ungracious *rôle* that I have played the part of devil's advocate.

But we are no less bound to be on our guard against the converse tendency, which is equally unscientific. It may be admitted that the evidence before us is not sufficient to prove *post-mortem* agency; but we are not entitled, therefore, to conclude that the possibility of such agency is disproved. The only legitimate conclusion from such premises is the practical one, that more evidence is required. On this point, at any rate, I find myself at one with my colleagues. We are all alike anxious to receive more evidence, and we are all alike prepared to give it grateful welcome, and, as far as in us lies, impartial consideration. In the present stage of our inquiry, at any rate, we are agreed that the elaboration of theories should be subordinated to the collection and verification of evidence. For without a far wider basis of ascertained facts, our rival hypotheses are but houses built upon the sand.

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APPENDIX.

G. 186, p. 251.—The room in which Mrs. G. had slept on the night of her vision was for some weeks in the summer of 1888 placed at the disposal of members of the Society. The room, situate on the second floor, and looking on the street, was very small, and was separated from the neighbouring room by a wooden partition. Some 10 or 12 persons occupied this room, for about 30 nights in the aggregate, during the summer of 1888, but no unusual experience was recorded. The partition has now been pulled down, and the room thrown into the adjoining bedroom; but the mysterious noises had ceased some months before the change was made. Nothing, in fact, of an unusual character appears to have taken place since the occurrence of the phenomena recorded in the text.

G. 187, p. 256.—The subjoined account gives the history of the house during the tenancy of an Associate of the Society for Psychical Research and his wife.

The house is one of a continuous row, and the front door is approached from the road by three or four steps. It has railings in front and steps down an area to the basement. The rooms are arranged as follows:—

Basement: Breakfast-room in front; kitchen at back; wash-house leading from kitchen and opening into a small square garden about 20ft. by 16ft., planted with trees, and surrounded by other gardens.

Ground Floor: Sitting-room in front; bedroom at back overlooking garden; small spare room at end of passage.

First Floor Landing: Servants' room—over spare room.

First Floor: Front bedroom; small slip room just over front door—empty; back bedroom overlooking garden.

The house is situated on high ground. There are four or five ways of getting to it from different parts of the town, and each route is up hill. It is 10 minutes' walk from the railway station; and a very bright light which is kept going there at night illuminates the back rooms to some extent. Shunting operations can quite easily be heard, especially when the wind blows from the station, and in quiet times the workmen can be heard as they call to one another. A branch line between steep embankments runs at right angles to the road, and tunnels under it some 50 yards from the house; but the traffic on this line is not heavy, and we never noticed any noise from that direction, even when trains entered or emerged from the tunnel.

I occupied the "haunted house," with my wife and one maid-servant, for a period of nearly 13½ months—or, to be exact, from August 17th, 1888, to September 27th, 1889. During our tenancy we were not disturbed by any startling or violent manifestations, nor did we see any apparitions. Several visitors stayed in the house, and slept there, from time to time, mainly with the object of having experiences if possible, but I do not think many of them met with much reward. In one or two cases these visitors heard noises during the night which they could not quite account for; but in most instances the sounds were so trivial that little importance was attached to them.

On 137 nights visitors slept in the house—25 men and 14 women in all.

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Sometimes both the spare bedrooms on the first floor were occupied on the same nights by one or more persons; sometimes only one of the rooms was in use. Altogether the front bedroom was occupied by visitors on 87 nights, and the back bedroom on 96 nights.

Although my wife and I had no visual experiences in the house, we were certainly confronted with a few odd noises—of a sort which would undoubtedly have arrested attention in any house, no matter whether it had a ghostly reputation or not. I carefully made a note of every unusual event immediately after its occurrence; and as the number of them is not great, I give the complete list, taken from my diary.

1888.

August 17th.—Took up our abode in the house.

August 20th.—My wife heard a zinc pail, as she thought, being rattled in the spare room at the top of kitchen stairs. There *was* a zinc pail in this room, but she found it undisturbed. Later in the day she heard a similar sound, proceeding, as she thought, from the wash-house, but the zinc pail in that place was found in its proper position.

August 27th.—On two occasions to-day the front door bell rang violently. The first time no one was found at the door; the second time my wife was quick enough to detect two children in the act of running away.

September 4th.—When I returned from town this evening my wife stated that during the day she had twice heard a crash downstairs like fireirons being thrown upon the kitchen stove. She ran downstairs immediately each time, but found nothing displaced in any way. After hearing this account I went down with my wife to survey the spot, and as we were discussing the matter we both of us heard a loud, sharp noise, like the crack of a whip, proceeding apparently from the spare room at the head of the kitchen stairs. Getting lights, we proceeded at once to the room; but nothing could we find to account for the noise. Time, 8 p.m.

September 5th.—In the evening I was writing at my desk in sitting-room, and heard noise like shovels and fireirons being thrown upon kitchen stove. My wife was dozing upon the sofa in the room with me, and I was surprised that the noise did not rouse her. I ran downstairs at once and made an examination, but there was nothing whatever to indicate the cause of the disturbance. Time, 9.10 p.m.

September 6th.—Arrival of M. W,, maid-servant, who was given bedroom on first floor landing.

September 21st.—I, writing at my desk, heard noise overhead (apparently in front bedroom) like a person tapping upon the floor with a hammer, using about enough force to drive tacks in. Eight or ten knocks, and then silence. I at once got a light and went up. Could find no explanation. Wife out. Girl in kitchen in basement. Time, 8.5 p.m.

September 22nd.—Girl casually mentioned to my wife that twice in the early morning (6.45 and 7.15 a.m.) she had gone to front door in answer to bell, but had not found anyone there.

October 10th.—My wife and I were taking tea in sitting-room. Time, 5.38. Front door bell rang. I at once went to window to find out who visitor was, but could see no one. While I stood at window, thinking visitor must be standing in recess of doorway, servant opened door. No one was

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there. I therefore went out and looked up and down the street. Two lamplighters on the other side were the only persons about, and they assured me that they had not observed anybody come up our steps.

October 13th.—Servant mentioned to my wife that she thought queer noises occurred in the house. Said often when in bed she heard footsteps coming up and down stairs by her door. She supposed it must be from next door, but it sounded very close. [The next house on the same side as our staircase was empty at this time.]

October 16th.—On this night a visitor slept in front bedroom. He stated next morning that about 1.30 he had heard a peculiar crisp noise in his room, something like a silk dress rustling.

October 18th.—At 5.30 p.m. a loud double knock was given at front door. No one was found there. I was in London, and my wife told me of the incident upon my return in the evening.

October 27th and 28th.—Colonel and Mrs. H. occupied front bedroom on these nights. On the second night Colonel H. heard mild groans and loud breathing. It is probable that these sounds came from the adjoining bedroom in the next house.

November 10th.—I was aroused during the night by hearing a tramping noise, apparently in the back bedroom overhead. The noise ceased in a minute or less. I intended to go up and explore, but being only very slightly awake, I unfortunately fell asleep again without carrying my intention into effect.

December 9th.—On this Sunday evening occurred the most really unaccountable noise of any yet noticed. I was in the house alone, writing at my desk. Time, 8.30. Suddenly I heard a noise which seemed to come from the hall, outside my room door. I can only compare the sound to that which would be made if half a brick were tied to a piece of string and jerked about over the linoleum—as one might jerk a reel to make a kitten playful. The bumping noise seemed to commence close to the door of the room in which I was sitting; it appeared to proceed along the passage to the top of the kitchen stairs—traversing a distance of some 15ft. in about half a dozen jumps—and then it seemed to turn the staircase corner and to jump down three or four stairs, one at a time. I went out, carrying my reading lamp with me, but nothing could I find, either in the passage or down the kitchen stairs. So, much puzzled, I returned and resumed my writing. In about five minutes the bumps began again, seeming to me to come from the part of the kitchen stairs where they had previously left off. This time I ran out too quickly to take the lamp with me. Just as I reached the head of the stairs the knocks stopped again. All was now dark, but fearing to lose time by returning for the lamp I went downstairs backwards, feeling along each stair with my hands as I proceeded. Reaching the bottom, I stepped into the kitchen and turned up the gas there, but nowhere was anything to be seen that could have caused the curious sounds. More perplexed still, I returned once more to my writing, but had scarcely shut the sitting-room door and settled myself at the desk when three sharp thumps sounded on the floor just outside the door. I sprang across the room and threw the door open. Nothing was to be seen. Again I searched in all directions—without getting the slightest hint of an explanation. The thing was inexplicable, and it has remained so to me ever since. At any rate, there are the facts. I can suggest no explanation. The

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idea that the noises really occurred in the next (empty) house does not commend itself to me for the simple reason that they seemed to be so distinctly in the places referred to. I was the only person in the house. We had no cat at that time; and we never at any time found any indications of mice in the place.

December 15th.—A most remarkable and inexplicable noise occurred at 11.35 p.m. on this date.

Our bedroom adjoined the sitting-room, and was separated from it by curtains. Across one corner of the sitting-room (one of the corners adjoining the bedroom) a piano was placed, and over this instrument, upon the wall, hung a guitar. The guitar, as most people are probably aware, has six strings—three silver and three gut. On this night I had retired before my wife, and had been in bed about five minutes; she remained in the sitting-room in order to say her prayers by the fire, as it was a very cold night. In the midst of the quietness which ensued I suddenly heard the guitar play—*pung, pang, ping—pung, pang, ping*—here my wife called out in a loud, awe-struck whisper, "Did you hear that?" whilst even as she spoke a third *pung, pang, ping* sounded clearly through the rooms. I immediately sprang out of bed and rushed in to her, finding her kneeling upon the hearth-rug by an arm-chair, staring with astonishment at the guitar upon the wall. No more sounds were heard, though we sat waiting by the fire for over half an hour. My wife told me that she had been distracted once or twice during her prayers by a noise like someone sweeping their hand over the wall paper by the fireplace and in the recess across which the piano stood. She had looked round to see where the kitten was (an extremely lazy Persian), and found that it was curled up asleep behind her. She said that when the guitar sounded its chords (in *arpeggio*) for the second and third time she was looking straight at the instrument, and such critical observation as she had at command under the surprise of the thing satisfied her that there was nothing visible near it, and that it made no perceptible movement. Well, that is all. The three gut strings of that guitar unmistakably sounded three times in succession (making nine notes altogether) when no person was touching it, and no thing was touching it as far as we could discover. The first explanation that suggests itself is that the pegs slipped round slightly and so caused the strings to vibrate and emit sounds—as often happens with stringed instruments, I am told. But the answer to that suggestion is, 1st, the sounds were not of that sort—they were more clear and musical than the result of slipping pegs would be; 2nd, it is extremely improbable that three pegs would each slip just enough to produce the corresponding chord in a lower key; 3rd, if this improbable thing happened *once* it could scarcely happen three times in succession, and without the changes of pitch being noticed; 4th, *all six strings of the guitar were perfectly in tune next day!* So slipping down is out of the question. How to account for the fact I do not know. I can only record it as it occurred, and leave it to others to estimate the probability of such a feat being accomplished by mice (in a house where mice were unknown), or by a moth (in December), or by something similar which escaped our observation.

1889.

January 13th.—When I came in, about 10.30, my wife informed me that

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when sitting alone during the evening she had heard the guitar make one note. She could not reach the guitar to see whether one of the six strings would give that note, and so she found the corresponding note on the piano in order to remember it. I at once tried the experiment. The instrument was not now in tune, but I found that the middle gut string gave a note corresponding to the one indicated upon the piano.

January 24th.—To-day our maid-servant (from whom we believed the history and reputation of the house had been carefully kept) complained that she had heard outside her bedroom door, in the morning about 5.30 or 6, a loud crash like a quantity of bottles being hurled upon the floor. We assured her it was a dream; but she maintained that she was wide awake when it happened, and had been awake for some time.

February 16th. — Lieut.-Colonel S., Sir L. G., and Captain N. occupied the two bedrooms. In the morning the two former reported hearing simultaneously a noise, apparently on the linoleum between the open doors of the two rooms, like paper rustling or mortar falling. I believe they immediately rushed from their rooms and met on the landing. Time about 2 a.m.

February 15th.—My wife's sister, Miss E. B., slept in top back bedroom on this and five or six following nights. After the first night she reported hearing three loud raps on her room door, such as might be done with a walking-stick. She could not say quite what time in the night this took place, but she is positive she had not been asleep. It might have been about 1 a.m. She did not hear anything on the following nights.

June 29th.—Mrs. V. reported that when alone in the sitting-room, between seven and eight this evening, she heard a note from the guitar. Subsequently Mrs. V. stated that the note heard was somewhere about "A above middle C." If the note was as high as this and came from the guitar it must have been produced by one of the gut strings. Mrs. V. had no idea that the guitar had ever done this sort of thing. My wife and I were out at the time, and the servant was downstairs.

From time to time I passed several nights alone in each of the three bedrooms (the visitors' rooms and the servant's) besides our own, to see if I could meet with experiences of any sort, but nothing ever happened on these occasions that I am aware of.

(Signed) X. Y.

The present tenant of the house (who took possession on September 28th, 1889) wrote to us on March 13th, 1890:—

'I am sorry to say we are thoroughly disappointed in the ghost; we have 'neither seen nor heard anything which even a believer in ghosts could lay 'to their charge.'

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II.

A DEFENCE OF PHANTASMS OF THE DEAD.

By F. W. H. Myers.

The question whether aught in man survives the death of the body is of course, and undeniably, the most important which researches such as ours can ever hope to solve. It is more than this; it is the most important problem in the whole range of the universe which can ever become susceptible of any kind of scientific proof. Cosmical questions there may be which in themselves are of deeper import. 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.

Since, then, our researches carry us perforce into the neighbourhood of a question so vast as this, we must take care that we do not slip into assuming an answer without full consciousness of what we do. In *Phantasms of the Living* any answer whatever was expressly postponed. But evidence reached us which we could not refuse to examine; and Mr. Gurney, as my readers know, was at the time of his death actually engaged upon this very task. It fell to my lot to complete the paper which he had in preparation (*Proceedings*, Part XIV.), and to add another (Part XV.), which carried the evidence somewhat further. But those papers consisted mainly of a detailed exposition of testimony;

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and dealt too slightly with the philosophical aspect of the question,—the degree of readiness or reluctance with which we ought to accept the hypothesis of man's survival, when matched with other hypotheses which, if less directly suggested by the evidence, may yet lie more assuredly within the realm of ascertainable law.

Mr. Podmore's criticism upon my views expressed in the above-mentioned papers comes, therefore, opportunely. It should be answered not only by actual rejoinder to its arguments, but by something of fuller statement as to the way in which our psychical evidence generally affects the doctrine of man's survival. For Mr. Podmore starts from a thorough belief in the reality of telepathy between living men, and endeavours to explain the so-called phantasms of the dead as being in reality generated by minds still clothed in flesh. His explanations, as he frankly admits, are many of them "far-fetched and improbable"; but he regards them as less far-fetched, as less improbable, than the supposition that anything in man survives the tomb.

For reasons presently to be given I do not regard Mr. Podmore's intermediate position as permanently tenable. In one sense, indeed, I should be glad to think it more plausible than I do; since it might prove a stepping-stone to the acceptance of evidence which I believe to be true, but which is too strange, too remote from ordinary experience, to be readily believed. For I fear lest as students begin to perceive how closely our evidence of telepathy between the living is linked with telepathy between the living and the dead they may suffer a kind of revulsion or backwater, from dread of the "mysticism" which to many minds seems somehow to adhere to the facts themselves, however careful the mode of their presentation.

But the strongest reason for immediate reply to Mr. Podmore's criticisms lies in the danger that those criticisms should operate upon possible informants in a way which he deprecates as earnestly as myself. Our investigation requires that a constant stream of evidence should flow in. It is only by perpetually gathering in fresh experiences at first-hand that we can maintain a real difference in value between our own colligations of actual facts and the loose speculations of *à priori* negation or of *à priori* credulity. The difficulty of collecting this evidence is very great already. It would be increased if possible informants were to suspect, however groundlessly, that their narratives were examined with any kind of prepossession, or their stranger experiences discounted as proving too much. On the other hand, this frank avowal of divergence of opinion between the two secretaries to whom evidence may be sent may suggest an additional motive to our correspondents to furnish materials which may help to decide the controversy in one way or the other.

I must insist again upon the deep importance of the amount and the quality of the records sent to us. The urgent question is not

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how our evidence is to be interpreted in detail, but whether or no it is to be set aside altogether. Human testimony is on its trial. It remains, that is to say, to be seen whether Science can accord to honest testimony (of a kind which can rarely be confirmed by direct experiment) a confidence sufficient to bear the strain put upon it by the marvellous matters for which that testimony vouches. I believe that the veracity, the accuracy of our informants, taken *en masse*, will ultimately support that strain, and that the world will be convinced of veridical apparitions as the world has been convinced of meteorites.

Meteorites,—those other invaders from the unseen,—were until lately quite as scornfully rejected; and naturally rejected, so long as the evidence for phenomena so marvellous rested on antique tradition and peasants' tales. Then came a moment,—like the moment which our inquiry is traversing now,—at which inquiring men who had actually spoken with the peasants and seen the fragments believed that stones had fallen. And then suddenly the fall of meteorites was accepted as a natural phenomenon, an almost inexplicable but a quite undeniable fact. In recent papers I have endeavoured to exhibit—so to say—some specimens of meteoric dust. In the present paper I must try to show the hollowness of the negative assumption which for this inquiry corresponds to Lavoisier's famous dictum, "There are no stones in the air; therefore none can fall upon the earth."

I shall not, of course, debate *ab ovo* the well-worn question of a life to come. Rather I shall discuss in what way that ancient controversy is affected by the discovery of telepathy amongst the living; which I shall here follow Mr. Podmore in assuming as adequately proved. But I must indicate the starting-point from which my argument is to begin. My reader must understand that I am confining myself exclusively to the scientific aspect of the question. I therefore waive all reference to the fact that the majority of civilised men profess at least to believe that sufficient evidence of man's survival has long ago been attained. But, on the other hand, I protest against an opposite assumption which seems to me to be almost as narrow, almost as unphilosophical, as blind faith in instinct or in tradition can possibly be. Because we men, with our short and confined experience, have as yet no clear knowledge of thought or consciousness apart from the flow of blood through a ponderable brain, it is often assumed that it is indefinitely improbable that thought or consciousness can, anywhere in the universe, exist except in such a connection. This argument is cogent indeed against the practice of mummifying the dead,—against the expectation that the actual dust of outworn frames shall be revivified by some startling decree. Life, as we know it, cannot persist in connection with disintegrated tissue, a desiccated brain. But what more than this can we affirm? Amid the infinite

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possibilities of the Cosmos the persistence of discarnate life is *per se* neither probable nor improbable. On the *d priori* aspect of the question science can have no more to say.

I proceed to the more definite query as to how far a belief in telepathy,—in a communication between incarnate minds apart from the operation of the recognised organs of sense,—ought to influence our belief in the possibility of a communication between minds incarnate and minds discarnate,—minds, that is to say, for which the recognised organs of sense are altogether lacking. Mr. Podmore holds, as I understand him, that telepathy should make no difference at all; that here is simply a newly-recognised law of nature which we must henceforth allow for in the same definite manner as we allow for the laws (say) of chemical affinity;—and with the same presumption that any new combinations which we come upon are due to the action, under novel conditions, of this same identical force.

My own view is in one sense more cautious, but in another sense bolder. On the one hand, I do not venture to treat telepathy so freely as Mr. Podmore treats it,—to draw his hypothetical inferences as to forms of it to which experience has not yet introduced us. But, on the other hand, I regard telepathy, not as a fact standing alone and self-sufficing, but as a first hint of discoveries which cannot be circumscribed,—a casually-reached indication of some unknown scheme of things of which thought-transference, clairvoyance, apparitions at death, may be but subordinate effects or incidental examples. Unprovable as such an hypothesis obviously is, it has the advantage of putting us on our guard against other hypotheses which make more pretence to proof. The notion of *brain-waves*, for instance,—the analogy of the two tuning-forks which vibrate in unison,—was at first attractive to many minds. It seemed comparatively easy to add this new vibration to the numerous systems of vibrations which we know or suspect to be actually traversing space. Yet this fancy of brain-waves (from which, by the way, Mr. Gurney and I were from the first careful to stand aloof) has become less and less plausible, less and less explanatory, as evidence has accumulated. The cases on which such a conception might throw light are everywhere interwoven with cases where it seems wholly inappropriate.

And yet this idea of brain-waves had a possibility of definiteness. It was conceivable that it might have been the key to all the phenomena. There is not the same definiteness in the conception with which Mr. Podmore replaces it. As the key to all the phenomena inexplicable by more familiar causes he suggests *telepathy between the living*. But telepathy is not a simple and positive conception which we can manipulate with confidence. It is not a law at which we can arrive deductively from other known laws. Nor is it even—

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like the law of gravity—an expression of a definite universal fact, which we can count upon although we cannot arrive at it deductively.

I probably go beyond Mr. Podmore in holding that the simplest case of true thought-transference, if once admitted, breaks down the purely physiological synthesis of man, and opens a doorway out of materialism which can never again be shut. And I agree with him in holding that in *Phantasms of the Living* a continuous connection has been traced between the smallest experiments in telepathy and such complex phenomena as the phantasmal appearance of a dying man to several persons together, or to a person who never knew him. But from this I infer—not that all these complex phenomena are merely varieties of the special phenomenon with which it was convenient to begin our inquiry;—but rather that a mixed multitude of obscure phenomena can now be seen to have a certain kinship, insomuch that the evidence for each class strengthens by analogy the evidence for the other classes;—while all classes alike are probably the outcome of laws too remote from terrene experience to admit of being grasped at present by minds like ours.

At the time when *Phantasms of the Living* was written it seemed to be accordant with scientific caution to treat all the supernormal phenomena there included as being—whatever else they might or might not be—at any rate instances of the direct influence of one mind upon another. But although I still hold this as true in the main, I should no longer wish to assert it of every case given in that book. Some of those cases, for instance, may be explicable by clairvoyance,—by some energy exercised by the percipient's mind alone, without there being any so-called "agent" in the affair at all. In view of this possibility and of those other still less defined possibilities towards which some of our evidence obscurely points, it seems to me unreasonable to treat telepathy as if it stood alone as a possible explanation;—as if there were no rival conceptions in the psychical field.

And, moreover, the evidential position itself has considerably changed during the past four years. A large part of our evidence for post-mortem apparitions has been collected since *Phantasms of the Living* appeared. And as our evidence now stands I find no rational halting-place between our smallest experimental transferences from mind to mind and apparitions generated by men long dead. I do not mean that each stage of the evidence is equally strong. There are—as has elsewhere been shown—abundant reasons, drawn from the mere ordinary facts of life, which make it much harder to prove a post-mortem apparition to be veridical than it is to prove the same thing of an apparition which coincides with death. But a fresh practical difficulty in making evidence cogent does not necessarily imply a philosophical gulf between the more and the less easily proved

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phenomena. I suspect that could we see all our phenomena set out in their true relations, we might find that the gap between a phantom generated five minutes before death and a phantom generated five minutes after death was not so broad as the gap between the transference of a card from mind to mind and the impression on distant persons of a phantasmal personality. May not the importance which we attach to death be largely a subjective thing? a mere example of the way in which man's speculations on the universe are tinged with an ineradicable anthropomorphism? Who can say that there may not be quite other points in our chain of phenomena at which a dispassionate non-human expositor might feel it more logically suitable to open a fresh chapter?

My argument, says Mr. Podmore, stands in need of two assumptions;—that the dead still live, and that they can communicate with survivors. Elsewhere he assigns to me a third assumption,—that the dead are conversant with the aspect of their body after its death.

I prefer to put my theory in my own way,—as a single postulate which will carry with it all that I am endeavouring to show in detail. I assume, then, that the individualised energy which generates veridical phantasms is not coeval with the body. It has not, I mean, the same duration as the body; it may have pre-existed, and it may survive. As to the details of this conception,—power of communication, power of memory, &c.,—my view leaves us with regard to the behaviour of phantasms of the dead just where we stand in regard to the behaviour of phantasms of the living. It leaves us, that is to say, in a state of blank ignorance *à priori*,—an ignorance which can be dispelled by actual evidence alone.

Mr. Podmore believes, as I do, on the sheer strength of the evidence, that Mr. S. H. B., for instance (*Phantasms of the Living*, Vol. I., p. 104), was able by what we vaguely call an effort of will, to manifest a phantom of himself to several persons at a distance. Could we have anticipated this? Could we have predicted beforehand how that phantom would behave? whether it would seem to show intelligence or not? whether it would be perceptible to one person only or to more? whether Mr. S. H. B., as we actually know him, would have any recollection of the phantom's actions or no?

We could have predicted none of these things; and neither can we make any prediction as to the intelligence, the memory, the perceptibility of a phantom—if such there be—which is generated after bodily death. And all that I assume is that whatever the energy may have been which generated the phantom of the living S. H. B., that energy was not dependent on the vitality of his bodily tissues. Can anyone show me that it *was* so dependent? or give reasons

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why, in our absolute ignorance, my supposition is to be treated as so much less likely than the opposite one? I claim, indeed, that quite apart from any evidence to apparitions after death, and looking only to the class of cases set forth in *Phantasms of the Living*, there is good ground for holding that the energy in question is not bound up, in the same way as our conscious mental energies are bound up, with the physiological activity of the brain. The concomitant variations of bodily health and mental vigour form, as we know, an obvious argument for the view that with the total cessation of bodily functions our mental functions also must wholly cease. So far as our conscious mental activity goes, this exact concomitance admits of no provable exception. But so soon as we come to deal with manifestations of the unconscious self,—of the profounder strata of our being,—the case changes at once. Even in the hypnotic trance we observe a greater independence of certain corporeal conditions,—as when a hypnotised patient can talk freely in spite of a wound which, in his waking state, would keep him absorbed in his pain. This, of course, resembles rather a shutting off of certain bodily distractions than the development of any new mental force. Going a step further, we find hypnotic hyperæsthesia increasingly difficult to explain by anything that we know of concomitant bodily states. But when we come to telergy,—to the power of propagating influences or phantasms at a distance,—then the familiar parallelism between bodily and mental states assumes a quite strained and hypothetical air. At first, indeed, it might have appeared as though that parallelism still subsisted. We spoke of phantasms coincident with moments of death or crisis,—as though a strong upheaval of the conscious being disengaged some influence which might be felt afar off. But as further cases were gathered in it became clear that the "crisis" which facilitated telergic action was not necessarily a moment of conscious excitement or strain. Quite otherwise; for it was found that the "agent," at the moment of the apparition, was often asleep, or fainting, or even in a state of coma. Not the moment of death alone, but also the hours of abeyance and exhaustion which precede death, were found apt to generate these appearances. Nor is the moment of death itself, under ordinary circumstances, a moment of impulse or exaltation. Far oftener it is an imperceptible extinction of energies which have already waned almost into nothingness.

It would, then, be nearer the truth to say that telergic action varies *inversely*, than that it varies *directly*, with the observable activity of the nervous system or of the conscious mind. And it follows that the presumption commonly urged against the conscious mind's continuance after bodily decay loses much of its force when we are considering this new-found form of mental energy,—so much less manifestly dependent

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upon bodily states. We come back—as I have before said—to a problem whose conditions are wholly unknown.

Turning now to Mr. Podmore's criticisms, we find that they fall into three classes. First, he gives reasons for regarding the narratives pointing to post-mortem apparitions as ill-evidenced. Secondly, he endeavours to show that the details of those narratives are not such as we should expect if the phantoms were really generated by the spirits of the departed. And, thirdly, he suggests ways in which those narratives may be explained by the agency of persons still living.

(1) Arguing for his first point, Mr. Podmore repeats a remark on which I have already insisted;—namely, that the mythopœic instinct of mankind works in favour of a type of "ghost story" far more full-flavoured,—more pregnant with poetic justice or with curdling horror,—than our first-hand cases can generally claim to be. It is so; and it was by considering those very cases in our privately-printed series to which Mr. Podmore refers in detail that we assured ourselves that so it was. There is nothing to be surprised at here. And, as I have said, the fact that the mythopœic drift is in that direction serves to my mind to heighten the presumption in favour of the genuineness of cases of post-mortem apparition so flavourless or so odd as most of those on which I rely;—corresponding so poorly to that which man's fancy loves to feign. I have already explained what I hold to be the cause of the emotional barrenness, the fleeting insufficiency, of most of these projections upon terrene existence of influences whose centre is no longer among breathing men.

And with regard to the *amount* of that evidence which I hold as good, both Mr. Gurney and I have always stated that it was far less than the evidence for veridical phantasms among the living. It *must* be less,—as I have again and again to repeat,—because in our ignorance of how the departed "agent" is faring we cannot appeal to *his* history to show some coincidence with the moment when this phantasm is observed by his surviving friend. We have to leave out of account the great bulk of these *post-mortem* appearances,—these "visions of consolation,"—because we cannot cite some entry in a departed spirit's diary to prove that he was at that moment endeavouring to manifest himself to his friend on earth. But the evidence, with all its necessary restrictions, continues to accumulate;—accumulates (like our other testimony) just in proportion to the amount of energy and care which are expended in collecting and testing the incidents now lying in the memory of many a percipient who will reveal them only to skilful persuasion. Mr. Podmore knows as well as I how miserably inadequate is all the energy at our disposal,—especially since the loss of our chief and ablest collector,—to garner up the harvest of first-hand evidence which lies ready for us on every side. To found a negative argument upon the small number of

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cases yet encountered which point to man's continuance is rash indeed;—as rash as it was to argue against man's *antiquity* when only a few batches of flint implements had yet been discovered. It must never be forgotten that we stand at the very beginning of a quest which no assignable number of years will complete; and that thus far we have found that almost every solid nucleus of first-hand intelligent testimony to some special type of phenomenon has received with further search fresh corroboration at a rate which,—distinctly perceptible in the work of a few men for a few years,—might easily become overwhelming if a hundredfold our labour were applied to the task for a century.

(2) But going on from the charge of inadequacy in the bulk of evidence, Mr. Podmore proceeds to argue that the characteristics of such apparitions as seem *primâ facie* to imply survival of death are difficult to reconcile with the hypothesis that the apparition seen is the manifestation of an intelligent entity, and suggest rather that it is to be attributed to casual hallucination. The absence of apparent motive in these phantasms seems to him to support that view.

I have already explained that, in my view, these phantoms, although emanating from a personal intelligence, do not represent the main current of that intelligence; and must be expected to behave—*not* as Mr. S. H. B. (to go back to that instructive example) would himself behave when calling upon friends, but rather as his projected phantom behaved;—with the same dreamy absence of apparent purpose, the same blank and fugitive appeal. I have contended,—not that this is all that is left, but that it is all that can usually reach us; that the gulf between disparate modes of existence is too great for any directer message to cross it. Nor do those special characteristics on which Mr. Podmore dwells seem to me inconsistent with my view of what these phantoms signify. I will take his objections in the order of rising importance.

(1) "The occurrence of phantasms resembling animals." We are agreed that a phantasmal figure need not be directly generated by a mind or entity precisely resembling itself. Without, therefore, raising the question of the continued existence of animals after death, we may maintain that their presence among phantasms of the dead is no more of a difficulty than their appearance among phantasms of the living.

(2) "The liability of the percipients to casual and apparently non-veridical hallucinations." To this I demur; and I should say, on the contrary, that in the cases cited by Mr. Podmore the other hallucinations which the percipients had experienced were of a type which, although not provably veridical, are at least so *possibly* veridical that they rather improve than weaken the evidence for the veridicality of the special apparition in question. Let us take one of the cases cited by Mr. Podmore (*Proceedings*, Vol. VI., p. 26,

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Case IV.) as a fairly illustrative instance. In that case a lady sees a figure which she does not recognise; her husband then sees it, and recognises the aspect of his deceased father. Mr. Podmore regards the lady as the primary percipient here, and supposes that she infects her husband with the hallucination; although he does not explain how she manages to infect him with a phantom face and figure well known to *him*, and unknown to *herself*. But letting this pass for the moment, let us appraise the weight of the objection that this lady "had experienced a previous hallucination unshared; a circumstance which may be regarded as indicating some predisposition to sensory hallucination." What, then, was this previous hallucination? Was it a skeleton? a Turk's head? a semi-human "Mr. Gabbage"? did it take, in short, any of the familiar forms of morbid illusion? On the contrary, it was the consoling vision of her own father, seen shortly after his death. Now this vision, of course, was not *evidential*. She was mourning for her father, and grief and excitement may have summoned up a purely subjective figure. I refrain, therefore, from claiming that vision on my side; but I object equally to Mr. Podmore's claim;—to his reckoning it as subjective just because, from the very nature of the circumstances, it could not, even if veridical, have been evidentially cogent. Mr. Podmore describes a message from a man whose death is already known as "practically superfluous"; but this sternly evidential point of view is not always shared by survivors. Nor need the sorrowing girl's departed father have been of opinion (to quote Mr. Podmore's phrase about yet another case) that "after the fact of the death was known the message itself could no longer serve any useful purpose." For although it was, no doubt, "superfluous" for this gentleman to inform his daughter that he had died, he might deem it worth while to inform her that he was still living.

In short, the predisposition to sensory hallucination with which Mr. Podmore credits this lady and other percipients may quite possibly be a predisposition or sensitiveness to *veridical* hallucinations; just as in the case of many of the percipients in *Phantasms of the Living*, who have experienced several phantasms, each one of which proves to have been coincidental.

(3) Mr. Podmore's next objection deals with a fact undoubtedly perplexing;—but equally perplexing, I think, whatever be the theory which we adopt. I mean the fact that several different phantasmal figures have often been seen in the same house. I will refrain from expressing my view on this question until we have considered the theories which Mr. Podmore himself suggests for the explanation of these post-mortem phantoms generally.

Mr. Podmore's definition (p. 232) of the nature of the coincidences needed to make *post-mortem* apparitions evidential closely follows that

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already given in several papers in these *Proceedings*; nor is it needful to dwell further on the cases which he cites where these coincidences have not been established. Such cases I had already dismissed from my argument as of no value.

Mr. Podmore suggests a possible explanation of the cases to which I do attach importance by one or other of the following hypotheses:—

(1) The *latency* of the hallucination; allowing a phantom generated at the moment of death to become first perceptible some time afterwards.

(2) The *contagion* of the hallucination; allowing a phantasmal perception to be communicated from the original percipient to the person or persons present with him.

(3) And, still further, a telepathic *infection* of the hallucination, from A, who has once seen it in a house, to B, who does not know A, and who has never heard of the hallucination, but who succeeds A as tenant of the house in question.

Of these theses I hold that (1) represents a real fact, although a fact manifestly incapable (as Mr. Podmore allows) of explaining the bulk of the evidence on which I rely. For (2) I have as yet seen no evidence which looks to me plausible; and (3) seems to me a rash suggestion, and likely to attract unnecessary attack.

The suggestion—made by Mr. Gurney in our earliest papers—that a telepathic impression might remain latent in the sub-conscious mind until some favouring circumstances carried it upwards into recognition,—remained for a long time with only rare and inferential support. But (as Mr. Podmore justly remarks) Miss X.'s experiments in crystal-vision have called attention afresh to this capacity of latency. The change which these experiments, if confirmed and repeated, will make in our conceptions on this point will be somewhat as follows. It has long been known that the sub-conscious mind can produce "after-images,"—more or less externalised pictures of some person or object previously seen. This is indeed our ordinary explanation of non-coincidental hallucinatory figures of known persons. But it was usually supposed that after-images represented mainly something on which the gaze had been often or strenuously fixed,—as, for instance, objects seen under the microscope. Miss X.'s experiments, on the other hand, suggest that anything which has come within the field of vision may be reproduced as an after-image, whether it has in the first instance been wittingly perceived or no. And some of these crystal-visions seem to have been telepathic; so that (although these contain no clear example of latency or development) we may conjecture by analogy that it is possible for impressions caused by telepathic impact from other minds to remain for some unknown period below the level of consciousness, and then ultimately to rise into perception in some hallucinatory

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form. But in dealing with phantasms of the dead this possibility has already been expressly allowed for; and Mr. Podmore's remarks seem to add little to what has been said (for example) in *Proceedings*, Vol. V., p. 431.

I cannot, at any rate, follow him in thinking it possible that General Barter's vision of Lieutenant B. (Vol. V., p. 468) may be explained as "the development of a latent image." "The figure," Mr. Podmore says, "represented the agent as he was during life." But an essential part of the narrative is that it represented the agent decorated with a "Newgate fringe," as he never was when General Barter had seen him;—as he never was, indeed, when he was out riding anywhere, since he had only grown that appendage in the hospital during his last illness. Mr. Podmore is surely riding his theory as hard as Lieutenant B. rode his ponies if he supposes that a latent image of a casual acquaintance will vivify itself after nearly a year with change of aspect corresponding to actual fact,—and, moreover, with an accompaniment, which Mr. Podmore ignores, of marked hallucinatory sounds heard on several occasions by three persons at least. All I can say for that hypothesis is that it seems to me a shade less impossible than its author's alternative explanation of the incident, which will be discussed below.

As regards Mr. Podmore's next point, the explanation of collective hallucinations by actual telepathic infection (without suggestion by word or gesture), I have little to add to my arguments in *Phantasms of the Living* (Vol. II., p. 282 *sqq.*). I there urged that if we wished to prove that hallucinations can be directly contagious we ought to produce instances of collective hallucination where other explanations were out of place,—where the hallucination was plainly a subjective affair, and could not, therefore, be independently caused in A, B, and C at the same moment. Nor should there be difficulty in producing such cases of contagion, considering that the great majority of hallucinations, and those the most persistent, are without question purely subjective affections;—being the result of delirium, disease, and insanity. No case of this sort, so far as I could then or can now discover, has ever been shown to be contagious, apart from suggestion by gesture or speech. And even among the casual hallucinations of sane persons I could not, and cannot, find any cases where a hallucination which is obviously purely subjective—as an after-image or a fantastic figure—has been shared by more than one person. I must save space here by merely referring to my earlier discussion; and must repeat my own provisional view that, until evidence of the kind suggested has been adduced, the fact that a hallucinatory sight or sound is perceived by two or more persons is *primâ facie* evidence that this sight or sound—albeit not due to ordinary physical causes—yet has some generating cause outside the mind of either of the percipients.

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It is to Mr. Podmore's *third* explanatory hypothesis, however, that I take the strongest exception. In this case he goes far beyond a suggestion which seemed to me when I made it to be an extreme outpost of the telepathic theory. In *Proceedings*, Vol V., p. 420, will be found a case where a Mrs. Green, in Ireland, had a terrifying dream (at once communicated to others) representing a very unusual scene of the accidental drowning of a niece personally unknown to her, which scene had occurred in Queensland more than 12 hours before the dream. In this case Mrs. Green's brother, the father of the drowned woman, learnt the news about the time of the dream. "His mind," I remark, "may have supplied the link between the actual scene and the dream in England, and the scene would be vividly present to him at the time when the dream occurred." Amidst the difficulties of this case, it seemed to me possible that the grief of Mrs. Green's brother (Mr. Allen) might have generated or reinforced the telepathic impression which gave rise to Mrs. Green's dream. For the first reception of the news of a daughter's violent death amounts in itself to a kind of crisis; and we may well suppose that Mr. Allen had never experienced such a moment before.

There is a great interval between this hypothesis and the way in which Mr. Podmore uses a similar theory to explain (for instance) the phantasmal sights and sounds experienced by Mrs. G., her two children, and servant in the house at X., with which so many members of our Society are now personally familiar (p. 259). In this case, a previous occupant, Miss Morris, who had been much annoyed by ghostly experiences in the house, left it in December, 1886. Towards the end of November, 1887, Mrs. G. entered the house as a new tenant. Mrs. G. did not know Miss Morris, and had heard nothing as to the house's history. Yet Mr. Podmore suggests that "the later experiences,"—*i.e.*, the ghostly troubles of Mrs. G. and her family,—"may have been started, if not wholly sustained, by thought-transference from Miss Morris, whose thoughts, no doubt, occasionally turned to the house in which she had suffered so much agitation and alarm."

Let us consider what this implies. Miss Morris, who had left the house for a full year when the new disturbances began (December, 1887), can hardly be imagined to have been still in a state of active panic. Still we may suppose, as Mr. Podmore says, that she at times thought over her past annoyances. The result of these fatal recollections should certainly teach us to control our thoughts as strictly as our actions. For the very first effect of Miss Morris's ponderings was "a deep sob and moan," followed by a thump and a cry of "Oh, do forgive me";—all disturbing poor Mrs. G., who had the ill-luck to find herself in a bedroom about which Miss Morris was possibly thinking.

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Worse was to come, as the narrative shows (pp. 256 *sqq.*); and at last the unconscious Miss Morris drove Mrs. G. out of the house in despair. Surely on this view the peace of all of us rests on a sadly uncertain tenure! Many things—experiences quite other than ghostly—have happened in many houses on which former occupants may look back with feelings of regret or horror. There might indeed be a complex group of phantasms waiting for each new comer if the accumulated reminiscences of all previous inmates took ghostly form before his eyes.

I will quote but one instance more;—the alternative explanation given by Mr. Podmore for General Barter's vision of Lieutenant B. (see p. 284 above).

"It seems more plausible," he says, "to attribute [the vision] to telepathy from Lieutenant Deane, who had been well acquainted with the decedent during the last few months of his life, and who had left the percipient but a few minutes before. On the assumption that the vision had been due to the direct action of the deceased, its coincidence with Lieutenant Deane's visit remains unexplained."

Now, in the first place, I do not see much "coincidence" in the fact—no unusual one surely at an Indian station—that the Deanes had been making an evening call upon their friends and neighbours the Barters;—and I conceive that all that this visit had to do with the vision was that in reconducting his friends General Barter happened to find himself at the propitious place and at a propitious hour for the apparition to become visible. But, apart from this, consider what Mr. Podmore's view involves. Lieutenant Deane, as he walks home with his wife, forms so intense a mental picture of a deceased acquaintance to whom he certainly was not much attached;—he realises so vividly how Lieutenant B. would look if he were riding down the hill intoxicated after a "wet evening" at mess;—that his mental picture externalises itself in sight and sound for General Barter and General Barter's dogs. Now it is not logically inconceivable that telepathy might act in this way,—on the man at any rate, if not on the dogs. I am willing to admit that a picture strongly occupying A's mind might externalise itself to B as a phantasmal image in A's vicinity. But I repeat that it is an extraordinary thing that this power of transference of mental pictures should operate simply and solely in transferring mental pictures of dead persons, or (as in the case of the house at X. just quoted) in transferring mental pictures symbolising horrors experienced by the mental-picturer at the recollection of the imagined sight of dead persons. If General Barter had been in the habit—which he was not—of thus externalising pictures out of his friends' minds; if Lieutenant Deane had been in the habit—which he was not—of pondering with intense anguish on his dissipated comrade's fate,—

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there might have been some plausibility in Mr. Podmore's view. But, as the case stands, we have a right to ask why the ordinary interests, the ordinary excitements of our neighbours,—their money-affairs, their love-affairs, and the like,—are not perpetually obtruding themselves upon us in phantasmal guise. Until they do so, it is hardly plausible to assume a transference of our neighbours' thoughts or memories as the explanation of this one special class of phenomena which point *primâ facie* to the influence of the dead.

It was objected to us when we published our first evidence for thought-transference that such a possibility was contrary to the universal experience of mankind;—that human beings were in actual fact constantly anxious to read each others' minds, and constantly unable to do so. To this we replied that the kind and amount of thought-transference to which our experiments pointed was not such as to be of importance in actual practice, or to obtrude itself upon the notice of anyone who was not carefully seeking it. Such has continued to be the character of our experiments;—decisive (as we must hold) as to the reality of the power in question, but indicating also that that power is rare, fleeting, and inconspicuous. In the present state of our telepathic evidence we must avoid postulating sudden irregular extensions of this little-known power,—just in order—like the Ptolemaics—"to save appearances,"—to cover somehow all the observed phenomena without recasting our much-strained theory. "Cycle and epicycle, orb in orb"; —complex and elaborate indeed must be the reasoning which would explain by the action of the living the apparitions of the dead.

I recognise, however, that while dealing thus severally with Mr. Podmore's hypotheses I have not yet fully met the objections which he or others have urged against my own. Especially there remains an objection which, though capable of being turned against Mr. Podmore's view as well as against mine, becomes, no doubt, the more telling as more and more significance is attributed to narratives of haunting and the like. I refer to the large admixture of fragmentary, meaningless hallucinations of sight and sound,—mere vague noises, momentary lights, &c., which do not readily suggest intelligent agency. Mr. Podmore freely classes these hallucinations as purely subjective, and seems to suggest that telepathic hallucinations, due to other living minds, may be readily engrafted upon, or may readily engender, these merely delusive manifestations. I do not myself see much evidence for such conjunction of false phantasms with true; but I admit that something more than this demurrer is needed from me; that I ought to try to show in what way these inchoate, scrappy hallucinations are explicable on my own scheme. I do so with some reluctance; for in passing from Mr. Podmore's view to my own I feel that I reject the *improbable* only to embark upon the *unprovable;* and that my critics will hardly be at

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the pains to separate what I regard as evidence from what I admit to be conjecture.

I have already urged that if once the possibility of a direct transference of ideas and impressions from mind to mind be established,—a transference independent of sensory organs, and not arrested by crowded cities or by breadth of sea,—then we must regard this far-acting power, this far-perceiving sensibility, as indicating the existence of a scheme of laws, a system of forces, of which our sciences of matter are as powerless to take account as our balances are to weigh the cosmical ether. Yet, like the existence and properties of that ether, these spiritual forces may conceivably be comprehended by inference,—detected in their inconspicuous interfusion with causes better understood. For the present, assuredly, our inferences, our conceptions, must be of the vaguest, most provisional character.

But there is one assumption which we in this century can no more avoid making than the savage could avoid ascribing the movements of nature to the action of spirits bent on his weal or woe. Where his conceptions were inevitably self-centred, ours,—be they true or false, wise or unwise,—are inevitably naturalistic, cosmical, evolutionary. And thus if there be any impingement whatsoever of a spiritual world (I use this term as readily, though vaguely, intelligible) on our mundane sphere, we are forced to imagine that impingement or interaction to be of such a kind as would be recognised by higher intelligences as subject to laws not primarily framed for subservience to human needs, or recognition by human intelligences. It must be something utterly different from the specially-authorised interferences which the mass of mankind continue to imagine in this one realm, although science has expelled them from every other. And it follows that since we have some evidence that such impingement exists, it is not fantastic but reasonable to consider, in a broad analogical manner, in what ways its manifestation might best accord with our notions of nature.

So far as we can judge from the behaviour of other laws or forces, which, while entirely removed from our direct cognisance, are yet inferred to produce occasional conspicuous physical effects, we shall be led to suppose that the vast majority of the effects produced by the unseen world upon our own are not definitely recognised by our intelligence. We are likely to note only a few emergent instances,—phenomena specially directed towards us, or specially incapable of being referred to ordinary laws. "Specially directed towards us," I say;—for we may conjecture that the law of intercommunication between the seen and the unseen may, like other laws of nature, be sometimes utilised by intelligences familiar with its bearings. "Specially incapable of being referred to ordinary causes," I say;—

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for we cannot tell *à priori* after what fashion such influences may be perceived. Our ordinary apprehensions are not of the facts in nature theoretically most important, but of the facts in nature most important for the preservation of our own bodily organisms. We perceive low degrees of light because even a low light helped our ancestors to search for food; we do not perceive low degrees of electricity, because to those ancestors weak electricity was wholly unimportant. But the human organism has many capacities which are rarely manifested; and in every direction some few persons are found who perceive phenomena unimportant to man's life and unobserved by the multitude. The perception of certain psychical influences may be like the hearing of very shrill notes, or the perception of the presence of a hidden cat in the room,—an innate capacity which from its practical uselessness has never yet been fostered by the race, and which consequently reaches its higher grades only in a few chance individuals.

Or, again, these supposed psychical influences may present themselves as perceptions too feeble to allow us to recognise their supernormal character. Few phenomena are theoretically more important, or practically more continuous, than the fall of meteoric dust on the earth. Yet this dust has descended unobserved upon the heads of all men in all ages, and has only been recognised when the falling body attained a quite unusual size and weight.

The great majority of psychical influences may, on this analogy, be quite below the level at which they could attract our attention. They will disturb human life as little as the fall of cosmical dust disturbs weighing operations conducted in the open air. Then when they attain to a somewhat greater magnitude, they will be conspicuous but not recognisable. They will be vague, inchoate sounds or sights to which it will be hard to assign a distinct origin.

On the old view, that which was to be looked for (if anything was to be looked for) from the unseen world was an occasional definite apparition, induced by grave causes, and standing wholly apart from other phenomena. In my view, on the other hand, we must look for a miscellaneous interfusion among terrene phenomena of phenomena generated by extra-terrene causes.

This conclusion (from which I can see no logical escape) looks perilously like a return to the animistic superstitions of the savage,—or at least to the mediæval ascription of any specially puzzling circumstance to the agency of the devil. The reader will feel himself in danger of being drawn into the worst possible intellectual company,—into that credulous band who argue that because an incident might conceivably be supernormal, therefore it *is* supernormal,—and who resent any effort to refer their marvels to the action of ordinary laws. I must therefore at once

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insist that my object is a quite different one. I am not going to rest any evidential claim whatever upon any phenomenon which might be due to ordinary physical causes, or to mere subjective hallucination. The cases to which we appeal as evidence must be not vague and inchoate but distinct and coincidental. All that I claim is that these vague phenomena, surrounding the distinct phenomena, should count as neutral ground; —that they should not be used, as Mr. Podmore has used them, to *discredit* those distincter phenomena of which they form, in my view, an integral, though not an evidentially-valuable, part.

This, I repeat, is the full extent of the evidential, the controversial, use which ought to be made of these obscure phenomena. From a speculative point of view, however, there is more to be said. When we are no longer trying to prove that veridical phantasms do occur, but are assuming the fact of their occurrence and trying to explain their genesis and development,—then indeed these inchoate, rudimentary phenomena of sight and sound will acquire a *theoretical* importance which as *evidence* they cannot claim to possess.

Just as, in trying to trace the causes, say, of a paralytic seizure, we feel it needful to note all smaller symptoms which precede, accompany, or follow the principal shock, so also in tracking the genesis of a veridical hallucination we are bound to note all such minor hallucinatory percepts as have grouped themselves about the central phantasm. These subsidiary hallucinations cannot be meaningless, cannot be arbitrary; they must in some way indicate the mode in which the unknown energy is operating to produce the main result.

A complete record should, I think, be made in the first place of the phenomena which do accompany veridical hallucinations, and in the second place of phenomena which are frequent in the hallucinations of the insane, or in the plainly subjective hallucinations of sane persons, but which are not observed to accompany hallucinations of a veridical type. Much of this task has already been performed by Mr. Gurney[1]; and I will illustrate the value of these comparisons by referring to some cases where he has shown the various forms of connection of luminous appearances with veridical apparitions. Sometimes we have the phantasmal figure seen as though illuminated on a dark background. Sometimes it appears as in a disc or oval of light. Sometimes its contour is indistinct, and it resembles a luminous cloud, either for the first moments of its appearance or throughout all its stay. Sometimes there is no figure at all, but a phantasmal "ball of light," or a brilliant diffused glow, which seems a sufficiently unique experience, and

[1] *Phantasms of the Living*, Vol. I., chap. xi.: "Transient Hallucinations of the Sane," and heading "Luminosity" in Index.

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coincides sufficiently closely with a death, to have some claim to rank as a veridical phantasm. Now from all this I argue that the phantasmogenetic agency at work—whatever that may be—may be able to produce effects of light more easily than definite figures. I shall think it antecedently probable, therefore, that there will be many veridical hallucinations which will not get beyond this stage;—which will produce impressions of light and nothing more, yet which will be in reality of just the same type as those which rise into distinctness and recognition. When, therefore, in our accounts of "haunting" phenomena I read of brilliant phantasmal lights, apparently meaningless, I do not set them down as necessarily indicating a tendency on the percipients' part to merely subjective hallucination. I claim that they must rank as ambiguous phenomena,—telling decisively neither for nor against some agency external to the percipient. And if they are witnessed independently by several persons, I say that they may then afford strong presumption that there *is* some agency external to the percipients, but unable to impress itself upon their minds in any more developed or personalised form.

A similar argument will hold good in the case of the *vague hallucinatory noises* which frequently accompany definite veridical phantasms, and frequently also occur apart from any definite phantasm in houses reputed haunted. As regards these inarticulate noises, there is of course always a possibility that they are real objective sounds, due to undiscovered physical causes. When a sound is sudden and never repeated it may often be impossible to explain it; but I think that when any sound, however vague or obscure, is frequently repeated, its physical cause, if physical cause it has, ought to be detected by careful investigation. Here, as in so many other parts of our inquiry, nothing is needed except just that careful and exact attention which has never yet been bestowed.

I might pursue this discussion of inchoate manifestations much further, and might suggest other phenomena, besides lights and noises, which may by analogy have some supernormal origin, but which must inevitably remain unrecognised. But for brevity's sake I will go on to another cause of unrecognisability on which as yet I have but very briefly dwelt. I allude to the large part which *local attraction* seems to play in the generation of post-mortem phantasms. In *Phantasms of the Living* there were cases which suggested that during life, or at the hour of death, it was sometimes a local rather than a personal cause which induced or determined the apparition of the dying man. And in post-mortem cases—as our evidence has shown—this feature is still more prominent. To me it seems that it may well be only as an exceptional thing that any post-mortem phantom is recognised by any survivor. If once it is admitted that phantasms may be in some way

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conditioned or attracted by that form of assemblage of influences which we term *locality*, it is plain that we transitory tenants of the earth's surface can have no claim to appropriate all the memories which may act upon the departed. If apparitions be the dreams of the dead, they will dream of affairs of their own in which we have no share. And if (as both Mr. Podmore and I hold) these phantoms are to be regarded as the reflections of some external mind, then I maintain—in opposition to him—that they do at least *primâ facie* resemble dreams of the dead rather than dreams of the living.

Dreams of the dead, I suppose, equally well with dreams of the living, may include figures which are not the figures of the dreamers themselves. Such, possibly, may be the explanation of the cases where several distinct figures are observed in the same house. As in certain cases in *Phantasms of the Living*, the subsidiary figures may possibly take their rise in the shaping imagination of the principal agent. But, apart from this, it seems to me that if we grant to locality any influence at all, we cannot predict in what way that influence may show itself. We need, I think, much fuller histories of what has happened in houses now "haunted" than we yet possess, before we can discuss the question of these multiple appearances with much hope of result. In one case—which we are not at liberty to cite in detail—at least six figures seen in the same house by persons not cognisant of its history have been plausibly identified with actual personages in the past. In this case the materials for recognition—both phantasmal and historical—happen to be unusually full. But in most houses—in such houses, for instance, as that at Prestbury, where various figures were seen—the memory of former tenants quickly fades, and no means are left by which the *revenant* can prove his identity.

The present paper has thus far been mainly concerned with *visual* manifestations of the dead, since these form the most convenient group for comparison with those phantasms of the living, from which I have tried to distinguish what I regard as real post-mortem apparitions. But my case for post-mortem manifestations does not rest upon apparitions alone.

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 comprise 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.

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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, acting 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 an 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 sub-conscious 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 (in Madame B.'s case) 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.

The parallel between the telepathic messages and the post-hypnotic

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messages will thus be pretty complete if we regard the phantasmal figures of Mr. S. H. B., Baron Schrenck, &c. (so often referred to),[1] as really parallel to the phantasmal figures of Professor Beaunis, &c., which hypnotic subjects are made to see. I admit, however, that I do not regard these two classes of phantasmal figures as really parallel, for two main reasons. In the first place the *telepathic* phantasm (Mr. S. H. B.) is sometimes perceptible to more than one person, while the hypnotically suggested phantasm (as thus far known) is only perceptible to the person to whom the suggestion has been made. And in the second place, the agent who projects the telepathic phantasm (Rev. C. Godfrey, Mr. Cleave), is sometimes himself more or less conscious of being present with the percipient; whereas the hypnotiser who has ordered that a semblance of himself shall appear to his subject at a given date remains of course himself quite unaffected by the hallucinatory figure of himself which his subject's hypnotic self generates at the appointed hour.

I conceive, in short, that in telepathic cases there is a transmission from agent to percipient which differs profoundly in kind, and not only in degree, from any transmission of idea or impulse in which the agent employs normal means of suggestion, by voice or gesture.

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 *Phantasms of the Living*, &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.) 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 (Skirving, &c.), 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. A typical case of this kind (Mrs. Kirby's)

[1] *Phantasms of the Living*, Vol. I., pp. lxxxi-iv., 100-110; Vol. II., pp. 671-6. *Journal*, Vol. II., p. 307.

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is given in *Journal*, Vol. III., p. 298; and there are others which must be cited in a future paper.

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* by the percipient himself or automatically *written* by the percipient, as in the case communicated by Dr. Liébeault (*Phantasms of the Living*, Vol. I., p. 293), 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.

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 preceding pages have mainly dealt. It is very rare to find an apparition which seems to impart any verbal message; but I give as Case I. in an Appendix a case of this kind. 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 Moir's); 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.

Personally, indeed, I regard this form of evidence to *post-mortem* communications as the most cogent of all. If I have not hitherto touched upon it in this series of papers, this has not been from any indifference to it, but rather from a sense of its importance, and of the care with which it should be approached. I have endeavoured to lead up to it by another series of discussions on automatic writing and other forms of automatism, which may help to perform the preliminary task of showing to what sources *other* than communication from the departed we are bound to refer the enormous majority of genuinely automatic messages, however obtained. For in no part of our whole field of inquiry have error and delusion been more conspicuous than

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in this. The ascription of the paltriest automatic messages to the loftiest names—human or divine; the awe-struck retailing of the halting verses of a "Shakespeare," or the washy platitudes of a "St. John,"—all this has been equally repugnant to science, to religion, and to plain common-sense. And short of extravagance like this, in the case of the great majority of automatic messages, their claim to proceed from the departed has no valid foundation, since all the actual facts contained in them have been known to the writer, although they may be presented or discussed in a manner which the writer does not anticipate, and which may seem characteristic of a departed person.

But a certain number of cases remain where the message given contains verifiable facts of which neither the writer, nor any one else present at the time, was—so far as can be discovered—previously aware. It then becomes our business to consider from what mind these messages can have been originated.

Some cases of this kind were cited and discussed in the Society for Psychical Research *Journal* for February, 1888 (Vol. III., p. 214, *sqq.*). Others may be found in "M.A. (Oxon's)" *Spirit Identity*, now out of print. And four are given in an Appendix to this paper: Cases II., III., IV., V. All these were sent to me by our Corresponding Member, the Hon. A. Aksakoff, and three of them (II., III., IV.) have appeared in his new work, *Animismus und Spiritismus*. Case II., however, is here given with important additional matter sent to me by M. Aksakoff, and Case V. now appears, I believe, for the first time.

In considering such messages we must remember that there is a possible way of explaining almost any message without postulating the continuance of personal life after bodily death. It is *conceivable* that thought-transference and clairvoyance may be pushed to the point of a sort of terrene omniscience; so that to a man's unconscious self some phantasmal picture should be open of all that men are doing or have done,—things good and evil photographed imperishably in some inexorable imprint of the past. In such a case, the apparent personality of one departed might be only some kind of persisting synthesis of the psychical impressions which his transitory existence had left upon the sum of things.

All this might be; but before such a hypothesis as this could come within the range of possible discussion by men of science there must have been a change of mental attitude so fundamental that no argument at present adducible either way could tell for much in the scale. For the present our business must be to collect the truth-telling messages, without pretending to any absolute certainty as to their source. But those who wish to prove continued personal identity must keep two needs in view;—first the need of definite facts, given in the messages, which were known to the departed and are not known to the

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automatist; and secondly, the need of detailed and characteristic utterances; a moral means of identification corresponding, say, not to the meagre *signalement* by which a man is described on his passport, but to the individual complex of minute markings left by the impression of a prisoner's thumb.

When I consider how slight, how careless, how occasional, all experiment of this kind has as yet been—and yet what striking fragments of evidence have issued from these scattered attempts,—I cannot but hope that the systematic study of human automatism, human personality, may lead to the gradual discernment of personalities other than the automatist's, operating unspent in the penumbra of his unconscious self.

I will not push my arguments further. I do not pretend to accredit them with a cogency which they do not possess. I shall have accomplished all that seems at present possible if I leave my reader feeling that my suggestions, although obviously unprovable, are not obviously improbable; nay, that, were they once admitted, the phenomena, as thus far known to us, would fall easily and naturally into place. It must be for further evidence to decide a controversy which, however anciently debated, is barely yet becoming ripe for scientific discussion.

But before closing this paper I must refer to two objections of a moral kind with which my former paper has been met. It has been urged on the one hand that these apparitions form so sorry, so distasteful a spectacle that they serve to repel men from the study of psychical phenomena which seem to lead up to such a degradation or parody of the hope of eternal life. And on the other hand I have been rebuked—and here Mr. Podmore has joined in the warning—for attracting premature adherence to my theories by holding out an unwarranted expectation of the immortality which man's heart desires. These two objections, as will be seen, are self-contradictory; yet I cannot leave the one to answer the other, nor maintain that either of them is void of force. At different moments, and in different moods, I have felt both of them myself. And I think that, diverse as the charges seem, the reply that best meets the one best meets the other also,—and consists in something of explanation of the frame of mind in which, as I conceive, we should enter upon inquiries in which issues so vast as these are involved.

And first let me say that my own belief as to the attractive effect on men's minds of such prospect of survival of death as this evidence implies has undergone an important alteration. In the Introduction to *Phantasms of the Living* I insisted on the supposed danger which Mr. Podmore still fears—the danger of "taking advantage of men's hopes or fears," of "gilding our solid arguments with the radiance of

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an unproved surmise." It was natural to imagine that men would eagerly welcome any new light, however glimmering, on a prospect which they profess to regard as essential both to virtue and to happiness. But the wider experience, the first-hand knowledge of the real feelings of men, which this long investigation has necessarily brought with it, have greatly modified that original impression. I believe now that there is no danger lest arguments such as mine should be too eagerly accepted as falling in with my readers' wishes. I suspect, on the other hand, that if they are to take real hold of men's minds they will need to be driven home with far more of appeal and insistence than I can attempt to give them. For this is *not* what men desire—this inferential, incomplete demonstration that in some fashion or other there is something which survives the tomb. What men want is the assurance of personal happiness after death; or if they cannot feel this, they wish at least for such half-belief as may enable them to dismiss such speculations altogether. They do not desire to know more about death, but to avoid thinking of what they know already. A man will tell you in the same breath that he trusts to enter upon eternal happiness when he dies, but that he would rather not discuss such depressing subjects. Some weak spirits even invent for themselves a kind of new superstition—one knows not whether further removed from the temper of Plato or of Augustine—according to which there is something presumptuous or irreverent in allowing the mind to dwell or speculate upon the serious destiny and chief concerns of man. All this, I do not doubt, the ministers of religion well know. They know that besides those nobly trustful souls to whom all good seems natural and all high hopes assured, their flocks contain a large percentage of timorous spirits who ask only to be lulled into security and to be saved at any cost from fear. Such men certainly are not disposed to look too closely at the evidence for what they desire. It is not they who are influenced by any words of ours, or who are at the pains to follow the groping steps with which in these *Proceedings* we clamber to a dubious glimpse of that Promised Land which they have already mapped out to their satisfaction.

Our work, so far as I can tell, is mainly followed by readers of a very different type. There is an attitude of mind, becoming yearly commoner among educated men, which, although neither cynical nor pessimistic, yet regards the present without enthusiasm and the future without eagerness. There is an acquiescence in the life of earth, and a deep distrust of the unknown. With the advance of knowledge, with the quickening of imagination, a feeling almost new in the world has arisen,—a kind of shrinking from the magnitude of Fate. The words Infinity, Eternity, are no longer mere theological counters; they have taken on an awful significance from our growing realisation of astro-

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nomical periods, of galactic spaces—"the gleam of a million million of suns." A soul from which the Christian confidence is withdrawn may well feel that it is going forth into the void,—not as a child to his Father's home,—but rather as a spark of sentiency involved amid enormous forces, and capable of unimagined pain. And thus it comes that men tacitly desire to make a compromise with Fate, to be satisfied with this mixed and fleeting life, and to ignore the possibilities of the Unknown.

Such, as I observe, is the prevailing temper which our evidence has to meet. That evidence does not attract, it rather irritates many of the best minds of our age. They are unwilling to reopen the great problem at all, and are naturally the more unwilling insomuch as the new evidence itself seems so perplexing and grotesque. Perplexing and grotesque indeed! I answer; but it *is* evidence; and if any evidence there be, then neither can science continue to ignore the problem nor philosophy to assume the solution. What is needed is simply a dispassionate intellectual curiosity bent upon unravelling the indications of man's survival after earthly manhood with the same candid diligence which has so lately unravelled the indications of man's descent from the brute. We need not fear that men will be persuaded too easily into such a temper as this.

Rather is it to be apprehended,—and here I have in view a different group of objectors,—that even those men who care deeply about man's future—who welcome any rebuilding of philosophical fabrics which may encourage hope—will stand aloof from our scattered unintelligible facts, and will prefer their own "cloud-capp'd towers" to any rough foundation-stones which we can hope to lay.

Yet would there not be something cowardly in a refusal to accept the only definite facts attainable because they are not the kind of facts which we should have best liked to know? And would there not be something childish in the notion that the unseen world must consist of vague and ghastly objects—

> Mockeries and masks of motion and mute breath,
> Leavings of life, the superflux of death,—

simply because the apparitions which form at present our clearest indication of that world's existence are by their very nature fugitive and strange? As well might Columbus have turned back when the first drift-wood floated out to him from America, on the ground that it was useless to discover a continent consisting only of dead logs.

All such reluctances and hesitations as these will disappear as men learn, in a larger sense than ever before, "to see life steadily and see it whole,"—to maintain in this unfamiliar air the same dispassionate

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curiosity and steady persistence of research by which alone objective truth in any direction has ever been attained by man. There is no fear lest the Cosmos itself be meaningless or incoherent; the question for us is whether we men are ever to have a chance of entering into its meaning, recognising its coherence; or are doomed to remain on the outside of all deep significance, and but to gaze for a moment on the enormous pageant as it sweeps by us with an unknown purport in obedience to an incognisable Power.

APPENDIX.

Case I. [G. 192.]

[Communicated by Fraülein Schneller, sister-in-law of the percipient, and known to F. W. H. M., January, 1890.]

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 Oberamtmann? 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

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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.

Dober and Pause,
Schlesien,
December 12th, 1889.

The usual time for burial in Germany, adds Fraülein Schneller, is three days after death. This time may be prolonged, however, on application. There are no special *hours* fixed.

In conversation Fraülein 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."

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CASE II. [M. ant. 13.]

In *Proceedings*, Vol. V., p. 434, is given a case translated from *Psychische Studien*, February, 1889, pp. 67-69, which describes a communication made to Mdlle. Emma Stramm concerning the death of a M. August Duvanel. M. Aksakof 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, February*, 1889, pp. 67-69.

On January 19th, 1887 (says M. Aksakof), 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 Mdlle. 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[1] 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 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."

[1] The name of a deceased brother of the medium, who usually manifests at her séances. Louis died in 1869, aged 11 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.

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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 Mdlle. Emma Stramm? In reply to questions which I put to him in writing, Herr Kaigorodoff gave me the following explanation: "When Mdlle. 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 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. Aksakof adds, in a letter to F. W. H. M. (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 10 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. Aksakof adds, February 15th, 1890: "M. Kaigorodoff

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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 (somnambulic) 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.[1]

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

[1] One prediction has since proved erroneous; viz.,—that Madame Kaigorodoff herself would have a boy;—whereas her child is a girl.

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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, Hirché, 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 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 Mdlle. E.'s sister arrived 10 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 Mdlle. 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 his 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, Mdlle. E., some days after the message of January 3rd (15th) did in fact see in a dream Duvanel covered with blood (*ensanglanté*).

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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 Mdlle. 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 Mdlle. E. were in fact exaggerated. For Mdlle. 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 Mdlle. E.'s departure Duvanel left Neufchâtel for 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 Mdlle. 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 Mdlle. E. is not yet decided. To clear up this point we must know the exact day when the father of Mdlle. E. learnt the death of Duvanel, and we must know the details he then heard. If Mdlle. 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. Aksakof 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

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a small town, at 20 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."

The principal points in this case may be summed up as follows :—

Duvanel dies by his own hand in a Swiss village, where he lives alone, having no relations except a brother living at a distance, whom Mdlle. Stramm had never seen (as M. Kaigorodoff informs us in a letter of May, 1890).

Mdlle. Stramm's father does not hear of Duvanel's death till two days later.

Five hours after Duvanel's death an automatic message announcing it is written at Wilna in Russia, by Mdlle. Stramm, who had certainly received no news of the event.

From what mind are we to suppose that this information came?

Thought-transference from survivors seems here out of the question;—unless it be in the form suggested above, of a kind of impersonal thought-transference,—a leaking-out of any fact known to any living mind in such a way that any other mind may become aware of it.

Leaving aside this extreme view, we may next attempt to account for Mdlle. 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 Mdlle. Stramm's sitting down to write automatically.

But to this interpretation there is an objection of a very curious kind. The message written by Mdlle. 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, as he was not aware of Duvanel's death at the time when the first message was written.

And here we must 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

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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 sub-conscious 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.

Case III. [M. ant. 14.]

"Psychische Studien," *December*, 1889 (pp. 572-577).

From one of a series of articles by the editor, the Hon. Alexander Aksakof.

The sub-title of the section from which the following is extracted being:—"The identity of the personality of the deceased confirmed by the imparting of facts known only to the deceased, or which could only have been communicated by him."

I now return to my subject, and conclude this section with a case which I have received at first hand. It 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 re-

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markable, 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 3 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?"

"Revolting 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 17, 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

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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 life-time, 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

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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' 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 24 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 13 years old, and Schura even

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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.

Case IV. [G. 193.]

From *Psychische Studien*, March, 1889 (p. 131).

An extract from an article by the editor (the Hon. Alexander Aksakof).

"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. 568-9), M. Aksakof 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.

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"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. Aksakof 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. Aksakof, 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,

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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.

Case V. [S. 3.]

For the following case also I am indebted to M. Aksakof:—

The Péréliguine 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 someone had struck it from above with his fist; and with such violence, and so often, that the table trembled the whole time.[1]

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—"Anastasie Péréliguine." "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."

[1] We cannot here dwell on these physical manifestations, which (it is hoped) will be dealt with before long in a separate paper.

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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. TOULOUCHEFF, 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 Anastasie Péréliguine, and that they heard her name for the first time at the above-mentioned séance.

N. P. TOULOUCHEFF, ALEXIS NARTZEFF, A. SLEPZOF, A. IVANOF.

Tambof, *April 6th*, 1890.

Document III.—Letter of Dr. Touloucheff to M. A. Aksakof.

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 Anastasie Péréliguine. 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 Péréliguine 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.

Tambof, rue du Séminaire. 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 38, 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 17, 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

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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 access 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. Aksakof, 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 15 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 5 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. Aksakof'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.

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III.

A RECORD OF TELEPATHIC AND OTHER EXPERIENCES.

BY THE AUTHOR OF

"A RECORD OF RECENT EXPERIMENTS IN CRYSTAL VISION."

[The writer of the following paper, who last year gave us the result of her observations on Crystal Vision, still desires to maintain her anonymity for reasons which appear to me to be adequate. On this account alone I think it well to preface her paper by stating that she publishes this record of her experiences at my request, and that I believe it to have been composed with a scrupulous desire to avoid anything like exaggeration of the marvellous element in the experiences which it records.—H. SIDGWICK.]

Throughout the whole of my life I have, as I believe, possessed some power of telepathic percipience, or susceptibility to the action of other minds, and at the same time some power of influencing them in a similar way. This power seems to me to be a thing quite apart, not implying either any special strength of intellect or of will in its possessor, and, at least in its present state of development, of very little practical use. Nor did I know, until accident led to my becoming acquainted with some of the work of the Society for Psychical Research in the winter of 1887-88, that any scientific interest attached to the question. Consequently I kept no proper record, and only occasionally made a note in my diary when any very striking instance occurred. I think that my susceptibility has on the whole become less acute since childhood, but on the other hand I have, during the last few years, had the advantage of the intimate friendship of a lady, here named D., between whose mind and my own, telepathic communications have seemed to occur with sufficient frequency to lead us to regard them as almost a matter of course.

When, therefore, I was asked to furnish such a record as might be useful in the discussion of telepathy, the most obvious thing seemed to be, in the first place, to *experiment* with D. in that definite manner, with numbers, diagrams, &c., which is most in favour with the investigators of the Society for Psychical Research; and, in the second place, to keep note-books in which incidents which might possibly be telepathic, should be recorded *before* the event had shown whether the supposed thought-transference was a hit or a miss.

The note-books will be submitted to the reader's judgment at the end of this paper. As regards my definite experiments on numbers, &c., with D., I have simply to say that they hardly ever succeeded. A few successes will be cited below; but in most cases these experiments

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were failures, and were, moreover, felt by both of us to be such while they were actually in progress. This is quite in harmony with my experience as regards telepathic communications in general. Whether referring to matters of interest and importance, or not, they seem to belong to the spontaneous current of my being, and to be incapable of being summoned by conscious effort. This is to be regretted from a scientific point of view, but it is what I should have expected from my knowledge of the way in which my own mind works. To be able at a given moment to conjure up a strong excitement, to create a powerful current of thought or feeling, is, no doubt, a most valuable power, but it is one which I, unfortunately for such a purpose, do not possess. My deficiency in this respect is brought home to me by a trait with which I think some readers will sympathise. I am extremely fond of music, and playing on the pianoforte has been, from childhood, one of my greatest pleasures. But the accomplishment, so far as its *general* application goes, seems to depend for its real value —to myself certainly and, my friends tell me, to others as well—on the conditions of its exercise. In the society of a few friends so intimate that I can forget their presence in the room, or of real musicians who themselves supply both incentive and support, my enjoyment in the music is deep and real, and can reach to others; but if strangers only are present, or if, from some adverse influence, the music is not the expression of a spontaneous mood or desire, I feel the mere act of playing to be a thing apart from myself, comparatively lifeless and uninteresting—a performance, in fact, and nothing more.

In giving accounts of some of my experiences, I shall resort to the sort of classification I found convenient in my paper on Crystal Vision. It is observable, however, that a larger proportion of the experiences here recorded than of those in the crystal visions may be regarded as telepathic, though in their main features the two types of hallucination are closely parallel, and the analogy seems to afford a clue to their explanation. As in the case of the crystal visions, it seems as if a good many of the phenomena are to be regarded as messages sent from the inner to the normal self. Such messages are sometimes, though very rarely, fantastic. Sometimes they are revivals of memory, sometimes advice founded, as it were, on a somewhat wider purview than my ordinary senses comprehend. I do not, of course, venture to compare such warnings with the "divine sign" of Socrates, but Plutarch's tradition as to the warning voice and the drove of pigs, quoted by Mr. Myers in the last volume of the *Proceedings* of the Society for Psychical Research, is perhaps not too lofty a story to be referred to as a pretty close parallel to the bulk of my own experiences.

To such monitions I have from a very early age been subject. One, which was recorded at the time by a member of the family, occurred

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when I was less than three years old. The note of the fact merely mentions that I cried without reason, and afterwards asked if my mother were ill, she being at the time about 150 miles away. It was not till 20 years later that I ascertained that she was indeed taken suddenly and very seriously ill on that day.

Sometimes, as in the case of acute antipathy, it may be supposed that slight traits which escaped the conscious observation had nevertheless a powerful influence on the inner judgment. I can remember two children at different times among my casual play-fellows, whose neighbourhood, for no reason that I could assign, was to me always the occasion of intense distress. Of their after history I know nothing, but in other cases of my antipathy, quite a different sensation from dislike based upon experience, my friends now agree that the instinct was justified by subsequent events.

I can remember as a child of six, spending long lonely afternoons in a hay-loft, as the only place where I was insured against the presence of a frequent visitor, whose advent was always hailed with delight by the rest of the household, and who was ready to extend to me the gifts and notice which the other children gladly accepted, but whose very neighbourhood was a source of distress, amounting to physical misery which at that period could only express itself in tears. A time came when his name became, for very sufficient reasons, a forbidden word in the family. One such example would prove nothing, but like experiences extending over a life-time, incline me to think, though I say it with diffidence and humility, that, from whatever cause, I may aspire to some such power of discrimination as that possessed by my friend the dog.

I add a more recent example. My friend, Mrs. T. (whose name will appear again in this paper), had often spoken to me in terms of affection and admiration of her friend, Mrs. Z. All I knew of her from other sources contributed to make me desire her acquaintance, and I was disappointed that for some months I had no opportunity of meeting her. One afternoon, calling on Mrs. T., I found myself in the presence of a lady, of what most would consider attractive appearance, but who instantly inspired me with a painful sensation, with the meaning of which I am but too familiar, and who, to my surprise, was introduced to me as Mrs. Z. I could not recover from the shock, and left the room almost immediately.

Mrs. T. writes :—

"*January 17th* [1888].

"You ask if I remember any example of your expressed antipathy? I do distinctly, and at the time was surprised and did not think your dislike reasonable, but since then have had cause to know that your feeling was perfectly justified."

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I should add that the conduct which has afforded the alleged justification was of a nature as to which there could be no difference of opinion.

Sometimes, however, such monitions referred to facts of which I could not possibly be aware, as for example :—

When quite a child I was returning home from the classes I attended, and by some accident was alone. On arriving at a certain point in my walk, a very strong impression seized me that I must not return by the usual way, and, accustomed to such directions, I turned into a very inferior street, which was the more unpleasant to me in that, as I have said, I was, contrary to habit, alone. I heard on the following morning that at the hour of my return a man had committed suicide by throwing himself under the steam roller, and that had I passed along my usual route, I must have been a spectator of the horrible incident.

Many cases of monition, as, for instance, the being aware of the approach of friends while still out of sight, or of their presence in a crowd in which it is impossible that they should be distinguished, may, perhaps, as in the case of antipathy, be referred to some slight circumstance which escapes one's conscious observation. As a child, I was conscious of having, in certain cases, an advantage in games requiring forethought, in that I could sometimes foresee my opponent's intentions; and I remember abandoning my favourite amusement of chess, on discovering that a schoolboy friend, who knew of my occasional power of thought-reading, had, in this particular instance, observed to whom it applied, and would bet upon my success, sometimes with players very superior to myself.

Many cases also which are associated with someone with whom I am *en rapport*, or who is thinking of me at the time, glide apparently into telepathy, and the discovery of this fact makes a landmark in my psychical recollections. It is, perhaps, not surprising that all reference to experiences apparently supernormal should have been discouraged by my friends, and that I should in consequence have come to regard them as indicating a discreditable condition of things, to be minimised and concealed as far as possible. However, when about 15 years old, it happened that in a time of childish trouble in which I had no one to share, my thoughts turned earnestly, though involuntarily, to an older friend, then at a distance (of about 80 miles), who would, I thought, have given me the sympathy and advice of which I stood in need. Within a few hours my friend arrived, having found it impossible to resist a conviction, apparently causeless, that I was in need of help. With, I think, more wisdom than was shown by others who had before advised me in this connection, the same friend impressed upon me the conviction that, whatever might be its source, such a means of influencing others was one to be neither lightly used, nor lightly disregarded.

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This changed my attitude in regard to the matter. I learned that what had seemed only a kind of mental deformity might be at once a privilege and a responsibility. I began to feel a greater interest in its manifestations, and, as I grew older, to accept it among other conditions of life, as something external to myself, not of my own choosing, a source neither of shame nor of self-congratulation, mine to use, but seldom mine to control.

To no one can such things be a greater puzzle than to myself. Their conditions are so uncertain, their mode of operation at times so unexpected, their chances so complex, their duration so transitory, that one hestitates to form conclusions.

Only on one or two lesser points, and so far as my own experience goes, can I speak with any degree of certainty. I would say that such experiences, though sometimes the occasion, are never the cause, of any distress; the message conveyed may be painful, but it has seldom happened that it has been presented in a manner to startle or annoy; it is not followed by physical exhaustion, nor preceded by any special conditions; it is most to be looked for when my health is normal, and my mind at rest. If of what is brought before one's consciousness in this manner we may say that it is in fact recollection, the recovering of knowledge which is already ours, if one may apply the very great to the very small, I would venture to say—

> Hence in a season of *calm* weather,
> Though inland far we be,
> Our souls have sight of the immortal sea.

I have often sought for any condition, beyond that of quiet receptiveness, which shall promote such experiences. The result has been mainly negative. The only occasion when I absolutely lost the power for any length of time (about 14 months) was when I was exceptionally anxious for its exercise; after which, having ceased to look for any messages, they returned suddenly, with perhaps greater vividness and frequency than ever before.

I have been congratulated on having found among my friends several who fulfilled whatever unknown conditions are necessary for the interchange of messages assumed to be telepathic. What those conditions may be, or how far they are dependent on myself, I cannot guess. As I have already said, such interchange has been mainly spontaneous. It has existed not only with intimate friends but with mere acquaintances, and even with those whose acquaintance I did not desire. The most numerous among the instances quoted in this paper are with my friend, D., but as D. has had scarcely any similar psychical experience apart from myself, it may be asked how far their frequency may have depended on propinquity and common interests.

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D. writes in answer to questions from Mr. Myers :—

"*January 17th*, 1888.

"I am generally the recipient of impressions, rarely, if ever, the active power, and even in the cases in which X. has become conscious of actions or intentions of mine, it has been without any recognised exertion of will on my part that she should know of them, so much so that it often seems to me that her knowledge of much that I do has preceded my action, being, indeed, an exertion of power *willing* that I should do it. This I notice particularly in various instances when I have called upon X. at, as I supposed, quite unexpected times, often at a late hour when on my way home from a dinner party, or early in the morning before the usual breakfast time. At such times her greeting has generally been, 'I knew you were coming and left the door open for you,' or 'I have been playing for you.' So often has this occurred that I have given up hope of a surprise visit, and have frequently said to others that I know I am 'expected,' as an excuse for apparently unseasonable visits to my friend's house.

"Especially I would notice X.'s power to call me by her music, 'playing for' me, as I always call it. I am no musician, but as long as I can remember, music has been associated with all I cared for most, and its power over me is a very real though perhaps only sentimental one."

The discovery that the possibility of such interchange of thought existed has always been made by accident rather than experiment. I quote in connection with names which will appear again in my note-book one or two early examples. When a child of 13 I was taken to see a college to which it was proposed to send me at a later date for the completion of my studies. It was during the vacation, and the lecture rooms were all silent and deserted. In one room, in an out of the way corner, I saw a girl seated, looking directly towards me. I noticed her dress, the way in which her hair was arranged, and even a very slight scar upon her face, when the figure vanished. An unforeseen circumstance resulted in my entering the college as a pupil within a few weeks. At the first class I attended, in the very room already mentioned, I recognised the subject of my vision, and though she did not for some weeks vouchsafe to make my acquaintance she became to me at once an object of interest. A change in the arrangement of the class led after a time to our sitting side by side, at the very desk at which I had in vision seen her, and in the end we established a friendship which has never changed. She is referred to in the note-book as my friend N.

N. writes :—

"I perfectly remember your appearance at —— College, some weeks after the opening of term. In common with the whole class I not unnaturally resented the unexpected advent of a probable rival, who, notwithstanding the inferiority of years, seemed to threaten my hitherto assured position in the school. For this reason, and no other, we for some weeks

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remained strangers, and I was much interested when, almost in our first conversation, you told me that some weeks before your arrival you had had a prevision of my appearance. I also remember the singular power you seemed to possess over certain of our companions—over two in particular, the one addicted to elocution, the other to giggling; you appeared to be able to reduce them to silence by the apparently simple process of fixing your eyes upon them from behind."

In another case, Mrs. T., mentioned above, whose name also occurs in my note-book, permits me to quote her own version of the matter. I have known her as a kind friend from my earliest childhood. She writes:—

"*January 17th* [1888].

"It is only, so far as I can remember, since then (about five years) that I can call to mind your seeming influence with regard to my visits to you. I must say, at the outset, that at no time have I encouraged myself in thinking of you as wanting me, but usually the impulse to come and see you has come suddenly, even without my so much as having you in my mind. You know how much amused I used to be when you greeted me with, 'Oh, here *is* Mrs. T., I knew you were coming. . . .' Several times when I have been in —— and felt I would not call, and have gone in an opposite direction, I have turned about and come to see you, and usually found I was expected."

Mrs. T. then gives an instance of having resisted a sudden impulse to come to me, when, after starting in an omnibus in an opposite direction, she felt compelled to get out and drive to my house, where she found that a letter had been already written desiring her to call. Her husband, a well-known professional man, testifies to his remembrance of her having frequently said that she had been to see me, and "of course found" I expected her.

Another incident to which Mrs. T. refers was as follows:—

I was staying with an invalid relative in a country town about six miles from the village where Mrs. T. then lived. On September 6th, 1887, I left rather suddenly, so that I was unable to arrange various matters to my satisfaction, and directed my thoughts to Mrs. T. as a person more likely than any other friend to be of use to me. Just as I was leaving, she arrived, in time to receive my parting instructions. Her own account of the matter is as follows:— "I did not know you were going, but in spite of wind and rain, I felt I must see you . . . I am *sure* that I had no previous intention of coming . . . and was, indeed . . . unwilling to undertake the walk to the station in such unsettled weather."

As Mrs. T. is now but seldom within such distance of me as makes an unpremeditated visit possible, I have had but few opportunities lately of attempting to summon her. I have examined my diary for the early part of 1888 with a view to ascertain the proportion of her spontaneous visits to those in obedience to summons. It appears that

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during four months (January 13th-April 27th, 1888) she called at the house eight times, out of which two visits were in consequence of a special desire on my part, one of which was noted beforehand.

I am, unfortunately, obliged to confess again my inability to summon her simply as an experiment. The spontaneous desire for her presence must be, as in other instances, the motive force.

In regard to another friend, H., the story of the discovery of our mutual psychical relation will be found below. I think that every case of the kind as it occurs, impresses upon my mind more and more strongly the difficulty of foreseeing its possibility, the greater, perhaps, in my case, on the ground, already referred to, of the wholly spontaneous nature of most of my experiences.

As I have already said, directly I become occupied with an experiment *as such* I am usually conscious of failure. However, two or three cases of deliberate attempts to read the thoughts of another may be given here, most of them instances in which the question of experiment was not that uppermost in my mind.

On January 5th, 1889, D. and I were reading letters which had just arrived by the post, when D. remarked as she was returning one to its envelope, "You would never guess what Miss R.'s Christian name is! you may ask 20 questions and try." I was not particularly interested, but having asked two,—whether it were classical or modern, English or foreign,—I looked up accidentally at a recess in shadow, by the side of the fire-place, and read, in letters of light on the dark background, the name "Wilhelmina," which was correct, and was then anxious to try again. "You are not likely to know Miss E.'s name," suggested D. "I'll think of her," and in the same way, after perhaps two minutes' concentration of thought, and without any false shots, "Edith" was supplied. In a similar manner followed "James," "George," and "Charlotte"—of George only, was it at all likely that I should have heard the name before. Of the next that was thought of—"Dora"—I could supply only the final letters, and asked if it were "Clara," and the attempt was given up. When D. thought of names, instead of the owners of the names, I had no success at all. In the same way, when D. one day drew a mouse in my presence, but not within sight and without making any sound with her pencil, I at once perceived a long oval with a smaller one at the left extremity; but out of three drawings, deliberately made as experiments on the same day, I saw the first correctly, but it was not distinct as was the mouse—the original being a cross-potent , which in my reproduction appeared as a cross within a square , the terminal crossings having been extended till they met; the second—a pillar with its capital—in part only, and after much hesitation; and the third after an interval of two hours, during which the drawing had been seen by others, and so possibly the opportunities of thought-transference multiplied.

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My various experiences, as will be seen by the diary, are largely unspecialised. However, as I have already said, some such provisional classification as served in the case of the Crystal Visions may be offered here. I shall illustrate each by examples, taken from the note-book, with the object of showing that the note-book cases, insignificant as they are, relating only to a short space of time and to a limited circle of friends, correspond, nevertheless, in their main features and general outline with the wider results of at least 20 years' experience. It is obvious that at this distance of time many of the friends concerned are scattered, and many circumstances forgotten or imperfectly remembered; I can, therefore, only offer such corroboration as remains possible, and trust that the better attested instances may serve to create a belief in my veracity which may extend to others, as to which none could more desire than do I myself better evidence or further corroboration.

It is evident also that for obvious reasons I can draw for illustration on part only of my recollections and experience.

These I divide into three groups.

1. The externalisation of a revival of memory.

2. Monitions, possibly telepathic in their origin, which may or may not be accompanied by sensory impression.

3. Hallucinations of a kind for which telepathy does not seem to afford an adequate explanation.

Examples of the first class, though very frequently presented in the Crystal experiments, are of rare occurrence among the cases now under consideration. I can quote one only in addition to that (No. 44) which will be found in my note-book. This presents one exceptional feature in that it is the only experience in my record which has been frequently repeated.

From childhood I have been continually aware of the presence of a little old woman, appearing usually to my right, and rather behind me, so that I have never seen her actually face to face. She never presents herself except on occasions of bodily fatigue or mental worry, and indeed has often served as a useful warning against the continuance of some occupation of which I am already weary.

Just as in my childhood she would assist at the conjugation of French irregular verbs or the disentanglement of a German nominative, so now she stands at my elbow after long-continued mental effort, or accompanies me to the breakfast-table after a sleepless night. Once when I was ill she discarded the large blue bonnet with which I had previously been familiar, and rather prematurely went into mourning, which she still wears. Similar cases are quoted by all writers on morbid psychology, but there is perhaps reason to believe that this figure may have been in the first instance the creation of memory and association.

I had at one time an alternative vision still more unpleasant, which

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I have now happily lost, and which I know to have been produced by the thoughtless teasing of an elder play-fellow.

It therefore seems possible that some early shock connected with an old woman of disagreeable appearance may have remained in my memory, to be revived in association with the sensations of anxiety or exhaustion, such as those of which she had originally been the cause. Her antitype was, I believe, a certain villager, to whose cottage I was frequently taken as a child, and of whom, though I can recall no special occasion of shock, my general impression is one of dislike and repugnance.

The second class presents naturally many sub-divisions. The simplest kind of monition is that without sensory impression, of which I have already given examples and which occurs in the note-book more often than any other. The instance I now quote presents some special features.

On the night of December 13th, 1887, I was just going to bed when I was seized with so strong an impression that D. was thinking of me and that something was going to happen, that I decided to sit up over the fire and await events. I have had occasional warnings of visits from D.—of which instances will be found in my note-book—when some emergency has sent her to me at untimely hours, sometimes before the house was opened in the morning, or after I have retired for the night, and my immediate conclusion was that something might have occurred to cause her to pay me a late visit on her way home from a concert which I knew her to be attending that evening. While I waited, a sudden noise startled me, and a heavy picture fell from the wall on to my bed, the shivered glass alighting on the pillow, so that had I gone to bed as usual, I could hardly have escaped injury. This was about 10.15 p.m. D. supplies the following account: "On December 13th I was singing in the chorus of an oratorio at a concert. I found my thoughts drawn to my friend X. and seemed to be singing with her, so that all surroundings were lost to me. During the whole of the first part this feeling was strong upon me, so much so, that others noticed my strange absorption, and remarked upon it then and afterwards. The first part closed about 10.15, and during the second, which began some 10 minutes later, I found myself free from anything but my usual interest in the music." One of those present, who remarked upon D.'s preoccupation, testifies in writing to her recollection of the fact.

In the next example, the telepathic impression, if such it were, was more completely externalised. As my friend D. may be considered the agent, I quote her own account of the matter.

"*April 13th*, 1888.

"In the spring of 1881, in the evening after dinner, I accidentally set fire to the curtains of a sitting-room, and put myself and several others into some danger. The next morning, on visiting X., I heard from her that she had been much disturbed over-night by an unaccountable smell of fire, which she could not trace, but which seemed to follow her

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wherever she went." [I took considerable trouble to discover the cause, and was quieted only by the assurance that it was imperceptible to the rest of the household.] "I was led to discover the fire, and so probably to save the house by what seemed a chance thought of X. I had left the room, unconscious of anything wrong, and had settled to my work elsewhere, when I suddenly remembered I had not put away some papers I had been looking at, and which I had thought might wait for daylight, but a strong feeling that X. would insist upon order, had she been there, induced me to go back, when I found the whole place in flames."

I proceed now to quote four cases, all of visual hallucination, but differing in type,—the first a vision of a friend actually watching me at the moment; the second of one at a distance but whom I know to have been thinking of me at the time; the third of one in whose thoughts I may have been, though this is by no means certain; and the last of a friend in supreme danger, whose actual thoughts at the moment we are not likely to ascertain.

One morning I was walking in some public gardens when, just as we reached the point where the path slopes down to the high road, I remarked that Mr. L. was in front of us. My companion, whose sight is longer than mine, assured me I was mistaken, but for once I was quite certain of my own powers of vision, and the hallucination persisted till we reached the crossing, when the figure disappeared, so suddenly that I could only suppose he had entered one of the opposite shops. [I would point out that had the image been caused by a reflection in the shop windows, which the distance renders unlikely, I should have seen the face, not the back of my friend, as the sequel will show.]

The same afternoon we met Mr. L. at a garden party [D. remembers and confirms the conversation] when I mentioned having seen him before, but that he had not waited to be spoken to. "It was you who wouldn't wait," he replied, and we at length discovered that he had been walking at some distance behind us, had tried to make me look round, and had finally given up the attempt as we crossed the road.

I quote the next case from my private diary of February 20th, 1888.

While paying a visit this afternoon, and talking to friends who do not know M., and where nothing could remind me of her, I was suddenly seized with the conviction that she wanted me, and at once determined to call upon her (though at some inconvenience) on my way home. . . . Just as I arrived, my resolution was altered, as the scrap scribbled on the spot will show.

This, written on the back of a letter, is as follows:—"Monday, Feb. 20th, 1888. I was about to call on M., but having reached her door am so certain that she is at mine, that I do not even inquire, though I particularly desire to meet her. I write in the carriage, 10 past 4." [I had a momentary but distinct vision of M. standing against the background of my own front door.]

When I reached home the servant told me that M. had called "about four, or a little after." A note from her, received the next morning, says,

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"I was so sorry to miss you this afternoon. I couldn't come to see you before, I've been rather ill lately," and proceeds to suggest arrangements as to a scheme of some interest to both of us, and which she was anxious to carry out immediately. I afterwards discovered that she had left her room, in order to call upon me, in defiance of her doctor's direct injunctions.

I quote again from my private diary, February 17th, 1888:—"Saw J. crossing the road." A more detailed account from which I quote was written on July 7th, five months later:—

"I was on my way to D., and told her on my arrival that I knew J. was coming, as I had seen him carrying a parcel, which I described, but that he had taken no notice of me. She said I must be mistaken, as he was unlikely to be free on this particular morning. About half an hour later he arrived with the package in question, having been actually, at the time I saw him, in the railway carriage. D. remembers and corroborates this. I am clear that it was not a case of mistaken identity; there was no one else in sight, and the figure which seemed to be, like myself, directing its steps towards the garden gate became fainter as the distance lessened between us, till it faded entirely away."

The next case was communicated in writing to the secretary of the Society for Psychical Research some months before I knew whether there had been any coincidence at all.

On December 14th, 1885, I went about 11 o'clock in the morning to visit a friend. While waiting for her, alone in the library, I became suddenly conscious of a presence in the room, and looking up met the fixed gaze of my friend M., whom I knew to be in the East. The face, which I knew as one more than ordinarily calm and bright in expression, bore a terrible look of pain and apprehension. I recorded it in my diary the same day thus:—"To ——11 o'clock. *Saw* M. Write to [her mother] when can." I was so startled as to be for the moment unable to control my agitation when immediately after my friend entered the room, and she was somewhat perplexed when, in answer to her inquiry, I replied that I had seen M., of whom she had never heard. To this she has testified in writing as follows:—

"*January 9th*, 1888.

"I do not of course remember the date, but I perfectly remember that one morning when X. was here and my sister and I came into the room she said she had seen M."

My diary for the next few days shows that I took all possible opportunity of inquiring after M. among her relatives, but I heard only that she was, so far as was known, in her usual health and spirits. A few weeks later I received a few pencilled lines from M. saying that she was recovering from a severe accident in the hunting-field, but naming no hour nor date. She had been thrown in such a manner that her head was for some minutes between the horse's hoofs, while the animal was kicking so violently that it seemed almost impossible she should escape a blow which must have caused her death. My friend kept no diary, and was unable, when afterwards asked to do so, to furnish me with the date; however, when,

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in January, 1888, I communicated the case in this imperfect form to Mr. Myers, he urged me to endeavour to ascertain the exact date of the accident by reference to the owner of the horse which M. happened to be riding. From him we learned that it occurred on December 14th, 1885, the date of my impression. The time was, at M.'s home, about nine o'clock a.m., and, therefore, taking it as five and a-half hours in advance of English time, the accident preceded my vision by more than seven hours. My friend was in a condition of acute suffering for many hours after removal to her own house, but was never unconscious at all.

The next case is the only one I can at present offer of visual hallucination shared with another percipient :—

I was somewhat annoyed, some five years ago, to discover, and to find that others had observed, that some unexplained influence from myself affected a lady of whom I may now speak as my friend H., but whom at that time I knew by sight only. If I were behind her in the street she would leave her companions to turn and face me ; if I drove past her, leaning back in the carriage and out of sight, she would stop and look round with an air of bewilderment, as though someone had called her ; if she entered a crowded room where I was already seated she would make her way at once to my side and then retreat, as much annoyed probably as I was myself. She has independently recorded and her friends have testified to many such instances. I knew of her as an active, useful woman of unusually strong common-sense, but the impression that a rapport had, unsought, been established between us, made me chary of improving an acquaintance which might add to its power. The circumstances under which our friendship was established may be considered to justify my early conclusions.

On May 16th, 1888, we met at an evening entertainment at the house of a friend. Late in the evening, the room being very hot, H. was seized with sudden faintness, and was assisted into another room. I followed, in the hope of being of use, and H. was soon placed upon the floor in an unconscious condition, her head resting on my knee. After some minutes of unconsciousness she seized my hand and uttered a sudden exclamation. Following the direction of her eyes, I saw a figure—standing a few feet distant, directly facing us and looking down at H.—which, not being in evening dress, could not be any of our fellow-guests. The vision was only momentary, but I believed that H. had also seen it, and from the tenacity with which, after again becoming unconscious, she clung to my hand, I supposed she was aware that I had shared in it. Nothing, however, was said at the time by either H. or myself, and the subject was not even alluded to, until some months later, when I narrated the above facts in her presence (but after she also had independently done so) to the Secretary of the Society for Psychical Research.

H., after describing the same vision, writes :—

"I then found I was in the dining-room, on the floor, holding your hand, and with a sort of vague feeling that you knew what I had seen. On the 9th of November following, without any remark I handed you a portrait (of

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the subject of the vision) and you immediately exclaimed, 'Just so, the broad forehead.' I wondered what you meant, but said nothing. Some few weeks later you in my presence were giving Mr. Myers your account of the evening of May 16th. You, too, had seen the figure, which you then described, saying 'the broad forehead especially struck me,' and then at once your remark was explained."

Later, we each independently drew a plan of the room, showing the position of the figure to have been exactly the same in both visions.

My diary shows a good many subsequent cases of rapport with the same friend. They are all, I believe, telepathic in origin and are similar in kind to those with other friends,—obedience to my summons, the hearing of my music at a distance, or the perception by one of something which is in any unusual degree affecting the other.

The cases hitherto given as telepathic hallucinations have occurred during the lifetime of the person who was presumably the agent. However, there are in my memoranda a few cases of sensory hallucination coincident with the death of the agent, which circumstances or the lapse of time make it possible for me to describe, for in dealing with what concerns the more serious side of life, one cannot disregard that respect for the natural reticence of oneself and others, the suppression of which alone makes possible the publication of private experiences, however trivial.

In the following case, as I was but a little child at the time, and the lady who appeared to me had no particular interest in my existence, I can only suppose the attraction to have been of that local kind of which, in *Phantasms of the Living*, we have some striking examples.

I was staying in a country vicarage in the North. The children of the house were my constant play-fellows. I was accustomed to share their nursery, as they mine, and was not likely to be impressed by the fact that my hostess was from home, nursing a cousin whom I had never known but as a chronic invalid. I had seen her but seldom, though the idea of her was very familiar to me, for she was often spoken of by my companions as a frequent visitor to the house, which, I believe, she regarded as almost a second home.

One morning as I was passing, from a room beyond, through the spare room of the house, which Miss H. would naturally occupy if she were there on a visit, I perceived to my left a lady in walking dress, standing between the dressing table and the window, and looking intently into the garden below. I saw her face in profile, but had not an instant's doubt that it was Miss H., and, too shy to speak when not addressed, I hastened downstairs to report her arrival.

As I passed the front door, which may have been open, but at any rate was partly glazed, I was utterly perplexed to see her again in the same position, on the lawn in front of the house. The next day we heard of her death.

I remember that my childish interpretation of what I had seen was that she had been saying "Good-bye" to the sunny garden where probably

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many happy hours had been spent, and which, it seemed to me then, it would be very hard to leave for ever. It may be worth while to mention that the house had long been reputed to be "haunted," and that various stories (difficult to corroborate) are told of the return after death of some of its various occupants. I am, however, sure that this had no influence upon my mind at the time I speak of.

In August, 1875, I was visiting at a country house in the Midland counties. I slept alone in a room on the ground floor, the house being an old one, and oddly arranged. At dawn on Tuesday, 31st, I was awakened by hearing a good deal of noise at the window which seemed like the rattling of Venetian blinds. I could see nothing, as the bed curtains obscured my view of the window, and concluded that it was some foolish joke of the boys, who sometimes passed my windows at an early hour when they were going out to fish. I therefore took a book, and read quietly till the noise ceased, which was, I should think, after about 10 minutes, during which it recurred several times, at intervals.

I had looked forward to the pleasure of disappointing those who had hoped to frighten me, by asserting at breakfast that I had slept particularly well, and was myself disappointed at no inquiry being made, and at finding that the boys had risen late for breakfast. When we heard, in a day or two, that my Uncle C. had died in London in the night of Monday-Tuesday, August 30th-31st, I had no thought of connecting the two circumstances. However, on returning home in September, I found that my uncle's only son had had, during the same night, a similar experience, which affected him so strongly that he refused to remain in the house, from which the family shortly removed. The noise was described as a violent agitation of the window blinds, and as of the removal of a heavy dressing-table standing in the window. A further experience, of which I do not know the particulars, happened on the same night to another relative, but neither to him nor to my cousin am I permitted to refer, as, for family reasons, the subject was especially painful.

This incident assumed in my mind a new importance on the occasion I am about to describe. I quote from an account which I wrote down on August 8th, 1888 :—

Last summer I was staying at a house in the country ; my room was at the top of the house and overlooked a garden and orchard.

At four in the morning of Friday, August 19th, 1887, I was awakened by a sudden noise at the window. I had been suffering from acute neuralgia the day before, and after a strong opiate had gone to sleep, after hearing the clock strike two, and was naturally impatient at the disturbance. I tried to compose myself, but in vain ; the noise continued, apparently nearer, though that might be consequent on my more wakeful condition.

The sound proceeded unmistakably from the left-hand window,—the two windows faced the bedstead,—and sounded as if the laths of the Venetian blinds were being stroked upwards from the outside. The room was too dark,—the blinds being dark green,—for it to be possible for me to see if they moved, so I got up, looked at the time (four o'clock), examined the window, which was shut, fastened the hasp, returned to bed, and was once

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more becoming drowsy when I was re-awakened with a shock which brought on a fresh access of the pain from which I had been suffering, and made further rest out of the question.

I was now persuaded that the sounds proceeded from no ordinary cause, but I took the precaution of carefully examining the blind, and of trying to reproduce the sound with my hand. In this I succeeded, though the sound was diminished in volume, and I then drew up the blind, opened the window wide, noted the hour in my diary (4.20), and sat in my easy chair for perhaps 10 or 15 minutes watching the starlings and wondering what it all meant. At length, however, I felt chilly, so shut the window, leaving the blind drawn up, went back to bed and watched. In a very few minutes the noise began again, quite as loud and distinct but different in character, rather as of something being drawn slowly across the glass, still from the outside. (To put it familiarly, the first sound was a rattle, the second a squeak.) I was looking out the whole time, and could see the starlings on the telegraph wires which ran opposite, and at a few feet distant from, the windows. Certainly nothing I could see would account for the sounds, which still continued. There was no wind, there was no ivy on the house, there was no motion in the telegraph wires, with the sound of which I was, moreover, familiar, and I may mention what I am sure all who know me would corroborate, that I have unusually quick and accurate hearing. At last, feeling myself unable to come to any conclusion on the matter, and knowing the very disastrous effect of refusing such sleep as an opiate offers, I stopped my ears with wool, the sounds having in no degree abated, and contrived to get some broken rest.

I now add the brief note from my diary :—

August 19th, Friday, 4.20 a.m.—Bird (?) at window for last 20 minutes [added at 9 a.m.]—and for another 10 minutes after that. Just sent for [news]paper. E. and K. S. married. Nothing else happened as appears yet. No letters, except from Horse's Home and H. Even the mare is no worse.

Saturday, 20th.—Letter from XZ. B.[1] died at 10.30. (a.m.) yesterday. The children in time to see her alive.

XZ. allows me to quote from a letter written to her by me, dated Saturday :—

"You will think it strange when I say that your sad news was a great relief to me! I have had one of my strange experiences, which I may tell you, but cannot write, I feel so shaken. . . . When the post came I opened all the letters, of which there were three, before yours, feeling I would rather anyone else had bad news to tell. . . . Is it not strange these things should happen to me in relation to what has for me no personal interest? The same thing exactly happened when my uncle died."

I now pass on to Class III.

In my paper on Crystal-gazing I had to face one difficult point, then, as now, with some reluctance, aware of the difficulties which it presents,

[1] B., a lady whom I had known long, but not intimately. I can, however, easily conceive that, for special reasons, her mind might turn towards me even at so supreme a moment.

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and still more of my own entire inability to arrive at any conclusion. I again can only offer, aware that they may appear to injure the rest of the paper, such facts in my experience as compel one to consider the perplexing question, Can prevision be possible?

The fall of the picture already quoted, a case which somewhat suggests the same question, followed upon a pure premonition without sensory hallucination. I proceed to give two cases in which the externalisation was exceptionally clear. In the first I can add little to the accuracy of the story as told by my friend D., and written out by her at the request of Mr. Myers on January 17th, 1888. We had both previously and independently told him the story.

"About eight years ago (April, 1882) X. and I were staying in a country house, in a neighbourhood quite strange to us both. One morning, soon after our arrival, we drove with a party of four or five others in a waggonette to the neighbouring town, and on our return, as we came in sight of the house, X. remarked to our hostess, 'You have very early visitors; who are your friends?'"

[I was sitting either beside or immediately behind our host who was driving, and what had first attracted my attention was the sight, as I believed, of fresh wheel-marks.]

"We all turned to find the cause of the question, but could see no one, and as we were still in view of the front door, on which X.'s eyes were fixed, we asked her what she could possibly be dreaming of. She then described to us, the more minutely that we all joined in absolute denial of the existence of anything at all, the appearance of a dog-cart standing at the door of the house, with a white horse, and two men, one of whom had got down, and was talking to a terrier; she even commented on the dress of one of the gentlemen, who was wearing an ulster, she said, a detail which we certainly should not have supposed it possible for her to recognise at such a distance from the spot. As we went up the drive X. drew attention to fresh wheel-marks, but here also we were all unable to see as she did, and when we arrived at the house and found no sign of cart or visitors, and on inquiry learned that no one had been near in our absence, we naturally treated the whole story as a mistake, caused by X.'s somewhat short-sight.

"Shortly after, she and I were in an upstairs room in the front of the house, when the sound of wheels was heard, and I went to the window to see who it might be. 'There's your dog-cart after all!' I exclaimed, for there, before the door, was the identical cart as X. had described it, correct in every detail, one of the gentlemen—having got down to ring the bell—being at that moment engaged in playing with a small fox-terrier. The visitors were strangers to our friends,—officers from the barracks near, who had driven over with an invitation to a ball."

C., having read over D.'s account, had added, "This is substantially the same account as I heard from one of the party in the carriage." Mr. Myers adds, "I heard C., an old family servant, tell the story independently with the same details."

Both D. and I were surprised at her accurate knowledge of the story, which had not learnt from us, but from another lady present on the occasion.

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It is from no want of will that in the next case I can offer at present no corroboration. The strangers present on the occasion were the mere chance acquaintances of a seaside boarding-house, whom I have not been able to trace, though I still hope to find one of the party, a lady with whom I have some slight independent acquaintance. My own companion at the time, was too deaf to catch the passing conversation, and was not afterwards told of the circumstances. There is also no reference to them in my letters to near friends, which, I think, is owing to the fact that we had passed through recent sorrow, and were occupied with other matters.

I quote from an account of the facts which I wrote down on February 9th, 1888.

In August, 1885, we were staying in a private boarding-house. I was recovering from illness, and for the sake of curtailing the meal-time as far as possible, never entered the dining-room till everyone was seated.

One evening, as I chanced to look across the table, immediately after my entrance into the room (my seat was very near the door), my eyes being somewhat dazzled by the blaze of gaslight following upon the darkness of the long passages I had just traversed, I observed, as I supposed, a new arrival in the chair diametrically opposite to my own. The lady who was usually my *vis-à-vis* was tall, dark, high-coloured, and often wore a light dress,—my new opposite neighbour sat much lower, was small, pale in colouring, and appeared to have a quantity of something black below her face with a shining bar somewhere near her left ear. I am slow-sighted and do not see anything distinctly at the first moment, and my attention was too much struck by her brilliant ornament to allow me to observe her features. Before I had time to remark anything further, I was addressed in the very lively tones of Mrs. S., my more familiar *vis-à-vis*, who asked "what I was staring at?" and "why I did not sit down?" This at once dispelled the vision, the new-comer entirely disappeared, and I found that, someone having left the house that day, the seats had been rearranged, and that Mrs. S. alone occupied the space which had formerly been given to two. I gave a brief explanation of my conduct and took my seat.

The next evening, on entering the room, I noticed that the eyes of my neighbours were following me with a certain air of merriment. I looked across the table, and observing nothing unusual, laughingly asked Mrs. S. what she had done with her diamonds, when she made some unintelligible answer, and with a gesture directed my attention to the lady on my right, who proved to be my phantom friend of the night before, but seated exactly *opposite* the spot where I had then seen her. She was small, fair, and dressed in black, with a cloud of black lace fastened on her left shoulder with an ornament too audacious for an Englishwoman to venture upon,—a bar at least three inches long, of black enamel and diamonds. The lady proved to be an American who had arrived in the town only the night before, having stayed at an hotel till she should find some quieter abode.

Unfortunately I had during my illness temporarily dropped my life-long habit of keeping a diary, so that I have no contemporary account of the fact.

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In a book in which I preserve notes of books, conversations, &c., in which dates, however, are not frequent, I find two passing references to the diamonds. One which seems to have been made on August 27th begins, "Good story to-night from Mrs. S., *apropos* of a non-existent diamond brooch I 'saw.'" The other, made apparently on the following evening, says, "Mrs. S. told another story to-night, a consequence of discovering that my diamonds really have an existence after all."

I will conclude my paper with the note-books to which I referred at the beginning. Together with notes of the quasi-experimental kind, made before we knew that the impression received was veridical, or the supposed transmission successful, we have thought it worth while to note, as soon as we were aware of them, a number of coincidences not recorded beforehand; as these may serve to give some measure of the frequency of such occurrences in our everyday life. As regards both classes of entries I must warn the reader about to embark on the perusal of the following pages that he will constantly feel that the transmitted message is just as intrinsically unimportant as the transference of a card or a number, and perhaps more tedious to read about. I am quite conscious of this triviality, and of what looks like the egotism of insisting on the details of slight incidents in a very uneventful existence. I can only hope that all this may serve as an indication of fidelity to fact; for certainly my friend and I, if we had given free play to imagination, could have painted our telepathic intercourse in more exciting colours. Since our attention has been turned to the subject, few incidents have been recorded of a graver type, and in fact, as will easily be supposed, where there *has* been a message of deeper interest, it has been needful to suppress mention of it, as involving affairs of others which I have no right to publish. But if telepathy exist as a natural fact, there seems no reason for assuming that it is less likely to manifest itself on trivial, than on serious occasions, and the unimportance of the incident diminishes its evidential value only so far as it diminishes the improbability of the coincidence. This it undoubtedly sometimes does, though not, I think, always.

I begin with D.'s note-book, and give all her entries for the year 1888. They are given in most cases exactly as written, but in a few it has been necessary to alter or add a word or two, to conceal identity. D. has not made it clear in her notes whether they were made before she knew if her impression were correct or not, and, except in cases where the deficiency is supplied by internal evidence, I have therefore to trust to her memory on this important point. I have marked with an asterisk, those entries which, to the best of her present belief, were written down before she knew whether they were justified by fact. As will be seen, my own recollection confirms hers in some cases. I borrowed the note book for examination on May 5th and November 3rd, 1888, and

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on June 12th, 1889, and on each occasion copied the entries into my own note-book, and added notes giving confirmatory evidence from my own private diary, from letters, or, when these sources failed, from my recollection. The substance of these notes, in some cases abbreviated, I give after each corresponding entry. Remarks added afterwards are enclosed in square brackets. D.'s entries are printed in italics to distinguish them from my notes. It may be as well to state that *no* entries having any possible psychical relation to D. occur in my private diary other than those quoted. My own note-book did not begin till May.

It will be observed that of the 20 entries which D. believes she made before testing their truth, two relate to impressions as to books, and 14 to impressions as to my music. Of these only one is wrong, and on that occasion I was wishing to play. In 10 of the musical cases the specific piece is noted, and in 13 the hour is noted. These were always right except in the one case of failure, which comes under both heads.

One more remark before proceeding to the note-book. Though I have included a period of 12 months it should not count as more than nine, for D. and I were, for about three months during the year, under the same roof, when she discontinued her notes.

*(1) *January 6th. Tried several books rather than Shirley, Wordsworth, and the Brownings. Finally took to Villette.*

In my private diary for January 6th, 1888, I find the following entry:—

9.30 (my clock is slow), I have been trying to make D. read after my choice whether she will or no! I tried Mrs. Browning, but gave it up because I remembered the chances were in favour of my choosing it, as I have a new copy. Next I took up my commonplace book for a suggestion, and my eyes fell on a quotation from "the Professor." I shut my eyes and began to recall the story, which involved more concentration of power than reading it. This for about 20 minutes.

Saturday 7th.—Tried to "lead up" to last night's occupation with D., but she said nothing as to choice of books.

Sunday January 8th.—Satisfactory after all. D. confessed, without being questioned, that on Friday night . . . she hesitated over Browning (R. not Mrs.) and finally chose Villette, the plot of which is the same as that of the Professor.

(2) *January 13th. Home* 5.30; *found X. playing for me.*

From my private dairy I find (noted beforehand) that I wished to communicate with D., and, knowing that she had engagements for both afternoon and evening, and might not return home meanwhile, so that a note sent to her house might not reach her, I tried the experiment of playing to her at 5.30, on the chance of her hearing me. I chose the hour, one at which I never or very rarely play, that, should she hear, she might guess a special intention. She heard, and came shortly after, saying at once, "You have been calling me."

(3) *January 19th. To see X., evening,* 9.30, *found her waiting.*

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On reference to my private diary I find that on this evening D. called at an unusual hour, after I had gone to my room. Found me waiting for her, and my expectation already noted, my private diary open at the page waiting for her signature, which she added. Thus, "Sent for [D.] 9.15-9.30." "Came 9.35, door open ready. [D.]" This was not a deliberate experiment, but I had wanted especially to see her, and my desire, first formulated while playing about 8 o'clock, passed into expectation at 9.15, and certainty at 9.30, when I heard her call, *i.e.*, a peculiar whistle used by either when entering the house to summon the other. [In fact, she did *not* whistle, nor, when she was still 4 or 5 minutes' distance from the house, which she entered with a latch-key, could I have heard her had she done so.]

(4) *January 21st. Walked to J.'s house. Started home at* 5.30.

D. tells me this means "started home in conscious obedience to summons." As she keeps this note-book solely to record such summons, &c., she would not enter the fact of an ordinary walk.

This incident is recorded at length in my private journal. D. had started for J.'s house in the morning. Not knowing whether she had returned home or not, I sent off a note, dated 5.30, asking her to come to me at once. This I supplemented by playing to her for half an hour. At 6.30 she arrived, saying I had called her at 5.30 before she left J.'s—train and walk from door to door about 50 minutes. I had entered the summons in a note-book about six o'clock. She found the note at home on her return after seeing me.

(5) *January 22nd. To X.*, 7.45.

I had not intentionally called D., but she had been much in my mind this morning, and she tells me she had to come, though to pay a visit at 7.45 a.m. required considerable energy. Unfortunately I had not noted down my expectation of her visit, but the fact that I had opened my door to listen for her arrival, after hearing her whistle, was evidence for her that I was looking for her coming. I had heard the whistle some minutes before she entered the house. Of course she had not whistled, nor, had she done so, could I have literally heard her.

*(6) *January 23rd. Sonnets, E. B. B.*, 10.30.

[In my private diary written about 10 p.m., I find, "Sonnets, viii-ix., E. B. B."] I had had no thought of experiment in the first instance, but simply desired that D. should read these, having myself, after reading them, been struck by their appositeness to a subject we had that day discussed. Next day D. said, "What were you doing at 10.30 last night, to make me get out a book when I was only sleepy and wanted to go to bed?" The note in her book was made, if not at the time, certainly before discussing the matter with me.

(7) *February 24th. Flowers in new album all the evening.*

There is no entry in my diary about this, but I remember perfectly that on seeing D. on Saturday morning, the 25th, she said at once, "What did you desire me to do last night?" and I answered, "I suppose you must have been arranging my dried flowers, as I was suddenly possessed with the idea that you wanted the ferns, and I spent the evening looking them out." There was no reason why D. should have done the work then,—probability was against it, as not a likely thing to do by gaslight, after dinner.

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(8) *February 25th. Talked of R. E. and the N.'s. Accident to X. Flowers from B. W. Wrote to X. at* 6.25. *Note dated* 6.20 *received later.*

This entry was made on the following day, Sunday, after some talk with me. I was alone all Saturday, and my mind had been scene painting even more vividly than usual. On Sunday I happened to refer to some flowers that D. had sent me from B. W. in April, '85, and which there was no reason I should specially remember. Later I also referred to an accident I had met with some time ago, and then D. said, "What has made you speak of these things?" and when I explained that I had been "going over" both occurrences on Saturday she said that might account for the vivid manner in which, for no reason, both scenes had presented themselves to her on Saturday afternoon. An hour later I said, "Another scene I was picturing yesterday you could not have thought of, for I never described it to you," and began to speak of a certain party at the N.'s 4 years before, at which she had not been present, and at which J. and I had amused ourselves with watching R. E. D. was much surprised, and told me that she had spent quite a long time the day before, trying to construct a picture of the scene, and so far as our place in the room, which of the B.'s many rooms, and the subject of our talk were concerned, quite correctly. She knew that R. E. had been present, but not that he had been our particular amusement. Probably any of the two or three hundred people present would have been better worth our attention. [Recorded in my private diary.]

D.'s final entry refers to our having within five minutes each written to the other. D. wrote, says her note, because she "had to write," I, because I was conscious that she was sending a messenger, who arrived with the one note just as I was fastening up another for him to take back.

(9) *March 2nd. Note to X. for nothing, but because she wanted it.*

No, I didn't want it, but D.'s servants had forgotten to forward something I required, and for which it was not convenient for me to send. D. became aware that I wanted something, but, unfortunately for me, more exact information failed her.

*(10) *March 6th. Hellers*, 7.30. [Meaning that she had an hallucination of hearing me play.]

No note in my diary on this point. It was quite a likely time for me to play, but there was no special reason why I should be playing the music referred to, as in fact I was. D. asked me the next day what I had played and showed me her entry.

*(11) *March 7th. Beethoven waltzes*, 10.

Yes. Ten a.m. is quite in my practising time, but that particular music was against probability. [This was recorded in my private diary after D. had asked me as to my occupation of the morning, showing entry.]

*(12) *March 8th. No practise.* [Meaning that she was aware that I had not played at my usual hour.]

True. I very rarely neglect my morning practise, but on this day was otherwise occupied, as my private diary shows.

*(13) *March 9th. Music*, 7.30-8.

[*March 10th* will be found below, omitted for convenience of grouping.]

*(14) *March 13th.* 7.40. *Music.*

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*(15) *March 14th.* 9.30 *a.m.* [Music.] *Evening of same day. Nothing but organs and bands, popular airs and Mikado. ? Flash of Henselt* 9 (*p.m.*).

* (16) *March 15th.* 9-10. *? Faint Henselt.*

I remember that when D. showed me these entries I was specially interested. I was practising at the time some music of Henselt's she had never heard, and was playing this on all five occasions. D. notes it on the first 3 vaguely as "Music," something which she did not recognise. On the 14th I played it over to her, and afterwards she recognised it imperfectly. I was practising it for her, knowing she would like it, so that she was much in my mind at the time.

[Mr. Myers, who read this portion of the diary on July 27th, '88, has added under the second entry of the 14th: "D. explains that on trying to hear X., she only heard vague memories of music. X. was not playing then. Thus the wish to hear did not produce it. In answer to the question, 'How is the music heard?' D. explains that it is sometimes externalised as distant sound, sometimes it is only the idea of being called by music."]

* (17) *March 10th.* ? *Music,* 9.30-10 *a.m.*

My private diary gives a full account of the occasion referred to. On the previous day I had told D. I was going to call on V. directly after breakfast, and would go on to her about 11.15. By the first post on Saturday I received a request from V. that I would postpone my visit. I therefore devoted the hour thus gained to the piano, and proceeded afterwards to D.'s house, arriving about a quarter to 11. She then showed me her note of a fact which had caused her some bewilderment, and indeed anxiety, as to the cause of my change of plan.

* (18) *March 16th. Bad night; frightened. Knew X. was worried.*

This refers to vague perception that I was in trouble. I believed that I had concealed the fact for three days with entire success.

* (19) *March 17th. Wanted X. Wouldn't ask her* [to come]. *E. insisted on going for her in spite of all dissuasion. X. came.*

The upshot of this was that I remained at D.'s house to sleep, and fell seriously ill that night. My doctor congratulated me on the good luck of my happening to be in the hand of my inestimable nurse D. I should add that my doctor's opinion, for which I particularly asked, was that this attack could not have been foreseen. [Nevertheless, in reading this and the previous entry again, I cannot but see how easily both occasions may be accounted for in a perfectly ordinary manner. But this was not my feeling at the time nor D.'s.]

The following entries, (20) to (27) inclusive were made while D. and I were in different and distant counties.

* (20) *August 15th. Hellers* 9.10-25.

Cp. letter from D. dated August 15th, "I did hear you playing to-night, somewhere about 9.9-30? . . . there seemed to be some Heller about, possibly because I was alone . . . for a little."

* (21) *August 17th. Slumber song,* 7.35-50.

Cp. letter dated August 17th, "Were you playing the Slumber song before dinner this evening?"

I read these passages (from D.'s letters) to my hostess immediately on

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receiving the letters, and on both occasions she remembered that I had in fact played the music spoken of at the time mentioned.

(From letter from hostess, Februry 6th, '89.) I perfectly remember the events to which you refer as having happened when you were staying with me last August, namely, that on one occasion you played on the piano before going out for a drive, and on another after dinner, and that you read aloud to us at breakfast an extract from a letter from [D.] referring to these and naming the correct hour. I do not remember the dates, but feel sure that on neither occasion had there been time for her to hear of it from you. [Signed.]

[My friend has reversed the order of the two circumstances. The first occasion was after dinner, the second, when waiting for the carriage to take us out earlier in the evening, about 7.20-30.]

(22) *August 18th. Sent drawing to X.*

On August 17th I received a letter from D. asking, "Isn't there something you can set me to do for you here?" and at once remembered that I wanted her to copy a certain print for me, which I could not send to her till I returned home on August 18th. She was, I am certain, unaware that I possessed this picture, nor have I ever seen another like it elsewhere. On the 19th, I sought it out, and put it in an envelope, with my instructions, but it had not been posted, when I received from D. a drawing almost exactly like that I was wishing she should make. The two copies are of the same head in different positions. In the letter which accompanied this D. says merely, "I have tried to copy this for your amusement." [The copy from which hers was taken happened to hang in the hall of the house in which D. and her family were spending the summer.]

*(23) *August 20th. Dreamt X. wrote to say, "Can I come to you September 11th?"*

August 21st. Letter from X. dated 19th, about drawing [as above], *and message, as in dream* [*i.e.*, asking to come on September 11th].

A later date had been previously arranged for my visit to D., and the sudden readjustment was consequent on a change in the plans of other friends.

*(24) *September 1st. Half letter?*

September 2nd. Yes.

After finishing a letter to D. on August 31st, quite complete in itself, I wrote a long postscript, which after all I kept back, and sent by the next post.

(25) *September 3rd. Tired and X. knew.* (Refers to a period of three days.)

"Tired" here stands for "out of spirits." I was conscious of D.'s depression, which was certainly not indicated in her letters, which I have re-read to make sure of this. It arose from a cause of which I was entirely ignorant.

Cp. letter from me to D., dated September 2nd. "What is wrong? Are you hurried, or worried, or what is the matter? I am not happy about you."

*(26) *September 11th. Hallé, 9 a.m.*

No. I was not playing; only thinking of music, and wanting to play.

(27) The following entries are grouped together in D.'s note-book, and

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as they are out of place were presumably made from her private diary after she knew of the photograph.

August 12th. Wanted a picture of X., talked about it, and I'd set my heart on it for this autumn, but didn't see how I was to get it now. N.B.—Thought I should, though.

12th to 18th. Thought of my picture most days. Watched letters for hint of possibility. Tried to find out X.'s train up on Saturday. Will she have time to see? Or on Monday? . . . Evidently not Saturday—train too late.

19th. No hint of plan [i.e., in X.'s letters, as to possibility of photograph being taken that day]. *Time to-morrow.*

20th. No letter. Photo instead? Hear to-morrow.

21st. Letter to-day from X., saying, "No time to do my shopping, etc." [i.e., in passing through London, where D. imagined that a photograph might be taken]. *Can't help it! Time or no time my picture will come, and I'm sure that H. is mixed up in it somehow. Perhaps she told X. I wanted the picture. . . .*

Cp. from D.'s letters.

August 21st. We must get another [portrait taken] soon.

22nd. I must have a new one.

30th. When your packet came to-day, I made sure it was a photograph, but how or when it could have been taken I don't know, when I come to think.

On August 9th, without any hint or suggestion from D., and unknown to anyone but H., I made arrangements with the photographer for a large portrait. On Monday, 20th, the likeness was taken, as I passed through London. D. was never told of the fact till September 13th.

H. corroborates my reference to her share in the matter, and is confident of having given no sort of hint of her knowledge that D.'s wish, when first mentioned (August 12th), was already on the way to become an accomplished fact.

(28) *October 3rd. At J.'s house. No time for eggs.*

I wanted some new-laid eggs, and it occurred to me that D. could get me some on her way from J.'s (four miles away from home) if I had but remembered to ask her. About 4 p.m. I thought of trying to make her get some, and was disappointed when she came in without any. I made no remark at the time, but the next day D. said, "I very nearly brought you some eggs yesterday, I fancied you wanted me to do so, but I had to hurry to catch my train."

D. goes to the village in question about once a week, and during the last 3 years may have brought me eggs two or three times, so the commission was not a very probable one.

D. adds later. "Probably I left by the 4.20 train, passing the shop some five minutes earlier" [so that my desire was a little delayed in transmission, or reached her consciousness at sight of the means to execute it].

(29) *October 4th. Portraits early, X. knew it.*

While I was at breakfast I felt that D. had received the portraits [which there was no special reason to expect] and that she would bring them at once, and went out on to the balcony for some time to watch for her. [She came about 9.30 a.m.]

(30) *October 11th. Called expectedly,* 6.30.

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D. and I were each supposed to be "At Home," so that I had good reason for not expecting to see her. About 6 I felt she was coming, and when she arrived was waiting for her on the stairs, though there were visitors in the drawing-room.[1]

(31) *October 14th. Came into church, 2nd lesson. Out of sight, not out of mind.*

I had no reason to expect to see D. in church, indeed she had promised to fetch me after service, but during the second lesson I felt her enter, though absolutely out of sight. On meeting her outside the door in going out, I said at once, "You have been in church, you came in during the second lesson." [D. corroborates this.]

H., who, though I was not aware of it, was sitting behind me in church, adds:—"I saw that X. was aware of D.'s arrival, which I at the same moment had seen, which she could not."

(32) *October 26th. Called late*, 9.30, *door open ready.*

I wrote the following note in my pocket-book:—"9.15. Something wrong with D. If she does not come I must go to her. Friday."

I had been up late the night before and wanted rest, but felt it impossible to go to bed, D. seemed to be whistling for me. [As before explained, the usual signal when either entered the house.] I left my door ajar after writing the above note, and was waiting when she came. She wanted immediate help, and had driven round to fetch me, having only waited till she thought I should be alone. [D. corroborates this.]

*(33) *November 18th. Chopin Dead March, War March Athalie*, 7.15-8 p.m.

*(34) *November 25th. Lieder*, 7.30.

*(35) *November 26th. Lied, never gets finished.* 5.15-20.

On each of the above three occasions D. asked me next day what I had played and found she was right. My playing of the Lied on November 26th was interrupted by the arrival of visitors, and the unfinished air naturally haunted me. D. writes: "On the day in question H. and I were together. I said to her that I could hear you playing—a Lied we both associated with you—but that you never got beyond a certain part, which seemed to be repeated. H. replied, 'It is strange you should say that. I can't *hear* her, but I have been seeing her at the piano for some minutes.'" [H. corroborates this.]

My own special note-book was begun in May, 1888, and continued till November, 1889, a period of 18 months, but it will already have been observed that records of psychical impressions, both before and after fulfilment, had been made in my private diary before that date; and during the 18 months in question I have preferred to record some things which I believe to have psychical significance in my private diary rather than in my special note-book. I give here all the contemporaneous entries in my note-book except nine. Of these one

[1] In reference to cases 29 and 30, D. writes: "I distinctly remember that on each of these occasions, your first remark was 'I knew you were coming, I've been watching for you some time.' On the first occasion you asked at once for the photograph."

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was a visual hallucination recorded before what I believe to have been its cause was known to me. I consider it to be a good case, but for private reasons do not wish to publish it. The other eight omitted entries were all made after the coincidence was known to me. One of them is omitted for private reasons, and seven of them because, though I thought otherwise at the time, I am now disposed to attribute them to mere chance coincidence. In thus dismissing them I would not, however, be understood to imply that others may not also depend upon chance, but only that I believe them,—as do the friends to whom they refer—to be something more.

I have not in all cases given the entries from my note-book *verbatim*. In some cases I have abbreviated considerably, in others altered the wording to conceal identity. In no case, however, have I altered the notes so as to affect any inference connected with psychical research that may be drawn from them, and I have asked Mrs. H. Sidgwick to compare my printed version with the original and verify this.[1]

As in the case of D.'s diary I have marked entries made before the event was known with an asterisk. There are twenty-seven of these entries made beforehand, and of these three, namely (33) and (48), in which I was the percipient, and (6) where I attempted to impress D., must be regarded as failures, and (35) and (45) as doubtfully veridical. The other twenty-two entries seem to me to have been justified by facts. It is, however, sometimes difficult to judge how far the apparent success may be attributed to chance, and each reader must estimate this for himself. It will be noticed that two of the successful impressions (12) and (46) were negative ; or, more properly, they are records of the absence of expected impression—it being afterwards found that the expected cause had not occurred. These seem to me to have a certain interest as showing that expectation does not—necessarily, at least—produce these impressions.

In two of the successful cases recorded beforehand, (2) and (21), I was the agent, my friends D. and H. respectively being the percipients. I was also the agent, though without any definite intention on my part, in six of the cases recorded after the event;—D. being the percipient in (3), (4), a negative case, and (7), and H. in (20), (22), and (25). All these successful cases of agency are connected with my music. Perhaps because it is my most complete means of self-expression, I find in it also the readiest method of concentration, and, therefore, have often availed myself of it when wishing to communicate with friends at a distance, playing for a few minutes—not with the intention that they shall necessarily hear the music, though that happens at times, but

[1] I have carefully compared X.'s note-books with the printed version and can entirely confirm what she says above.—E. M. SIDGWICK.

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mainly that they shall become aware of the direction of my thoughts at the moment. D., and, as will be seen, also H., have still more often recorded the hearing of my music without any intention on my part, probably because my own thoughts have been thereby focussed and absorbed. In the same way, some years ago, a friend at a distance, deeply interested in, but not sharing my studies, would often know with what particular subject, sometimes with what book, I was occupied at the time, occasionally at very unlikely hours.

It may be worth calling attention to the fact that of my fifty-five entries, fifteen (seven recorded beforehand and eight after) relate to D., and twelve (four recorded beforehand and eight after) to H. In one case (17), not recorded beforehand, there seems to have been mutual percipience between H. and myself. I have thought that it would be convenient to separate the cases relating to D. and H. in printing the note-book, though the chronological order is, of course, thereby sacrificed.

(1) *June 3rd.* I am to-day reminded of something which happened a fortnight ago and for which there is a note in my diary of May 21st. D. told me that afternoon that soon after we first became acquainted she had heard me play an air with which she had childish associations and which she would like to hear again, but as she could neither remember the tune nor its name, and as it was at least ten years since she had heard me play it, it did not seem likely that her desire should be gratified. I played several old tunes, of which I thought one might be that in question, but did not succeed in recalling what she wished. Perhaps an hour later, when we were sitting in another room, talking of things quite apart from the music, I suddenly had the feeling that the tune wanted was at my finger tips. I started up, called my friend and hurried down to the piano. On the stairs someone spoke to me, but I dared not wait to answer, for the music seemed to be getting, so to speak, less tangible every instant. By the time I reached the instrument, only a few bars remained in my possession, but my friend at once recognised them as the long lost melody. I had no idea what it was, though I thought I had heard it before, and try as I would I could not recall the remainder.

To-night I have quite accidentally found it to be a fragment of a Sonata of Mozart, in a volume I have certainly not played from for years.

*(2) *Thursday, June 7th.* 5.40 p.m.

I don't know whether D., who is away from home, will expect me to write to her to-day, so I am going to compromise by trying to make her know I am thinking of and playing to her. I shall play from now till 6.45, about an hour.

Friday, June 8th. I met D. at the station this afternoon, and almost the first question she asked was, "What were you doing about 6 o'clock last evening?" She had been out for a walk and was just settling again to her occupation when she became aware of me. This lasted about half an hour, she says. [Not entered in D.'s diary, but read over and endorsed by her.]

(3) *June 14th.* I was expecting D. between 5.30 and 6 o'clock, and

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after tea went to the piano, impatient for her coming, as I wanted her particularly. Occupied with other thoughts I played a waltz of Beethoven, rather absently, two or three times. About a quarter of an hour after I had left the piano, D. came in and said, "*How* you have been playing that Hoffnung!" [meaning that the music had persisted in attracting her attention]. She had been detained by visitors, and had heard it with the impression that I particularly needed her.

(4) *July 7th.* It is perhaps worth noting that D. said to me a day or two ago that she hoped she was not losing the power of hearing my music at a distance, for she had not done so for at least a fortnight. I had not told her that, except a little company playing which does not count, I had not touched the piano for nearly three weeks, a fact almost unprecedented in the last few years of my existence.

*(5) *July 14th.* I sat up till 10.30 this evening expecting D., though it seemed improbable, almost impossible, she should come. I have not called her, so where my fancy came from I don't know. Now I have given her up and come to my room. [D. had been spending the day at some distance and had gone upon a somewhat troublesome and unpleasant business.]

July 15th. D. said to-day, without being questioned, that on her way home last evening [this would have been about 10 p.m.] she had tried to contrive a visit to me, but having friends with her, had not been able to manage it. (Endorsed by D.)

*(6) *July 18th.* 2.10 *p.m.* There is a tremendous thunderstorm going on. While at lunch, 1.30 to 2, my thoughts turned to D., who is at K. Then I remembered an occasion years ago when we were there in a storm, and the corner where we sat, and wondered if she would remember it. Now I am desiring that she should find the place and go there.

This proved a failure.

July 20th. Not quite. D. mentioned to-day that during the storm the picture of our dark corner had occurred to her, and she had remembered its whereabouts and thought had I been there we would have sought its shelter again.

(7) *July 19th.* Under date July 7th I referred to D.'s not having "*heard*" me play for some time. To-day I played again from about 7 (p.m.) to 7.40, and I was not surprised when at 8.30 D. appeared saying that I had been calling her, and she had come directly she could get away. (Endorsed by D.) [I had not intended to call D.]

(8) *July 21st.* I had been accompanying a friend on the piano and then tried to play a solo, but though I can generally play from memory for hours, nothing would come. At last in despair I left the piano, and found myself asking my friend for a song I particularly didn't want, and which was found after some difficulty. D. says she had determined that I should play that, not knowing that I really disliked doing so. I think this is the first time D. has intentionally influenced me in this way. I ought to say that yesterday I had said to D. that the song had haunted me, and she had remarked she should like to hear it again, to which I returned no answer.

D.'s note on above. (Made a little later.) "I should like to add to this that there were three things in my mind when X. sat down to the piano,

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(1) the song, which I hardly thought our friend could sing that day, (2) a reverie, an old favourite, (3) a recently heard Impromptu of Schumann. X. tried several things, could remember nothing to her own satisfaction, and finally stopped with the exclamation, 'It's all D.'s fault, she wants something else,' and then added, playing the first few bars of (2), 'This is it, but I can't play it now, will this do?' beginning (3), and then asked for the song."

(9) *July 27th.* I spent this morning with V. D. walked with me to the house, but I particularly asked her not to call for me, as I did not wish to be tied as to time, and she agreed. I left about one o'clock and crossed over into another street at right angles. After going about 50 yards I felt impelled to return to my starting point. This happened again, and yet again, to my great annoyance, as I was anxious to get home. On my return for the third time, I waited a few minutes, and looking carefully in all directions, saw nothing to detain me, and at that moment *got leave* to return home. At some little distance I met D., who had, after all, come to fetch me,—reached a point from which she could see me, though quite out of the range of my vision, just as I was looking about for the cause of my hindrance, and, at the moment when I had the impulse to start, was waving an umbrella to indicate which of two ways, equally convenient, I should take. Had I started homeward as I originally intended, we should have missed each other, as D. approached me from the other direction. (D. endorses this.)

(10) *August 4th.* D. and I were in the train this morning. We had not spoken for some time, when suddenly I had an impulse to say, "What time would you like me to go to S. to-morrow?" [referring to a place which had not been mentioned between us, but which she frequently visited, though I had not done so for nearly five years]. D. was a good deal startled, and confessed that she had been resolving to restrain a desire to ask me to accompany her the next day,—a wish I had certainly no reason to expect. (D. endorses this)

*(11) *August 9th.* 7.35 *p.m.* D. called me just now in tones of excitement and pleasure. As she left me an hour ago with the prospect before her of a very dull evening I am glad she should be finding things pleasanter than she expected.

August 10th. I have asked D. about this. In fact, she found an unexpected source of entertainment about 7.30, and remembers exclaiming in much delight, at one particular moment. She, for special reasons, associates what was pleasing her with me. (D. endorses this.)

*(12) *November 20th.* D. has been disappointed by the non-arrival of a picture which she has been anxiously expecting for some days. To-day she decided to wait no longer, and (in my hearing) told a maid to drive to the frame-maker's and bring it home. Knowing that she would return about 4.30 or 5 o'clock, I told D. that I would "listen" about that time (that I might hear her exclamations of satisfaction or the contrary). It is now 7 o'clock and nothing has happened.

November 21st. Servant prevented from going after all. (D. corroborates and signs this.)

*(13) *November 28th.* 10.25 (p.m.). Has D. got the picture? She is

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excited about something. We did not expect it till the 31st. I thought I heard her about 8.15, but now certainly.

D.'s note on above. I opened the picture just after 8, and at 8.15 was writing to X. to tell her of its arrival. H. and I were looking at it together, about 10.20-30, H. having called on her way home from a concert where I had sent her word of the long-expected arrival.

* (14) *January 29th*, 1889. Knew D. was sending for letter. Just written 10 to 5. (*Later note*). At 5 o'clock D.'s note came, dated 10 to 5.

In D.'s note-book under this date is the entry:—"Letter 10 to 5 o'c. Do. 10 to 5 o'c. from X."

P.S. in diary dated November 8th, '89. My note referred to above still exists. It begins: "You've been pestering me the whole afternoon, you and H. between you!" H., asked at the time by D., said she was walking with a friend between 3 and 4, talking of me.

(15) *March 5th.* This morning I walked to D.'s house, expecting to find her ready to go out with me at ten o'clock according to previous arrangement. As I came in sight of the house I saw her come down the path, pass through the garden gate and turn quickly into a road under the garden palings in the opposite direction from me. I was surprised that she should not have seen me in spite of my signals, and annoyed at her leaving the house exactly at the time arranged for my arrival. The clock struck while I was in the hall speaking to the maid, she said that D. had gone out a few minutes before, and could not understand my saying that I had that moment seen her leave the house. About two minutes past ten D. returned, having been to the post-office, the walk there and back taking six or seven minutes, so that she must have started five minutes before I saw her. She says she was obliged to go to the post and had hurried, her mind occupied with the fear of my arriving in her absence. [The maid assured me that no one else had left the house, and it would have been almost impossible to mistake any one else for a figure with which I am so familiar.]

(16) *August 19th.* I have believed for some time past that H. was sensitive to my influence, but as I have never spoken to her on the subject, though I have reason to believe that she, too, is aware of it, I have not been able to record instances. However, two have occurred to-day in which there seems to be more than chance coincidence. I was about to take a walk to a place a short distance from home, and desired companionship. I thought of H., who, however, has never been associated with me in any such way, and wished that it were possible to communicate with her. About 10.45 I heard the bell, and hastened to open the door myself, certain that it was H. She had been unable to resist an impulse to come and tell me that she would like to go out with me this morning, but would not be at liberty to do so. [H. a few weeks later read over and endorsed this statement in my diary.]

(17) I arranged to go out with her at 15 to 4 (p.m.) when she was to call for me, and I said I would stay in till that time. In the end I changed my mind, and went out intending to be home before the hour appointed. As I was returning, in a hansom, rather late for my appointment and very anxious to reach the house before H.'s arrival, I had a sudden impulse to

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direct the cabman to drive down a side street, not the nearest way. Half-way down I found H. standing, apparently waiting. She was on her way to me, but suddenly found herself unable (conscious that the impulse to wait came from me) to get beyond the point where I found her,—still at some distance from our house. (H. has endorsed this entry.)

(18) *November 3rd.* 10.40 *p.m.* H. very strongly in my mind to-night. I saw her this afternoon, but nothing that occurred is any reason for feeling that she particularly wants me. I began a letter to her about half an hour ago, but gave it up, with the feeling that I would rather, if she has anything to say, she should tell me without hint from me. But I have no reason for any such feeling.

Note on above by H. :—"This same evening a strong desire came over me to tell X. . . . [of certain private matters of which X. had no knowledge]. About 7.15 (p.m.) I wrote an account for her to read . . . but much later, between 10 and 11 (p.m.), I decided not to send it, but to talk to her instead."

(19) *December 9th.* I was sitting alone about 10 minutes ago, it is now 9.50 (p.m.), when I heard steps, and felt a presence, and that someone was wanting me. Now and then, in an emergency, D. has come to me at a late hour, but knowing her to be confined to the house just now, I was, contrary to custom, very much frightened. Almost immediately after, however, I heard my name called, distinctly twice, and I think faintly again. I knew at once it was not D., for she never uses my formal Christian name ; this excludes also many other friends. I cannot say I recognised the voice, which, though clear, seemed a long way off, but I think it may have been H., who at present is at [a place distant about 50 miles].

December 10th. Spoke of this to D., who agrees it was probably H. (Endorsed by D.)

From H.'s note-book, December 9th, 1888 :—"I was sitting alone this evening in a partly darkened room, with a book X. had given me on my lap, and had let my thoughts wander away. I started up suddenly, and called X.'s name two or three times,—she must have heard me, I am afraid, and I have disturbed and perhaps worried her unnecessarily. The time must have been about 9.30 or, may be, rather later."[1]

(20) *December 31st.* D. had a letter from H. this morning dated yesterday, asking, "Is X. playing now ? (5.45)" In fact I *was* playing, though the hour was unusual. D. was not well, and had been indoors all day, and I played before instead of after dinner for the sake of change for her. (Endorsed by D.)

From H.'s note-book, December 30th. 5.50 (p.m.) X. has just begun to play.

*(21) *December 31st.* This evening I played from 8.30 to 9.30 . . . One thing I believe has made itself heard which I played for H. Perhaps I shall know. (Endorsed by D.)

January 2nd, 1889. Letter from H., dated January 1st, says, "You played to me last night and I thank you,—you helped me."

[1] It may be worth mentioning that twice subsequently, both times in the middle of the day, H. notes a strong impulse, which she however suppressed, to call my name in moments of anxiety, but I was not aware of any corresponding impression.

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(22) *January 7th.* Letter to D. from H. dated 6th, "I heard X. playing (*i.e.*, last night). Did she leave off about 9.15-20?" D.'s note-book, January 5th, shows: "X. played 8.30-9.20."

In connection with H.'s impressions at the time concerning me, the following entry in her diary for January 11th, 1889, is worth mentioning:—"8.15 (a.m.) Something wrong with X. and D. I shall know soon." Within about an hour she received a telegram desiring her to meet me at the station the same afternoon; the fact being that I, then visiting in a distant county, had, soon after eight the same morning, received bad news which necessitated my immediate return,—when D., unable to accompany me, had at once conceived the notion of asking H. to meet and otherwise assist me.

(23) *January 15th.* H. arranged to go out with me if possible this morning at 11 o'clock—was not sure if she could leave home so early. At 10.20 I was so sure she had started that I at once dressed for walking, and was ready when she arrived at 10.30, half an hour before her time. (H. endorses this.)

(24) *April 15th.* This morning D. and H. agreed to fetch me at one o'clock. I was ready a few minutes before, and was starting to meet them when I felt impelled to walk in the direction contrary to that from which they would naturally come. After a few paces, I heard H. hurrying after me. She said that she and D. had [without my knowledge] made plans for the morning which would have resulted in their joining me from the direction I had taken, but at the last moment D. had been obliged to go elsewhere. (H. endorses this.)

(25) *May 17th.* This morning I was ready before the time when H. was to come for me, and so sat down to the piano, to try to make her hear me. I had hardly played five minutes when H. came in saying, "You began that just as I turned the corner three minutes ago, I heard the opening bars." [I know from experiment that it is not possible to hear my piano outside the house, even when standing immediately below the drawing-room windows.]

[H.'s note-book gives a similar account but places it on the 16th instead of the 17th. Probably the error is mine.]

*(26) *August 20th.* "Saw" H.'s umbrella on my chest of drawers at 6.30 this morning. Has she found it? [Premonition:] She will meet me at B. station to-day.

[H. had a few days before lost an umbrella she particularly valued. I was going to pay a visit at her house, and B. was three stations before the end of my journey.]

Evening of same day. (1) H. says she woke at 6.30. Saw it was raining and feared I should not come. (2) She came to B. station (not a likely thing to do) just as my train was leaving, but saw me and got into another carriage.

(27) *November 2nd.* I went to visit D. this afternoon. [When approaching the house] I saw H. standing inside the gate, six yards from me, dressed in a costume which I have not seen since last winter. I was not thinking of her at the time. I knew she was ill in bed and therefore was not surprised to find that no one was inside the gate nor anyone near. I said at once to D., "Notice the time, something has happened to H." It was 4.20 (p.m.). At six we went together to inquire after H., and asked her what she

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had been doing or thinking of at 4.20. We were disappointed when she owned to not having thought of me, or of anything of consequence—nothing in fact except that she hoped to be well enough to bring B. to see D. on Monday, and that as this would be her first time of going out she must put on her winter clothing [in which I had seen the figure]. (D. and H. endorse this.)

*(28) *November 5th*, 5.15 p.m. I was wondering just now whether H. had been well enough to go out, when I saw in the silver stand of the lamp the view from the nursery window at D.'s, with H. and B. in the road.

November 6th. At tea yesterday C. told D. she had seen H. and B. walking slowly by. D. writes: "I remember this, and that X. showed us the above entry in her note-book immediately after."

*(29) *May 3rd*, 1888. 2 *p.m.* Here is a premonition! Mrs. Y. will call. I keep "hearing" her carriage, which has a jingle peculiar to itself. On the whole it seems unlikely, as not only did I tell her I should be away this week, but I hear she is away too. We shall see.

4.45. Heard her jingling horses stop at the door five minutes ago,—heard no ring—looked out—nothing visible.

5.30. Enter M. Sorry to call so late, waited on purpose "till Mrs. Y. had had time to go." Explains—Mrs. Y. lunched with her and said then she would come to me at tea-time. Mrs. Y. expressed her intention while at lunch. I first heard her bells at about 1.45. However, here she isn't.

May 4th. Wrote to Mrs. Y. to ask where she was yesterday between four and five, and if she thought of me.

May 7th. She writes, "Yes, I thought of you on Thursday, but earlier than the time mentioned. I had hoped to come and see you but found after all I could not manage it."

(30) *May 11th.* I read a question off V.'s mind to-day and wrote down the answer before she had spoken it [the answer is preserved]. I was writing and felt irritable enough—when she began slowly, "Do-you-know?"—to present rather a cross face when I looked up. This or something else made her stop and I saw the question coming and scribbled down 1442 before saying "Go on," when she asked, "What is the date of the invention of printing?" V. was reading in a magazine. There was nothing to lead up to this.

(31) *May 16th.* In the light of a letter from R.F. received this morning I copy the following from my private diary:—

Thursday, January 12th. I wonder if anything is wrong at——? I have been worried all day about N.F. without knowing why. I don't think I owe her a letter and don't like to write with no better excuse than my own fidget. Nothing has occurred to suggest the thought of her, which makes me the more uneasy.

January 14th. N.F. in my mind again. Wonder why?

January 25th. Thought constantly of N.F. Hope all is well with all of them.

The letter referred to, dated May 13th, from a sister of this friend, tells me that N.F. has been very seriously ill, and was during January "between life and death." [Further inquiries show that her most critical condition was "about the middle of the month."]

*(32) *June 1st*, 1888. I am haunted to-day with thoughts of T.R., an

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uninteresting member of an uninteresting family. Nothing has happened to put him into my head, but all sorts of trifling circumstances about him have been recurring to my memory all day. I don't owe the R.'s a call, so there is no reason why they should be on my mind, and though I respect them highly, I have neither affection for nor interest in any one of them. Monday is their "at home" day, and I will make a point of calling next week to see if anything has happened to T.

Saturday, June 2nd. Not long to wait. A letter from V. this morning, asking for my congratulations for her sister engaged yesterday to T.R. Never more surprised in my life!

*(33) *June 9th.* 6 *to* 7 *p.m., at intervals.* Haunted this evening by a smell of sweetbriar, so much so that I was about to exclaim, how strong the scent was after the rain, when I remembered we hadn't had any—nor, as it happens, any scented flowers. . . . It is strong enough to impress me strongly, and no one else observes it. [This was never explained.]

(34) *June 12th.* I had been thinking a good deal of Mrs. T., and hoping to see her soon though not consciously calling upon her to come [See p. 364]. About 4.30 I heard the click of her silver-handled umbrella as it was laid on the table outside the door, and the rustle of a parcel laid beside it, and wondered I had not heard the door-bell. Nothing further happened till about 10 minutes later when the bell rang, I heard the door opened, and the same sounds followed, though not more vividly than before, and Mrs. T. entered saying, "You ought to want something important this time,—my husband has rheumatic gout and my coming was most inconvenient."

*(35) *June 19th.* "10.5 a.m. J. is shouting, 'Powler.' Cat found?" These words I scrawled in a pocket-book just as I was going out, the very minute the impression occurred. J.'s pet cat, whom we all valued, had been lost for more than a week, and we were all in some anxiety as to his fate. Yelling the cat's name at him is a frequent habit of his master's. About two o'clock a telegram arrived to say the cat had come home. This I gather was about one o'clock. [So my impression was premature. I find on inquiry that J.'s meeting with the cat did occur, in fact, about one o'clock, though it had returned home some hours earlier.]

*(36) *June 21st.* I had a very strong impression [not visual] this morning that N. was present with me, and the sensation has renewed itself very strongly just now, 3 (p.m.). With a notion she may want some help of me I have written her a note (on an indifferent matter) requiring an answer, so as to give her a ready opportunity of telling me, if she will, what is in her mind.

July 1st. N. has been here this evening,—tells me she half decided to come to me on Thursday, 21st, in reference to a matter which required immediate decision, but had not time to do so.

*(37) *June 21st.* "Saw" K. to-day in a hansom, which proved on nearer approach to be empty. Spoke of it to D.

June 22nd. E.K. mentioned incidentally that K. had arrived to-day and that she heard of this sudden and somewhat inconvenient movement yesterday morning by telegram.

(38) *July 11th.* My doctor has been anxious that I should spend part of

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the autumn at [a German Bath], but so many practical difficulties presented themselves that I had almost given up the idea. By what seemed a fortunate coincidence I have received from a lady with whom I am but recently acquainted, an unexpected invitation to pay her a long visit at the very place my doctor suggests. I promised her an early reply, with every intention of sending a grateful acceptance. Though my friends have consented to the plan, my mind insisted on framing sentences in which to refuse the tempting offer, and in spite of inclination I found myself incapable of producing any letter which should not decline the proposition, and this letter, on July 6th, I finally despatched. On July 7th I received a visit from the friend through whom I had made the acquaintance of the lady who sent me the invitation, and for the first time learnt certain facts concerning her which, though not in themselves discreditable, would, had I known of them earlier, have been quite sufficient to deter me from identifying myself with her movements.

*(39) *July 9th.* It struck me this morning that S.T. might as well do my business in——and save me a journey, and also that as his mother is coming to lunch to-morrow he is very likely to fetch her away, and I can speak to him about it then. Since then my mind has been dictating what seems a fairly senseless note, so persistently, that I write it down to see what happens.

"You'd much better come to tea with me than go to see J. to-morrow, for two good reasons :—(1) I shall be in and I want you, and (2) J. will be out, and he doesn't."

I have no reason to suppose that S.T. is going to J.'s to-morrow, and I have good reason for believing that J. will be at home, as I understood that D. was going to lunch at his house.

July 10th. Mrs. T. announced, as soon as she arrived to-day, that she could stay all day to help me with something, for on returning home after some early shopping this morning she found that S. had gone out leaving word that he was going to see J. and should not be in to lunch. D. also called early to say she had changed her plans, having heard from J. that he was obliged to go out for the day. (D. endorses this.)

*(40) *August 5th.* I had some papers I particularly wanted to deliver in person to Mrs. M., and for this purpose went by train [to the place, three miles away, in which she lives]. As I was turning out of the station, I had a so distinct, though but momentary, vision of her in my own neighbourhood, that feeling it to be useless to call at her house, I nearly turned aside to pay another visit. However, I thought I might as well dispose of my parcel, and did so. She was out, but has not called here. I am often able to follow her movements at a distance and am disappointed this has failed. [She appeared to be standing near a florist's shop in the main road, as if about to turn in the direction of our house. She wore a white dress, and I distinctly saw the background of flowers.] The next day I received from her a note, which I now quote :—"I have been in your neighbourhood to-day about the time you were in mine,—[shopping] at G.'s and *nearly* called on you."

[G.'s shop is exactly opposite that near which, in my vision, she appeared to be standing, and I have ascertained that she was wearing a white dress.]

(41) *August 9th.* This morning I was on the balcony, when I heard A. calling my name in an impatient manner. Knowing that she was in the

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room behind the drawing-room, and that I could not [as has since been proved by experiment] really have heard her, I was tempted to dismiss the sound as fancy. On again hearing my name, I returned into the house, but not till I reached the landing beyond the drawing-room did I find that she was really calling me. She had dropped the stick without which she cannot walk, and was a prisoner till someone should come to her help.

(42) *August 9th.* 8.30 p.m. A few minutes since, I was watering some flowers on the landing, and was about to replace the water-can in my room when, hearing the maid preparing it for the night, closing the window, drawing the curtains, &c., &c., I waited below till she should come down. To my surprise she came *up*stairs directly after, followed by a new housemaid. I suggested that someone had already done my room, but she declared I was mistaken. She had but just before been telling the new maid, in detail, what there was to do, and had come upstairs to see it done. I was so convinced by the sounds I had heard that I went with them to see, but of course found the window still open, and the room in its usual day-time condition.

(43) *August 10th.* I am leaving town to-morrow and so am very busy. A new maid happened to be answering the door, and when I said I did not want to see anyone who might call, unless it were M., she naturally asked "what sort of a lady" M. was. I was about to describe her as tall, fair, &c., when a vision of N. came so vividly before me that I had to say "small, dark, dressed in black." [I was speaking to the maid in the hall. As I stood on the bottom step of the stairs, the figure of N. appeared to be standing behind the maid as if she had just entered the house.] I was wondering what the result would be, whether M. would be sent away or N. announced as M., when N. herself appeared to pay a hurried visit on a matter of some consequence, and she said more than once, "I was so afraid I should not find you at home," &c. [Honesty obliges me to add that N., for the first and last time in my 15 years' experience of her, was dressed in *white!*]

(44) *August 26th.* I was walking alone this morning and wandered into the cricket field. While resting on one of the seats it occurred to my mind that a brother who went abroad 14 years ago had been a member of the club that owned this ground. Then I tried to recall his appearance, but my memory refused to supply the required picture, in spite of diligent conjuring up of suitable backgrounds, our old home, the garden, or the stables. At last I took to my book and soon forgot all else. Suddenly I felt that someone was near, and looked up, somewhat startled. A man stood facing me, at a distance of perhaps 12 feet. A second glance showed me that it was the very brother whose image I had in vain tried to recall. The figure was very distinct, so much so that I feel it will remain in my memory as a particularly vivid portrait. The shock made me involuntarily close my eyes, —when I looked again, there was nothing.

* (45) *October 11th.* 12.30. I have just had a momentary but very distinct vision of Z. I was writing—not thinking of anything which could in any way suggest the thought of her,—paused for want of a word and was staring at nothing,—when, for an instant, I found her great sad eyes fixed upon me. Almost before I consciously recognised her, the face had vanished. She

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has always had bad health,—Is she dead? If so, why should she appear to me? It is months since I heard from any of the family.

5 *o'clock p.m.* This is [perhaps] in some sort explained more cheerfully than my mind had suggested. Z.'s mother has just left the house. She and her two elder daughters have come here on business leaving Z. at home.

[I have had no opportunity of finding out what Z. was doing.]

*(46) *October 31st.* Heard that a matter of great importance to M. is to be decided to-day. I declined to lunch with another friend because I thought the perception of M.'s distress and anxiety would (according to custom when she is in trouble, whatever the distance between us) so occupy my sympathies as to unfit me for other occupations. On the contrary, it has required an effort to keep her in mind at all continuously, and I cannot help wondering whether something may perhaps have occurred to delay the decision.

November 3rd. Letter from M. "The question will not be decided upon for some weeks."

*(47) *November 24th.* Spent yesterday afternoon with D. and H., but was so causelessly *distraite* that they sent me to the piano to soothe myself. After playing in the darkened room for some time, I stopped and said to D., "It is M.,—but it is not bad news, I am glad now." I then stopped and went home.

D. endorses this. H. writes, "I did not hear X.'s remark to D., but X. repeated it to me a few minutes later when I was driving home with her."

November 27th. Letter from M. this morning. The matter was settled on Friday, 23rd. She says, "Settled as I wished," and speaks of being much relieved in mind.

*(48) *November 29th.* I was sitting reading, about six o'clock this morning, holding a pencil in my right hand. Suddenly my hand began to write. I diverted my attention by the first device which presented itself—counting the curtain rings. This was not easy, and before I had finished my hand stopped. I had written, without stops or capitals—

"Not to be thought of think of your mother unfillial (*sic*) too far not to be thought of."

I could think of nothing to which these remarks seemed in any degree to apply, except to the fact of which I had heard this afternoon that S. B. had received an excellent appointment in a distant country and was to sail shortly. However, as his mother was particularly pleased about it, there can be nothing unfilial in his conduct. My instinct applies the words to S. B., but they are so unsuitable that it is perhaps altogether a mere accident.

(49) *January 8th*, 1889. Heard sad news of the loss of S. B.'s vessel. Is this connected with my overwhelming but unexplained depression on Wednesday and Thursday (2nd and 3rd)—climax Thursday afternoon, 3 to to 5 o'clock?

*(50) *February 17th.* This morning about 11.30-40 as D. and I. were walking,—speaking of matters in no way connected with M.,—I was so strongly impressed by the sense of her at that moment wanting me that I spoke of it to D., saying that if I did but know her address I would write to her. [She was then travelling abroad.]

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February 19th. Letter from M. this morning, written on the 17th, begging me to send her news of myself at once, or if ill to get D. to do so.

Note added ten days later :—"M. says mine was one of several letters written on the 17th between 10 and lunch.

(51) *June 14th.* I was on my way to see L. this afternoon and wondering a little anxiously whether she would be at home. Looking up, I saw on the opposite side of the road, walking towards me, B., looking straight at me and laughing, but showing no consciousness of my presence. I stopped, thinking he would cross and would tell me if L. were at home, and so save me perhaps a useless walk, having probably come from her house. A carriage passed and when I looked across again there was no one visible. The road is quite straight and no one could have had time to get out of sight. When I reached L.'s house, the maid said at once, "They have all gone away to Mr. B.'s wedding." I had not heard of this.

*(52) *August 2nd.* Before going downstairs to breakfast and to receive my letters I note a dream, very trifling in its character, but which, having occurred twice, has impressed me strongly.

I was very sleepless and, as usual, a trifle started up to worry me, the fact that I owed Mrs. C. 2s. 6d. Every time I got in the least sleepy I woke up with the burden of my annoyance at having forgotten it. At last I got up, and, to comfort my conscience, took 2s. 6d. out of my purse and laid it on the table to remind me of my debt. I woke out of my first sleep with the vague sense of having done wrong, but remembering I had done all I could to repair it, went to sleep again and dreamt that a letter was in my hand from Mrs. C., and that I knew it was to tell me I did not owe her anything. When I woke it was light, and after reading for some time I went to sleep again and dreamt I opened Mrs. C.'s envelope and a postal order dropped out, and that I said to her maid, "So you see it was she who owed me money after all." It was very vivid.

10 *o'clock.* Mrs. C. writes to say, Will I make a further purchase for her, and encloses 5s. order which, with my 2s. 6d., will be right!

(53) *September 7th.* I expected N. to-day, but as she did not arrive by the train she mentioned I gave her up, and went for a walk. I was returning down a steep hill, when I saw [the figure of] N. at the bottom, moving, rather than walking, along the road which crossed my path at right angles [and at perhaps 40 yards distance]. I saw only the upper part of her figure, but that appeared with sufficient distinctness for me to notice that she wore a brown dress with a black cape, and black bonnet. I waved my handkerchief, but she disappeared. On reaching the bottom of the hill I found a hansom cab, in which N. was seated, waiting at the corner.

On reaching home I asked her at once to write down what had happened, and I quote from her account. "My immediate question as X. joined me in the cab was, How did you know I was in the hansom? You could not possibly have seen me through the window. The path which X. was descending was at right angles to the road, along which the cab was driving at a smart pace, and through the side-window I caught only a glimpse of a figure waving a handkerchief, which from the signal I guessed to be hers, and so stopped the cab. I was dressed in a dark brown dress, black bonnet, and black cape."

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[I should add that the figure as I saw it was apparently much nearer to me than was her actual presence, also that though I saw her against a dark, moving background probably suggested by the hansom, a cab was a very frequent object on the road, which was that direct from the station.]

* (54) *October 14th.* S.T. constantly in my mind to-day. Spoke of it to D. Nothing to suggest this. Perhaps Mrs. T. is in the neighbourhood and is coming to see me.

October 15th. Letter from Mrs. T. written yesterday. We do not profess to correspond, but [she writes to tell me some good news of S.].

(55) *October 25th.* Went to a meeting. Asked N. to meet me there, but she wrote to say she should not have time. While the meeting was going on I saw her to our right, several rows in front, apparently standing between the seats, facing us and staring at me, but when I tried to catch her eye she showed no recognition, and when I pointed her out to the friend who was with me she could not see her. I afterwards found that she was sitting behind us and had come in late just before I saw her.

[The friend who was with me writes: "X. twice drew my attention to the place where N. *wasn't;* she was sitting by the door quite at the back, and we didn't see her till we went out, when we spoke of this to her." N. endorses this.]

The task of arranging this record of experiences brings to my view, even more forcibly than before, their evidential deficiency. For the most part, it may be said that the incidents which are well attested are trivial, and that those which in themselves look striking lack corroboration. This is almost inevitable in the case of one who has but lately interested herself in the observation of such phenomena in any but their personal relation, recording them only when they affected the interests of herself or of those around her. As, however, I cannot suppose them to be of rare occurrence, I shall feel that this paper has served its purpose if it should suggest to others to record, with more accuracy and continuity, phenomena of a similar kind. Lives more varied and eventful will no doubt afford experiences extending to a further horizon, and ranging over a wider field.

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IV.

EXPERIMENTAL COMPARISON BETWEEN CHANCE AND THOUGHT-TRANSFERENCE IN CORRESPONDENCE OF DIAGRAMS.

By Lieut.-Colonel G. Le M. Taylor.

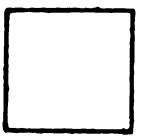
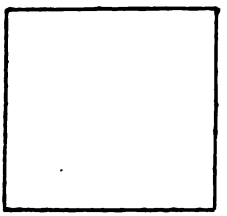
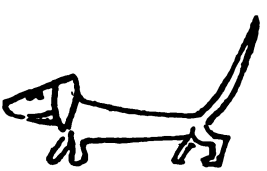
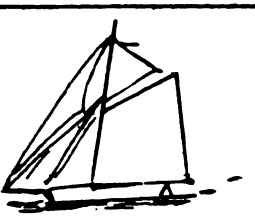
As may be seen on reference to the *Proceedings* of the American Society for Psychical Research, Vol. I., Part IV., Professor Minot has induced 510 people each to draw for him 10 diagrams on a postal card; he has thus obtained about 5,000 diagrams. These he has tabulated in various ways, and made the following deductions affecting the inference drawn in England from certain experiments by diagrams in thought-transference made by our Society. Mr. Minot finds a great tendency among his respondents to draw certain particular diagrams, and also when these diagrams are drawn there is a tendency to draw them early in a series. He thinks "that the same visual images arise in many of us with approximately the same readiness," and that owing to this tendency during experiments such as those reported in the *Proceedings* of the English S.P.R., "thought-transference might be simulated and a proof of its reality obtained which would seem overwhelming so long as the law of relative frequency was disregarded as an explanation," and adds, "Until this is done it appears premature to accept these experiments as valid proofs of thought-transference."

After reading Mr. Minot's paper, it occurred to me to try to put his theory to a practical test. With this object I prepared 40 sheets of paper by marking off on each side 25 square spaces headed, "Please draw 25 diagrams without receiving suggestions from any person, one in each of the spaces below, running down each column in succession, beginning at the top of No. 1." I numbered the columns from left to right, and on each paper wrote, "Begin on this side," and lastly before issue marked each paper, 1 A (agent), 1 P (percipient), 2 A, 2 P, &c., &c.

These forms I gave to my friends, who kindly did as requested, and I thus obtained 2,000 diagrams which may be imagined to represent the result of 20 experiments in "thought-transference" of 50 trials each, but with the element of the transference of thought eliminated.

On comparing my "Agent" papers with the "Percipient" papers of the same number, I found only one absolute correspondence, namely, a square which came second in each of the two papers marked No. 13. I found 10 cases in which there was such a correspondence in idea that

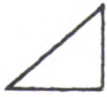
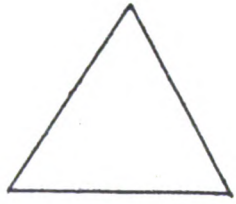
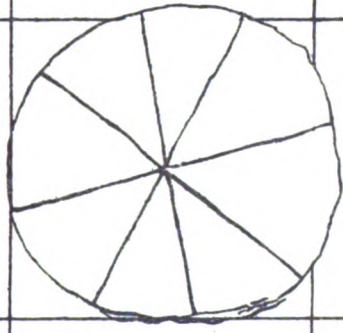
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Identical N°13		
Alike in Idea N°7		
N°10		
N°11.		

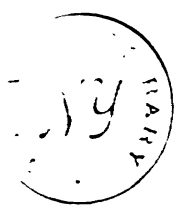
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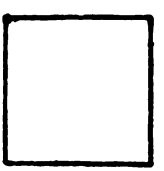
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	Agent	Percipient
Alike in Idea N° 12		
N° 13		
N° 13		
N° 13		

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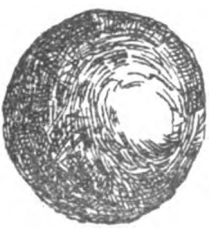
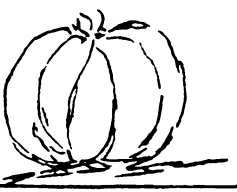
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	Agent	Percipient
Alike in Idea № 16		
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№ 7		
Alike in Shape № 8		

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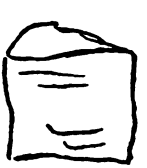
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	Agent	Percipient
Alike in Shape N° 8		
N° 10		
N° 12		
N° 20		

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	Agent	Percipient
Alike in Shape N° 14		
N° 14		
N° 15		
N° 18		

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they would, I think, have been considered more or less successes had the experiments been real, and 9 in which, though the ideas were different, if they had been badly expressed, they might have been mistaken for successes owing to a likeness in shape.

The accompanying lithographs are exact copies of the above-mentioned 20 pairs of diagrams, and give an idea of how far the correspondence is carried. There are, besides, about 40 pairs having some features in common, but which are not similar enough to be counted. The rest of the diagrams which fall together in corresponding A's and P's are quite unlike. It must be remembered, when making these comparisons, that though a larger number will fall together by chance the more far-fetched the correspondences are made, the more will also fall together in a genuine experiment. I should feel bound in the latter case not to count any correspondence as due to thought-transference unless there was a marked likeness in the diagrams concerned, and am consequently inclined to be guided by the same rule in considering the present series.

At most, then, without the aid of thought-transference, 20 successes were obtained in 1,000 trials. How does this result compare with the experiments published in the *Proceedings* of the S.P.R.? Looking over the diagrams figured in Vol. I., I find that in 42 attempts, of which 31 are reproduced in the volume in question, there are 13 correspondences so near that, had they been found in my collection, I should have noted them, namely—

Of those beginning page 83, Vol. I., Nos. 4, 6, and 9.
„ „ „ 175, „ „ „ 1, 3, 4, 10, 11, 13, 16, 17, 18, and 22.

Mr. Minot's "law of relative frequency" has had no very marked tendency to simulate thought-transference in my 20 experiments, and this under conditions singularly favourable for the development of such a law, seeing that all my respondents were people of the same class, acquaintances, and living in the same neighbourhood.

Now, passing to a consideration of the collection as 2,000 separate diagrams, I have classed them much as Mr. Minot has his 5,000, but found two difficulties in doing so. First, there is the difficulty, when the diagram is complex, as many of mine are, of determining to which class it should belong. For example, I have the picture of a man in a boat on a lake; should I call it a man, a boat, or a landscape? Second, the question arises how comprehensive a class may be made. Mr. Minot classes horses, dogs, and cats separately, and all other animals together, but I only have 5 cats against 8 rabbits, 8 butterflies, and no less than 46 birds.

Table I. shows that, though a tendency to draw certain diagrams

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does exist, those oftenest repeated in Mr. Minot's collection are not the same as those which occur most frequently in mine. Geometrical figures were preferred by Mr. Minot's respondents, while mine drew diagrams representing men, animals, and flowers more often than any others; both, however, show a partiality for words and letters of the alphabet.

If the classes were made to contain objects so nearly alike that, had any two of them fallen together as "original" and "reproduction" in an experiment in thought-transference, the trial would have been considered a success, the tendency in my collection to repetition would fall below that in Mr. Minot's. How far below it is difficult to estimate without comparing Mr. Minot's diagrams with mine, and even then the estimate would altogether depend on how near a correspondence the calculator considered necessary for a "success." If we consider only those diagrams in each collection the names of which fix both the shape and the idea, leaving only the size undefined, such as circles, squares, equilateral triangles, hearts, &c., and neglect those the short names given to which do not define them, Mr. Minot's diagrams are repeated 90 times each on an average, mine only 5. If the whole of Mr. Minot's pictures which are repeated more than 4 times are taken, the average of repetition is 33 for each, as compared with 14 in my series. The pertinent question is, of course, not how many diagrams are repeated a few times, but how many times a few of the most frequently drawn diagrams are repeated.

From Table II. it appears that the ideas conveyed by my diagrams differ from those conveyed by the American diagrams a good deal, owing, no doubt, chiefly to different surroundings. Many of my diagrams are complex rather than simple. I recognise in my series little evidence of a "mental trick," though as I am conscious of having such myself, I have no doubt that this habit accounts for some of the diagrams, as when the only 5 "mouths" pictured are drawn by three sisters. Some of my pictures owe their origin to what was easiest to draw, or to what the artists thought they could do best. Many are suggested by surrounding objects, and many are due to the mind recurring to objects constantly encountered in the daily occupations of the reproducer; but I do not think that any one of these reasons should be assigned as a cause for reproduction more than any other.

Table III. corresponds with Mr. Minot's Table VII., and shows the average place of the 10 most frequently repeated diagrams in the two collections. I have not only given the average place of the diagram "when it is drawn," but when it is omitted, taking it in the latter case as 51st. My 10 most frequently repeated diagrams, when drawn, show no tendency to come either early or late in the series. Mr. Minot's 10 most frequent come with me a little early. When every paper is

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included, whether it contains the diagram concerned or not, my most frequent 10 come late, and Mr. Minot's very late in my series.

I do not find among my respondents any tendency to draw the most frequently repeated diagrams early.

If, however, a striking tendency does exist to give preference to certain diagrams and to draw these early in a series, but not to repeat them when once drawn, the preferential ones will soon be run through in a number of trials of thought-transference, and then will follow figures for which the reverse of a preference exists. If thought-transference were simulated by the tendency above mentioned, we should find in a series, first, an abnormal number of successes, then the proper number due to chance, and towards the end remarkably few satisfactory results. But this does not appear to be the case.

TABLE I.

	Mr. Minot's Series.		Present Series.	
	Order of frequency.	Percentage of repetition.	Order of frequency.	Percentage of repetition.
Circles...	1	4·17	20	·65
Squares	2	3·47	25	·45
Equilateral triangles	3	3·19	21	·60
Crosses	4	3·19	12	1·25
Letters of the alphabet	,,	1·63	3	2·50
Diamonds	5	1·59	29	·25
Oblongs horizontal	6	1·55	32	·05
Inscribed circles	,,	1·55	21	·60
Stars	7	1·53	22	·55
Faces profile to left...	8	1·19	10	1·45
Houses	9	1·11	8	1·70
Rhombi	,,	1·11	25	·45
Scrawls	10	1·05	5	2·10
Other animals	11	·95	2	3·80
Flowers	12	·91	6	2·05
Leaves	13	·89	23	·50
Hexagons	14	·83	31	·10
Cubes...	,,	·83	29	·20
 Right-angled triangles	15	·71	32	·05
Figures of men	16	·63	1	5·20
Scrolls...	,,	·63	32	·05
Inscribed squares	,,	·63	30	·15
Hearts...	,,	·63	23	·50
Oblongs vertical	17	·61	30	·15
Squares with crosses	18	·59	29	·20
Octagons	19	·55	31	·10
Faces not in profile...	20	·53	11	1·40

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	Mr. Minot's Series.		Present Series.	
	Order of frequency.	Percentage of repetition.	Order of frequency.	Percentage of repetition.
 Right-angled triangles	21	·47	32	·05
Moons	,,	·47	25	·40
Hour-glasses	22	·39	32	·05
Card spots	23	·37	25	·40
Spirals	24	·33	31	·10
Pentagons	,,	·33	32	·05
Flags	25	·31	22	·55
Digits	,,	·31	21	·65
Right angles	,,	·31	30	·15
Arrows	26	·29	29	·20
Books	,,	·29	16	·90
Ships	27	·27	12	1·25
Trees	,,	·27	10	1·45
Tools	,,	·27	28	·25
 Quatrefoils	28	·25	32	·05
Bottles	,,	·25	11	1·40
Boots	29	·23	23	·50
Mugs	30	·19	31	·10
Hands	,,	·19	24	·45
Hats	31	·17	7	1·90
Suns	,,	·17	23	·50
Horses	,,	·17	19	·70
Cats	,,	·17	27	·30
Vases	,,	·17	29	·20
Anchors	,,	·17	29	·20
Apples	,,	·17	31	·10
Eyes	,,	·17	28	·25
Faces profile to right	,,	·15	29	·20
Steps	,,	·15	29	·20
Dishes	,,	·15	—	—
Branches	32	·13	—	—
Signs of music	,,	·13	28	·25
Pitchers	33	·11	—	—
Chairs	,,	·11	29	·20
Keys	,,	·11	23	·50
Skulls	,,	·11	31	·10
Punctuation marks	,,	·11	30	·15
Dogs	34	·09	17	·80
Clocks and Watches	,,	·09	17	·80
Architectural plans	,,	·09	29	·20
Engines (locomotives)	,,	·09	29	·20

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TABLE II.

	Percentage of repetitions	Number of repetitions.	Order of frequency.
Men—	5·20	104	1
Playing		26	
Simple...		26	
Working		14	
Complicated		14	
Fighting		8	
Being hanged ...		6	
Reading		5	
Riding...		2	
Fishing		2	
Shooting		2	
"Other Animals"— ...	3·80	76	2
Rabbits		8	
Butterflies		8	
Asses		7	
Pigs		7	
Lions		6	
Cows		4	
Beetles		3	
Elephants		2	
Rats		2	
Lizards		2	
Sheep		2	
(Rest one each).			
Letters and Words ...	2·50	50	3
Birds—	2·30	46	4
Swans		5	
Ducks		5	
Owls		4	
Hens		4	
Cocks		3	
Storks		2	
Parrots		2	
Doves		2	
Dead birds		2	
(Rest one each).			
Scrawls	2·10	42	5
Flowers—	2·05	41	6
Primroses		4	
Snowdrops		3	
Fuchsia		3	
Chrysanthemums ...		2	
Tulips		2	
Forget-me-nots ...		2	
(Rest one each).			
Hats—	1·90	38	7
"Stovepipes"... ...		9	
Glengarrys		4	
Cocked hats		3	
Cardinal's		3	
Military helmets ...		3	
Shah's hat		3	
Military forage caps...		2	
Straw hats		2	
(Rest one each).			
Houses—	1·70	34	8
Churches		11	
Landscapes...	1·55	31	9
Trees	1·45	29	10
Faces profile to left ...	1·45	29	10
Bottles	1·40	28	11
Faces not in profile ...	1·40	28	11
Ships—	1·25	25	12
Cutters		14	
Boats		5	
Steamers		4	
"Ships"		2	
Crosses—	1·25	25	12
Latin		6	
St. Andrew		5	
St. George		4	
Malta		4	
Latin inclined ...		2	
Fortification plans ...	1·50	22	13
Women—	1·05	21	14
Simple...		10	
Working		6	
Playing		5	
Musical Instruments— ...	·95	19	15
Banjos...		4	
Pianos		4	
Guitars		3	
Horns		3	
(Rest one each).			
Books	·90	18	16
Fruit	,,	18	
Pipes	,,	18	
Dogs...	·80	16	17
Fans...	·75	15	18
Pens...	·70	14	19
Horses	,,	14	19
Swords	,,	14	19
Circles	·65	13	20
Boxes	,,	13	20

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	Percentage of repetitions	Number of repetitions.	Order of frequency.		Percentage of repetitions.	Number of repetitions.	Order of frequency.
Bats (tennis)	·65	13	20	Vegetables	·30	6	27
Topographical plans ...	·60	12	21	Tables	,,	6	27
Digits	,,	12	21	Targets	,,	6	27
Jugs...	,,	12	21	Stools	,,	6	27
Equilateral triangles ...	,,	12	21	Spoons	,,	6	27
Gates	·55	11	22	Pistols	,,	6	27
Fish (single)	,,	11	22	Lamps (house)	,,	6	27
Flags	,,	11	22	Coins	,,	6	27
Cannon	,,	11	22	Chairs	,,	6	27
Circles with inscribed figs.	·50	10	23	Bats (cricket)	,,	6	27
Keys	,,	10	23	Cats	,,	6	27
Boots	,,	10	23	Brooms	·25	5	28
Leaves	,,	10	23	Bells...	,,	5	28
Suns...	,,	10	23	Brushes	,,	5	28
Hearts	,,	10	23	Feet	,,	5	28
Umbrellas	,,	10	23	Balls (cricket)	,,	5	28
Whips	·45	9	24	Carriages	,,	5	28
Watches	,,	9	24	Eyes...	,,	5	28
Wine-glasses	,,	9	24	Ancient helmets	,,	5	28
Hands	,,	9	24	Kites	,,	5	28
Guns	,,	9	24	Mouths	,,	5	28
Candlesticks	,,	9	24	Nets (tennis)	,,	5	28
Stars	·40	8	25	Pencils	,,	5	28
Rhombi	·40	8	25	Railways	,,	5	28
Squares	,,	8	25	Saucepans	,,	5	28
Equilateral triangles interlaced ...	,,	8	25	Balls (foot)...	,,	5	28
Tea cups	,,	8	25	Music scores	,,	5	28
Tumblers	,,	8	25	Diamonds	,,	5	28
Moons	,,	8	25	Scissors	,,	5	28
Bread (loaf)	,,	8	25	Tools	,,	5	28
Knives	,,	8	25	Teapots	,,	5	28
Inkstand	,,	8	25	Arrows	·20	4	29
Card spots	,,	8	25	Anchors	,,	4	29
Balloons	,,	8	25	Architectural designs ..	,,	4	29
Clocks	·35	7	26	Chains	,,	4	29
Spades	,,	7	26	Squares with crosses ...	,,	4	29
Snakes	,,	7	26	Ears	,,	4	29
Envelopes	,,	7	26	Shoes (horse)	,,	4	29
Kettles	,,	7	26	Locomotives	,,	4	29
Forks	,,	7	26	Faces profile to right ...	,,	4	29
Spectacles	,,	7	26	Vases	,,	4	29
Baskets	,,	7	26	Cubes	,,	4	29
Bows	,,	7	26	Steps	,,	4	29
Axes...	,,	7	26	(The rest four times or less repeated).			

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TABLE III.

	Average place when mentioned.	Average place, counting it as 51st when not mentioned.
Ten most frequently repeated diagrams—present collection.		
Men	25·7	30·8
"Other animals"	24·8	27·4
Letters of alphabet...	29·4	37·3
Birds	25·7	32·7
Scrawls	21·8	34·9
Flowers	24·9	35·7
Hats	30·0	37·5
Houses	23·3	34·0
Landscapes	21·4	35·5
Trees	23·5	36·6
Average place	25·05	34·24
Ten most frequently repeated diagrams of Mr. Minot's collection.		
Circles	16·4	37·6
Squares	12·1	43·2
Equilateral triangles	7·8	41·9
Crosses	13·1	24·1
Letters of the alphabet	29·4	37·3
Diamonds	13·2	46·2
Oblongs horizontal...	9·0	49·9
Inscribed circles	20·2	40·6
Stars	22·8	43·2
Faces profile to left	20·9	34·5
Average place	16·49	39·85

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GENERAL MEETINGS.

The thirty-fourth, thirty-fifth, thirty-sixth, and thirty-seventh General Meetings of the Society were held at the Westminster Town Hall on October 25th and November 29th, 1889, and on January 31st and March 28th, 1890, at which the preceding four papers were read in whole or in part.

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SUPPLEMENT.

I.

OBSERVATIONS ON CLAIRVOYANCE, &c.

By Drs. Dufay and Azam.

Most of our readers are already familiar at least with the name of the Société de Psychologie Physiologique, founded in Paris, in 1885, under the presidency of M. Charcot, and including in France such names as Beaunis, Janet, Ribot, Richet, Sully-Prudhomme, Taine, &c. The bulletins of this Society contain many papers of interest; most of which are accessible to the general reader in the *Revue Philosophique*, where they are generally first printed. With the permission of the Society, and through the kind help of Miss Porter, we are enabled to print here a somewhat condensed translation of two papers laid before the Society in 1888, by Dr. Dufay, formerly a practising physician at Blois, and now a Senator of France. These papers were published in the *Revue Philosophique* for September, 1888, and February, 1889.

I.

Contribution to the Study of Somnambulism produced at a Distance and without the Knowledge of the Subject.

In an experiment of this nature, I was successful one day with a lady whom (with her consent), I was in the habit of putting into the magnetic sleep.

I had recommended my patient, Madame A., who was extremely nervous, to give up all stimulant, especially champagne. I was not only her medical attendant, but also a friend of the house, and was often invited to dine there. One evening I noticed that my patient had allowed champagne to be poured into her glass, and was about to raise it to her lips. Fearing to be inconsiderate in reminding her that she was disobeying orders, and gazing fixedly at her—without her noticing it, I believe,—I willed intently that she should sleep, so that she should not be able to drink. And she remained, in fact, with her arm hanging in a state of cataleptic rigidity, and with open eyes, though without looking in my direction, said in a reproachful tone: "Ah! doctor, you are cruel!" Then she fell quite asleep, and when, at the end of several minutes, I woke her, she declared that she had quite forgotten my order: that only at the moment when she was raising her glass, had she *felt* that I was preventing her from drinking: that this had annoyed her very much, but that she had not been able to disobey . . . and here her memory failed.

It may be asked whether the fear that I might prevent her drinking her

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champagne had not been sufficient to produce the self-suggestion, from whence resulted the incident that I have just related ; but as neither self-suggestion nor expectant attention was known of at that time, I find the occurrence headed in my notes : "Somnambulism produced at a distance, and without the subject being aware of it." At the present time I should share M. Richet's doubt, if I had not entire confidence in Madame A.'s assertion, made subsequently by her when in the somnambulic state, that she had not thought of my prohibition.

In connection with this patient, I may, perhaps, be allowed a digression, which is not without a certain interest. It is an example of the extraordinary development of memory observable during somnambulism—whether spontaneous or induced. Madame A. who was expecting a first confinement, was in the habit of remaining in bed till mid-day : one morning when I went to see how she was, I found her in tears and so shaken with sobs that she was unable to pronounce a word. I handed her a pencil and a sheet of paper, begging her to write down what had happened. With a trembling hand she then wrote : "The mother resides at Blois . . . a son . . . great joy ! Croup, the hideous monster, attacking the poor little one, seized it by the throat. . . . ."

Here she uttered a piercing cry, and was seized with violent convulsions. I hastened to place my hand on her forehead, so as to bring about sleep and composure, and, if possible, to prevent any serious misfortune. The sobs, while becoming less and less frequent, continued some minutes, and then the attack passed over.

In the words written down by Madame A. I had recognised some fragments of Victor Hugo's verse, and I was not long in discovering at the foot of the bed his volume of *Contemplations*, which her husband had brought in an hour before, without having read it himself. By an unfortunate accident, the poor woman's eyes had fallen on the piece entitled "Le Revenant," the reading of which had caused her all the greater emotion, because the scene was laid at Blois, and her imagination suggested to her grave anxieties as to the health of the unborn child, whom she so ardently longed for.

At last the storm had abated, respiration was slow and regular ; the eyes remained closed, deeply sunk in their sockets and surrounded by broad, dark circles. Her right hand moved continuously, which led us to suppose that the sleeper dreamt that she was writing.[1]

We decided to settle this : I again put the pencil between her fingers, and her husband having placed a large sheet of paper on the stiff cover of a piece of music to serve as a desk, I asked her whether, now that she had recovered her composure, she felt able to write down, from the first line to the last—and there are 102 of them—the little drama that had so upset her.

Then, with her eyes still closed, she set to work. The lines were

[1] This takes place, moreover, in the normal state, when in a half sleep, the brain automatically continues the day's work, and one dreams of altering a phrase already written, or of finishing a page already commenced. The right hand becomes the seat of slight contractions, more fibrillar than muscular, which direct the movements of the fingers necessary to form the letters and words expressing the thought of the moment. This correlative phenomenon, although very frequent, often passes unobserved.

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certainly occasionally confused, running one upon the other in spite of the trouble that we took to guide the paper, but that was because her fore-arm remained motionless, and only the fingers moved the pencil : still there was no error of rhythm or of rhyme, only the punctuation was entirely wanting.

"How many times have you read these verses?" I asked Madame A., as soon as she had finished.

"Only once : I had not the courage to begin again."

And I did not doubt her word, because though people in the somnambulic state may occasionally refuse to reply to a question put to them, it is impossible for them to lie. When, two hours later, I had just aroused her, she repeated that she had not read a second time these 102 lines, written out from memory during sleep, and of which she could not remember four consecutively now that she was awake.

The previous year I had been witness of a similar occurrence with this same lady, who was an excellent musician. One of her friends had received the score of a new opera, and took it to show to her. My patient set to work to study the overture, which greatly pleased her ; then she glanced through the first act, and at the end of an hour her friend took away the score, promising to let her have it again in a few days. The following day I was received with the exclamation : "Ah ! doctor, if you had only come last evening, you would have heard something that would have given you pleasure," and she told me of the loan of the score.

I suggested that as she had played the overture, and found it so charming, she should do me the kindness of letting me hear it. But she expressed herself quite unable to remember eight or ten pages of music, which she had only played through once : then, guessing that I wished to make an experiment, she declared herself willing to submit, in order that she and her husband should laugh together over my failure.

As usual, the simple touch of my hand on her forehead produced immediate sleep, and her head sank forward on her chest : but when one hand was placed on the keys of the piano the head suddenly regained its upright position, and vigorously-grasped chords announced the commencement of the piece. From the beginning to the end there was not a single hesitation. Her husband and I looked at each other in amazement. Never afterwards, even with the music before her, was her execution more perfect.

When, by means of certain passes, from within outwards, made behind her head, I had put an end to the sleep, the artist turned towards us with a mocking expression : "There," she said, laughing, "I was quite sure that your experiment would not succeed." It was in vain for us to assure her that it had been a complete success, she would not believe it. She only admitted it when she was again put to sleep.

But to return to our subject, that is to say, to the production of sleep at a distance.

At one time, when medical attendant at the theatre at Blois, I had to attend a young actress, who was subject to frequent Protean exhibitions of hysterical passion. Laying aside purely medical considerations, which would involve me in a fresh digression, I only extract from my notes what concerns the special subject now occupying me.

The first time that I was called to Mdlle. B., I found her seated on the

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carpet, near to a large fire, her clothes torn, and ready, so she told me, to throw herself into the grate, if I did not succeed in subduing the fury that was consuming her. I questioned her as to the cause of this attack of anger; she maintained silence; her jaws tightly clenched, her eye-balls convulsively turned upwards, her limbs rigid; . . . then a sudden shock stretched her on the floor, from whence I moved her on to her bed, in a state of tetanic rigidity and general anæsthesia.

My hand had hardly been a minute on her forehead, when the muscular contraction disappeared: a flood of tears and a succession of deep sighs put an end to the scene, and the poor girl was then able to slip into her bed, making a thousand excuses, and assuring me of her gratitude. As to the cause of her great rage, she knew of none. She then sought my hand and lifted it to her forehead, saying that it gave her a delicious sensation of well-being; afterwards she fell into a drowsy state, which I allowed to last for some hours, while one of her companions watched her.

I witnessed similar attacks seven or eight times during the two months that the company remained at Blois; but after my third visit it was sufficient to command Mdlle. B. to sleep, or even to fix my eyes on hers, in order immediately to produce a perfect calm; moreover the attacks became less and less violent, and she felt strong and refreshed after an hour of magnetic sleep.

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 somnambulic 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 artist, 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

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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' 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.[1]

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.[2]

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.

* * * * *

Among my other patients, to whom induced somnambulism brought undeniable relief, there is one whose history fitly finds a place here.

Madame C. was 35 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

[1] All those whom I have seen in the somnambulic state, whether spontaneous or induced, were unable to perform the movements of deglutition. If this is a general rule, it has at least one exception, because Dr. Azam's Félida would not pass months in her "situation seconde" without taking nourishment.

Had I then known of the possibility of suggestion, it is probable that I might have enabled my patients to eat. It ought to be as easy to put an end to a pharyngeal anæsthesia, as to cause, as has been done, the appearance of bleeding stigmata and of blisters on the skin.

[2] 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' 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 somnambulic, 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.

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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 anyone 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 now-a-days 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 said 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."

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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.

This truly appears to me to be sleep produced at a distance and without the knowledge of the subject. But what is one to understand by the word distance? A metre, five or six metres, a half or a whole kilometre? Up to the present time, these are the distances from which I have operated on Madame A., Mdlle. B., and Madame C.[1]

I repeated the experiment many times with the last mentioned subject, 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.[2]

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 10 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.

Is all this possible? Certainly not, if one refuses to admit as possible what one cannot explain. It was this explanation that I was waiting for before publishing my observations, which were written from day to day without any fixed object; but I could not resist M. Richet's invitation, and yielded to it without, however, having any pretensions to offering an important contribution to modern psycho-physiological science.

It may be objected, specially in my last observation, that I had been

[1] Dr. Gilbert has produced sleep at a distance in a subject who was not forewarned, from one end of the room to the other, and finally from Graville to Havre, a distance of two kilometres. Dr. Héricourt has several times produced sleep from one house to another at a greater or less distance—always without the knowledge of the subject. [See *Revue Philosophique*, February, 1886.]

[2] M. Ch. Richet, when house surgeon at Beaujon, put one of his patients to sleep from a distance, and also awakened her, without seeing her, and without being seen by her; moreover he mentally suggested an action, which she performed.

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the victim of a deception ; that M. C. had played upon my credulity by announcing to me that things had taken place in the way that I had almost predicted. To this I should reply, that my credulity is far from being excessive; that M. C. was an earnest man, incapable of the idea of deception, and too anxious about his wife's health not to have begged me to come at once to her aid—as had been arranged before my departure—if the symptoms, which so greatly terrified him, had continued after the time which he considered necessary for me to receive his first telegram.

I had no doubt as to the reality of action at a (perhaps unlimited) distance, when I observed this case, about 25 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. The agreement in time would be a simple coincidence, explicable, moreover, on the above hypothesis, and by the time of despatching the first telegram, without any certain relation of cause and effect. I regret not having repeated the experiment in a modified form, that is to say, by making Madame C. believe that I was away and could not be informed of her illness.

However that may be, can these facts, as well as many others not less well authenticated, justify a belief in the reality of knowledge not acquired by study, or, to be more specific, can a person in the somnambulic state, for example, make a medical diagnosis, and give therapeutical advice based on this diagnosis ? Certainly not, if he has not studied medicine. The somnambulic state develops the cerebral faculties—probably by withdrawing all distraction, internal and external—but it does not create them.

The magnetised or hypnotised subject invents nothing. If he is questioned, it can be shown that he remembers better than when in the normal state what he has previously seen, heard, studied, and felt ; that his impressions are keener and more frankly set forth. His superiority consists in the exalted condition of his memory. The same applies to natural somnambulism.[1]

But the natural somnambulist, like the insane person, has spontaneous illusions and hallucinations, while in the hypnotised subject they have to be suggested. In natural somnambulism imagination plays the principal part ; it is a dream in action. The hypnotised person is an automaton, entirely passive ; while the somnambulist is inspired by his own imagination, without the need of an external influence, but is also in danger of following it. This is the distinguishing diagnosis that my observations permit me to make.

Now, what is the action of the various processes by means of which the somnambulic or hypnotic state is brought about ? Is it nervous radiation, electro-magnetic influence, an effect of polarisation ? Do these different causes constitute a single one ? Perhaps the future may learn this. But

[1] Mdlle. R. L. thus expresses this fact, speaking of herself as two persons, and in the negro speech that is habitual with her in the somnambulic state: "I do not understand why the *fille bête* (that is to say, she herself in the normal state) does not remember that; me knows it well, me is perfectly sure of it."

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for these cases of influence at a distance, exercised without the knowledge of the subject, what is the conductor that links the agent to the percipient? How does this influence reach the person aimed at and no other? It is doubtful whether this problem will ever be solved.

I have confined myself to the statement of facts, leaving of necessity their theoretical explanation to the progressive evolution of science. The serious consequences that follow, from both the philosophic and legal point of view, will not escape anyone, especially if suggestions fulfilled after a lapse of time be taken into consideration,—but with these I have not had to concern myself here.

DR. DUFAY.

Blois, May, 1888.

II.

After reading the *Revue Philosophique*, of September 1st, 1888, which included the above communication, Dr. Azam wrote to Dr. Dufay :—

I myself, and I believe many other medical men, have observed cases of this or of a similar nature. I will quote two, in which I think I took all necessary precautions before being convinced of their truth.

1st. About 1853 or 1854, I had under my care a young woman with confirmed hysteria : nothing was easier than to put her to sleep by various means. I consider myself entitled to state that, while holding her hand, my unspoken thoughts were transferred to her, but upon this I do not insist, error and fraud being possible.

But the transmission of a definite sensation seemed to me to be absolutely certain. This is how I proceeded : Having put the patient to sleep, and seated myself by her side, I leaned towards her and dropped my handkerchief behind her chair ; then while stooping to lift it up, I quickly put into my mouth a pinch of common salt, which, unknown to her, I had beforehand put into the right-hand pocket of my waistcoat. The salt being absolutely without smell, it was impossible that the patient should have known that I had some in my mouth ; but as soon as I raised myself again I saw her face express disgust, and she moved her lips about. "That is very nasty," she said ; "why did you put salt into my mouth ?" [1]

I have repeated this experiment several times with other inodorous substances, and it has always succeeded. I report this fact alone because it seems to me to be certain. It thus follows that under certain circumstances, by the intervention of the hand, the transmission of a definite sensation can take place between the operator and the subject in the hypnotic trance. Not at a distance, and solely by the force of the will, as in the cases you report, but very nearly so.

2nd. One day, about 1878 or 1879, my old friends Dr. Mesnet, a celebrated physician and member of the "Académie de Médecine," in Paris, and the Dr. M. whose keen intellect and knowledge constitute him an authority on forensic medicine, showed me some experiments in the garden of their private asylum, which impressed me most vividly ; one of them has especially remained in my memory.

[1] What would have been the result if the operator had mentally willed the subject to experience a sweet taste ?—(Dr. D.)

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The subject was a young workman, who had already suffered from attacks of spontaneous somnambulism. Having been put into the somnambulic state by M. Mesnet, several experiments were made, but one alone is sufficiently clear in my memory to allow of my reporting it.

We experimented in a pavilion at the bottom of a large garden with many avenues of trees. We had previously arranged among ourselves, and quite unknown to the young man, that we would make him walk about the garden, and that at a certain point in one of the avenues (which point we had noted by the position of some fallen leaves), the subject, freely strolling about, should be stopped by an imaginary and impassable obstacle. M. Mesnet, who alone was in communication with him, was mentally, and at a distance, to impress this command upon him.

All took place as had been arranged: called by M. Mesnet, the young man followed the chosen path, and was suddenly arrested as though by a wall. M. Mesnet continuing to call, the face of the subject assumed an expression of anguish and of rage: "I cannot,—I cannot pass," he said in a hopeless manner.

I know, my dear colleague, that enthusiasts in the question of magnetism or hypnotism would see nothing in this case but what was most ordinary; for me it is important, because the precautions taken, the good faith and competence of the witnesses, and the purely scientific aim pursued, absolutely preclude the notion of illusion or deception. My colleagues and I, all three familiar with hysterical patients, know how to suspect and mistrust, and in questions of the sort incline rather to stop short of the truth than to go beyond it.

It is thus possible, according to the preceding statements, that a person in a condition of induced somnambulism may perceive a definite sensation, felt by the operator, and only communicated to him by thought. It is also possible to obey a definite order so impressed upon him from a distance, as we have just seen.

I will not here lay before you all the reflections that occur to me on the subject; a letter is hardly the place to do this; but I cannot resist comparing these facts with those which you report.

Communication at a distance between two individuals, without the employment of the usual means, is a point they possess in common; but in those which you report the distance is greater, and there is no known medium of communication. In fact, on this matter of distance hangs the whole question, and this implies the supposition of a special force. I am told that this is the "force neurique"—give it what name you please, it is none the less certain that it exists.

Extraordinary as it may be, it has its analogues, which we cannot explain any better. The principal analogue is the magnet; it acts at a distance across media which stop many other forces; the magnetised needle, drawn by a power which is enormous, though inaccessible to our senses, always turns in the same direction, and its inclination and declination indicate a gigantic centre of attraction.

Can we explain these phenomena? By no means; not any better, I repeat, than we are able to explain the facts that I report. But is this saying that a time may not come when these questions will be fathomed? For my

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part, I believe that such a time will come, but that we shall not see it.—Dr. Azam.

* * * * *

No one (continues Dr. Dufay) will discredit the observations of my honourable colleague of Bordeaux. Those who are acquainted with the history of magnetism and induced somnambulism, and are conversant with modern progress, will scarcely be astonished at them. Will those which I am about to relate be received with the same amount of confidence? I may say at once that the contrary will neither astonish nor pain me, because unless I had seen—seen with my own eyes—I do not know whether I should have believed or not.

Before entering into the subject it would perhaps be as well for me to mention an episode which might serve to show how little I am inclined towards credulity. Here it is in a few lines :—

Before quitting Paris in 1845, I had the curiosity to consult several so-called "lucid" somnambulists, who at that time were enjoying a great reputation. I kept a monkey in my room in those days, who permitted me to cut off a lock of hair from underneath his body, and seemed to observe with great interest the care I took to enclose this small portion of his person in a double envelope, questioning me meanwhile with an anxious look.

The first expert to whom I submitted my little packet, turned it well over between her fingers, handled it in every possible way, and then remarked to me—not without due consideration for my feelings—that my good grandmother, to whom this lock of hair belonged, suffered from cancer of the liver, a very serious malady, but which could nevertheless be cured, if the treatment about to be ordered were adhered to. I preserved my gravity while the "Barnum" wrote out at the lady's dictation a prescription too stupid to be preserved.

For another "extra-lucid" somnambulist, my packet contained a lock of hair, "cut from the head of one who was dear to me, but in whom I ought to place no confidence." It was the same thing with a third, who gave me an anatomical description of the diseased organs of the person to whom the hair belonged, quite unsurpassably fantastic.

I was thus ill prepared to swallow the hocus pocus of "extra-lucid" artists.

Only one of the somnambulists whom I have observed, was endowed with mental vision ; this was the servant of my colleague M. Girault, of Onzain (Loir et Cher), the story of whose misfortune in being unjustly accused and imprisoned for theft, I have already related. In a state of spontaneous somnambulism she had changed the place of some jewels belonging to her mistress, in order more effectually to secure them from the danger of thieves,—a precautionary measure of which she had no recollection in her waking state.

Dr. Girault had several times shown me most interesting experiments with this girl, whom he magnetised nearly every day. When he was summoned into the country, he put Marie to sleep and questioned her as to the state of the invalid he was about to visit ; and by this means, he said, he knew positively—we will only say approximately—what drugs he ought to take with him. I hasten to add that I have never been able to verify Marie's clairvoyance in her diagnoses either at a distance or near at hand : but what I have myself seen I will now relate.

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On the 15th of June, 1855, I was paying a visit in the neighbourhood of Onzain, (at Varenne, 16 kilometres from Blois), staying with a client of mine, whose daughter was about to be married. We had been talking of M. Girault's Egeria, when all at once Mdlle. de S., a charming creole from the Island of Réunion, seized me by the hands, and led me into a corner of the room, begging me to fetch the famous somnambulist, as she had the greatest desire to question her as to the real character of her future husband. As was natural, I complied with this childish fancy, and, an hour later, returned with Dr. Girault and his servant.

Put to sleep by a few passes, Marie was placed *en rapport* with Mdlle. de S., those present discreetly keeping at a distance, as the young enquirer wished to be the only recipient of the revelations of the Pythoness.

For my part, I did not attach any great scientific interest to the very animated colloquy taking place, being doubtful of the reality of the phenomena, and suspecting Marie of playing an amiable part before Mdlle. de S. by drawing the most enchanting portrait of the absent one. She (Mdlle. de S.) was in fact in a state of rapture, stamping her feet, clapping her hands, and laughing gaily. . .

Then with lightning rapidity, the comedy changed to tragedy ; the poor somnambulist panted and breathed with difficulty, tears flowed, a cold perspiration moistened her brow, and she called on Dr. Girault for assistance.

"What is the matter, Marie ? . . . What are you suffering from ?"

"Ah ! Sir. . . Ah ! Sir . . . how terrible ! he is dead ! "

"Who is dead ? Is it one of my patients ? "

"The son of Limoges, the rope-maker . . . you know . . . in the Crimea . . . he has just died. Poor folks ! Poor folks ! "

"Come, come, my child, be calm, doubtless you have had a dream, a bad dream."

"A dream ! . . . But I am not asleep," (such is the assurance of all somnambulists). "I see him . . . he has just drawn his last breath. . . Poor boy ! Look at him."

And she turned her eyes to a part of the room which she also indicated with her hand. She wanted to run away, but she had hardly risen from her chair when she fell back ; her legs were unable to carry her.

It was a long time before she was calmed, and when M. Girault had awakened her she was still suffering from great discomfort, which she attributed to an indigestion, having no recollection of what had taken place.

What had caused her all at once to think of the young soldier ? It was known in the village that the father was anxious,—not having received news of his son. Was she concerned about it through sympathy with the family, or in consequence of a tenderer feeling which the idea of Mdlle. de S.'s marriage may have awakened in her at this moment ?

However this may have been, some time after Limoges received the news of the death of his son, which had taken place at Dalmate (is this the name of a French ambulance ?) near to Constantinople on the 15th of June 1855—that is to say the very day that Marie had her vision.

This reminds one of an account by Gregory of Tours, according to whom Saint Ambrose having fallen asleep while saying mass in the Cathedral at

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Milan, dreamt that Saint Martin had just died at Tours, which did take place exactly on that day and at the time of mass.

* * * *

Some time after I received a visit from Dr. Girault, who had been speaking to me of his relative Madame D., then under my care. He had just seen her, had found her convalescent and recommended some amusement. Madame D., however, was still unable to leave her chair. "There is only one thing that could amuse me," she said to him, "and that is that you should bring your somnambulist here, and show me some of the incredible phenomena that you are always telling me of, and which I never see. I shall invite some friends just as incredulous as I am, I warn you."

In order that there should be no suspicion of a pre-arranged scene between him and his servant, Dr. Girault had promised to get me to arrange the programme of the séance—the wrapping up, for instance, of certain packets so as to disguise the nature of their contents, which contents Dr. Girault himself was not to know. These little packets were to be given to the somnambulist, who was to find out what was inside them. Thus the matter was settled and the day fixed.

I had already put aside for the purpose a few objects, not of common use, in order that chance should not too greatly assist our clairvoyante, when I received a letter from Algiers, from the commander of an infantry battalion, whom I had known in the garrison at Blois. He related to me several episodes of his life in the desert, and especially spoke of his health, which had been very much tried. He had been sleeping under canvas during the rains, and this had resulted in violent dysentery, both in his case and in that of the majority of his comrades.

I placed this letter in an envelope without address or post-mark, and carefully stuck down the edges: then I put the whole thing into a second envelope of a dark colour, and closed it in like manner.

On the day appointed I arrived a little late at Madame D's. Marie was already asleep, and was thus unaware of my presence, merely knowing that I was to be there. The ten or twelve people assembled in the room were simply stupefied by what they had just seen; the somnambulist having correctly discerned the contents of several packets, which they had prepared in the way that I had prepared mine. But I left my own in my pocket, so as to avoid monotony in the experiments, only slipping my letter into the hand of a lady present, and intimating by a sign that it was to be passed on to Dr. Girault. He received it without knowing that it came from me, and placed it between Marie's hands.

I did not notice whether her eyes were open or shut, but, as will be readily understood, that is a matter of no importance in such a case.

"What have you got in your hand?" asked Dr. Girault.

"A letter."

"To whom is it addressed?"

"To M. Dufay."

"By whom?"

"A military gentleman whom I do not know."

"And what does this military gentleman speak of in his letter?"

"He is ill. He speaks of his illness."

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"Is it an illness that you can name?"

"Oh! yes, very well . . . it is like the old woodcutter's of Mesland, which has not yet been stopped."

"Very well, I understand, dysentery. Now listen, Marie. I think it would give great pleasure to M. Dufay if you were to go and see his friend, the officer, so as to bring him reliable information."

"Oh! it is too far . . . it would be a long voyage."

"Well, but start without losing time. We are waiting for you."

(After a long silence:) "I cannot get on . . . there is water, a lot of water."

"And you do not see any bridge?"

"There certainly is no bridge."

"But perhaps there is a boat to go across in, as between Onzain and Chaumont?" (The bridge at Chaumont on the Loire was not then built.)

"Boats . . . yes; but this Loire frightens me,—a regular inundation."

"Come, come, take courage and embark." (Long silence; agitation; pallor; some nausea). "Have you nearly arrived?"

"I am arriving, but have been very much fatigued, and I do not see anyone on the shore."

"Land and go on: you will find some one at last."

"There, there . . . I see people . . . nothing but women in white. But no, on the contrary, they all have beards."

"Very well. Go to them and ask them where you will find the military gentleman."

(After a silence) "They do not speak as we do; I have been obliged to wait while they called a little boy with a red cap, by whom I was able to make myself understood. He took me on himself, and slowly, because we were walking in sand."

"And the gentleman?"

"There he is. He has on red trousers and an officer's cap. But he looks very ill and is so thin! It is sad that he has not had any of your medicine."[1]

"Has he told you what caused his illness?"

"Yes, he showed me his bed, three planks on pickets, above damp sand."

"Good, thank you, now advise him to go to the hospital where he will be better treated, and you come back to Blois."

(With great animation.) "It is time that I did return, for do you not see that the innkeeper is giving his own horse the oats which we brought with us for Bichette." (The accusation could not be verified, but it is not at all improbable.)

I then requested my colleague to open the letter and read it aloud. He was not the least astonished of the company: the success had surpassed his hopes.

It cannot be assumed that Marie read his thoughts, when he did not know the contents of the letter. (Later on he said that he had suspected that the letter came from Algiers, when the girl suffered from nausea.) Can she have read my thoughts without having been put *en rapport* with me, merely having heard, before being magnetised, that I was to be present

[1] Dr. Girault had great confidence in the astringent action of plantain, of which his servant had often seen him make various preparations.

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at the séance? How useless appears the minute precaution of bandaging the eyes of a true somnambulist when her lucidity is being put to the proof.

Was it even necessary that Marie should have had the mysterious letter in her hands? Would she not have read, or rather felt, the contents just as well, if this letter had been in my pocket, or even in my house, on my writing-table, or elsewhere?

These are experiments which have still to be made. But to continue.

It is in the prison of Blois that we next encounter Marie, under circumstances which I have already made known. Owing to judicial formalities, she was not set at liberty the same day that her innocence had been proved.

The following day I was sent for very early, on account of a suicide which had just taken place. A prisoner, accused of assassination, had strangled himself with his neck-handkerchief, one end of which he had fastened to the foot of his bed, which was fixed to the floor. Laid prone on the flags of the cell, he had had the courage to push himself backwards with his hands, until the slip-knot in the handkerchief drew up and caused strangulation. The body was already cold when I arrived, at the same time as the procurator and the examining magistrate.

The procurator, to whom the magistrate had related the somnambulic scene of the preceding day, expressed a desire to see Marie, and I proposed to him to take advantage of what had just taken place to question the girl as to the criminal who had thus executed justice on himself. The magistrates eagerly accepted my proposition. I cut off a piece of the handkerchief and wrapped it up in several sheets of paper, which I then tied up firmly.

Arrived at the women's quarters,—they had just left their dormitory,—we begged the sister to lend us her room; I signed to Marie to follow us, without saying a word to her, and put her to sleep by merely placing my hand on her forehead. Then I drew the packet from my pocket and put it between her hands.

At that moment the poor girl started on her seat and flung the packet from her with horror, angrily crying out that she would not "touch that." Now it is well known that suicides in prisons are kept secret as long as possible; in the building nothing had as yet transpired as to the tragedy which had taken place; even the sister herself was ignorant of it.

"What do you think that this paper contains?" I asked when calm had been partially restored.

"It is something that has been used to kill a man."

"A knife perhaps; or a pistol?"

"No, no, a string . . . I see . . . I see . . . it is a neck handkerchief . . . he has hanged himself. . . But make that gentleman sit down, who is standing behind me, he is trembling so that his limbs cannot support him." (This was one of the two magistrates, who was so overcome with what he saw, that he was in fact trembling in every limb.)

"Can you tell me when this took place?"

"Why here, you know very well. . . . It is a prisoner."

"And why was he in prison?"

"For having assassinated a man who had asked to get up into his cart."

"How did he kill him?"

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"By striking blows with his *gouet*."

This is the name used in Loir et Cher for a sort of hatchet with a short handle, a broad long blade turned over at the end like a parrot's beak. It is very much used in the country, especially by coopers and woodmen. In fact it was a *gouet* that I had suggested in my medico-legal report, as being the instrument probably used by the murderer.

So far Marie's replies had taught us nothing that we did not know before. At this moment the examining magistrate drew me apart, and whispered in my ear that the *gouet* had not been found.

"What has been done with this *gouet*?" I asked.

"What has been done? . . . wait . . . it was thrown into a pool. . . . I can see it quite well at the bottom of the water."

And she described the place where the pool was situated, with sufficient exactness to permit of a search, which was made that same day in the presence of a superintendent of police, and resulted in the discovery of the instrument of crime.

We did not know this result till the evening, but already the scepticism of the magistrates was much shaken. I asked them if they would profit by the lucidity of our somnambulist, to clear up certain obscure points: but this they refused, considering it dishonourable to employ a means of inquiry that could not be placed at the disposal of the defence. These scruples, honourable at first sight, appear to me to be exaggerated; for the use of the somnambulist might just as easily result in the recognition of innocence, as in the discovery of guilt. Be that as it may, in order to satisfy their curiosity, I begged the sister to borrow from some of the inmates any little objects belonging to them, such as a ring, or an ear-ring, and to tie them up into packets hiding their form. This she did with intelligence, though viewing with great disapproval practices which appeared to her to be the work of Satan. And Marie told us exactly the circumstances which had brought about the condemnation of the prisoners.

This girl has left the country; I have heard it said that she married. It would be interesting to know whether she is still—should I say gifted, or afflicted?—with somnambulism, spontaneous or induced, or if her children have inherited this nervous disease.

These cases of mental vision—or double sight, or magnetic lucidity—which I have just related took place during induced somnambulism; those which are to follow were observed during spontaneous attacks.

One of my fellow citizens, M. Badaire, formerly director of the "école normale," first at Guéret, then at Blois, having read in the newspaper an extract from my communication to the Société de Psychologie Physiologique, has since told me that he also once knew a very remarkable somnambulist. He was one of the pupil teachers at the school at Guéret, and almost every night, after an hour or two of normal sleep, fell into the somnambulic state, and executed acts which excited the astonishment of the teachers and of his comrades. Some of the inhabitants of the town were also permitted to witness these phenomena.

Dr. Cressant, the medical officer, was specially interested in the boy, and begged the director to write out for him a report, which he proposed to

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address to the "Académie des Sciences."[1] M. Badaire has been kind enough to copy this report, and I cannot do better than place it *in extenso* before the Society.

Guéret, *February 5th*, 1860.

Sir,—In compliance with your expressed desire, I have the honour of sending you a summary of some of the phenomena of natural somnambulism which we have had the opportunity of observing in young Théophile Janicaud, pupil-teacher in the école normale of la Creuse.

M. Simonet, his brother-in-law (assistant master), informs me that Janicaud was subject to frequent attacks of somnambulism from about the age of eight to ten. After that date they ceased almost entirely until he was nineteen.

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. He had all the appearance of being awake, with the exception of a particular tone in his voice when he sang or replied to questions.

Naturally of a timid and shy nature, he became merry, even facetious in the somnambulic state. He was sharp at repartee, expressing himself with the greatest facility, and pitilessly exposing any incorrect employment of terms.

One night, despite our attentive watching, Janicaud left the dormitory without the assistant master or any of the pupils noticing it. The next morning when it was time to get up he was in his bed like the rest of them, but his pillow and his watch had disappeared. From his fatigue and his exhausted aspect, it was evident that he must have been up during the night. Search was made all over the house and the surrounding garden, but without success. At last, during the day, something white was seen on the zinc roof of the infirmary: it was Janicaud's pillow which he had put there during the night, with his watch and a bunch of flowers from the garden. Some marks discovered on a glass frame, indicated the perilous path which the somnambulist must have followed in order to mount the roof, and also to descend from it. In his waking state it is evident that he could not have attempted such an ascent, without the certain prospect of a dangerous fall.

The risks run by Janicaud during these nocturnal expeditions, soon necessitated precautions for his safety. Every night he was secured by a padlocked band round his wrist, fastened to the end of an iron chain which

[1] According to information obtained from the secretary of the institute, Dr. Cressant did not carry out his project. Like myself, and many other medical men, he probably drew back in face of the disapprobation which these questions then encountered in the official world of science.

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was riveted to the bed ; but this was soon seen to be insufficient, for when his somnambulic state came on, his hand contracted so that it slipped through the band, and it became necessary to attach him by the leg above the ankle.

One evening about 11 o'clock, Janicaud, having escaped from the dormitory, 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, Roullet, 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."

Someone 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

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night. But nobody in the house, not even in the town, had known of the accident the day before.[1]

M. Badaire continues to report as follows :—

M. Simonet, the assistant master, and Janicaud's brother-in-law, once consulted him when in the somnambulic 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.[2]

But the somnambulist, walking barefoot, accidentally stepped upon a thorn, and the shock woke him before the plant was secured.[3]

The child recovered soon after, as Janicaud had said it would.

One night Janicaud went to the director (M. Badaire) begging for leave to go out and post a letter which he had just written to a former pupil, to whom he was much attached. As this was of course impracticable, he was told that it should be posted for him, and M. Badaire ran upstairs to wake the assistant master and ask him to watch the boy in his absence. He then went straight to Dr. Cressant and the two together examined the letter. It was an eloquent and touching expression of sadness consequent on the departure of his friend, and an earnest prayer that constant correspondence might mitigate his pain. "The dream in which thy troubled imagination is wandering, carries thee back, if only for a moment, to the side of him who mourns thy absence. Thy right hand resting on thy heart, betrays to me the secret of thy sadness. Thy left hand, lying open on thy disordered bed, seems as though ready to grasp that of him who reads into thy soul." [4]

A more recent event serves to show the rapidity with which Janicaud wrote during somnambulism. Just before retiring to bed the pupil-teachers had been given the subject of an exercise in style for the following day : one of them suspecting that Janicaud would write his composition during the night, provided himself with a pencil and paper. Accordingly about half-past ten the boy attempted to get up, but finding himself chained to his bed, begged one of his companions to give him writing materials. This was done ; and in the dark, with his night-cap drawn over his face,[5] and an assistant master and several pupils grouped round him, he began to speak with a loud voice, his pencil at the same time moving rapidly. In a few minutes the spoken words were neatly written down and covered two pages.

[1] 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.)

[2] Possibly comfrey, of whose astringent properties Janicaud may have heard. (Dr. D.)

[3] When he got up in the sleeping state, he always dressed himself completely with the exception of his feet.

[4] Dr. Cressant had expressed a desire to know what Janicaud wrote in the somnambulic state, M. Badaire having frequently told him that his style was then very superior to what it was in his normal state.

[5] He always did this, having been teased by his companions, and accused of acting his somnambulism.

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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 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 30 paces ahead.

Noteworthy, too, were the means which he used to take to free himself from his chain at night. Once with a pen-knife 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 activity 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 somnambulic 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.[1]

* * * * * * *

Before forwarding his report to Dr. Cressant, M. Badaire had called together the teachers and pupils of the Ecole Normale and had read it aloud to them, asking them if they had any observations to make. All declared it to be scrupulously accurate. A copy of it had also been sent to M. Théry, then rector at Clermont-Ferrand, who was acquainted with some of the

[1] M. Janicaud married almost as soon as he left the Ecole Normale, and has since had only one attack of somnambulism, which was a few days after his marriage. He has since become Master of the primary school in La Creuse.

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circumstances, and who was specially interested, having had occasion to observe similar phenomena at the Lycée at Versailles, of which he had been head master.

Many points of similarity will be perceived between the account of Janicaud and that of Mdlle. R. L. (*Revue Scientifique*, July 15th, 1876. p. 69), but there are also differences.

The attacks were almost daily with both Janicaud and Mdlle. R. L. ; but though the latter sometimes passed from normal sleep into somnambulism (like Janicaud) it generally happened that she fell into that condition while in the waking state. Both passed from somnambulism into normal sleep, and then woke in an ordinary manner, without suspecting the modifications that had taken place in their sleep. Both, when in the somnambulic state, remembered perfectly all that had taken place in former attacks, and were also conscious of the events of their normal existence, whereas in the normal state, they were completely ignorant of all that they had thought and done during somnambulism. This is what constituted double personality in both of them, only it was more complete in Mdlle. R. L., who during her abnormal existence spoke of her waking self as of another person, calling it *la fille bête*. With both of them there was considerable development of memory and intelligence during the attacks.

When it was thought desirable to put an end to an attack, without waiting for a spontaneous transition into normal sleep, it was necessary (according to M. Badaire) to firmly press Janicaud's thighs, or to flash a bright light before his eyes ; but the slightest touch on the skin of the neck or mucous membrane of the pharynx sufficed in the case of Mdlle. R. L. Both strongly resisted any attempts to bring about this result.

Both walked about and worked in the dark, but Mdlle. R. L. used her eyes: she was no longer short-sighted, but laid aside her spectacles, throwing back her head so as to bring the pupil behind the opening of the eyelid, which was much contracted, owing to the drooping of the upper eyelid.[1]

Janicaud, on the contrary, saw without the intervention of the physical organs of sight.

Finally there is one considerable difference. Janicaud perceived things at a distance as well as though near at hand ; he presented in his spontaneous somnambulism this phenomenon of mental vision or double sight, usually only observed in induced somnambulism.

Blois, September, 1888.

[1] When I mentioned in my article in the *Revue Scientifique* (July 15th, 1876) this removal of short-sightedness in Mdlle. R. L., I put forward the hypothesis of its being due to the relaxation of the motor muscles of the eye; the drooping and partial paralysis which occurs at the same time leads one to think that all the infra-orbital muscles, at least, lose their tonicity.

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PROCEEDINGS OF THE GENERAL MEETING ON *May 9th*, 1890.

The thirty-ninth General Meeting of the Society was held at the Westminster Town Hall, on May 9th, 1890.

THE PRESIDENT, PROFESSOR SIDGWICK, IN THE CHAIR.

Papers on "Observations of Certain Phenomena of Trance" were read by Mr. F. W. H. Myers, Professor O. Lodge, and Mr. Walter Leaf. These are printed below.

PROCEEDINGS OF THE GENERAL MEETING ON *July 11th*, 1890.

The fortieth General Meeting of the Society was held at the Westminster Town Hall, on July 11th, 1890.

THE PRESIDENT, PROFESSOR SIDGWICK, IN THE CHAIR.

The President gave a second address on the Census of Hallucinations, which is printed below.

Mr. Myers read the first part of a "Provisional report on alleged movements of objects, without contact, occurring not in the presence of a paid medium," which it is proposed to publish in a future number of the *Proceedings*.

I.

ADDRESS BY THE PRESIDENT.

SECOND ADDRESS ON THE CENSUS OF HALLUCINATIONS.

It is now just about a year since I gave my last *ad interim* report on our Census of Hallucinations at a General Meeting of the Society. The progress made during this interval has not quite realised my expectations; in particular, I am a little disappointed by the limited amount of interest shown in the work by Members and Associates of the Society. We have now in our Society about 700 Members and Associates, (not counting the American ones,) and as I pointed out before, if all of them would collect 25 answers and induce one friend to do the same—a task which ought not, generally speaking, to be very difficult,—we should thus get 35,000 answers, and this number, though not so large as I should like, would probably enable us to calculate from the census itself, with sufficient approximation to accuracy, the

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proportion of coincidental to non-coincidental phantasms. The importance of this result, as relieving us from the necessity of forming a conjectural estimate of the size of the circle from which our "veridical" cases are drawn, was explained in my last address. At present, however, only about 74 Members or Associates have, so far as we know, given any help, and if it had not been for the great efforts made by some of these—which I most gratefully acknowledge—and for help received from outsiders, we should not have attained to our present modest number of answers—6,481.

Of the 6,481 people whose answers we have, 727, or about 11 per cent., answer in the affirmative, and 751 experiences are described.[1] These may be divided into 474 cases where the sense of sight was affected, 219 cases where voices were heard without any accompanying visual impression, and 56 cases where the impression was only on the sense of touch, besides 2 where the touch was accompanied by a non-vocal auditory impression. In about 48 out of the whole number, more than one sense was affected, besides 26 more in which, along with a visual or tactual impression, some non-vocal sounds occurred, which do not come within the scope of the present inquiry. It is often difficult in the case of sounds, and especially of non-vocal sounds, such as rustling, footsteps, &c., to ascertain whether they were hallucinatory or not.

Out of the 751 cases, 98, or about 13 per cent., may be called coincidental; that is, they are cases in which the hallucination has coincided in time with some condition of another person, who may be regarded as the agent, in such a way as to suggest a causal connection between that condition and the hallucination.

Some of these experiences that I have called coincidental must be admitted to fall under Mr. Gurney's head, "ambiguous." On the other hand, among cases classed as non-coincidental, there are a certain number which there is some reason to regard as other than purely subjective. Thus there are 6 cases of the figure and 1 of the voice of dead persons phantasmally seen or heard when the percipient was unaware of the death. There are 9 cases (7 of an unrecognised figure, 1 of a recognised living person, and 1 of a recognised dead person) where apparently the same figure is independently seen by more than one person on different occasions. In one of these a figure in a brown dress with broad lace collar and golden hair was seen by three persons on different occasions in a certain house, two of these experiences

[1] Of the persons who have had experiences, 121 have given no particulars. On the other hand, 217 persons have had more than one experience. A large proportion of these, however, were recurrent experiences of a trivial kind, such as hearing the name called, or feeling touches. We have counted recurrent experiences not described singly as one.

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being certainly independent — that is, the second percipient knew nothing about the experience of the first. The figure was afterwards thought to be recognised as that of a living lady dressed similarly; but as only a part of the ghost's face was seen, the recognition can hardly be counted on.

Finally, there are 66 collective cases—cases, that is, in which more than one person shares the experience—besides 12 collective cases which have been already counted as coincidental. These are the numbers if we count the persons answering our question who have seen "collective phantasms." But, as sometimes more than one of the joint percipients is included among these, the whole number of phantasms collectively seen and heard is rather smaller, viz.: 10 coincidental ones and 55 non-coincidental ones—65 in all, of which 47 were visual as regards at least one of the percipients. The number would be still further reduced by excluding from it those cases where there seems to be a possibility that the figure seen or the voice heard was not hallucinatory at all but real. Precisely how large this reduction should be we can only guess, but I will give one of our reasons for thinking that some reduction is necessary. We find that out of the visual collective cases, more than half occurred out of doors, while of the visual cases occurring to a single percipient, only about one seventh occurred out of doors. Now, though some supposed apparitions seen out of doors are quite as obviously true hallucinations as some of those seen indoors, still, speaking generally, there seem to be several reasons why real human beings are more likely to be mistaken for apparitions out of doors than indoors. In the first place, if a figure appears in a room its distance is seldom great enough to make recognition doubtful, so that cases of mistaken identity are less likely to occur indoors. Further, if the figure be unrecognised, this can seldom be regarded as evidence of its hallucinatory character out of doors, while it often would afford evidence indoors, since it is not usual for strangers to walk into our rooms without any one in the house knowing anything about it. And, again, the mode of appearance and disappearance of the figure is much more often clearly impossible for a real person indoors than it is out of doors. The figure may, for instance, go through a locked door, or through the wall, or into a room into which it is at once followed, and where it is not found. Out of doors it is often difficult to prove that the vanished figure has not simply turned into a house, or been hidden by an intervening bush or other obstacle, especially since its distance is often much greater than that of a hallucinatory figure seen in the house.

After making all allowances, however, there remains a certain number of collective cases in which the objects seen can hardly have been real people or things.

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Now granting that collective hallucinations really occur—and, apart from this census, we have by this time accumulated a good deal of evidence of the fact—they are obviously of great theoretical importance in considering the nature and origin of hallucinations. I therefore propose to make a few remarks on them this evening. The most obvious explanation of the "collectiveness" of a hallucination is that it has for both percipients some common origin independent of either of them. This common origin might be telepathic, some other mind affecting them both similarly and simultaneously, or it might be what I may call "physical suggestion," by which I mean some real external cause,—say a sound like a footstep—starting by "suggestion" a similar hallucination in both of them. Now though it seems not improbable that the hallucination is sometimes produced telepathically in both percipients at once by some other mind, living or dead, this can hardly be the explanation always. For instance, it is unlikely that a psychical cause external to both percipients made two girls at a dancing class simultaneously see a chair in the middle of the floor where no chair was, or produced for two other percipients an appearance of a grey object about the size of a man's head, which rose and fell again near them as they sat at luncheon. It is equally arbitrary to explain by external psychical agency cases where the phantasm collectively seen represents a living person who was in no unusual condition at the time. For instance, two young ladies and their brother going along the passage one day saw their father going upstairs. One of them also heard his footsteps while the other two were struck by the absence of sound. Though none of them saw him very distinctly, they all independently felt convinced at the moment that it was their father; but their father was at the time sitting quietly reading in the dining-room and it could not have been any other real human being.

As regards the second possible hypothesis, that what I have called physical suggestion is the common origin of the hallucination in the two percipients, it may reasonably be asked whether we have any evidence that a hallucination is ever thus produced. We know, of course, that verbal suggestion will often make hypnotised people see hallucinations, but it is a great step from this to assuming that hallucinations can be produced in this way in the case of people in a normal state, and it is a still further step to assume as possible the non-verbal and therefore less definite suggestion, which is all that we can suppose to occur in the present cases. Hallucinations, however, are so rare in the experience of most of us that it may fairly be argued that when we see them we are not quite in a normal state, and I think there is reason to believe that self-suggestion sometimes operates during a hallucination, for it is sometimes difficult otherwise to account for the occasional agreement of two senses. For instance, a lady in the dark

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first feels her husband's presence, then putting out her hand, feels his coat-sleeve, and then hears him speak. The husband, meanwhile, is absent and vividly imagining himself to be bringing her bad news. A reflected hallucination such as I mentioned in my last address is again an instance of the operation of self-suggestion during a hallucination, though only one sense is affected.

But in these cases it is hallucination that leads to further hallucination. It is a different question whether real sounds ever lead to visual and other hallucinations by suggestion. It appears to me probable from the evidence that in some cases they do and that muscular sensations suggesting touches do so also, but it is difficult to prove this because it is difficult to prove that the sounds and touches are not themselves hallucinatory: I will, however, give one instance from the Census collection of a case *primâ facie* collective where the probability that a real sound wrongly interpreted led to different visual experiences appears to me very strong. Two sisters within hearing of the front door, and within sight of different parts of the passage leading from it to the living rooms, but not within sight of each other, heard their father's latch-key in the door and heard him come in. One of them (who is now dead) then saw her father, and the other saw his dog pass the door of the room where she was. It was their father's habit to take a walk with his dog and return about this hour, but on the particular afternoon in question he and the dog were dozing in the dining-room. The same explanation might be applied in any other case *primâ facie* collective, in which there was a common perception of sounds possibly real, but diverse visual hallucinations. But it does not seem applicable to cases where the things seen are decidedly more alike than one can easily suppose they would be from the slight amount of suggestion received.

This difficulty also occurs in connection with a third explanation of collective hallucinations, viz., that A sees a hallucination first and then conveys it by word or gesture to B. In certain cases this is plausible. Recognised figures might be suggested by a brief exclamation, and in some cases it is clear that one percipient was aware that the other saw something before he saw it himself. But it is difficult to see how an unfamiliar figure could be so suggested, and the detailed resemblances in our collective cases are sometimes of too marked a character for us easily to suppose that they were the result of comparing notes afterwards and pseudo-memory. Moreover, our informants have sometimes taken pains, according to their recollection, to avoid any conscious suggestion to one another.

There remains a fourth hypothesis, viz., that the hallucination of one percipient is caused by *mental* suggestion or thought-transference from the other. This hypothesis avoids the difficulty as to the

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similarity of the two hallucinations, since it seems quite as likely that the general idea as to form, colour, &c., of a hallucination seen by A should be conveyed telepathically to B, as that the general idea of the form and colour of what the agent was looking at in Mr. Guthrie's experiments should be conveyed to the percipients. Another difficulty attaching to the hypothesis of suggestion is avoided or reduced by supposing thought-transference to operate. It would be a remarkable coincidence that, at the moment when A is having an unusual experience, B should be in the unusual state in which he can be made to see the same thing by ordinary suggestion. But if our view about veridical apparitions is correct it would seem that a "telepathic impact" is itself sometimes a cause of hallucination in the person to whom the idea is transferred. For instance, to take an experimental case—when Baron von Schrenk-Notzing tried, as an experiment, to make a lady think of him, she saw his face before her, without any intention on his part of producing a hallucination. It must be admitted that we have at present no crucial instance showing that the act of experiencing a hallucination is a condition specially likely to cause a telepathic communication with another mind. There are, however, one or two cases in which such a transfer seems to have occurred. I may remind you of one in *Phantasms of the Living* (Vol. II., p. 198), quoted from the note-book of Philip Lord Chesterfield. Waking one morning he saw a thing standing like a white sheet, with a knot at the top, and his wife, who was 40 miles away, saw on the same morning and at the same hour "a thing all in white with a black face" standing by her bed.

I may appropriately conclude my address with an account of an experiment made only yesterday by Mrs. Sidgwick, which points strongly in the same direction. With the assistance of Mr. G. A. Smith, Mrs. Sidgwick has been trying experiments in thought-transference with hypnotised persons. Two of these were yesterday hypnotised in different rooms. We will call them Mr. P. and Miss B. You are no doubt aware that good hypnotic subjects can be made to have post-hypnotic hallucinations—*e.g.*, if told while hypnotised that they will see some specified object when they awake, they do see it though there is nothing of the sort there. Mr. Smith told Mr. P. on this occasion that Mrs. Sidgwick would show him a picture, and then went out of the room and told Miss B. that she would see a picture which Mr. P. would show her when her eyes were open. While he was away Mrs. Sidgwick told Mr. P. that she was going to show him a picture of a goat-chaise with two goats. Then Mr. Smith came back, awoke Mr. P., and left again immediately. After which Mrs. Sidgwick gave Mr. P. a blank card as a picture and he almost immediately saw on it the picture of the goatchaise and two goats and was much pleased with it. Mrs.

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Sidgwick asked him to take it upstairs and show it to Miss B., but to be careful not to tell her what it was—to let her see for herself. This he immediately did. Miss B. at first only saw something black on the card, then by degrees she saw, first some wheels, then "a nice little wee carriage," and presently some animals in front, which she identified as two goats. As this was—so far as Mrs. Sidgwick can judge—without any information from Mr. P. through the ordinary channels of sense as to the nature of what he saw, it seems to be a case of collective hallucination and one which was conveyed to Miss B. by thought-transference from Mr. P. Had Mr. Smith known what Mr. P. saw on the card, we might suppose that he caused Miss B. to see the picture by thought-transference, but no one but Mr. P. and Mrs. Sidgwick knew what he saw, and she has no reason to think that she can convey ideas telepathically to Miss B. She fails when she tries, while Mr. P. has on other occasions succeeded.

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II.
A RECORD OF OBSERVATIONS OF CERTAIN PHENOMENA OF TRANCE.

(1) INTRODUCTION.

By Frederic W. H. Myers.

It is proposed in this and in a following Part of the *Proceedings* to give some account of a series of observations directed to certain trance-phenomena which occur in the case of a lady named Mrs. Piper. Many of these observations have been carried on in America by Professor William James, Mr. Hodgson, and others; but for a period of two months and a-half the phenomena were witnessed by an English group of observers. There is much variety in the phenomena, and much difficulty in their interpretation; and we shall endeavour to give the independent opinion of each observer, and so to select and analyse the records cited as to give the reader full material for forming a judgment of his own. Professor Lodge, Mr. Leaf, and myself, who are editing the records, have no theory which we wish to impose upon the reader. On certain external or preliminary points, as will be seen, not we three alone, but all who have had adequate opportunity of judgment, are decisively agreed. But on the more delicate and interesting question as to the origin of the trance-utterances we cannot unite in any absolute view. We agree only in maintaining that the utterances show that knowledge has been acquired by some intelligence in some supernormal fashion;—and in urging on experimental psychologists the duty of watching for similar cases, and of analysing the results in some such way as we have endeavoured to do.

The study of trance-utterances, indeed, is at first sight distasteful; since real and pretended trance-utterances have notoriously been the vehicle of much conscious and unconscious fraud. But we urge that, just as the physical and psychical phenomena of hysteria—long neglected as a mere jungle of trickeries—are now analysed with adequate security against deception, and with most fruitful results, so also these utterances are now capable of being rationally studied,—thanks to the advance in the comprehension of automatic phenomena which French and English effort during the last few years has achieved.

These utterances, although they often occur in hysterical subjects, seem to have no necessary connection with hysteria. Nor again have we any real ground for calling them morbid *per se*, although their excessive repetition may lead to morbid states. All that we can safely

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say is that they are a form of automatism; that they constitute one of many classes of phenomena which occur in sane subjects without entering the normal waking consciousness or forming part of the habitual chain of memory.

In previous discussions in these pages we have divided automatism into active and passive types[1]; active automatism consisting of such phenomena as automatic writing and trance-utterance—passive, of hallucinations of sight, hearing, &c. "The automatism may be called *active* if it finds a motor channel, *passive* if it finds a sensory channel, but the impulse whence it originates may be much the same in the one case as in the other."

In the paper from which I quote I remarked on the unsubstantial character of trance-utterances in general. "Trance-addresses are eminently barren of fact; they generally show little more than a mere power of improvisation, which may either be fraudulently practised, or may be a characteristic faculty of the unconscious self."

When, therefore, we were informed by trusted witnesses,—by Professor William James, who is a physician as well as a psychologist, and by Mr. Hodgson, whose acumen in the detection of imposture has been proved in more fields than one,—that the utterances of Mrs. Piper's trance did in their view unquestionably contain facts of which Mrs. Piper in her waking state was wholly ignorant, some inquiry into the character of this trance seemed to fall in the direct line of our work. Although Mrs. Piper is not actually a "*malade*"—as the French are wont to term their subjects of experiment,—her case, from the inquirer's point of view, resembles that of the well-known "Madame B.," or any other semi-pathological case which needs prolonged study outside the walls of a hospital. We have not, however, asked the Council to devote any part of the Society's funds to this inquiry. The Society as such is in no way committed to the investigation, nor responsible for any view at which the small group of observers may have arrived.

However the specific trance-utterances may be interpreted, the case as a whole is a rare and remarkable one. It is an instance of automatism of that extreme kind where the upheaval of sub-conscious strata is not merely *local*, but affects, so to say, the whole psychical area; —where a secondary consciousness not only crops up here and there through the primary, but for a time displaces it;—where, in short, the whole personality appears to suffer intermittent change.

As a general rule, where changes of personality thus complete and persistent have been carefully noted they have seemed to depend either on hypnotisation, or upon some cerebral injury. Cases like Mrs. Piper's are indeed recorded in Spiritualistic literature; but my own visits to some half-dozen "professional trance-mediums" had left me

[1] Vol. V., p. 534, &c.

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with little hope that any evidence of value for our purposes would be forthcoming from such sources. There was, therefore, much of novelty in this case; and at the same time there was thus much of favourable prognostic,—that experiment with Madame B. and others had already shown that a secondary personality is a state propitious for the emergence of telepathic or clairvoyant phenomena.

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

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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 below,) 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 has 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

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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.

Less than this it would not be fair to say. But, on the other hand, it must be remembered that the personal honesty of Mrs. Piper, in the waking state, covers only a part of our difficulties. We are dealing with an honest subject, and with a genuine trance; but it by no means follows that the trance-personality is as honest as the waking one. Analogy would be against such an assumption. It may be remembered that in Mr. and Mrs. Newnham's case of thought-transference, manifested by planchette-writing,[1] the unconscious self of Mrs. Newnham, which in some way learnt the questions which Mr. Newnham was writing down, exhibited at times a trickiness and a pretension to knowledge that it did not possess, which were quite foreign to Mrs. Newnham's conscious mind. With other automatic messages,—whether conveyed by table-tilting, planchette-writing, or ordinary automatic script,—the case is much the same. Even though the messages may usually seem straightforward enough, times will come when the responses *degenerate*,—when silly jokes, or manifest untruths, or violent expressions are written, perhaps, over and over again. This seems to go with fatigue in the automatist, and to show some want of co-ordination.

Mrs. Piper's trance-condition is markedly subject to these forms of degeneration. As will be more fully described later on, she passes with slight convulsions into a condition in which a personality calling itself "Dr. Phinuit" comes to the front. And "Phinuit"—to use his own appellation for brevity's sake—is by no means above "fishing." His ways of extracting information from the sitter, under the guise of giving it, will be described in detail by Mr. Leaf. 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.

[1] *Phantasms of the Living*, Vol. I., p. 63.

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These trances cannot always be induced at pleasure. A state of quiet expectancy or "self-suggestion" will usually bring one on; but sometimes the attempt altogether fails. We never attempted to induce the trance by hypnotism. I understand, indeed, that Mrs. Piper has never been deeply hypnotised, although Professor Richet tried on her some experiments of suggestion in the waking state, and found her somewhat "suggestible." On the other hand, the trance has occasionally appeared when it was not desired. The first time that it occurred, (as Mrs. Piper informs us,) it came as an unwelcome surprise. And Mrs. Piper believes—our evidence lies in her own inference from her own sensations—that the access has several times come upon her during sleep, exhausting her for the succeeding day. An instance of this kind occurred at Cambridge. Before going to bed she had, at my request, and for the first time in her life, been looking into a crystal, with the desire to see therein some hallucinatory figure which might throw light on the nature of the mysterious secondary personality. She saw nothing; but next morning she looked exhausted, and said that she thought that she had had an access during the night. The next time that she went into a trance Phinuit said he had come and called, and no one had answered him. It appeared as though the concentration of thought upon the crystal had acted as a kind of self-suggestion, and had induced the secondary state, when not desired.

The trance when induced generally lasted about an hour. On one occasion in my house, and I believe once at least in America, it only lasted for about a minute. Phinuit only had time to say that he could not remain, and then the habitual moaning began, and Mrs. Piper came to herself.

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, as will be seen, 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.

We shall endeavour to set forth our series of observations fully and fairly, giving as far as possible the actual view of each observer, and withholding no judgment of an unfavourable kind. We had at first hoped to have printed all our evidence in this Part of the *Proceedings*; but Mr. Hodgson's collection of American testimony, with account of medical examination, has been unavoidably delayed,

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and must be postponed to the next Part. Professor Lodge and Mr. Leaf have given a full account of the English sittings, and a paper by Professor William James, of Harvard University, concludes the batch of evidence which we can at present offer. It is possible that Mrs. Piper may visit England again, and we shall be glad of any criticisms which may assist in the difficult task of giving stability and precision to these fleeting and often incoherent phenomena. But even as our evidence stands, the reader will thus have much material from which to form his own opinion as to the origin of the knowledge,—some of it plainly acquired, I think, in some supernormal way,—which these trance-utterances show. But I would warn him against coming to any definite conclusion on the strength of this case alone. Phinuit's utterances must be judged, I think, as but one item in the long roll of automatic messages of many kinds which are only now beginning to be collected and analysed. I regard it as proved that these phenomena afford evidence of large extensions—telepathic or clairvoyant—of the normal powers of the human spirit. It is possible that Phinuit's knowledge is thus derived from a telepathic or clairvoyant faculty, latent in Mrs. Piper, and manifesting itself in ways with which previous experiment has not made us familiar. On the other hand, the wide class of "automatic messages" includes phenomena of very various types, some of which certainly point *primâ facie* to the intervention,—perhaps the very indirect intervention,—of the surviving personalities of the dead. 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, will have fair claim to be added to the number.

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(2) PART I.

By Professor Oliver Lodge, F.R.S.

Account of sittings with Mrs. Piper.

Formal Report.

At the request of Mr. Myers I undertook a share in the investigation of a case of apparent clairvoyance.

It is the case of a lady who appears to go off into a trance when she pleases to will it under favourable surroundings, and in that trance to talk volubly, with a manner and voice quite different from her ordinary manner and voice, on details concerning which she has had no information given her.

In this abnormal state her speech has reference mainly to people's relatives and friends, living or deceased, about whom she is able to hold a conversation, and with whom she appears more or less familiar.

By introducing anonymous strangers, and by catechising her myself in various ways, I have satisfied myself that much of the information she possesses in the trance state is not acquired by ordinary commonplace methods, but that she has some unusual means of acquiring information. The facts on which she discourses are usually within the knowledge of some person present, though they are often entirely out of his conscious thought at the time. Occasionally facts have been narrated which have only been verified afterwards, and which are in good faith asserted never to have been known; meaning thereby that they have left no trace on the conscious memory of any person present or in the neighbourhood, and that it is highly improbable that they were ever known to such persons.

She is also in the trance state able to diagnose diseases and to specify the owners or late owners of portable property, under circumstances which preclude the application of ordinary methods.

In the midst of this lucidity a number of mistaken and confused statements are frequently made, having little or no apparent meaning or application.

Concerning the particular means by which she acquires the different kinds of information, there is no sufficient evidence to make it safe to draw any conclusion. I can only say with certainty that it is by none of the ordinary methods known to Physical Science.

Oliver J. Lodge.

May, 1890.

The above careful statement does not convey any vivid idea of the actual occurrences, nor does it impart such information as is needed by persons not already familiar with the subject before they read the

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detailed report; hence it may be permissible to amplify it by a more descriptive and less cautiously worded account of my experience, accompanied by a preliminary examination of such elucidatory hypotheses as suggest themselves; premising that for evidence the report of the sittings must be appealed to, not this narrative account.

Regarding the manner of the sitting, it may be convenient to print here, as sufficiently representative of what happens, and as embodying what it is necessary somewhere to say concerning Mrs. Piper's initial acquaintance with me, a statement I wrote shortly after my first sitting.

Preliminary statement written December 1st, 1889.

Mrs. Piper arrived in England on November 19th in the Cunard steamer *Scythia* from Boston, and as Mr. Myers was called away to Edinburgh on that day, I met the steamer at his request and conveyed the lady to the hotel apartments he had taken for her.

I was a complete stranger, but was introduced sufficiently by a note Mr. Myers had left with the hotel Commissionaire, who also met the steamer and saw the luggage through the Custom House. In the course of the drive to the hotel with Mrs. Piper and her two little girls, I mentioned that I had a good many children; in fact, seven. I also told her that I was a Professor at a college in the city. At the hotel I left her, and though I called next day just to see that she was all right, I told her no more about myself, nor was she in the least inquisitive. She was naturally tired after the journey, and absorbed with the children. That evening Mr. Myers arrived, and next day escorted her to his house in Cambridge.

I remained at work in Liverpool till November 29th, when I travelled to London to attend the Royal Society dinner the following day. And on the morning of this day, the 30th, I met Mr. Myers at King's Cross, and travelled to Cambridge with him by the 9.5 a.m. train, reaching his house about 11. Mrs. Piper was soon ready and we commenced a sitting. I sat facing Mrs. Piper in a partially darkened room, and Mr. Myers was within earshot on the other side of curtains, taking note of what was said. Mrs. Piper sat still, leaning forward in her chair, and holding my hands. For some time she could not go off, but at last she said, "Oh, I am going," the clock happened to strike one (for a half hour), and she twitched convulsively, ejaculated "don't," and went into apparent epilepsy. [I had seen epilepsy several times before and recognised many of the ordinary and obvious symptoms; not, of course, pretending to speak medically.] Gradually she became quiet, and still holding my right hand, cleared her throat in a male voice, and with distinctly altered and hardened features, eyes closed and unused the whole time. Having been told what to expect and how to humour this impersonation, I said, "Well, Doctor," upon which he [for it sounded like a man, and I quite forgot that it was a woman who was speaking for the rest of the sitting: the whole manner and conversation was masculine] introduced himself as "Dr. Phinuit," and we made the usual commonplace remarks. I found it difficult to know what to say, but I said I had heard of him from Myers, and he said, "Ha! Myers, is he here? He wasn't here last time I came," upon whic Mr. Myers replied, "Yes, I am here, Doctor." He said

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a few more words to Mr. Myers, and then asked me if there was anything I wanted to ask him, at the same time putting his hand on my head and feeling all over it, saying he wanted to become acquainted with me, that I was "a nice fellow," "worked too hard," "had a full head," and such like things, as he probably would say to anyone engaged in similar pursuits. I asked him if he could tell me anything about my relations, upon which he began a rambling and excited conversation consisting of short sentences and curious snatches and jerks, with occasional wanderings into momentary (apparent) irrelevance, but every now and again coming to a point energetically and hammering it into me with insistence both verbal and manual. Of this conversation Mr. Myers took as complete notes as was possible, and I have not been able to supplement his notes very materially, except perhaps here and there with a touch which had escaped him.

The occasional irrelevance faintly coming in every now and then amid the more constant coherent and vigorous communication, reminded me of listening at a telephone, where, whenever your main correspondent is silent, you hear the dim and meaningless fragments of a city's gossip, till back again comes the voice obviously addressed to you and speaking with firmness and decision.

The record follows later (p. 465). The details given of my family are just such as one might imagine obtained by a perfect stranger surrounded by the whole of one's relations in a group and able to converse freely but hastily with one after the other; not knowing them and being rather confused with their number and half-understood messages and personalities, and having a special eye to their physical weaknesses and defects. A person in a hurry thus trying to tell a stranger as much about his friends as he could in this way gather would seem to me to be likely to make much the same kind of communication as was actually made to me.

In order to gain further experience, my wife invited Mrs. Piper to our house between the dates December 18th and December 27th, 1889; and again between the dates January 30th and February 5th, 1890, when she sailed for New York.

During these days we had 22 sittings, and I devoted my whole time to the business, being desirous of making the investigation as complete and satisfactory as possible while the opportunity lasted.

Mrs. Piper pretends to no knowledge as to her own powers, and I believe her assertion that she is absolutely ignorant of all that she has said in the trance state. She appears to be anxious to get the phenomenon elucidated, and hopes by sitting to scientific investigators to have light thrown on her abnormal condition, about which she expresses herself as not quite comfortable. She perfectly appreciates the reasonableness of withholding information from her; assents with a smile to a sudden stop in the middle of a sentence, and in general is quite uninquisitive. All this innocency may, of course, be taken as perfection of acting, but it deprives her of the great advantage (assuming fraudulent intention for the moment) of controlling the circumstances after the manner of a conjurer; and prevents her from

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being the master of her own time and movements. The control of the experiments was thus entirely in my own hands, and this is an essential ingredient for satisfactory testimony.

The initial question to be satisfactorily answered before anything can be held worth either investigating or recording concerns the honesty of Mrs. Piper herself.

That there is more than can be explained by any amount of either conscious or unconscious fraud, that the phenomenon is a genuine one however it is to be explained, I now regard as absolutely certain ; and I make the following two statements with the utmost confidence :—

(i.) Mrs. Piper's attitude is not one of deception.

(ii.) No conceivable deception on the part of Mrs. Piper can explain the facts.

I will not take up time by doing more than enumerating some of the methods of imposture which suggest themselves to an inquirer as preliminary possibilities to be guarded against. Such as :—

Inquiry by paid agents.
Inquiry by correspondence.
Catechism of servants or children.
Research in Family Bibles.
Study of photograph albums.
Use of directories and biographies.
Prowling about the house at night with skeleton keys.
Bribing servants to name the sitter.

The question of good faith is so vital that before taking leave of this part of the subject I will make the following statements :—

1. Mrs. Piper's correspondence was small, something like three letters a week, even when the children were away from her. The outsides of her letters nearly always passed through my hands, and often the insides, too, by her permission.

2. The servants were all, as it happened, new, having been obtained by my wife through ordinary local inquiries and registry offices, just about the time of Mrs. Piper's visit. Consequently they were entirely ignorant of family connections, and could have told nothing, however largely they had been paid.

The ingenious suggestion has been made that they were her spies. Knowing the facts, I will content myself with asserting that they had absolutely no connection with her of any sort.

3. The photograph albums and Family Bibles were hidden by me the morning of the day after she arrived at my house. I had intended to do it sooner. This is manifestly a weak point. Like many such things, it sounds worse than it is. The more important books were in my study, and into it she did not go till just before the first sitting.

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One or two photographs she did look at, and these are noted. The safest thing is to assume that she *may* have looked at everything about the house.

4. In order to be able to give better evidence, I obtained permission and immediately thereafter personally overhauled the whole of her luggage. Directories, biographies, Men of the Time, and such-like books were entirely absent. In fact there were scarcely any books at all.

5. The eldest child at home was aged nine, and the amount of information at his disposal was fairly well known to us. My wife was sceptically inclined, and was guarded in her utterances; and though a few slips could hardly be avoided—and one or two of these were rather unlucky ones—they were noted and are recorded.

6. Strange sitters frequently arrived at 11 a.m., and I admitted them myself straight into the room where we were going to sit; they were shortly afterwards introduced to Mrs. Piper under some assumed name.

7. Occasionally, when the sitter came in an evening and took a meal first, the correct name was apt to leak out. Even then it seems to me that a portentous and impossible memory would be needed to select from the entire mass of facts which had been previously (by impossible hypothesis) hunted up and memorialised for the circle of my and many other people's acquaintance, and to affix the correct parcel to the appropriate individual.

8. The whole attitude of Mrs. Piper was natural, uninquisitive, ladylike, and straightforward. If anything was noticeable it was a trace of languor and self-absorption, very natural under the trying condition of two long trances a day.

Her whole demeanour struck everyone who became intimate with her as utterly beyond and above suspicion.

9. The trance is, to the best of my belief, a genuine one. In it Mrs. Piper is (sometimes, at least,) insensible to pain, as tested by suddenly pushing a needle into her hand, which causes not the slightest flinching; and her pulse is affected beyond what I can imagine to be the control of volition. Of the genuineness of the trance I have not the remotest doubt, and only say no more about it because it is a question for medical witnesses (p. 441).

Cheating being supposed out of the question, and something which may briefly be described, at least by a non-psychologist, as a duplex or trance personality being conceded, the next hypothesis is that her trance personality makes use of information acquired by her in her waking state, and retails what it finds in her sub-consciousness without any ordinary effort of memory.

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It is an interesting question whether any facts instilled into the waking Mrs. Piper can be recognised in the subsequent trance speech My impression at one time was that the trance information is practically independent of what specific facts Mrs. Piper may happen to know. The evidence now seems to me about evenly balanced on either side. Whether the trance speech could give, say, scientific facts, or a foreign language, or anything in its nature entirely beyond her ken, I am unable to say. Definite experiments may have, and I hope have, been directed to each of these questions, but not yet by me. I want to attack these questions next time I have a chance. So far as my present experience has gone, I do not feel sure how far Mrs. Piper's knowledge or ignorance of specific facts has an appreciable influence on the communication of her trance personality. But certainly the great mass of facts retailed by this personality are wholly outside of Mrs. Piper's knowledge ; in detail, though not in kind.

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 (p. 520).

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 sugges-

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tion 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 *primâ 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 one definite case of distinct error in a diagnosis (p. 547).

Proceeding now on the assumption that I may speak henceforth of Dr. Phinuit as of a genuine individual intelligence, whether it be a usually latent 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, as distinguished from trickery on the part of Mrs. Piper. I mean a system of ingenious fishing: the utilisation of trivial indications, of every intimation, audible, tactile, muscular, and of little shades of manner too indefinable to name; all these excited in the sitter by skilful guesses and well-directed shots, and their nutriment extracted with superhuman cunning.

Now this hypothesis is not one to be lightly regarded, or even wholly set 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 gain information from very indistinct or inaudible sources, and yet wishful to convey as much information as possible. The attitude is then as of one straining after 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 not feeling well or is tired. Dr. Phinuit seems to experience

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more difficulty then in obtaining information; and when he does not fish he simply draws upon his memory and retails old facts which he has told before, occasionally with additions 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 do 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 on, and one has to discount a good deal of conversation which is obviously, and 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," and then he flounders and gropes, and makes mistakes.

It is not to be supposed that this floundering is always most conspicuous in presence of a stranger. On the contrary, if he is in good form he will rattle off a stranger's connections pretty glibly, being indeed sometimes oppressed with the rush and volume of the information available; while, if he is in bad trim, 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.

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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

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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.[1]

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.

[1] 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.

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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.

Among sitters, I may mention Gerald Rendall, late of Trinity College, Cambridge, Principal of University College, Liverpool. He was introduced as Mr. Roberts, and a sitting was immediately commenced. The names of his brothers were all given correctly at this or

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at the evening sitting of the same day, with many specific details which were correct.

He brought with him a locket, and received communications and reminiscences purporting to come from the deceased friend whom it commemorated, some of them at present incompletely verified by reason of absence of persons in America, some of them apparently incorrect, but those facts which he knew correctly stated in such a way as to satisfy him that chance guessing and all other commonplace surmises were absurdly out of the question. (Sittings 37 and 38.)

Another sitter was E. C. K. Gonner, Lecturer on Economics at University College, Liverpool, introduced as Mr. McCunn, another colleague with whom he hoped to be confused. He brought a book belonging to his mother, still living in London, and had many correct details concerning her family and surroundings related to him.

Many of his own family were also mentioned; but, whether because of the book or otherwise, his mother's influence seemed more powerful than his own; and, several times, relatives, though otherwise spoken of correctly, were mentioned in terms of their relationship to the elder generation. Phinuit, however, seemed conscious of these mistakes and several times corrected himself; as for instance: Your brother William—no, I mean your uncle, her brother.

This Uncle William was a good instance. He had died before Gonner was born, but he had been his mother's eldest brother, and his sudden death had been a great shock to her—one in fact from which she was a long time recovering. Phinuit described him as having been killed with a hole in his head, like a shot hole, and yet not a shot, more like a blow:—the fact being that he met his death in a Yorkshire election riot, a stone striking him on the head. (Sitting No. 39, p. 490.)

Speaking of deaths, I may also mention the case of my wife's father who died when she was a fortnight old in a dramatic and pathetic fashion. Phinuit described the circumstances of his death rather vividly. The cause of death of her stepfather also, which was perfectly definite, was also precisely grasped. The fall of her own father down the hold of his ship and his consequent leg-pain were clearly stated. My wife was present on these occasions, and of course had been told of all these incidents, and remembered them. (Sitting No. 36, pp. 472, &c.)

Another sitter was a medical practitioner in Liverpool, introduced anonymously, who was told a number of facts, not all of them correct; but the name, tastes, and defect of one little deaf and dumb girl of whom he is very fond were vividly stated. My children are not acquainted with his. (Sittings 42 and 43.)

Another, a very impromptu and inconvenient sitter, was a short-hand clerk whom I had introduced as a note-taker, but whose relatives were represented as clamouring for a conversation with him; and I

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must needs be turned out of the room while Phinuit "straightened out," as he called it, the young fellow's connections. A fair part of what was said is perfectly true, so he says, but other parts he either denies or is unable to verify. (Sitting 48, p. 519.)

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 20 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. (Nos. 45, 50, 80, 81, and 83.)

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. This may sound absurd, but it correctly represents the impression produced by a favourable series of sittings, and it is for that reason I mention it now.

Simple events occurring elsewhere during the sitting were also detected by Dr. Phinuit in their case, better than in any other I know of. (For instance, the "rings" episode, on p. 546.)

Another rather remarkable case arrived towards the end of my series of sittings, when this friend of mine was present. A message interpolated itself to a gentleman living in Liverpool, known, but not at all intimately known, to both of us, and certainly outside of our thoughts—the head of the Liverpool Post-office, Mr. Rich. The message purported to be from a son of his who had died suddenly a few months ago, and whom I had never seen; though my friend had, it seems, once or twice spoken to him.

He addressed my friend by name and besought him to convey a message to his father, who, he said, was much stricken by the blow, and who was suffering from a recent occasional dizziness in his head, so that he felt afraid he should have to retire from business. Other little things were mentioned of an identifying character; and the message was, a few days later, duly conveyed. The facts stated were admitted to be accurate; and the father, though naturally inclined to be sceptical, confessed that he had indeed been more than ordinarily troubled at the sudden death of his eldest son, because of a recent unfortunate estrangement between them which would otherwise have been only temporary.

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The only thought-transference explanation I can reasonably offer him is that it was the activity of his own mind, operating on the sensitive brain of the medium, of whose existence he knew absolutely nothing, and contriving to send a delusive message to itself!

One thing about which the son seemed anxious was a certain black case which he asked us to speak to his father about, and to say he did not want lost. The father did not know what case was meant: but I have heard since indirectly that on his death-bed the son was calling out about a black case, though I cannot learn that the particular case has been yet securely identified. (No. 83, p 554.)

Contemplating these and such like communications, I could not help feeling that if it be really a case of thought-transference at all, it is thought-transference of a surprisingly vivid kind, the proof of which would be very valuable, supposing it were the correct explanation of the phenomenon.

But I felt doubtful if it were the correct explanation. One must not shut one's eyes to the *possibility* that in pursuing a favourite hypothesis one may after all be on the wrong tack altogether.

A known hypothesis must be stretched to the utmost before one is willing to admit an unknown one: and indeed to abandon this last known link of causation as inadequate to sustain the growing weight of facts was an operation not to be lightly undertaken. And yet I felt grave doubts whether it would really suffice to explain the facts; whether indeed it went any distance toward their explanation.

Things were sometimes told to me and to others so entirely foreign to our conscious thought that at first they were not recognised as true or intelligible, and only gradually or by subsequent explanation was the meaning clearly perceived.

But something of the same experience is gone through in dreams; one sometimes feels surprised at the turn a dream conversation is taking, and has the feeling also occasionally of learning something new. Hence this argument is not of much strength taken alone.

Another argument bases itself on the mistakes which Dr. Phinuit sometimes unaccountably made. One noteworthy instance is called attention to by one of my sitters, whose father, in the midst of much that was correct and striking, was reported as saying that his name was John. Now his son, the sitter, was vividly conscious that his deceased father's name was not John, but was Peter. No knowledge of this, however, was shown by Phinuit; though, by subsequently several times quoting the name as Thomas, he seemed to show consciousness that there had been an error somewhere. (Sitting 39.)

The only explanation of this that I can suggest, beyond mere bungle and error, is that *I* was in the room also taking notes, and though I of course knew the surname, I was quite ignorant of the Christian name,

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and was naturally as well satisfied with John or Thomas as with anything else. I simply recorded all that was said in a quite unbiassed manner.

Conceivably, therefore, the trance-person may, for that item of information, have been reading my brain instead of the sitter's; but a mass of other facts were given, known to him and not at all known to me; so that, as I say, the hypothesis of thought-transference has to be wriggled and stretched a little.

However, I was willing to stretch it to any required length, so long as it would not actually snap. But feeling that it did not really commend itself, I endeavoured to apply some crucial tests.

And the first was a few children's alphabet letters, pinched up at random, put in a pill box without looking, and sealed by me in the presence of Prof. Carey Foster a month or so previously. This box I now handed to "Dr. Phinuit" and asked him what was inside it, telling him at the same time that no one on earth knew, and requesting him to do his best.

He immediately asked for a pencil, and holding the box to his forehead, shaking it a little at intervals, as if to disentangle the contents and bring them more clearly before him, wrote down some letters on a bit of cardboard held for him.

I thanked him, and next morning, for better security, asked him to try again. He did, and wrote down just the same letters, even to the extent of saying which way they happened to face in the box.

I wrote two accounts of the contents of the box, one to Mr. Myers and one to Prof. Carey Foster, under seal, telegraphing to him to know if he were at home and ready to receive the box, assure himself that it had not been tampered with (though indeed it had not been out of my possession all the time), and then to open it and write out the letters and their aspects, in full detail, before opening my sealed account. He replied, "Yes," and I sent him the box registered and insured.

All the letters were wrong but two.

According to chance, if they had been pinched from a single alphabet, two should have been guessed right. The box from which they had been pinched contained many alphabets, but practically the conclusion of the experiment was utterly negative. The letters had not been read. (Sitting No. 40, p. 493.)

This experiment inclined me strongly to some thought-transference explanation, as distinct from what seemed to me the more unknown and vague region of clairvoyance.

If the letters themselves could be really directly perceived, the fact that they existed in nobody's mind could not matter. But if *minds* only could be read, then it was essential that someone somewhere should be cognisant of the letters.

I do not mean that it would do to base so clear a conclusion on the

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result of one negative experiment. It is an experiment which I want to repeat again and again; though Phinuit doesn't much care for this kind of thing, and says it strains him.

If the experiment had succeeded it would have established clairvoyance: whatever that may mean. I am unable to grasp its meaning. It seems to me a violent hypothesis and last resort, and I do not feel driven to it yet.

I have also handed to "Dr. Phinuit" epistles, which I had read indeed but forgotten; and one of these was partially read. [p. 335. Sitting No. 78.] He does not profess to be good at this sort of thing; and usually fails, at least in my experience, to give more than a vague and unsatisfactory general *résumé* of the subject matter—too vague to be of any evidential use. I have not, however, tried this kind of experiment often, finding that it apparently exhausts the power uselessly.

All this seemed to me to strengthen the hypothesis of thought-transference so far as it went.

So I set to work to try and obtain, by the regular process of communication which suits this particular medium, facts which were not only out of my knowledge but which never could have been in it.

Unfortunately, in giving an account of these experiments, it is necessary to mention occasionally trivial details concerning one's relations which would ordinarily be inconsequential or even impertinent. The occasion is the excuse.

It happens that an uncle of mine in London, now quite an old man, and one of a surviving three out of a very large family, had a twin brother who died some twenty or more years ago. I interested him generally in the subject, and wrote to ask if he would lend me some relic of this brother. By morning post on a certain day I received a curious old gold watch, which this brother had worn and been fond of; and that same morning, no one in the house having seen it or knowing anything about it, I handed it to Mrs. Piper when in a state of trance.

I was told almost immediately that it had belonged to one of my uncles—one that had been mentioned before as having died from the effects of a fall—one that had been very fond of Uncle Robert, the name of the survivor—that the watch was now in possession of this same Uncle Robert, with whom he was anxious to communicate. After some difficulty and many wrong attempts Dr. Phinuit caught the name, Jerry, short for Jeremiah, and said emphatically, as if a third person was speaking, "This is my watch, and Robert is my brother, and I am here. Uncle Jerry, my watch." All this at the first sitting on the very morning the watch had arrived by post, no one but myself and a shorthand clerk who happened to have been introduced for the first time at this sitting by me, and whose antecedents are well known to me, being present. (No. 44.)

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Having thus ostensibly got into communication through some means or other with what purported to be a deceased relative, whom I had indeed known slightly in his later years of blindness, but of whose early life I knew nothing, I pointed out to him that to make Uncle Robert aware of his presence it would be well to recall trivial details of their boyhood, all of which I would faithfully report.

He quite caught the idea, and proceeded during several successive sittings ostensibly to instruct Dr. Phinuit to mention a number of little things such as would enable his brother to recognise him.

References to his blindness, illness, and main facts of his life were comparatively useless from my point of view; but these details of boyhood, two-thirds of a century ago, were utterly and entirely out of my ken. My father was one of the younger members of the family, and only knew these brothers as men.

"Uncle Jerry" recalled episodes such as swimming the creek when they were boys together, and running some risk of getting drowned; killing a cat in Smith's field; the possession of a small rifle, and of a long peculiar skin, like a snake-skin, which he thought was now in the possession of Uncle Robert. (Nos. 44 and 46, especially pp. 503, 515, 516, 517.)

All these facts have been more or less completely verified. But the interesting thing is that his twin brother, from whom I got the watch, and with whom I was thus in a sort of communication, could not remember them all. He recollected something about swimming the creek, though he himself had merely looked on. He had a distinct recollection of having had the snake-skin, and of the box in which it was kept, though he does not know where it is now. But he altogether denied killing the cat, and could not recall Smith's field.

His memory, however, is decidedly failing him, and he was good enough to write to another brother, Frank, living in Cornwall, an old sea captain, and ask if he had any better remembrance of certain facts —of course not giving any inexplicable reasons for asking. The result of this inquiry was triumphantly to vindicate the existence of Smith's field as a place near their home, where they used to play, in Barking, Essex; and the killing of a cat by another brother was also recollected; while of the swimming of the creek, near a mill-race, full details were given, Frank and Jerry being the heroes of that foolhardy episode. (See notes at end of first series, p. 526.)

Some of the other facts given I have not yet been able to get verified. Perhaps there are as many unverified as verified. And some things appear, so far as I can make out, to be false. One little thing I could verify myself, and it is good, inasmuch as no one is likely to have had any recollection, even if they had any knowledge, of it. Phinuit told me to take the watch out of its case (it was the old-fashioned turnip

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variety) and examine it in a good light afterwards, and I should see some nicks near the handle which Jerry said he had cut into it with his knife (p. 518).

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

I never let Mrs. Piper in her waking state see the watch till quite towards the end of the time, when I purposely left it lying on my desk while she came out of the trance. Before long she noticed it, with natural curiosity, evidently becoming conscious of its existence then for the first time.

I may say here that Dr. Phinuit has a keen "scent"—shall I call it?—for trinkets or personal valuables of all kinds. He recognised a ring which my wife wears as having been given "to me for her" by a specified aunt just before her death (p. 516), of which he at another time indicated the cause fairly well. He called for a locket which my wife sometimes wears, but had not then on, which had belonged to her father 40 years ago. (No. 36.) He recognised my father's watch, asked for the chain belonging to it, and was still unsatisfied for want of some appendage which I could not think of at the time, but which my wife later on reminded me of, and Phinuit at another sitting seized, as a seal which had been usually worn with it, and which had belonged to my grandfather. (Nos. 50 and 79.)

He pulled my sister's watch out of her pocket and said it had been her mother's, but disconnected the chain and said that didn't belong, which was quite right. (No. 83.) Even little pocket things, such as fruit-knives and corkscrews, he also assigned to their late owners; and once he quite unexpectedly gripped the arm of the chair Mrs. Piper was sitting in, which had never been mentioned to him in any way, and said that it had belonged to my Aunt Anne. It was quite true: it was an old-fashioned ordinary type of armchair which she valued and had had re-upholstered for us as a wedding present 12 years ago. Phinuit, by the way, did not seem to realise that it was a chair: he asked what it was and said he took it for part of an organ. (No. 82, p. 548.)

But perhaps the best instance of a recognised object was one entrusted to me by a gentleman abroad, quite a recent friend of mine, with whom I had been staying recently,—a chain which had belonged to his father. (The name of this friend I conceal, in case he might not wish it published.)

The package was delivered by hand one evening at my house, and, by good luck, I happened to meet the messenger and receive it direct. Next morning I handed it to Dr. Phinuit, saying only, in response to his feeling some difficulty about it, that it did not belong to a relative. He said it belonged to an old man and had his son's influence on it. Next

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sitting I tried the chain again, and he very soon reported the old gentleman as present, and recognising the chain but not recognising me. I explained that his son had entrusted me with it; on which Phinuit said the chain belonged now to "George Wilson," away for health, a preacher, and a lot of other details all known to me, and all correct. The old gentleman was then represented as willing to write his name. A name was written in the backward manner Phinuit sometimes affects. It was legible afterwards in a mirror as James Wilson. Now, the name of his father I was completely ignorant of (p. 538).

I explained to the old gentleman, if one may use such a phrase merely for the sake of brevity and as accurately expressing the state of behaviour one has to put oneself into in this investigation in order to obtain good results—I say I explained to the old gentleman that his son desired to hear from him, and asked him to be good enough to prove his identity.

Whereupon, at intervals, a number of specific though trivial facts were mentioned. They were frequently admitted to be trivial in an apologetic way, but nevertheless would serve as good evidence; better than more conspicuous ones indeed.

I took them down as well as I could, knowing absolutely nothing of the correctness or incorrectness of most of them. Such facts as I did know were correct. Hence I had good hopes of another crucial test here.

Everything which I knew being stated correctly, if all those things which I did not know should turn out inaccurate or false, I should be forcibly impelled towards a direct thought-transference explanation for this entire set.

But, on the other hand, if these things of which I had absolutely never heard or dreamt should turn out true, then some further step must be taken. (Nos. 78-83.)

In this state I continued for several months. For though I sent out to Africa a transcript of the evidence, it was only three weeks ago that I received any reply (p. 530).

The reply is important and distinct. It recognises the correctness of those things which I knew, and it asserts the total incorrectness of those things of which I was ignorant. So far as this series of facts goes, therefore, the hypothesis of a direct thought-transferential means of obtaining information is immensely strengthened. I can indeed hardly resist the conclusion that the series of facts purporting to be related by the elder Mr. Wilson have no more substantiality than a dream of my own; that I was, so to speak, dreaming by proxy, and imposing upon myself, through the mouth of the medium, a number of statements such as it is not difficult to imagine reported to one in a dream. I trust I am making it clear that I was not the least in

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a dreamy or somnolent condition; but whereas in a dream some automatic part of the brain imposes on one's consciousness a collection of imaginary facts, so this same automatic part of my brain may have been imposing on Dr. Phinuit, and leading him to tell me, in what was apparently good faith, a series of imaginary episodes: deluding us both into supposing it possible that they had a basis of truth.[1]

The result of the experiment is thus definite, though it would be a rather rapid induction to draw a general conclusion from it. It is to be remembered that I did obtain, in the case of my uncle, a statement of things quite unknown to me.

The difference, of course, is that these were relatives; and though some of the events happened almost before my father was born, yet he might have heard some gossip about them in his boyhood. It is far more unlikely that I myself had ever heard anything about them, because of lapse of time and other circumstances, but the possibility of even this can hardly be excluded in the case of events which have occurred in a family, even in the elder generation of it.

I can only say that I have not the slightest recollection of ever having heard them. Somebody living knew them, of course, or else they could not have been verified; but they were not known to anyone present. (See further remarks, p. 527; also Index, p. 649.)

Something of the same sort was suggested by an experiment my friend Mr. Gonner had arranged at an early sitting. (No. 39.) He had combined with his sister in London to watch their mother at a certain hour on a certain day, not telling her anything about it, but at the same time trying to coax her into doing something extraordinary, for reasons to be afterwards explained. We found afterwards that the selection of an unusual proceeding consisted in driving round Regent's Park in a hansom cab in the wet. And this is what she was doing during the time her son was sitting at Liverpool, with Dr. Phinuit, holding a little book of hers to Mrs. Piper's head. He had carefully not arranged or suggested anything as a suitable proceeding, but he had a presentiment that some not very striking occurrence would probably be deemed sufficient. It is impossible to say that the idea of a possible outdoor excursion may not have been latent in his mind.

We were completely ignorant of what was going on in London, but Dr. Phinuit described the surroundings of the old lady and the two girls who were with her—described her as being over-persuaded to go out, though she didn't want to, and as going clearly through the operation of outdoor dressing: several minute actions, such as opening

[1] It may be just worth mentioning that although "James" was not the name of Mr. Wilson's father (whose name was George, the same as his own), yet it was the name of his grandfather; and that some of the statements of events would have a truer ring if they had purported to come from the grandfather.

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a box, taking up a photograph from dressing-table to look at, and so on, being mentioned correctly. But there he stopped. We did not get to Regent's Park and the cab, though that was the stage reached while he was speaking, but he stopped short at the stage reached just about when the sitting began; though he *said* he was describing the present moment (p. 488). More experiments of this nature are wanted, and very likely have been made by others. I do not pretend that this experiment by itself is quite satisfactory, but it is striking as far as it goes, and the thought-transference aspect of it is this:—

The events could not have been obtained from our minds, for we knew nothing of them. The book established, we will suppose, *rapport* with the old lady, but this *rapport* must have been very one-sided, for she knew nothing whatever about our proceedings; nor did her companion, the young lady who accompanied her. [See notes at end of first series, p. 529.] If experiments like this can be got to succeed definitely, we seem driven to suppose that the mind of a neutral unconscious person can be read at any distance, even though engaged in other things and thinking other thoughts, connection being established by some link, such as a bit of jewellery, an old letter, or a lock of hair, and sometimes no connection being established at all.

There is no doubt a step further, or, as it is often thought, an alternative step, which some enthusiastic persons are indignant with us for not being able to take at once. I don't know whether to call it a step further or an alternative step. The step is to suppose that thought-transference can go on from the very persons who are *ostensibly* speaking and sending messages. This hypothesis is one that obtrudes itself constantly; and the reports are necessarily saturated with its language and atmosphere. It is difficult not to be occasionally impelled towards it, so vividly is it presented, and yet I hardly know whether it is possible seriously to contemplate it as an explanation.

To the obvious and superficial aspect, the *setting* of the communications, the Spiritualistic hypothesis lends itself naturally; and, since it seems the natural mode for the trance-personality to express itself, it is impossible to conduct a satisfactory series of sittings, or to give a faithful report of them, without employing its terminology; but whether it really assists towards an *explanation* of the phenomena, or whether it is even capable of scientific statement and examination, I do not feel competent to express an opinion.

It is a puzzling matter to incorporate into science the recently-established fact of an extraordinary or apparently direct action between mind and mind, both possessing brains; and a kind of disembodied action seems likely to be still more puzzling.

Even if such a hypothesis could be intelligently granted I do not see that it would explain all the facts. Not those last related, for

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instance ; nor Phinuit's skill in recognising diseases and contemporary events. Thought-transference does better for some of these ; but I hardly think it serves for all. This is a very important point, and if I discuss it further I should prefer to do so after examining the entire record of facts and contemplating them as a whole.

If we reject ordinary thought-transference as inadequate, it seems as if we should be driven to postulate direct clairvoyance ; to suppose that in a trance a person is able to enter a region where miscellaneous information of all kinds is readily available ; where, for instance, time and space are not ; so that everything that has happened, whether at a distance or close at hand, whether long ago or recently, can be seen or heard and described. Letters in a box, for instance (which, though not read in my case, are said to be sometimes read), might be read on this hypothesis by harking back to the time before they were put in ; or, if we assume it possible to see the future also, by looking forward to the time when they were taken out. A fourth dimension of space is known to get over difficulties like this, and an omnipresent time is very like a fourth dimension.

Then, again, old facts, such as the boyish acts related of my uncle, must be supposed narrated not by him nor by his agency at all, but by Mrs. Piper, a direct onlooker at the past in her state of trance.

I see no way of getting round such an elastic hypothesis as this. It could explain anything and everything ; but is it not rather like postulating omniscience, and considering that an explanation ? It is all very well to call a thing clairvoyance, but the thing so called stands just as much in need of explanation as before.

Undoubtedly Mrs. Piper in the trance state has access to some abnormal sources of information, and is for the time cognisant of facts which happened long ago or at a distance ; but the question is how she becomes cognisant of them. Is it by going up the stream of time and witnessing those actions as they occurred ; or is it through information received from the still existent actors, themselves dimly remembering and relating them ; or, again, is it through the influence of contemporary and otherwise occupied minds holding stores of forgotten information in their brains and offering them unconsciously to the perception of the entranced person ; or, lastly, is it by falling back for the time into a one Universal Mind of which all ordinary consciousnesses past and present are but portions ? I do not know which is the least extravagant supposition.

Possibly some hypothesis more simple than any of these may be, or by German psychologists has been, invented, but at present I feel as if it were unlikely that any one explanation will fit all the facts. It rather feels as if we were at the beginning of what is practically a fresh branch of science ; and that to pretend to frame explanations,

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except in the most tentative and elastic fashion for the purpose of threading the facts together and suggesting fresh fields for experiment, is as premature as it would have been for Galvani to have expounded the nature of Electricity, or Copernicus the laws of Comets and Meteors.

DETAILED REPORT OF SITTINGS.

Here follows a mention of every sitting I had with Mrs. Piper, numbered so as to fit in chronological order with the sittings superintended by other persons. Sometimes the report is fairly full—sometimes much abbreviated. It would be tedious to quote everything, and I use what judgment I can to give a fair estimate of the proceedings.

When it happens that the notes taken permit of a very full report, such a report is once or twice given; but it will, I hope, be realised that this is done to increase the vividness of the report, not by any means with the idea that every word said is important. In one sense, indeed, it may be impossible for anyone to tell at this stage of the inquiry what is really important and what is not. All one can do is to preserve the original records for the purpose of testing such theories as may be forthcoming in the future.

When the failures or successes offer anything obviously instructive, or when they are unintelligible to strangers without explanation, I append a note to them; at other times I pass them by with merely sufficient indication to show whether they are fairly correct or fairly incorrect.

As already explained, it is convenient to call Mrs. Piper in the trance-state "Dr. Phinuit," because that is what she then calls herself. A little confusion between masculine and feminine pronouns may be thus introduced, but, on the whole, it assists the expression of facts.

The first sitting in which I took part was at Mr. Myers' house in Cambridge under circumstances related above (p. 444). It ranks No. 16 in the complete series.

Sitting No. 16, *at Cambridge, November* 30*th*, 1889, 11.30 *a.m.*

Oliver Lodge, holding hands. F. W. H. M. in another part of room, other side of curtains, taking notes.

After preliminaries:—

Have you anything to ask me?

O. L. (as instructed beforehand by F. W. H. M.): "Can you tell me about my relations?"

I get your mother's influence. She's very near to you, a good mother to you.

O. L. (stupidly indicating the fact of decease): "Yes, she was."

She comes close to you in the spirit world. Your father is in the spirit also.

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"Yes."

Also an uncle, brother of your mother, in the spirit.

"What is his name?"

Don't get his name. Who's Alfred? He is in the body.

"Yes."

There is an uncle in the spirit, your mother's brother.

"Yes."

Do you know Margaret?

"No."

This is your wife's aunt—name not quite Margaret—M—A—R. Mary, that's the name. She is a near relation of your wife.

"Don't know her."

There is an uncle William belongs to the lady whose name I was trying to get. He is in the spirit. The aunt is in the body. She has a sister in the spirit who passed out years ago.

"Very likely. Don't know."

NOTE.—This William and Mary episode meets with a probable explanation further on.

There is one called Ella. Who called Thomas T—H—O—M. He is grandfather—no, father—of your wife.

[This is not the case.]

Did you have a brother who went away several years ago?

"Yes."

You have not heard from him for a long time?

"No."

Not for four or five months at least.

"Longer than that."

Well, you will hear from him soon. I perceive his influence a long way off, and he is thinking of you.

"Can you tell me where my brother is?"

A—f—Africa.

"No."

A—m. Aus—Austra—what you call Australia.

"Well, he went to Australia, but he is not there now.'

I get his influence from Australia.

"What sort of fellow is he?"

A sort of happy-go-lucky fellow--taking the world as it is—wanting to see a good deal of it. Rather positive, likes to keep his own ideas. Not so deep in mind as you are, but deep in feeling. Feels a great deal. He is just planning a letter for you to get. Note this. This is something you don't know.

"Well, I will."

[This about my brother is practically true, except that he is in America, to the best of my belief, at the present time, certainly not Australia, though he was there several years; of course I cannot answer for the prediction nor any part of it at present. (See Note 1 at end of sitting; also p. 513.)]

You have a son in the body—a smart boy—clever, but not very strong—weak—delicate. If you take good care of him he will make a fine man; but

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I can't see his etherial plainly—not continuing plainly. He is ill—he has got worms badly—I can see his physical, and worms all inside him.

"Ought he to go to school?"

By no means. You ought to keep him at home and nurse him, and give him vermifuge. You will, won't you? Worms are his chief trouble; they consume his food, his stomach is filled with slime; he feels nausea; no ambition; rather irritable.

[All this about my eldest boy is painfully true, except that it is perhaps a little exaggerated. We had suspected worms before, and perceiving the outside symptoms correctly described as above, we took the matter in hand seriously, and after acting for some days under medical advice we established the truth of the above statement precisely.]

"Can you tell me what his favourite pursuit is?"

[This I asked because he exhibits a remarkable and constant hankering after architecture, spending all his spare time when not feeling sick and headachy in drawing plans of houses and in reading about buildings. The reply was utterly wide of the mark.]

Pursuit? oh, takes an interest in natural things; is musical.

There is an Alice, do you know an Alice? That's a girl, that's not her name—there are two influences. Wait a bit, there's a baby—a little chap, a boy.

"Right."

The next a boy, the next a girl, the next a boy, the next a boy—what a lot of children you have!

One has got a spot right here (touching forehead just under hair), a mark—a small scar, also on cheek bone under ear (indicating with finger). One has something the matter here (touching calf of leg).

"Yes."

[Some of the children have marks; one has a birthmark under hair, and one a small permanent scar on neck, under ear, neither consciously remembered by me at the time; but among so many there need be nothing but coincidence. Statements not sufficiently precise to be useful evidence. The girl is really youngest but one; but I hardly know where she comes without thinking.]

The one with the trouble in calf of leg is the same influence as before—it's not the one with the worms but it's the same influence, isn't that curious?

"Yes, but I don't know myself which it is."

[My impression was that one of them might have rheumatism in his leg, for I knew his heels had troubled him in walking, and our doctor had recently pronounced it rheumatism. It is the one most like my eldest boy. Possibly this fact, vaguely running in my mind, may account for the above vague and unsatisfactory statements. (See, however, Note 2, p. 469.)]

Have you got a George, J—O—R—G—E?

"No."

Who does Arthur belong to? You?

"No."

(To F. W. H. M.) That's yours, isn't it, Fred?

"Yes."

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It's the fourth from the baby that has the trouble in calf. It's a girl ; no, I get confused. I will tell you directly. There's a baby, then a boy, then a girl, then a boy, then a boy fourth from baby that has trouble on right leg. That's his, it's a boy.

"Yes."

[The one whom I had vaguely in my mind does happen to be the fourth, but there was nothing really the matter when I got back. His heels still trouble him at times, rheumatic apparently. (See Note 2 at end.)]

It's another that's a girl. You call one Charles.

"No."

It's spelt with a C.

"I have got a brother Charles ; but never mind the children, they are too many, and I get confused among them often myself."

Ah, ha, well you needn't wonder at me then.

"No. Tell me about other relations, my mother, for instance."

I get your mother's influence, but not clear yet. Who is Elizabeth? You have a great many relations.

"That's true."

Do you know Uncle William?

"No."

I like that influence—a nice influence that—serious—rather depressed.

"No, I don't know whom you mean."

This "Uncle William" was mentioned before (see above) and not understood by me, and to the only Uncle William of my wife's the description now given does not at all apply. But on mentioning it to her, she recognised the Aunt Mary and Uncle William as her mother and stepfather—the latter having adopted her from childhood and become very fond of her and her children ; and to him the description applies exactly : except of course the kinship erroneously mentioned. (Phinuit corrected this himself at a later sitting, pp. 474, 495, and subsequently gave his full name, p. 504.) Next follows the most striking and impressive element of the whole sitting ; without which, indeed, it would have been vague and unsatisfactory—too much apparent guessing and too little precisely accurate ; but now the manner became more earnest and energetic and continuous.

Anne—A—N—N. This is your best influence. If you had had this influence all your life you would have been the better, mind that. This is not the mother, but one of the best influences that ever struck you—like a sister. Of all the influences in your life I like her the best. She is nearer to me than any other spirit—dearer to you than anyone else. She is in the spirit. You have a letter or had one from her, but they are all gone.

She will watch over you ; her influence will always be with you. She will always come to you when you are getting truth ; when you are being deceived she will not be there. You met her a long time ago. She sends much love. She looked after you. If you were in trouble, it pained her. She had care of you in a way. Aunt Anne—on your mother's side—a sister of your mother's—they always called her Aunt Anne. Your mother passed out, and then she had charge of you. Have you got a little old-fashioned picture of her, on a small card?

"Yes."

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[The probability of the existence of *some* portrait is, of course, great, but it is perhaps worth noting that a couple of old *carte de visite* size photographs are all I have of her.]

If you would look at that picture, and realise her presence, she would know it. She is here now. "My boy, I am with you. I *am* Aunt Anne. I tried to help you. I had little means (distinct, but rapid talk—too rapid to get down; all impressively delivered), poor surroundings; but I did all I could. I would have done more if I could. I have got the baby."

"What baby?"

I don't know, it's one of yours—a girl—a little thing; no, wait a bit, that's wrong—the girl's in the body; it's a little boy in the spirit she's looking after. There are two, a boy particularly. I don't see the other much. This is a boy in the spirit, she's got that. She says, "God keep you as you are." That spirit makes me feel weak, tickling in throat and breast (feeling all over her chest and mine), bronchial trouble, a little asthmatic,—pneumonia, a little husky when she talks to me—clears her throat. A trouble here (feeling chest and stomach), a trouble in stomach, and at last passed out of the body with that illness, inflammation. Hair on top of head very plain; put back, tied up at back—not frizzled, plain. Very neat in her dress, firm expression about the mouth. Your mother passed out first. I can't tell you about your mother now.

[All this about my aunt is practically true as it stands, except that the immediate cause of death was an operation for cancer in the breast. The nature of the pain was indicated to me more clearly by the graspings and hand indications of Dr. Phinuit on Mrs. Piper's body than by his words. The messages from my aunt were delivered very much in her own serious manner, and conform closely to my notions of her. (See also next page.) As to the unverifiable portions: it is true that I have lost two children, one a boy soon after birth, the other stillborn, and asserted at the time to have been a boy, but rather carelessly.] [*Further note added July*, 1890.—The following are extracts from our doctor's note-book: "Mrs. L., Ap. 1, 1882. Male, stillborn; probably dead 10 days." "Oct. 31, 1884. Male child; died one hour after birth."]

I will tell you about your mother and father next time.

Then followed predictions for two years and five years hence, which it is unnecessary to print. Also a statement regarding a complaint and a pain under the shoulder blade attributed to my wife, both with fair correctness, but the latter past rather than present.

I begin to feel weak. I must go. Myers! Myers! (and gradually Mrs. Piper came to herself.)

OLIVER J. LODGE.

Further Notes on Sitting No. 16, *written May*, 1890.

(1) I have had no letter from my brother in America. A letter has come to another brother. (2) The boy mentioned as having trouble in calf of leg may have had it latent, for he now complains of a good deal of pain in it and walks very little. It used to be in his heels, but is now in his left calf. I need hardly say that this is not a case of *propter hoc;* he had not been told anything about it, and only in editing the old notes do I perceive the coincidence.

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After an interval the Liverpool series of sittings began; the first being No. 36 in the complete series. Among a good deal that is non-evidential or rambling, there are some striking pieces of lucidity here, and I judge it fairest not to curtail the report of the sitting, because that would mean skimming off the cream too much. Mrs. Piper arrived at my house the evening of Wednesday before Christmas. Next day at noon my wife and I sat with her. Being holiday time I gave up the whole of my time to her and knew all her proceedings.

Sitting No. 36. *First of those at Liverpool. Thursday, December* 19th, 12 *noon.*

Present: O. and M. Lodge. O. L. holding hands. M. L. sitting at distance, quite quiet, ready to take notes.

Ha, I know you. Don't you see I know you? Where's Myers?

"He is away."

Give my regards. Where do you come from?

"Well, you know that, I expect."

Yes, I know you. You are the man going to have (the things predicted before).

You've got the little fellow with something the matter with his leg. I remember all about it, you see. Who's that influence over there?

"Can you tell me who it is?"

(Feeling out in air with hand) That's—you know your lady I told you of - that's her—that's Marie.

"Yes, quite right."

I see her father and mother, too, and Uncle Joseph. Uncle Joe, that's his nickname; and Gordon. Do you know Gordon?

"No."

It's a friend of her father. Uncle William is connected with Mary, too.

[Her father's nickname was "Jack," not Joe. I cannot find that he had a friend Gordon. A particular friend of his was Geo. Broughton.]

Here's Aunt Anne. That's your Aunt Anne. She is so pleased to be able to speak to you. "Good land." [This was said in a voice strangely like hers, but as if speaking with great difficulty.] Very happy and contented. I am not dead, my son, I am living. I can see you; I see the struggles you have been through. I have tried to help you often. Do you believe her? speak to her. [See also pp. 468, 514, 516, 536, &c.]

"Are you doing what you expected to be doing?"

(Confused words, and then) Listening to the children, looking after them: as I expected.

[No meaning in this. The answer to my question might have had a meaning.]

You know me. You realise where I am and the more you——

There has been a change in your surroundings since——and I grow still in spirit just as you grow in body.

Dr. P.: Marie, you come here; tell her to come here.

[My wife came and for some little time the notes were interrupted, till I could get my right hand free, and then were imperfect. I put down the substance from good memory as follows. Written same day.]

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You are not very well, not so well as you might be, but never mind, don't worry, you'll get all right, and your boy will get all right. Don't you go and be anxious, you let him alone. He'll come right. He's better now. I told you before what was the matter, didn't I? He's in a looser condition, not so tight. I told you what to do with him.

"Yes, we did it."

You were wise, he is better.

[The boy was away in Staffordshire, but this fact Dr. Phinuit did not at present get hold of. Mrs. Piper knew it. She had not seen him; and did not see him.]

And that little female, too, is all right. [Evidently meaning our one girl.] Mary, there are two Mary's. Mother and daughter. The mother is in the body [correct]; two Mary's. You're like your mother and you're like Violet. You're halfway between mother and Violet. [Violet is the name of her daughter.] But you're your father's child.

M. L.: "Tell me about my father."

Yes, well, I will; he thought a lot of you; he was a good fellow; he was not in the body long enough, that's what's the matter with him—a good, open, generous fellow. I can hardly hear him, he is so weak; it's so long ago. He says you have got something of his, where is it? (feeling at her throat); he says if you had this it would help him, and make him stronger. He has great difficulty in coming back. It's a little ornament with his hair in—a bit of hair in—a bit of child's hair—a little bit of his own hair too. Bring it.

She went upstairs to fetch an old locket, with a hair ornament inside—nobody's hair in particular. [See note below.] While she was away he went on to me:—

He passed out so long ago; she was but a little thing—[she was a fortnight old when he died]—that makes it so hard for him to realise her. It's just as hard for them to speak to you as for you to speak to them. (Locket brought and felt by Dr. P.) Yes, this will help him; now don't hurry me. He'll come back soon stronger, and I'll get a long message from him.

(Here rough notes begin again.)

Uncle Robert: that's yours (to O).

"Yes."

Ah, he's a good man, a fine sort of fellow. On your father's side. Confound him, why is not he on your mother's side? She was so good. He's done a lot of good in his life, and would do more; but with Dick, Tom and Harry against him what's the use nowadays? [Rather characteristic sort of speech.] Aunt Anne knows him well.

Now, wait a bit. (to M.) Riley; no, that's not the name—Lumley—Lindon. No, can't get it yet.

(To O.) Then Henry; you know Henry?

(To M.) George, J. G., a cousin; this is your wife's influence. A cousin passed away on the water. Cousin married, and the gentleman passed out at sea, round the sea. Voice not distinct. I'll get the name directly—faint whispering only.

This seems all a muddle. I suppose now that he was fishing for the name that comes next; but it was not fishing with our conscious

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help, for we did not guess what he was after. When the name came, it came briskly and pat.

Alex—that's it. That's the influence I've been telling you of and trying to get. That's the influence of this locket. Alex—ander; Alexander—that's his name. This locket belonged to him, and he gave it your mother and you got it from her.

[My wife's father's name was Alexander, and he was intimately called Alex.]

"Yes, that's right."

He had an illness, and passed out with it. He had something wrong with the heart. His voice is very weak; he tries to speak and his breath comes in gasps. He tried to speak to Mary, his wife, and stretched out his hand to her, but couldn't reach her and fell and passed away. That's the last thing he remembers in this mortal body, and when he thinks of himself back here he feels the pain back too. They had given him some liquid a few hours before, which didn't agree with him very well. He remembers that; it was the last thing he took.

NOTE.—The death of her father was as follows (related by her mother):

His health had been broken by tropical travel and yellow fever, and his heart was weak, (for instance, his life could not be insured). Shortly after marriage he went on what was intended to be a last voyage, and returned only three months before his wife was confined. Thirteen days after the confinement, which had been very severe, and the strain of which had made him faint, he entered his wife's room half dressed and holding a handkerchief to his mouth, which was full of blood. He stretched out his hand to her, removed the handkerchief, and tried to speak, but only gasped and fell on the floor. Very soon he was dead.

Regarding the "liquid," I am unable to find any existing recollection, but he was being attended by a doctor and was taking medicine at the time.

As to the next episode, he had broken his leg by falling down the hold of his ship once, and in certain states of the weather it used to pain him. It was the right leg, and although my wife's impression was that the locality specified was incorrect—that it really was above the knee—on inquiry from her mother we find that the place indicated below is perfectly right. [See also p. 493.]

He feels a pain in his right leg too, something had happened to it (rubbing leg), something from a fall here (below the knee). It gave him pain at times—had to prop it up. [See just above.]

This locket helps him to remember; you didn't have it at first, the other Mary had it. (Gasping.) "Alex, love to Mary, his wife." He makes me feel weak.

How that shakes up old memories and brings her near him again. Wait a little (still grasping locket), he will be able to remember exact place where he got this. (Pause.)

There's a little one's hair connected with it; he's not clear about the hair. I don't want to seem inquisitive, but has it been put in since you had it?

"No, I think not."

Well, he's mixed on the hair, it's too confused to see. His wife's in the

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body ; she was a good one. Trouble with teeth when he was with her—trouble with teeth. [See note.]

Hullo, he's got funny buttons, big, bright. He wears these buttons and things on his shoulders, a sort of uniform dress. He's gone back and changed his dress since he was here before. A uniform. He has been a commander, an officer, a leader ; not military, but a commander ; it was through this that he got this locket and hair.

He used to go about a good deal, travel, he got this (locket) one of his journeys. This was got from the North. He went to Scotland at one time.

NOTE.—The locket is one he got on one of his voyages, but no one knows where, neither does it matter. It is correct to say that it is a locket containing hair, but it does not contain hair in the ordinary sense ; it contains a little picture—a landscape—beautifully worked in (presumably human) hair, but nobody's in particular. It looks more like sepia than hair. The "trouble with teeth," which to me sounded vague, turns out on inquiry to be definite, for their short married life was a good deal disturbed by toothache ; he used to go to the dentist with her and be much grieved by her pain. There were several episodes about teeth, and once there was an administration of chloroform which proved nearly fatal, so that she has never had chloroform for anything since. (My wife's mother lives in Staffordshire, and was in Staffordshire all the time of the sittings ; knowing nothing about them at the time. My wife, however, remembers having heard the toothache spoken of.) The episode about changing his clothes is sufficiently ludicrous ; but he did have a coat with brass buttons, and it led to the practically correct perception of his profession (captain in merchant service), and a little further on Phinuit suddenly brings out the word Cap'n in connection with him, but, in a curious and half puzzled way, applies it to me. It remained my Phinuit nickname to the end, though quite inapplicable.

Your mother has got a good picture of him taken a long time ago, pretty good, old-fashioned, but not so bad of him. Yes, pretty good. He looks like that now. He looks younger than he did. That's particularly so.

[It is an amateur painting done by someone on board his vessel. Atrocious as a picture, but likeness caught. It is kept in a pillow-case in a locked cupboard. No one in house had seen it except wife and myself, and I had quite forgotten its existence, even after it was mentioned.]

M. : "Can you tell me about my other father ?"

Oh, he don't care for him ; eh, Cap'n ! A good man, honoured and respected, but with wretched ideas. A man to the letter, cranky. But you like him, he was good to you.

"Yes."

(My wife returned to her distance and notes here.)

Now, Captain, what can I do for you ?

"Tell me about this letter" (handing him a sealed one taken at random by my wife from a packet of 12 sealed envelopes which I had arranged the night before. The contents of many I knew, and I knew something about all, but I didn't now know which was which. Phinuit put it to his head).

Well, I'll try, but I wish you had given it me before when I was stronger. This letter has a gentleman's influence in it. Do you know about it ?

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"No."

You want to know for your own interest?

"Yes."

Haven't you read it

"I may have read it, but don't know it now."

Well, there is a spirit in it, and a gentleman in the body and a lady; it's an engagement about a meeting, making inquiry, line of work; looks like Myers' influence—can't see clearly now. Give it me next time, and don't look at it between.

"All right." [I did not give it again. I looked at it afterwards. Statement indefinite, not exactly wrong.]

Which of your uncles was it had a fall, all shaken up? Caused great anxiety among these friends, and it ended in spirit leaving body? You don't remember your mother much?

"Yes, I do."

Well, she passed out some time ago, 15 years.

"Not so long."

Very near 15 years, if you think; her spirit has advanced a good way.

[She died in 1879.]

"Has she a message?"

Well, you see it's difficult. Not that she isn't near you; she is near you, but when I come, a stranger, she won't tell me anything. [Rather characteristic.] She passed out before Aunt Anne. [Correct.] Who is Sarah? someone they call Sarah—an aunt by marriage. And Harriet. Miss White—no, Mrs. White; she is connected with that lady's father. She sends her love.

[Mrs. White was his sister, and is dead. We know nothing about "Sarah" or "Harriet."]

O. L.: "Tell me about Uncle William you mentioned last time" [pp. 466, 468, and 470].

He belongs to that lady and to her mother. He's her father, too.

M.: "Tell me about him."

Never saw a spirit so happy and contented. He was depressed in life—had the blues like old Harry, but he's quite contented now. It's a damn sight better here. He had trouble here (prodding himself in lower part of stomach and afterwards me over bladder). Trouble there, in bowels or something. I feel pain all here. Had pain in head, right eye funny (touched right eye). Pain down here, too (abdomen again), stoppage urine; had an operation, and after that it was worse, more inflammation, and with it he passed out. He wasn't happy in life. He had nausea and was misunderstood. He had ideas that he didn't express. It's damned hard lines on a man to be misunderstood. (Getting weak and rambling, soon after went.)

[The stepfather to whom this refers used to have severe fits of depression, more than ordinary blues. His right eye had a droop in it. He had stone in bladder, great trouble with urine, and was operated on towards the end by Sir Henry Thompson. He was a very silent religious man. See also p. 504.]

At the next sitting Principal Rendall arrived quietly, and was secreted by me in the study while Mrs. Piper was upstairs, I intending

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to bring him out after the trance had come on. But on her coming down for a sitting she surmised someone was present, so I introduced him as Mr. Roberts, and the sitting immediately began: Principal Rendall sitting at first at a little distance from us. Here follow the notes in full. It must be stated, with reference to the precise description of my mother and my wife's stepfather, that Mrs. Piper had seen photographs of both the night before.

Sitting No. 37. *December* 20th, 1889. 11.0—12.30.

Present: G. H. Rendall (introduced as Roberts), O. Lodge and Mrs. Lodge. (Notes are verbatim, as compiled from double version taken down by those present, and with hands disengaged. Written up, with bracketed annotations, by Rendall.)

Lodge holding hands.

Hn! (feeling head) Good Lord! I know you. I have seen you before. I was to talk with your mother; quite a stout lady, your mother; hair parted in the middle, don't you know; dark eyes, hair down in the middle (touching parting); an important-looking lady; very good-looking; very fond of you; wants to send her love; glad to hear from you; wants to get to you. [Correct, but see above.] Tell Charley——

O. L.: "You mean her son by that name?"

Yes. Say that he has been a little bit unfortunate, but will come out all right if he goes on trying. She sends that as a message, because she could speak to you, but not to him. [Message intelligible.]

How's Mary? God bless her. Give her my love. Also to Robert; Uncle Robert, you know, that is the Robert. (Waiting a minute.) Also Olive. I've forgotten that name. Yes, Oliver, O—L—I—V—E—R, two Olivers, father and son; that makes two, and at the same time. It was two years ago, before your mother . . . . You were ill, you know.

O. L.: "Ill with what? I don't remember."

Why, ill with measles.

[O. L. had a serious attack in 1872 or 1873. His father's name was also Oliver.]

O. L.: "Oh yes, measles."

Are you quite well now? She wants to know.

O. L.: "Yes, quite well."

No harm to your constitution? Nothing in your system?

O. L.: "No."

Well, three cheers for that. Then she spoke about you. Glad to hear from you. . . . Confound it, someone else. There's some other spirit who is here. (Feeling about, but pacified by Mrs. L.'s hand, who was beckoned to come near.) Do you know . . .? Among them there's Thomson, an old gentleman (and he says) "Take good care of Ted"; who the devil that is I don't know, someone in the body. Sends love to his son, who is not to take the journey; it will be bad for him if he does.

[O. L. understood this to possibly refer to his neighbour Thompson, who has a son Ted, and this explanation was confirmed later. (Sitting No. 45, p. 508.) Journey episode not specially intelligible.]

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(Feeling about.) There's a gentleman or lady here that has got an aunt burst out of the body, with water, don't you know. Dropsical something. Aunt, mother, or sister. [Unintelligible.] There's someone else here. Mary, are you here? Well, heaven bless you, then. Two fathers you had. Fortunate to have two fathers. One father with ever such a lot of white hair and beard. Beard—no moustachios (feeling round face)—beard down the cheeks. [M. L.'s stepfather had specially notable white hair, whiskers, and beard, as described; but see remark on p. 475.]

O. L.: "Moustachios?"

No, no moustachios, like you and me.

O. L.: "Have you got moustachios, doctor?"

Yes, I have moustachios like that (feeling O. L.'s moustache). Can't you see?

O. L.: "No."

Mary, dear, you are fortunate to have two fathers. Two of them, William and Alec. Two fathers here. William told me he used to suffer a good deal of pain; that is why he was so depressed in life. Glad to get rid of material body and take on spiritual. Alec—he took a long voyage over the water, and got that (locket) at that time; he had the pain. (Rubbing about right leg.) He found that on one of his voyages. There's a little child's, and a lady's hair in it. Did you find out about your governor falling into the water? [The stepfather and father are here correctly distinguished and named.]

"No."

What? not found out yet? Take things as you go along, as I say; and not too slow about it. You know Mr. Clifford?

O. L.: "Know Mr. Clifford? who?"

He is in the body; father's in the spirit. He wants to send his love to him. Says he knows him very well. [This was unintelligible.]

(Medium here felt about in air searchingly with disengaged left hand.) There is another influence here. What the devil are you doing? (Accepting invitation, G. H. R. here took hand relinquished by O. L.) Ha! Well, I don't object to you. How are you just now?

R.: "All right, doctor."

Is your heart all right? (Medium here felt over chest, gradually bringing hand lower towards stomach.) Heart all sound, and stomach—stomach all right—but it isn't quite, it's a little gastric, eh? [Correct.] You'll live a long time yet, you will. You've got a good deal to do. Kind of unfortunate sort of chap. I see you with your books and papers—lots of books round you. A lot in your brain. You do a deal of thinking? Don't he? You're a kind of good fellow after all. I don't object to you, do you, Captain? (addressing O. L.)—a good sort of chap.

R.: "Have you ever met me before?"

No. I've never seen you before.

R.: "Have we any friends in common?"

You be hanged! No! How should we?

R.: "I thought I might have had friends you had met?"

Well, we have. Don't you be too much in a hurry. You wasn't born in a minute. Who's Nugiram? How do you pronounce it? Nugery?

R.: "I don't understand."

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You are a pretty good kind of fellow, after all. How's your brother? I know your brothers.

R.: "Yes; well, which one?"

One, two, three, four—four brothers, that's all.

R.: "All besides me?" [A leading question. As a fact, I have three brothers living, and one deceased.]

Yes, four in all; with you, five altogether. [Correct.]

R.: "Any sisters?"

(Medium appeared to take no notice of this interrogation, but continued.)

One, two, three, four—that's right, isn't it? Yes, yes, I know it—that don't include you. There's four that's got to be told about. One is a mighty erratic sort of fellow. [Correct.] Can't keep easy. He wants to see something of the world. He'll get on though—he'll make his way. One of your brothers met with an accident a little while ago—he hurt his head. And one of his fingers—quite badly.

R.: "Is his head all right?"

Yes, he's right.

R.: "Which finger was it he hurt?"

It was his second finger.

(Medium here felt for and took hold of second finger of disengaged left hand.)

R.: "Which hand?"

It was his right hand—here.

Medium took second finger of right hand, in place of left, and indicated injury near top joint, on side (if I remember right) removed from thumb. [Unverified, and not within my knowledge at present. Brother out of reach, in America.]

R.: "How is it?"

How? He's George. (See note.) I judge it is pretty sore yet. It was hurt, but it's healing. Perhaps you don't believe that, but it's true.

R.: "I'll take your word for it."

He has a cough trouble—here, in throat. He's a roving disposition, but he'll accomplish something; he'll get on. I see three children. He's gone away. How's Alfred? Alfred.

R.: "Who is Alfred?"

Alfred—that's connected with you. A—L—F—R—E—D. Alfred. A brother Alfred.

R.: "My brother?"

Don't you know him? not your brother. There's an uncle and a cousin as well by that name. You gentlemen must straighten it out. I've got mixed. That's you, Cap'n. You've both got Alfreds. You have got Alfred, a cousin. (Correct of G. H. R.) He has a brother Alfred. (Correct of O. J. L.)

O. L.: "That's all right, doctor."

A real good fellow you are. You write a good deal. You spend a lot of time writing, and I see your books. I see your desk, and books all round, and all the apparatus. You are a clever man, somehow. There's another brother, William. (Not true of G. H. R.) Will. W—I—L—L. He's with me. He was young; he passed out young. He sends his love to you. That's not your William.

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At this point, my right hand being engaged with medium's hand, I used my left somewhat awkwardly to take out of my right-hand trouser pocket a small locket I had brought. The locket contained miniature head, faced by ring of hair, of a first [*step*] cousin, named Agnes, who died of consumption in 1869, and with whom from ten to eighteen I had warm cousinly friendship. The intimacy was familiar and unconstrained, but never romantic.

What are you fishing for there?

R. : "It is a keepsake I brought with me. I thought you might be able to tell me about it. Shall I give it you?"

Medium's disengaged hand was offered, and I placed in it the locket—onyx front, with gold back. Throughout dialogue it remained in medium's hand, who from time to time moved or felt it. The locket had a three-letter monogram engraved on back, but in complicated design, quite impossible, I should think, to decipher by finger touch. It was certainly not read by eye, and the locket remained closed from first to last.

That's an old friend—a lady named Alice connected with that. Al-lice.

Sounded Al-leese, with a pause, doubling the L rather constrainedly, but spelt out A—L—I—C—E.

R. : "You have not got the name quite right. What had she to do with me?"

You've had that a long time. And I want to sort it out. It is a lady connected with this. (Two or three slight feminine coughs were given.)

It is the cough she remembers—she passed out with a cough. She i trying to tell me the name. An-nese—An-nese.

The name was said with effort at the n—n, and with French pronunciation, much like *gagner*, almost as English Anyese, and repeated several times, as though trying to get sound correct.

R. : "Agnes. Can't you say Agnes?"

That is it. Anyese—Anyese. (Still, and throughout remainder of talk keeping to the French gn articulation.) I cannot say it quite right. She passed out with the cough. [Correct.] Is so surprised to hear of you—quite difficult to recognise you. She used to own this [No], and it makes her happy that you have it. She has brown hair. She asks, do you want to talk to her? Agnes. Agnes. I couldn't say it right. She keeps bowing her head. I can't pronounce the name. She's got greyish eyes, and brown hair. [Correct.] She's pretty, looks very pretty. Then when she passed out she lost her flesh—but she looks better now—looks more like the picture you have in here—rather fleshier. [It is from photo at somewhat rounder and more girlish stage.] She thinks a great deal of you, she says. There was a book when she was in the body connected with you and her—a little book and some verses in it. [In June I remembered that I had her Roundell Palmer's *Book of Praise*, as keepsake.] She's got a mother in the body. [Correct.] Mira [unknown] is round with her. And she has a sister in the body. [Correct.] That's her hair, in there. [Yes, hair in locket, faced by photo.]

R. : "What about her sister?"

What of her sister? Her sister's not been very well of late. She coughs a little. It was after they went away from the place where they live. She had some difficulty with her head.

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[Correct as to ill-health, owing to which she was absent from home; but the *head* unaffected.]

R.: "Who?"

The sister in the body—had trouble with her head. She married after Agnes passed out. [Correct.] She says Frank.

R.: "What about Frank? Who's Frank?"

Frank's a brother [A. had no brother Frank]—or brother-in-law. She's calling for him. Her father had rheumatism. [Father had slight rheumatism, but not anything serious or troublesome.] Aren't you very much interested in her? She remembers her trouble, when she comes back. It was a great mistake. I tell you one thing. They took a little trip for her health [Correct. A. went to Cannes in consumption, and died there], and it did her no good. She gradually failed. At the last it was a kind of hemorrhage—violent—that took her away. [Probably true. Her death was quite sudden at last. Parents, telegraphed for from Rome, arrived too late. Never heard details.]

R.: "Tell her I have a little memento of that trip—that her friends gave me, and I have always kept."

[This was for test, to see whether medium read my thoughts directly. The vase was given me after A.'s death.]

She smiles—keeps smiling—pleasantly. Is it the book?

R.: "No; it's not the book. Ask her if she knows or can guess what it is." [I do possess a book, given as keepsake. This I only remembered when reading proof of these notes after six months' interval: as said above.]

I'll ask her. She seems to recognise this little thing (the locket). She gave it you. [Incorrect—locket the gift of a relative after A.'s death.]

R.: "What was it? Say it was an article, when she had gone away."

She doesn't know it. I can't tell you what it was, unless it was her pencil. If I could read your head, I could tell you. I can't, and I have to wait for her to tell me.

R.: "Ask her if she remembers having any little thing at *table d'hôte*, when she was away on the trip, at meals or on the table."

She is trying to think. She had so many things, of course she had. No, she can't seem to remember it. She is very much surprised to see you; very happy at seeing you, but she feels confused.

R.: "It was a little blue vase, in which they used to put her flowers, violets, &c. Does she remember it?"

Now she is laughing. Well, she's very glad they gave you that; and that you keep it. You see, although spirits know a great deal, they can't see some things, don't know everything; they go on to different ideas. From when she was a very little girl, she knew you very well. You have got some letters from her belonging to you. [True, I believe.]

R.: "Has she any messages?"

She sends her love to Lu.

[She had a friend, called Louie—I have not seen, and hardly heard of her since death of A.]

R.: "Who is Lu?"

She had a great friend named Lu. She was very fond of her. Can't you give it to her?

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R. : "Who is Lu ? in the body ?"

Oh, Lu hasn't passed out. She is in the body. She was very fond of her. She wrote for her in her autograph book ; she remembers that. "In Friendship Memory ever—" Those were some of the words. "Friendship and Memory ever" was part of the sentence of the autograph. [Not yet verified.]

R. : "Say I think I know whom she means by Lu. Ask her to describe her."

She was tallish—a rather pretty girl. (Correct general description.) She doesn't look quite as she used to now. She is a little faded like, and altered. But she's quite well.

R. : "Is she married ?"

Yes, she's married.

R. : "Then what is her name ? I haven't seen her for years, and I can't send message unless I know her name, her husband's name."

She speaks in a hoarse whisper. I will try and hear—can't well catch it. B. it begins ; Charles—Charles is her husband.

R. : "What surname ?"

Barran, Berrat, Barrat, Behrend, Mehrend.

[Husband's true surname I discover to be Daniel. Christian name not yet found out (he being in S. America).]

R. : "I can't hear clearly—can you spell it ?"

Burran it sounds. B—U—R—R—A—N—Burran.

R. : "Very good. I'll find her out if I can."

There's a young fellow here, named George Henry Smith. [Not within my memory.] He has brothers, Fred and Henry. He used to go to school with you. He had red hair. The boys used to make fun of him, and so did you too. He didn't like you. And there's a spirit Stevenson.

R. : "What Stevenson ?"

Stevenson—he's a good fellow—he's first-class—smart too—he's a good fellow. He never got into trouble—not from his own fault.

R. : "Describe him."

He's a little fuller in the face than you are. Eyes are blue—bluish tint—with a high forehead. I don't see him very clearly. He's a good fellow—a friend of yours. Still in the body.

[Unknown to me. The only Stevenson I know does not correspond at all. Neither do I recall a G. H. Smith.]

Well, you keep on with your writing. And there's a journey for you ; you keep on with it. You'll have a jolly good time. You'll never regret going. And you'll go to another country. It's a funny world, and you knock about a good deal. He covers a good deal of ground, don't he ? He gets it up, and tells us all. He lectures a bit, eh ?

I'm going to have a talk with Agnes, and find out things. You bring this (*i. e.*, the locket, which was at this point returned) to me again.

Who am I ? I'm Dr. P.—the spirits don't know me. I have to seek about, if I am to find the spirits. I've got to find the spirits and then I'll tell you all about it. You missed her when she went away, didn't you ? She's happy, thanks you, &c. Had you the friend who was sent to the hospital—who passed out with small-pox long ago ?

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R. : "I know nothing about it."

Who is this funny aunt of yours? She's kind of lame. Do you like her? It is a kind of funny thing. She's got something the matter with her foot. She sprained it one time. It was a little lower down. She turned her ankle, not so very long ago, it was stepping down. It is that foot, there.

During this talk medium, who first touched leg above knee, gradually passed hand down shin to the left ankle, and there let hand rest awhile, pressing and slightly massaging under-ankle at exact place where a somewhat severe sprain of seven months' standing still made its effects felt.

R. : "What aunt? How came the accident? I have several aunts."

She comes on your mother's side. It aches still. It's your aunt's foot. It was done a little while back. She stepped down out of carriage. It was the fleshy one; if you don't know, you go and find out. Why the devil don't you? I like to tell these people what they don't know. She hurt her ankle. It's quite well now, only a little troublesome at times. [The aunt in question had no accident or sprain.]

I see Agnes. She's bowing. I'll tell you lots of things next time. You've got that picture of hers, you keep it. It's a good one. She looks a little tired, that's all. Her father used to have rheumatism. What about that sister?

In the evening of same day Mr. Rendall came again, and there was also present Mr. Gonner, introduced as Mr. McCunn, but I accidentally used his right name once in Mrs. Piper's presence, though she did not seem to attend. It was a mistake thus to crowd people in and led to some confusion, but it was with an inexperienced idea of economising time that I did it; I wanted Mr. Gonner to have a good sitting the following morning, when he had arranged for an experiment.

Sitting No. 38. *December 20th*, 1889. 5.15—6.30 *p.m.*

Present: O. J. Lodge, Mrs. Lodge, E. C. Gonner, G. H. Rendall.

First portion compiled from verbatim notes taken down by O. J. L. and E. C. G. Notes written out and annotated by Rendall.

(Rendall holding medium's right hand.)

I know you. I've seen you before. I remember. I never met you in the body, but I met you about a week ago.

[Sole meeting occurred on morning of same day at earlier séance.]

R. : "Do you remember what we were talking about?"

I saw another before—a big, tall man, bald head, high forehead, good-hearted sort of fellow. Your mother's in the spirit. I saw him first, then you. He's a friend of mine—a good fellow. I see him now. Ah! there he is. You're the gentleman. Come here and be polite and say, How do you do?

[Description true of O. J. L., who was present also at morning séance. Both his and my mother are dead.]

(O. J. L. shook hands with medium.)

What's that? Give me that.

R. : "The little thing I showed you before?"

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Yes, give it me. That's what I wanted.

(Here R. handed to medium the locket on which conversation turned in the morning.)

Now I remember. I was hunting for this. I have found out a good deal about her and about you.

R. : "Have you seen her since?"

Yes, I have seen her. Her friend was Lulu—her husband's name was Charles Burnet.

(Name this time quite distinct, and different from morning.)

Who's that man over there? (Meaning E. C. G., who was present for first time.) He's not very well. He has pain at the back of the head; neuralgia, cold. He slept in too much damp. [Not specially applicable.]

Dr. P. here became annoyed at presence of others—impatient at sound of writing, &c. Gonner went out, but that was not enough; he wished all to leave, having private communications to make. At beginning of séance, Mrs. P. had expressly asked Mrs. Lodge to remain in room if she could spare the time, and was not too much tired, preferring the presence of some lady.

I want those other people out of the room! Let them go out. Send them all away, &c.

All retired, Dr. P. saying I might call for them again when he had done with me. During absence he was somewhat more free and voluble than at other times, but in main volubility was of conventional type, with generalities of affectionate messages, &c. I several times asked to re-admit others, but he generally demurred or put question by or took no notice. Finally I said I really must call my friends in, for they wouldn't like missing so much of his company. And he said, "Very well, call them if you will."

The following notes are from memory, written down on same evening. Of their general correctness I am quite certain, and I have introduced nothing that did not occur. Exact *words*, or exact *order*, of conversation I cannot guarantee.

R. : "Well, doctor, they have gone now; what have you to say?"

I've a message, but I didn't like to say it all before a lot of people. A. is looking very pleased, and says she is so glad to hear from you. She's particularly glad about that little blue vase.

(A good deal of this kind of thing.)

R. : "There isn't very much in all that—was there nothing particular to say, if we were to be alone?"

Yes. A. would like to say she thinks a great deal of you—she always did—only she doesn't like to say that before other people. Spirits are just like you people in the body. She's modest and retiring. That's in character, isn't it, eh? She always was—she was always fond of you—only, of course, she couldn't say so then, any more than now before other people.

R. : "Ask her whether she remembers our last meeting, when or where it was."

Yes, it was before she went on the journey—[True. I believe I saw her last at Harrow, where I lived, and where I was then a boy in the school.]

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—before the cough came, and she went abroad. She was right then. Don't you remember the flushes on her cheek? little flying flushes, hectic like.

R.: "Well, yes—that may be all right. Can she remember any other incident or meeting?"

Yes, it was a concert. [Quite possible—but I do not remember. The terminal school concert was quite an event in school life, to which any friends staying with us went. But I have no special remembrance. That her sister was there also is not very likely, and the next words seemed to me inconsequent.] You went with her to the concert—at a school. Lots of people there, singing and so on.

R.: "I don't remember it. What school? ask."

She can't say what school. It was her sister's. Her sister was there. Singing.

R.: "Who was singing?"

Her sister's it was. She was there too.

Doctor talked—I think at this point—about a brother *Will*, of whom I (G. H. R.) said I knew nothing. Also talked of walking together under trees on a Thursday evening. (I remember one wood walk, but it was a Sunday, after church. None other in particular. This walk was in my mind.)

She says Charlie, Charlie.

R.: "What Charlie—who was he?"

Brother Charlie.

R.: "Whose brother?"

Why, her brother Charlie, of course. Charlie and Eric.

About this name I could not be absolutely certain, but it sounded unmistakable. Her sister (subsequently to A.'s death) married a Charlie, and the eldest son is named Eric.

"Charlie and Eric, did you say?"

Yes, of course, Charlie and Eric. She says Charlie is ill—he's been away from home. [This C. had been away from home, but for wife's health rather than his own.] Something wrong here, you know (feeling low in throat), in the throat, but it'll be all right. It's nothing much.

She sends love to her mother. She's in the body. Tell her she's quite happy. She'll be glad to hear that—quite happy. They've a picture of her; there are flowers about it sometimes. Do you know that?

R.: "No."

Well, they have. You see, they'll show it you, and just you ask them. Fancy you not knowing that!

R.: "Does A. know about me, what happens to me, what I am doing?"

She thinks of you very often.

R.: "Does she know where I live?"

No, it's a town where she has never been. [Correct.]

R.: "Can she see things about me? Does she know whether I am married?"

[To this question I got no answer. The doctor went off on his own lines.]

Fred! Fred! She keeps saying Fred! Fred! nothing but Fred.

R.: "Who's Fred?"

I don't know; how should I?

R.: "Fred what?"

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Why, Fred Graves. (So I heard name.) It's always Fred.

R. : "I never heard of such a person. Ask who Fred Graves is."

Why, Fred's your erratic brother [correct, and his customary name ; in morning called by his never used name, George]—the roving one. Your brother Fred, you know.

R. : "Yes, well ; my brother Fred ? What of him ? has she any message ? I could send one."

No, she sends him good wishes. But she didn't know him much—wasn't familiar with him, don't you know ; not when she was in body. [Correct.]

R. : "Does she remember my other brothers ?"

Yes, Arthur. A—R—T—H—U—R. Arthur, she knew him best [correct]—sends her love. There were four of you ; she sends love to all.

R. : "What were their names ? I'll give the message."

Charlie.

R. : "My brother, do you mean ?"

Yes, Charlie. Charlie, Fred, Arthur.

R. : "Who was the fourth ? Tell me the name."

(A pause and effort—doctor went to ask. Then) Hern (said with effort).

R. : "Hern ? That's not right."

Henny.

R. : "Did you say Henry ?"

(Doctor returned to obscure Hern, and Ern. Then) It begins with H.

R. : "That's not right. I can't take the message when she can't remember the name. Try again."

Ern—Erny—Arnold—A—R—N—O—L—D.

(O. J. L., E. C. G., and Mrs. L. here re-entered. I said A. had been sending messages to my brothers, but could not get the name of one of them right. From this point verbatim notes from O. J. L. and E. C. G. are resumed.)

Medium (suddenly) : Ernest—that's the youngest. E—R—N—E—S—T—Ernest. [Correct.]

Arthur and Ernest, and Charlie and Fred. [Correct, and full list of brothers, not in order of age.] She remembers more than you do. What do you think she says to me ? She says, don't swear, doctor ; she did, sure as you live. Who is it they call Bob ? Robert. That belongs to you, Captain. (Said to O. J. L.)

R. : "Does she meet any of my relatives ?"

She's very dear to you. They've got some pencil drawings of hers at home. [I am told that this is so.] You go and see her mother—and see them. Go at once. They are little drawings, and see her picture too. You go away.

Here Gonner took medium's hand, and notes were taken by O. J. L. and G. H. R.

(To G. H. R.) I have not told you all. There is a good deal to say yet. (Mr. Gonner took hands.)

Hn ! Where do you come from ? Hn ! You're another good fellow, too I say, he is a good fellow, Captain.

G. : "Can you tell me anything of my relatives or friends ?"

What relatives ?

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G. : "Oh, my father, mother, anyone."

Yes, about your father and mother, brothers and sisters, uncles and aunts, anything you like. I have seen your mother. No, it is the other fellow's mother. She was the one that told me about Fred's finger, about it being hurt. There's a little child around with her—that's passed out of the body. [Correct of G. H. R., whose mother died from general debility ensuing on confinement. The child—a daughter—lived only a few hours.]

Florence, who is Florence? Florence got the headache, dark eyes and dark hair. Lying down at present. Got artistic taste, don't you know; paints, paints all round her, you know, blackboard, brushes and things on the table.

G. : "Who is Florence?"

Why she has a friend, Miss Whiteman, if you must know. Do you know now who I mean?

G. : "No, not in the least."

Well, then, say so, can't you? Florence's friend she was. She had trouble with the head; lying down. [See Sitting No. 40, and p. 494.]

Rendall here at medium's solicitation again took hands. Notes from O. J. L. and E. C. G.

Don't you remember the evening at the concert? when you went to hear the singing? She remembers it. She used to have a green hat, with green ribbon—and a little feather on it—little bits on there (touching top of G. H. R.'s head). They've got that hat at home now. [Not yet verified.]

Harriet. There's Harriet? Who the devil is Harriet? Do you remember Harriet? She wants you to go and see her.

A Miss Harriet R. (always in the family called Miss Harriet) was one of two sisters who brought up A., while her parents were in India. She accompanied her to Cannes, and nursed her in last illness and death. Miss H. R. died in 1889.

R. : "Ah! How is Harriet?"

She's in the body. She's quite well for her. Go and see her for Heaven's sake. But there's another lady there, too, who would like to speak with you, but she cannot. She's in spirit—passed out, from some difficulty with her heart. It's your mother. It was bad condition of heart and stomach. She has light hair—blue eyes—straight. Very clear complexion and pretty mouth. Very pleasant looking lady. I can't get to talk with her. (Pause.) It's a friend of your father who had the small-pox, and he passed out. He was thrown overboard. His name was Arthur. [To this I can get no clue.] Oh! Lord! there's a pain in the ankle—it was stepping out of the carriage. It hurts me.

Medium here felt down leg to my sprained ankle, took it up on chair, and massaged it for awhile at injured place.

R. : "Do you know Charlie?"

He had trouble here—had an abscess—it was there (feeling at neck, near glands) in the neck, and something the matter with the head. He got fever, and his head was wrong. There was a place on the neck.

This brother died after prolonged epilepsy, conjecturally originating with scarlet fever. Before his death he did, from time to time, suffer from boils at back of neck, but I learn there was neither abscess nor boil at place indicated.

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R. : "Tell me about Charlie."

That is a brother I am talking about—he passed out of the body with a fever. There was a place on the side of the neck.

R. : "Can you speak with C. ?"

Isn't that so ?

R. : "Well, has he any message ?"

He sends his love to you all. Love to Arthur. That's all I hear.

(At this point became disconnected.)

[The following deserves to be added, as it alone gives surname. Mr. Rendall's name was never used in Mrs. P.'s presence. He was introduced as Mr. Roberts.]

Extract from Sunday sitting with O. J. L., December 22nd, 1889.

Hullo, here's a spirit, Charlie Randall—R—A—N—D—A—L—L—wants to send love to all his folks, and says very happy. Can you sort that out ?

"Whom does he belong to ?"

I don't know. I'll ask him. He belongs to George, Fred, Arthur, (grunt, indistinguishable) [Ern, I presume.—G. H. R.], Agnes' gentleman, that one that was here, you know.

"Yes, all right. I'll send message."

NOTES BY G. H. R.

Regarding the two séances, I was quite convinced of the genuineness of the phenomena. There appeared to me no opening for preconcerted fraud, and an impostor could gain little or nothing either by feigning trance state or adopting such an unnatural impersonation as an Americanised Frenchman, with familiarly slangy manner.

The knowledge communicated by medium appeared to me to extend beyond the possibility of chance coincidence. The names of all my four brothers were given correctly, and also death of my mother, eldest brother, and (vaguely) death of infant sister.

Any previous getting up of the case seems to me impossible. I never thought of the locket till preceding night, and have not worn it for years. The lady was a relative by marriage, who died nearly 20 years back, and whose existence or family was to the best of my belief unknown to any one in Liverpool.

Compared with the correct statements, the inaccuracies were slight ; few names were given wrong (two or three only), but several names or "spirits" were introduced to whom I had no clue. There certainly seemed confusion of personalities and relationships, both of the spirits and of those present, as though the communicant (doctor) had muddled up people. One curious freak of confusion was the association (recurring morning and evening) of my sprained ankle with the personality of my maternal aunt, who, on writing, I found had had no sprain or accident.

Some of the easiest questions (on any fraud supposition) were *unanswered*, *e.g.*, "Did A. know whether I was married ?" And there were obvious inaccuracies, such as "I met you a week ago," relating to morning interview.

As for thought-transference, I could not trace conscious action of my own mind on the medium. Things were said constantly that I did not

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expect, and that were not in my mind; other things strongly present to my mind were (1) quite outside medium's knowledge, or (2) confusedly guessed at, or (3) referred to in quite unexpected terms or connections—*e.g.*, my brother was correctly called George; but he would never have come into my head by that name, by which (though his first name in order) he has never been known or called. At the same time, statements lying outside my own knowledge, in the most crucial cases, furnishing the most direct criteria (*e.g.*, proper names unknown to me), proved incorrect upon verification.

I have no theory. The account of phenomena given by the entranced medium, viz., confused communications with other intelligences of persons dead or living (but particularly dead), is not out of accord with the facts; but nothing occurred to convince me that this was the only admissible explanation.

G. H. RENDALL.

In the next sitting, when Mr. Gonner only was present with me, there is a great deal that is incoherent and confused. Some of it appears explicable by supposing that the family of Mr. Gonner's mother are being mentioned, instead of his own. But this is obviously a too elastic hypothesis to be worth strictly examining or annotating on. The notes might be abbreviated with advantage were it not that there are a few important incidents which it is probably better to give in their full setting.

Sitting No. 39. *Saturday morning, December* 21*st*, 1889, *beginning at* 11 *o'clock a.m.*

Present: E. C. K. Gonner and O. L. only.

(O. L. sat with Mrs. P. but changed over to Gonner while she was going off, so that Dr. P. found Gonner there.)

Ah, I know you. I've seen you with another gentleman. Where's the book?

Referring to a book given to E. C. K. G. by mother, and in hands of the medium on previous occasion.

"Here it is. Do you remember what you said about it?"

Oh yes, I'm not a damned fool. It's your mother's influence. Mother, brother, and sister with me. Sister named Mary. [Wrong.] There's a good deal for you to do next year—new sphere, new line—indefinite to me, quite a distance ahead. Something for you to interest yourself in other people. You've got a lady in the body. Annie [Right. Note E.], talking to me. Sister and mother both together. [True.] Someone calling for ed—head; what's matter with head? Something ed in the body; kind of anxious about him, anxious about the ed. Ed, not Fred, it's ed.

"Anything else? Edward?"

Edward, that's it. The lady's influence is in body; the mother's is in spirit. But there's a difficulty of a lady at a distance.

"Lady at distance?"

Eight of them. Lady at distance, quite ill, too bad. She has a trouble

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in stomach through heart, a little cough, weak state of blood. It's an aunt who is not well.

"Which aunt?"

The only aunt that's ill at a distance. [All this unintelligible.]

"What's her name?"

How can she tell me when she's in the body? Eight of you. Eight in all. Six in all there has been, and father and mother make eight. [Note F.]

About here the sitter indicated dissent, and Dr. P. said: "Well, I believe I'm mixing you up with the other fellow who sat with you. Captain, don't mix two fellows up again. Can't sort them out properly. Afraid I can't get much of you, but I would like to. I get the book though."

Four in body and in spirit two. One passed out very little. Two children passed out. There were two, didn't you know that? One before it hardly lived, and another very, very small. Four in body—no, five in body. Mother, father, yourself, three sisters, one brother, and yourself, three brothers and two sisters. [All wrong as applied to E. C. G. See Note F.]

How's Annie? A little nervous she is.

"Why?"

She's good right to be. Condition makes her so. She's writing at this minute. (11.25. Wrong.)

Your mother is very near me; she's the one got trouble in head.

O. L.: "Tell him about his mother and what she's doing now. It's very important." [See comments at end of sitting, Note A.]

Ha, ha! I'll tell you why it's important, because he don't know it himself. I read your thoughts then. I can't generally. Your mother is just this minute fixing her hair, putting a thing through her hair (indicating) and putting it through her hair in a room with a cot in it, up high. Did you know she had some trouble with her head? [Note A.]

"No."

Long distance between you and your mother, separation between you. She's in another place. [Yes, in London.] And who's William?

"Well, who is he?"

I think that's a brother.

"My brother?"

No, her brother William. That's an uncle. [Correct, Note B.] Then I get—— She's fixing something to her throat and putting on a wrap here, round here, and now she has lifted up the lid of a box on a stand. (11.30.) [Note A.] She's pretty well, but had little trouble with head and stomach just a few hours ago, a little pain and indigestion; she has taken hot drink for it. Within a day or two she heard of the death of a friend. I see an outside place, high—high hills, you know, high kind of mountainous place, an outlook—a very pretty outlook—a relation of hers is there; it looks like Australia. It's a gentleman that's there, a relation of your mother. Never mind him. I'll go back to your mother. [Note C.]

There's been some news, some correspondence reached the large building where your mother is. She has had a cold. A young lady is with her, and I should think it's her daughter; a very nice girl. She draws somewhat, and needlework and reads a great deal. There's a pretty girl with light hair

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and bluish eyes. She's speaking to your mother at this minute. [This is all practically correct, except the relationship.]

"Is her hair long or short?" [See Note E.]

How do you mean? It's fuzzy light hair. She's a little pale, sort of smiling; nice teeth. Your mother is going out. [Note A.] Your mother had trouble in leg, kind of rheumatic. There's a young lady, not Annie, with light hair, light complexion, good influence. [This is the daughter.] There are five of them altogether—a mother, two sisters, and two brothers.

"I think not."

Well, they are either sisters or sisters-in-law. If you've got no brother married, and if you've got no lady, I can get your sister all right—otherwise I get them mixed. Your lady has got three sisters [she has five], four of them in all; that's all there is that I can get. Her sisters are your sisters in a way.

"Can you get my father?"

Your father's not with you. He's coming soon. I see him coming. At first I'm afraid I got you mixed with that other gentleman. Can't do two people at once. Whose little boy's that? Yours? It's one of yours. I think it belongs to Mira. Here's a spirit named Charles. Speak to him.

"Well, Charles, are you coming to see us in town?"

He's bowing his head. Uncle Charles, he's in the spirit. Yes, he is. That's two people. He's connected with William. He's the mother's brother. Two brothers. That's right. There's one named Henry in Australia.- J. H. [Note C.] Is that yours, Captain?

O. L.: "Don't think so; possibly."

"Can you get my father?"

Your father's in spirit. He can come, but we must wait for him. He scarcely knows you're here yet.

Who's Emma? Your father is calling Emily. Do you know Eliza—Elizza—Lizzie? She is in the body. Name Lizabeth. It's her influence I get through the book. They call her Lizzie—L—I—ZEE—ZEE—I—E. Your father says so. [See Note D.]

He's here now. (Speaking in whisper.) "Take God's blessing to Lizzie. Faithful always. Truest and most kind heart and most spiritual mother there could have been."

He's quite surprised to see you again. You're changed—grown—changed a great deal. You remember him, don't you?

"Yes."

Well, he remembers you, but you've changed. You had an illness a little while ago, about 10 years ago. It was universally known by your spirit friends, and since that you look different. It was a very disturbing illness—a fever. [See notes.] He had some trouble with his heart and stomach and bowels. When he sent that message to your mother he whispered it to her.

"Has she a daughter?"

Yes, got a daughter in the body—named after her—but she's got another name, too. [Note D.] Your father put up his fingers to say two. He has a high forehead and a beard. I must talk to him again.

John Gordon—Gonder—Gorman—Gonner. [Christian name wrong.]

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"Who's that?"

This gentleman talking to me. "Elizabeth Gonner, Lizzie, that's right. Father, God bless them." [See Notes and Note D.]

(Desultory remarks, and then suddenly): William was good. He doesn't know you, but a good fellow. One passed out with an accident. That was William. He was ill a long time. It was through his head; he's holding his head here; it's like a shot, but it isn't a shot, it's a hit there on his head. He doesn't feel it now, of course, but when he comes back here he remembers it. I can't get him closer. [Note B.] They all like your mother so much. You ought to think a lot of her.

"I do."

Well, if you don't you ought to be scarified. I'll have to talk to your father and find out more about you all. Your sister's talking to your lady. [Very likely, as by this time the drive [Note A] would be just over.]

"Do you see cousin Harold in the spirit?"

Ah! that I took to be your brother. He's got a lot of books about him, coughs a little bit. The two little ones were your brothers, not him.

"I don't know them." [Note F.]

True, you don't know. They hardly existed. But don't forget, one's your own brother, and one by an aunt. They went together, and they seem like brothers. I'll tell you. Did you know your father had rheumatism? Well, he had, all over him, and trouble with bowels and kidneys, and passed out with trouble here (abdomen); that illness took him out. [Not incorrect.] Stomach and head, and there was another trouble with William through head—an accident.

Don't have two people again, Captain. I got confused with you at first. Two people are too much. Ask me anything you like.

"Can you tell me what this letter is?"

It's a general letter about an engagement. Going somewhere to keep an engagement. It's been with you some time. Can't see name. I'll see you again. Your mother didn't want to go, but they wanted her to go, and she made up her mind she would. So she went. [Note A.] Captain——

(And Mrs. Piper came round.)

Notes taken and written out by O. J. L. soon after.

Extract from Sitting (*No.* 40) *by O.L., at 7 p.m. on Saturday evening, December 21st*, 1889. *Liverpool.*

Dr. Phinuit said:—

That gentleman I saw last, I've seen his father since I went away. His name's Thomas, Thomas Gonner. There are two Thomases. Both Thomas. [Wrong: see Notes.] His mother just as I left was brushing something, and had a little thing looking at it. She had a frame, a little picture, looking at it. She took it up and looked steadily at it and then brushing something. That's how I left her. When I saw her first she was fixing her hair, and had something on the top of it, and was fixing something round her throat, and she took up a pencil and wrote something. But just as I left she was looking at a picture and brushing something. [Note A.]

(That's all he said on this subject this evening.)

Written at 10 p.m. same evening and posted same night to E. C. K.

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Gonner, 12, Marlborough-place, St. John's Wood, London. Posted before any hearing from Gonner of the result of the morning sitting which he had same day at from 11 to 12 noon; morning sitting ending about 12.15, I should think, possibly at 12. Incidents mentioned at 11.30 had the time noticed; they ran from 11.25 to 11.32, Greenwich time.

OLIVER J. LODGE.

NOTES ON ABOVE SITTING. No. 39.

With reference to this interview there are several points deserving attention. Some of these are of sufficient importance to be treated of separately, but a few remarks of a more general character may precede any such attempts at detail.

That Mrs. Piper was acquainted with my history and circumstances is highly improbable; not only was she unaware before she came to Liverpool that I should sit to her, but I was introduced to her under the name of a colleague and not in my own. Any theory as to previous investigation falls necessarily to the ground, for even had she been able to discover the antecedents of Professor Lodge's colleagues, she would in consequence of this safeguard have been led to attribute my relations and circumstances to another, his to me. As will, however, be seen, in the course of the interview she uttered my name "Gonner" (p. 489).

Though in many instances she gave curious details of events or persons, these were produced with great difficulty and generally surrounded with much that was inaccurate and confused. At times, too, she was uncertain, and seemed hardly able to attain to accuracy in her information. She was uncertain as to the number of my brothers and sisters (p. 488), wrong both in her remark to me (p. 489), and afterwards to Professor Lodge (p. 490) as to my father's Christian name. In consequence her power, genuine though it may appear to be, seems imperfect, and in consequence her information is inaccurate.

This, however, must, I think, have a very considerable bearing on the plain theory of thought-transference. Let us grant that I was aware of the death and attendant circumstances of the death of my "uncle William," yet at the time I was unconscious of them; unaware, indeed, at the moment as to whom she was referring when she mentioned William for the first time (p. 488). But when she was speaking of my father and searching after his name, I was keenly conscious that it was Peter and not John. Again when (p. 489) she stated that my father was present but did not know me—that I had been changed by an illness and consequently hardly recognisable by my spirit friends—I thought distinctly enough that my illness was some eight years back, my father's death but two and a-half.

Did she then give any accurate information which could not be accounted for by thought-transference? She told me (p. 488) that within a day or two my mother heard of the death of a friend. If she referred to the days preceding the interview she was wrong, if following, right, since a very old friend of my mother's died that very (Saturday) morning. But this question concerns a point which will be touched on in one of the notes.

NOTE A.—In preparation for the interview I had written and asked my

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sister (Ellen Elizabeth Gonner) to persuade my mother to do something that was unusual for her between the hours of 11 and 12 Saturday morning; and to observe what she did. My mother was not to know, and did not know, that she was doing this at my request. Saturday morning, at a few minutes before 11, she prepared herself for going out to take a drive in a hansom cab, this striking her as an unusual procedure, as it was raining. Such preparation involved touching the head in the putting on of her bonnet, of her neck and shoulders when she put on her cloak (p. 488). Then she was specially observed to take her muff box from her wardrobe, to place it on a table, lift the lid, and take her muff out (p. 488). On her dressing-table there stands a small photograph of my father, which she very frequently takes up and looks at intently (p. 490). Whether she did this on the occasion in question cannot be ascertained, as it is one of those ordinary actions the performance of which makes no impression. She cannot, however, be said to have been suffering from her head. There is a wooden half-tester in her room, which might conceivably be called a "cot." [See also notes at end of this series, p. 529.]

There is here a general correspondence between her actions at three or four minutes to 11, and those attributed to her by the medium at 11.25—11.30. But the séance was beginning at 11, and the medium began at once with my mother. It is then an interesting matter to examine whether she was trying to discover what my mother was engaged upon at the moment or to recall her actions as she last perceived them.

Note B.—The instant reference to William (p. 488) in connection with my mother seems to indicate a connection between the medium and my mother, rather than a connection between the medium and myself. My uncle, William Carter, was killed in an election riot in Yorkshire, near Wakefield, 1837, by a stone which struck him on the head (p. 490). The news of his death was a terrible shock to my mother, who was then at school in Germany.

I think that the reference "a long time" means that he was ill and died a long time back; so at least did I understand it at the sitting.

Note C.—No brother of my mother's died in Australia (p. 488). About the name of the place the medium seemed uncertain (p. 488). One of my uncles died in India of cholera. His name, however, was not Henry though his initials were J. H. (John Halliley Carter) (p. 489). I did not know the existence of his second name.

Note D.—My mother's name is Elizabeth (pp. 489-90). She was invariably called Lizzie by my father. My sister's name is Ellen Ellizabeth Gonner (p. 489).

Note E.—"Annie" (p. 487) is the name of the young lady to whom I am engaged. Beyond the one fact of her name, the description was too vague to afford much proof of knowledge of any kind, though correct as far as it goes. "Is her hair short or long?" (p. 489). This question I asked, having been informed by letter that she had had her hair cut quite short. The answer of the medium clearly conveyed the impression that such was not the case; and I concluded that it was an instance of error. On reaching London I found to my surprise that it was correct,—that her hair had not been cut short after all.

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NOTE F.—These instances, I think, show that Mrs. Piper's information, though genuine and remarkable, was not invariably accurate, a conclusion greatly fortified when the remainder of the sitting is taken into account.

They indicate, perhaps, one other point of interest. Mrs. Piper seems to have been in communication with my mother's mind, to all seeming as complete as that which she maintained with mine. Sometimes she appeared, indeed, nearer to my mother. In consequence, at these times there was some confusion between her brothers and my own (p. 488). She had several brothers who died in infancy. I had none.

Written by way of comment on and in explanation of record of interview of December 21st, 1889, as taken by Professor Lodge.

January 13th, 1890. E. C. K. GONNER.

Sitting No. 40. *Saturday evening, 7 p.m., December 21st,* 1889.

Present: O. J. L. alone, taking notes himself.

(I sat to Mrs. Piper with my hands crossed, so that after the trance came on it was my right hand that was released and left hand kept; I was thus able to take rough notes.)

That man's father's name was Thomas; both Thomas . . . (and so on, as reported and annotated as appendix to previous sitting, p. 490).

Mary's father used to be on board ship, and he fell and hurt his leg. Fell through a hole in the boat. [Correct.] Can't remember where he got that article. It was on one of his voyages; but Mary may remember. [Does not.] Her second father is William; that is the one with the white head. The first one was Alexander Marshall. [All correct. This is the first appearance of the surname; it came quite pat. See also p. 472.]

There is one named Clara. You have a sister named Florence.

"No."

Well, Florence belongs to you; it is *your* Florence. She has the friend Whiteman. (See Sitting No. 38, p. 485.) But there are two Florences. There's a Florence in some other country. One paints and the other doesn't paint. One's married and the other isn't married. It is the one who doesn't paint who is married.

[This is an insignificant communication, but see Note A below, and p. 500.]

Here followed a prediction, and soon afterwards the personality seemed to change to that of a deceased male friend, whom I will call Mr. E., of whom I had handed in a letter. The speaker now called me "Lodge," in his natural manner (a name which Phinuit himself never once used), and we had a long conversation, mainly non-evidential, but with a reference to some private matters which were said to be referred to as proof of identity, and which are well adapted to the purpose. They were absolutely unknown to me, but have been verified through a common friend. Among other things we discussed Phinuit (see also pp. 517 and 553), and I said that I wanted to try him with some unknown cardboard letters in a sealed box, but doubted if it were of much use. The voice said:

By all means try. All these experiments must be tried.

"Well, tell him it's very important."

Yes. Here he is coming back.

Now then, what is it you want of me?

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"I want you, doctor, to tell me what's in this box, please. No one knows."

Give me a pencil (putting the box to top of medium's head).

A pencil was handed to him and he wrote on cardboard, slowly,

L K Q U C N

and then dropped the pencil. [See Note B, and also p. 495.]

I gave him another pill box in which were letters I did know.

"Thank you. Can you do these too?"

I'll try. No, I can't, I am dazed with that other box, and besides I am getting too weak. Try me earlier on another time. I am going now.

NOTE A.—I happen to have two cousins Florence, one married and abroad, and who, so far as I know, does not paint. I wrote to my other cousin Florence (who paints and is not married), asking if she had a friend Miss or Mrs. Whiteman, or Whyteman, whom she had seen lately and had something the matter with her head, a headache or something. She sent a postcard to say "No, what on earth do you mean?" Next day another postcard to say:—

"Whytehead won't do, will it? I am this very day returning such a one's call, and drinking tea it has struck me on re-reading your letter as being something like the name you inquire about. . . . She is lately married."

(It is perhaps more than a little far-fetched to suggest that Dr. Phinuit may have caught the name wrongly, and on being corrected by the syllable "head" have proceeded to say that she had something wrong with her head!)

NOTE B.—This was a very carefully planned experiment. Some children's card letters pinched by me out of a box containing a good many alphabets at the house of Professor Carey Foster were put into a pill box without looking at them, and sealed up very carefully in his presence, using his seal, &c. All this was done on November 29th, preparatory to my Cambridge visit.

After Dr. Phinuit had ostensibly read the letters I wrote two accounts, with full details of the letters and their apparent position in the box. One I sent to Mr. Myers, the other under seal to Professor Carey Foster, asking him to wire if he were at home and could open the box. He did wire, and I sent him the box. He opened it carefully and wrote out every detail, before having read my sealed statement. The letters actually in box were: W—A—R—K—D—N—E—D.

There is thus no connection whatever (beyond chance) between the two statements, and the experiment completely failed.

The next sitting was a very poor one, with a lot of rambling talk. In it occurred a little squabble between Dr. Phinuit and myself, because I remonstrated with him for fishing and talking vaguely instead of holding his tongue. He said it was all dark, no good to-day; that the medium couldn't be feeling well, and so on. The only incidents worth recording are here stated.

Sitting No. 41. *Noon, Sunday morning, December* 22*nd*, 1889.

Present: O. L., M. L., and for the first time Alfred Lodge (p. 512). O. L. holding hand. Notes taken by M. and A. L.

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I have had a talk with your uncle, the one that had a fall, and passed out of the body. He doesn't remember much about you.

"I don't know which one you mean."

Too bad. He's connected with Uncle Robert.

I handed in the box of letters again, and he wrote them down as before, but not so distinctly—L—K—Q—N—U—C.

Soon after occurred the episode of "Charlie Randall," as reported at end of Sitting 38.

He said something jocular about my wife's stepfather being her uncle, evidently referring to the mistake he had made in at first calling him Uncle William. (See Sitting No. 16, p. 468.)

Asked to tell us about himself if he couldn't say anything about other people, he said his wife had been Mary Latimer, and that she (or he?) had a sister Josephine. Born in Marseilles. (See also p. 520.)

(That was all of the slightest moment. Such things as telling Alfred that "there are two Charleys and two Henrys in your family," though it happens to be true, are obviously not worth the quoting.)

After this occurred two sittings, Nos. 42 and 43, at which a medical man practising in Liverpool was introduced, without notice, by the name of Dr. Jones. He came again the same evening and brought his wife. This time, unfortunately, they were admitted by a servant, who announced their names. Phinuit did not mention it, however. The full account of these sittings is long, and would require a great deal of annotation to make the details clear. For the sake of brevity, I propose merely to abstract them. There are a number of erroneous statements, some of them to be partially accounted for by the fact that Dr. and Mrs. C. are cousins (a fact Phinuit did not ascertain), and that he mixed their relatives at the second sitting. The family seems to be a very large one. I quote later the misstatements, but first I pick out the correct ones or those which require comment. I may say that Dr. C. was almost entirely silent. Occasionally he assented with a grunt, but I found afterwards that he was assenting to wrong quite as much as to right statements. I hardly ever knew what was right and what wrong as I took the notes. He was thus an excellent though trying sitter. Phinuit was in one of his most loquacious moods, or he would not have progressed so well. Towards the end one could see he began to get tired of his own monologue. (See also his remarks, p. 499.)

Sitting No. 42. *Monday morning, December* 23*rd.*

Present: Dr. C. (introduced as Dr. Jones) and O. J. L.

[The following is an abstract of the correct, or subsequently corrected or otherwise noteworthy, statements.]

"You have a little lame girl, lame in the thigh, aged 13; either second or third. She's a little daisy. I do like her. Dark eyes, the gentlest of the lot; good deal of talent for music. She will be a brilliant woman; don't

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forget it. She has more sympathy, more mind, more—quite a little daisy. She's got a mark, a curious little mark, when you look closely, over eye, a scar through forehead over left eye. The boy's erratic; a little thing, but a little devil. Pretty good when you know him. He'll make an architect likely. Let him go to school. His mother's too nervous. It will do him good. [This was a subject in dispute.] You have a boy and two girls and a baby; four in the body. It's the little lame one I care for. There are two mothers connected with you, one named Mary. Your aunt passed out with cancer. You have indigestion, and take hot water for it. You have had a bad experience. You nearly slipped out once on the water. [Dangerous yacht accident last summer. Above statements are correct except the lameness. See next sitting.]

Sitting No. 43. *Monday evening, December* 23*rd.*

Present: Dr. and Mrs. C. and O. J. L. [Statement correct when not otherwise noted.]

"How's little Daisy? She will get over her cold. But there's something the matter with her head. There's somebody round you lame and somebody hard of hearing. That little girl has got music in her. This lady is fidgety. There are four of you, four going to stop with you, one gone out of the body. One got irons on his foot. Mrs. Allen, in her surroundings is the one with iron on leg. [Allen was maiden name of mother of lame one.] There's about 400 of your family. There's Kate; you call her Kitty. She's the one that's kind of a crank. Trustworthy, but cranky. She will fly off and get married, she will. Thinks she knows everything, she does. [This is the nurse-girl, Kitty, about whom they seem to have a joke that she is a walking compendium of information.] (An envelope with letters written inside, N—H—P—O—Q, was here handed in, and Phinuit wrote down B—J—R—O—I—S, not in the best of tempers.) A second cousin of your mother's drinks. The little dark-eyed one is Daisy. I like her. She can't hear very well. The lame one is a sister's child. [A cousin's child, the one *née* Allen, really.] The one that's deaf in her head is the one that's got the music in her. That's Daisy, and she's going to have the paints I told you of. [Fond of painting.] She's growing up to be a beautiful woman. She ought to have a paper ear. [An artificial drum had been contemplated.] You have an Aunt Eliza. There are three Maries, Mary the mother, Mary the mother, Mary the mother. [Grandmother, aunt, and granddaughter.] Three brothers and two sisters your lady has. Three in the body. There were eleven in your family, two passed out small. [Only know of nine.] Fred is going to pass out suddenly. He married a cousin. He writes. He has shining things. *Lorgnettes.* He is away. He's got a catchy trouble with heart and kidneys, and will pass out suddenly. [Not the least likely. It is rather odd that the surname of this "Fred," not given here, was once mentioned, either accidentally or otherwise, in a totally different connection in Sitting 38 (p. 484); being then, of course, quite unintelligible.]

NOTES.—The most striking part of this sitting is the prominence given to Dr. C.'s favourite little daughter, Daisy, a child very intelligent and of a very sweet disposition, but quite deaf; although her training enables her to go to school and receive ordinary lessons with other children. At the first

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sitting she is supposed erroneously to be lame, but at the second sitting this is corrected and explained, and all said about her is practically correct, including the cold she then had. Mrs. Piper had had no opportunity whatever of knowing or hearing of the C. children by ordinary social means. We barely know them ourselves. Phinuit grasped the child's name gradually, using it at first as a mere description. I did not know it myself. Dr. Phinuit is lavish with predictions, such as the one at the end, which frequently, I think usually, fail. I deeply regret to say that his predictions regarding Daisy are likewise false, for she caught the influenza, and the announcement of her death is in to-day's paper.—*June*, 1890.

The following is a summary of the false assertions :—

ERRONEOUS STATEMENTS.

At Sitting 42 :—

"Your lady's Fanny ; well, there is a Fanny. [No.] Fred has light hair, brownish moustache, prominent nose. [No.] Your thesis was some special thing. I should say about lungs." [No.]

At Sitting 43 :—

"Your mother's name was Elizabeth. [No.] Her father's lame. [No.] Of your children there's Eddie and Willie and Fannie or Annie and a sister that faints, and Willie and Katie (no, Katie don't count) [being the nurse], and Harry and the little dark-eyed one, Daisy. [All wrong except Daisy.] One passed out with sore throat. [No.] The boy looks about 8. [No, 4.] Your wife's father had something wrong with leg ; one named William. [No.] Your grandmother had a sister who married a Howe—Henry Howe. [Unknown.] There's a Thomson connected with you [no], and if you look you will find a Howe too. Your brother the captain [correct], with a lovely wife, who has brown hair [correct], has had trouble in head [no], and has two girls and a boy." [No, three girls.]

Dr. C. permits me to append the following note of his on the case, written some time later :—

"The trance state seemed natural ; but had more voluntary movement than I had ever seen in an epileptic attack. The entire change in Mrs. Piper's manner and behaviour is unlike an intentional effort, and it is possible she herself believes that the conditions mean something outside of herself. With regard to the result, the misses seem to balance the hits, and the 'reading' is not so impressive as the 'sitting.' After reading over your notes I think they consist of a certain amount of thought-reading and a large amount of skilful guessing."

At the next sitting I had arranged for a shorthand writer to be present, and take everything down as nearly verbatim as possible.

It is not a very favourable sitting, and the only special importance attaching to it is owing to the fact that it was by parcel post that morning that the watch arrived which was mentioned in the introduction (p. 458) ; but as this was one of the few sittings for which the report was attempted to be made verbatim I think that space must be spared for its insertion in full ; it being understood, I hope, that the full report is

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given in order to convey a better notion of the whole manner of a sitting other than a first one, *i.e.*, one conducted by a stranger. It will be perceived that by this time we converse pretty freely with the Phinuit personality, in order to draw him out. In the early sittings I had been reticent, and I had introduced reticent strangers, until I had completely satisfied myself of the existence of some kind of power, and of the honesty of Mrs. Piper; I was now anxious to push the experiment further, so as to distinguish if possible between mind-reading and clairvoyance proper: I wanted to get something which I did not know. It was with this object that I had written for the watch; and it was with this in view that I sometimes now saved time by conveying some common bit of information myself. Such a proceeding may have been less judicious than I deemed it, but whatever I already knew it was but of little advantage to be told; I had already ascertained that Phinuit could do that; I wanted to be told something that I could afterwards verify, and it seemed to me that Phinuit got on better when one gave his powers some sort of confidence, and did not continue to ask trivial testing questions such as "How many brothers have I got?" Such questions are proper enough for strangers to ask; but after a time Phinuit gets impatient with an old sitter unless he goes on to more reasonable matter. In our ignorance of the mode of mind-action involved it may be rash to surmise, but I think it probable that a sitter really and not only scientifically anxious to gain information on some subject would be likely to get the best results; and I endeavoured to put myself as nearly as possible into the appropriate attitude for receiving information. I perceive that it has a ludicrous effect in print.

I wish, moreover, to point out that the view to be taken of this and some later sittings depends entirely on the view one takes of Mrs. Piper's personal honesty. It is by strangers that this must be and has been tested. Since she knew she was to stay with me it cannot be denied that a fraudulent and industrious person *could* manage to secure information concerning my relatives (p. 527). Once more I repeat (for what it is worth) that I am convinced that that is not the way it was done; but the real evidence on such a point must rest on the interviews with suddenly introduced strangers.

In the annexed report nothing is purposely omitted. The occasional dots only mean that the speech was too rapid or too inaudible for the stenographer. The latter in writing out his notes has prefixed to all Phinuit's speeches the symbol "Dr.," and I have left it so. But for greater clearness, and in order to indicate the changes of voice and manner, which were sometimes only partial but were occasionally marked, I have altered this prefix in a few places to the initial of the personality supposed to be speaking, putting a query-mark at the

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doubtful places where I do not know whether Phinuit intended us to suppose that he was reporting in the first person, or that he had temporarily quitted his post. Nothing at all depends on these prefixes, they merely assist an understanding of how the dialogue sounded; and it was only very occasionally that the changed voice and manner resembled that of the person supposed to be speaking sufficiently to excite interest. It will, of course, be perceived that, in even a successful imitation of voice and manner, there need only be a trifle of executive skill in addition to mind-reading.

Sitting No. 44. *Noon. December 24th*, 1889.

Present: O. J. L.; later, M. L. also; with Briscoe taking shorthand notes all the time. (Verbatim report, as a specimen taken at random.)

Dr.: "How do you do, Doctor?" (Evidently referring to the last sitter, Dr. C.)

O. L.: "H'm. I am very well, thank you."

Dr.: 'Ullo, I thought it was the Doctor. You know I saw him last."

O. L.: "Yes, you did."

Dr.: "Two times. Well, I thought it was him, don't you know. I will see him again some time."

O. L.: "Well, how is the medium to-day?"

Dr.: "Oh, pretty well."

O. L.: "You gave the Doctor (*i.e.*, Dr. C.) a very good sitting" (p. 495).

Dr.: "Very good what?"

O. L.: "You told him a lot of things."

Dr.: "I told him all I could hear, but it was a terribly complicated family. I cannot keep so many things quite clear, and they do not talk enough. They were too reserved, you know, and too quiet."

O. L.: "They were afraid of interrupting you. They meant well."

Dr.: "Yes, they are all right; but you know they should recognise their friends, and if they don't do that then . . . well, it does not seem cordial. When you meet your friends you may at least say 'How are you?'"

O. L.: "Have you seen any of my friends?"

Dr.: "I have. I saw your uncle, don't you know."

O. L.: "Any more of my relations?"

Dr.: "Yes, I have. There are two Olivers in your family. Two. There is an Oliver and Alfred, brothers, you know. [Yes.] Who's that fellow there?"

O. L.: "That is only my clerk." [He is really clerk to the College Registrar.]

Dr.: "How are you?"

(Clerk) E. B.: "I am very well."

Dr.: "Glad to see someone is well."

Dr. to O. L.: "Do you know those letters the Doctor gave me?" [Referring to some letters written inside an envelope and handed in at previous sitting.]

O. L.: "Yes, I know."

Dr.: "You should not use him for your things. You should give them me yourself."

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O. L. : "It was his doing. We had arranged before the sitting to try that ; it was his idea."

Dr. : "But it rather bothered me at the time. They were 'P.O.Q., ..." [These *are* three of them now (p. 496).]

O. L. : "You did not get them right."

Dr. : "I know I got them right."

O. L. : "They were not quite right, but never mind them. There is a question I've got for you."

Dr. : "What?"

O. L. : "I want to ask you about this watch, if you please" (p. 458).

Dr. : "About what? What do you want to know?"

O. L. : "Well, I want to know to whom it belonged."

Dr. : "He is in the spirit. He used to work with little wheels. I see him in a room with little wheels with figures on them. He had to do with a something that had little wheels."

O. L. : "No, no ; I don't mean the man who made the watch. I mean the gentleman who used to wear it."

Dr. : "Well, confound it, is not that what I am telling you? It's a funny old thing. It has been through the wars, I should think. Curious old watch." (Fingering it.)

O. L. : "Do you know anything about it?"

Dr. : "It belonged to one of your uncles."

O. L. : "Did it belong to anyone who had something to do with little wheels?"

Dr. : "Well, it did really, and this was given to him by his father. . . . . Little round wheels, with figures on. Given him by his father. I will bring him. He is the one like Uncle Robert, and he is the one who met with an accident. He had a fall in the body, don't you know. He writes to Uncle Robert and Uncle Charles. That is, brother Charles, I mean to say."

O. L. : "Brother of him?"

Dr. : "Yes, and Oliver."

O. L. : "Is he there now?"

Dr. : "Ay, right here."

O. L. : "Would he send a message to Uncle Robert?"

Dr. : "O—L—I—V—E—R, that's his name, I know. No, no, that's Oliver's name."

O. L. : "Who does he mean by that?"

Dr. : "That is his brother. Look here, if I get this mixed up you won't bother me, will you? Oliver is the name he gave. He had a brother Oliver, and a father Oliver, and a nephew Oliver. [Correct.] And then there is Henry—H—E—N—R—Y."

O. L. : "Yes."

Dr. : "But that is your brother. There is another brother. Then there's Ellen.'

O. L. : "Sister of me?"

Dr. : "No, he has got sister Helen. I got that mixed, didn't I? But wait a minute, confound it. Did you find out who Florence was yet?"

O. L. : "She says she has not got a friend Mrs. Whiteman." [See Sittings 38 and 40, pp. 485 and 494.]

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Dr. : "Miss Whiteman—whether I said Miss or Mrs. I am not sure.'

O. L. : "I wrote to the one that paints, and is not married."

Dr. : "I told you one of them painted and the other one didn't."

O. L. : "Yes, you did."

Dr. (returning to the watch): "Say, do you know he has got a brother Charley, one Robert, one Oliver? [True.] Did you ever see such a many brothers? Did you ever?" [There were over twenty.]

"J—O—H—N. Do you know him? Well, John——. But you know him. There was a John. Well, he is in the spirit. And you do not know him? Well, you are stupid."

O. L. : "Do you mean the one I was asking about?"

Dr. : "I do mean him."

O. L. : "Oh, I know him, but you have not got it quite right. Let us hear his name?"

Dr. : "It is J——. Confound it. He is telling it to me; telling about his brothers too."

O. L. : "I should be very glad if you would get him to speak."

Dr. : "His name's Jonathan, confound it. [No.] Don't you suppose I can hear it? Well, I can hear it anyhow. J—O—N—A—T—H—A—N. Why don't you talk about some of the rest of them? Go on to talk about the rest, and let me talk to him. I will bring him right up close to me."

O. L. : "I want to send word to Uncle Robert."

Dr. : "That is the man I am always talking about. I told you about him."

O. L. : "Get him to tell us about when they were young. All he knows."

Dr. : "I shall get great good things for you out of him. He's a very bright man. Great deal to do with this thing" (the watch).

O. L. : "Yes, I got it on purpose for you."

Dr. : "Little wheels with figures on them."

O. L. : "What are those things?"

Dr. : "Well, I believe—yes."

O. L. : "What were they for?"

Dr. : "Don't you see these little round things with figures on? They are wheels; like round wheels exactly. Musical things, with little figures on all round them."

O. L. : "Would they be for calculation?"

Dr. : "I cannot tell the idea of them. You know what I mean. Like . . . draught (? draft). And then these figures are marked. He is showing a plate. I see them. I tell you, Captain, that this is right."

O. L. : "He used to do calculations."

Dr. : "I tell you, and you ask Robert. If you don't know it he will, and that will be all the better. Here's your father."

O. L. : "How is my father?"

Dr. : "Your father is all right. Do you hear that answer? He is all right. There are two gentlemen talking to me. One's father, other's uncle. Your father . . . . sends his respects to you all. He is a very nice man, got these things like you round here, don't you know." (Beard and whiskers.) [True.]

O. L. : "Send my love to my father."

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Dr. : "I will."

O. L. : "And also to my mother."

Dr. : "Oh, yes. He and your mother are together. There was a separation for a long while. She went out of the body first, and then he followed her [correct], met her, and happy."

Dr. : "Joseph, the one that owned the watch? Don't you suppose I can hear it? It is J—O. How the d—— do you pronounce it? I tell you that is right. Oh, I see, I see, you remember Joseph, Joe, a cousin of yours, that passed out of the body when he had a fever? No? A little fellow, do you know? And he had the fever, and he is your mother's brother's child, or sister's child, I cannot tell you which, and he is in the spirit. [Unintelligible.] Your mother's here now."

O. L. : "She began a message to me which you forgot, about my sister."

Dr. : "She sent a message to Charley and to Oliver."

O. L. : "Yes, but you began one to my sister, but did not finish."

Dr. : "I told you as much as I heard, and some one else spoke."

O. L. : "Yes; but try and get the rest now."

Dr. : "I want you to tell her to make the change. It is the best thing she can do, and will help her. She is quite unsettled in her mind, and she says that if she would she would be better after, and this as regards her life, do you see? She wants her to make up her mind and settle in your surroundings. In yours because she points to you, and to do this it will be better for her, as she intended to do first. And it will be better for you all. I tell you, my friend, your mother says it, your aunt says it, and your father says it. Now, if you believe anything I can tell it. Your mother says it, your Aunt Anne says it, and I know them all. Your Uncle John says it. J—O—H—N (do you see?) says, Tell your sister Ellen—Ellenr—Ellenelly (now, then, what the d—— is her name?) to settle in your surroundings, as she intended to do first. I don't know what it means. Because she is very much unsettled, and she does not know which to do, and it will be better for you, your welfare, for the family, for her, and you, now. And she is strong enough for it. Best thing she can do. She will be better, and do you think about it." [See Note *C*, p. 507; see also pp. 513, 514, 531, 532, and 539.]

O. L. : "Thank you."

Dr. : "And you tell her, if you like, that I said so, that they told me, and that I told you, and if . . . . What do you think of that? Because the change of air, and the surroundings, the busy occupation, and the responsibility of her life, will do her good, and take her out of herself, and from thinking of her physical condition; better for her every way. Well, if you don't believe that . . . . I will stake my word of honour that is the truth. What do you think of that?" [See Note *C*.]

O. L. : "Are they all there still?"

Dr. : "One difficulty that I have is to make your uncle conscious of this [watch], and the other is getting the spirit to speak to you. He had a fall in the body [true]; passed out of the body long, long time. Rather difficult for me to talk to him, do you see? Because he passed out when you were young and you do not know so much about him, and at the same time he does not seem to take an interest in you."

O. L. : "No, but he does in Uncle Robert?"

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Dr. : "He is the one who went with your Uncle Robert to try the experiment. [Unintelligible.] They started out together, but it did not suit him just well, and gave it up [incorrect] and went into . . . . then worked with the figures. What do you call them?"

O. L. : "He used to do calculations."

Dr. : "What the d---- are calculations?"

O. L. : "Well, the fact is he belonged to an insurance company. They have to calculate how long people are likely to live. They do that by figures."

Dr. : "It comes like a composition, and all . . . with figures like you read out sheets of music, and they have got little round wheels with letters on them. That is a seal. The little wheels, you know, with figures on them. Seals. Little marks with figures on them. Go and look. He will tell you. Do you know, Uncle Robert is very much interested. . . . He thinks everything of Uncle Robert, and he was with him in the same business. [See Note *A*.] They started out together, and then he gave it up and came here. What do you think of that? It is true. He and your Uncle Robert had their pictures taken together. He had his hat on. A long while ago. Had it taken in tin. Little bit of paper pasted on the . . . He was sitting down. The other standing up. Tall hats on. Well, there, he remembers that. [See Note *B*.] And Uncle Robert owns this, (watch) and he left it with him."

O. L. : "Uncle Robert only sent it me this morning. It came by post just now."

[Phinuit now impersonated the late owner of the watch, my uncle Jerry :—]

U. J. : "Very good. Say God bless Robert and I would like to see him. You are my nephew, aren't you?"

O. L. : "Yes."

U. J. : "I know you, seems to me I do. Yes. I used to know you, but you were a little shaver then; a very deep thinker. Used to think a great deal; more than the rest of the boys. What about Alfred and all those fellows?"

O. L. : "They remember you. Especially Henry."

U. J. : "Yes, Henry remembers me; and you, you remember me in connection with your aunt. I used to see your aunt there a great deal; and how wonderfully you have changed. Oh, dear, you are like the rest of the family—pretty tall."

O. L. : "Uncle Robert would be glad to hear from you, sir."

U. J. : "Ask him if he remembers the pictures? He has got the ring I used to have, and the chain. Had a little square thing in the centre of the chain, right here. Robert will remember it. Ask him what he has done with my books. He has got them, I am sure. He will tell you."

O. L. : "Do you remember anything when you were young?"

U. J. : "Yes. I pretty nigh got drowned. I remember that. (With a short characteristic laugh.) Tried to swim the creek, and we fellows, all of us, got into a little boat. We got tipped over. He will remember it. Ask him if he remembers that about swimming the creek." [See notes at end of this series (p. 526), where it will be found that the "boat" is inaccurate: it should be a platform.]

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O. L. : "I will."

U. J. or Dr. : "And he and I went gunning. Got soaked through. Plenty of good times we have had together, plenty of good times, and Robert will remember it. And I want him to know that I live, and if you send these messages you tell him that I sent all this. How you have grown. Let me see how tall you are. [O. L. standing up.] That is not so bad. Sit down. Where do you suppose you would go if you kept on, you might go through the roof, but you had better stop so. How are you getting on with your work? You have to make people know that you are here. That is a great difficulty." [All this is mere padding, of course. "Gunning" is rank American.]

O. L. : "Do you often want to talk to them?"

Dr. : "Who is Jack? Will you tell me who that is? James (spelling it), that is your (? wife's) cousin."

O. L. : "I don't know."

Dr. : "But you have always said you did not know him. Now I think you are stupid. Why don't you know? this cousin of hers is bound to make himself known. Here is William T—O—M—K—I—N—S—O—N. Yes, that is right. William Tomkinson. He is an old man, with white hair and beard, and he has nothing here (moustache). He passed out with trouble with the bladder. [All correct. See pp. 474, 476.]

O. L. : "Would he like to see Marie? Won't my uncle send his name to Robert?"

Dr. : "Yes. He lost his pocket-book one time with considerable money in it, William did. [Likely enough. A clerk of his decamped with a large sum once.] That is William now. William is here—Tomkinson, and he wants to send his love to Mary, and he says if Mary will only keep quiet, that there is something troubling her, and that if she will only just keep quiet a little and not worry too much she will be much better. Tell her her father says that: her number 2 father" (pp. 468, 474, 476, and 537).

O. L. : "I will tell her." [Here I summoned my wife.]

Dr. : "That Dr. (*i.e.*, Dr. C. again) had two mothers. And tell her that I would like very much to see her."

Mrs. L. : "She still thinks of him. She thinks of him always."

W. Tomkinson : "She was very kind to me and did a great deal for me. She could have done nothing more when I was ill."

Mrs. L. : "Tell him how grieved I was."

W. T. or Dr. : "I know it; but my suffering was all over in a little while. I never suffered since. Be a good girl; courage is everything. Keep up; do your best. You can take my word you will come out all right, and be well. Now that is a good deal. You will positively be well and free from difficulties that now trouble you in the material life."

Dr. : "Wait a minute, and I will speak to him too. That is Alec (p. 472), and Alec says the same. Nothing fought for nothing won, but patience and perseverance overcome all things. Be patient and you will not suffer long. William and Alec say the same."

W. T. : "Ask the little girl if she remembers my illness. I never was so well after that operation." [Possibly true.]

Mrs. L. : "We thought you were better for a time."

W. T. : "I never was. I was only temporarily relieved then. It would

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come on again. Until I was relieved of my sufferings, God only knows what I did suffer. [His last 24 hours were one constant agony.] I am not depressed any more. I am happy now, and I have got a good home."

Mrs. L. : "And why were you misunderstood?"

W. T. or Dr. : "Because they could not understand my temperament, my disposition, my peculiarity; but that was my physical state. I have seen it now; that makes me feel happy, Marie. If you ever think . . . . of me. Speak to me, my child."

Mrs. L. : "Yes, I do, but am grieved."

Dr. ?: "Why?"

Mrs. L. : "Grieved that you should have been misunderstood."

Dr. ?: "It was not their fault exactly. It was the complaint I told you of, when I spoke to you before. I have seen you before, haven't I? It was not their fault; it was not mine. I could not help it, but I used to seem so depressed; it seemed there was nothing of good in life for me; but there is something here for me, thank God."

Mrs. L. : "But you enjoyed life, and wanted to stay in the body."

Dr. ?: "I did, but at last I was glad to be relieved, and I am happy now. I am not dead, for I still live. I am not material. You are looking with wonder. I am here and I see you both. I see you all. I am not dead. My body is, but I am not."

Mrs. L. : "And you see the children, don't you?"

Dr. ?: "I see them all, every one of them."

Mrs. L. : "Do you see that little one you were so fond of?"

Dr. ?: "I do, and Marie, too. I remember her when she was a little thing. God bless her. She would be a funny little thing. Little body. No selfishness in her. She was a good child. God bless her. Marie, dear, don't be so grieved."

Mrs. L. : "Do you remember little V.?"

Dr. ?: "I do remember."

O. L. : "Where is he now?"

Dr. ?: "He is with Mary. [*i.e.*, his grandmother: true.] He is better there, and we are going to take good care of him, that nothing serious happens. You remember. See if we don't take good care of him, in your life, not in ours. Our interest is very great, very large, and we could do a great deal."

Dr. : "And, Marie, dear, do not worry; be brave; keep him where he is. Keep him from noise and confusion, for a time. The change will do him good; and do not let him get over-worked. Do not send him to school. Let him stay at home and rest well, and get strong. His nerves are weak, but he will get better. He will pull through, and come out all right. He has got worms. Yes, he has got them still; but he will outgrow it, and make a fine boy. Do not worry. I don't tell you that to encourage you, but because it is true."

Mrs. L. : "Are they little or are they big worms?"

Dr. : "Large, not small, but large worms; that is—they are not tape-worms. No." [True.]

Mrs. L. : "What should we give him?"

Dr. : "You give him vermifuge to take. Suggest some." [N.B.—This is not the usual Phinuit method of prescription: it is quite exceptional.]

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O. L. : "Mercury?"

Dr. : "No, too strong. Weaken him."

Mrs. L. : "Santonin? Scammony? Quassia?"

Dr. : "Yes, scammony is good. Give him that with quassia alternately."

O. L. : "Both injected?"

Dr. : "Yes. Best thing of the lot. Do you know who Jerry—J—E—R—R—Y—is?"

O. L. : "Yes. Tell him I want to hear from him."

U. J. : "Tell Robert, Jerry still lives. He will be very glad to hear from me. This is my watch, and Robert is my brother, and I am here. Uncle Jerry—my watch." (Impressively spoken.)

O. L. : "Do you see Aunt Anne now?"

Dr. : "Yes, she looks the same identical; always the same Aunt Anne. . . . We took good care of him. You little woman, didn't we?"

Mrs. L. : "About my boy?"

Dr. : "He will come out all right. He is thin; pale; he looks a little tired; he is nervous; he is a little saint, that fellow; he is a good little fellow, and one of the best. Isn't he? He is good; one of the best; he is nervous, that's what's the matter with him. He means well. Not a better boy in the country than he is. He is nervous, irritable, excitable. Can't allow it. I did not intend to say, but I can see the foundation—that doctor's boy [Sitting 42] is a perfect little devil, and full of it as he can stick. If ever anybody did he will outgrow it, and come out first-class. Fiendish little nature. The other little fellow, domineering. I tell you you have got a great comfort in that boy."

Mrs. L. : "Will he live to be a man?"

Dr. : "Fretting! It is all bosh, and you had better be asleep than fretting about people. Do as I told you. He will come out all right. That's what's the matter. Give him hot water to drink. Give him it to drink at night. He should sometime. You give it to him. Tell him to take it. You make the vermifuge I told you. There is no chance of his going. You will see him change. His nerves won't be so wrong. Show some discretion; have sense. Take good care of yourself, Marie, we'll take good care of him. Change will do him good. There is others in your surroundings that needs looking after just as much and more. You need not worry about any of them for the present. It is all right. It will be all right. God knows best, but you know what I told you, Captain (p. 469). I can't help it. In other matters you need not fret. You will have comfort in that boy yet."

Mrs. L. : "What about the little girl?"

Dr. : "She's all right, no fear about that. You need not worry about her at all. I told you she will have many little pull-downs, drawbacks, disagreeable days. She will come out all right. Be a great companion, don't you fear. She is a good one—going on, too, just as she is. She is not going to be cut off, that I know. I will stake my word of honour on it. But God knows. What He told me to say, and what He allows me to know, I know and no more. I can't help getting mixed up sometimes; and it makes me mad. I'd like to be all straight, not crooked. I do take care of you. When the voice of Dr. Phinuit is no longer heard in the body, remember you had a friend in me, and one who will always look after you, no matter

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what one says about me. I go on. I fight, fight them all; and they will always do. . . . Get good for me to do. God bless you all, and the best wishes. Captain! Is there anything else? I will speak to you again. Doctor!"

NOTES.

A. The facts concerning what is often referred to not at all clearly as the joint business life of my two uncles are, I am told, as follows. Uncle Jerry, when young, was mathematical master at Lucton School, in Herefordshire. Then he became actuary to the Palladium Life Insurance Company. When that ceased to exist, he became secretary to a salvage association in the City, and head clerk at Lloyd's. Uncle Robert was all along secretary of the Marine Insurance Company. The businesses were thus not very distinct, but they never technically "worked together," though after Uncle Jerry became blind he used to go every day into the City and sit through business hours in Uncle Robert's office, where, as a boy, I have often seen him.

B. The facts concerning the photographs are these. There are two framed photographs of Uncle Jerry, and both these I remember having often seen. A print of one of them is in the house, and hence Mrs. Piper may possibly have seen it; but it is an ugly thing, relegated to some attic. I suppose it belongs to the early days of amateur photography. It consists of a gate in the middle of some iron railings, and standing by each gatepost is a man in a tall hat. One of these men is Uncle Jerry, the other is not Uncle Robert, but a friend of both, the late Major Cheere; I thought at the time that it was the much more intimate friend of both, Mr. Robert Cheere.

The other photograph referred to is a better one. I have since had it sent me from London. In it Uncle Jerry is sitting down blind on a garden seat, probably at Mr. Cheere's, and near him is sitting a son of one of the gardeners, to whom he is giving a lesson in algebra.

The mention made by Phinuit is ambiguous as to whether it refers to two pictures with figures in different attitudes in each, or whether it means one picture with two figures in different attitudes. My impression at the time was the latter, and my conscious memory was not able to correct this. But they are shortly afterwards, and again later on, spoken of in the plural, showing that two pictures were really meant (p. 531).

C. The welfare of my only sister, Eleanor, commonly called Nellie, much younger than the brothers, and left in their charge, is naturally a care to us, and the advice given and subsequently iterated again and again by Phinuit, as the one message which my mother was anxious to send, is extremely natural. Mrs. Piper had not seen, nor so far as I know heard of, my sister, who was in Staffordshire during this first series; but at the second series of sittings she was present on a short visit. The state of her health has for some time made her place of abode and study a serious consideration, and the necessary indecision has been naturally disquieting to herself, as stated. See also many subsequent sittings, *e.g.*, No. 46 of this series (pp. 513, 514, and 532).

The next sitting was the first with our neighbours the Thompsons (p. 455). Mrs. Piper had been introduced to them a day or two before, and liked them particularly; they are too near neighbours to attempt making strangers of. Their children also she had seen more or less:

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though no other relatives. The report might be abbreviated, but portions not evidentially important may be interesting as conveying a good idea of Phinuit's manner.

Sitting No. 45. *Tuesday evening*, 9.30 *p.m. December* 24*th*, 1889.

Present: O. L., Mr. and Mrs. Thompson, and A. L. (p. 494) taking notes.

O. L. holding hands. Mr. and Mrs. T. some way off.

"Hullo, Captain, I've been talking to your friends. Had a long talk with Uncle Jerry. He remembers you now, as a boy with Aunt Anne [this is exactly how he would remember me], but you were kind of small. He knew you but he didn't know me very well; wondered what the devil I wanted trying to talk to him and how I got here."

"Yes, he remembers his watch—it's in possession of Robert. He used to call him Bob. (Took watch in hands.) Ha! well, this watch came from Russia—yes—Uncle Jerry said so." [Unlikely.]

"I say, those were insurance papers, those things I told you about, insurance papers with seals on them. Do you know?"

O. L.: "No, I don't."

"Well, you tell that to Bob, he'll know all about it." [No.]

"Jerry tells me he had a ring which he used to wear on little finger of left hand; it had a little stone, a stone, a carbuncle in it. The stone had a little nick in it (on one side?), it came from Italy. A clumsy thing. He says he tells this and will tell other things to prove his identity to Bob, and let him know he's there. All specific facts he will tell him. [In saying this sentence Phinuit curiously imitated the manner of U. J.] They used to put a coat with a strap on over his shoulder and play at soldiers, and they got shut up in a room once and couldn't get out, the key wouldn't turn, and they had a job to get them out."

O. L.: "Where was that?"

"Wait a bit, I'll ask him. That was at your grandmother's, at his home."

[None of this can I get verified. The ring is definite enough, but nothing is known of it, and it is extremely unlikely that he ever wore a ring.]

"Who are those people over there?"

O. L.: "Mr. and Mrs. Thompson."

"Oh! why that's the gentleman to whom his father sent his love and said something about Ted. Didn't you tell him?" [Note *A*.]

O. L.: "Yes, I did, but wasn't sure you meant him." [See pp. 475 and 511.]

"Of course I did. They're a couple, they are. One wants to do something and the other doesn't." [Note *B*.]

"Haven't they a daughter? Ask them."

O. L.: "Have you a daughter?"

Mrs. T.: "Yes."

"Well, she's kind of pretty, and wears her hair fuzzy and down behind. [Correct.] She wants to do something—they want her not to—well, let her do it—it's all right."

"The lady has an uncle John by marriage. [Correct.] One of the daughters is musical and the other is artistic. It's the musical one, the oldest of the two, she wants to do something." [See p. 525.]

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(Watch again.) "You ask Bob if he remembers Fido. He thought more of that than of any single thing he had." [Remembers nothing about it.]

"Here, send those folks over here." [Mrs. T. came from other side of room.] "You're tired, Siss, that's what you are." Mrs. T.: "Yes."

"Well, Uncle John's wife says that girl's going to make a change—and it's the best thing for her. Let her do it. Then another spirit named William connected with the gentleman; he wants the same thing." [Note *D.*]

"Come over." (Mr. T. came.) "Well, here's a good sort of fellow. First-rate chap. Ullo, you had a fall on the ice. Shook you up a bit. Not much, but kind of gave you a bound." Mr. T.: "Yes." [Note *E.*]

"That's nothing, got over it. Do you know Richard, Rich, Mr. Rich?"

Mrs. T.: "Not well, I knew a Dr. Rich." [Note *F.*]

"That's him, he's passed out. He sends kindest regards to his father. There is something about William. I'll get hold of it."

"I say, Captain, your friends have a lot to tell you, they're just clamouring to get at you. Why the devil don't you give them a chance?"

O. L.: "Well, I will next time."

"There's Marion—Agnes. Ha, ha, I got it that time—Adnes—Agnes."

Mrs. T.: "Agnes, all right."

"How's William? He's all right. He's come on quite surprising. He holds his own pretty well, he used to have rheumatism, but now doing well. He's almighty set—kind of positive." [Note *H.*]

"Agnes is going away, going to leave you—a joyous go—let her go."

Mrs. T.: "For ever?"

"No, no, for a bit. Let her go."

Mrs. T.: "Who is she?"

"I should say she's a daughter."

Mrs. T.: "Yes, she's going to school."

"Good, that's the best thing you've done." [Note *G.*]

Mrs. T.: "But there's another daughter."

"Ah, that's Titmouse."

Mrs. T.: "Is that her name?"

"It spells with a T—a devilish funny name. She's a case, she is. She knows a good deal, and is fond of books. Which is it that recites occasionally—is it the tall one? [Note *I.*] That one with the black hair, she's a good one—going to be a great comfort to you. She's a good-natured little thing, smart and pretty. Isn't she, Alfred? I know her father thinks so too; don't you, father? [Note *G.*] Which is it you call Ted? He's kind of lazy little thing. He likes to be helped in putting his boots and clothes on. He's a little inclined to be dumpish. [Note *K.*] That one beginning with T is more demure than the others, not quite so much fizz in her as in the others—quiet—something like her mother. Theosophy? How do you call that?" [Note *I.*]

Mrs. T.: "Theodora."

"Ah, yes, Theo Dora. Well, it's a grand name when you've got hold of it. There were two Williams, were there not?" Mr. T.: "Yes."

"One you call Will—he's your brother. [Right.] I think your Uncle William broke his arm." Mr. T.: "No."

"Well, he broke something, it was his leg down there below the knee—

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some time ago. He had considerable difficulty with it and used to walk with a stick. [Note *L.*] You have four children."

Mrs. T. : "Yes, but you've only told us about three."

"Well, the other's a boy : nothing to say about him." [No, robust little girl, never mentioned by Phinuit. Known to Mrs. Piper.]

"It's a good thing you've got over that trouble here (stomach). Kind of heavy at times, but it's better. [Note *M.*] One of your father's ears was a little deaf. Old gentleman, high forehead, beard, no moustache. Hesitates a little in speech. Wasn't he paralysed?" [Note *N.*]

Mr. T. : "No, I think not."

"Yes, he was. Passed out in consequence. Ask me any questions." (Handed a bottle of unknown chemical, asking, "What's this?")

"It's strong. It's in pill form. It's got salicylate of soda in it. That's good for rheumatism. You had better not take it at all. Who prepared it?" (Extracting cork and pinching bits to pieces in fingers.)

"Well, they had better prepare one more and die. There's a little bit of cinchona in it, prepared with sugar. Don't you take it."

[Wrong ; it turned out to be sulphate of iron in wrapped-up bottle. It was purposely unknown.]

(Watch handled again. It was a repeater, and happened to go off.)

"Hullo, I didn't do that. Jerry did that, to remind you of him. Here, take it away—it goes springing off—it's alive."

Mrs. T. : "What can we do for Theodora's headaches?"

"Nerves of stomach out of order. Have you got anything of hers to give me?"

O. L. : "Go and get a lock of her hair." (Mr. T. went next door for that purpose.)

"It was Uncle Jerry, the one that had the fall. I'll bring you some more news of him. Give me back his nine-shooter." (Meaning the watch.) [Here hair was brought in, and O. L. and A. L. were ordered by Dr. P. to "clear out," which they did.]

"I don't care to talk diseases before everybody. [Note *O.*] Confound it, I saw your influence before anyone else here. Didn't the Captain tell you? [pp. 475, 508]. You lost your purse, and if you had told me I could have found it. Your Uncle William takes interest in you, and so does your father. Mighty mean trick about the purse! Lord! done as quick as a fly. [Note *P.*] Who is the lady wears a cap in the spirit? She don't part her hair in the middle—she sends her love to you (Mrs. T.)."

Mrs. T. : "Perhaps it is my mother."

"Well, I see more than a dozen ladies, but she wears a lace cap. There was some throat trouble in your mother. (Indicating.) [Note *Q.*] The mother of one of you is in the body. I think it is the gentleman's. She is an angel—she *is* a good woman—has some trouble with ankle—left one—it catches her. She will be with you for some time." [Note *R.*]

O. L. : "Do you know Mr. Thompson's brother?"

"No, but I'll find him for you. I don't see him, but will look him up. Captain, I told a gentleman named Hodgson I would look up his father ; and he said in the meantime your medium will be hunting up people in another country ; isn't he a crank?"

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"Here's your brother" (to Mr. T.). "I have been to hunt him up. I see he was called Ted, too. Isn't that where you get name Ted from?" [Their son is called Ted; pp. 475, 508].

Mr. T.: "Yes, he was named after Uncle Ted."

"What about the horse—H—O—R—S—E? Yes, horse; it is lame." [Don't understand reference to horse.]

"He says, 'Tell Isaac to be good to mother always; as he has been. You have a good picture of me.'" Mr. T. "Yes."

"When you look at it think of me, and I'll be there. I shall be with you spiritually."

[Here he asked for pencil and scrawled a few words, getting very weak. Writing just legible afterwards in mirror as "Ted"—"Isaac"—"Horse"—"Dear Brother." Mr. Thompson does not understand "horse" allusion. His mother's horse is not lame. The horse she previously had for 10 years, and sold two years ago, is now quite lame, but that is a most trivial circumstance. Mr. Thompson's name is Isaac, but his brother usually called him Ike].

"For pity's sake, brother, give my love to our mother."

[Here he seemed to be gone altogether, but the voice returned faintly once more.]

"'Annie.' Who's Fanny?" Mr. T. "My sister. Yes?"

"Give my love to Fanny."

(This was the last effort, and very faint.) [See also No. 47, p. 518.]

(Mrs. Piper was some little time coming to, and seemed rather exhausted after this sitting.)

NOTES.

A. Mr. T.'s father and brother Ted both died over 20 years ago.

B. Had just been discussing a proposition on which they took different views.

D. Both uncles' names correct.

E. It is several years since Mr. T. had a fall on the ice, and he does not remember any particular fall.

F. Met Dr. Rich (who died two years since) once, but hardly knew him, and his name was not Richard. [See also later sitting, No. 83, p. 554.]

G. Second daughter *Agnes*, aged 15. (Correct description; rather the favourite of A. L. and Mr. T. as hinted.—O. L.) Going to boarding-school for first time, but, as it has turned out since, she ran away home a week after going, through being unhappy there, and did not return to that school. [See later sittings, Nos. 80 and 81, pp. 540, 541 and 546.]

H. Fairly correct description of Mr. T.'s brother William.

I. Mr. T.'s eldest daughter, *Theodora*. Correct except as to reciting occasionally.

K. Very correct description of Mr. T.'s little son Ted (eight years old).

L. Refers to Mr. T.'s brother William (*H*), and to his Uncle William. Latter lived most of his later life in America, but cannot ascertain that he ever broke his leg or arm. (Am writing to question relations in America.)

M. Correct reference to an illness of Mr. T.'s.

N. Incorrect reference to Mr. T.'s father, who died suddenly of fatty degeneration.

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O. Mr. T.'s daughter's (*I*) headaches well described, and some very old-fashioned herb remedies suggested, with the recommendation to see him (Dr. P.) again in six weeks if not cured.

P. Mr. T. was robbed of his purse in London 30 years ago—serious matter to him then.

Q. Remarkably correct description of Mrs. T.'s mother, who always wore lace caps and with ribbons to hide a lump on throat—she parted her hair at side.

R. Mr. T.'s mother, aged 81, living in Cheshire. The statement about pain in ankle was true; she had rheumatic pains in left ankle at the time.

Note added by Mr. T., August, 1890.—Referring to Note *L* above, and the asserted lameness of my Uncle William, I have just received the following reply from my cousin in Toronto, to whom I wrote making inquiries :—

"July 19, 1890. I am certain that father never broke either his arm or his leg. He had, however, a good deal of trouble from swelling in his ankles and the lower part of his legs, during the latter part of his life, while in Virginia. Looking over mother's old letters from Charlottesville, this morning, we found several references to his being laid up from this cause, and also to a swelling of the hand, which afflicted him a good deal. I cannot recall anything at any other period of his life in any way corresponding to your questions."

Sitting No. 46. *Christmas Day*, 1889. 11.40 *a.m.*

Present: O. L. and Alfred Lodge, Professor of Mathematics at Cooper's Hill (taking notes).

"How are you, Captain? Who have you got to see us this time?"

O. L. : "No one. We are having this to ourselves." (Handing in a letter.)

"How's Mr. Thompson? He's all right, is he? I am pleased he was here. How are you, Alfred? Aunt Anne told me to ask you who had her books."

A. L. : "They were divided, and some sold."

"Give me some things of Aunt Anne's, and give me Uncle Jerry's watch again. Do you remember when Jerry and Bob moved?" "No."

"They did. They changed into some new building. Bob will remember, and it was just about the time he had the watch, years ago. [Not clearly intelligible.] Uncle Robert hasn't been very well lately; been feeling poorly."

"Yes."

"He does more good than anyone. He is eccentric, but open and kind-hearted. But not very well. Uncle Jerry saw him a few hours ago. He was lying down and resting on a couch—so he is now—there is a large picture just over couch, a fine old clock on the right as you go in, and a large chair and desk. Who's that old lady there?—in another apartment—very simple, modest-looking old lady—nothing peculiar; plain, neat-looking, got a funny frill round her neck and a big pin (?) instead of collar. Her dress is with figures, stripes all over it, little black marks; black dress with little marks all over it. Very kind-hearted, but kind of a fickle person more or less. There's a young girl, kind of stout, not been there very long.

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She's just made a call. Got a little bundle in her hand. A caller of some kind. Now you know. There's a domestic upstairs brushing or dusting something." [See Note *A*.]

"Aunt Anne wants to know where her very dark brown cloak is; if Eleanor has it. A funny-looking thing; is that what you call sealskin? She would like Ellen to have it. They want Ellenr—Ellenelly—Ellen to make a change in her surroundings, for her good, at least until Alfred is settled. She is all mixed up now. [True.] She should come into your surroundings, the work will be good for her, it will take her out of herself. Give her something to think about, it will be better for her physically and every way. Your mother says so, Uncle Jerry says so, Uncle John says so, your mother and father say so, and Aunt Anne says so. There now, they are very anxious about it." [See Note *C* to No. 44, p. 507; also pp. 502, 514, 531, and 539.]

O. L.: "But they must send her name better."

"Give me a pencil. (Wrote on back of letter while holding it to forehead the word "Nellie" distinctly.) [Her name is Eleanor, but she is nearly always called Nellie.] There, that's her name, and that's your Aunt Anne's writing; she wrote it. [Not unlike. See Note *B*.] This was a Russian watch—the Emperor of Russia once had it. [Know nothing of this.] I say, do you know Captain—Mr. Wheeler? A friend of Bob's."

"No."

"He says he will know him—he's in spirit. He was once connected with the navy, or with artillery, or something; at any rate, he was an officer. And Charles Mason, do you know him?"

"No."

"He was connected with insurance. He had a scar on his face. He remembers Jerry." [Cannot find out about these persons; I learn that there was an Alfred Mason who knew him.]

"This letter is from your mother, I know." [Correct.]

O. L.: "Yes."

"You ought to have gone and seen your mother before she passed out."

O. L.: "I didn't know she was ill. I had seen her a week before."

"She was very ill. You should have known, and gone. Your mother says Henry is a long way off, and you have not heard of him for some time, but you will soon."

O. L.: "I haven't heard yet." [See note to Sitting No. 16, p. 466.]

"Oh, that will be all right. He's in Australia. He's had trouble with his head."

O. L.: "I wish you could tell us exactly where he is. We none of us know."

"I will get your mother or your father to go and find his address. Mr. Davies' friend's sister in another country wanted to find her brother, and I told her where he was, and she found him at the number in Regent-street. He had been gone for twelve years."

O. L.: "Well, please find Henry like that." [See p. 522.]

"I will try. Your brother—he's a rattle-headed sort of fellow. He was in California at one time. He's knocked about a good deal. He's bound to find his way through the world, no fear. Who does Aunt Anne call Arthur? Is he a cousin of yours?"

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O. L. : "Yes, I suppose so." [A cousin of whom she thought a good deal.]

"Oh dear, there's something very bad about this. Here's a little child called Stevenson—two of them—one named Mannie (? Minnie) wants to send her love to her father in the body and the mother in the body—she had sore throat and passed out. He is very bad, and has gone away, very unhappy. She's clinging to me and begging me to tell you that she's little Mannie Stevenson, and that her father's almost dead with grief—he sits crying, crying dreadful, and he's gone away very unhappy. Tell him she's not dead, but sends her love to him ; and tell him not to cry."

O. L. : "Can she send her name any better?"

"Oh, they called her Pet, and when she was ill they called her Birdie. And tell mamma, too, do."

"Well, I will if I can." [Have not been able to identify these people.]

"Oh dear. I'm surrounded by friends. They all want to speak. Your father's name was Oliver. Do you know it, Alfred?"

"Yes."

"What does he say about coming (?) here? He had something to do with Bob before he passed out. It was the last place he went to. [See Note C.] At his last interview he didn't feel very well. He wants to know whether Alfred has got his mind made up yet."

A. L. : "Yes, pretty well now."

"He's got a lot of young men all round him, Alfred has, talking to them. What is it? Are you a professor too?"

A. L. : "Yes, I am now."

"What have you to do with the sun and the moon? Your work is going on splendidly. It wants patience and perseverance. Captain, your friends are very anxious about Nelly. They know she's not been feeling well. Let her be in your surroundings for a little while. It will do her good. If you can't see it now you will see it in the future. It will do her much good if she makes that change. It's true, I tell you. They know what they are talking about. It will be good for you all. Our poor little Alfred can't see it as we can. He wants her in his surroundings to be with him. Your mother says it's not wise, not yet, anyhow. Perhaps later on. It's infinitely better that she should be with you now. She says distinctly, 'She must be in Oliver's surroundings for a while.' [All this advice would be exceedingly important if it could be depended on ; *i.e.*, it is a subject on which advice is wanted. See notes on p. 507. Her keeping house for Alfred was one of the floating ideas.] Because she's not very well—not feeling at all well. She can content herself in your surroundings. It will give her responsibility and take her out of herself until some other change is made. It is of the utmost physical and mental importance. Do you understand?—physical and mental. They see her now. She is now writing (12.20)—has got a little pencil. [She would be in church then, in Staffordshire.] I have got Aunt Anne as well as your father and mother. Isn't this curious that I can talk to you now? You know I told you that if ever I found it possible to communicate with you I would. I said so before I passed out, and here I am talking to you." [See also p. 470.]

O. L. : "Yes, I remember perfectly." [Note *D.*]

"Alfred, you will be happier now that you are more settled in your mind. You will be happy, and contented, and respected. You will have to go to

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Uncle Bob for information about things you don't know. That looks like Uncle Bob, that one that sits there. Just as you go in at the door on the left side where the old lady is with figures on her dress, there's a picture up there, a good picture. Do you know about Uncle Jerry's gun, a little rifle?—he thinks Bob has it. They were out with it together long ago. [I find he had a rifle : pp. 526-528.] Bob is nearly finished up. Well, it's a good thing; his brain is tired, he's getting old. What's he been doing with the church? He gave something to it the other day only. [Often does, and gave to Barking Church not long ago, but nothing particularly noteworthy.] Aunt Anne, she had lots of books, what became of them?"

"Several of us had some."

"Tell Charley I am not dead but living and happy in the spirit. [Charley was her nephew and adopted son, now in Canada.] Your uncle has remembered a great deal. It isn't easy. Spirits forget much that happened in the body, they have other interests. Wherever you go either of you I will do all I can for you. Captain, I'm going to talk with your father and find out Henry's address from him, and then you write as I tell you."

"I certainly will."

"He's the most erratic and unsettled of the family. If I could have taken you into my house and surroundings a little earlier it would have been better for you. That's Aunt Anne. But it can't be helped now."

"I am very grateful for what you did."

"To appreciate my advice is one thing, to remember me is another. Don't forget me, my boy. Jerry says, 'Do you know Bob's got a long skin—a skin like a snake's skin—upstairs, that Jerry got for him?' It's one of the funniest things you ever saw. Ask him to show it you. [Note *E.*] Oh, hear them talking! Captain!"

NOTES.

A. I have ascertained that on Christmas morning he went to church, so the surroundings depicted are not contemporaneous. Neither are they very specific or accurate. He did have to lie down and rest on a couch a good deal at this time, and I knew it. The description of the room is not identifying : the thing on the right as you go in is not a clock. There was a young visitor in the house, but not a caller. The old lady in the black dress with black figures on is the only definitely correct item. I have since seen the dress, ascertained that it was the one probably worn on Christmas Day, and should describe it myself as above (p. 512).

B. This writing was not "mirror-writing." Usually when Phinuit wrote on card held in front of him the writing was perverted so as to be legible in a mirror; sometimes each letter was right but the order perverted. Single letters like capitals were made properly. But when the writing was done on paper held to Mrs. Piper's forehead, *i.e.*, with the hand turned round —pencil towards face—as in the present instance, the writing was ordinary. The handwriting is hardly good enough for me to identify it with my aunt's, or to discriminate it securely from Mrs. Piper's.

C. I have since asked at Highgate whether my father had been there not long before he died, and one of my cousins at once replied, "Yes, it was the last place he went to," exactly in Phinuit's words (p. 514). It seems to have been a pleasant and remembered visit. Doubtless, however, I had known

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something about it at the time. The remarks to A. L., next following, are, as it happens, extremely natural observations.

D. Doubtless a common enough incident; but it was very seriously said, and my aunt is the only person who ever said it to me: she was troubled about my nascent scepticism. The phrase "passed out" is Phinuit-ese.

E. This episode of the skin is noteworthy. I cannot imagine that I ever had any knowledge of it. Here is my Uncle Robert's account of it when I asked him about it: "Yes, a crinkly thin skin, a curious thing; I had it in a box, I remember it well. Oh, as distinct as possible. Haven't seen it for years, but it was in a box with his name cut in it; the same box with some of his papers."

Sitting No. 47. *Evening of Christmas Day,* 1889, 6.20 *p.m.*

Present: O. J. L. and A. L. (taking notes).

"Captain, do you know that as I came I met the medium going out, and she's crying. Why is that?"

O. L.: "Well, the fact is she's separated from her children for a few days, and she is feeling rather low about it."

"How are you, Alfred? I've your mother's influence strong. (Pause.) By George! that's Aunt Anne's ring (feeling ring I had put on my hand just before sitting), given over to you. And Olly dear, that's one of the last things I ever gave you. It was one of the last things I said to you in the body when I gave it you for Mary. I said, 'For her, through you.'" [This is precisely accurate. The ring was her most valuable trinket, and it was given in the way here stated not long before her death. See also pp. 468, 470, 514.]

O. L.: "Yes, I remember perfectly."

"I tell you I know it. I shall never forget it. Keep it in memory of me, for I am not dead. Each spirit is not so dim (?) that it cannot recollect its belongings in the body. They attract us if there has been anything special about them. I tell you, my boy, I can see it just as plain as if I were in the body. It was the last thing I gave you, for her, through you, always in remembrance of me. (Further conversation and advice, ending) Convince yourself, and let others do the same. We are all liable to make mistakes; but you can see for yourself. Here's a gentleman wants to speak to you."

"Lodge, how are you? I tell you I'm living, not dead. That's me. You know me, don't you?"

O. L.: "Yes. Delighted to see you again." [Mr. E. See also pp. 493, 524, 552.]

"Don't give it up, Lodge. Cling to it. It's the best thing you have. It's coarse in the beginning, but it can be ground down fine. You'll know best and correct (?). It can only come through a trance. You have to put her in a trance. You've got to do it that way to make yourself known."

O. L.: "Is it bad for the medium?"

"It's the only way, Lodge. In one sense it's bad, but in another it's good. It is her work. If I take possession of the medium's body and she goes out, then I can use her organism to tell the world important truths. There is an infinite power above us. Lodge, believe it fully. Infinite over all; most marvellous. One can tell a medium, she's like a ball of light. You look as dark and material as possible, but we find two or three lights

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shining. It's like a series of rooms with candles at one end. Must use analogy to express it. When you need a light you use it, when you have finished you put it out. They are like transparent windows to see through. Lodge, it's a puzzle. It's a puzzle to us here in a way, though we understand it better than you. I work at it hard. I do. I'd give anything I possess to find out. I don't care for material things now, our interest is much greater. I'm studying hard how to communicate; it's not easy. But it's only a matter of a short time before I shall be able to tell the world all sorts of things through one medium or another. [And so on for some time.] Lodge, keep up your courage, there is a quantity to hope for yet. Hold it up for a time. Don't be in a hurry. Get facts; no matter what they call you, go on investigating. Test to fullest. Assure yourself, then publish. It will be all right in the end—no question about it. It's true."

O. L.: "You have seen my Uncle Jerry, haven't you?"

"Yes, I met him a little while ago—a very clever man—had an interesting talk with him."

O. L.: "What sort of person is this Dr. Phinuit?"

"Dr. Phinuit is a peculiar type of man. He goes about continually, and is thrown in with everybody. He is eccentric and quaint, but good-hearted. I wouldn't do the things he does for anything. He lowers himself sometimes—it's a great pity. He has very curious ideas about things and people; he receives a great deal about people from themselves (!). And he gets expressions and phrases that one doesn't care for, vulgar phrases he picks up by meeting uncanny people through the medium. These things tickle him, and he goes about repeating them. He has to interview a great number of people, and has no easy berth of it. A high type of man couldn't do the work he does. But he is a good-hearted old fellow. Good-bye, Lodge. Here's the Doctor coming."

O. L.: "Good-bye, E. Glad to have had a chat with you."

[Doctor's voice reappears.] "This [ring] belongs to your aunt. Your Uncle Jerry tells me to ask. . . . By the way, do you know Mr. E.'s been here; did you hear him?"

O. L.: "Yes, I've had a long talk with him."

"Wants you to ask Uncle Bob about his cane. He whittled it out himself. It has a crooked handle with ivory on the top. Bob has it, and has initials cut in it. [There is a stick, but description inaccurate.] He has the skin also, and the ring. And he remembers Bob killing the cat and tying its tail to the fence to see him kick before he died. He and Bob and a lot of the fellows all together, in Smith's field I think he said. Bob knew Smith. And the way they played tit-tat-too on the window-pane on All Hallows' Eve, and they got caught that night too. [Concerning Smith's field and the cat-killing see notes on p. 527.] Aunt Anne wants to know about her sealskin cloak. Who was it went to Finland, or Norway?"

O. L.: "Don't know."

"Do you know Mr. Clark?—a tall dark man, in the body."

O. L.: "I think so."

"His brother wants to send his love to him. Your Uncle Jerry, do you know, has been talking to Mr. E. They have become very friendly. E. has been explaining things to him. Uncle Jerry says he will tell all

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the facts, and all about families near, and so on, that he can recall. He says if you will remember all this and tell his brother, he will know. If he doesn't fully understand he must come and see me himself, and I will tell him. How's Mary?"

O. L.: "Middling, not very well."

"Glad she's going away. [She was, to the Continent. Mrs. Piper knew it.] William is glad. His wife used to be very distressed about him. You remember his big chair where he used to sit and think."

O. L.: "Yes, very well."

"He often goes and sits down there now. Takes it easy, he says. He used to sit opposite a window sometimes with his head in his hands, and think, and think, and think. [This was at his office.] He has grown younger in looks, and much happier. It was Alec that fell through a hole in the boat, Alexander Marshall, her first father. [Correct, as before.] Where's Thompson? the one that lost the purse" (p. 510).

O. L.: "Yes, I know."

"Well, I met his brother and he sent love to all—to sister Fanny, he told me specially. He tried to say it just as he was going out, but had no time—was too weak."

O. L.: "Oh yes, we just heard him." [See end of Sitting No. 45, p. 511.]

"Oh, you did; that's all right. She's an angel, he has seen her to-day. Tell Ike I'm very grateful to him. Tell Ike the girls will come out all right. Ted's mother and . . . And how's Susie? Give Susie my love" (p. 523).

O. L.: "I couldn't find that Mr. Stevenson you gave me a message to. What's his name?" [p. 514.]

"What, little Minnie Stevenson. Don't you know his name is Henry? Yes, Henry Stevenson. Mother in spirit, too, not far away. Give me that watch. [Trying to open it.] Here, open it. Take it out of its case. Jerry says he took his knife once and made some little marks up here with it, up here near the handle, near the ring, some little cuts in the watch. Look at it afterwards in a good light and you will see them."

[There is a little engraved landscape in the place described, but some of the skylines have been cut unnecessarily deep, I think, apparently out of mischief or idleness. Certainly I knew nothing of this, and had never before had the watch out of its case.—O. J. L. See also p. 528.]

Sitting No. 48. *Noon, December 26th.*

Present: O. L., A. L., M. L., and Briscoe (taking notes).

"Hn! How are you, Captain? You are all right. What have you done with Aunt Anne's ring? Well, give it to me. I told her all about that. She was very much pleased that you had kept it all that while. Very good thing, wasn't it? She said that she was very sorry that Charley ate the bird—the chicken—and made himself sick. He has had a trouble with his stomach. Her Charley. [Mentioned also near end of Sitting No. 46.] And he has been troubled for some little time. The bird made him sick. Some kind of bird. Quite sick. It troubled him a good deal. You write and ask him. But it is so. You will find it was. He will tell you. [He is in Canada, but I have written to find out.] (See note, p. 520.) Was a little verish with it. That's what is the matter."

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O. L. : "Anything else ?"

"Not particularly, and if you ask you will find it so. I tell you this because you don't know it, and that is the kind of thing you like."

After some vague talk and some remonstrance at the number of persons present, Phinuit began referring to clerk (who continued taking notes at a distance), saying :—

"He has the blues, that little fellow [no] ; he is thinking of going away, and he will go soon to another part of the world. [Was thinking of it some years ago.] Your brother has had a tooth out. [True.] Your aunt $\frac{\text{Emma}}{\text{Maria}}$ told me that. [Name wrong.] She's with me; you don't know her. Your grandmother is a nice old lady. First name is Emma ; she's in spirit. [Name of grandmother was Fanny.] You tell him to ask his mother. Who is George Edward H. ?—he hurt his hand, that fellow you (Briscoe) saw at the party, right through palm, had it sprained. Your brother knows him too. [Don't recognise this at all.] You were at a party talking to a fair girl [incorrect], and this gentleman, George Edward, is connected with her, and a brother Fred. [No notion of all this.] You look it up, you're too busy now. . . . (Still referring to clerk.) That fellow's name is Ed. . . ." (Went on about Uncle Jerry and other things. . . . And then :) "There seems to be some of that fellow's friends about here whom I can't avoid. There's a lot, and I can't get things straight. You will have to let me talk to him and get all his influence, and then I will talk to the rest of you. I can't help it. Get out. You don't mind me, do you ?"

[Exeunt O. L., A. L., and M. L.]

(Clerk now came and took one hand, taking brief notes with the other.)

"Your relations make me get mixed ; they confuse me when I'm talking to the Captain, so if I mention anyone belonging to you you must tell me, that we may keep things straight. There's an old lady in the spirit talking to me, and her influence disturbs me. [Grandmother died a few years ago.] Ask your brother if he don't know those people at party, and that fellow who hurt his hand, George Edward H., and he's got a brother Fred. You have a cousin Charley [true] that stops in your home [no, his brother used to], and a cousin named Harry. [True.] There are six in your family, four boys and two girls. [Correct.] The sister is Minnie. [Correct.] She is cranky, stupid sometimes [true], but she will grow out of that. Your mother has a pain in her head sometimes. [No.] Minnie is musical. [Not particularly.] One brother writes a great deal. [I do myself.] Your name is Ed. [Correct.] Your grandmother keeps calling Ed. You ask about those people I told you of, and you will find it's true. [Have made diligent inquiries ineffectually.] I want the Captain. See you, Captain, that fellow's straight. Now, then, Alfred and Marie. Got straightened out a little bit ? That's all right. Here, Alfred, I've got to talk to you. All the rest skip."

[All retire but A. L.]

[He then gave Alfred the name and general description of the lady to whom he had quite recently become engaged, with some details of her family, the latter not without some groping ; the Christian name of the lady (Winifred) was written on paper without any groping. Then Uncle Jerry was represented as speaking and giving good advice, also saying he had been to France after an illness [which I

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find is true]. Then some predictions and a lot of unverifiable talk about things in general (souls and spirits, &c.), with the following assertions concerning Phinuit himself :—]

"I have been 30 to 35 years in spirit, I think. I died when I was 70 of leprosy, very disagreeable. I had been to Australia and Switzerland. My wife's name was Mary Latimer. I had a sister Josephine (p. 495). John was my father's name. I studied medicine at Metz, where I took my degree at 30 years old, married at 35. Get someone to look all this up, and take pains about it. Look up the town of ——, also the Hôtel Dieu in Paris. I was born in Marseilles, am a Southern French gentleman. Find out a woman named Carey. Irish. Mother Irish, father French. I had compassion on her in the hospital. My name is John Phinuit Schlevelle (or ? Clavelle), but I was always called Dr. Phinuit. Do you know Dr. Clinton Perry ? Find him at Dupuytren, and this woman at the Hôtel Dieu. There's a street named Dupuytren, a great street for doctors. . . . This is my business now, to communicate with those in the body, and make them believe our existence."

NOTE *added September*, 1890.—Concerning the episode recorded at the beginning of the above sitting : I wrote to a cousin who had emigrated last October to join her brother (the "Charley" referred to) in Manitoba, asking her if he had eaten any particular bird about Christmas time which had disagreed with him. Only recently have I got full information on the subject, the unsportsmanlike character of the act possibly, but more likely the difficulty of realising any sense in the inquiry, being responsible for some of the delay. The evidence now obtained is as follows :—

"The boys shot a prairie hen as they were coming home one night, near the beginning of December, out of season, when there was a fine for killing these birds. So we had to hide it. It was hung for about a fortnight, and a few days before Christmas we eat it, Charley eating most. The bird didn't make him ill, but he was ill at the time, having the grippe. He went to town either that night or next day, and was certainly worse when he returned."

Sitting No. 49. *Afternoon of December* 26*th*, 1889.

Present : O. L., alone ; afterwards M. L. also.

[After a good deal of Phinuit conversation, O. L. trying to get some facts within his own knowledge only, without any definite success, Uncle Jerry was reported as being on the scene, and O. L. took notes.]

[Dr. P.] "Oliver and —— started for school one day and played by the way. Their mother followed and gave them a tuning, and kept them in all the time. He had a suit of white clothes with a little check in them, your father had. They built up a kind of see-saw, and tore his coat, and for that he got two days' hard study. [Can't verify any of this. It is true that their mother was somewhat of a martinette.] The boys bought a fishing tackle, went out in a boat, and got caught in a storm. The aunt, your father's sister, Fanny, she screened Oliver out of it, and dried his clothes for him. [It is true that Fanny was the *only* sister, and was sufficiently older to make this episode likely.] Jerry went to Paris and wrote back to Bob about the things he had seen and done. He and Bob planned one day

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to go away together to another part of your country ; they were gone several months, their mother begging and imploring them to come home. Soon after this she was taken ill. [None of this true of J. and B. May have been true of two other brothers. Something of the kind was, but cannot fix it.] Don't forget the ring, ask him about that, and about swimming the creek. He's got a piece of statuary there, Jerry bought it himself with his own money. A man with a sack over his shoulder, his arm to his side, with elbow projecting, looking down seriously, a dog by his side. [Cannot verify this.] Your Uncle Robert's in London. [True.] He, Bob, and your father went to see the animals in London, and that was another fright your grandmother got. Your uncle had an Uncle Richard. Jerry wanted to go into the jewellery business [nonsense], but that slumped through. When Jerry went to school he drew out plans. One was a lawyer. There was a sort of break-up in the family. Have you seen an old desk, an old-fashioned desk high up in the house, at the back ?" [None of this is any good. There is an old desk of his, but that's a matter of course.]

O. L. : "No. Do you remember the fall you spoke of ?" [See many previous sittings; but see also pp. 528 and 557.]

"I fell, I fell near a building, and never was well after it. We were riding at the time, and I hit my head, and all the facts about that I can't remember. I was thrown, and I remember the building just as I turned round it. Collision. (? Coliseum.) Narrow escape. My head troubled me a good deal, and I hurt my leg and my back and my head. Shook me up all over. I was not senseless. The blindness came from the fall. I can see fast enough now."

NOTE.—This is, I believe, correct, but within my knowledge. I remember having been told that he had a severe fall from his horse when middle-aged ; it injured his spine, and gradually total blindness came on. I have no recollection of him except blind. I feel as if I had a dim recollection of having been told that it was near the Coliseum that he fell, but do not know that it was so.

"Bob's the soul of honour. He does a lot of good, and he'll do more good yet. He's troubled with rheumatism a little. His thoughts are confused, and his memory is troubled. He doesn't remember quite so well. [All quite true.] Does he remember the Smith's field and the Smith boys ?"

"No ; I'm sorry to say he does not." [See, however, pp. 527 and 557.]

"And I had stacks and stacks of papers of all kinds, and I don't know where they are. I think Bob has them. [Yes, he has.] Robert is trying to read something now. [5.20.] Whatever is it ? [It is true that he was trying to refresh his memory by looking up old papers of Uncle Jerry's ; but precise time unverified.] Jerry says, 'Oliver, I am not dead, and if they think so they're mistaken. I am living, and conscious of you all.' [Here I handed in a chain.] This is Oliver's [*i.e.*, my father's : true]. He's here now. I couldn't do for you, my son, as I would like to. Fate was against me, too, for a time." (Here was an interval of unnoted things.)

(Then came Mrs. Lodge, and Phinuit began to diagnose her illness, which he did very exactly, and to prescribe for her. The prescription was wild carrot infusion and laudanum lotions, with precise and minute instructions. The prescriptions have done good. The complaint has been a long-standing one. See also p. 546.)

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(Here she handed in a fruit knife.) "This is William's. [Right.] Your mother has got his watch and chain. [Right.] She will never get married again. She has a picture of him. They talked about having it copied." [Right.]

M. L. : "What sort of picture?"

"It's a painting of him."

M. L. : "Who did it?"

"Wait a bit, I'll ask him. Oh I see, you done it yourself. [True, and he used to be pleased with it.] He says so. It's a good one. You're a good little girl, Mary. I say, do you know who Isabella is?"

M. L. : "Yes, yes."

"Oh, it is splendid; you never saw her sad. Though she had her troubles, too."

M. L. : "She had, indeed."

"She is as beautiful as ever, and as pure as the snow. She's a good creature. I tell you, you dear thing, to be as brave as I was—always do the best you can; do what your conscience tells you. Take that advice from Isabella. Oh, what larks we had! Oh! (Laughing all over.) Do you remember Clara? (Laughing again, and jigging about in chair.) I'll sing for you. Why, Mary dear, who ever thought to see you again like this, and Oliver too? Oh, such fun! What shall I do for you now I'm here?"

M. L. : "Sing us one of your songs."

"Shall I? You used to sing and play some yourself. Your papa and I have more fun than you could shake a stick at. Mary, how fat you are! Where are your crimps? (Feeling hair.) You used to crimp it. [True.] Getting lazy, eh? Well, this is fun to see you again. Oh, I do feel so happy. (Dr. P. chuckling.) She whistled, and away she goes. I never saw such a merry girl as that, never. How happy she is. Mary, it's about time you brightened up."

[This extraordinary episode was very realistic, and represented our memory of a bright-dispositioned aunt by marriage of my wife's. See also next sitting, p. 524.]

"Captain, Henry is at 127, Regent-street, Philadelphia. I couldn't get it right before. I thought it was Australia (p. 513). You write to him there."

O. L. : "I certainly will."

[I have, but felt sure there could be no Regent-street in Philadelphia. Since then my brother has written from New York.]

"Alfred's gone to see Dick. [He had gone to stay with another brother, not Dick; Mrs. Piper knew where he had gone.] You think I'll raise Old Harry about Nelly, don't you?"

"How do you mean?"

"Make difficulties with the other brothers. [I had that idea about Dick.] Has your Dr. William asked about the horse?"

[Dr. C.'s name is William, but I know nothing about a horse in connection with him.]

"Here's a spirit named Thomas; who's that?" O. L. : "I don't know."

"Do you have to do with a college, Captain?" O. L. : "Yes."

"Well, this one had to do with it. He was talking to me when I was at that young fellow."

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O. L. : "What's his name?"

"It's not Edmund nor Frank. James, John. No. He's very anxious to talk to you, trying all he can to speak to you, seems awfully pleased to see you again ; but he can't speak plain."

(Suspecting whom it might be, I got out a photograph and asked), "Is that he?"

"Yes, that's him. A vessel burst, and he went out suddenly. [True.] His blood stopped immediately. I wanted to go, he says. My head wasn't quite level." [His death was said to be due to the bursting of a vessel in his head, but I knew that the cause of this was a pistol-bullet.]

O. L. : "Ah, I thought so."

"'Ullo, here's two come for him. However did that man come here? They have taken him back. He is not with us yet. He saw you and burst out."

(Mrs. L. handed in a hat.) "That's William's. [True, p. 504.] That's my hat. Glad to see it. Mary's managed the place splendidly. [True.] There is one of the boys there with her."

M. L. : "Yes ; little V."

"I see him, dear little chap. Where's my stick? Yes, that's it. You believe I'm here, don't you? You remember my sitting in that big chair with arms to it, and my feet propped up, when I was ill?" [This is correct. His feet were propped and rolled up, in a special big chair.]

"And I used to get up and walk about with this stick. The other was crooked, with a big handle. That was the last one. [True. This "other" stick has been verified, and it is the last one. It has a large knob. We did not know of it.] (Umbrella brought in.) That's my umbrella. That's the handle ; yes. I remember the things well."

The next sitting is chiefly one with our neighbours, Mr. and Mrs. Thompson. Mr. Thompson's mother is an old Quaker lady, living on the Cheshire side of the Mersey. In this sitting Mrs. Piper mentioned *all* Mr. T.'s brothers and sisters by name, as well as his wife and children—except the third daughter, Sylvia, who was dismissed as a boy in an earlier sitting, a child in robust health. Mrs. Piper had given the Thompsons a previous sitting, see pp. 508 and 518, where "Ike" and "Susie" are Mr. and Mrs. T. (See also pp. 540, 544, 553.) They cannot, for evidential purposes, be considered as strangers. At the same time, although we have known them well for eight years, many of the things said were unknown to us. Some of the note-taking and most of the annotations are by Mr. Thompson.

Sitting No. 50, *and last of first series. Evening of December 26th*, 1889.

Present: O. L., Mr. and Mrs. Thompson ; and later M. L. also.

(I handed in a fresh watch, and Phinuit said it had been my father's. [True.] He also seized the chain, hitched the two together, and felt about for something to go on at the other end ; trying on watch-key, but not being satisfied with it, and groping for some time. [See No. 75, p. 536.] Then he repeated), "Henry is now at 127, Regent-street, Philadelphia ; that's so. [No.] (To Mrs. T.): How's Ted? [Her son.] Your mother sends her love, and

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wants to know where her two rings are? She had two. [Don't know about rings.] She has the cap on, and hair parted on one side. [Correct.] Your mother sends her love to you, Susie. [Usual name.] She takes care of a little bit of a baby in the spirit that belonged to you. It puts its hand up like that. It hardly lived with you at all; but it lives in the spirit. Your mother takes care of it, and your sister in the spirit. [Mrs. T.'s child, a boy, died in birth. Mr. T. happens to have had one previous sitting with a medium, viz. Miss Fowler, 14 years ago, and curiously she, too, asserted that this child was under the care of Mrs. T.'s mother.] Emily is in the body. [Mrs. T.'s sister; right.] (To Mr. T.): Ted is a great deal with your mother; she says, 'My poor boy,' and often thinks about him. [An unlikely expression for Mrs. T., sen., but she does often think about him.] He is studying still, and writes a great deal, and helps a lot of young fellows. [He was a promising medical student at Edinburgh, and died just after taking his degree.] Don't let them think I am dead. Tell mother and Fanny I am alive." [Fanny is his surviving sister (p. 518)].

(To Mrs. L.): "Aunt Izzie wants to talk to you. [See previous sitting, p. 522. 'Isabella'; Aunt Izzie was her familiar name.] Shall I sing to you? What would you like? You have not been well lately. Are you glad to hear of Aunt Izzie? I could almost come back and die over again to see you. You tell Mary that her sister Isabel still lives; tell her she has done nobly; tell her William and I are together. That lazy gardener! [This message is exceedingly intelligible. The Mary referred to is my wife's mother, recently widowed, and left with a house and garden to manage in Staffordshire. "Aunt Izzie" had been staying with her quite recently, at a time when the gardener was troublesome.] (Then the voice and manner changed, as in Sittings 40 and 47.) Don't give up a good thing, Lodge. . . . Who is here?"

O. L.: "This is my wife."

"How do you do, Mrs. Lodge? (Shaking hands.) I remember having tea with you once." [The ostensible speaker, Mr. E., had done so.]

O. L.: "Mr. and Mrs. Thompson."

"Yes, I remember you, I think. [They had once met.] Good-bye, Lodge; don't divulge my secrets" (p. 493).

O. L.: "No, all right; good-bye."

(Dr. P. again, to Mr. T.): "Ted is asking about George. Don't forget to tell him I asked about him, and send my love. [George is a brother.] (To Mrs. T.): Susie, I don't like Alice and Maud; friends of one of your girls." [Don't know them.]

Mr. T.: "Can you tell me about my other sister?"

"Sarah—no—Eliza-Maria—that's it. She's all right. We are together and happy. That's Ted's sister and Ike's sister. She and Ted and father are all together. She teaches entirely, and is very religious. But she doesn't know you (Mrs. T.) in spectacles. (Took them off.) That's right; now I know you."

[Remarkably correct description of Mr. T.'s sister, Eliza Maria, who died 27 years ago. Mrs. T. (then unmarried) did not then wear spectacles, but knew her well.]

(To Mrs. T.): "I see your father, mother, and two sisters. [These have died.] I am not acquainted with your father. I am going to be candid, and

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can't tell you what he does. I will see if I can find him. (A pause. Laughing.) Your father is covered from top to toe with paint. His room is covered with pictures all round. We have everything of that kind with us. He is so happy—wouldn't come back for anything."

[Mrs. T.'s father made painting and art his entire hobby for all time spared from business, and regretted not being able to live for it.]

"Your father says he is going to take charge of one of your girls, and teach her how to paint. Theosophy it is. If I don't speak true may I never speak again. He will assist her spiritually—inspire her. [Mrs. T.'s eldest daughter Theodora is very fond of painting.] The other one is going to take up music—the dark-haired one. [Incorrect. She has no musical faculty—she paints, too, a little.] (To Mrs. T.): Your sister curled her hair in a very funny way (indicating). [Correct.] Maria, your sister, I see her. [Correct.] Maria sends her love to Emily. [A living sister.] What a romp you used to be. Here, Ike, I wish you could hear all your people have to say. They all talk at once."

Mr. T.: "How very inconsiderate."

"So would you and your brothers, if you hadn't spoken to your mother for 20 years. [Time about right.] Eliza-Maria and Ted and your father all think of you a great deal. Fanny is very good to mother, always with her. [Correct.] I'm sorry to say, Ike, I've some bad news for you. You are going to lose a dear friend—not a relative, but a good friend, rather suddenly within the next four months. [Not happened yet.] What are all those little bottles I see about you?"

Mr. T.: "I have none on me."

"No, but I see a great lot. Aconite, Belladonna, Mercurius, Nux Vomica, and the devil knows what else. [These and many other drugs Mr. T. uses in his business.] (Mrs. L. handed a piece of hair.) Too weak to tell you now, and it's too old. It belonged to one of these spirits." [So far correct.]

(O. L., giving a letter) "Good-bye, doctor. You are going to this gentleman."

(Dr. P., putting it to head) "That's from Walter. I know him. [Yes, Mr. Leaf, but Mrs. Piper knew she was going there.] Cap'n, I'm going to leave you. God bless you and keep you in His holy keeping. God bless you, Susie, Ike, Marie, and Captain! Cap'n, I hate to leave you, but I've got to go. *Au revoir, au revoir!* Marie, I've got to go, but not for long; hope to see you soon again. Cap'n, speak to me again. Good-bye, good-bye, good-bye.

End of the First Series of Liverpool Sittings.

NOTES TO THIS SERIES OF SITTINGS.

My main object in this series has been to discriminate between unconscious thought-transference and direct clairvoyance, by obtaining information wholly unknown to anyone present. Most of the communications purporting to come from my uncle Jerry answered perfectly to this description, and the only difficulty was to get them verified. As indicated in Note E, p. 516, my uncle Robert (surviving twin brother of Uncle Jerry) has verified the snake's skin, but

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he could only remember indistinctly the episode of swimming the creek and nearly getting drowned, on which stress was laid by Phinuit (first mentioned p. 503), and had no recollection of some other incidents. But he was good enough to write to the only other surviving brother of those concerned, living in Cornwall, and by this means to obtain for me, what by no other means I should have been likely to obtain, the following document, which I copy and print in full. The communication from Uncle Robert to Uncle Frank was a bald list of questions, not likely to excite pseudo-memory. The family was an enormous one, and my father was one of the youngest members of it. He was born in 1826; his father at the time being 61, and Uncle Jerry being 16. The family left Barking for Elsworth in 1838 or 1839. I was born in 1851.

Statement made by Uncle Frank to Uncle Robert, received by me February 2nd, 1890 (see end of No. 80, below, p. 542):—

"About the summer of the year 1828, I am not sure of the date within a year or two, a large party (those forming it as far as my memory serves me being Messrs. Wm. Whitbourne, James Sharpe, Henry Sharpe, Frank Whitbourne, my brothers Robert, Jeremiah, Charles, and myself, and some others whom I cannot recollect without help) left Barking, some in Henry Sharpe's boat and others walking to Ilford, the object being to beat the River Rodin from Ilford to Barking, and catch a large lot of fish in nets arranged for the purpose at the Six Gates. We did beat the river, wading where depth of water admitted, and swimming the deep parts, the non-swimmers walking along the banks of the river. The whole thing was a failure, for we caught only a very few fish, and concluded that they had managed to slip past us on the journey. On arriving at Barking the elders of the party went home to get dry clothes, and the young ones commenced the usual rough play. Jerry and I were larking together on the tailboard of the water-mill; one pushed the other and sent him down the slippery platform, and then there was a struggle together, which resulted in both being sent into the mill-stream, which was running fast owing to the six gates being open. There was nothing left but to swim with the stream to a bank about three or four hundred yards off. We had all our clothes on except shoes and stockings.

The quays at Barking were crowded with people, men, women, and children, drawn there to see a smack launched. These good people made a great noise, some cheering the swimmers in the mill pool, others screaming "They will be drowned," "They will be drowned." One of them, viz., a Mr. Smith, a publican, looked over the quay; I saw his face quite plain and heard him say, "What's the odds if they are, it's only two of them d—d young Lodges." As we were swimming our best my hat washed or got off and was left behind a yard or two, and as soon as I missed it I swam back and recovered it, much to the amusement of the onlookers. We got all right to the landing-place and even thought of endeavouring to swim back again against the stream.

Jerry had a rifle such as you describe (p. 515), at the Palladium, but I [know] nothing about it. I was only home once while he was at the Palladium, and then only for a very short time.

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I remember nothing of the snake skin.

I know nothing of his making any calculations, by wheels or otherwise.

I remember his having an old repeater—how he came by it I do not know—it was often requiring the watchmaker, yet Jerry seemed to value it very much.

I never recollect a photo with you and Jerry together (p. 503).

I recollect there was a field at Barking called Smith's field. I think it was the field at the top or upper part of Glenny's Part, and bounded part of the pond we used to fish in. It was half field and half garden (p. 517 ; see also p. 556).

The only cat-killing I can remember is our brother Charles killing Mrs. Cannon's cat and burying it behind one of the lilac trees (pp. 517, 521, 541).

Once more, I must repeat that the importance attaching to the references made in the sittings to these events must depend very much on the view taken of the genuineness of the trance and of Mrs. Piper's honesty. Given that she is a cheat, she must be supposed a cheat of exceptional ability and with the command of very superior assistance ; and it is just conceivable that such a one, by sending a skilled agent down to Barking and interviewing the oldest inhabitants, might hit upon someone who as a boy had witnessed the creek episode. The task does not strike me as an easy one, but possibly it might be done. It is impossible to suppose that Mrs. Piper herself made effective inquiries, because her proceedings all the time in England were well known, and she was under bargain to sit regularly every day. Having obtained her information she would proceed to lead up to it by frequently mentioning my uncle who had a fall ; just in the way that Phinuit did. It was doubtless this frequent reference that caused me to think of sending for the watch and getting more details. The cat incident, and the rifle, may be dismissed as shots ; and I suppose the watch-scratches and the snake skin can be eluded somehow.

So much a sceptic might be allowed ; though in the face of what seems to me such extreme improbabilities that only the improbability of any other conclusion enables one to face them with patience.

But when the interviews with strangers are contemplated in addition, interviews which compel assent to *some* abnormal powers, and thereby remove any necessity for the exercise of an elaborate and costly system of imposture, then I confess that for my own part I am even more sceptical of the power of any human being to obtain the information by ordinary means and under the given circumstances than I am of the possibility of the possession by the human mind of latent or nascent powers hitherto only obscurely recognised and imperfectly developed. (See Appendix, p. 555.)

Further Notes. *September*, 1890.

There are one or two further annotations which I am able now to make.

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With regard to the marks on Uncle Jerry's watch (p. 518), it appears from a letter below that it is unlikely that he made them himself, and accordingly if any importance is to be attached to their detection by Dr. Phinuit inside the certainly unopened case, it is probably of the directly percipient or clairvoyant order, rather than, as he represented it, of information received and transmitted as a message. The same letter likewise casts some doubt on the importance of the "fall from a horse" so frequently mentioned (*e.g.*, p. 521). I clearly remember having been told when a boy of Uncle Jerry having had a serious fall which inflicted some injury to the spine, and was the probable cause of his blindness. Hence it would appear likely that this item may have been extracted by Dr. Phinuit from my mind, unless further information confirms its position as a really influential event. (See also notes at end of Second Series, p. 557.)

The letter is from my cousin, eldest son of Uncle Robert, senior to me, and much more intimate with the London branch of the family than I ever was.

Extract from letter.

Great Gearies, Ilford, *September* 16*th*, 1890.

As you wished me to send you notes of anything that struck me in the report of Mrs. Piper's sittings—here goes.

Uncle Jerry died on the 12th March, 1869. I have always understood that his blindness was attributed to locomotor ataxy, and I never heard of his having so bad a fall from his horse as you mention in your notes. He had a slight fall once in Rotten Row, I think, and I remember his telling me that as a piece of affectation he appeared in the Row the next day with one foot in a slipper, having sprained his ankle.

I remember his having a rifle and sword which he kept in his business desk at the Palladium, as he at that time belonged to a rifle club (it was long before the Volunteer movement), and perhaps that is what is meant by "playing at soldiers." I do not remember any snake skin (p. 516).

The marks on the watch I do not think were made by him, as I cannot remember his having a repeater until he lost his sight. The term "little shaver" (p. 503) fits his method of expression to a T. The swimming the creek, &c., &c., have been so well described by the skipper that I need only say I knew of its having been done from both (I believe) of the performers.

(Signed) ROBERT LODGE.

The other incident in favour of direct clairvoyance and against thought-transference of any recognised kind, viz., the experiment contrived by Mr. Gonner (pp. 462 and 487), has had its value rather strengthened by further inquiry and by interview with the ladies concerned in London. It was a carefully arranged experiment, planned by him and me together in Liverpool, and carried out in a satisfactory manner through the kind aid of his relations in London.

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The problem was to remove thought-transference to as many orders of remoteness as possible. He therefore wrote to his sister, Miss Gonner, giving her full particulars of what was wanted. Their mother was to be requested to decide on and do something uncommon at a specified hour, without letting Miss Gonner know what it was; neither was she to have any inkling whatever as to a reason for the request, nor to know that it was connected with her son. I find that all this was scrupulously done. With the aid of Miss Ledlie (the lady correctly described and named as "Annie" by Phinuit), who likewise knew nothing whatever as to reasons, the mother was prevailed upon to accede to the request; and she accordingly decided to go out under perfectly unlikely circumstances, accompanied by Miss Ledlie, both ladies being very much puzzled to account for the singular and vague request on the part of Miss Gonner. The latter lady, who was the only one of the trio who had any idea of the reason, purposely absented herself from the house before any decision was made as to what should be done. The driving round the park on a wet Saturday morning, though sufficiently incongruous to astonish even the cabman, was an unfortunately passive kind of performance to select; but considering the absence of every kind of information or clue to the reason for doing anything, the wonder is that anything whatever was done. Miss Ledlie reports that after Miss Gonner had left the house she and Mrs. Gonner decided what to do, and a vehicle was sent for. Just about 11 she ran upstairs to see if Mrs. Gonner was ready, and saw her come out of her room to a landing cupboard, take a box out of it, put it on a ledge, open it and take out a muff, very much as described by Phinuit half an hour later. She had her cloak and things on then, and the cloak is troublesome to hook, so that there would be a good deal of apparently fixing things round the neck. The taking up and looking at the photograph would almost certainly be done before going out, though it was not actually seen. The "taking up a pencil to write," and the "brushing something," if by "something" is meant a garment, are unlikely actions. Although the success was far from complete, Phinuit distinctly left us in Liverpool with the impression that "going out" was the thing selected to be done.

The episode of Miss Ledlie's hair not having been cut short, when Mr. Gonner, having been told in fun that it had, felt dissatisfied with Phinuit's reply (p. 489) implying that there was nothing special to say about its length—dissatisfaction which he expressed to me,—is likewise good as against ordinary thought-transference.

The incident at the beginning of Sitting No. 48, about "Charley eating a bird," is also rather striking. I did not think much of it at the time because it seemed an unlikely thing to get distinctly verified;

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but, as recorded in the note at end of sitting (p. 520), special circumstances connected with it happen to have made it a definite incident clearly remembered.

Second Series.

After an interval, during which we went abroad, Mrs. Piper visited us again on her way back to the States. She was now not so well in health, apparently rather fatigued by her stay in London, which she imagined did not suit her, and beginning to long to get home again. On the whole I think the lucidity of "Dr. Phinuit" was less than it was during the earlier series; the communications from my uncle, for instance, add very little to the facts previously given; and the "George Wilson" episodes, referred to on p. 461, which at the time seemed likely to furnish satisfactory positive evidence in favour of clairvoyance, have turned out in the opposite sense, as the following letter clearly indicates:—

Letter from Mr. Wilson, abroad.

April 2nd, 1890.

MY DEAR LODGE,—Your letter with enclosure reached me as I was leaving —— and I could do nothing till I arrived here. And now, after consideration, I think I shall say but little.

The statements made through the medium fall into two classes: (1) Those which relate to matters known to you. (2) Those you could not know—as, for example, either my present circumstances or my past life. What is said under the former head is, as you would see, more or less correct. What is said under the latter is entirely *in*correct. Were you here I would go into detail, but as you have not the MSS. this could not easily be done. On the matter generally I pass no opinion. The evidence is too narrow.

And, in general, the kind of old man represented is the antipodes of the dignified precise character of my father. He was calm and clear-headed, hated all fuss, and, like most of the Government officials, avoided all public appearances. He detested bad grammar, and drew up Government papers of almost painful accuracy.

Added September, 1890.

Recently, my wife has suggested that some of the statements seem to refer more probably to my grandfather, whose name was James, and who was somewhat of a "havering" old man, such as is represented. I am not able to verify the statements from this point of view, but he did own his house, and very likely made some additions to it [as stated on p. 543].

Subsequently I got him to return his copy of the evidence with annotations, and these are transcribed into their appropriate places below, beginning at p. 539.

During the second series of sittings my sister E. C. L., frequently mentioned in the first series, was with us on a short visit, and often

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took notes for me. There was a good deal of repetition of statements made in the earlier series, and though I abbreviate the notes as much as possible so as to print only the more apparently evidential portions, I quote some of these repetitions in full, especially all those having reference to my Uncle Jerry, because at this time a number of the facts had not been verified, and some are still unverified. The letter of partial verification from Uncle Frank to Uncle Robert, printed above, reached me about the middle of the second series; and I read it to Phinuit on the day it arrived, as reported below. Mrs. Piper arrived from London on January 30th, and next day was held a sitting, which numbers itself 77 in the entire English series.

Sitting No. 77. (*First after interval.*) *Friday, January* 31*st*, 1890. 11 *a.m. to* 12.30 *p.m.*

Present: O. L., M. L., and, for first time, E. C. L.

After recognitions and greetings, and saying that Myers had told him to take care of the medium and not stay too long, he began sending messages about my sister, but speedily became aware of someone present and recognised her with "Hallo, by George, that's Nelly." [See p. 507, Note *C*.] Then he pretended to carry on a one-sided conversation, as if talking to other people about her, and presently reported that he was being asked to prescribe for her. Then he broke off with, "Here, Captain, did you ask Robert about swimming the creek?"

O. L.: "Yes, I did, and he remembers something about it; but he calls it the pool, and says it was the other boys that swam it."

"Ah, that's so. Yes, he's right. I didn't remember quite exactly."

O. L.: "Do you know he can't remember about that ring? He never knew you to wear a ring" [p. 508].

"Yes, I did, but it was a long time ago. It's true, and he has got it somewhere. There was a stone in it. Did he remember about the skin?"

O. L.: "Yes, he did."

"Oh, he remembered that. Well, isn't it a funny thing?"

O. L.: "He remembers it, but doesn't seem to have it now, and I have not seen it" [p. 516].

"Well, does he remember about the photographs; one of the pictures standing and one sitting?" [No. 44, p. 507.]

O. L.: "Yes, and I have seen them."

"Aren't they queer?"

O. L.: "Yes, and I've seen the tall hats on, which you mentioned; but it was not Uncle Robert that was photographed with you."

"No? Well it was a Robert. Robert something. Let me think. . . . You will have to excuse me a bit, I can't recollect just now. Do you know that Robert got hurt some time ago?"

O. L.: "No."

"Yes, you do; had a sick turn—had an attack, and has never been quite the same Uncle Robert since."

O. L.: "Yes, that's so."

(Then a number of communications purporting to be from the same persons

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as were represented as sending messages in previous sittings, and to much the same effect.)

O. L. : "We couldn't make out about those 'little wheels.'"

"They were only seals on insurance papers. He was trying to tell me about them and I couldn't quite get his meaning ; it was my mistake. You know when they issue insurance papers to people there's a stamp—a seal—put on, and they looked like wheels. Did you ask about that old lady who was with Uncle Robert ? Who is she—quite an old lady ?"

O. L. : "His wife, I suppose."

"You must look these things up. And did you ask about that statue—that marble thing ?" [p. 521].

O. L. : "Yes, I did, but he can't remember it."

"Well, that's stupid. He's got it, I tell you. You go there and hunt about the house and you'll find it. A little statue. And that ring, he has got that somewhere, among my jewellery—what little I had. That's there, too, somewhere " [pp. 508, 537].

O. L. : "Another thing Uncle Robert can't remember is 'Fido'" (p. 509).

"What, not remember the dog ! Well, that's stupid. Sam will remember that. Ask Sam." [Knows nothing about it.]

O. L. : "And the cat ; he denies the cat."

"Ask the rest of the boys about the cat. You remind Robert of the Smith boys (p. 521), and then he will remember the cat."

O. L. : "I have, but he can't fix them."

"Come here, Siss (to Nellie). Your father wants me to look at you. Oh, you're not at all right. You're wrong."

E. C. L. : "Oh, I'm pretty well."

"You feel pretty well, but you're not. You haven't a right circulation at all. You are what they call anæmic," &c. [Full medical details given at considerable length, all true, and prescriptions practically identical with what had been tried by London and Malvern consulting physicians. Then advice given to stay with me instead of elsewhere, much as in Nos. 44 and 46, pp. 502, 513, 514, and 539.]

A sitting was attempted the same evening, but it failed. Mrs. Piper could not go into the trance ; so after 20 minutes' trial it was abandoned.

The next morning I had arranged for a friend to arrive at 11 o'clock. Mrs. Piper was ready and waiting in my study before that time, and I went outside the gate to meet him. Unfortunately, as he entered, my wife met him accidentally in the hall, and conversed for some two minutes while I was in the study with Mrs. Piper. The door was ajar, and though I did not overhear anything particular Mrs. Piper remarked that they should not be talking within earshot like that. It is impossible to say how much she either consciously or unconsciously heard, and the incident prevents me from being able to consider Mr. Lund as an anonymous stranger, as I had intended.

A second sitting ought always to be given to a stranger, as speedily after the first as possible. A single experience of so novel a kind can hardly ever be satisfactory. Shortness of time prevented it in the present instance.

I began the sitting, to start Mrs. Piper off, Mr. Lund sitting pretty near.

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He was, however, called by Phinuit immediately, and I sat at a desk and took notes, except during part of the time when I was turned out. My notes were afterwards handed to Mr. Lund, who drew up the report appended.

Sitting No. 78. *February* 1*st*, 1890. 11 *a.m.*

Present: Mr. Lund, and most of the time O. L.

The sitting began by Mrs. Piper going off into the trance state and very soon asking, "Where's Mr. London?" She made several attempts to arrive at my real name, Lund, but failed, saying that she couldn't pronounce it. She said I had passed through a lot of difficulties, was a rum fellow, had had many troubles and trials, was a good man.

Here she asked Lodge to leave the room. She then told me accurately what children I had—one boy who at this very time was absent and ill—eldest girl inclined to domineer—second girl devoted to music—third girl would need much watching. For myself, had had throat trouble [correct], which would trouble no more. Head now the greatest fear. Surrounded by people who wished to do me harm, especially one dark man [unknown]. Had four sisters and one brother [correct]—one sister an angel, and one kind of fussy. (Then Lodge returned, and tried some experiment of his own: see below.)

"Do you know that man Wallace? Who is that? Do you call him 'Charles'? [Unknown.] You had a fire a little time ago—no—a long time ago. Some little thing got burnt." [Right, a carpet.]

Ultimately she said it was a carpet, after calling it drapery and tapestry.

"Your lady had a pain in her back; not yet very well; it made her a little depressed; tell her not to worry so, and don't be so devilish fussy. You tell her I like her. Your boy is not right. He took a cold—had fever, and now he's weak. He's picking up slowly; give him quinine. If you don't look after him, he gets run down. He gets tired from past illness. [True.] Just now he's very miserable and looking at a book." (Time 12.45.)

Said she saw me writing—lots of paper, books, pamphlets, soft things, manuscripts, all round me—public man—talks to people.

"You write on these pamphlet things. That's what made your throat bad. You lecture."

I asked, "Where is my wife now?"

"She's brushing something—in this way (taking up bottom of her dress). She's got something on her head—going on a journey—talking to some one, and brushing down a cloak-like thing." (12.48.) [See notes.]

"Who is it you call Lira? the lady's sister [unknown]; Lorina, Eleanor, Caterina, a sister, two names—one's Emma, a sister, connected with you through marriage? Do you know Thomas?"

"I'm Thomas," I replied.

"He'll know me—Thomas—Lon—Lund—Tom Lund. That's your sister that's saying it."

She then referred back to the fire, and said a carriage was upset near me. "Another gentleman and yourself were in it—a long while ago." [Can't remember any such accident.]

She then spoke again of my family and children; spoke of Tom No. 2 [wrong], "with disposition and mind like his father."

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Here came in a reference to a brother of Dr. Lodge, who had returned to room.

She said I was away when my youngest sister passed out; not with her; a long way off. No chance to see her. She had blue eyes and brown hair—a very pretty girl. Pretty mouth and teeth; plenty of expression in them. She then tried to find the name; and went through a long list; at last said it had "ag" in the middle, and that's all she could find. She had changed a great deal. She was much younger, and been in spirit a long time.

"But it's your sister—Maggie—that's it—she says you are brother Tom—no, her name's 'Margie.' Too bad you were not at home—it was one of the sorrows that followed Tom all his life. [Correct.] He'll never forget it."

I said: "Ask her how it was I wasn't there?"

She said: "I'm getting weak now—*au revoir.*"

She sent me two messages at following sittings—one February 1st. Evening:—

That I was studying for a degree, and had an illness, and that is why I wasn't there when my sister passed out.

"He went away to study, and having an illness couldn't come home. That is what she remembers." [Incorrect.]

The next was on Sunday morning, February 2nd:—

"Where's the preacher—Tom? He's yelling away for all he's worth. Two sisters and a brother [deceased] have gone to hear him. He's a very hard man. He would hardly believe me."

Then came some account of what I was saying in my sermon (p. 541).

"Do you know who Joseph and Harriet are?—Something in connection with him." [Unknown.]

Notes by Mr. Lund.

With regard to my experience of Mrs. Piper, I do not feel that I saw enough to form data for any satisfactory conclusion. What impressed me most was the way in which she seemed to feel for information, rarely telling me anything of importance right off the reel, but carefully fishing, and then following up a lead. It seemed to me that when she got on a right tack, the nervous and uncontrollable movement of one's muscles gave her the signal that she was right and might steam ahead.

In some points she was entirely out of it—*e.g.*, *carriage accident*—the *dangerous dark* man—*Joseph and Harriet*—and *especially*, my style of preaching. Nothing could be a more ludicrous caricature than this last.

In others, which I will name, she made statements which singularly tallied with the truth—*e.g.*, my son *was* ill, and my wife was going to see him. I found that at the very time given she left the house with *a cloak on her arm*, and *brushed her dress* in the way imitated by Mrs. Piper.

Still I am bound to say that within earshot of Mrs. Piper—before the sitting—I told Mrs. Lodge of my son's illness in Manchester, and my wife's proposed visit to him, and Mrs. L. *addressed me by my name of Lund.*

It is quite true that a carpet was recently burnt at our house; that my

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wife worries over her duties too much for comfort and health ; that I live in a room full of MSS.

But without doubt the feature of this sitting was the reference to my youngest sister, who died of diphtheria in my absence quite 30 years ago, and whose death was a heartaching sorrow of many years. Not only did she hit the name "Maggie," but even the pet name "Margie," which I had quite forgotten. However, the reason afterwards alleged for my absence at her death was quite wrong.

I accepted the trance condition on Dr. Lodge's authority ; otherwise I should have felt bound to test it.

Altogether there was such a mixture of the true and false, the absurd and rational, the vulgar commonplace of the crafty fortune-teller with startling reality, that I have no theory to offer—merely the above facts. I should require much more evidence than I yet have, and with much more careful testing of it, to convince me (1) that Mrs. Piper was unconscious ; (2) that there was any thought-reading beyond the clever guessing of a person trained in that sort of work ; (3) that there was any ethereal communication with a spirit-world. I did not like the sudden weakness experienced when I pressed my supposed sister for the reason of my absence at her death, and the delay wanted for giving a reply.

That the subject is full of interest I admit, and I should like to pursue it ; but I am far from convinced at present that we have evidence on which to build a new theory.

April 26th, 1890.

T. W. M. Lund, M.A.,
Chaplain of the School for the Blind, Liverpool.

To this O. L. adds the following incident which occurred during this sitting, but which had no connection with T. W. M. L.

(Chain handed to Phinuit by O. L., the package having been delivered by hand to O. L. late the previous evening. He had just opened the package, glanced at the contents, and hastily read a letter inside, then wrapped all up again and stored them. The chain had been sent by the friend whom it has been agreed to call George Wilson ; it had belonged to his father.)

"This belongs to an old gentleman that passed out of the body—a nice old man. I see something funny here, something the matter with heart, paralytic something. Give me the wrappers, all of them." [*i.e.*, The papers it came in ; a letter among them. Medium held them to top of her head, gradually flicking away the blank ones. She did not inspect them. She was all the while holding with her other hand Mr. Lund, who knew nothing whatever about the letter or the chain.]

"Who's dear Lodge ? Who's Poole, Toodle, Poodle ? Whatever does that mean ? "

O. L. : "I haven't the least idea."

"Is there J. N. W. here ? Poole. Then there's Sefton. S-e-f-t-o-n. Pool, hair. Yours truly, J. N. W. That's it ; I send hair. Poole. J. N. W. Do you understand that ? "

O. L. : "No, only partially."

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"Who's Mildred, Milly? something connected with it, and Alice; and with him, too, I get Fanny. There's his son's influence on it."

[Note by O. L.—I found afterwards that the letter began "Dear Dr. Lodge," contained the words "Sefton Drive" and "Cook" so written as to look like Poole. It also said "I send you some hair," and finished "yours sincerely, J. B. W."; the "B" being not unlike an "N." The name of the sender was not mentioned in the letter.]

Sitting No. 79. *February* 1*st*, 1890. 7.30 *p.m.*

Present: O. L., E. C. L., and part of the time M. L.

"How are you, Captain? Didn't know I was going to see you. I didn't see you after I got your uncle's message. There was that gentleman here who does good. I caught up his sister and asked her. She said he was studying, for a degree, you know—taking a degree, and that took him away. He was studying and had an illness, and that's why he wasn't there when she passed out. He went away to study, and having an illness couldn't come home. That's what she remembers. His name is Lund, her brother, Tom Lund, and he has lots of boys, girls, women, and men round him. He writes things and then he preaches them. Tries to make people good. What we used to call a clergyman, she says so, followed a good work." [See notes to previous sitting.]

"Oliver says that's the thing he used to have (feeling old seal on my chain), that was his on his chain, and when he called for it you didn't let him have it."

O. L.: "Yes, I know. I stupidly didn't know what was wanted then." (See Sitting No. 50, p. 523.)

"You know Arthur (Which?), all the Arthur there is. (Yes.) He has had a sorrow." [Unverified yet.]

[Here M. L. entered with our second boy, who had begged to see Dr. Phinuit, all the children being curious about the strange voice. Phinuit immediately personated A. A. (pp. 468, 470, 514, 516, 548).]

"Mary, bring him here. You dear little fellow. God bless you. That's what's his name. Oliver dear, have I lost my memory? That's Burney, Bury B, Bodie Brodie."

"Yes, Brodie." [The name Burney is, as it happens, a natural one to occur first to A.A.]

"I remember you, my dear, when you were quite small—light hair—a chubby little thing. You don't remember Aunt Anne?"

"No."

"He was the last, I think. Let's see, another older and another younger. Yes, three. One older and one younger."

M. L.: "Yes, there were three."

"But this was my boy. Oliver, wasn't that the last? Seems to me another one that I saw."

O. L.: "Yes, three altogether."

"Another boy. Three boys. One named after your father" (to M. L.).

M. L.: "Yes." [The third is named Alexander Marshall, p. 493.]

"That was the last." (Further friendly remarks to Brodie about his les-

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sons and so on. Some from Phinuit speaking in his own person. Ending :) "Glad to see that fellow: done me good. Good-bye, Brodie. That's a piece to make a man of. Let him go. Oh, tell Sam, Jerry says he killed the cat. It was accidental. [Nonsense.] That boy is a deep thinker. Can't Robert remember the Smith boys?" (p. 521).

"No."

"It's stupid. And that ring, he had it on a chain, a chain with a seal on it. Robert has got it."

O. L. : "Is it on a chain?"

"No, the ring has been removed, but it's in his surroundings. It's not on the chain now. Nell, how's your heart? Smashed yet?"

E. C. L. : "My what?"

"No, no, it's ——— has had his heart smashed." [Conventionally true.]

(Then W. Tomkinson (p. 504) was represented as saying that M. L. (his step-daughter) had given him his umbrella, the one with a horse shoe at the end of it, and that was why he was fond of it. M. L. denied this, but it was adhered to vigorously, and at last she admitted having chosen it for him. This was at once claimed as the same thing and as being the cause of his feeling for it, the paying for it being of no consequence.)

(Next O. L. handed in "George Wilson's" chain, the same chain as was first tried at the morning sitting, p. 535.)

"What the Old Harry have you there? Does that belong in your family?"

O. L. : "No."

"Well, what else do you want? I'm a very ambitious man and like to be employed."

(Here I gave him a snuff-box that had come that morning from a lawyer in London by parcel post.)

"A gentleman sent you this. What's it got to do with the chain?"

O. L. : "Nothing."

"Oh, well, you know Tom, connected with this. It's very curious, but do you know that uncle of yours turns up over this, the one in the body? His influence is all over it; he must have handled it. Your uncle in the body sent it you."

O. L. : "Well, he got it sent."

"Yes, it's got his influence, but in connection with the other uncle. It comes from the same uncle. It belonged to Uncle Jerry."

O. L. : "Quite right."

"That's his. A little case it used to have. [Don't know, but as it was a presentation it is probable.] He got it through Robert somehow. Thinks Robert gave it him. A powder box, isn't it?"

O. L. : "A snuff box."

"Yes, a powder box. It's been in Robert's possession. It belonged to Uncle Jerry years ago, very long ago, he can hardly remember it. (Feeling it.) Has it got a glass top?—a glazed top?"

O. L. : "No, it's metal, but it's polished."

"Glazed. Well, he just remembers it. I'll ask him all about it. What else do you want?"

O. L. : "Don't forget the chain."

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"That thing bothers me. There's an old gentleman in connection with it—very eccentric. A nice old gentleman. That chain doesn't do me much good."

O. L. : "Well, I expect it's hard because it's not a relation."

"Oh, well, he may recognise it. Your own friends come to you. A strange spirit is rather difficult, but they sometimes come to their things. The old gentleman is here now, but it's difficult talking to a stranger."

O. L. : "You told me it had his son's influence on it. Well, tell him his son entrusted me with it, in the hope that he might send a message to him."

"Good. Who's George, George W——, W . . s, o, n, Wi . . . Something like Wallinson. I can hear him pronounce it indistinctly, Wi—Witson, W, i, l, s, o, n. Mr. Wilson, my chain."

O. L. : "Yes, that's right."

"Tell my son I'm living, I'm not dead. Tell him I'm recovered. I've no trouble (with my legs ?) now, I had a little difficulty with them. This is new to me. You are a stranger, but that's my chain."

O. L. : "Yes, sir, I'm a stranger, but a friend of your son's, and he will be very glad to hear from you. I shall send him all you say."

"Tell my son to come and see me. He's been very ill. [True.] I've been to see him. He has gone away for his health. [True.] He's done a lot of good."

O. L. : "Will you send him some message to recognise you by ?"

"I will soon. This is quite new to me. I didn't know I could speak, but a light came to me. I have been to earth before, but couldn't speak. Tell him I'm very fond of him. Ask him where my watch is. That's the best I can do now, but I will come again."

O. L. : "Will you send him your name, sir ?"

"W, i, l. I will write it for you. Show him the chain again. Hold it up. (Medium writes.) There, that's my full name." [Wrote James Wilson backwards, illegible till afterwards in mirror.]

O. L. : "Is this his name ?"

"Yes, that's right. You know Joe, don't you ?—J, a, m, e, s. [Name unknown to me. See notes.] He's a dear old man, but I can't hold him, he's gone. He was quite weak while writing. I can't do everything. William insists on Mary having given him that umbrella. That's why he liked it and valued it. If a person chooses a thing for you she gives it you. It doesn't matter who pays for it" (p. 537).

O. L. : "I quite agree with you."

"Nelly, have you got your medicine ?"

E. C. L. : "No."

"She *must* take it (and so on, insisting on her taking it, which she had not intended to do). Nell, how do you suppose I knew the name of the man owning the chain ?"

E. C. L. : "I can't imagine."

"No, can you tell a body's name like that ?"

"No."

"No, it will be a good test, to him and to the world. Be a good girl. God watch over you, bless you, and all good spirits guide and help you. I'll see you again. I must go. *Au revoir.*"

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Notes by Mr. Wilson.

1. (With reference to description of the late owner of the chain as "an eccentric nice old gentleman.") My father was anything but eccentric; calm, methodical, an official in type.

2. He never had anything the matter with his legs to my knowledge.

3. His name was George. My grandfather's name was James.

Sitting No. 80. *February 2nd*, 1890. 11.20 *a.m.*

Present: E. C. L. and O. L. (E. C. L. holding hands. O. L. taking notes.)

"That's Nellie. I have had a talk with your father and mother all about you (p. 502). . . . She knows well you must not be a nurse, you could not stand it. [This had been her wish.] You had better stay with her son Oliver, your brother, to help with the children . . . to help him with his writing . . . [and so on for a long time, with much homely advice of a practical kind ending :] Now, Nelly, what do you want?"

E. C. L.: "Will you tell me about the brother a little older than I am?"

"Which is he? There's Oliver, Alfred, Frank. Frank has had something to do with you lately."

E. C. L.: "Yes, I've been staying there."

"And Charles, and there's Urn."

E. C. L.: "It's Ernest I mean."

"I was trying to say it—I can't say Ernest properly. Leave him alone, he's best where he is, he's not ambitious, he's lazy [and so on, with fairly true account of this brother and of Charley also, ending :] You stop worrying, little Miss, you can't do everything for all your brothers. Let me talk to the Captain now. I saw Mr. Wilson, the one who owned the chain. He told me to ask you to remind George [right name] of the time when he tried to give him a start in business. He did start him once, and then George backed out. And George wanted another line of work, and after a little difficulty he got into it, and has done well. [On all these things see notes at end.] Does he remember when his mother was ill he wanted a bit of money? He has gone away now. He has been very ill. Has been miserable, George has. He seems to have got charge of some house—got the run of it. [Precisely true.] I'm mighty glad he's more contented. It's a kind of place for people to visit, you know. I had a long pipe with a crooked handle, he wants to know if George has got that. His father sent him a cheque once, and he didn't get it for a long time. He had a lot of bother about it; it had been mislaid in the post. Does George remember the fall the old man had? He got over it, and his legs don't trouble him now. What's he done with the watch? Ask him how William is?"

O. L.: "Would he send his name more particularly to avoid chance of mistake?"

"Why, he did. He wrote it for his son."

O. L.: "Oh, that *was* his name then?"

"Certainly. Has he got those books I gave him? A long lot of them. He's asking something about Mr. Bradley, in connection with George."

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O. L.: "Oh, that's very odd; does he know him?"

"Yes, his father remembers Mr. Bradley through his son, and he has got with him the father of Mr. Bradley in the spirit. William. He will know. He's going to get well. He seems to have got a friend named Cook; business friends. [T. Cook and Sons possibly (?), but only friends in the sense of forwarding correspondence, &c., while he was travelling.] He was a little stubborn when young, but a good boy. What has he done with my cane? He lives somewhere in your neighbourhood."

"Yes, he does."

"And has got a friend named Bradley [true]—a very great friend of his. He thought first of being a doctor. I had a difficulty with that fellow at first, but he's been a capital son. Who are you?"

"My name is Lodge, and I am a friend of your son. I will write all you say to him."

"Give my warmest love to him. A quiet and patient lady was his mother. He got his disposition from her. He has got a portrait of me, a good one, but it has been enlarged and changed since I passed out. I'm glad he followed in his father's footsteps. He has gone, delighted. A nice old man."

[Most of "Mr. Wilson's" statements can only be verified by communication with his son, now in Africa. See notes.]

"Wasn't it curious that Robert started to business one time and a curious physical condition came on; he went home and stayed, and has never been there since. Jerry told me so." [Exactly true at the time.]

O. L.: "When you see him again remind him of his brother Frank."

"All right, I will. Here's Ted Thompson, he says it was only the child's erratic condition, but a good thing really, and it will come out all right. We knew it was going to happen, but didn't think it worth bothering about. The child's a bit erratic. She was afraid of being snubbed. What on earth is he talking about? He don't want me to know what he means. He says: 'Tell Ike it's all right; "try again" never was beat. It will come out all right. And tell Susie too.'"

[Mr. Thompson had been much troubled by a young daughter having run home from school. This happened since the first series of sittings. (See No. 45, Note *G*. See also just below, and pp. 544, 546.) Nothing had been said about it, and I was curious to see whether Dr. Phinuit would get hold of it. The Thompsons had not been in during this present series. "Ike" and "Susie" are Mr. and Mrs. Thompson. See also pp. 511, 518, 523, &c.]

"Maria's all right, tell them. She passed out at 12 years old. [True.] He sends his love to his mother. Who are you?"

O. L.: "I am a friend of your brother and live next door. I hope he will be able to come and see you next time if you will come again. He is a good friend of mine."

"That will be very kind of you. I do not wish to intrude or take up your time, but if you can arrange this it will be very kind. I was going to be a physician myself, but was cut off. [True.] I do not regret it. Happiness reigns in my veins. And tell Ike, if you please, to go and see mother often, and that Fanny had better stay with her for the present. He will understand." [Quite intelligible.]

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"Ask him not to let trivial things bother him. He has been fretting lately. Send her to another place and she won't fly back again. She was a little bit homesick. There are a good many have done it before, and will do it again. Don't lay it up against her for too long. [Quite intelligible and useful advice.] Tell them I am unseen but in peace and happiness. Remember me to Ike, and if you will let me see him again I shall be grateful. I do not want to annoy you but he was my brother and I am very fond of him."

O. L.: "Right. He shall be here when you come next" (pp. 544, 553).

"Robert. Who is Helen? That's the one who gave you the snuff-box. It was Jerry's; there are letters upon it, my letters."

O. L. "Yes, an inscription." (See also pp. 537 and 549.)

"I remember it faintly. Oliver remembers that too. It was given to me by some friend of mine. I will try and remember about it. But it's not easy to bring back these little things. I have very important things to do. We all have. One very important thing is to look after that little girl."

"Where's the preacher, Tom? He's yelling away for all he's worth [12.15, at this time he would be preaching]. Two sisters and a brother have gone to hear him. Do you know he's a very hard man? he would hardly believe about me" (p. 535).

O. L.: "No, I think he wouldn't. Can you hear what he's saying?"

"I'll go and pick up something. I can hear him, 'For He is the resurrection and the life; blessed are ye who believe in the Lord Jesus.' He's preaching about love your neighbour as yourself. Teaching them all that sort of thing about loving your neighbour, that sort of thing. 'Lifted up and after seven days He rose.' That's all I can hear." (See Notes on p. 534.)

"Do you know who Joseph is, and Harriet?"

"No."

"Something in connection with him. Nellie, you are a God-blessed little girl. Don't get down. Keep up."

(Here "Uncle Jerry" tried to write the inscription on snuff-box. He wrote and said, "Presented to J.," but could do no more.) [That is how it begins. See also p. 549.]

"William and Alec both send their love to Mary, and will take care of her mother. Take good care of his hat [?]."

(Feeling for Nellie's watch, and taking it out of her pocket.)

"It's got your mother's influence on it. Keep it. Glad you got it. You are welcome to it, child. Keep it."

[The watch had not been mentioned or thought of. It had been her mother's.]

"Oh, Ted Thompson says the little mat that the child made is very pretty." [Don't know about this.]

"Here's Jerry again. Ask Frank if he remembers the shot gun. And how we hid behind a dove-cot and shot peas through a fence at the neighbour's pigeons. He won't forget it. [Can't remember this.] And how we skated once and he fell flat and got his seat all wet." [Very likely.]

O. L.: "Yes, I will. Uncle Frank remembered about the cat killing. He says it was Charles that killed it" (p. 527).

[Shouting.] "Charles it was! Yes, that's right. It was Charles. I

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remember it perfectly. I had forgotten which one it was. And does he remember the Smiths?" (pp. 517, 521, 557).

O. L.: "He remembers the Smiths' field; not the boys. He remembers the field and has written an account of it. I will read it."

(Here read part of Uncle Frank's letter, printed at end of first series, p. 526, which had arrived to-day.)

"Yes, that's it! I see it! I'm young again!"

O. L.: "He remembers also swimming the creek. I'll read that!"

(Read.) [Medium shouted, laughed, and banged away at Nellie's knees as the reading proceeded. Specially excited at the mention of "Glenny's Part."] "I never expected to recall all that. It's delightful. You have given me much pleasure."

[Further conversation of a non-evidential order about Uncle Frank's letter.]

Notes by Mr. Wilson.

4. (With reference to "starting his son in business.") I never was in any kind of business nor thought of it. Was fond of farming and worked at it with an uncle once.

5. (With reference to possession of a "long pipe.") My father abominated smoking.

6. Do not remember about miscarriage of any cheque, or any fall.

7. I never thought of being a doctor. [*Note by O. L.*—It is rather curious that when this was said I thought it correctly represented something I had been told by Mr. W. I perceive now that it was quite wrong, and that I had been told something about farming. A great deal of this looks obviously like thought-transference.]

8. I have got his cane. The portrait has not been enlarged.

Sitting No. 81. *February* 2*nd. Evening.*

Present: O. L. and M. L. Afterwards Mr. and Mrs. Thompson and daughter.

(O. L. holding hands, and giving Mr. Wilson's chain.)

"How are you? I've got here again. Nellie, come here."

O. L.: "She's not here. That's Mary."

"Oh, Marie. Wait a bit, Marie. You won't mind, will you? There's a gentleman here specially wants to speak, Mr. Wilson. How do you do, Mr. L——."

O. L.: "Lodge my name is."

"How do you do, Mr. Lodge? I know you a little better now. I have met a friend of yours, an uncle, I think; also a friend of your father's—your father in fact. I have been talking to them. I shall be able to help in this work. Tell me why you want to know about me."

O. L.: "Well, sir, your son, being interested in what I told him, wanted greatly to come and see you if he could, but he couldn't just now. So as next best he entrusted me with your chain, and asked me to get messages for him, especially concerning things that I do not know."

"Why about things you don't know?"

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O. L. : "Well, because if I knew things it would seem as if I had somehow impressed them from my mind upon that of the medium, instead of their having come direct from you, and this would be no evidence of your existence."

"I see your idea, but what do you mean by the medium? That woman I saw just now?" O. L.: "Yes."

"Well, do you know I am a very happy man. I have had the power often of seeing my son, and I have watched his course with great interest, but I did not know I could speak. I am grateful to you for helping me to speak. I remember when George was ill while taking his degree, he had to come home, and had a great deal of fever. Overwork, and going among young men. He has not been strong since. He is rather delicate. [Correct.] He has a great deal of preaching to do, and that tires him, but he must be much respected."

"He is indeed."

"Yes, he is a good boy. I have been sorry for his illness, but the rest he is going to take will do him good. It would be a great pleasure to see him here so that I could speak."

O. L.: "I hope it can be managed later; meanwhile send him facts so that he may feel assured it is yourself."

"I will try. Ask if he remembers my light grey suit. He was a quiet boy. I built—built once. I had a chimney taken out and a new one put in. I was afraid of their taking cold in my house, so I had the chimney repaired. It was a leaky bad bit of. . . . And I put a flight of stairs to the left of the chimney, to the left as near as I can recall."

"On one side the chimney?"

"On one side the chimney. It was quite an improvement when it was done. And behind that was my study. I had a lot of books. You didn't know I got hurt."

"No."

"I got hurt. I was going across the . . . boat . . . George looks careworn, do you know?"

"Yes, he does."

"I was going across . . . I slipped in stepping off the boat and hurt a knee badly. It troubled me a good deal. I had to have it propped up on a chair, and it pained me."

O. L. : "I will send this to your son. You speak of having seen him. Did he ever know of it?"

"I have been to see him. I have come very close and he has thought he heard me." [He has had feelings of the kind.]

"How did he hear you?"

"Once he was in bed and I rustled the drapery. He thought he heard me. He feels sometimes as if I was very near him, and at those times I *am* near him. I should not have been here but for this chain. A dear boy George is. I have got another boy with me. How is Mr. Bradley?"

O. L.: "Pretty well, but surely you didn't know him?"

"No, but I have seen George with him. They are friends. I know what they know. I am not dead, and when we take a close interest we can tell what happens. He is a good man and kind-hearted. He and George seem

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friends. It is not easy to remember things. You see I was quite an old gentleman and the things I knew long ago he wouldn't know and they wouldn't interest him. His trip will do him good. Do you know his family? He has three now, and a girl. I know three perfectly, but the youngest I think is a girl." [No, four boys.]

"He has let his beard grow. He did have it cut off, very stupid. He has a beard now, but he cut it off at one time. [True.] Who is that?"

O. L.: "My wife."

"How do you do, Mrs. Lodge? I am glad to make your acquaintance as a friend of my son's. Tell him the thing of most importance is to take care of his health. After my teeth came out they bothered me very much. These things seem silly now, but then they bothered me, and he will know. Oh, he's gone, waving his hand, nice old gentleman. Do you know Dr. Thompson?"

O. L.: "Dr. who? Oh, Ted Thompson?" (pp. 511, 518, 523, 541, 553).

"Who is it calls me Ted Thompson? Nay, I'm much obliged to you, but why?"

O. L.: "Well, it's merely because I hear your brother calling you so. I should have said Dr. Thompson. Your brother is in the next room, and I will call him."

(Mr. and Mrs. T. and daughter had entered the house quietly during the sitting, so as to be ready if wanted.)

"Thank you very much. I am grateful." [Mr. and Mrs. T. and Theodora came in.]

"Ike, come here. I can't stay long. I've got to tell you something. Are there people listening?"

Mr. T.: "Only friends."

"It was a . . . Don't worry too much about what you have been worrying about." [See pp. 540, 541, and 546.]

Mr. T.: "No, I won't."

"All right. Ike, they are all right. Your family are right. Just as sure as that a spirit lives your family will do well; no harm coming to any of you. Ike, I wish you were where I am. Mother is failing. Yes, her head is failing, and she has trouble with her ears. You didn't know that."

Mr. T.: "No, I didn't."

"She has. Ike, don't go to sleep. She has got cold in one ear. [This turned out on inquiry to be true. It was quite unsuspected.] I have seen her with something tied over it. She is going to stay with you some time yet."

Mr. T.: "Oh, I'm glad of that."

"Yes, but, Ike, let Fanny stay with her. She will stay in the body, but she's losing ground. You understand me, Ike. What can I do for you?" [The next portion, although wholly non-evidential, is printed as a specimen of the kind of conversation that often occurs if allowed.]

Mr. T.: "How are you occupied?"

"My time is occupied in writing. It is difficult to explain, but whatever we break off in the body we can go on with. I write a great deal. I write often for others. We often help a poor fellow. You know there are people who commit suicide, they have taken their own life, and their spirits are

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sorely depressed for a time, but after a bit we are able to help them. That is my work, helping others and those that are weak. It is splendid here. Nothing to feed. You remember people used to eat. The material body is matter; that goes to dust, but we live on. God is very good to us all. It's a mistake not to believe in God."

"And Christ?"

"Do you know who Christ was? It's a great mystery, Ike. You know we were taught that He was the Son of God; well, He was a reflexion of God and we are a reflexion of Him."

"Do you ever see Him?"

"Occasionally we do, but not often; He is far superior to us; infinitely superior."

"And to everybody?"

"Yes, to everybody. He is the real reflexion, we are secondary reflexions. Oh, I feel as if I wish I knew everybody. I am out of all aches and pains. I left you suddenly. Your sister has scores of children to teach. This place is divided up into parts. Here, on the earth, there is water between two countries; so there is a separation between the good and the bad side. Look here, if you took Susie's life, Susie would pass into the bright side in peace; afterwards you would not, but you would see her and that would be your punishment. It's as when you look through a screen; you can see people but they can't see you. Once lately a man broke through and came here, but two attendants took him back (p. 523). We never tire. There's no night, it's all day. I remember days and nights down with you. Ike, some day I'll meet your hands outstretched and if possible I will come; if possible. My mother has caught cold. She's failing. Tell her I love her, love her still, and when she looks at my picture, as she often does, I stand and look at her and say, 'If you only knew how near I was to you.' Do you know where my watch and chain are?"

Mr. T.: "Ah, where is it?"

"I will get father to help me look it up."

Mr. T.: "Yes, he should know. Do you know who this is?" [Theodora.]

"Did I ever see her? No, I never knew her."

Mr. T.: "No, you did not."

"Theo-ora, Theodora, Theo——"

Mr. T.: "Yes, Theodora."

"You have got a boy named after me?"

Mr. T.: "Yes."

"It was my father's chain. I will try and remember about it, and come again. (Manner and voice here suddenly changed to Phinuit's.) Ullo! How are you, Thompson, and you, you little miss? You've got headaches. Have you had that sage tea yet?"

"No."

"Well, you're a stupid lot. Why don't you take it, and what are you fretting about? worrying, thinking you've lost something. What have you lost?"

Theodora: "Oh, a paint-box."

"It's not lost at all. You will find it in a drawer on the left-hand side—in a drawer. Go upstairs and right, left, right."

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Theodora: "Tell me again."

"Well, you go in at the front, then you turn to the right and go upstairs, then you go to the right, and then to the left, then on the right, and on the left-hand side."

Theodora: "A bedroom?"

"No, not quite right."

Theodora: "It must be the schoolroom?"

"That's it. It's not a drawer, but quite like a drawer. Not a desk, but like a desk. Well, it's there, in left-hand drawer among some papers. Your uncle told me that. Go and find it when you get back. It's not lost at all." [The description applies exactly to the place it is usually kept in, but it is not there now.]

Mrs. T.: "Is that the one that said he would help her?"

"Yes. He's quite a passion for it; never tired of talking about that girl, and about painting. She's got it in her, it will come out. What a fuss about rings. You don't want rings, so don't make a fuss about them. [Theodora, while coming very quietly to the house (after the sitting had begun with O. J. L.), remembered she had forgotten some rings she had intended to bring, and wanted to go back for them, but was not allowed. Nothing had been said or thought about them further.] What are you bothering about? (to Mrs. T.) You're fretting."

Mrs. T.: "Well, I'm very tired."

"What is it? One of those girls?"

Mrs. T.: "What girls?"

"Those girls that do the washing, what do you call them, servants. The dark one and little one, little but funny. [Correct description of one of them, who has turned out rather badly.] You needn't fret about that. That's nothing."

Mrs. T.: "What about my second daughter?"

"The dark one? Oh, she's all right. That's nothing. She's a good girl. I like her. She's very sensitive, and was afraid of being snubbed, didn't like it, felt a bit homesick. She's going away again and going to be all right. Put her back up a bit, but it will never hurt. Don't mind. She took up her traps, and away she went." [All correct, see pp. 511 and 540.]

Mrs. T.: "Ought we to send her back?"

"Send her to another place. Bless you, I like it. Where her heart is her body ought to be. It will be all right in the end."

Mrs. T.: "And it has not injured her character?"

"Character! Pooh! Not a bit. She showed a good bit of courage to get home again. I rather enjoy those things. She just took it into her head. She's impulsive, and off she went. Ha! ha! She'll take another start, and this time she'll stick to it. Don't you fret. Mary, you come here; let those people clear out. You have been taking carrot."

M. L.: "Yes, you told me to" (p. 521).

"Yes, I know. Well, now you have taken plenty of that. Get some Uvæ Ursi. Do you know what that is? (No.) Well, it's mountain cranberry. Get some of those leaves. You can get the infusion, but leaves are better because pure. Let them steep and take a wineglassful before going to bed. Take it instead of carrot for three weeks and then carrot again. (Medical

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details gone into, accurate in general, but one statement which turned out false. Prescribed also for third boy, viz., 2oz. Huxum's tincture of cinchona, 2oz. French dialysed iron, and 4oz. druggists' simple syrup ; a teaspoonful after shaking in wineglass of water, with a few drops of lemon juice or other acid.) He has a pain here when he runs, blood poor, &c. [Details correct.] Give him milk, lime water, and eggs." (Further advice to M. L., who, having had the influenza badly, was in low spirits, with attempts to cheer her.)

Notes by Mr. Wilson.

9. I was not ill while taking my degree.

10. I remember no special light grey suit.

11. My mother's name was not Mary, and I never had a sister or a brother.

12. All about building stairs and chimney completely unintelligible. My father always rented our houses. [See p. 530.]

13. He never had an unsound tooth.

Sitting No. 82. *February 3rd*, 1890. *Morning.*

Present : O. L. and E. C. L.

"Ullo, Captain, I'm first rate. Got a lot of things to do for you. I've been talking to your friends and the Thompson's. I haven't hurt myself, but I've been busy. Take care of your boy, and Mary do what I told her. Here's Mr. Wilson ; give me that chain. (Given.) Mr. Wilson had sister Ellen—Eleanor ; she passed out of body before he did. These little things will be of interest to George, although so trivial. He had a few books given him by the Rev. Mr. Clark. He thinks George has them, but is not sure of that. He had lots of books."

O. L.: "Your son is anxious to talk to you, and I hope he will, but he's abroad now."

"Yes, he knows. They lived near the water ; you didn't know that. They did once. They moved after George's illness. That was when the chimney was fixed. Do you understand that?"

O. L. : "Yes, Mr. Wilson told me about the chimney" (*i.e.*, through the medium at previous sitting).

"Oh, he did. Well, and he says he and George's mother travelled over, and got some pieces of foreign wood inlaid. Shape of box, inlaid. When he crossed the Channel, he told you this before, he fell and hurt his knee as he was stepping off the boat. No gang plank—what you call it. Mr. Bradley I've only seen with George since I passed out."

O. L. : "Did you speak of Mr. Bradley's father?"

"Yes ; I know his father and his brother. They had a grandfather, Thomas, the Bradleys had. You look these things up. Endless amount of trouble. . . . One of them is connected with the Civil Service, one of the Bradleys. It would have been sensible if the child's teeth had been taken out sooner, as soon as they got loose. Tell George I said that. What can I do for you? Did you tell the Rev. Thomas about his preaching?"

O. L. : "I will ; but I don't think you got his sermon right" (p. 541).

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"I know I got it right. Mr. Wilson wants to know—Uxbury."

O. L. : "Did they live there?"

"It's a place that's got shire on to it. Chestershire (?)—Uxbridge. Uxbridge. Is there such a place?"

"Yes."

"He used to know a Mr. Boys."

"At Uxbridge?"

"That's right. There, you've got enough. I don't think you will get much more from him. He's gone."

O. L. : "Ask him to go to his son and see what he is doing, and come back and tell me, please" (p. 552).

"I'll ask him. Do you know your Uncle Jerry was more pleased with those things you told him—those about Charles and that—than anybody? He was tickled all over (p. 542). What have you done with his watch? Has it gone back to Robert?"

"Yes, I returned it."

"Oh, why didn't you keep it a bit longer? When you see Robert ask him about the rug—hair rug—fur rug of Uncle Jerry's. What has he done with it—a brown fur rug? Do you remember the wheels?"

O. L. : "Yes, I was puzzled about them."

"Well, it's seals. Did you know Jerry's books?"

O. L. : "No, not much."

"He had a history of . . . Hullo! here's Aunt Anne. (Feeling arm of chair medium sat in, and pinching and rubbing it for next few minutes.) Alfred's got some of her books, hasn't he?"

"Yes, a few."

"Who was it had the birds?"

"I don't know."

"We went shooting, we boys, and killed some ducks. The skipper will remember that. What a little devil he was. He couldn't be tamed or done anything with. His mother had a lot of trouble with him. [Uncle Frank is often called "the skipper." The description probably applies to him well enough.] Aunt Anne's here (p. 536). She says, 'That was mine'—this thing. [Good. It had never been asked about or mentioned. It was her wedding present.] What is it?"

O. L. : "It's the arm of a chair."

"Oh, it's like the arm of an organ or something."

O. L. : "It's quite right. Aunt Anne gave me this chair."

"She knows she did. And there was another thing, a little stool; where's that?"

O. L. : "I don't know that."

"Yes, a little flat stool used to be under the table. Who's got it? Covered with soft stuff. Your father wants to know how you got his watch and how Nelly got your mother's."

O. L. : "Well, we thought it was proper for her to have it."

"Yes, quite right. The only girl. They are very pleased. Aunt Anne is vexed you didn't have more of her books."

O. L. : "I did have some."

"Yes, but very few. Well, my boy, are you still seeking for informa-

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tion?" O. L.: "Yes, but not for much longer just now." "Do you want to know about Charlie? He's in Canada."

"I'm anxious about Charlie, but I don't worry." "You've done the best. Have you a photograph of me, Nelly?"

E. C. L: "Yes, one with Charlie and Edith."

"You have that too, Oliver?"

O. L.: "Yes, I have it."

"Aunt Anne was very fond of you. She wishes she could have done more for you. Your friends are not much here. Strange people seem to bother them. It's too bad about Robert's health. I would like to know what he did with that ring of mine. [Feeling snuff-box inside.] Is it gold in it?"

O. L.: "Yes, it's gilt inside."

"How's Mary? Going to rest now and take good care? Do you know Richard, a brother Richard?"

E. C. L.: "Yes, what of him?"

"Do you want to know anything about him?"

E. C. L.: "Yes, how is he?"

"He's pretty well; hasn't been well; but pretty well now. Did you find those creases in Uncle Jerry's watch near the handle?" (p. 518).

"Yes."

"Do you know if Uncle Jerry smoked?"

"No."

"Well, he didn't. Mr. Wilson had a long pipe which was given him. Uncle Jerry had a thing that looked like a pipe but wasn't. Uncle Jerry has been to see Robert and is coming back. Nelly, come here and talk to me a bit. (More vague talk.) You should take egg and milk and brandy sometimes. Go and fetch your aunt's ring, Captain, and that handle belonging to your uncle." [Went for ring; did not understand "handle," p. 550.]

"That's right. Where's the handle?"

O. L.: "Don't know what you mean."

"Ullo, here's Jerry. Aunt Anne has been to fetch him. See what good the ring is. Look here, Oliver, I have been trying to remember about this box; it seems to me that before I went into insurance I used to teach, and that this was given me by my pupils." [Correct, it was given him by the boys of the Lucton Grammar School, where in early life he was mathematical master. An inscription on it in small character asserts the fact. See also p. 541.]

O.L.: "Yes, that's so. Do you know where it was that you used to teach?"

"No, it's so long ago. How long have I been here? It must have been 20 or 30 years."

O. L.: "Yes, fully 20 years."

"And that was given me long before that."

O. L.: "I will tell you when it was given you. It is dated 1836, and now it's 1890. Fifty-four years."

"Yes, that's a long time. Tell me where it was?"

O. L.: "It was Lucton."

"Oh, oh, yes. Yes, I used to teach there, and it was given me by the boys. It has been a tremendous job to remember it. Frank was full of life—full. . . . He crawled under the thatch once and hid. What a lot of

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mischief he was capable of doing. He would do anything ; go without shirt, swop hats, anything. There was a family near named Rodney. He pounded one of their boys named John. Frank got the best of it, and the boy ran ; how he ran ! His father threatened Frank, but he escaped ; he always escaped. He could crawl through a smaller hole than another. He could shin up a tree quick as a monkey. What a boy he was ! I remember his fishing. I remember that boy wading up to his middle. I thought he'd catch his death of cold, but he never did." [See notes at end of series, p. 557.]

O. L. : "No, he's an old man now."

"Send him my warm love. Do you know, Oliver, I can't remember the friend who was photographed with me that you say is Robert something."

O. L. : "No. Shall I tell you ?"

"Well, what do you think ? Had you better ?"

O. L. : "I fear you won't remember it in time now."

"What do you think, Nelly ?"

E. C. L. : "Yes, you would like to know it now."

O. L. : "It was Robert Cheere." [I find later that this is wrong : it was another member of the same family.]

"Oh ! Oh, Lord ! Oh ! Ah well ! (pause) Do you know where he is ? (No.) Well, he's here. Here is your father. Oliver, my son, why don't you wear my watch ?"

"I've got a better one."

"Well, but the chain ? and fix this thing to it again. I daresay yours is a bit smarter, and more boyish, but if I was you I would wear my chain a bit. I am rather troubled at not having done more for you boys. I wish I had done more, but you won't treasure it up against us ?"

O. L. : "Certainly not."

"Give me that handle (p. 549)—your father's corkscrew."

O. L. : "Oh, that thing."

"Yes, that's it. He tells me to open it. (Opened it, and pulled out screw.) You knew this was your father's."

O. L. : "Well, it was my mother's, I thought."

"But his too. It's like that umbrella (p. 537). They both had it."

O. L. : "Won't my mother come and speak herself ?"

"She has sent message. She can't come and speak herself."

O. L. : "Mr. E. does." (Referring to Sittings 40 and 47.)

"You are greedy. Yes, Mr. E. does, but Mr. E. is a scientific man, who has gone into these things. He comes and turns me out sometimes. It would be a very narrow place into which Mr. E. couldn't get."

Notes by Mr. Wilson.

14. Don't think he had a sister Ellen, or friend Mr. Clark. I find on inquiry that my grandfather had friends of that name.

15. Inlaid box, accident on crossing Channel, reference to child's teeth, Uxbridge, stag's head [next page], all unintelligible.

Sitting No. 83, *and last in England. Monday Evening, February* 3*rd.* 7.30 *to* 9.45.

Present : O. L., E C. L., and afterwards Mr. and Mrs. T. and M. L.

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"Ullo, Nelly. Come here, Captain. It looks as if someone had passed out suddenly, quite recently. One of your uncles, I think."

"Which?"

"I can't see; they are all busy round him. A lot of people are bustling about. I don't know who it is. I *think* someone has passed out or just passing out. I can't tell you anything more. There is something wrong, anyway." [7.45 p.m.]

O. L.: "If he is passed out you can see him."

"Not a bit. You make nothing of a spirit that's just passed out. They are all strange and don't know where they are. Your people seem all busy. Do you know if one of your uncles is ill?" O. L.: "No, not particularly."

"How's Charles?" O. L.: "Oh, he passed out long ago."

"Well, how's Sam?" O. L.: "I don't know; pretty well, I think."

"Well, I can't tell you anything more about it. But I think it's Sam. It's either Sam or in his surroundings. [Uncle Sam, I find by writing, was ill on Saturday and Sunday and had to see a doctor, but was right again on Monday. A son was invalided at home, and died some months later; but no coincidence can be claimed for that.] (To Nelly, whose watch had been handed to medium.) This is your mother's. Your mother wants you to take your medicine. Do you remember the little one that passed out of the body?"

E. C. L.: "No, but I know there was one."

"Well, he's here with her. But you wouldn't know him now. He's grown up."

E. C. L.: "Then they do grow?"

"Certainly. He's about 35, I should say. [The brother referred to, who died aged five weeks, would have been 33.] They all look about 35 here. She wants to know did you have her brown dress?"

"No."

"And her ring. And she had a pin, a brooch thing, and a pair of buttons to hook into sleeves. Where are they all?"

E. C. L.: "I'm afraid I don't know."

"But some one ought to know. And I had a little pocket-knife with four blades in it. Where is that? And a cameo pin and a little neck chain that used to be yours when you were small. Three rings you know I had. Where are they?"

O. L.: "I suppose Alfred knows."

"Well, look up my things. You, Nelly, ought to have them. This is my watch, but that's not my chain; where's my chain?"

E. C. L.: "I don't know. This is a chain Mary wore. She kept the watch for me."

"The brooch you ought to have with a large stone in it. It belonged to my mother, your grandmother."

"Where are the Smiths? Do you know the Howards?"

O. L.: "No."

"Here's Mr. Wilson again. I had a stag's head that I cut out of wood myself when I was young. I wish that it could be found. It's a small thing but it was a piece of work. I did it with my knife."

O. L.: "Well, I will ask your son."

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"I have been to see him."

O. L.: "Do you see him now? What is he doing?"

"George has been writing out something—manuscript. He and another have been riding out together."

"Do you mean on a horse?"

"No, in a vehicle, and George has been showing papers. They are out together. [Mr. and Mrs. Wilson were at this time taking a long railway journey.] Ask him if he remembers that old long clock. It used to be my father's. I don't know that I can remember much more. There are a good many people here wanting to speak. I will not stay any longer. Give my best love to my son. Good-bye."

"Good-bye, Mr. Wilson."

"He's going away—up, up—there [following with finger], with a stout lady, brown hair, parted down middle, straight nose, full of face, hair at back brought over top of head—sort of French arrangement. Blue-grey eyes. Small white cap on front of head."

"Here's Mr. E. (p. 516); Lodge, don't loose hold of a good thing. I could have done much for the Society if I had lived, but I can do still more now. It is wonderfully difficult to communicate. All the time I've been here I have only found two mediums besides this one. Miss X. is one; very honest. The other is that Miss Fowler. I have been there once. Disgusting surroundings, but I went. Yes, she's a true medium. More people might be mediums, but many won't when they can."

"What constitutes a medium?"

"Not too much spirituality, and not too much animalism. Not the highest people, and not the lowest. Sympathetic, and not too self-conscious. Able to let their minds be given up to another. That sort of person, easily influenced. Many could, but their pride and a sense of self comes in and spoils it. As to the physical things: mostly fraud. The rest electricity. [The supposed speaker was not the least likely to refer things to electricity in this casual fashion.] A person's nerves are doing things they don't know what. They are often not conscious when they move things."

"It's like automatic writing then?"

"Something. Often the bells and noises are made by them when under the control of some other spirit, and then the message may be genuine. Trance things and automatic writing are good. Often good. Other things sometimes; but mostly fraud. (Further talk of this kind for some time.) Who is this?"

O. L.: "It's my sister."

"Oh, pleased to make your acquaintance. I didn't meet you, I think."

E. C. L.: "No, I never saw you."

"Glad to see you now. I wrote a little book once. (Title given.) Did you ever read it?"

"No."

"You might by chance be interested in it. Lodge, I will show you some verses I have written up here some day. Phinuit will be coming back soon. He's a good old man. He has a hard place. I wouldn't do the work he does for anything. Seeing all manner of people and hunting up their friends, and often he has hard work to persuade them that they are really wanted."

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O. L. : "Is he reliable?"

"Not perfectly. He is not a bit infallible. He mixes things terribly sometimes. He does his best. He's a good old man ; but he does get confused, and when he can't hear distinctly he fills it up himself. He does invent things occasionally, he certainly does. Sometimes he has very hard work."

O. L. : "Are his medical prescriptions any good?"

"Oh, he's a shrewd doctor. He knows his business thoroughly. He can see into people and is very keen on their complaints. Yes, he is very good in that way, very good."

O. L. : "Can he see ahead at all? Can anyone?"

"I can't. I haven't gone into that. I think Phinuit can a little sometimes. He can do wonderful things. He has studied these things a good deal. He can do many things that I can't do. He can look up people's friends and say what they are doing sometimes in an extraordinary way. But he is far from being infallible."

O. L. : "The Thompsons are waiting in next room. Shall I call them in?"

"The Thompsons? Oh, I know. I met them at your house once at dinner, I think. [Yes.] No, I don't specially want to see them. Well, Lodge, I must be going. Good-bye. Stick to a good thing and don't give it up. Go on with the investigation. I will help you. This will be the thing of the future and will increase people's happiness. More mediums will arise and communication will be easier. Good-bye."

[Here medium seemed to sleep a few moments and then woke up again in the Phinuit manner, putting out hand and feeling sitter's head.]

"Eh! what! Oh, yes. All right. Look here, Mr. E. has been here. He told me to express his regret that he had not said good-bye to Miss Lodge. Here's Dr. Thompson" (p. 544).

(Mr. and Mrs. T. had recently come in and now came near.)

"Joy be with you. God bless her. Your brother wants to see you. How's the sage tea?"

Mrs. T. : "It's being made."

"I have thought about that watch and chain, but I can't find it. I have looked all over."

Mr. T. : "No, I'm afraid it's gone. An accident happened to it, and it was sold."

"Oh, it seems to me it was given to me, and that there was an inscription on it. Presented to me where I worked, because they appreciated me."

Mr. T. : "Yes, there was an inscription."

"What was that inscription?"

Mr. T. : "Yes, what was it?"

"It was given me where I studied. It was an appreciation from some of my friends, I think. I did a friend a service. [He took a friend's epileptic son through Egypt, and it was for this that the watch was given, in addition to his fee.] Ike, did you ever hear from me and from father before?"

Mr. T. : "No, never before just lately."

"That's a mistake, Ike. You heard once before ; some time ago. You shouldn't forget."

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Mr. T. : "Oh, yes, so I did, many years ago. For the moment I did not think of it." [Referring to an old interview which his friends had had with some medium at Bristol, when vivid personal messages from Dr. T. were likewise supposed to be sent.]

"Yes, and I sent a message to mother before. Don't forget me, Ike. Have you seen mother lately? you have not seen her to-day?"

Mr. T. : "No, not to-day, but yesterday I did."

"She has had trouble with her head. I am looking after her. How's William? He went on to Scotland, I think."

Mr. T. : "You said you wrote a great deal. How can you write?"

"It is the same thing to us. The nearest thing to it. We are very busy, Ike, but we are never weary of praising and thanking God for our creation and preservation. That is our chief employment. (Dr. P.) Susie, your father sends his love to little Miss here. Has she found her paint-box yet?" (p. 545).

Mrs. T. : "No."

"Why doesn't she go and look for it? You go into door, and from there go upstairs, then to right, then to left, and into room where papers are."

Mrs. T. : "Yes, that's where it is usually kept, and where it ought to be, but it's not there now, she says."

"Let her look again. She'll find it. [Not found it.] Here's your mother, too. She has a little funny cap on her head down over her ears, and two ladies with her. They say they're your sisters. One quite young, and one a little older. One is a fat little thing with funny little curls all over here." [All correct.]

Mrs. T. : "Yes, I remember."

"Well, she wears it just the same now. Where's her ring? Another little ring with a top to it belonged to one of these ladies."

Mrs. T. : "I don't remember it."

"How stupid you are! Perhaps the Captain can explain. Your father will help that girl Theo—— to paint. Nice man he is. Here's Dr. Rich. [See also p. 511, Note F.] It is very kind of this gentleman [*i.e.*, Dr. Phinuit] to let me speak to you. Mr. Thompson, I want you to give a message to father."

Mr. T. : "I will give it."

"Thank you a thousand times, it is very good of you. You see I passed out rather suddenly. Father was very much troubled about it and he is troubled yet. He hasn't got over it. Tell him I am alive—that I send my love to him. Where are my glasses? (feeling) I used to wear glasses. [True.] I think he has them, and some of my books. There was a little black case I had, I think he has that too—I don't want that lost. Sometimes he is bothered about a dizzy feeling in his head—nervous about it, but it is of no consequence."

Mr. T. : "What does your father do?"

(Took up a card and appeared to write on it and pretended to put stamp in corner.) "He attends to this sort of thing. Mr. Thompson, if you will give this message I will help you in many ways. I can and I will."

[Mr. Rich, sen., is head of Liverpool Post-office. His son, Dr. Rich, was almost a stranger to Mr. Thompson and quite a stranger to me. The father was much distressed about his son's death, we find. Mr.

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Thompson has since been to see him and given him the message. He considers the episode very extraordinary, and inexplicable except by fraud of some kind. The phrase, "Thank you a thousand times," he asserts to be characteristic, and he admits a recent slight dizziness. It is not easy to identify the "black case," but it is reported that on his death-bed his son frequently mentioned one. The only person able to give first-hand evidence on this point is at present absent in Germany.]

"Now, all you people come here."

"Good-bye, Susie. Good-bye, Ike. Good-bye, Nelly."

"Now, all clear out and let me talk to Marie."

(Long conversation of a paternal kind, with thoroughly sensible advice. Then O. L. returned.)

"Captain, it's not good-bye, it's *au revoir*, and you shall hear of me when I've gone away."

O. L. : "How can I ?"

"Oh, I will tell some gentleman a message and he will write it for me. You'll see."

"*Au revoir, au revoir*," &c.

End of Second Series of Sittings at Liverpool.

Appendix.

Referring to a remark in the notes on p. 527, about the conceivable mission of an agent to Barking to make inquiries, it struck us that it might be instructive to actually send one and see what could be thus gleaned: with the objects (1) of verifying such of the facts mentioned about my uncles as had not yet been verified, and (2) of incidentally learning how much could in this way, after so long an interval and such great changes in the neighbourhood, be gleaned.

I accordingly gave full instructions to a confidential and skilled agent, and I append his series of reports ; for though they do not add much to our information they yet seem to me instructive in various indirect ways.

October 2nd, 1890.

I spent yesterday in Barking making inquiries. The result is not very exciting, but there is a chance of better things, for I have made an appointment to meet an old man next Monday, 83 years old, who has lived at Barking all his life, and is credited with a long and reliable memory. He was away on business, and not likely to return before Monday. I saw other old men, in different parts of the town, but their memories did not go back far enough. Two of them remembered when the Rev. Oliver Lodge was curate in charge, and that as boys they had a nickname for him ; but they could recall none of the things we need. They knew that there were several "young Lodges."

It is a custom in Barking to call fields and lanes after persons connected with them—generally the landlord ; and there seems to be an impression among the old people that there were more Smiths than one with fields. However, a workman on some "black works" told me that his old father actually lives now in a place that used, long ago, to be called "Smith's field" occasionally. I went to this spot, but it was late in the evening, and the old man was either out or would not answer when I knocked. It is probably the right field, however, for it is at the upper part of "Glenny's Park" (is it Park or Part?), it has ponds and creeks where fishing might be done, and the river Rodin is close by. I have made arrangements to examine the

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old ordnance maps in the Surveyor's Office at the Town Hall on Monday. No one seemed able to identify the *Smith boys;* but if I can fix this Smith from the maps it may make it easier to trace the *boys.*

A builder, named Drake, who has lived in Barking a good many years, was rather helpful. He can remember Messrs. William and Frank Whitbourn—they were father and son, and the younger one's name was really Francis. He also remembers James and Henry Sharp—they are buried in the old churchyard, and Drake had to renovate their tombstones quite recently.

This is all I have been able to get at up to the present. It now depends upon the old man aged 83 (Wm. Bailey) and the ordnance map. If the old man Bailey is a failure I know of nothing else to do. I expect to find Smith's field all right.

October 7th, 1890.

Further inquiries at Barking have not enabled me to make any definite discoveries of the required sort. The old man (Bailey) proved a failure, he could remember no more than the other old people—which was very little, as you know. The field I hoped might be Smith's field is not the right one, for I find that though a Messrs. Smith and Kinsie had it between 1840 and 1850, it belonged to a Venables family for a great many years before then—certainly in 1828.

I found another promising old man, Mr. Forge, between 70 and 80, who was born in the town and has had much to do with parish business, having been an overseer for many years in the past. He could not be brought to remember any of the things we want; but he told me where an old assessment book was stored away at the Town Hall. I therefore called upon the Town Clerk and prevailed upon him to come to the Town Hall to inspect this book. He came, and kindly examined both this and many other likely books, some going back as far as 1827, but not a trace of Smith's field could we find in any of them. The Town Clerk (who is also an overseer), a very intelligent and pleasant man, has been connected with parish affairs all his life, and he did all in his power to help. He knows one or two old people living on the outskirts of the parish, and will tap their memories for us; he declared that they were so uneducated and suspicious that it would be useless for me to visit them.

Mr. Samuel Glenney, a descendant of the "Glenney's Part" people, who is now Vestry Clerk, having control of local plans and assessment books, and who has lived in the neighbourhood over 50 years, cannot remember a Smith's field adjoining any of their family property.

I examined an ordnance map, dated 1863, at the Town Hall. There are *three* "Glenny's" Parts shown, pretty close together, near the vicarage and glebe land. Only one of these plots had a pond—now filled up of course, for all the neighbourhood is built upon—and on the corner of this plot a *smithy* is marked. Now it is not improbable that this fact may have given rise to the field being called "Smith's field"—at any rate by the school boys; and if so, it is not to be wondered at that assessment books and plans fail to show the place under that name. The supposition is not so unlikely, for the Barking people have a way of giving names to localities in this manner; for instance, there is a lane belonging to one man but named after another man who happens to have a slaughter-house at the end of it. It seems quite probable that the field with the smithy in it would get called "Smith's field," even though it belonged in reality to Mr. Glenney, and the fact that there were two other fields belonging to members of the Glenney family quite close by seems to make it more probable. At any rate this field with the smithy in it was the only one that appears to have had anything of a pond. The smithy stood at the corner of the field, and would have been passed on the way from the vicarage to the pond, which latter was halfway down the field on one side of it. [See next page.] But still, although this theory will give us a Smith's field independent of assessment books and maps, it will not give us a *Mr. Smith*, nor will it help us to discover the *Smith boys.* There is only one remaining chance—the *Rent Guarantee Society.* This society collects the tithes for the parish of Barking, and the secretary is said to possess old records which may put us on the right road. I have written to make an appointment with this gentleman, who is only at the office, in London, on certain days.

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I could not find a Rodney family in the local directory of recent date—a very imperfect production. Nor were old inhabitants able to remember such a family living in the neighbourhood 50 or 60 years back. Are you sure there *was* a family? There might have been a John Rodney without a *family* of Rodneys [p. 550, and below].

Mrs. Piper has certainly beaten me. My inquiries in modern Barking yield less information than she gave. Yet the most skilful agent could have done no more than secure the assistance of the local record keepers and the oldest inhabitants living. I have failed up to the present to prove from records that there was a Smith's field, and therefore cannot trace the Smith boys. I cannot find anyone who remembers the creek incident; nor can I learn anything whatever about Mrs. Cannon from the old people.

October 10th, 1890.

The *Tithe Collecting Agency* is a failure. The secretary has no old records, and no possible means whatever of assisting us to discover Smith's field. I have no further ideas at present. Can you suggest anything?

G. Albert Smith.

Additional Notes.

October 23rd, 1890.

In order to obtain verification or the opposite for as many of the statements regarding things unknown to me as possible, I wrote at last to my uncle Frank in Cornwall (p. 526), informing him fully of the circumstances of the investigation and requesting his aid. He complains that his memory is not so good now as it was even six months ago, but he has favoured me with some information which is useful so far as it goes. The following are extracts from his letters :—

(Referring to episode mentioned on p. 550.) "I recollect very well my fight with a boy in the cow-field. It took place when I was ten years old (about 1822), and I suppose a bit of a boy-bully. We had no quarrel but merely fought to see which was best man, and when my opponent considered he had had enough, instead of giving in in the usual manner, he bolted like a lamp-lighter. The reason I remember so well about this is because before the fight the general opinion was that the other boy would beat me easily, and as a result of my success a boy two years older and much bigger and stronger than myself was picked out from the village to fight me, and gave me a tremendous thrashing. At eleven I was sent to sea.

"I don't at all recollect the name of the boy who ran away." "I recollect his father saying if he caught hold of me he would give me a good hiding."

(In answer to a question as to how "Smith's field" (p. 527) came by its name, and whether it had anything to do with a smithy, p. 556.) "There was a blacksmith's shop near the town end of this field, but I do not think it had any reference to the name of the field. It was called Smith's field because the occupier's name was Smith, I believe."

(In answer to a question about the "Smith boys," p. 521.) "There was a man named Smith, a publican, the same who made the remark about the 'd—d young Lodges.' (See notes at end of First Series.) He had children, but I remember nothing of them except one boy, and the reason I recollect him is because the parish of Barking had the nomination of a boy for the Bluecoat School. I was nominated by my people and a young Smith by his; Smith was elected, and consequently the whole course of my life was changed."

(In answer to questions about Uncle Jerry, p. 521.) "I do not think the fall from a horse had anything to do with bringing on his blindness. He was always near-sighted, and used to wear spectacles at school, but I do not think I was in England at the time of his fall." "I recollect nothing whatever about any ring of his" (referring to a statement on p. 508).

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(3) PART II.

By Walter Leaf, Litt.D.

The series of sittings held by Mrs. Piper at Liverpool forms a set distinct to some extent from the rest in quality as well as in matter, and has therefore been treated apart, for convenience' sake, by Professor Lodge. It was remarkable, as compared with those which have now to be considered, for a high level of success. At Cambridge, as in London, success and failure alternated in a puzzling manner. In a large number of cases particles of intuition were embedded in a mass of vague, unintelligible, or distinctly "fishing" conversation. The sittings, however, have the advantage of throwing a great deal of light upon the working of the medium's secondary personality, and deserve therefore as careful study as those of more uniform quality. The plan adopted in dealing with them has been to set out first the most remarkable from an evidential point of view, and then a few of those which give the most unfavourable side of Dr. Phinuit's personality; for as a distinct personality we shall have to regard him. The remainder are collected in the Appendix in an abbreviated form.

Before entering upon details, it is necessary to give a general view of the conditions under which the London sittings took place. Mr. Myers has already done this for Cambridge. In London the same precautions were of course taken to introduce all sitters, not previously known to Mrs. Piper, under feigned names. The possibility of gaining information by local gossip, which has to be taken into account in Cambridge and even in Liverpool, was here excluded by the circumstances of the case; and the same may be said of another supposed source of information, that by inquiry from servants. The first nine sittings were held at Mrs. Piper's lodgings, No. 27, Montagu-street, W.C. The owners of the lodgings could not possibly have known anything of Dr. Myers, by whom the arrangements were made. When Mrs. Piper came to London for the second time, she was lodged at a private hotel not far from my residence, where the possibility of information was equally excluded. She sat several times at my house, and dined there on one occasion; but she was under close observation all the time, and it is perfectly certain that she had no chance of "pumping" any of the servants, nor indeed are any of the statements which she made such as could possibly be accounted for by such channels of information. One sitting, perhaps the most remarkable of the series, took place at Mr. Clarke's house at Harrow. Here it may be said that there was a possible source of inquiry; for Mrs. Piper had not only met Mr. Clarke in America, but had crossed the Atlantic on

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the same steamer with him ; and it will be suggested, no doubt, that she had succeeded in pumping him as to his wife's family in the course of conversation. That any man could have imparted unconsciously such curious and unusual family histories as those told to Mrs. Clarke would be amazing enough. The supposition is simply impossible to those who have had the opportunity of watching Mrs. Piper, and estimating the singularly limited range of her conversation, and its inadequacy for the subtle designs attributed to it. Moreover, some of the facts stated were unknown to Mr. Clarke himself till he heard them asserted by the medium and confirmed by his wife. Both Mr. and Mrs. Clarke are intimately known to me ; and no better evidence than theirs could possibly be desired. Mrs. Clarke is a German by birth, and has been in England only since her marriage. The facts stated to her refer entirely to members of her family in Germany. Nothing short of a detective employed by Mrs. Piper in Munich would have availed to get her the knowledge which she showed on the occasion of her sitting with Mrs. Clarke.

The same may be said of the only two other London sittings which are published at length, as being of evidential importance. My sister-in-law, Mrs. H. Leaf, was introduced to Mrs. Piper at the lodgings in Manchester-street, where Mrs. Piper had arrived the day before, and was immediately told a number of facts of almost all of which I was myself quite ignorant, as they referred to various cousins of hers whose names I had not to my knowledge ever heard. Mr. Pye is a friend whom I have known for many years, but of whose family I know only one or two members. What was stated to him was entirely outside my own knowledge. Of the other sittings the most remarkable was undoubtedly Miss "Gertrude C.'s." As will be seen from her report, Appendix, Nos. 29 and 31, the best part of this was of so private a nature that practically very little can be published. Of the facts which have had to be reserved it is quite clear that no means, not even the most astute detective, could have obtained knowledge of them ; they were secrets which were the property of one, or at most of two or three persons.

In addition to this there is the conviction which I strongly feel, in common, I think, with all those who have seen much of Mrs. Piper, that she is absolutely honest. This of course refers to her normal state ; as to the view to be taken of the Phinuit personality there will be more to be said hereafter. But as to the first and most obvious question, whether she consciously acquires knowledge with regard to her sitters, with the intention of deceiving, I may say most positively that I regard such a supposition as entirely untenable.

The question of the amount of communication existing between the two states is in the nature of the case obscure, and the evidence, so far

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as I have been able to see, is mainly negative. Dr. Phinuit makes many statements which may easily have been learnt by Mrs. Piper; he in several cases, for instance, took pains to describe the personal appearance of his sitters. On the other hand, knowledge about them and their surroundings, which Mrs. Piper certainly possessed, was not as a rule given by Phinuit. It may of course be said that this was done in order to obscure his methods, and I am inclined, judging from what I have seen of the character of Phinuit, his shrewdness and his desire to appear marvellous, to think that this is very possible; though it seems somewhat inconsistent with the different course taken by him in the cases just mentioned, and still more with his habit of noting corrections or hints given him during a sitting, and attempting to bring them out after a short interval as though they were his own. One observation bearing on this point was made by Mrs. Verrall. In her three sittings, her eldest girl was frequently mentioned, but her name, which she had never mentioned to Mrs. Piper, was not given. After her last sitting, No. 63, she purposely took an opportunity of calling the child "Helen" in Mrs. Piper's presence. At the very next sitting where Mrs. Verrall was mentioned, that of Mrs. B., No. 66, Helen was named by Dr. Phinuit. There is therefore ground for supposing that, as in the case of other secondary personalities which have been studied, the abnormal state is conscious of what goes on in the normal, but not *vice versâ*; but that this connexion is purposely obscured. That Dr. Phinuit is what he gives himself out, the spirit of a departed Marseillais physician, I may say at once that I do not see the least ground for believing. His own word does not, in view of his moral standard, apart from other considerations, carry even a presumption of veracity; nor has a single one of the numerous statements he has made as to his life on earth proved capable of verification. On the other side his complete ignorance of French is a positive ground for disbelieving him, and one which he has never been able to explain.

Phinuit in fact exhibits just the low moral tone which we so often find in table-talking, planchette, and other manifestations, as we now regard them, of the secondary self. He swears freely, and indulges in slang of the vulgar New England sort, in a way quite alien from the manners of Mrs. Piper. This is of course a trifle; but it is more serious when we find him continually making attempts to deceive. If he is not able to make a right statement, he is always ready with a guess of more or less ingenuity to conceal his ignorance, or at least with some ambiguity or subterfuge which should make a show of turning the difficulty. Hardly a sitting passed without his making at least a few statements which were altogether wrong. It is this which constitutes the chief obstacle to coming to a positive decision as to many of the facts.

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We must therefore attempt to give some idea of the methods which were employed to obtain direction from the sitters in case correct knowledge failed ; or, if this information could not be extracted, to make lucky guessing supply its place. For this purpose two of the worst sittings have been given fully, that the reader may form his own opinion. Miss Johnson's first sitting has also been published, with a commentary which will show how hard it is to be sure that fishing does not enter into statements which may at first seem satisfactory.

In thus taking the part of an *advocatus diaboli*, and pressing to the utmost all objections which can be urged against the genuineness of the phenomena, it is almost inevitable that one should give a somewhat misleading perspective of the impression which the evidence has produced upon a spectator. In order so far as possible to correct this impression at the outset, I repeat with all emphasis that the conjectural analysis of Phinuit's methods is very far from covering all the statements which he made. His supposed fishing was employed, if at all, only when the supernormal power was for a time in abeyance ; possibly it is only an imagination of my own. But even with all risk of being misunderstood, it seems essential that this side should be put forward, if only to show that the investigators were fully alive to all the various methods by which it might be possible to take advantage of their credulity or carelessness. The more I consider the whole of the evidence, the more I remain convinced that it gives proof of a real supernormal power, subject, however, under conditions at which we can hardly even guess, to periods of temporary eclipse.

Unfortunately it is not possible to reduce the chances of a right guess to anything like numerical values. In a few cases only can we even form an approximation. Take, for instance, a favourite statement : "You have a father and mother, one (or both) in the body (or, in the spirit)," as the case may be. Here evidently the possible alternatives are four, and the chances against a right guess would seem to be three to one. But it is evident that the apparent age of the sitter would give a certain additional help to a guess. In some cases, with an elderly sitter, the statement, "You have both parents in the spirit," would be almost a certainty.

So again with the case of names. Phinuit was not fond of giving surnames, but at times he did so. Sometimes he was strikingly right ; at other times he condescended to such phrases as "You know Smith," or "How is Harris?" with less success than might have been expected. But it is hopeless here to attempt to say what the chances of success are. In the case of Christian names the case is not really better. If we had to deal only with utterances such as "Then I get a William," or "There is a Henry in your surroundings," we might have formed some rough idea of the proportion of persons of whom this would be true.

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But the case becomes hopeless when this sort of thing is mixed up with "You have a brother John ; no—a brother-in-law." It is only possible to record the fact that such expressions were frequently used, that they were sometimes successful and sometimes wrong, and that they are so obviously tainted with the suspicion of being used for purposes of fishing that they are of no value as evidence. A rough counting of the number of Christian names given shows that *William* was the most frequent, and the most often right ; but this is only what would be expected on the hypothesis either of fraud or of imperfect though authentic information, since William is the commonest male Christian name in England. Some names were, however, given with a frequency which leads to the supposition that they were systematically employed for fishing with. One of them is *Alec* or *Alex*, which met with much more success than would have been supposed likely in a series of sittings held south of the Tweed. Another name was "Ed." This was one of the commonest. As Mr. Barkworth points out, it has the advantage of standing for the four names Edward, Edwin, Edgar, and Edmund. Once, when none of these was recognised by a sitter, it was apparently turned into "Head"; "what's the matter with head?" (p. 487). Another name is "Loo," which has the useful property of standing at need either for a woman, *Louisa*, or a man, *Louis*. Cases in which it was successful in both functions will be found among the records.

A certain vagueness and imperfection of pronunciation, consistent with Phinuit's assumption of French origin, was also taken advantage of in order to increase the latitude with which names could be changed from one to another. Thus *Mary* was always called *Marie*, which evidently made it easy to change to Maria when necessary. Alice is made to do duty for Agnes (see Professor Rendall's sitting, p. 478), and in Miss Johnson's sitting (p. 609) it will be found that John is changed into George by an ingenious process. It is of course possible that in these cases the real reason of the uncertainty may have been that given by Phinuit, that his modes of obtaining knowledge were not clear; but as a matter of evidence we must assume that in all cases the changes were only a means of obtaining direct information from the sitter.

It is probable that here a certain amount of muscle-reading was called into play as a guide to a right conclusion. The medium usually sat with the hand of the sitter pressed to her forehead. The attitude is a favourite one with so-called thought-reading performers. Unconscious indications would no doubt be given when the name first guessed was anywhere near the mark, and would easily, by known methods, be followed up to a completely right conclusion. The same means may have been used in the localisation of complaints. A very common statement was that some relation of the sitter was lame in the knee, or still more commonly that he had rheumatism there. This was usually

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accompanied by a grasping of the knee, which suggests muscle-reading. In one case the suffering was followed downwards and rightly located in the toe.[1] At other times the pain was said to be in the head—headaches or neuralgia. This was equally accompanied by feeling over the sitter's head. Not only are rheumatism and headaches two of the commonest of complaints, and the most likely to be guessed right, but the knee and the head were the most accessible portions of the sitter's frame, and those about which unconscious information could best be given. "Suffering from a cold," too, was a favourite diagnosis. As the sittings took place in December and January, and the later ones during the height of the influenza epidemic, it is not to be wondered at that this was generally admitted to be correct.

I have now gone through all the possible explanations of divination by fraud which after a careful study of the whole of the evidence I am able to suggest. It will be found that they are far from covering the whole of the facts. But they will show that we must assume as worthless all single Christian names even when given as those of a definite relation. We can take names as positive evidence only when correctly given in series and without fishing.

Another peculiarity of Dr. Phinuit's, which does not tend to raise our opinion of his veracity, nor indeed of his shrewdness, has been noticed by several sitters. This is that when a statement of his has been corrected, or information directly given him, by the sitter, he would take no notice of it at the time, but bring it out after a while as if it were an original piece of knowledge of his own. The device is too transparent to need much notice, though, as Phinuit has had a large experience of his business, it is likely enough that he has found it useful at times.

There will of course be no presumption in favour of Phinuit's veracity when he represents the messages he gives as being told to him by the defunct friends of the sitter. The question whether this may not after all be the easiest explanation is, however, definitely raised by the material before us, and is by far the most serious point which we have to face. It is our first duty to see if we cannot find an explanation without recourse to a supposition which is to most of us one of the least probable that could be made.

Setting aside the hypothesis that Mrs. Piper in her normal state learns the facts which Phinuit communicates, as untenable, and the alternative, that Phinuit obtains them during the sittings, partly by ingenious and systematic guessing, partly by help unconsciously furnished to him by the sitters, as insufficient, there remains a third: that he obtains them by a process of thought-transference from the sitter's mind.

[1] See No. 69, p. 644; and compare p. 610.

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Will thought-transference then suffice to explain the whole of the puzzling facts which we have to deal with? My own belief is that it will. Indeed it is only in a very few cases that the question arises at all. The primary point is naturally to know if the sitter was told anything which was not and could not have been within his own knowledge, but which yet turns out to be true. Nothing short of this will give us a valid division between thought-transference and communication from intelligences other than our own.

Now thought-transference in the present case, if thought-transference there be, is concerned, not with the normal consciousness, but with what we now call the sub-consciousness. It has nothing to do with thought-reading as commonly understood, in which it is necessary that the agent should steadily fix his thoughts upon the idea or picture which he desires to transfer to the mind of the percipient. The thoughts which are transferred are by no means, as a rule, those which were uppermost in the sitter's mind at the time; the statements made are rather of old and often half-forgotten facts, while distinct attempts sometimes made by the sitter to obtain a deliverance as to particular matters which he had vividly before him resulted as a rule—I cannot say if always—in failure.

Now we know little enough as yet about the sub-consciousness; but we have at least good grounds for supposing that no impression once made upon it is ever lost. The conscious memory is in itself no guide as to what the contents of the sub-consciousness may or may not be. There is no need, therefore, to assume, at our present stage of knowledge, anything more than this unlimited retentiveness of the sub-consciousness and the power of reading it, in order to account for the reproduction of anything whatever which may at any time have been presented to the consciousness. And who can say definitely what he may not have heard in childhood, for instance, in the conversations of his elders; things which he did not understand, and which may have long since passed out of the conscious memory of the elders themselves, if they still live and can be asked? There is nothing more wonderful in the supposed reproduction of such casual knowledge, thought-transference once granted, than in the familiar case of the Hebrew repeated by the delirious peasant girl, learnt unconsciously from the recitations of her former master. Take, for instance, the messages sent by Uncle Jerry to Professor Lodge. The story of swimming the creek is striking enough, but what proof can there be that it was not told by Uncle Jerry himself or one of his brothers to Professor Lodge in his childhood? If it was, then in Professor Lodge's brain it must have been ever since, ready to be deciphered by any intelligence possessed of the means of reading a sub-consciousness.

The assumption of thought-reading as a reality leads us farther, into

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regions of pure hypothesis, which cannot, however, be ignored when such an alternative hypothesis is set up for our acceptance as the communication of departed spirits with the living. If thought-transference is possible at all, it seems likely that it is a function of the under self, not of the upper self, for it is in manifestations of the under self that we have had our best experimental proofs ; in the hypnotic sleep and in automatic writing, where the functions of the upper self are for the time suspended. If then this under self, of whose workings we are only so irregularly and so imperfectly conscious, has such susceptibility to other minds at all, it is no wild assumption to suppose that it is continually receiving impressions from other minds, indeed from every other mind in the universe, with varying clearness and force depending on some conditions which we cannot at present even guess at. Only under certain rare conditions do such impacts succeed in transferring themselves to the upper consciousness, in the form of hallucination or automatic action. Still more rarely do we find another sub-consciousness so susceptible that, like an instrument of extreme delicacy, it is able to record the impression which such past impacts have made upon us. The physical analogies of such a solidarity of all minds are obvious enough, but must not be pressed. It is sufficient to say that, once granting the reality of thought-transference acting between strata of personality of whose existence we are only sporadically conscious, such a theory in itself contains nothing more bewildering or less conceivable than the mutual interaction of all the material particles of the universe asserted in the law of gravitation.

Such a hypothesis would lead to the conclusion that we can have no experimental proof of the existence of departed spirits. For there can be no certainty that anything which was once in any human mind, even if no longer in being, was not once recorded in another with clearness enough to enable its transmission and ultimate recovery. The possibility of the existence of other than human intelligences still would be within the range of proof ; for it is quite conceivable that knowledge might be conveyed to us which was never in any living human mind at all.

This, however, is not of vital importance for our present purpose ; for so far as I can see the few facts stated which the sitters declare were unknown to them at the time may all be explained either by successful guessing or by forgotten knowledge of childhood or of later years. Still, as the hypothesis of spiritual communication is in the field, it is well to show that a natural, if as yet quite arbitrary, deduction from theories which we believe to be proved will account for all phenomena which might be brought forward in support of the existence of disembodied spirits capable of making themselves known to us.

Among the different sittings will be found a few cases of attempted

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clairvoyance—the description of actions which were being performed at the moment by persons in a different place from that where the sitting was. These were in many cases complete failures. They generally referred to people well known to the sitter, and, where comparatively accurate, they hardly surpassed what might be explained by thought-transference from the sitter's mind, as he would naturally be able to give a pretty good guess. This, for instance, would explain the account given to Mrs. Verrall in No. 63 ; she knew that it was the time when her husband, a tutor of Trinity, would be likely to be seeing his pupils. Miss Johnson, too, in No. 67, would have an idea of the probable, or at least possible surroundings of her brother at the time. Mrs. Sidgwick has reported upon the experiments which she and her husband made together ; they cannot be considered very cogent, as it is impossible to apply any calculation of chances to them. The account given to Mrs. B. of the actions of Mrs. Verrall, No. 66, is more unusual in its character, but Mrs. B. is well acquainted with Mrs. Verrall, and her experiments in "crystal-gazing," so that a chance coincidence is by no means out of the question. The most difficult of all these experiments to explain is that of Mr. Gonner's, p. 488, where the actions of his mother in London at the time, or rather a few minutes before, were told with a close approach to accuracy. Here again, however, but for the assurance that Mrs. Gonner was not in the habit of going out of doors at the time referred to, one would have said that the action of putting on out-of-door clothing at 11 o'clock a.m. was not beyond the possibility of a right guess. If, however, this theory of mere guessing be not accepted, we should have to recur to the idea of a real telepathic thought-transference operating at the time from Mrs. Gonner to her son, and read as soon as the impression reached the mind of the sitter, who thus acted at the same time as percipient and agent. There seems to me to be no *a priori* ground against such an idea ; but the experiments made were too few, and the proportion of failures was too large to allow any weight whatever to be laid upon them.

A word may be said as to the prophecies which were freely given to all the sitters, but which have been omitted from the sittings reported in brief, as having obviously no evidential value. Some of them referred to the comparatively distant future, and have not had time to fulfil themselves. This, however, does not much matter, as some have had their opportunity and have missed it, or at best have fulfilled themselves about as fairly as the forecasts of a sensible man would be likely to do. See, for instance, Mr. Clarke's notes, Nos. 3, p. 569, and 21, p. 572. There has not been a single case to indicate that Phinuit has any power of foretelling the future superior to that of his sitters.

Everything, therefore, so far as I have yet seen, points to thought-

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transference being an adequate explanation of the phenomena, at least if we give to it the extension which has been indicated above, that Phinuit was able to detect mental impressions transferred to his sitters from those closely connected with them, and transferred at the very time of the sitting. Several instructive incidents point directly against any knowledge derived from the spirits of the dead. For instance, in Mrs. H. Leaf's first sitting a question was put about "Harry," whose messages Phinuit purported to be giving: "Did he leave a wife?"[1] No answer was given to this at the time, but in accordance with Phinuit's frequent practice the supposed hint was stored up for future use; and at Mrs. H. Leaf's next sitting she was told, "Harry sends his love to his wife."[2] Now, as a matter of fact Harry never was married. In Mrs. B.'s second sitting and in Mrs. A.'s account of her brother's suffering in the arm, wrong facts were stated which corresponded to the sitter's belief. This evidently indicates thought-transference, not spiritual communication. See also Mr. Clarke's note as to the statement that a man had been left to look after his house in England, and as to his suspicions of his friend.[3] In a few cases only sitters thought that the course of their own ideas was followed as fresh ones were suggested to them by the remarks made by Phinuit; but the evidence for this is naturally not clear. Mr. Pye mentions an instance in his report.[4]

On the whole, then, the effect which a careful study of all the reports of the English sittings has left in my mind is this: That Dr. Phinuit is only a name for Mrs. Piper's secondary personality, assuming the name and acting the part with the aptitude and consistency which is shown by secondary personalities in other known cases; that in this abnormal state there is a quite exceptional power of reading the contents of the minds of sitters; but that this power is far from complete. It gets only glimpses of what is stored up in the memory, and this without any clear distinction of that which is present to the mind at the time from the forgotten memories, if the phrase may be used, of the past. The stray hints thus caught may sometimes fall together into consistent groups, in which case we have a successful sitting; or, and this is more usual, they may present themselves only as fragments. Phinuit is excessively desirous of impressing himself upon his hearers as a being of superhuman powers; and when he gets but fragmentary pictures he does not hesitate to piece them together with guesswork, often of the wildest kind. Sometimes he gets not even a glimpse of what the sitter's mind contains; he then has recourse to guessing pure and simple. In his guessing he shrewdly takes advantage of help afforded him by his sitters, throwing out general

[1] See p. 595.
[2] See Appendix No. 53.
[3] pp. 571, 573.
[4] p. 600.

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statements, and watching the effect they produce in order to guide himself. It is probable, but by no means certain, that he also gets help from muscle-reading, chiefly in the location of complaints. He takes advantage of any hints that may be thrown out, and attempts to dress them up as statements of his own, bringing them out after an interval in order that their real origin may be forgotten. In short, he omits no means of disguising his ignorance, even descending at times to downright denial of what he has just said in order to cover a blunder.

It is unfortunate that the statements which he makes are rarely or never of such a nature as to admit even an approximate application of the doctrine of chances, especially as we have nothing like verbatim reports of most of the sittings, and the amount of fishing can only be estimated when the exact words are known.

The reader must, however, form his own judgments from the reports themselves, which we now proceed to give. They are mostly but partial accounts from rough notes made at the time, and in some cases supplemented by the sitter's memory. But in order that a fair idea may be formed of what a sitting was really like, one, that of Mrs. Herbert Leaf, has been printed at length from shorthand notes, not indeed verbatim, but containing, I believe, almost everything that was said with the exception of the repetitions and inaccuracies of expression which are usual in conversation, and in no way affect the evidence. It will be seen that there is a great mass of verbiage used apparently only to fill up the time, and so far as can be judged not of the least importance in the way of getting Phinuit any information. It would have been but a waste of trouble and expense to attempt a reproduction of this in every case. The same sitting will give a good example of the "tailing off" which was so often observed towards the end of a sitting, and which has been already noticed by Mr. Myers. It may be remarked that this is the opposite of what would have been expected if information was mainly extracted from the sitters themselves; for it would seem obvious that the more Phinuit guessed the better he would be able to piece his knowledge together, so that the end of a sitting, like the last cards of a hand at whist, should show more knowledge and less conjecture than the beginning.

We take first the sitting of Mr. J. T. Clarke at Professor W. James's house at Chocorua, New Hampshire. Although this does not, strictly speaking, belong to the English series, it is more conveniently given here, as several allusions were made to it in the subsequent sitting with Mr. and Mrs. Clarke at their house in Harrow. Mr. Clarke was in September, 1889, on a hurried business visit to America. Though it would have been easy for Mrs. Piper to acquire knowledge of his relations and friends in Boston, it will be seen that what was told him was entirely about his English surroundings, of which she

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could have learnt little or nothing on the other side of the Atlantic. His wife and children have never been in America. The annotations are by Mr. Clarke.

Chocorua, New Hampshire, in house of Dr. William James, September 20th, 1889.

Sitting with Mr. Clarke, Mr. Hodgson taking notes. Mr. Clarke fixes his mind steadily upon a certain house, and visualises members of family; of this no recognition by medium, who begins:

Why! I know you! I have seen your influence somewhere before! what are you doing over here?

1. This secondary consciousness, the clairvoyant or thought-reading consciousness of the medium, had become acquainted with my individuality through frequent sittings with intimate friends. It had seen me as they knew me, under different surroundings. It had in former sittings with these friends made mention of me and of my mother.

Oh! there is lots of trouble over you, black clouds all over you; but I see light beyond; you will come out all right. It is financial trouble that I mean. You will wade through it all right in the end.

2. Correct. My visit to America was determined by a financial failure, the loss from which I was then endeavouring to minimise.

"How long hence?"

Four months or four months and a-half. There are parties that haven't dealt honourably with you.

3. The prediction is, as the case has proved, valueless. As for the accusation against the "parties" referred to, we have in it a peculiarly interesting point. The statement in itself was absolutely untrue. I was soon thereafter able to assure myself that the action of the men in question had been entirely honourable and loyal towards me and my interests, but my mind at the time undeniably entertained some apprehension lest the facts should prove to have been otherwise. This dread did not even amount to a suspicion which I could have formulated, or would have admitted to myself, still less to others, and the detection of such a lurking distrust is particularly interesting as an evidence of the closeness of communication existing between mind and mind, under this abnormal mental condition. Compare the similar case remarked upon in Note 15.

I see your lady in the spirit, your mother,—have seen her before.

4. As to the acquaintance of this secondary consciousness of the medium with the individuality of my mother, see Note 1.

(There followed a clear account of my own conception of my mother, recently deceased, whose constant presence in my mind readily accounts for the frequent mentions of her.)

You've also got a lady in the body, your wife. You won't find her very well.

5. Prophecy wrong. My wife never better in health.

Do you know a man named Williams—no, wait! Williamson? (Reply, "No.") Tall, rather dark, first name Henery (*sic*). He will come into your surroundings soon—he will have something to do with your papers and with

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law. He will look after your interests and get you out all right. You will meet him very soon—within a few weeks.

6. Interesting point. The name of the lawyer intrusted with the defence of my interests in the financial trouble before referred to, viz., *Lambertson*, had been communicated to me 10 days previous to the sitting, and was written down by me in a note-book, and then completely forgotten. I could not have correctly recalled it by an effort of the memory, but might have come about as near to it in sound and length as did the clairvoyant. I have never known anybody named *Williamson*. The description of the personal appearance and the mention of the Christian name are consequently wholly gratuitous.

Part of your interest is in the ground ; you came near being "left" in in this business, but are not altogether.

7. Correct. Property consisted of a town lot and buildings, and I certainly felt that I had come near losing it.

"Tell me about my mother."

Your mother is with us. She is here and happy in the spirit.

8. This, I take it, is the way that mediums, burdened with the conventional views and the phrases customary in Spiritualistic circles, find it most natural to express the conception which they receive from another mind of a person being a memory, an image of the mind as opposed to a living reality. That which is borne in my mind as a visualisation appears in the clairvoyant phraseology as a spirit. See in this regard the indication remarked upon in Note 16.

Who is this M., your cousin? Your mother says she is not very well. She is getting better, but she will continue weak.

9. The health of the person referred to, though improved at the time, had caused both myself and my mother much solicitude. I have noticed, however, that the phrase, "Your mother says" or "Your mother tells me" has no particular significance. Witness the trivial instance of the lost pocket-knife, to be mentioned later, Note 25.

"Can you see my children?"

Wait. . . . Who is this about you that is musical, that plays the piano (imitating action of fingers)? Ah, it is your lady in the body. She is not very well just now—she is suffering from rheumatism.

10. My wife plays the piano much. As to her health, my own solicitude was undoubtedly father to the prophecy, which was altogether wrong. My wife was well, and has never suffered from rheumatism.

"Do you see my children?"

No, not at all yet; I shall directly. Wait. Who is this Fred that comes together with your mother?

11. A cousin lost at sea 10 years ago, under peculiarly shocking circumstances. His death made a great impression upon me.

Is he not your cousin?

"Yes."

He comes with your mother. She knows him better now than she did before death. . . . Who is this uncle of yours named John?

"I have no Uncle John."

Yes, yes, you have—the man that married your aunt.

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"No, you are wrong; the man that married my aunt was called Philip."

Well, I think I know. (Changes subject, grumbling.)

12. As the dialogue shows, I had entirely forgotten for the moment that an aunt of mine had indeed married a man named John, with whom I had formerly had some correspondence. I did not recollect this until the following day. This is a clear instance of the method in which the clairvoyant may draw from the reservoir of our consciousness, as it were, and can even recall to us facts which we have temporarily forgotten.

Why! you are a funny fellow—you are covered with paint from head to foot. Your mother says it is too bad.

13. I had been much interested in painting the walls of a room, in the house of my friend, for some days previously.

I'd like to know who this H. is, that you are going to see. Take good care of that man. He is a tricky one. Don't let him get you into his power.

14. This is an altogether unjust accusation, based upon an unwarrantable distrust entertained by me at the time with respect to the friend named, whom I had not seen for 14 years. This distrust was soon removed altogether by a closer acquaintance with facts. This case is precisely like that referred to in Note 3. I should certainly not have been willing to admit that I felt suspicious of H., even to myself, still less to another. Yet here this unjust and ungenerous suspicion was proclaimed to me by the clairvoyant, and I cannot altogether deny its existence.

(At this point the medium spoke across the room to Mr. Hodgson, calling him by name, and making some unimportant personal communications. Mr. Hodgson was sitting at a distance of 20ft. from us, behind a screen. This leads to the interesting question how far and how easily the mind of the clairvoyant can be transferred from the sitter to another person. Can the clairvoyant inform *A* of what is passing in the mind of *B*? This seems to me the most momentous problem before us. The recognition and direction of a power such as this may lead to a moral revolution in the life of the human race.)

Here is your Rebecca!

(Clarke and Hodgson both ask "mine"? Each having relatives of that name.)

(To Clarke): Your Rebecca, your little girl. She runs around and gives her hand to everyone about her.

"Is there another little one with her?"

Yes, there are three of your people together there now.

15. My wife and two children.

"How is Rebecca?"

Very well.

"Where is she now?"

She is in the spirit. That is to say, her spirit's here, but her body is at a distance.

16. A noteworthy instance of the way in which this term is used by the medium. My child was in Germany at the time, and thus lived

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rather in my memory than in my daily view. Hence, although the medium felt that she was alive ("Her body is at a distance"), her personality was yet spoken of as "in the spirit." Compare Note 8.

You will soon have a surprise. It is a photograph of your boy that is being made for you. It is unfinished as yet, but will surprise you.

17. An evident failure on the part of the medium to comprehend some of my ideas: I was at that time taking photographs which were not to be developed, and consequently could not be seen, until my return to England. Hence a photograph appears in her version as a surprise which some other person is preparing for me.

. . .

There are five of you: yourself, your two children, your lady in the body, and your lady in the spirit.

18. This is my constant feeling—the "we are seven" of my surroundings.

. . .

What are these tickets that you have in your pocket? There are figures on them stamped in red, and they are signed with names underneath. They will be of value to you, you will get something out of them.

"No, I have nothing of the kind in my pocket."

19. Knowing that I had left my pocket-book of papers elsewhere, I denied having anything of the kind about me. I had forgotten for the moment that I had, earlier in the day, taken two cheques to be cashed, and had thrust them into my inside pocket, folded up. These cheques were endorsed on the back as described, and were stamped with large and peculiar red numbers; I particularly remember glancing at these numbers, and verifying the endorsements. Another instance of underlying memory.

"Where is my wife?"

She is across country. She has been away.

20. My wife had intended to go to Germany from England, soon after my sudden departure for the United States. I did not positively *know* that she was away from home, but I should have assumed it as well-nigh certain.

There is a young man and an old lady with her.

(There followed an accurate interpretation of my estimate of the characters of these two persons, who I knew must be together with my wife.) . . . The young man is coming back again; he is going still more across country.

21. Correct. I knew that my brother-in-law had to return from the Tyrol to his home on the Baltic.

. . . (Further reference to my mother describing her character and representing her as she lives in my memory.) . . . That is an old-fashioned portrait of her, not very good, but better than nothing. ("Where? Which one?") It is at home. I mean the one with the collarette.

22. A sufficient indication of one of the few portraits of my mother.

Who is this funny-footed fellow of yours, the one with the club-feet and the funny shoes? Your mother says it is an injustice to you, too bad—but it will come out all right.

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23. Correct. My boy was born with club-feet, and wears machine boots.

Why! you've changed your house recently.

"No."

Yes, your lady has changed her house.

"Well, you may mean that she is away from her house, that is true. Now describe the house in which we live generally."

Yes. Wait a minute. I will go into the door at the side. What is that tall, old-fashioned thing in the back room? Ah, it is a big clock.

24. Correct.

"Now go into the kitchen."

Yes. No one here now (10 p.m. in New Hampshire, 3 a.m. in England). A fat person, a cook has been here. Big man, with a dark moustache, has also been here a good while during the day, and has left his influence here.

"Who is he?"

He has been put here to watch the place.

"Is he trustworthy and faithful?"

Yes, he is trustworthy.

25. Interesting error. It was arranged on my leaving England that, in case the servant should object to being left in the house alone during the absence of my wife in Germany, a policeman should be hired to guard the house and to live in it. At the time of the sitting I had not heard how this had turned out, and was quite ready to suppose that a man was watching in the house. In point of fact, however, there was nobody in the house excepting the servant and a young girl, of which latter, as I knew nothing, the clairvoyant naturally made no mention. Note the imaginary details, "big man," "dark moustache," "trustworthy"; and compare these with similar imaginary details in cases of hypnotic suggestion, *e.g.*, Forel, *Hypnotismus*, p. 45, &c.

You have lost your knife! Your mother tells me that.

26. A sufficiently trivial communication from a mother to her only child.

"Where is it?"

Oh, it is gone; you never will see it again.

27. This loss had vexed me, as the knife had been made to order. I had lost it shortly before leaving England. The prophecy proved to be signally wrong, as the knife was restored to me soon after my return.

"Describe the other room on the ground floor now."

Yes. I see a long piano. What is that high thing that comes forward on top of the piano? Ah, I see; it is the lid.

28. Clock and piano are respectively chief features of the two rooms.

"What colour is the wall paper of this room?"

Let me see. It is yellowish, with gold pattern and gold spots.

29. Correct.

In short, many things that I knew, even some things that I had forgotten, the clairvoyant could tell me correctly, albeit somewhat confusedly. She made all the mistakes that I should have made at the time, and her prophecies were quite as erroneous as any that I might have invented myself.

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One sees the contents of one's mind as in a warped and flawy mirror. Or, to take the case from the other side, the secondary consciousness of the medium seems able to get occasional glimpses at the panorama of one's memory as through the rents in a veil. No doubt Phinuit gives the fullest and best results when left unquestioned, to tell what he can. If pressed to fill up the broad expanses of the picture remaining between the patches which he sees, he is obliged, despite his pretensions to supernatural knowledge, to take refuge in awkward evasions and "shuffling,"—in guesswork, often clearly based upon hints unconsciously afforded by the sitter,—or, when all else fails, in incoherent and unmeaning talk. Yet, while fully recognising these repelling features of the manifestation, I am yet convinced that there is enough that is genuine remaining to prove the existence of a direct communication between mind and mind during the trance state. A single success, exceeding the limits of coincidence (and it is undeniable that there are many such), proves the possibility; the multitude of failures merely indicate the difficulty and uncertainty.

J. T. C.

The remaining sittings all belong to the English series, and are numbered in the order in which they actually took place. The full list of them will be found in the Appendix. The first which we take is closely connected with the last given. It took place at Mr. Clarke's house, and it was of course impossible to conceal from Mrs. Piper the identity of Mrs. Clarke. No theory of chance will suffice to account for the curious list of definite facts about Mrs. Clarke's family which were correctly stated by Phinuit; the possibility of their acquisition by external means has already been considered.

52. (Sitting on December 29th, 1889, at 3, College-road, Harrow. Present: J. T. Clarke and W. Leaf; afterwards Mrs. Clarke.)

Sitting began at 3.50 p.m.; trance came on at 4.3.

Four envelopes had been provided, marked A, B, C, D. A contained the statement, "Charles I. was beheaded in 1649." B contained the lines, "Weep no more, woful shepherds, weep no more, for Lycidas your sorrow is not dead." C contained a rough diagram of a six-pointed star. D contained a reader's slip from the British Museum, bearing the name of a book. The contents of A were known to W. L. alone; of B and C to both W. L. and J. T. C.; of D to no one, the slip having been drawn at random by Mrs. Clarke from 2,000 similar slips, and enclosed in the envelope without having been looked at.

Dr. P. began, to Clarke: I know you; you are the fellow that has got the little girl Rebecca, that is going to grow up such a fine woman.

*1. Repetition of words used in previous sitting at Chocorua, New Hampshire, September 20th, 1889.

Where is Hodgson?

*2. During my former sitting Mr. Hodgson was present in the room and shared the conversation with me.—J. T. C.

You are the fellow that has got the hole in the ground with the black

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things in it. ("Coals?") Of course, do you think I am a fool? There is something to come from that hole yet, because I see light beyond it.

*3. In the former sitting mention had been made of a town lot and buildings as "interest in the ground." The vagueness of this reference is here developed, by a question intended to be misleading, into definite error. See Note 7 of preceding account.—J. T. C.

Your mother sends her love to you; she stays with you.

J. T. C.: "What was her middle name?"

I will ask and find out for you.

(The envelope marked C is now given to her.) "Tell me what is in there." (She asks for the other one that is with it. B is then handed to her. She rubs both on her hair.)

*4. The knowledge of the fact that a second envelope existed was apparently derived from my consciousness, as but one envelope had been produced.—J. T. C.

Do you know, I have been in these surroundings before.

*5. See description of this house in former sitting.

There was a lady passed out of the body here once.

*6. My mother.

What is the matter with you? (To J. T. C.)

J. T. C.: "I am grieved about the lady that passed out of the body."

She is all right; she is with you. You are the fellow that has got a mother-in-law. . . . (Correctly describes character as estimated by J. T. C.) That's a letter, that one. (Shows B.) It makes me feel funny, that one. It is something written—a letter. You know what I mean. What's this? (Shows B again.) There's an illness round this one.

"Is it a long letter?"

No, that's not a long one; it's what you call an illness round that one. (Various repetitions of the same idea follow.)

*7. The secondary consciousness gradually became more and more confused by these four sealed envelopes. The medium had previously picked out the envelope B three times from among the rest, and afterwards referred to D as "that book that you have in your hand."—J. T. C.

(Mrs. Clarke entered the room at this point.)

J. T. C.: "Now tell me what this is." (A given.)

There is French writing in that; somebody French wrote it. He wants to know the name of the spirit that wrote to him first. It is written by somebody named Charles, and somebody named Fred has handled it.

*8. It is possible that the name Charles may have been a reading of the first name in the written sentence; but it is evidently connected with my first acquaintance with the medium in the company of Dr. Charles Richet and Mr. Frederic Myers. M. Richet had asked a similar question in one of his sittings; see p. 620.—W. L.

(D is shown.) "What is in that?"

That's only a note; it does not amount to anything. That's about an engagement. (Told it is not so, says): It has a lady's influence on it—your

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mother's. (Again told this is wrong.) You see this is something new to me; I am not accustomed to do these things for people.

How's M.?

*10. A lady who had been present at the close of my sitting in New Hampshire.—J. T. C.

"She is very well; but tell me about these letters."

(Some desultory remarks; then)—

Don't you know about that time I saw you before? I told you about the boy; how is the little fellow that has got the funny feet?

*11. "Funny feet," expression used in former sitting. See Note 24 of former account.

He's coming out all right. You are the one that made me describe the piano.

*12. Note 25 to former sitting.

J. T. C.: "Well, can you tell me what there is in the room over this?"

I see a funny looking bed (pointing).

"What is on the bed?"

There is a thick-looking quilt. What do you call it? Hens' feathers—down?

*13. Correct. A German plumeau.

That little fellow is in there.

*14. Wrong.

Then there is a chair just there (pointing) that's got a funny thing on the back of it; it's got arms.

*15. Correct.

And right here is a case (pointing). It has got a door to it, and a little hasp to it. It has your influence upon it.

*16. Correct. A writing-case, the covers of which I had repaired and inlaid. Position of objects in room correctly indicated by pointing. —J. T. C.

There is a book there.

J. T. C.: "Tell me the title of the book."

There is more than one book there. (To Mrs. Clarke): How are you, "sis"? What's that little long thing right here? There's a shelf right there (pointing), and little books that belong there.

*17. Correct.

J. T. C.: "Tell me the name of some of the books."

There's a life of L—E—A—C—R. L—E—A—C—E—R.

W. L.: "Spell that name again."

Le L—E—A—T—H—E—N—. . . . Isn't that a funny-looking book, and letters on the back?

J. T. C.: "What do the letters on the back say?"

Look, there's a History of Rome. It is a history book. P—A—S—H—E—R. (She apparently tries to say Persia.) Who is Joe?

J. T. C.: "I am Joe."

There were two Joes in the family. One is the grandfather and one the son; father and son.

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*18. My uncle and cousin, but *not* father and son.—J. T. C.

Who is Turner? T—U—R—N—E—R.

J. T. C.: "The great painter."

Well, you are the man that was painting.

*19. See former account, Note 14.

(Then after some desultory conversation): What do you call that? Letui? That's French. D. L. Letui; that is on that book you have in your hand. D. L. Letui, Turner. Yes, Turner. (Here the envelopes are taken up again, pulled about, and finally thrown across the room; they are named A, B, C, and D, in each case wrongly. The title of the book did *not* contain the name Turner.)

How do you spell Deluther—Luther? He is connected with you.

J. T. C.: "Well, who is this Luther? Was he my uncle?"

Or your aunt? Your uncle, of course.

*20. Luther was my father's Christian name. My question was intended to mislead.—J. T. C.

(After some more aimless remarks, Mrs. C. takes the medium's hand.) Ah, this is the lady I told you about; I know her. She is the one that has got a funny mother and a nice father, and two good brothers and another one that is not so good.

*21. Wrong; I have only one brother.—A. C.

Three brothers—1, 2, 3, 4. One of her brothers is going a long way off. His name is Harold.

*22. Wrong. This name Harold had been repeatedly thrown out during the session. May possibly apply to one of my friends who has a brother Harold gone a long way off (to Australia), and another one who is not so good (a scapegrace, in fact).—A. C.

And she has got a brother named Henry.

*23. Correct.

J. T. C.: "Has she got any sisters?"

Yes, one.

Mrs. C.: "What is my sister's name?"

What a question! Who would ask for her own sister's name? (Follows an accurate account of the character of Mrs. C.'s mother.)

Mrs. C.: "Tell me about my sister."

She is all right; I rather like her. She has got a relative named Ada. . . . Your sister's name is Susan Mary.

*24. My sister's name is Selma.—A. C.

How is Henry? Is it that one that was ill or is it your father?

*25. My brother Henry had a most severe illness a few years ago.—A. C.

Your father has got the rheumatism.

Mrs. C.: "He had not the day before yesterday."

Well, then, he has got it now. (Prophecy wrong.) How is your Uncle William?

*26. This remark about William was probably addressed to me; it is a common name in our family, and always turns up with reference to me when I am present.—W. L.

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Mrs. C. : "I have no Uncle William."

How is M. (trying to get at the German pronunciation of the name)? Somebody belonging to you is called M. (Says name rightly.) She is the one that has got the trouble with her ankle, instead of your father. I was getting her influence all the time with your father. She is very self-willed, but she has got a pretty good disposition. She has got sisters; there is E. and there is one who paints.

*27. Correct. [See Note 29.]

(At this point J. T. C. and W. L. are sent out of the room, and are absent about 25 minutes. The following notes were written down by Mrs. Clarke on the same evening.)

(Of Mrs. C., while the others are going.) She has a headache; I'll cure it. (Rubbing hand over head.) . . . Here is your Uncle C. He is in the spirit.

*28. Correct.

Who is Wallace?

Mrs. C. : "I don't know him."

He is connected with you; he is your cousin.

Mrs. C. "No, he is Joe's cousin. Do you want Joe to come back?"

No, I want to talk to you about your Uncle C. There is someone with him—E. He is your cousin. Well (impressively), he sends his love to you.

"Is he in the body?"

No, he is in the spirit.

"How did he die?"

There was something the matter with his heart, and with his head. He says it was an accident. He wants me to tell you that it was an accident. He wants you to tell his sisters. There's M. and E.; they are sisters of E. And there is their mother. She suffers here (pointing to abdomen). Now, how do you think I know this?

"I don't know."

E. told me. His mother has been very unhappy about his death. He begs you, for God's sake, to tell them that it was an accident—that it was his head; that he was hurt there (makes motion of stabbing heart); that he had inherited it from his father. His father was off his mind; you know what I mean—crazy. But the others are all right, and will be. And he wants you to tell them that his body is dead, but that he is living. He and his father are just trying to take comfort in each other. They are a little apart; they are not with the others in the spirit. And he wants to send his love to Walter, his friend—not this Walter. He has a friend named Walter, hasn't he?

"I don't remember." [No such friend known.]

*29. A striking account of my uncle's family in Germany. The names and facts are all correct. The father was disturbed in his mind for the last three years of his life, in consequence of a fall from his horse. The son committed suicide in a fit of melancholia by stabbing his heart, as described. The sister referred to as lame was bedridden for 10 years. One of the sisters is a painter by profession.—A. C.

Did you know your mother had dreadful headaches? That's the reason she is so nervous. E. told me that about his aunt.

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*30. My mother formerly suffered from severe headaches.—A. C.

Here's M.—not the M. who hurt her ankle, but another. She is your aunt.

* Correct.

"Is she in the body?"

No, she is in the spirit. Now, how do you think I know that?

"Did you see her?"

Yes, she is here, and wants to speak to you.

"What does she say about her husband?"

She says he has changed his life since. She does not like it that he married again.

"Does she like the one whom he has married?"

Oh, she loves her dearly. But she does not like him to have married again so soon. He married her sister. Two brothers married two sisters. Her husband has children now. There are two boys. And there are Max and Richard, or Dick, as they call him; they are with your uncle's children.

*31. Accurate description of the family of another uncle. His wife died childless, and he soon after married her sister, by whom he has children. His brother had previously married a third sister.—A.C.

Now, what do you think of this? Don't you think I can tell you many things? You just ask about anybody you like and I'll tell you.

*32. It struck me how desirous this secondary consciousness was that its communications should be considered extraordinary. Evidently suffering under the failure in satisfying the envelope tests, it had begun by asking me: "Do you think I am a fool?"—A. C.

Mrs. C.: "Tell me about my childhood."

Shall I tell you how you ran away (chuckling) with that man—that boy, I mean? You were a little devil to do that. It worried your mother almost to death.

*33. When five years old I rambled off with two boys, staying hours away from home, an event which in my family is jestingly referred to as my running away.—A. C.

When you came back you kept away from your mother.

"Did I feel ashamed?"

Not exactly; but when you have run away you do keep away from your mother.

"Tell me about my schooldays."

Oh, you were a little devil at school.

* Wrong.—J. T. C.

There was a fat teacher.

*34. Not identifiable.

And there was a girl called Florence, with red hair.

"I don't remember her."

No? But you do remember having run away with that boy. There's Fred—Alfred, that was the name of the boy.

"No."

And who is E.—no, that is not it, E. H. (giving correct names, both family and Christian)? (W. L. and J. T. C. enter the room.) Shall I tell

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Walter what I have told you? ("Yes.") I told her she has a cousin E. in the spirit who passed out by accident, not purposely; he put a knife through his heart. He was rather insane. He got it through his father; he was insane, too. He has got a sister M. in the body; she is a little lame. And his mother is concerned about the loss of him because he took his own life by accident, and he wants to send a message that he did not do it purposely, but because he could not help it. He says, "For Heaven's sake tell her so quick." There's nothing the matter with the rest of them; they will get on all right. Then she has got an aunt M. in the spirit that has got a husband in the body. He has got some children and sons, and she has passed out and he has married her sister. He married her sister, and two brothers married two sisters. E. and M. are sisters, and both are sisters of E. This little devil ran away at one time when she was a little girl —ran away with a boy and worried the mother almost to death. Then she got ashamed of it afterwards. E. does not seem to be with the other spirits much. He is with his father, and he and his father stay with one another. . . . Your mother has headaches; that is what caused her to be nervous. . . . Joe, how is Wallace? I mean your cousin Wallace? He is kind of unhappy.

* 35. Christian name of a cousin now dying of consumption.—J. T. C.

How is H. E. (correctly giving both Christian and family name)?

J. T. C.: "He is all right."

No, he is not all right; he is kind of tricky.

* 36. This same accusation, based upon an unjust suspicion, had been made in the former sitting with me. See Note 15 to previous account. I am positive that the medium in her primary consciousness has never heard either of these names.—J. T. C.

He is selfish. You don't think so?

J. T. C.: "No, I don't think so."

Well, then, you're "left."

J. T. C.: "What were you telling about Alfred?"

I didn't tell you anything. (Stertorous breathing. Exclamation: "Joe!" Gradual awakening.)

Sitting closed at 5.20.

In answer to an inquiry as to any symptoms of fishing while she was alone with the medium, Mrs. Clarke writes as follows:—

"I think I may safely say that there were only two questions of mine which could at all have helped the medium in any attempts at fishing. These were both about what my Aunt M. said concerning her husband. My inquiry may possibly have insinuated his having done a thing which might hurt the feelings of any first wife, but, however suggestive of blame, could scarcely have served as a hint at his marriage with the deceased wife's sister, even to the mind of one living under English law.

"I may, of course, have helped her unconsciously, but I hardly think so, because the questions referred to remained in my mind as a mistake on my part. Moreover, I constantly felt during the interview that I had to guard against talking to her as to a friend of my relatives, which I was tempted to do, as her remarks about them were as appreciative as if she actually knew

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them. Some few of the facts she gave me were unknown to anyone out of Germany, even to my husband. The more important events—my uncle's and aunt's death and my cousin's suicide, which happened respectively 28, 15, and 12 years ago—were known to only two persons in England besides my husband. It is absolutely impossible that Mrs. Piper got at the facts through information derived from these persons.

"On the other hand, it is true that on the first mention of the name the facts associated with my cousin rushed into my mind with such vehemence that, if there be any possibility of communication from mind to mind, I certainly helped her in that way. This does not apply to my 'running away,' of which I had no thought when I asked her about my childhood. This fact was, nevertheless, brought out without the slightest hesitation, even more directly than the others, and with a burst of laughter."

4. *Mrs. A.* (*See p.* 439.) *November 24th.*

Mrs. A. is anxious that her real name should be concealed. It has therefore been necessary to call her three sisters, who also sat with Mrs. Piper, "Mrs. B.," "Miss Emily C.," and "Miss Gertrude C." The Christian names which occur have also been changed to names which as far as possible are as usual as the real ones. The correct names will be given to students, if desired, in confidence.

Mrs. A. was on a brief visit to Mrs. B. at Cambridge on November 24th, and had come to call at Mr. Myers' house on the morning of that day. She was introduced to Mrs. Piper and taken upstairs to sit in a few minutes. It is therefore in the highest degree improbable that Mrs. Piper could have had any opportunity of learning anything about her beforehand. She was of course introduced under another name than her own. The following notes were taken by Mr. Myers.

I see a sister, . . . in the body. She has not been well; has changed her surroundings.

[The name given was an approach to the right name of one sister, which was afterwards given correctly. It is, however, not correct to say that the sister in question has "changed her surroundings."]

I see Jessie Poder (?). [Not recognised.]

You have three sisters and two brothers in the body; an elderly gentleman in the spirit, your father. [Right.]

One of your brothers has a funny arm, the right arm paralysed; very funny (points to a place a little above the elbow on inside of arm). That is sore, it is lame. It is on the cord and hurts him, troubles him a good deal. I think I could help him. It has been coming some time. He can't use his arm, it aches. He is a smart fellow and could do a great deal of good if he could use his arm. Show me some article belonging to him. The lump keeps growing. He is a nice fellow and has done a great deal of good. He will do more if he can use his arm. I can't see the future about that.

[This is a correct description of Mrs. A.'s eldest brother, who suffers from writer's cramp, which seriously hinders him in his profession. There is a lump on the arm which gives him pain; but it is significant that it is in fact below the elbow, not above it. But Mrs. A. at the time believed it to be above the elbow, as it was described to her.]

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A spirit Joseph comes near to you ; an uncle on the father's side. [Not recognised.]

Timothy is the nearest spirit you have got to you ; some call him Tim ; he is your father. Timothy was your grandfather also. Your father tells me about S.W.—Stay, I can't get that, I must wait. Your mother had trouble in the stomach ; she is in the spirit-world. Your father had trouble in heart and head. Myers' father passed away from disease of the heart.

[Except the allusion to "S.W.," which is not recognisable, the above is all true, if the "trouble in heart and head" be taken to refer to Mr. Myers' father, as seems to be intended.]

I see Laurie, Lausia. [Not recognised.]

You have a brother Jim, James, in the body. He is so funny ; it is hard to get at him. He is kind of stubborn, self-willed. A little quiet influence manages him, but he is wilful if pushed. He comes with the same influence as your father.

[This is a true description of Mrs. A.'s second brother. Mr. Myers now asked what the father Timothy was interested in ; what kind of things he did in earth-life, or cared for now.]

He is interested in the Bible—a clergyman. He used to preach. He has a Bible with him, he goes on reading and advancing. He is living with your mother just the same as on earth. He has been in the spirit-world longer than she has. Your mother is a little nervous. I can't get her to come near. Your father has a solemn graceful manner, as he had on earth. He had trouble with his throat—irritation (points to bronchial tubes). The boys used to call him Tim at college.

[The above statements are all correct, so far as they can be verified.]

Howell, a friend of his, has passed over. [Not known.]

This is the first time your father has spoken to you since he passed out. You may hear footsteps. You do a great deal of work. Sometimes you get a little blue and depressed. You exercise your body. Do you like that picture of your father in the hall ? (here confused as to whether oil or crayon ; not photograph). He has a high collar and a garb partly white : white in front, round neck, like a high collar, and dark waistcoat. He had a prominent nose, his eyes very clear and grey, bluish grey ; a good-sized man. (Here confused talk as to colour of eyes. Dr. P. says he is not good at colours, and shuffles about.) Brownish grey, hazel ; your eyes are lighter than his. He has a firm expression round the mouth, a determined expression.

[The account of the portrait is not very satisfactory ; but it is true that there is a large oil portrait of him in Mrs. A.'s sisters' house in ecclesiastical garb, something as stated. His eyes were brown.]

Who is Villes—Vyl—Mylde—Wildes ; H. Joseph Wildes ? A friend of your father's, used to be in the same church. (Explained as parishioner.) He was shaky in his faith ; he had an idea of changing his views, and did not quite satisfy your father. Now he believes. Harriet knows about this and will tell you. Sarah is also in the spirit, his mother, a member of the church where your father preached. Henry Smith or Smythe was a parishioner ; his sister is Laurie.

[None of the above names or persons were recognised.]

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I don't like the way you are situated. You have too much to do. You are unsettled. You are about to make a change. Your mother advises it. A fleshy lady of dark complexion, a teacher whom you talked to a fortnight ago, will be of great use to you. [Not recognised.]

You have a mother in the spirit ; her name is Alice. She is calling and says, "Tell Isabel not to be so nervous, because she is too nervous altogether." That's for you. "She is injuring herself."

[The mother's name was rightly given.]

There's a bright little boy in the body, the grandson of Alice. [Right.] Why is Tim being continually halloed ? Annie is in the body, one of you. [This was wrong, but was apparently an attempt at the name of one of the sisters.]

Isabel, the daughter of Alice, is nervous. She is here with this lady.

[Dr. P. does not seem here to recognise that the sitter herself is "Isabel." The name actually given was nearly, but not quite correct.]

Alice is talking about her daughter Isabel and her eldest grandson. He is going to make a noble fellow, though at one time they almost despaired of him. He would have been better off if he had not had his own way too much. He is a peculiar boy, very self-willed ; he has had his own way too much. Physically he is not very well. I have not heard his name, he is the eldest, the crank of the family.

[This is not at all a correct description of the eldest grandson. It is true that he was at one time so ill as to be the cause of great anxiety, but the account of his character is quite wide of the mark.]

Which one is musical ? It is the youngest is most musical altogether. It is your mother who thinks so. It is a girl. Alice's youngest is a girl.

[Correct ; but there seems to be confusion between the children of Alice and of Isabel. Dr. P. at this point was rambling and indistinct.]

The father says, tell Alice in the body not to go where she is intending to go ; something to do with singing.

[This may have been intended to apply to the second sister, but the allusion was not recognised.]

You will be able to do better in a short time. Don't be depressed ; there are many dark clouds in the next months, but it will result in good. Your father is very much respected, and preaches to people as he did in the material world. Is there a girl of his called Eliza—no, Alice ?

[Here Mr. Myers whispered to Mrs. A., "You have not a sister of that name ?" Mrs A. replied, "Yes, Alice Jane" (Mrs. B.). This may have been the means by which the second name Jane, presently given, was obtained.]

Dr. P. now obtained the name of the youngest sister, here called Gertrude, by four steps of gradual approximation. It is possible that he may have here been somewhat helped by unconscious indication on the part of the sitter. "Tell Gertrude to be brave and not get despondent with her burdens, and I will help her."

Isabel made an unfortunate change ; a year or two has elapsed since then.

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She has headaches which come from the stomach ; go to her and ask her. [Wrong.]

Jane, that is Alice Jane, my daughter. I see her playing the piano. Let her continue playing ; she will accomplish her undertaking.

[The last words have no recognised meaning. Mrs. B. was not playing the piano at the time.]

Take your father's advice and be patient. I left matters somewhat unsettled. Your surroundings are not what they should be. Have you broken up your home ? One of your sisters has not been well—headaches originating from the stomach. One studies music very hard ; it makes her head ache. [True.] Tell Jim to listen to good advice once in a way ; it will be good for him.

Although this sitting contains a considerable number of unrecognised statements, the proportion of wrong ones is very small, and those which are right are quite beyond the reach of mere chance. The most striking are the list of names of the brothers, father, grandfather, and mother, all given quite right without fishing ; and the account of the brother's suffering with his arm. Note the error in the real place of the lump as pointing to thought-transference from the sitter's mind.

5. *Mrs. Verrall, November 25th. First sitting. From Mr. Myers' Notes.*

You look like Fannie. Who is Henry ? The spirit Henry comes to you ; comes very near. And then there is Annie. Have you had a headache to-day ? You are a medium, a little. Do you know S—I—M—M, S—I—M—E—S, SIMS ?

[Nothing known about this ; Mrs. Verrall had not had a headache.]

How is your sister ? There is a weakness about her ; she is not well—weak ; trouble in chest and bronchial tubes ; she coughs at times, takes cold very easily. [Right.]

Who do you call Kate ? You have a cousin Kate. [Right.] I don't like her, she hangs back. You have been reading—studying. You will accomplish it. Go on though you get tired. You are wrapped up in that sort of thing.

You have a sister in the body. I like her influence. She must be very careful or her weakness will increase. Who is Wilson ? He is some one who has treated her.

Mrs. V. : "Not quite Wilson."

Dr. P. : Williamson ?

Mrs. V. : "No."

Dr. P. : —lson—olson—well, it ends in—lson.

[Right so far. The full name was supplied by Mrs. V.]

Dr. P. : I don't like his treatment ; he gives her quinine. Her system is all full of it ; I don't like it.

[Mrs. Verrall at the time denied that her sister had been treated with quinine during a severe illness, pneumonia, two years ago. Her sister when asked said the same. But it was subsequently

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ascertained, by reference to the prescription, that she had been taking quinine for some time without knowing it.]

You and she are alone in a way ; she cares much for you, though she does not always show it.

[Mrs. Verrall has only one sister alive and no brother.]

I like better the tall man whom she had in the first place ; his influence is better for her.

[This was understood as referring to a change of medical attendants which had taken place during the sister's illness, the junior partner having been called in at first. On the second day the senior partner came and ordered the quinine, but the second physician was as tall as the first.]

You have got another sister in the spirit ; she comes to me and is interested. [Right.] I get your mother's and father's influence and another gentleman, a brother of hers, or his—Kate—who's Kate ?—Your father is in the natural life and your mother too. [Right.] Who is Maria ?

Mrs. V. : " My mother ? "

Dr. P. : Yes, Maria. I said Marie, Maria.

[The mother's name is Maria, but she is commonly called Marie by some of her relations.]

It is you that have got the William. [Not known, but see below.] Alice —whom do you call Carrie—Caroline—it is not Alice but Carrie. Carrie is very near you and loves you.

[Carrie is the name of a deceased cousin, once an intimate friend of Mrs. Verrall.]

How is that gentleman of yours ? He is kind of cranky. Excuse me, he does get too nervous, and then it is hard for you. You with your children are four of you ; so there are four in your own home, your old home—father, mother, two sisters ; now you, your gentleman, two children. [Right.] There are no brothers of yours, you never had any. [Right.] You have father and mother in this life, and an uncle in the spirit. [Right.] I see your father's influence round the uncle, but he likes your mother best ; he sends his love to her.

[My father's eldest brother, now dead, was particularly fond of my mother.—Mrs. V.]

There is a child in the body ; a little stiffness—a boy—no, a girl. That leg too. This leg is the worst. The muscles are strained, not lubricated properly. If you rub them with your hands the knees will be as good as anyone's. She will be able to move her knees. Rub every night and morning.

Mrs. V. : " What is the condition called ? "

Dr. P. : A drawing of the muscles ; they are too tight. One knee is worse than the other.

[The left knee was here indicated. It is a fact that Mrs. Verrall's baby, a girl, suffered from want of power in the lower limbs, and that the left knee was the worst. But it is not correct to say that there was straining or want of lubrication of the muscles of the knee, though the tendons of the heels were somewhat contracted.]

You have fewer spirit friends than almost anyone. There is another child, quite bright, quite smart. It will be very musical.

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Mrs. V. : "A boy or a girl?"

Dr. P.: A boy. [Wrong.] You have had that child's hair fixed peculiarly, but after all it is a girl; a girl sure enough, but she looks like a fury.

[The elder child's hair was at the time badly cut, and like a boy's.]

One of your relatives has a little difficulty; one is a little deaf; is that your mother? A difficulty in one ear. Not your father or mother. I can't tell whether it is a lady or a gentleman that is deaf.

[Here Dr. P. is evidently doing a little fishing. Mrs. V. has a relative, a sister-in-law, who has had a good deal of difficulty in one ear.]

Your sister in the spirit passed out of the body in a fever. [Wrong.] You know Arthurton, Atherton, Alverton, Alberton. Then there was a gentleman friend of your father's who passed out with kidney trouble. Who is that got burnt out? Elvert Louis; Albert Lewis. Do you know Mr. Lewis in the body? Are they connected with your father or husband?

[Nothing can be made of this except that Mrs. Verrall's father once had a clerk named Albert Louis Adhémar; he was certainly alive a few weeks before the sitting.]

F—R—E—D—E—R—I—C—K, Frederick, that's your father's name: no, it's not quite that. F—R—E—D; no, nor that. It's between the two.

[My father's name is Frederic, without the k.—Mrs. V.].

You have John in the natural world, on your father's side; his sister's son: no, his brother's son. [Right.] Then there is William very near your mother; not her brother, no, her uncle. No, I don't know.

[Mrs. V.'s mother has a cousin William, a very intimate friend, more like a brother than a cousin. Also an uncle William, the father of the cousin William.]

You are going a long way off from your present surroundings. I see father and mother and one sister together. [Right.] Another sister goes about in the spirit-world. [Right.] Sometimes you get wretchedly discouraged; people bother you. When things go wrong you get awfully upset. Your husband studies and teaches; what do you call it—Professor? A kind of bookman, a literary man. [Right.]

10. *Mrs. Verrall. Second sitting. November 27th*, 1889.

Ah, Carrie has got a message for you. Who is Mrs. Smith? In your household. (No.) Well, in your immediate surroundings. I saw her when I was present with you. She is a nice girl, a nice young girl, but not so trustworthy as some of your other friends.

[This is quite meaningless. The only lady of the name of Smith in Mrs. Verrall's "immediate surroundings" is a Miss Smith, a neighbour, to whom the description does not in the least apply.]

Marie, Maria (French pronunciation), how's she? Your mother I mean. Wilson—now, who's Wilson? (The doctor?) No, not the doctor. Keyon, who is Keyon? Who is the tall man who rides with your husband? Not rides, writes. Your husband lectures, talks a great deal. He is a nice man, I like him. Who writes with him?

[All this is unintelligible. For "Keyon," see pp. 588-9.]

Carrie was sick in the chest when she passed away—consumption. She

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says she is happy, so is her mother. You did not know her mother. Well, Carrie and her mother were not congenial in the body, but they understand one another now. Carrie had a little sister who passed out as an infant.

[The only friend of the name of Carrie who is dead, the wife of a cousin, died of inflammation of the lungs. Her mother died at her birth, and her step-mother was by her believed to be her own mother, and as a child she used to reproach herself for not loving her as a child ought to love its mother. There was an infant sister, the child of the step-mother, which died at two months old. Mrs. Verrall writes: "This I have never known" (till inquiry was made on this occasion), "at least that is my impression. The husband of Carrie did not know it, but found the event recorded in the Family Bible. I knew Carrie very well, and it is, of course, possible that she may have mentioned the baby sister to me, but I had so little knowledge of the fact that I thought the medium's statement mistaken, and neither my mother, who was very intimate with Carrie, nor my sister knew of the 'infant sister.'"]

Bragan—who's that? No, B—R—I—G—H—T—O—N. (Mrs. V.: "The name of a town?") No, it is not that. Lucy in the body is a friend of yours. She is not well—toothache.

[The only friend of Mrs. V. who is named Lucy had not toothache, nor anything the matter with her at this time. Mrs. Verrall's old home is at Brighton.]

Ada D . . . has lots of trouble, a bad influence is round her. Her mother is telling me about her—lots of sickness, trouble in head. A relative is ill, sore inside, deadly sick with digestive trouble. It is very troublesome, she is much tied (*sic*), nervous, hates to see people. It is her gentleman who is ill. He is advanced, not very young; he has been troubled a long time. The doctors are perplexed, she is very worried; her gentleman is sick, oh, so sick! liver, heart, and stomach. They sent him away, and he came back worse. It is mother and father that tell me, in the spirit, her mother and father, no, his father. He is not treated properly.

[This lady, whose Christian and surname were correctly given in full, had already been mentioned to Mrs. B. (App., No. 6, p. 621.) The description of her husband's illness is not good.]

How is that eldest young one that has got its hair cropped off? And the baby? Rub its legs.

[See Mrs. V.'s first sitting.]

Eliza, your Eliza; is she well? And Nellie connected with Eliza?

["I have a cook of this name; her sister who lately left me is called Ellen by me, but Nellie by her friends."—Mrs. Verrall.]

Your sister in the spirit speaks. What is her name? What did I call you? Mrs. Reed, R—E—A—D—E. Miss Emerson is a friend of your gentleman.

[Mrs. Reade is not identified. Dr. Verrall when quite a boy knew a Miss Emberson.]

Mary, a sister Mary. Louise, Louisa, no, Lizzie, your husband's sister. There is another sister Anna. Mirah, Mara, Marion is the youngest sister. Another, not so near, is Anna—no, I told you her. Why do I give you four names? There are only two sisters.

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Mrs. V. : "You are speaking of sisters and sisters-in-law."

Two sisters, like you, and two sisters-in-law.

[Dr. Verrall has two sisters named Annette (eldest) and Marion (youngest). He has two sisters-in-law called Mary Elizabeth, generally known as Lizzie, and Anna. Thus, allowing for the confusion of Anna and Annette, the statement is correct.]

Your husband's aunt is called Catherine, Caroline. Oh, how he lectures—not you, other people. He's positive. So's your eldest daughter; she's like him, oh, like him. The other sister is Alice, Allie; I can't get it quite. Who's How? no, not How; what do you call it? (Mrs. V. : "Hugh?") That's it. Alice, Allie, no, can't get it. (Mrs. V. : "Annette.")

[Dr. Verrall's youngest brother is called Hugh. He is confident that he never had an aunt Catherine or Caroline.]

Ellums, Vellums, what's that? That's you. Mrs. Vennals, V—E—R—N—I—L—S, Verils, V—E—R—I—L.

Mrs. V. : "What is my Christian name?"

Mary, Maria. No, M--A—R—. It's like Mary Verrall.

[Mrs. Verrall's Christian name is Margaret, and she is called May. She notes that the *R* of Mary was hardly sounded.]

Mrs. V. : "Tell me of my mother's relations?"

Who was the teacher? There was a grandfather lame, very lame, rheumatism; the father's father, lame, crutches. You know Henry, he sends his love. There are two Henrys, one the father's side, one on the mother's. The two Henrys came to another gentleman by mistake. One belongs to the lame grandfather, his son; the other to the mother; not her son nor brother—father, perhaps, or grandfather. Your grandfather had a sister Susan. The other Henry—there is an old-fashioned picture with a collar turned down, hair old-fashioned way—a painting done by one of the family, not you.

["Grandfather lame; this is true of my father's father. But he never had rheumatism; his lameness was due to an accident. 'Henry'; I had an uncle Henry whom I never knew, a son of the lame grandfather. There is a portrait of him by his mother which she valued very much. It shows him as a young man, a grown-up looking boy. The other Henry was an uncle of my mother's. I have written to ask if my grandfather had a sister Susan." Subsequently Mrs. Verrall writes :—"I hear that my grandfather had a sister Susan. She was born in 1791, and after her marriage went out to Canada and lived near Hamilton on Lake Ontario. But a son remained in England. Members of my grandfather's family have kept up communication with some of my relations, though not with our branch, notably with the uncle who married a Mrs. Keeley. The uncle Henry whose portrait was described to me went out to Canada to join the Susan branch. It is certainly very astonishing that Dr. P. should know a fact of which I certainly never knew. My grandfather had entirely broken with all his family except a sister Mary, and never mentioned them to me. This information is derived from papers in my grandmother's handwriting. My father knew nothing of this Susan."]

Keyon, what's her name? Your grandmother's sister, no, grandmother was Wilson, no, Williams.

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[Williams was the maiden name of Mrs. V.'s great grandmother.]

Stanford, Sanford, a relative of yours. How is Fanny?

[Mrs. V. knows nothing of these names.]

Kelon, Keley, that's it. What relation is she?

Mrs. V.: "My uncle married a Mrs. Keeley."

[Mrs. Keeley was the name of a widow who was the second wife of Mrs. V.'s uncle.]

Oh, what a mixture—double marriages! Your aunt married your uncle; I mean, she was your aunt after she married him. Mrs. Keeley was the second wife and had a first husband. George, that's the brother of the uncle's first wife.

["George was the name of the brother of my uncle's first wife. I find that he is still alive, but is now called Jasper, his other name. I have lately heard a great deal about Jasper, but had no idea he was the 'George' of whom I used to hear from my cousin, John Merrifield, when we were both children."]

I like the teacher. ("Who?") Music teacher; your aunt, father's sister. She is a lady, she is living.

["My father's sister taught music certainly, possibly painting too."]

John: what is he? A tall dark man, had a lot of land. No—John, cousin on father's side.

["I have a cousin John, but the description is not correct."]

Aunt Jane, Jennie. No, not an aunt; what do you call her aunt for?

["A friend of mine is called Aunt Jane by my child."]

The special interest of these sittings lies in the facts told to Mrs. Verrall, of which she was certainly ignorant at the time. Many of them may be explained as mere unconscious recollections of childhood, but it is difficult to feel that this adequately accounts for the mention of Susan as the grandfather's sister. The correct statement about the quinine (pp. 584-5) is curious, but would have been more striking if the remedy had been less common.

The following sitting is printed nearly verbatim from shorthand notes, in order to give a fair idea of the verbiage which formed the greater part of most of the sittings:—

51. *Sitting on December 28th*, 1889, 33, *Manchester-street. Present: Mrs. Herbert Leaf, and Walter Leaf reporting. Mrs. H. Leaf was introduced as "Miss Thompson."*

I see you. How are you, you lady? I say, Captain! Captain, come here.

["Captain" is the name by which Dr. Phinuit speaks of Professor Lodge.]

W. L.: "The captain is not here."

Oh, then, that's you, Walter? Where are we now? Where be I?

W. L.: "In London."

How do you do, Sis? Are you pretty well? You are not sick? No?

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That's very good. I have got a great deal to tell you, lady. You have made one great mistake in your life. That was a bad one. If you had not made that mistake you would have been better off. That's a young gentleman that came into your life, and you didn't care much about him. [The reference of this is quite clear and unmistakeable.]

Do you know who Frank is? That's a lady, her name is Frances, F—R—A—N—C—E—S. How do you spell that?

[My sister Emily's third name is Frances.—R. M. L.]

Well, William sends his love to you (W. L.); that's your father; he is in the spirit. [Wrong; but see App., Nos. 31 and 55.]

(Here I am asked to leave the room; I beg to stay, and am allowed to do so.—W. L.)

Well, there is nothing like pleasing those people there in the body, if you can. I want to tell this lady about her sisters.

There is a doctor round this lady. How is he? The name is William, I get the influence. That makes two Williams, one round Walter and one round you.

[This "William" could be easily identified, but he is not a doctor.]

I get your grandfather's influence, he was lame and had trouble through here, in the leg. [Wrong.] That's on your mother's side. Don't you think you are pretty? I do. You are a very pretty girl. You have got a gentleman, though, in the body. [True.] What do you think of that? He is a very nice gentleman, he is not a crank. He is kind of nervous, but he is very nice. Now the grandfather's influence, the one that is lame; he is connected with your mother.

R. M. L.: "That is not right."

There is one of your grandfathers that is lame.

R. M. L.: "I never heard of it."

He has got something the matter with the right leg. You ask about it; it is through his leg here.

R. M. L.: "Is it the one that had something the matter with his ear?"

It is the same one that had the trouble in his ear. [Wrong.]

R. M. L: "Where did he live?"

I don't know. I can't tell the names of places. I can't tell names of towns, sometimes I can tell names of countries. How about that letter you got a little while ago? Are you going to see that friend who wrote? She will come into your surroundings suddenly; I know that is a fact.

[The allusion to a letter is incorrect.]

He is nervous, Walter is: isn't he? How is Gertrude? Is not she a nice girl?

[An allusion to Miss Gertrude C.]

How is your sister? She has got a cough. She is better, I think; she has got a cold. She has got trouble in the throat, and in the head a little. Particularly through here in the throat; she will get quite well again. But she is such a limb, she is full of Old Harry. She has a very lively disposition. She has got a great deal in her. (What is her name?) Do you know her? she has got a cold. She has had something the matter with her throat. She has got something the matter with her head.

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["This is a quite incorrect account both of the character and ill-health of my sister."]

Who is Mary? That is this lady's aunt. She has passed out of the body.

[This is correct. She is my mother's sister.]

R. M. L.: "When did she leave this world?"

A little while ago. She is in the spirit.

[She died in '83.]

R. M. L.: "Was she good?"

What a funny question! What do you mean by good? She is a very nice lady. She is a lady that would come back in the spirit; at the same time she is very sad. At the same time she is in the spirit, she lives and sees you. . . . I get your mother's influence now.

R. M. L.: "She is in the spirit, is she not?"

No. [Right.] I want to get your mother's influence nearer to me. . . . There is a lady in your family that married twice. She had two husbands. [True of a maternal aunt.] I will tell you about her. I get this spirit that sends love to your mother. She is in the body, your mother. But Mary is in the spirit; she sends love to your mother.

R. M. L.: "What about the one that married two husbands?"

There are two influences, one is in the spirit, one in the body. [True if reference is to husbands.] One of her husbands was a kind of crank. Then one of them passed out and she married again. That makes two. The first one passed out by an accident.

[He is believed to have been murdered during the Indian Mutiny, with the other European males of the station, in a church at Shahjehanpore. The exact manner of his death is not known. See the allusions below to a "large building" and "passing out all mixed up with somebody else, he and a lot of other gentlemen."]

R. M. L.: "Is the second one alive now?"

He had some trouble through his heart, right through there. He passed out very suddenly. He passed out by accident. At the same time it affected his heart. [This evidently refers to the *first* husband.]

R. M. L.: "Where did he pass out? In what sort of place?"

There was a building at the corner of a street, a quite large building running back a little way.

Then there is Emily. That was her influence I was telling you of.

[A sister. See above.]

R. M. L.: "How is Emily?"

Not very well, I will tell you that much. I mean she was not very well; I know there was trouble through here (indicates abdomen) like peritonitis. She suffered very much indeed.

[She has been very ill with internal malady, though not peritonitis.]

R. M. L.: "Can you tell me about my brothers?"

I get you a little mixed up with Walter. Does William belong to you or to him?

W. L.: "There is one William that belongs to me. You told us."

Well, you have got a William on the father's side. That's the father's brother; and he (W. L.) has got the father. He is a little older than his

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(W. L.'s) father. He has got a William in the spirit, that is his father, at least, he says father to me; that is all I can hear from him. There's two Walters in his family; then there is William, who is father in some way to him. Then with you I get George, G—E—O—R—G—E. I like him; he is in the body, and there is one in the spirit. He has got a brother in the spirit, he wants to send his love to him.

[Mrs. H. L. has an uncle William, her father's brother, and a cousin George who has lost a brother, the "Harry" who is named shortly afterwards. It is also correct that there are two Walters in my family, as I have an uncle of that name. Note the correction of the statement that William is my father, which had been made to me at my previous sitting. (See App., No. 30.) Mrs. Piper had in the interval learnt by personal introduction that my father is not in the spirit, and may probably have found out that his name is not William.—W. L.]

R. M. L.: "What is the name of the brother in the spirit?"

She has got an uncle William, he is the father's brother. There is a George connected with you; at the same time there is a father's brother whose name is William, that is on the father's side. Then on the mother's side, Mary is your mother's sister, that is in the spirit. That makes two. George is in the body. Then there is Alice that is connected with you; that is a cousin. No, not Álice; Alíce, Elsie, Elice. Is that yours, Walter, or this lady's? Charlotte; that is connected with you. With you, Sis. Mary says, give my love to Charlotte. Is not she a friend of yours? (No.) That name is in the body. That is connected with Walter, then? (No.) I used to like Walter, but I don't like him any more. He is too nervous. He gets kind of cross, because I don't tell everybody in your family at once.

[Charlotte is not known. For Alice, see below.]

Now that is what I want to tell you about. There are six of you, and that is all. How do you suppose I know? Then there is one, two, three, four, two sisters and two brothers, that makes four, and then there is one in the spirit. Then there is one of them —— there is Uncle George —— confound him, I can't get George right! He is in the body: he is connected with you. He is your George. Then I get Harry, that's the brother. A brother of his, George's. It is not your brother at all, but George's brother. That would make it brother-in-law.

[The number of brothers and sisters is exactly right. The sister "in the spirit" is the Agnes who played such a prominent part in Professor Rendall's sitting, of which we had not then heard. She was called "Alice" at first to him, so it is possible that "Alice" above may be meant for the name. But it has a significant bearing on the Spiritualist explanation that there is no recognition here of the identity. Indeed, the next paragraph seems to imply that the "one in the spirit" is a brother, which is wrong. There is no *uncle* George.]

Is that your cousin George? Then there is cousin Harry; they are both pretty good, but he has got the most quiet disposition. Harry is here, I get his influence very strong. Then I get your brother and Harry together. They want to send their love to you and to George in the body. One of them went away from home.

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R. M. L. : "Which was it went away from home—my brother or my cousin ?"

Your brother ; he went away and was gone quite a long time, and was in a different country from your own.

[The name "Harry" is right, but the statement about his disposition is ambiguous here. It is made clear further on. One of my brothers is in the Indian Civil Service, and has been a long time away.—R. M. L.]

Who the devil is Arthur —— A—R—T—H—U—R ? He is talking to me. He is almighty peculiar. He thinks a good deal and writes a good deal, and bothers his head with other matters a good deal. He always wants to know what is going on. He is in the material form. Arthur comes nearer to you than the rest. What do you make of that ?

[This is not in the least a correct description of my cousin Arthur, an artist, nor is there any recognition of his identity with one of the half-brothers spoken of to Professor Rendall.]

How is your gentleman ? He is kind of funny. Do you know, I like him, and he has got an opinion of his own. At the same time he is good and thinks a good deal of you. But sometimes he doesn't show it. I am not going into all your secrets till I get you alone.

She has had two gentlemen. You didn't fancy the first one. (A few lines are omitted here containing some perfectly true remarks about the "first gentleman.")

Do you know Benson ? (No.) Who is that cousin that married Benson ? The name is something like that.

[No such name recognised.]

Do you know Gertrude C. (full name given) ? And Emily ? She is not so pretty, but she is a nice girl. What a nice little girl you are. But you do fidget sometimes badly. Do you know the spirit that passed out of the body in the water ? He was drowned. He wants to send his love to the girls, and if he sees them again he wants to tell them something ; Emily and those girls.

W. L. : "What is his name ?"

He has got a brother H., and wants to send him his love. His name is Charley. He is calling it, anyway. He is connected with him, anyway.

[This refers to Miss Emily C.'s second sitting, App. No. 34. H.'s brother, who was buried at sea, was not called Charley, but left a son of that name.]

You have got a Charles who is connected with you ; William, Cousin George, Cousin Harry. [Right.] Do you think Harry is a crank ?

R. M. L. : "I have not seen him for a long time."

Do you think George is ? He is more quiet, more gentlemanly, but Harry has got more spunk in him, more devilry. Harry is the one that was not understood ; I tell you that because he told me so. There is one with me, and George that is here in the body. He sends his love to his brother George.

[This is a perfectly correct account of the difference in character of the two brothers.]

There is Arthur connected with you, A—R—T—H—U—R ; he is in the

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body; he is peculiar as well as the rest. He seems to be connected with you in a different line from those others. He is not a brother, but he is connected with you. I think that is your gentleman's brother, or your gentleman. How the devil do you call him?

R. M. L.: "He is a first cousin."

Well, he is not a brother of those gentlemen; he comes in a different line. He does not belong to them, but this Harry that speaks to me speaks about Arthur.

[I have an uncle and a first cousin Arthur, but description does not apply to either.—R. M. L.]

There is a little child round you. The little body of a child. It belonged to your aunt that is in the spirit, that passed out years and years ago; you will have to ask your mother about it. You will find that it is a little child that never lived in the body.

R. M. L.: "Whose child was that?"

The child does not know whose child she was. Don't you see, the child was too young. I can't get it to talk to me. I see this little one; it belongs either to an aunt or a cousin. Your mother will know about it.

[This is not known to be correct of the child of an aunt or cousin. Mrs. Leaf had herself lost a baby, born dead.]

Who is Annie? It is Annie that is asking this. And an uncle of Annie's. That is connected with you; that is William, your uncle William.

[Annie is sister of Harry and George, and niece of my father's youngest brother William.]

Then there is another uncle that is connected with you. I do like him; he is a nice fellow. He is one I am talking about. He has passed out of the body. Do you know who J—O—S—E—P—H is? Josephine? Josie?

R. M. L.: "No."

[The name of Josephine, Josie, turned up in other sittings and was not recognised.]

Wait a minute; Harry used to know a girl of the name of Josephine, it was what they called her. It is connected with George now in the body; he knows who she is. I don't think the lady here knows it. I am going to tell you all about her relatives. There is the one who passed out in the building. He is the uncle here now. That is Emily's.

R. M. L.: "Uncle?"

Emily's uncle. That is the one that passed out of the body suddenly. And your aunt had two husbands. He passed out like that; all mixed up with somebody else, he and a lot of other gentlemen. His brain is a little bit upset; he wants to know you and wants to recognise you.

R. M. L.: "Did he ever see me in the body?"

He never saw you in the body. You were a little thing. This is a long time ago. At the same time he thinks that he knows you.

[He was killed some years before Mrs. Leaf was born. From this point it will be seen that the sitting became rambling, and almost every statement made was wrong or meaningless.]

How is E—D? Edward? No; F—R—E—D. That's it; how's Fred? Fred Smith? He is in the body; Fred Smith. He is connected with George. Your aunt is constantly with him. Is not she funny? She is the queerest

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Jack among them all. Oh Lord! You don't like her very well. You don't care about her very much. She is very self-opinionated and thinks too darned much about herself, and she is no better than anybody else.

R. M. L.: "Harry is the one I want to hear about."

He is the one you don't like, and he is rather big, he thinks a good deal of himself.

R. M. L.: "How did he pass out of the body?"

Well, it was your uncle passed out by accident. He had trouble here through the chest; that's fever, fever. He has put his hand on his head; that is where. That is Harry. He passed out with it. He did not know anybody before he passed out. His head was dizzy. Then he had trouble through the chest.

[He died of cholera.]

R. M. L: "Where did he pass out?"

That is some way from you, not in England. [Right; it was in India.] He had bleeding, something bled. He remembers that, before he passed out of the body. He had trouble through here, through the chest, through the lungs. That was his trouble, and he passed out. You know he went to school at some time; this troubled him there. Then he had an attack through here, through his heart; at last it infected his heart, and then he passed out with it.

R. M. L.: "Did they bury him soon, or was it a long time?"

They sent the body away; he is living. That was a long while ago. He troubles me a little; but don't you like him? Too bad; he was funny; given to a roving disposition.

R. M. L.: "Did he leave a wife?"

In the body?

R. M. L.: "Yes."

What was that trouble? What do you call it?

R. M. L.: "In the chest?"

Yes. Do you know, he lost some blood before he passed out; he had trouble with his head, that was all covered with spots?

W. L.: "Not small-pox?"

No, he had not. He had trouble through his chest and raised some blood before he passed out. And then he had an attack with his heart. He remembers this trouble.

At the same time there is this lady that George knows about in the body. Tell him that Harry is not dead but alive; but he does not seem well to realise that he can talk to you. Meantime I will talk to him and get him to come here and talk to you. He can tell you more next time.

Walter, is not she a nice little girl? You know the gentleman; is not he a kind fellow? He knows a great deal. He does his best to do right; and whatever he does he does conscientiously. He is inclined to be nervous and set; but don't you mind if he is a little bit set. I don't think Harry ever knew him; he passed out before you got hitched.

[Correct; Harry died August, 1887, and I was married the following September.—R. M. L.]

Who do you call Dick? Somebody calls him Dick; Richard his name is, they call him Dick. That is a second cousin.

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R. M. L. : "My gentleman's second cousin ?"

Yes. He is in the body. That is connected with your gentleman. He has got a moustache. Your gentleman is fine. He is pretty good-looking, but I don't like that light coat he wears. He used to wear it, but he has left it off now. The dark one he wears looks better, with that fuzzy thing, velveteen. Where did he get that ring ? That is Walter that has got the ring. What is that piano ? P—I—A—N—O ? I got that near your mother. How is Harry's wife, do you know ? Harry is a kind of crank.

[Harry never married. All this part is nonsense.]

R. M. L. : "Can you tell me my gentleman's name ?"

Harry went to another country and passed out away, so he can't tell his name. He will know all about it. But who is it they call Fred Smith ?

R. M. L. : "Can you tell me who it is that I call 'Mr. Man' ?"

Mr. Man ? That is a very familiar thing with me, your Mr. Man. It is not Harry ? nor George ? nor your uncle ? Do you call your gentleman Mr. Man ? Then the gentleman's father ? I give it up. Whom do you call Mr. Man ?

R. M. L. : "It is only a dog, my collie, that I call Mr. Man."

Ah, he is Mr. Man sure enough. Now I will tell you what I will do with you. I will tell you all about them next time. I will inquire about your spirit friends. You have got a long life before you and a very pleasant one ; but I don't see any children ; no children.

R. M. L. : "Can you tell me about something I lost three years ago ?"

Something shiny, you mean ? It was a ring in gold, something round. Something you wore here. (Indicates neck, then wrist.) Round the wrist she wore it. It was a pin. It was a funny looking thing. You lost that in the evening. I will trace that for you, and tell you next time. If there is anything else you would like me to tell you, I will ; but I could not tell you who you call Mr. Man. (To W. L. : She must come and see me again.) You take things patiently, but you get worried and fidgety when that man of yours gets tired. He is set, but he means well. I like him. He has got some sense and some brain, that fellow. . . . I want to tell about the six of you, five besides yourself. I will tell you about your bracelet, where you lost it.

[A gold bracelet is what I asked about ; I lost it one evening.]

You had a new book to put pictures in, that card-looking thing that runs along with string. It is a book-looking thing, a big book. I can see it quite well. Who gave it to her ? . . . Do you know, your uncle had some trouble ; he passed out with trouble. He had a bad accident. What a good girl you are. Do you think I am a crank ?

Trance passed off at 12.15.

56. *Sitting of January 1st, 1890, at 6, Sussex-place. Present, W. A. Pye and W. L.*

Mr. Pye had been previously introduced as Mr. Wilson, but his real name had accidentally been mentioned before Mrs. Piper. It is, however, extremely improbable that she heard it.

After the usual preliminary conversation,

Now your mother's family, brothers and sisters, and all together, if we take the children, there are five.

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W. A. P. : "Alive?"

No, five in all; one, two, three, four, five.

W. A. P. : "My own brothers and sisters?"

There are more than five, as you are now.

W. A. P. : "There are six."

Where the dickens is the sixth gone now? There's 1, 2, 3, 4, 5, not counting himself. There are four brothers and two sisters. Alive in the natural life there are four boys besides yourself. You are right; there is four boys and two girls. The little one, the youngest one, I don't see at all. There are five, no six, alive not including yourself. Then two in the spirit, 6, 7, 8. There are six in the body and you make the seventh. Then there are 1, 2, 3, 4, there are four in all. Besides that there are three others in the body, and then there is one in the body that I can't see at all well, the youngest one. There are one, two, three in the spirit, and six in the body. (*Note A.*)

Five of them I can tell you about. One of them is named Henry, he is called Harry. Then there is Marie, M—A—R—I—A. Then there is another named Will, W—I—L—L—I—A—M. There is two.

W. A. P. : "Will is myself, he is not my brother."

Then there is another one with a curious name, spells with a J. That is in the spirit. There is one Ed; E—D—W—A—R—D.

W. A. P. : "No; that is not quite right."

Ed, Edmund, or Edwin. That is it; they call him Ed.

W. A. P. : "The name was Edmund."

Don't you call it Ed.? Well, *I* do. Edmund. That is not a very easy name to speak. Then there is Will, W—I—L—L, and another, and Henry and Ed. Then there's one named John, and that is an uncle, and there is one named Maria, and that is an aunt. (*Note B.*)

There's two names quite alike; there's one who is deaf (touching the left ear); he has some trouble through here, on that side. Don't you know, what you call things in the head? Gathering, rising in the head. Troubles just here.

W. A. P. "In the left ear?"

That must be an uncle.

W. A. P. : "There is one name you have not mentioned; can you tell me about the brother with the curious name?"

You don't mean Edmund?

W. A. P. : "No."

Well, I will find it before I get through. There is this little girl in the spirit with me, a little bit of a child, and three boys. The next one has got short hair (!). By little girl I mean one between 14 and 15. Then there is two boys. One of your brothers is away—two of them in fact are away. One is a long distance away. You will hear from that brother pretty soon. He is doing first-rate. He has had a very discouraging time, but it is better now. Then there is one of you called Walter; that is connected with you. (*Note C.*)

Who is Alick? Alex?

W. A. P. : "I don't know."

He is not connected with you. Ask Walter. There are two of them.

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Your lady has got two sisters, one of them with her, living, and one out. There is one with her; I don't like her. I like your lady very much. She is kind of nervous, but she does a great deal, she is patient. Her sister is quite peculiar; she is kind of fussy; she likes to have her own way. (*Note D.*)

There is one, two——Where are all your children?

W. A. P.: "You said just now there is an Alick; can you tell me about him?"

I will get the influence stronger. Don't you call one of your sisters Allie? (This was very indistinct and I could not tell whether Allie or Annie was said at first, the second mention was "Annie."—W. A. P.)

W. A. P.: "Not quite."

Annie. That is your own sister, and that's the lady's sister, and her father's name is Henry. (No.) Is it her brother? (No.) Her father? (No.) Well, it is connected with her. You ask her when you get home who Alick is. You say you don't know Alick. Well, he will come to you soon. Now I am going to try and get your brothers and sisters nearer. Which of them was it that hurt his leg?

W. A. P.: "I don't know."

It is here. Which was it had a fall? He was on the ice and got hurt. It is through here. (Through the wrist.) You ask. One of them is hurt through there. One has trouble with his stomach, indigestion, dyspepsia. Then I get this trouble through here.

W. A. P.: "Which is it has trouble with his stomach?"

Harry has got trouble with his wrist, and Ed with his stomach. (*Note E.*)

Walter has something to do with books. He has books and papers all the time. He is in the flesh where he has to do with books; he has to look them over. One of them has glasses on his nose and another one has got trouble in his stomach. Then there is one with——Who is Rich, R—I—C—H? They call him Dick. Tell Walter that from me. One of them has not been well; very sick; she is getting better.

W. A. P.: "Which of the sisters is that?"

It is the elder.

W. A. P.: "Can you get the brother with the curious name?"

No.

W. A. P.: "You have not told me anything about my parents."

She has had cold and some trouble through the chest; she has not been well at all. She will get out all right. Then there was a little child came into your family not long ago.

You made a change for the better about two years ago. (No.) Well perhaps it was longer ago; it was in connection with your work, in your business life. You have changed your home surroundings. (*Note F.*)

You were with an elderly lady at one time. Was it your lady's mother? She was in the surroundings in the body some years ago. Now she is with me. Wasn't she in the surroundings of this old lady? She was one passed out with cancer. That is one I want to tell you about. That comes very close. She knows I am speaking to you and wants me to tell you. She had cancer in one part of the body. (Here some reference was made to Mr. P.'s wife; the notes are imperfect.)

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W. A. P. : "Can you tell me any more about her aunt? The one that passed out with cancer?"

That is another sister; it is older than that one. What you call the short one. She is the elder. Oh, that is not your mother; not your own mother. (*Note G.*)

(Here W. L., who has been taking notes from outside, enters the room. Dr. P. says ——)

I have been telling him about his five brothers and sisters. He has got six; I can't tell him about the other one. I see the brother that is away; then there is Bert. ("Bert" appears to be a reminiscence of my brother Herbert, his name is spoken directly after without any connection.—W. L.) Bert belongs to him. There are 5, 5, 5. Five different brothers and sisters; and three in the spirit. I keep getting Bert's influence. Their names are Willy, W—I—L—L, Edward, and Harry. That's three. Then there is a sister Anna. Herbert! Then there is one named Charles, Charley. You don't know him. That is one of them. There is one in a building with books. That's not you, because you are Will. That is the one I call Ed. (*Note H.*)

(Here the medium complained of being "mixed"; kept on calling for Walter, Herbert, and Rosie; apologised for being stupid, and said it was not usual. Mrs. H. Leaf came into the room. The only connected statements were—)

Rosie, do you know Leicester? No, you don't. Do you know Loolie? ("Yes."—See Mrs. H. Leaf's second sitting.) She's all right, isn't she? Will, I want to talk to you again about the friend that passed out with consumption, and the lady that passed out with cancer, and all your brothers. I told you about your sister who is ill, very ill, ill with something in the throat. You do talk to people everlastingly. You have got a good many friends, a lot of them. Who is that that plays the piano, Will?

W. A. P. : "Well, there are a good many."

Rosie plays, she plays nicely. You have got a lady round you that plays, too.

After this Dr. P. became incoherent, and kept calling out, "Walter, help me, help me; I can't turn round." The trance passed off very slowly and with unusual symptoms. The medium, on coming to, appeared to be very prostrate and distressed.

REMARKS BY W. A. PYE ON THE SITTING OF JANUARY 1ST, 1890.

(*A*) The number of my mother's family—my own brothers and sisters, was at last correctly given. The very little verbal help given by me is mentioned in the notes. My mother's family consisted of seven sons and three daughters, of whom two sons and a daughter are dead. My father has a second family of a son and two daughters who, with their mother, are alive.

When the number "five" was first mentioned I felt at the moment a little puzzled, not knowing whether both dead and alive were meant, or only the latter. From that time I mentally separated them into three groups, my living brothers and sisters, those who are dead, and my half sisters and brother.

(*B*) Names now being mentioned, I will give for comparison those of my parents and their children.

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Father—Kellow John. Mother—Mary.
Their children--Daughters :—
Mary Chesney, called Minnie—alive.
Edith May--dead.
Alice Sybil, sometimes called Aggy—alive.
Sons :—
Edmund, sometimes called Numbs--dead.
Kellow Charles—dead.
Randall Howell—alive.
William Arthur (myself), usually "Will."
Walter.
Harry.
Charles, generally Charlie (see *Note H*).
My father's second family :—
Catharine.
Winifred, called Winnie.
John Hayward.

It will be seen that my own name was the only one given with absolute exactness at this time, my brother Harry having been so baptised. I did not at first connect the name I heard as Marie with my sister Mary, partly because she is so generally called Minnie that her real name seldom occurs to me, but still more, I think, in consequence of the word being immediately afterwards spelt M—A--R—I—A, which caused me at once to connect it with an aunt Maria, with whom I have had a good deal to do.

My eldest brother is as frequently called "Numbs" as "Edmund" amongst us, but never to my knowledge "Ed" or any such abbreviation.

The mention of a brother with a curious name made me at once think of my brother Kellow, but neither now nor later on did I get any closer indication of him.

By this time the impression was strong on my mind that the medium was able in some way to correct her impressions or suggestions by means of my conscious thought. Thus I thought definitely of a number, my six living brothers and sisters, or the four brothers, or the three of my father's second family, and these numbers seemed shortly to be given. On the spelling of the word Maria, given as a sister, I thought of my aunt Maria, and a little later on she was so described. There were many other instances during the sitting.

C. The only names alike in our family are those of my father and brother Kellow, and mother and eldest sister. It is of course usual to find children named after their parents, especially when there are so many of them.

I cannot trace this deafness or complaint of the ear to any brother or sister. My eldest sister's husband is deaf in the left ear to such a degree that in walking or speaking with him it is necessary to take care to be on the other side. This peculiarity would, I believe, at once occur to me were I to think of him.

The little girl referred to I cannot trace. I have since remembered that my eldest sister many years ago lost an infant daughter, but this did not occur to me at the time. None connected with me have died at the age of 14 or 15 that I can recall. My sister Edith died when 21 years old.

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At that date (January 1st) two brothers were away as mentioned. Walter in Scotland, and the youngest, Charlie, was correctly described as being a long distance away, as he has been for some years in China ; otherwise the description of him does not specially apply.

I do not remember the mention of Walter's or any name here, but the shorthand notes are probably right. He is not specially connected with me now, but is next to me in age, and for some time we lived together, and have always been great companions.

D. This mention of Alick, Alec, or Alex is rather peculiar. Mr. Leaf thinks that it was a reference to a previous sitting, and the "Walter" I was instructed to ask might apply to him. (Both the father and brother of Mrs. H. Leaf were called "Aleck."—W. L.) At first I did not remember any one of the name except slight acquaintances, but after a few minutes recollected one, now dead, who was closely connected with my wife. In the next section it will be seen that, with this in mind, I asked for further particulars and was soon after referred to her for them. In this case, also, there were two of the name, father and son.

Or, again, the reference might be taken as applying to an "Alec" of whom my wife and I had heard a few days previously as being engaged to be married to another friend of hers, and more especially of her brothers and sisters who live in Stirling, where my brother Walter was at the time. In this case the "Walter" to be asked might be taken to mean him ; and he has since told me, on my reading the notes over to him, that he at once took the reference to apply to this engagement, of which he had naturally heard a great deal.

My wife has three sisters, not two, and all living ; one, married to my brother Walter, lives in London, but some distance from us ; the other two are living with their parents in Scotland. The liking to have their own way may be taken as strictly correct of my sisters-in-law,—as of other ladies.

E. I have seven children and regret that I here interrupted the medium to put the question about "Alick," to which I have referred in the last section.

I was expecting the names "Anna" or "Annie," the former being that of my wife's sister (afterwards given as a sister, see *Note H*) and the latter a sister of a very dear friend of ours who died of cancer about two years ago, and who might perhaps be taken as referred to as the elder sister, "what you call the short one," later on. As stated in the notes, I did not clearly hear whether the name first said was "Allie" or "Annie," but it seems to have been the former. My sister, "Alice" (as mentioned before), is sometimes called "Aggy," never "Allie," so far as I am aware; but "Allie" and "Annie" are, of course, very similar to "Alice" and "Anna," who would have been correctly described if so given.

My wife has no relation of the name of Henry.

None of my brothers, so far as I know, have been seriously hurt in the leg or wrist, or have had a fall on the ice to be remembered. Dyspepsia might be taken as applying to two or three, and Edmund, the one mentioned, died of a kindred complaint.

I ought, perhaps, to mention that, on inquiry, there is an indistinct

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history of injury to Harry's wrist; but he does not himself recollect any particulars.

F. Here, again, I did not notice the mention of my brother Walter's name, but I immediately recognised the description as applying to him. His consulting-room has bookshelves round two sides of it, and he habitually sits at a table covered with papers, the quantity of which has struck me. Recently a book on Surgery, which he is publishing, and the fact of having to consult some public libraries with reference to some surgical lectures, have been discussed between us and connected with him in my mind.

Both Harry and I wear glasses when reading.

I cannot think of any connection called Richard or Dick, and understood the "Walter" here to refer to Mr. Leaf. (The name "Dick" was urged upon my brother and me in our joint sitting, but not recognised.—W. L.)

About a week previously we had heard from my eldest sister that she had been ailing, and had been to Torquay for change. She did not refer to her indisposition as serious, and mentioned that she was much better; but the news was the subject of conversation between my wife and myself, as we had not heard of her being unwell.

My mother is dead, as already mentioned. If this were intended to apply to my step-mother or mother-in-law, as might, perhaps, be inferred from the remark made a little later—(*Section G*, "Oh, that is not your mother, not your own mother")—the description would be partly correct as both have recently suffered from severe colds, though not, I believe, more than usually affecting the chest or throat. It occurred to me at the time as applying to my step-mother. (Judging from the context and Phinuit's frequent habit of ignoring questions, it seems to me to refer to the sister. In any case it is a matter of no evidential importance.—W. L.)

My youngest child is under two years old, but the statement here made would have been equally true at any time within the last 13 years.

I moved to my present house about five years ago, and nearly two years previous to that date did make some rather important changes in my business.

G. I have never resided with any elderly lady, as I understood this first remark to imply; but the whole of this section is very interesting to me, for reasons which, to explain, I must state at some length.

Within the last two years, or a little more, we have lost by some form of malignant growth (I have since the sitting heard a doubt as to whether in one case it was ever defined as cancer) two to whom my wife and I were much attached; one the friend referred to in *Note E*, who died, aged 37, and the other an aunt of my wife's, who was in her 60th year.

I was sitting with the latter a few months before her death and we were talking of our religious beliefs, our descriptions of which differed. I was saying that in matters where I was not as definitely convinced as of the facts that I was sitting where I was, or that two and two made four, I preferred to say only that I did not know, and that this referred for me to the question of a life after death. Her exact reply I forget, but I then, or very soon afterwards, said, in reference to some allusion by her of her death being probably not far off, and of her differing from me, "Well, if so, and if you can send me any message, let me know." I am not sure of the exact words, but I think that these are correct.

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I had no sooner spoken than the thought occurred to me that I had said something which I should very likely forget, but that it was not improbable that the fact of my having made the request would bring about its apparent fulfilment through some unconscious cerebration, and I remember regretting the words. To the best of my recollection I had not, up to the time that the word cancer was first used, thought of this lady at all during the sitting, although of the other one, whom I have mentioned, I certainly had, and was hoping for some mention of her.

My wife's aunt lived with her mother, a very old lady of nearly 90, from whom we had heard that morning; and there was in the letter a mention of our loss.

H. From this point the notes do not appear to me to call for much remark. The mention of Anna and Charlie (see *Sections E and C*) is to be noticed, and there is a rather curious difference between my idea of what was said in the phrase, "The friend that passed out with consumption," &c., and Mr. Leaf's notes, which I am satisfied are correct. The word which I was confident I had heard was "sister" and not "friend," and my sister Edith did die of consumption. We were very deeply attached to each other and I had been looking for a mention of her name.

I have no sister who can be called ill. The remarks about myself are perhaps correct, and that my wife plays the piano is certainly true.

If I may make a few general remarks on my impressions of the sitting as a whole, I should say that I put aside as utterly out of the question any idea of collusion, or conscious deception by the medium of herself or any other person. It seems to me to be equally inconceivable that the correctness of the statements can be explained by coincidence only; but if, in a state of suspended volition, sensory powers can be raised to the point of being able to read some of the minor thoughts of another person, I think that all the incidents of this sitting are easily accounted for. I have already alluded to the strong impression I gathered that ideas of number, or names, or such like, that I formulated during the time, were in some way conveyed to the medium and stated later by her; although some of the most striking references made were not, so far as I could judge, in my conscious thought at all.

I am, of course, quite alive to the fact that it would be absurd to generalise from a single instance like this, and I understand that other sittings have left very different impressions. I feel, therefore, that there may possibly be a better explanation than the one which suggests itself, of the communication of some stratum or strata of thought (so to speak), to a perception out of the power of all but a few, which is only active when combined with an abnormal state of the brain. W. A. P.

We now proceed to the notes taken of some thoroughly unsatisfactory sittings, in order to give a fair idea of the methods by which guessing was carried on in cases where there seems to have been a complete absence of any supernormal means of information.

19. *Professor A. Macalister, F.R.S. December 2nd, 1889. Notes by the sitter.*

I want to tell you about your mother. It is a long time since you saw her. She is well and happy. She has passed out, she is in the spirit.

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There was a hard time in your life a few years ago, a difficulty in getting on as you would like regarding home life and pecuniary circumstances.

[As I got my first professorship at the age of 22, this is not accurate.]

You had an uncle who left home and went to another part of the world, and never wrote till a little while ago. That was in the body. He went to another part of the world—followed the water—connected on your father's side.

[I never had an uncle who left Great Britain. Had five uncles on my father's side; none of them followed the sea.]

You have four uncles.

[I have had seven uncles; none now living.]

I get your mother's influence. There was a sister of hers who passed out of the body before her. There is also a brother in the spirit and three in the body.

[My mother had no sister, only a half-sister whom she never saw. She had only one brother who died in 1849.]

One called Eliza is your sister, I get her ethereally. Also Mary, and then another. There are two Marys connected with you, one in the body, one in the spirit. Also Eliza. Then there is Ellen—not quite that, nearly so. Ellan, Ellen—is it that or Helen? I get the name both ways. (Asked, "Is she in the body or the spirit?") Two names, one in the body, Ellen in the body, Helen in the spirit. There is Mary Ellen. Then there is Helen. Three of them—one is the mother, the other is the sister.

[I had a sister Lizzie, never called Elizabeth. She died when I was an infant. I never had a relation named Ellen. My mother's name was Margaret. I have a sister Helen alive, the only one of my family of that name.]

There are Helen and Mary, one is a mother and the other a sister. A sister Helen and a mother Mary, and this comes in connection with you and a sister Mary. Helen is in the material world; another sister Mary in the spirit, and your mother. Then I get Eliza in the body. That makes four.

There is something the matter with you here—in someone connected with you. (Here she felt the knob on my knee, a perfectly natural though an unusually large one.) That's the father's influence I get; he has something the matter with his knee. (Asked, "Is he in the body or the spirit? is it his left knee or his right knee?") That one (points to sitter's left knee). Can you find anyone connected with you in the physical world who has something the matter with his knee? ("No.") Let me know if it is wrong. ("Yes, we will.")

I get a lady connected with you on your mother's side in the body who is sick. (Points to lower part of breastbone. Asked, "Is she sick at present?") She suffers from it a little; she has been much worse. I should say she was an aunt.

[My mother's family are all dead but one, who is perfectly well.]

Her name is Lucy. ("No, I have no relation of that name.") Through the stomach and through the heart. ("I never had a relation with that name.") You never had any brothers or sisters, did you? ("Yes, I had.")

Here Professor Macalister was sent out of the room for two minutes,

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and in his absence was said to Mr. Myers to have three brothers. On his return :—

There are six of you altogether, four in the body, two in the spirit. Four besides yourself in the body, two brothers and yourself, two sisters, and one in the spirit, six altogether. One, Helen, has passed out. Mary has passed out. There is one Mary in the body. There are five of you in the body and one in the spirit. There is an aunt Mary in the body. Your sister Mary has been in the spirit some time.

[There were four sisters, three of whom are dead. Helen only lives. Two brothers, one of whom is dead. My aunt Mary died in 1853.]

Had you an uncle of the name of Al? ("No.") Then there's Elizabeth. That's one. Six of you, take you all together. ("Right.") Two brothers and yourself, that makes three, no more. ("Right.")

Which one do you call Henry? ("He is no relation.") His name is Stafford. A friend of one of your brothers, perhaps? ("I don't know.")

[I never had any relation Henry, and only once knew a person named Stafford, as a student 20 years ago. I have only spoken to him once to my knowledge. I know nothing about him, and neither of my brothers knew him.]

Then there is a George, a brother. He has a particular friend called Henry, a school-fellow. ("Is George older or younger than I?") I don't know.

[My son is the first George in the family ; he is named after a friend, no relation.]

You have a sister that has had some trouble in the stomach. Not so troublesome as it has been. (She is in the body.)

[Here I let Mrs. Piper see my inky finger.]

Do you write? ("Yes.") I see paper before you. ("Can you tell me the subject of the writing?") You have been writing an article, like a lecture : then you deliver it. I can't tell the time when you wrote it. ("What was the subject?") It looks like the medical world ; the laws of habit and the way to live and that sort of thing : literary work, the laws of science. I see lectures. Then there's a book. You want to write together. You ought to

[I have not written a lecture for three or four years.]

Professor Macalister adds in a letter to Mr. Myers :—

"I am quite satisfied that Mrs. Piper is one of the many persons who show that protean and obscure state that for want of a better term we call hystero-epilepsy. Like most others who show induced phenomena of that kind she is easily led and quite wide awake enough all through to profit by suggestions. I let her see a blotch of ink on my finger, and she said that I was a writer. I had just before felt her pulse, so she said I wrote on medical subjects. I have when I bend my knee a very strongly marked ridge on the bone, which becomes unusually prominent. (I used to have in my old walking days unusually powerful muscles in my legs.) She felt this and then made the guess of there being something wrong with my knee, shielding herself when I said this was wrong by saying it was my father's. In short, except the guess about my sister Helen, who is alive, there was not a single guess which was nearly right. Helen is not an uncommon Scotch name.

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and she has been in Cambridge. Mrs. Piper is not anæsthetic during the so-called trance, and if you ask my private opinion it is that the whole thing is an imposture and a poor one. I have often seen a much better fit got up to order; and my sister Helen, who sometimes amuses herself and other people by chiromancy according to the simple mechanical rules of D'Argentigny, makes often very much luckier guesses than did your pythoness. I was very much interested in seeing how nearly she was trapped into forgetting to muffle and disguise her voice when I pulled at her eyelid."

An equally unsatisfactory sitting, leading to an equally justifiable incredulity on the part of the sitter, is that of Mr. Thomas Barkworth. As he has given the main points fully in his remarks, it seems needless to set out the original notes at full length, and we therefore confine ourselves to his report.

21. *Mr. T. Barkworth. December 3rd.*

Mr. Barkworth gives the following report:—

"In commencing the séance I held the medium's hands, which were icy cold and did not seem to gather warmth. Pulse very feeble, often quite imperceptible, and somewhat rapid. The medium seemed to find my influence uncongenial; she complained more than once that I had done something to her, that her head was bad, that she felt queer, had never felt so before, &c. She continually groaned as if in suffering. After long waiting Mr. Myers took my place with much better results. She went through a kind of struggle or crisis, confined to the upper part of the body, and immediately emerged in the character of 'Dr. Phinuit,' with a mannish voice, a more marked American or German-American accent than she usually has, and considerable freedom of language. We then entered into a conversation, of which Mr. Myers took notes, but my impression is very strong that no notes taken in longhand could be sufficient. The conversation was very interjectional, and interspersed with queries and ejaculations to which it was difficult to avoid giving compromising answers. Thus, 'The name begins with F, doesn't it now?' 'Yes.' 'Didn't I tell you so?' Having got so far, the question was practically narrowed to Francis or Frederick, and I asked her which it was. After repeating the names two or three times backwards and forwards she ultimately decided on Frederick, which was correct. About the age at which Frederick left the world there was a regular fencing match, of which I think it highly probable I got the worst. 'Was he an old man, a young man, or a child?' I asked. At a comparatively early stage of the inquiry I got it that he was not an old man, but beyond this I could not get. She kept on going all round the question in a way which would have driven a cross-examining barrister frantic, but the only definite statement I got was that Frederick had a very bad memory; which, as Frederick was only three weeks old when he died, did not seem very appropriate. I tried to stick to the form of question, 'A young man or a child?' But it is impossible in the game of question and answer which was carried on to be sure that I did not give some indication of the answer. At length she decided that he was only 'That high,' *i.e.*, about 2ft. And here I would remark that my right hand was holding her left hand all the time.

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Nothing would be easier on the Cumberland and Bishop principle than for a thought-reader to detect by the unconscious pressure of the hand when he was, as children say, 'hot' or 'cold.' It is noticeable that whenever a question which admitted of no verbal strategy was put, such as, 'What is my name?' or 'Where is my wife?' Mrs. Piper at once confessed she could not tell. On the other hand, when it came to the names of my family, which happens to be a large one, her task was obviously much easier. John, William, Henry, and Thomas are not very uncommon names, and it is not surprising that she should have hit upon them correctly. It is possible to have many brothers, but only one father; and accordingly, while she succeeded in fitting the former with one or other of the above names, she quite failed with the latter, to whom she attributed my own name, and with equal incorrectness some of my own peculiarities, as though relying on a family likeness. In the case of another brother whom I asked for she said his name was Ed, which would, of course, do equally well for Edward, Edmund, Edgar, or Edwin. Still I do not wish to minimise the fact that within these limits she was right, or that she ultimately fixed upon Edmund, which was right too.

"In describing places she was even less successful. She professed to describe my house. Here, again, the description partook of the same character. 'When you go in there is a room to the right' is, of course, true of at least half the houses in existence. But when she came to describe the room she became so involved that I could not follow her. 'Here on the left,' 'round this side,' 'opposite,' &c., followed each other in bewildering succession, and I think anyone with powerful prepossessions could have easily read his knowledge into her statements. It happens, however, that my house has one peculiar feature no one would be likely to guess, viz., two square halls one behind the other. When asked accordingly what was the apartment straight in front beyond the entry, she made attempts to describe a sitting-room furnished, and failed entirely to say what it was that ran all along one side—in fact, the staircase. She was correct in only one point, viz., a 'case in a recess'; there being in fact an old packing case under the stairs, but whether this was the kind of case and recess she meant the reader must decide for himself. The only other point I remember was that she told me one of my internal organs was out of order, in which I take the liberty of differing from her; whereas she failed to indicate an accidental injury to the foot, which had existed for some time.

"Once she used the expression 'what the devil,' and it certainly seemed to me that there was a momentary hesitation in bringing it out, such as would be more natural to a person of gentle manners, which Mrs. Piper in her normal state certainly has, than to the boisterous and rough-spoken Dr. Phinuit.

"In describing my house I at one point sought to lead her to another part than the one she was engaged on; when she replied, 'Wait a bit; I am not out of the first room yet,' or, 'Wait till I get out of the front room'—words which clearly indicated that her 'familiar' was present in spirit in my house, near London, while he was claiming to speak through her lips at Cambridge. As I never heard it claimed for the 'spirits' that they could be in two places at once, the incident appears fatal to the Spiritualistic hypothesis

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in her case, though, of course, it would not exclude clairvoyance, supposing her description of the premises had been correct, which, however, it was not.

"The impression left on my mind after this one séance, putting aside what I have heard of the experiences of others, and subject to correction on further trials, is that Mrs. Piper's powers are of the ordinary thought-reading kind, dependent upon her hold of the visitor's hand : and on this supposition my only wonder is that she was not more successful."

The next case which we give is one of a doubtful character, as it is possibly explicable, with some straining, on the hypothesis of lucky guessing. It is well reported, so the reader can judge whether the hypothetical account of the supposed method used by Dr. Phinuit is or is not correct.

7. *Miss Alice Johnson. November 26th*, 1889, 11 *a.m.*

(From Miss Johnson's memory and Mr. Myers' notes taken at the time.)

I know four of your family—and one besides.

A. J. : "Is that all ? Can't you see any more ?" (This in answer to her question as to whether she was right. I may have said, "There were more than four.")

No, it's not all, but those are all I can see at present. What I say is true. There *are* those, and there may be others that I shall see soon. . . . There are four sisters, including yourself, and four brothers.

[True.]

I know one sister—Eliza (first called her Elise). I saw her a little while ago, but she did not see me. I can see her now. . . .

[My sister, Fanny Eliza, is always called Fanny, and never uses even the initial of her second name in signing her name, unless it is necessary.]

Two brothers are with you—nearer than the others.

A. J. : "Do you mean that I care for them more ?"

No, but they are nearer always—ethereally present.

[These two as identified by future remarks about them are nearer to me *in age* than the other two, but probably this is not what is meant.]

The eldest one looks far off.

[He was in London at the time.]

One brother is not well—has had miserable health a long time—most of his life—no prospect of his getting better. (Various details were given here. In the middle of this description, I at first said, "Oh," dubiously, thinking of my youngest brother to whom the description would not apply—gradually realising which one she meant, I said "Yes" several times as she went on.)

[I thought this at the time a fairly accurate description of my second brother's health, *i.e.*, according to my knowledge of it. Our family doctor, to whom I showed this part, says, "The definite parts of the report seem to me erroneous both by excess and defect, and the terms used are hopelessly colloquial, and therefore vague and meaningless."]

All of you are inclined to be a little bit positive, you have your own ideas, and people can't knock them out of you. I think that is a good

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point—it is better than being trivial and fickle. But sometimes you don't get on with the world at large on account of this. . . . (feeling my hand and fingers). What's that writing you are doing?

A. J.: "I'm not writing anything just now. Do you mean something that I have written lately?"

Yes.

A. J.: "I do write a good deal."

Yes, I know you do. I like the way you write. That's interesting to me. You express yourself well. You note things. . . . Ed—Ed—Ed.

A. J.: "What is Ed.? I don't think I know anyone with a name like that."

E—D—R—A; E—D—A; I—D—A.

A. J.: "Oh, Ida—yes." (Some discussion as to how to pronounce the name.)

Ida comes very close to you—has a strong influence. I have seen the same with another lady.

[I know no one of the name of Ida at all intimately.]

I get also Lu, Lulie—Louie. That's what you call him, isn't it? In your family. You spell it Lewis—he is very closely connected with you.

A. J.: "Do you mean one of my brothers or sisters?"

No; but very closely connected.

A. J.: "I know someone of that name—not a near relation."

[A Mr. *Louis* Dyer married my first cousin. The name is spelt Louis, but his wife likes to pronounce the s. Other people generally don't. I have only known him very recently and rather slightly.]

(At this point Mr. Myers went away.)

Now I will tell you more about your family. You have a brother John.

A. J.: "No."

[Could she by any chance have heard my eldest sister's nickname of "Johnnie"?]

Well, then, James?

A. J.: "No. None of my brothers has a Christian name like that." (This was partly to see if she would take a hint as to the surname.)

Jo, or Joseph. I know it begins with J. J—E—O—R, J—E—O—R—G—E, GE—ORGE." (Several efforts to which I gradually assented.) I like him as well as any of them.

[My eldest brother's name is George.]

He is getting on as well as any—or better. [Not incorrect.] He is very nice. He gets on with people. (She identified him with the eldest brother before mentioned.)

There is one of you—Alice. [My name.] I don't like her much. (She did not identify this person with me.) She is very positive—very—what do you call it? (Waving her hand in a contemptuous and expressive way, and using a very scornful tone to imitate the person referred to.)

A. J.: "Stand-offish?"

Yes—that's just the word—very determined.

A. J.: "Perhaps she may improve sometime?"

Yes (dubiously), when she has had more experience, seen more of life.

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There is another, Eliza—I like her much better—she is musical, more sedate than Alice—has more sense—more in her, as musical people often have, but she is rather flighty. [Eliza (Fanny) is very musical.]

. . . Your brother—the one who has bad health—(feeling my knee). What is this?

A. J.: "That is my knee."

Oh yes, I know, but it is here—something is hurting him (feeling all over my left leg, down to the foot and finally locating the pain in the great toe). He has a bad place here that hurts him when he walks—has had it for some time—it bleeds sometimes.

A. J.: "I didn't know that, but perhaps he did not tell me."

Yes—anyhow it's true—you ask him.

A. J.: "Which foot did you say it's on?"

Mrs. Piper (after much calculation, as she was facing me so that our right and left hands were reversed—felt my right leg all over, coming down to the foot and finally decided on the right great toe): "There—that's the place."

[This brother was a good deal troubled by blisters while walking in Yorkshire last August. He does not remember on what part of his feet they were. I knew at the time, being with him, that he had blisters then; but had quite forgotten it afterwards. He had not any at the time of my séance. My youngest brother, however, who is also in bad health, has one just now at the point mentioned corresponding to the description, and this I had never heard of till after the séance.]

Mrs. Piper then began to talk about me, and I asked her if she knew what my employment was, or what subject I had studied. She said, "It is some kind of art—but learnt or got largely out of books. It is a sort of profession, such as doctoring is—like a doctor or a lawyer."

A. J.: "Yes, hem!" (Dubiously, at several points.)

You teach—ah, yes, that's it. [True.]

A. J.: "What subject do I teach?"

It is not French or German. (She had ascertained at a very early stage in the conversation, by asking me—that I could not talk French and did not know much of it.) Is it Greek or Latin?

A. J.: "No."

Then what is it? Tell me.

A. J.: "Natural Science."

[At about this stage Mr. Myers came back.]

Mrs. Piper: Your name is—Aliza—Lizia, L—I—C—I—A. (Tried to spell it several times beginning with L—at last began with A, I remarking that it was somewhere near, as she asked me if it wasn't right. Finally she got at *Alicia*, and I had to explain what my name was and how to pronounce it.)

George I like—your brother—not the sick one—he is getting on.

The other brother who has bad health—his name is Will—Will—W—I—L—L—I—A—M. [True. This name came out gradually, with no mistakes or corrections. I am not sure that she had not mentioned it before—anyhow it seemed clear to me that she kept his identity distinct in her mind all the time, and never mixed him up with any of the others, whereas I could not always make out which sister she was referring to when she spoke of them, and I fancied she did not keep them distinct in her own mind.]

There is your sister, Eliza. This lady (to Mr. Myers—meaning me) is

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a teacher, she teaches something in the way of a sort of art. It is you that know Annie—no—Fanny.

A. J. : "Yes, I know a Fanny."

Do you know a young lady who passed away with consumption?

A. J. : "Well, I think I may know more than one."

She has sandy hair, blue eyes, peaked nose. She is troubled now about her mother, who is still in the body.

[A cousin of mine who had very fair hair and blue eyes died of consumption a few years ago; but her mother had died before her.]

Had you an aunt who died of cancer?

A. J. : "Not that I know of, but I might not have known."

It is what I call cancer.

A. J. : "Was it a relation of my mother's—her sister?"

No, a relation of your father's.

[My father's step-mother died of cancer.]

You are to have good luck next year—a great advance in your profession—your position. You have had some trying things happening to you this last year—but you are going to succeed better. It will pay better.

A. J. : "Do you mean that I shall get more money, or merely that it will be in a general way advantageous?"

It will pay in a pecuniary way. I give you this as a test. . . . You used to live in a little old place in the country.

A. J. : "I don't think I ever did."

Oh yes, you have forgotten. I see the place. I see your father's influence round it. He will know about it. It is a little old country place.

[I have always lived in Cambridge, where I was born; but my father's family came from a small country town to Cambridge, where he also was born.]

There is a spiritual influence on you now, having a great effect on you, and it will have more. . . . Your mother is in the spirit [true], but your father is still in the body, but I see his spiritual influence—like the influence of Mrs. Myers (explaining that she meant Mr. Myers' mother).

Your father is a dreamy sort of man—he often does not see things—because he is thinking his own thoughts. He does not notice—he is—(pausing for a word).

A. J. : "Absent-minded?"

Yes—that's it—absent-minded.

[This is not very correct.]

. . . Ah (feeling her cheek and jaw), there is a sort of numbness here. What is it? Is he paralysed?

A. J. : "No—oh no—he is not paralysed." (Then she began to feel my face and under my chin, finally coming to the angle between the chin and throat).

This is the place. There is a peculiar condition here.

A. J. : "Do you mean in the throat, or further up in the mouth?"

Here (touching me quite at the top of the throat). Not quite in the throat,—at the root of the tongue. (She wavered a little in the exact localisation of the part affected.) There is something curious about him in the top of his throat—when he talks it catches in his throat—at roots

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of tongue. Sometimes when he goes to say a thing he can't—then again he can talk as well as anyone. Speech seems to be cut off for a moment—he stammers a little (she cleared her throat to illustrate how he did it). Sometimes this troubles him much—then he is not troubled at all.

[This description seemed to me and to all of my family (including my father) to whom I repeated it to be remarkably good and accurate.]

(During the description of my father's throat, I at first answered, "Oh," in a doubtful way, thinking of something else suggested to me by her first words and gestures. Then I saw this did not fit, and thought of the other thing, which she was really describing. I probably assented to her description at various points.)

Your brother, the invalid, is touchy from his weakness.

She then felt my head and passed her hand over my eyes. She could feel my spectacles—remarking, "You must not try your eyes too much. You will have headaches if you read too much! . . . [My eyes are rather weak, but not easily tired by reading.] I like your sister Eliza better than any of the girls. There is another who is musical, and another—whom you call Nellie—or Ellen." [My eldest sister, Lucy, is rather musical.]

A. J.: "No."

Well, then, Nettie or Kettie.

A. J.: "No, not exactly."

[My second sister is named Harriet, and always called Hatty.]

Well, I can't tell what her name is—she is neither Eliza—nor the musical one. She uses a brush. (Stroking my hand as if with a small soft brush.)

A. J.: "Brush?" (Doubtfully—thinking of a hair-brush.)

Yes—she paints—[true]—a paint-brush—I can see the paintings very clearly. She will succeed in that well, if she goes on with it. Anyhow, she will succeed, whatever she does. She is going to have an easy life. No evil will come to her. William is going to have a fall soon. He will be badly hurt.

Janet (name spelt and repeated several times), your sister's very intimate friend (meaning apparently the sister last spoken of), has great influence. . . . F—R—E, Janet. (Fre I take for an attempt to begin to spell *friend*.) She is not aware of how great her influence is.

[We have a cousin of this name, who is much younger than my sister. My sister also has an intimate friend, named Lucy, who is always called Janet by some of her friends, but not by my sister.]

Which of your sisters went out to a party the other night?

A. J.: "Two of them went."

They are going again soon. I see them going—they have the invitation now—it is very near to them.

In all the above there is very little—though there are certainly some points—in the descriptions of *characters* of various members of my family that I should think incorrect; in spite of the generality of most of the terms used, they struck me as being rather specially applicable—as far as they went—on the whole. This is not quite adequately represented in the parts of the conversation that I have recorded, because I cannot remember the words sufficiently, but I had the impression that the medium had *more definite and more accurate* notions of the characters than I have been able to reproduce in what I can remember of her words. A. J.

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This sitting is carefully reported, and is one of the more successful. It is, however, to some extent, open to the suspicion of systematic guessing. I therefore propound the following hypothesis as to the process which Phinuit may have employed; though I cannot help feeling that the assumptions made are in many cases rather violent. I must, however, say that the suggestion of a supposed connexion with Mrs. A. and Mrs. B. is not so gratuitous as it might seem; it is based upon the use of a name which had to be changed in their reports.

The first guess is at the number of the family; an average number, four, is taken, with "one besides" thrown in in case four be too few. If, on the other hand, the number be too large, the one besides will be explained as referring to a "relative in the spirit." But the sitter gives some indication that there are more than four; the next guess is right.

Four sisters possibly suggests that the sitter may be some connexion of Mrs. A. and Mrs. B. who have sat recently. These ladies had been said to have two brothers, rightly; but it had not appeared that they had no more. Hence "two brothers are near you always," but the eldest brother "looks a long way off," because he had not yet been introduced upon the stage, if he existed. The theory is, however, soon found to be wrong, and is given up. The allusion to the sister Elise or Eliza, "I saw her a little while ago, but she did not see me," also contains obvious possibilities of hedging; for it might be explained whether the sister had already sat or not. If she had sat, the explanation would of course be, "I was in the spirit."

We then come to the favourite fishing name "Ed." This is not recognised in any of its forms, and is therefore changed to Ida, a name which, as Phinuit had found, was familiar to several of his sitters. In this case, however, it is unsuccessful. Then another fishing name, Loo. This is partially acknowledged. Two very common names, John and James, are tried in vain, but probably with enough indication on the sitter's part to encourage Phinuit to effect a bold transition to George; right at last.

The knee as usual is selected as a site for a complaint for reasons given previously. It is evident that here indications given by the sitter may have led to the correct location of the brother's suffering in the foot.

Teaching as the sitter's occupation is only guessed correctly after three failures; it is a likely one at Cambridge. The name is got at like others from a vague beginning. "Aliza" would lead equally, with the latitude which Phinuit allows himself, to Elizabeth or Louisa. "William" is correct, but it is the commonest man's name, and could probably, if desired, be altered to Walter, or made into one of the common surnames, Williams, Wilson, &c. "You know Annie or

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Fannie" is again a guess which would probably succeed with a large majority of people.

"Had you an aunt who died of cancer" is a fishing question such as was asked of many sitters. Having a partially favourable reply, Dr. Phinuit begins to hedge about the cancer, but with doubtful success. The "lady who passed out with consumption" is another obvious sort of leading question; but the description given, though general enough, is not recognised at the time, so the matter is quietly dropped. The guess about the house in the country is wrong, but "mother in the spirit and father in the body" is right; it has already been pointed out that the chances are at most three to one against it.

The description of the father's character is not at all correct. Then comes the feeling of cheek and jaw; "there is a sort of numbness here: what is it?" The following description slowly worked out was possibly guided by unconscious hints.

Passing over the obvious conclusion drawn from the spectacles and the likely guess that out of four sisters one is at least considered musical by her family, and that another one paints, we come to "Nellie or Ellen." This might, of course, be Helen or Eleanor; but in default of these it is made to do duty for Nettie or Kettie (Kate, Catherine). Janet would, of course, have been made into Jane if required.

But even this hypothesis leaves out of sight many collateral facts which seem to surpass the possibilities of chance. For instance, though the number of the family was right at the second attempt, yet it is not, as in the first attempt, a mere number, but has the additional and correct detail, "four sisters and four brothers." The fact of a previous guess having been made does not by any means reduce to a negligible quantity the chances against the correctness of a guess like this.

Moreover, if muscle-reading came into play, it led to the reading of unconscious, not conscious, thought. For Miss Johnson did not know at the time of the sitting that her father's step-mother had died of cancer, and was, as a matter of fact, thinking about an aunt whose death she fancied—wrongly, as it turned out—might have been due to this cause. So, with regard to the brother's suffering in the foot, this was either a rather incorrect account of the blisters which had troubled one brother, some months before—which Miss Johnson had at the time forgotten—or a correct account of the state of another brother, about which she had not then heard. Considering that muscle-reading in an ordinary way depends entirely on the sitter's concentration upon a given thought, it is no doubt straining the theory to assume it as an explanation where attention is certainly directed elsewhere.

Even on the most unfavourable view, therefore, it seems necessary to assume more than chance and skill in order to explain this sitting.

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Report of Professor and Mrs. Sidgwick.

As Mrs. Piper stayed in our house nearly a week, it is perhaps fitting that we should make a short separate report, though we have little to add to what has been said by Mr. Leaf.

In the first place we must record our complete belief in Mrs. Piper's honesty; a belief which was only confirmed as our acquaintance with her became more thorough.

We had ourselves nine sittings with her, four at Mr. Myers' house and five at our own, and we arranged for and took notes of five others. In three of these the sitters, namely, Mrs. Verrall, Mrs. B., and Miss Alice Johnson, were selected as having been previously more or less successful; and in two of them the sitters, Mr. Gale and Mr. Konstamm, were strangers, introduced anonymously and unexpectedly, and in a way which made it certain that information could not with the best will have been got up beforehand about them. Mr. Konstamm was a stranger to ourselves and had never been to the house before.

Our contribution to the investigation may be divided into three heads.

(1) Attempts to get from Dr. Phinuit specific facts known to ourselves and known to deceased persons with some of whom he professed to be in communication. This was in our case a complete failure, unless we include under this head the attempts of Dr. Phinuit to give the names of Mr. Sidgwick's uncles, which were specially encouraged through several sittings. Here the success attained appears to us worth mentioning, though not by itself decisively excluding mere chance. Six out of seven of these names were ultimately given correctly, and correctly divided between the two sides of the family. But the only uncommon name was omitted, and five wrong names were guessed before the final result was arrived at.

(2) Attempts to get descriptions of what certain persons were doing at the moment, the person in question sometimes (on seven occasions) occupying him- or herself specially with a view to the experiment, and sometimes (on three occasions) being merely engaged in his or her ordinary avocations, but in each case those with Mrs. Piper being unaware of the exact nature of the occupation. Some idea of the result of these experiments may be gathered from the abstracts of the séances. To examine into the exact degree of success which attended them would take up more space than the result would be worth. We will merely say that, though inconclusive, we think they were not altogether unpromising, and that if further opportunity offered it would be worth while to pursue this line of investigation further.

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history of injury to Harry's wrist; but he does not himself recollect any particulars.

F. Here, again, I did not notice the mention of my brother Walter's name, but I immediately recognised the description as applying to him. His consulting-room has bookshelves round two sides of it, and he habitually sits at a table covered with papers, the quantity of which has struck me. Recently a book on Surgery, which he is publishing, and the fact of having to consult some public libraries with reference to some surgical lectures, have been discussed between us and connected with him in my mind.

Both Harry and I wear glasses when reading.

I cannot think of any connection called Richard or Dick, and understood the "Walter" here to refer to Mr. Leaf. (The name "Dick" was urged upon my brother and me in our joint sitting, but not recognised.—W. L.)

About a week previously we had heard from my eldest sister that she had been ailing, and had been to Torquay for change. She did not refer to her indisposition as serious, and mentioned that she was much better; but the news was the subject of conversation between my wife and myself, as we had not heard of her being unwell.

My mother is dead, as already mentioned. If this were intended to apply to my step-mother or mother-in-law, as might, perhaps, be inferred from the remark made a little later—(*Section G*, "Oh, that is not your mother, not your own mother")—the description would be partly correct as both have recently suffered from severe colds, though not, I believe, more than usually affecting the chest or throat. It occurred to me at the time as applying to my step-mother. (Judging from the context and Phinuit's frequent habit of ignoring questions, it seems to me to refer to the sister. In any case it is a matter of no evidential importance.—W. L.)

My youngest child is under two years old, but the statement here made would have been equally true at any time within the last 13 years.

I moved to my present house about five years ago, and nearly two years previous to that date did make some rather important changes in my business.

G. I have never resided with any elderly lady, as I understood this first remark to imply; but the whole of this section is very interesting to me, for reasons which, to explain, I must state at some length.

Within the last two years, or a little more, we have lost by some form of malignant growth (I have since the sitting heard a doubt as to whether in one case it was ever defined as cancer) two to whom my wife and I were much attached; one the friend referred to in *Note E*, who died, aged 37, and the other an aunt of my wife's, who was in her 60th year.

I was sitting with the latter a few months before her death and we were talking of our religious beliefs, our descriptions of which differed. I was saying that in matters where I was not as definitely convinced as of the facts that I was sitting where I was, or that two and two made four, I preferred to say only that I did not know, and that this referred for me to the question of a life after death. Her exact reply I forget, but I then, or very soon afterwards, said, in reference to some allusion by her of her death being probably not far off, and of her differing from me, "Well, if so, and if you can send me any message, let me know." I am not sure of the exact words, but I think that these are correct.

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I had no sooner spoken than the thought occurred to me that I had said something which I should very likely forget, but that it was not improbable that the fact of my having made the request would bring about its apparent fulfilment through some unconscious cerebration, and I remember regretting the words. To the best of my recollection I had not, up to the time that the word cancer was first used, thought of this lady at all during the sitting, although of the other one, whom I have mentioned, I certainly had, and was hoping for some mention of her.

My wife's aunt lived with her mother, a very old lady of nearly 90, from whom we had heard that morning; and there was in the letter a mention of our loss.

H. From this point the notes do not appear to me to call for much remark. The mention of Anna and Charlie (see *Sections E and C*) is to be noticed, and there is a rather curious difference between my idea of what was said in the phrase, "The friend that passed out with consumption," &c., and Mr. Leaf's notes, which I am satisfied are correct. The word which I was confident I had heard was "sister" and not "friend," and my sister Edith did die of consumption. We were very deeply attached to each other and I had been looking for a mention of her name.

I have no sister who can be called ill. The remarks about myself are perhaps correct, and that my wife plays the piano is certainly true.

If I may make a few general remarks on my impressions of the sitting as a whole, I should say that I put aside as utterly out of the question any idea of collusion, or conscious deception by the medium of herself or any other person. It seems to me to be equally inconceivable that the correctness of the statements can be explained by coincidence only; but if, in a state of suspended volition, sensory powers can be raised to the point of being able to read some of the minor thoughts of another person, I think that all the incidents of this sitting are easily accounted for. I have already alluded to the strong impression I gathered that ideas of number, or names, or such like, that I formulated during the time, were in some way conveyed to the medium and stated later by her; although some of the most striking references made were not, so far as I could judge, in my conscious thought at all.

I am, of course, quite alive to the fact that it would be absurd to generalise from a single instance like this, and I understand that other sittings have left very different impressions. I feel, therefore, that there may possibly be a better explanation than the one which suggests itself, of the communication of some stratum or strata of thought (so to speak), to a perception out of the power of all but a few, which is only active when combined with an abnormal state of the brain. W. A. P.

We now proceed to the notes taken of some thoroughly unsatisfactory sittings, in order to give a fair idea of the methods by which guessing was carried on in cases where there seems to have been a complete absence of any supernormal means of information.

19. *Professor A. Macalister, F.R.S. December 2nd, 1889. Notes by the sitter.*

I want to tell you about your mother. It is a long time since you saw her. She is well and happy. She has passed out, she is in the spirit.

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There was a hard time in your life a few years ago, a difficulty in getting on as you would like regarding home life and pecuniary circumstances.

[As I got my first professorship at the age of 22, this is not accurate.]

You had an uncle who left home and went to another part of the world, and never wrote till a little while ago. That was in the body. He went to another part of the world—followed the water—connected on your father's side.

[I never had an uncle who left Great Britain. Had five uncles on my father's side; none of them followed the sea.]

You have four uncles.

[I have had seven uncles; none now living.]

I get your mother's influence. There was a sister of hers who passed out of the body before her. There is also a brother in the spirit and three in the body.

[My mother had no sister, only a half-sister whom she never saw. She had only one brother who died in 1849.]

One called Eliza is your sister, I get her ethereally. Also Mary, and then another. There are two Marys connected with you, one in the body, one in the spirit. Also Eliza. Then there is Ellen—not quite that, nearly so. Ellan, Ellen—is it that or Helen? I get the name both ways. (Asked, "Is she in the body or the spirit?") Two names, one in the body, Ellen in the body, Helen in the spirit. There is Mary Ellen. Then there is Helen. Three of them—one is the mother, the other is the sister.

[I had a sister Lizzie, never called Elizabeth. She died when I was an infant. I never had a relation named Ellen. My mother's name was Margaret. I have a sister Helen alive, the only one of my family of that name.]

There are Helen and Mary, one is a mother and the other a sister. A sister Helen and a mother Mary, and this comes in connection with you and a sister Mary. Helen is in the material world; another sister Mary in the spirit, and your mother. Then I get Eliza in the body. That makes four.

There is something the matter with you here—in someone connected with you. (Here she felt the knob on my knee, a perfectly natural though an unusually large one.) That's the father's influence I get; he has something the matter with his knee. (Asked, "Is he in the body or the spirit? is it his left knee or his right knee?") That one (points to sitter's left knee). Can you find anyone connected with you in the physical world who has something the matter with his knee? ("No.") Let me know if it is wrong. ("Yes, we will.")

I get a lady connected with you on your mother's side in the body who is sick. (Points to lower part of breastbone. Asked, "Is she sick at present?") She suffers from it a little; she has been much worse. I should say she was an aunt.

[My mother's family are all dead but one, who is perfectly well.]

Her name is Lucy. ("No, I have no relation of that name.") Through the stomach and through the heart. ("I never had a relation with that name.") You never had any brothers or sisters, did you? ("Yes, I had.")

Here Professor Macalister was sent out of the room for two minutes,

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and in his absence was said to Mr. Myers to have three brothers. On his return :—

There are six of you altogether, four in the body, two in the spirit. Four besides yourself in the body, two brothers and yourself, two sisters, and one in the spirit, six altogether. One, Helen, has passed out. Mary has passed out. There is one Mary in the body. There are five of you in the body and one in the spirit. There is an aunt Mary in the body. Your sister Mary has been in the spirit some time.

[There were four sisters, three of whom are dead. Helen only lives. Two brothers, one of whom is dead. My aunt Mary died in 1853.]

Had you an uncle of the name of Al? ("No.") Then there's Elizabeth. That's one. Six of you, take you all together. ("Right.") Two brothers and yourself, that makes three, no more. ("Right.")

Which one do you call Henry? ("He is no relation.") His name is Stafford. A friend of one of your brothers, perhaps? ("I don't know.")

[I never had any relation Henry, and only once knew a person named Stafford, as a student 20 years ago. I have only spoken to him once to my knowledge. I know nothing about him, and neither of my brothers knew him.]

Then there is a George, a brother. He has a particular friend called Henry, a school-fellow. ("Is George older or younger than I?") I don't know.

[My son is the first George in the family ; he is named after a friend, no relation.]

You have a sister that has had some trouble in the stomach. Not so troublesome as it has been. (She is in the body.)

[Here I let Mrs. Piper see my inky finger.]

Do you write? ("Yes.") I see paper before you. ("Can you tell me the subject of the writing?") You have been writing an article, like a lecture : then you deliver it. I can't tell the time when you wrote it. ("What was the subject?") It looks like the medical world ; the laws of habit and the way to live and that sort of thing : literary work, the laws of science. I see lectures. Then there's a book. You want to write together. You ought to

[I have not written a lecture for three or four years.]

Professor Macalister adds in a letter to Mr. Myers :—

"I am quite satisfied that Mrs. Piper is one of the many persons who show that protean and obscure state that for want of a better term we call hystero-epilepsy. Like most others who show induced phenomena of that kind she is easily led and quite wide awake enough all through to profit by suggestions. I let her see a blotch of ink on my finger, and she said that I was a writer. I had just before felt her pulse, so she said I wrote on medical subjects. I have when I bend my knee a very strongly marked ridge on the bone, which becomes unusually prominent. (I used to have in my old walking days unusually powerful muscles in my legs.) She felt this and then made the guess of there being something wrong with my knee, shielding herself when I said this was wrong by saying it was my father's. In short, except the guess about my sister Helen, who is alive, there was not a single guess which was nearly right. Helen is not an uncommon Scotch name,

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and she has been in Cambridge. Mrs. Piper is not anæsthetic during the so-called trance, and if you ask my private opinion it is that the whole thing is an imposture and a poor one. I have often seen a much better fit got up to order; and my sister Helen, who sometimes amuses herself and other people by chiromancy according to the simple mechanical rules of D'Argentigny, makes often very much luckier guesses than did your pythoness. I was very much interested in seeing how nearly she was trapped into forgetting to muffle and disguise her voice when I pulled at her eyelid."

An equally unsatisfactory sitting, leading to an equally justifiable incredulity on the part of the sitter, is that of Mr. Thomas Barkworth. As he has given the main points fully in his remarks, it seems needless to set out the original notes at full length, and we therefore confine ourselves to his report.

21. *Mr. T. Barkworth. December 3rd.*

Mr. Barkworth gives the following report:—

"In commencing the séance I held the medium's hands, which were icy cold and did not seem to gather warmth. Pulse very feeble, often quite imperceptible, and somewhat rapid. The medium seemed to find my influence uncongenial; she complained more than once that I had done something to her, that her head was bad, that she felt queer, had never felt so before, &c. She continually groaned as if in suffering. After long waiting Mr. Myers took my place with much better results. She went through a kind of struggle or crisis, confined to the upper part of the body, and immediately emerged in the character of 'Dr. Phinuit,' with a mannish voice, a more marked American or German-American accent than she usually has, and considerable freedom of language. We then entered into a conversation, of which Mr. Myers took notes, but my impression is very strong that no notes taken in longhand could be sufficient. The conversation was very interjectional, and interspersed with queries and ejaculations to which it was difficult to avoid giving compromising answers. Thus, 'The name begins with F, doesn't it now?' 'Yes.' 'Didn't I tell you so?' Having got so far, the question was practically narrowed to Francis or Frederick, and I asked her which it was. After repeating the names two or three times backwards and forwards she ultimately decided on Frederick, which was correct. About the age at which Frederick left the world there was a regular fencing match, of which I think it highly probable I got the worst. 'Was he an old man, a young man, or a child?' I asked. At a comparatively early stage of the inquiry I got it that he was not an old man, but beyond this I could not get. She kept on going all round the question in a way which would have driven a cross-examining barrister frantic, but the only definite statement I got was that Frederick had a very bad memory; which, as Frederick was only three weeks old when he died, did not seem very appropriate. I tried to stick to the form of question, 'A young man or a child?' But it is impossible in the game of question and answer which was carried on to be sure that I did not give some indication of the answer. At length she decided that he was only 'That high,' *i.e.*, about 2ft. And here I would remark that my right hand was holding her left hand all the time.

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Nothing would be easier on the Cumberland and Bishop principle than for a thought-reader to detect by the unconscious pressure of the hand when he was, as children say, 'hot' or 'cold.' It is noticeable that whenever a question which admitted of no verbal strategy was put, such as, 'What is my name?' or 'Where is my wife?' Mrs. Piper at once confessed she could not tell. On the other hand, when it came to the names of my family, which happens to be a large one, her task was obviously much easier. John, William, Henry, and Thomas are not very uncommon names, and it is not surprising that she should have hit upon them correctly. It is possible to have many brothers, but only one father; and accordingly, while she succeeded in fitting the former with one or other of the above names, she quite failed with the latter, to whom she attributed my own name, and with equal incorrectness some of my own peculiarities, as though relying on a family likeness. In the case of another brother whom I asked for she said his name was Ed, which would, of course, do equally well for Edward, Edmund, Edgar, or Edwin. Still I do not wish to minimise the fact that within these limits she was right, or that she ultimately fixed upon Edmund, which was right too.

"In describing places she was even less successful. She professed to describe my house. Here, again, the description partook of the same character. 'When you go in there is a room to the right' is, of course, true of at least half the houses in existence. But when she came to describe the room she became so involved that I could not follow her. 'Here on the left,' 'round this side,' 'opposite,' &c., followed each other in bewildering succession, and I think anyone with powerful prepossessions could have easily read his knowledge into her statements. It happens, however, that my house has one peculiar feature no one would be likely to guess, viz., two square halls one behind the other. When asked accordingly what was the apartment straight in front beyond the entry, she made attempts to describe a sitting-room furnished, and failed entirely to say what it was that ran all along one side—in fact, the staircase. She was correct in only one point, viz., a 'case in a recess'; there being in fact an old packing case under the stairs, but whether this was the kind of case and recess she meant the reader must decide for himself. The only other point I remember was that she told me one of my internal organs was out of order, in which I take the liberty of differing from her; whereas she failed to indicate an accidental injury to the foot, which had existed for some time.

"Once she used the expression 'what the devil,' and it certainly seemed to me that there was a momentary hesitation in bringing it out, such as would be more natural to a person of gentle manners, which Mrs. Piper in her normal state certainly has, than to the boisterous and rough-spoken Dr. Phinuit.

"In describing my house I at one point sought to lead her to another part than the one she was engaged on; when she replied, 'Wait a bit; I am not out of the first room yet,' or, 'Wait till I get out of the front room'—words which clearly indicated that her 'familiar' was present in spirit in my house, near London, while he was claiming to speak through her lips at Cambridge. As I never heard it claimed for the 'spirits' that they could be in two places at once, the incident appears fatal to the Spiritualistic hypothesis

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in her case, though, of course, it would not exclude clairvoyance, supposing her description of the premises had been correct, which, however, it was not.

"The impression left on my mind after this one séance, putting aside what I have heard of the experiences of others, and subject to correction on further trials, is that Mrs. Piper's powers are of the ordinary thought-reading kind, dependent upon her hold of the visitor's hand : and on this supposition my only wonder is that she was not more successful."

The next case which we give is one of a doubtful character, as it is possibly explicable, with some straining, on the hypothesis of lucky guessing. It is well reported, so the reader can judge whether the hypothetical account of the supposed method used by Dr. Phinuit is or is not correct.

7. *Miss Alice Johnson. November 26th*, 1889, 11 *a.m.*

(From Miss Johnson's memory and Mr. Myers' notes taken at the time.)

I know four of your family—and one besides.

A. J. : "Is that all? Can't you see any more?" (This in answer to her question as to whether she was right. I may have said, "There were more than four.")

No, it's not all, but those are all I can see at present. What I say is true. There *are* those, and there may be others that I shall see soon. . . . There are four sisters, including yourself, and four brothers.

[True.]

I know one sister—Eliza (first called her Elise). I saw her a little while ago, but she did not see me. I can see her now. . . .

[My sister, Fanny Eliza, is always called Fanny, and never uses even the initial of her second name in signing her name, unless it is necessary.]

Two brothers are with you—nearer than the others.

A. J. : "Do you mean that I care for them more?"

No, but they are nearer always—ethereally present.

[These two as identified by future remarks about them are nearer to me *in age* than the other two, but probably this is not what is meant.]

The eldest one looks far off.

[He was in London at the time.]

One brother is not well—has had miserable health a long time—most of his life—no prospect of his getting better. (Various details were given here. In the middle of this description, I at first said, "Oh," dubiously, thinking of my youngest brother to whom the description would not apply—gradually realising which one she meant, I said "Yes" several times as she went on.)

[I thought this at the time a fairly accurate description of my second brother's health, *i.e.*, according to my knowledge of it. Our family doctor, to whom I showed this part, says, "The definite parts of the report seem to me erroneous both by excess and defect, and the terms used are hopelessly colloquial, and therefore vague and meaningless."]

All of you are inclined to be a little bit positive, you have your own ideas, and people can't knock them out of you. I think that is a good

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point—it is better than being trivial and fickle. But sometimes you don't get on with the world at large on account of this. . . . (feeling my hand and fingers). What's that writing you are doing?

A. J. : "I'm not writing anything just now. Do you mean something that I have written lately?"

Yes.

A. J. : "I do write a good deal."

Yes, I know you do. I like the way you write. That's interesting to me. You express yourself well. You note things. . . . Ed—Ed—Ed.

A. J. : "What is Ed? I don't think I know anyone with a name like that."

E—D—R—A ; E—D—A ; I—D—A.

A. J. : "Oh, Ida—yes." (Some discussion as to how to pronounce the name.)

Ida comes very close to you—has a strong influence. I have seen the same with another lady.

[I know no one of the name of Ida at all intimately.]

I get also Lu, Lulie—Louie. That's what you call him, isn't it? In your family. You spell it Lewis—he is very closely connected with you.

A. J. : "Do you mean one of my brothers or sisters?"

No; but very closely connected.

A. J. : "I know someone of that name—not a near relation."

[A Mr. *Louis* Dyer married my first cousin. The name is spelt Louis, but his wife likes to pronounce the s. Other people generally don't. I have only known him very recently and rather slightly.]

(At this point Mr. Myers went away.)

Now I will tell you more about your family. You have a brother John.

A. J. : "No."

[Could she by any chance have heard my eldest sister's nickname of "Johnnie"?]

Well, then, James?

A. J. : "No. None of my brothers has a Christian name like that." (This was partly to see if she would take a hint as to the surname.)

Jo, or Joseph. I know it begins with J. J—E—O—R, J—E—O—R—G—E, GE—ORGE." (Several efforts to which I gradually assented.) I like him as well as any of them.

[My eldest brother's name is George.]

He is getting on as well as any—or better. [Not incorrect.] He is very nice. He gets on with people. (She identified him with the eldest brother before mentioned.)

There is one of you—Alice. [My name.] I don't like her much. (She did not identify this person with me.) She is very positive—very—what do you call it? (Waving her hand in a contemptuous and expressive way, and using a very scornful tone to imitate the person referred to.)

A. J. : "Stand-offish?"

Yes—that's just the word—very determined.

A. J. : "Perhaps she may improve sometime?"

Yes (dubiously), when she has had more experience, seen more of life.

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There is another, Eliza—I like her much better—she is musical, more sedate than Alice—has more sense—more in her, as musical people often have, but she is rather flighty. [Eliza (Fanny) is very musical.]

. . . Your brother—the one who has bad health—(feeling my knee). What is this?

A. J.: "That is my knee."

Oh yes, I know, but it is here—something is hurting him (feeling all over my left leg, down to the foot and finally locating the pain in the great toe). He has a bad place here that hurts him when he walks—has had it for some time—it bleeds sometimes.

A. J.: "I didn't know that, but perhaps he did not tell me."

Yes—anyhow it's true—you ask him.

A. J.: "Which foot did you say it's on?"

Mrs. Piper (after much calculation, as she was facing me so that our right and left hands were reversed—felt my right leg all over, coming down to the foot and finally decided on the right great toe): "There—that's the place."

[This brother was a good deal troubled by blisters while walking in Yorkshire last August. He does not remember on what part of his feet they were. I knew at the time, being with him, that he had blisters then; but had quite forgotten it afterwards. He had not any at the time of my séance. My youngest brother, however, who is also in bad health, has one just now at the point mentioned corresponding to the description, and this I had never heard of till after the séance.]

Mrs. Piper then began to talk about me, and I asked her if she knew what my employment was, or what subject I had studied. She said, "It is some kind of art—but learnt or got largely out of books. It is a sort of profession, such as doctoring is—like a doctor or a lawyer."

A. J.: "Yes, hem!" (Dubiously, at several points.)

You teach—ah, yes, that's it. [True.]

A. J.: "What subject do I teach?"

It is not French or German. (She had ascertained at a very early stage in the conversation, by asking me—that I could not talk French and did not know much of it.) Is it Greek or Latin?

A. J.: "No."

Then what is it? Tell me.

A. J.: "Natural Science."

[At about this stage Mr. Myers came back.]

Mrs. Piper: Your name is—Aliza—Lizia, L—I—C—I—A. (Tried to spell it several times beginning with L—at last began with A, I remarking that it was somewhere near, as she asked me if it wasn't right. Finally she got at *Alicia*, and I had to explain what my name was and how to pronounce it.)

George I like—your brother—not the sick one—he is getting on.

The other brother who has bad health—his name is Will—Will—W—I—L—L—I—A—M. [True. This name came out gradually, with no mistakes or corrections. I am not sure that she had not mentioned it before—anyhow it seemed clear to me that she kept his identity distinct in her mind all the time, and never mixed him up with any of the others, whereas I could not always make out which sister she was referring to when she spoke of them, and I fancied she did not keep them distinct in her own mind.]

There is your sister, Eliza. This lady (to Mr. Myers—meaning me) is

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a teacher, she teaches something in the way of a sort of art. It is you that know Annie—no—Fanny.

A. J. : "Yes, I know a Fanny."

Do you know a young lady who passed away with consumption?

A. J. : "Well, I think I may know more than one."

She has sandy hair, blue eyes, peaked nose. She is troubled now about her mother, who is still in the body.

[A cousin of mine who had very fair hair and blue eyes died of consumption a few years ago; but her mother had died before her.]

Had you an aunt who died of cancer?

A. J. : "Not that I know of, but I might not have known."

It is what I call cancer.

A. J. : "Was it a relation of my mother's—her sister?"

No, a relation of your father's.

[My father's step-mother died of cancer.]

You are to have good luck next year—a great advance in your profession—your position. You have had some trying things happening to you this last year—but you are going to succeed better. It will pay better.

A. J. : "Do you mean that I shall get more money, or merely that it will be in a general way advantageous?"

It will pay in a pecuniary way. I give you this as a test. . . . You used to live in a little old place in the country.

A. J. : "I don't think I ever did."

Oh yes, you have forgotten. I see the place. I see your father's influence round it. He will know about it. It is a little old country place.

[I have always lived in Cambridge, where I was born; but my father's family came from a small country town to Cambridge, where he also was born.]

There is a spiritual influence on you now, having a great effect on you, and it will have more. . . . Your mother is in the spirit [true], but your father is still in the body, but I see his spiritual influence—like the influence of Mrs. Myers (explaining that she meant Mr. Myers' mother).

Your father is a dreamy sort of man—he often does not see things—because he is thinking his own thoughts. He does not notice—he is—(pausing for a word).

A. J. : "Absent-minded?"

Yes—that's it—absent-minded.

[This is not very correct.]

. . . Ah (feeling her cheek and jaw), there is a sort of numbness here. What is it? Is he paralysed?

A. J. : "No—oh no—he is not paralysed." (Then she began to feel my face and under my chin, finally coming to the angle between the chin and throat).

This is the place. There is a peculiar condition here.

A. J. : "Do you mean in the throat, or further up in the mouth?"

Here (touching me quite at the top of the throat). Not quite in the throat,—at the root of the tongue. (She wavered a little in the exact localisation of the part affected.) There is something curious about him in the top of his throat—when he talks it catches in his throat—at roots

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of tongue. Sometimes when he goes to say a thing he can't— then again he can talk as well as anyone. Speech seems to be cut off for a moment—he stammers a little (she cleared her throat to illustrate how he did it). Sometimes this troubles him much—then he is not troubled at all.

[This description seemed to me and to all of my family (including my father) to whom I repeated it to be remarkably good and accurate.]

(During the description of my father's throat, I at first answered, "Oh," in a doubtful way, thinking of something else suggested to me by her first words and gestures. Then I saw this did not fit, and thought of the other thing, which she was really describing. I probably assented to her description at various points.)

Your brother, the invalid, is touchy from his weakness.

She then felt my head and passed her hand over my eyes. She could feel my spectacles—remarking, "You must not try your eyes too much. You will have headaches if you read too much! . . . [My eyes are rather weak, but not easily tired by reading.] I like your sister Eliza better than any of the girls. There is another who is musical, and another—whom you call Nellie—or Ellen." [My eldest sister, Lucy, is rather musical.]

A. J.: "No."

Well, then, Nettie or Kettie.

A. J.: "No, not exactly."

[My second sister is named Harriet, and always called Hatty.]

Well, I can't tell what her name is—she is neither Eliza—nor the musical one. She uses a brush. (Stroking my hand as if with a small soft brush.)

A. J.: "Brush?" (Doubtfully—thinking of a hair-brush.)

Yes—she paints—[true]—a paint-brush—I can see the paintings very clearly. She will succeed in that well, if she goes on with it. Anyhow, she will succeed, whatever she does. She is going to have an easy life. No evil will come to her. William is going to have a fall soon. He will be badly hurt.

Janet (name spelt and repeated several times), your sister's very intimate friend (meaning apparently the sister last spoken of), has great influence. . . . F—R—E, Janet. (Fre I take for an attempt to begin to spell *friend*.) She is not aware of how great her influence is.

[We have a cousin of this name, who is much younger than my sister. My sister also has an intimate friend, named Lucy, who is always called Janet by some of her friends, but not by my sister.]

Which of your sisters went out to a party the other night?

A. J.: "Two of them went."

They are going again soon. I see them going—they have the invitation now—it is very near to them.

In all the above there is very little—though there are certainly some points—in the descriptions of *characters* of various members of my family that I should think incorrect; in spite of the generality of most of the terms used, they struck me as being rather specially applicable—as far as they went—on the whole. This is not quite adequately represented in the parts of the conversation that I have recorded, because I cannot remember the words sufficiently, but I had the impression that the medium had *more definite and more accurate* notions of the characters than I have been able to reproduce in what I can remember of her words. A. J.

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This sitting is carefully reported, and is one of the more successful. It is, however, to some extent, open to the suspicion of systematic guessing. I therefore propound the following hypothesis as to the process which Phinuit may have employed; though I cannot help feeling that the assumptions made are in many cases rather violent. I must, however, say that the suggestion of a supposed connexion with Mrs. A. and Mrs. B. is not so gratuitous as it might seem; it is based upon the use of a name which had to be changed in their reports.

The first guess is at the number of the family; an average number, four, is taken, with "one besides" thrown in in case four be too few. If, on the other hand, the number be too large, the one besides will be explained as referring to a "relative in the spirit." But the sitter gives some indication that there are more than four; the next guess is right.

Four sisters possibly suggests that the sitter may be some connexion of Mrs. A. and Mrs. B. who have sat recently. These ladies had been said to have two brothers, rightly; but it had not appeared that they had no more. Hence "two brothers are near you always," but the eldest brother "looks a long way off," because he had not yet been introduced upon the stage, if he existed. The theory is, however, soon found to be wrong, and is given up. The allusion to the sister Elise or Eliza, "I saw her a little while ago, but she did not see me," also contains obvious possibilities of hedging; for it might be explained whether the sister had already sat or not. If she had sat, the explanation would of course be, "I was in the spirit."

We then come to the favourite fishing name "Ed." This is not recognised in any of its forms, and is therefore changed to Ida, a name which, as Phinuit had found, was familiar to several of his sitters. In this case, however, it is unsuccessful. Then another fishing name, Loo. This is partially acknowledged. Two very common names, John and James, are tried in vain, but probably with enough indication on the sitter's part to encourage Phinuit to effect a bold transition to George; right at last.

The knee as usual is selected as a site for a complaint for reasons given previously. It is evident that here indications given by the sitter may have led to the correct location of the brother's suffering in the foot.

Teaching as the sitter's occupation is only guessed correctly after three failures; it is a likely one at Cambridge. The name is got at like others from a vague beginning. "Aliza" would lead equally, with the latitude which Phinuit allows himself, to Elizabeth or Louisa. "William" is correct, but it is the commonest man's name, and could probably, if desired, be altered to Walter, or made into one of the common surnames, Williams, Wilson, &c. "You know Annie or

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Fannie" is again a guess which would probably succeed with a large majority of people.

"Had you an aunt who died of cancer" is a fishing question such as was asked of many sitters. Having a partially favourable reply, Dr. Phinuit begins to hedge about the cancer, but with doubtful success. The "lady who passed out with consumption" is another obvious sort of leading question; but the description given, though general enough, is not recognised at the time, so the matter is quietly dropped. The guess about the house in the country is wrong, but "mother in the spirit and father in the body" is right; it has already been pointed out that the chances are at most three to one against it.

The description of the father's character is not at all correct. Then comes the feeling of cheek and jaw; "there is a sort of numbness here: what is it?" The following description slowly worked out was possibly guided by unconscious hints.

Passing over the obvious conclusion drawn from the spectacles and the likely guess that out of four sisters one is at least considered musical by her family, and that another one paints, we come to "Nellie or Ellen." This might, of course, be Helen or Eleanor; but in default of these it is made to do duty for Nettie or Kettie (Kate, Catherine). Janet would, of course, have been made into Jane if required.

But even this hypothesis leaves out of sight many collateral facts which seem to surpass the possibilities of chance. For instance, though the number of the family was right at the second attempt, yet it is not, as in the first attempt, a mere number, but has the additional and correct detail, "four sisters and four brothers." The fact of a previous guess having been made does not by any means reduce to a negligible quantity the chances against the correctness of a guess like this.

Moreover, if muscle-reading came into play, it led to the reading of unconscious, not conscious, thought. For Miss Johnson did not know at the time of the sitting that her father's step-mother had died of cancer, and was, as a matter of fact, thinking about an aunt whose death she fancied—wrongly, as it turned out—might have been due to this cause. So, with regard to the brother's suffering in the foot, this was either a rather incorrect account of the blisters which had troubled one brother, some months before—which Miss Johnson had at the time forgotten—or a correct account of the state of another brother, about which she had not then heard. Considering that muscle-reading in an ordinary way depends entirely on the sitter's concentration upon a given thought, it is no doubt straining the theory to assume it as an explanation where attention is certainly directed elsewhere.

Even on the most unfavourable view, therefore, it seems necessary to assume more than chance and skill in order to explain this sitting.

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Report of Professor and Mrs. Sidgwick.

As Mrs. Piper stayed in our house nearly a week, it is perhaps fitting that we should make a short separate report, though we have little to add to what has been said by Mr. Leaf.

In the first place we must record our complete belief in Mrs. Piper's honesty; a belief which was only confirmed as our acquaintance with her became more thorough.

We had ourselves nine sittings with her, four at Mr. Myers' house and five at our own, and we arranged for and took notes of five others. In three of these the sitters, namely, Mrs. Verrall, Mrs. B., and Miss Alice Johnson, were selected as having been previously more or less successful; and in two of them the sitters, Mr. Gale and Mr. Konstamm, were strangers, introduced anonymously and unexpectedly, and in a way which made it certain that information could not with the best will have been got up beforehand about them. Mr. Konstamm was a stranger to ourselves and had never been to the house before.

Our contribution to the investigation may be divided into three heads.

(1) Attempts to get from Dr. Phinuit specific facts known to ourselves and known to deceased persons with some of whom he professed to be in communication. This was in our case a complete failure, unless we include under this head the attempts of Dr. Phinuit to give the names of Mr. Sidgwick's uncles, which were specially encouraged through several sittings. Here the success attained appears to us worth mentioning, though not by itself decisively excluding mere chance. Six out of seven of these names were ultimately given correctly, and correctly divided between the two sides of the family. But the only uncommon name was omitted, and five wrong names were guessed before the final result was arrived at.

(2) Attempts to get descriptions of what certain persons were doing at the moment, the person in question sometimes (on seven occasions) occupying him- or herself specially with a view to the experiment, and sometimes (on three occasions) being merely engaged in his or her ordinary avocations, but in each case those with Mrs. Piper being unaware of the exact nature of the occupation. Some idea of the result of these experiments may be gathered from the abstracts of the séances. To examine into the exact degree of success which attended them would take up more space than the result would be worth. We will merely say that, though inconclusive, we think they were not altogether unpromising, and that if further opportunity offered it would be worth while to pursue this line of investigation further.

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With these experiments may be classed a modification of them tried as likely to be easier, namely, attempts to answer the questions, "How many fingers is So-and-so holding up?" the person in question being in the room behind a screen. Dr. Phinuit rather took to this form of experiment and insisted on trying it sometimes when the sitters might have preferred something else. His success, however, was not very startling though probably beyond what chance would produce. It seemed, too, to confirm the view that his success in other things was supernormal; since, so far as the small number of trials enables us to judge, he succeeded in this with sitters whom he succeeded well with otherwise. The following table gives a summary of the results:—

Sitters.	Number of Guesses.				
	Right at first guess.	Right at second guess.	Doubtful.	Wrong.	Total.
Mrs. Verrall	2	...	1	...	3
Mrs. B.	2	1	1	2	6
Miss A. Johnson	3	...	...	7	10
Mr. Sidgwick	1	1	...	1	3
Mrs. Sidgwick	1	1	...	5	7
Total	9	3	2	15	29

Number of Fingers held up.	Right at first guess.	Right at second guess.	Doubtful.	Wrong.	Number of times held up.
10	1	...	...	...	1
9, 8, 7	...	...	...	...	0
6	...	...	...	1	1
5	...	...	2	5	7
4	2	1	...	1	4
3	2	...	...	2	4
2	3	2	...	1	6
1	1	...	...	4	5
0	...	...	...	1	1
Total	9	3	2	15	29

Dr. Phinuit generally specified the fingers but was often confused as to which hand they belonged to. Ignoring the difference between the two hands, his guesses as to which fingers were held up, when he was more or less right as to the number, were right or wrong as follows:—

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Sitters.	Number of Guesses.				
	Right at first guess.	Right at second guess.	Doubtful.	Partially wrong.	Total.
Mrs. Verrall	...	...	3[1]	...	3
Mrs. B.	2[2]	1	1	...	4
Miss A. Johnson	2	...	...	1	3
Mr. Sidgwick	1	1	...	...	2
Mrs. Sidgwick	1	1	...	...	2
Total	6	3	4	1	14

(3) Under the third head we put all the information volunteered by Dr. Phinuit. There is little under this head to add to what Mr. Leaf has said in his summary of the reports of the séances. Dr. Phinuit clearly connected us together as husband and wife and later gave our name, though, as we believe, no clue as to our identity had been given, and we had been introduced at Mr. Myers' house separately and anonymously, and had not been seen together. He also, as will be seen from the abstracts of séances, made a few strikingly correct statements about us and persons connected with us, but these were so much mixed up with what was false or vague that it is impossible to attach much evidential value to them. His degree of success was very decidedly greater with Mr. Gale and Mr. Konstamm, especially the former, and we are disposed to attach some importance to these sittings.

In conclusion we may say that, while our own experience taken by itself would not establish Dr. Phinuit's claim to supernormally acquired knowledge, it seems to us to support to some extent that claim, which from the reports of others we believe to be justified.

P.S.—By Mrs. Sidgwick.

On my own account I should like to add one or two remarks to our joint report printed above. I was present either as sitter or as reporter—sometimes both—at all, except one, of the sittings at our own house, and had, therefore, some opportunity of observing the difference between Phinuit's manner at good sittings and at bad ones. I should characterise all those in which I was myself the sitter as bad; comparatively little knowledge of my affairs was shown, and Phinuit's manner was correspondingly hesitating and uncertain, and his communications full of vague guesses and "fishing." The effect both on

[1] One of these was doubtful and the others not sufficiently specified in our notes, but I believe all were right.

[2] One of these was all 10 fingers: so the number being right there was no further doubt.

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himself and on me was wearying and depressing, and it is, I think, quite likely that this depression reacted again on his "lucidity," and rendered success hopeless. At a good sitting this guessing and "fishing" seemed at times quite absent. The sitting which impressed me most strongly in this way was No. 64, that of Mr. H. Gale (of which Mr. Leaf has given an abridged account, p. 642), and this although one or two of the things said to Mr. Konstamm were perhaps more striking. Mr. Gale's sitting, like many others, became vague and more incoherent towards the end, but during all the earlier part of it Phinuit gave the impression of really knowing what he was talking about. He described Mr. Gale's father and mother as if he had them before him; in a bad light, perhaps, or rather far off, so that he could not make them out with absolute distinctness, but still as if he were trying to describe what he saw, not at all as if he were guessing. I was absolutely ignorant of the facts myself, and my impression is that it was as much Phinuit's manner as Mr. Gale's which made me feel at the time that a true account was being given.

Another point of some interest is the question of the importance of verbatim reports of the séances. It has often been said that it is only by shorthand reports that the weak points of the séances can be fully brought out. There is no doubt that full reports are valuable in this way, but I think that they would sometimes bring out strong points as well as weak ones. I felt, while I wrote as fast as I could (without shorthand) for Mr. Gale, that a verbatim report would have brought out many details which I was forced to omit or could do but scant justice to.

On the other hand, the evidential value of a shorthand report may easily be overrated. When so much may depend on manner, gesture, and tone of voice, both in Phinuit and the sitter, the fullest shorthand report cannot be complete.

Professor C. Richet's Report.

Madame P. forme, pour ainsi dire, la transition entre les médiums spirites voyants tels qu'on les connait en Amérique, et les somnambules tels que nous les connaissons en France.

On ne l'endort pas par le procédé des passes magnétiques, mais elle entre en *trance* pour ainsi dire spontanément.

Ce n'est pas cependant tout-à-fait spontanément; car elle a besoin pour sa *trance* de saisir la main de quelqu'un. Alors elle prend la main pendant quelques minutes en restant en silence et dans une demi-obscurité. Au bout de quelque temps—de 5 à 15 minutes—elle est prise de petites convulsions spasmodiques qui vont en s'exagérant, en

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se terminant par une petite crise épileptiforme très modérée. Au sortir de cette crise elle tombe dans un état de stupeur, avec respiration un peu stertoreuse, qui dure près d'une ou deux minutes ; puis, tout d'un coup, elle sort de cette stupeur par un éclat de voix. Sa voix a changé; ce n'est plus Madame P. qui est là, mais un autre personnage, le Dr. Phinuit, qui parle avec une grosse voix, à allures viriles, avec un accent mélangé de patois nègre, de Français, et de dialecte Américain.

Il s'agit de savoir si le Dr. Phinuit présente réellement des phénomènes de lucidité, et si les noms qu'il donne de différents personnages, vus ou entendus autour de l'observateur, s'appliquent à des réalités.

Il est à noter que dans la plupart des expériences l'observateur ne quitte pas la main de Madame P.

Voici maintenant le résultat de mes observations, au point de vue de cette lucidité.

Le premier nom qu'elle m'ait donné est le nom de *Marie Anne ;* mais elle ne l'a pas donné en réponse à une question venant de ma part. Or, il se trouve que ce nom de Marie Anne a été mêlé à un épisode de ma jeunesse qu'il serait trop long de raconter ici, et qui était, en tout cas, absolument inconnu de toutes les personnes se trouvant à Cambridge.

Je lui ai demandé quelques détails sur Marie Anne ; elle ne m'a dit que des erreurs, sauf ce fait, qui est exact, qu'elle demeurait près de la maison d'école.

Madame P. ne connaissait pas, paraît-il, mon nom ; mais j'admets comme très possible qu'elle l'ait appris, soit des personnes de la maison l'ayant prononcé par inadvertence, soit qu'elle l'ait deviné d'après ma nationalité. (Elle a fréquenté pendant deux ans Mr. William James et Mr. Hodgson, et a lu les *Proceedings* de la Société Américaine de Recherches Psychiques.) Elle m'a dit que je m'appelais *Charles*, et que je faisais de la médecine. Alors je lui ai parlé de mon grand-père : elle m'a dit qu'il s'appelait *Charles* comme moi, ce qui est exact, quoique je lui eusse dit que c'était le père de ma mère. Elle a ajouté qu'il s'appelait *Richhet*, et elle a précisé chaque lettre sans être aidée par moi et spontanément. Mais je ne puis attacher à ces faits une importance primordiale, car il est fort possible qu'elle connût—inconsciemment—mon nom.

Alors je lui ai demandé quelques détails sur mon grand-père. Elle n'a rien pu dire, ou du moins n'a dit que des erreurs même très grossières et nombreuses ; m'assurant qu'il était soldat—chimiste—médecin—que je demeurais chez lui—qu'il avait un chien ; tous faits inexacts. Je lui ai dit qu'il avait traduit en Français un auteur Américain. Il lui a été impossible de dire lequel. Elle a dit, Henry James, Hawthorne, &c., sans pouvoir dire Franklin.

Comme elle parlait de chien, je lui ai demandé d'un petit chien que

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j'avais et qui est mort. Elle m'a dit sans hesiter *Pick*. Or ce fait est bien important, et c'est, à mon sens, le meilleur résultat qu'elle ait donné ; car mon chien s'appelait *Dick ;* et il faut admettre qu'elle ne savait absolument pas ce nom, inconnu à Cambridge comme à Boston.

D'autres demandes sur le nombre des enfants ont été suivies d'absolu insuccès. Elle a dit successivement, 4—3—2—5—1, sans pouvoir dire le nombre exact, non plus que les noms.

Le lendemain, je *pense* à lui demander le nom d'une personne de ma famille morte depuis longtemps, et dont le nom a été donné pour moi dans les premières expériences de spiritisme que j'ai faites. J'en parle à M. Myers dans le cours de la journée, sans lui dire le nom de cette personne, absolument inconnu de lui et de tout le monde. De plus, je pense, mentalement, qu'il serait intéressant de demander quelques détails encore sur mon grand-père, en particulier le petit-nom de ma grand'-mère ; mais je n'en dis rien à personne.

Or, dans le cours de l'expérience du lundi, donnant la main à Mlle. X., elle a dit le nom de *Louise*, qui ne s'appliquait pas du tout à Mlle. X., et qui est précisément le nom que je cherchais. Elle a dit en outre le nom de *Renoi*, qui ne s'appliquait à rien rélativement à Mlle. X, mais où sont les premières lettres du nom de mon grand-père, nom qu'elle ne connaissait pas. (Ce nom a été imprimé cependant dans les *Proceedings* of the Society for Psychical Research.) Il est vrai que ni le nom de Louise ni le nom de Renoi n'ont été par Madame Piper attribués à moi ou à quelques personnes de ma famille; ce qui ôte énormément de valeur à leur signification, puisqu'en les disant Madame Piper ne s'adressait pas à moi, mais à Mlle. X.

S'adressant à moi, Madame Piper me dit, "Je vous parlerai d'*Adéla*." Or Adéla est le nom de ma grand-mère. Il est vrai que Madame Piper ne peut me dire quelles étaient mes connexions de famille avec Adéla.

Pour être complet, je dois mentionner un fait curieux. Elle me dit, "Vous avez des pilules dans votre poche," et en les touchant avec le doigt, les palpant, et les épluchant—sans y goûter—elle dit hardiment et sans hésiter, "C'est de la quinine"; ce qui est exact. L'expérience eût été bien plus intéressante s'il se fût agi d'autre chose de moins commun que la quinine. (Compare "cinchona," p. 510.—W. L.)

Bref, pour résumer ces faits, il n'y a dans mes expériences avec Madame Piper qu'un seul fait incontestable de lucidité: car je n'attache de valeur absolue qu'aux réponses faites à une question. C'est le nom de *Pick* pour *Dick :* alors que certainement rien ne pouvait le lui indiquer. C'est le hasard ou bien la lucidité ; ce ne peut être autre chose.

Quant à la bonne foi (consciente), elle est absolument certaine ; et pour tout observateur habitué à voir les somnambules, l'état de Madame Piper est tout-à-fait le même que l'état de somnambules en sommeil magnétique, avec transformations de personnalité.

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Appendix.

Complete List of Sittings held by Mrs. Piper when in England.

1, 2, 3. *With Mr. F. W. H. Myers.*

These sittings were held in order to gain familiarity with the phenomena, and no full notes were taken. Various correct statements were made about members of Mr. Myers' family: that he had a father in the spirit and a mother in the body; that he had two brothers, Ernest and Arthur, but no sisters; that his father was named Frederic and had been a clergyman; that his wife had a father, named Charles, in the spirit, and a brother, Charles, in the body, and two sisters, Ella (real name Elsie) and Lollie (real name Dolly); that his mother had a sister Mary, or Marianne, and a brother John. None of these statements can be considered to have evidential value, as they could probably have been "got up" even in America.

4. *November 24th. With "Mrs. A." See detailed report, p. 581.*

5. *November 25th. With Mrs. Verrall. See detailed report, p. 584.*

6. *November 25th. With "Mrs. B."*

"Mrs. B." is a sister of "Mrs. A.," and various facts about the family stated to the latter and repeated to the former are omitted. The Christian names given are changed for the reasons explained on p. 581.

"Mrs. B.," on entering the room while the medium, whom she had not seen before, was in a state of trance, was immediately addressed by her name.

This is Jennie. I'm so glad to see you. Yes, I like you, you are a nice person. Did Isabel tell you all the things I told her yesterday about your brothers and sisters and your father and mother?

Mrs. B: "Yes, she told me many of them. But how do you know that she and I have any connexion?"

Dr. P.: I felt the same influence; and, besides, your father told me. He spoke to me of you, Alice Jane (and here he spelt the second name).

Here facts about the family were repeated. Then, breaking off suddenly:

But have you not been very ill lately?

Mrs. B.: "Yes, I have."

More repetition of names of family; the medium was again unable to give the name of the sister who had remained unnamed in Mrs. A.'s sitting. Dr. P. asks, "*L*, Loo, do you know what I mean? Is there no one of this name?"

Mrs. B.: "No" (but see next sitting).

Dr. P.: Silent again. Then, "A—D—E, A—D—A, Ada; don't you know the name?"

Mrs. B.: "Yes, but it is not the name of my sister. I have a great friend of that name. Can you tell me anything about her?"

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Dr. P. : Yes, she is a remarkable person. She has had a great deal of trouble in her life which she certainly has not deserved. But I think she has better times in store. (This, though vague enough, is correct as far as it goes.)

Mrs. B. : "Can you tell me anything about my home and my surroundings?"

In reply to this question descriptions were given of various rooms and objects, none of which were correct, except that close by where Mrs. B. lived was a large building, a sort of school.

Dr. P. (after a pause) : Tell me who is Sarah who lives in your house?

Mrs. B. : "She is the parlour-maid."

Dr. P. : She is a good girl, but she has funny ways. She fidgets about a good deal. She let something drop a few days ago.

(Mrs. B. remarks: "This I thought at the time was not true, but afterwards I remember that Sarah had come to me on my return from London a few days ago, to say that while I was away she had broken a coloured claret glass which made up a set which are not often used.")

Dr. P. then gave a very incorrect account of "Mr. B.'s" character, but said rightly, "He teaches something—what you call a professor, I suppose; and spends a great deal of time over his books and gets very tired with work sometimes. . . . Tell me who is Matilda." Mrs. B. says: "For a moment I could not think of anyone of the name, and he rather impatiently asked me the question again." "She was staying with you a few days ago. She is your husband's mother—your mother-in-law it is called, I think."

Dr. P. then gave a description of the lady in question, which Mrs. B. considered correct, but which can hardly be quoted as evidential.

Mrs. B. asked if Dr. P. knew anything about a friend of hers abroad.

Dr. P. asked: A man or a woman?

Mrs. B. replied: "A woman."

Dr. P. said: She is better than she was, and I think will go on well.

This reply was unsatisfactory to Mrs. B.

The remarkable points about this sitting are, the immediate recognition of the sitter before she had even spoken, so that even the tone of voice could have been no guide; and the description of Mrs. B.'s mother-in-law by name. Here there could clearly have been no guidance on Mrs. B.'s part, as she did not recognise the person spoken of till she was told that it was her mother-in-law. The other statements made could possibly be explained either by fishing or by a slight knowledge of local gossip. The question about Sarah may evidently have been of the former class; when it was once known that she was a parlour-maid, it was a fairly safe guess to say that she had recently let something drop.

7. *November 26th. With Miss Alice Johnson.* *See p.* 608.

8. *November 26th. With Mrs. H. Sidgwick.*

Mrs. Sidgwick was introduced anonymously. The notes were written out from her recollection immediately after the sitting, Mr.

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Myers having been sent out of the room. The following were the correct statements made :—

That the sitter had a father, mother, and brother in the spirit-world ; that the brother had come there since the mother ; that Mrs. S. had two sisters both alive ; that her husband studied much ; that his father was in the spirit-world ; that she and her husband were both anxious to learn the truth ; and that the dead brother had in his lifetime anxiously sought for facts.

"These various statements scattered through the sitting were, I think, the only true ones made without fishing about at all.

"Dr. Phinuit allowed me no brothers at first except the one in the spirit-world, but ultimately added 'Arthur' (right), after trying to fit that name on to the one in the other world. I told him before the end of the sitting that I had three brothers alive. He said my husband's name was Henry with very little previous hesitation, though at one point he tentatively suggested that Henry was an Earl ; and he praised him a good deal. He settled that I had no children, but only after trying to induce me to own to a very smart young man as my son. Failing in this he identified the smart young man as a person of the name of Smith and a pupil of my husband's. (Cannot be identified.) He correctly gave William as the name of my husband's father, and Charles as the name of a dead uncle, and Robert as the name of a living uncle of mine, but this was only after trying whether these names would do for other relatives. He gave a prediction about my uncle. (Not yet realised nor likely to be.) He said that my mother had died of general weakness of several organs, in particular the heart. This was fairly accurate, though rather indefinite. I thought it pretty good. He gave my mother's colouring wrong, however, fair brown hair turned greyish, but fair brown hair is a good description of my own. He said that I had taken care of my brother in his illness. Later on in the séance I asked what he had died of, or how he died, I forget which ; he said correctly of an accident, of a fall, hurt his head. But he went on to speak of care of him after the accident, which was wrong. He said he was engaged in studying and had been cut off in the midst of work, which is true. He spoke of an Abbie, or Addie, Adelaide, and was pleased when I admitted that I had an aunt of that name. He said that she had left a child, which was true. (She died when the child, now grown up, was born. It was I, not Phinuit, who identified Adelaide as an aunt.)

"But a great many names were mentioned and even pressed which I cannot connect with anyone at all. He attempted to describe my house, but as far as I understood it was all wrong, except that a dark-haired young person, said to be very faithful, and engaged in brushing, might do for the parlour-maid. He was very anxious that I should recognise a woman whom he named variously Alison, Ellison, Harrison, and who died of some affection of the throat and bronchial tubes, and who was connected with a Louisa. I have a cousin named Louisa, but that does not give any clue. Nevertheless he insisted on my remembering about this person and trying to recognise her. He also gave me as a test that my brother Arthur had been worried—business troubles—a person named George unfaithful—but all would come right. This 'test' is very inappropriate in connexion with my brother,

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Arthur Balfour. Any 'getting up' of me and my family must have led to more accurate knowledge respecting him."

It is evident that so many vague statements, mixed with so much that is wrong, can have no evidential value. The only interest of the sitting lies in the fact that there was clearly no "getting up" of Mrs. Sidgwick's family, or, at all events, if anything had been got up, it was not applied to her.

9. *November 27th. Professor G. H. Darwin, F.R.S.*

On arriving at Mr. Myers' house I saw the medium for about half a minute in the drawing-room, and was introduced as Mr. Smith.

The first part of the sitting was devoted to my ailments. This was certainly a keen medical diagnosis, but it was, I think, not more than a doctor might venture to say from inspection of me when he knew that he was to be rewarded for a correct diagnosis, and not to suffer for a wrong one. I was said to study, or think much; this is a safe conjecture in a university town, when the observer is fortified by observation.

The second half of the sitting was devoted to my friends. Not a single name or person was named correctly, although perhaps 8 or 10 were named. My father was referred to by three different Christian names, all incorrect. I was said to have two children (correct), and after changing about the sexes several times, they were got correct. On this occasion I was to correct the medium when she was in error.

10. *November 27th. Mrs. Verrall. Second sitting.* *See p.* 586.

11. *November 28th. Mr. F. W. H. Myers. Fourth sitting.*

At this sitting the name of "William Shedgwick" was given. Mr. Myers was told "to remember it and tell that gentleman." Mr. E. was stated to be present. "Do you know someone called Lyttelton? His father is here; and wants to send his love to his son." Asked if he—Mr. E.—has ever communicated through anyone else, he writes "X, Miss X." (with one letter of name wrong. It had been given with the same error in America).

Here there is nothing that can be called evidential. The statement that Mr. E. had communicated through Miss X. had already been given in America.

12. *November 29th. Mrs. B. Second sitting. Mrs. B.'s report.*

I am glad to see you, Jennie. I like you very much. You are Alice Jane. Your name is Jane, but you are called Jennie. You will have a present quite soon. It will come in a parcel, and there will be something red about it.

Mrs. B.: "Have you found out any more about . . . . since I saw you?"

Here Dr. Phinuit told me some remarkable and unmistakable facts about a friend abroad which are quite unknown to anyone here, and which are too intimate to write down. They were given me as I believed them to be, but I now find that in one particular my belief was in error.

Mrs. B.: "Do you remember mentioning the name Loo, the other day? What do you know of Loo?" (After the last sitting I had recollected a friend who was commonly known by the name of Lew.)

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Dr. Phinuit thought for a moment. "Do you mean a man or a woman?" Then he quickly continued, "Of course you mean a man; L—E—W—I—S." (The name was spelt deliberately without any hesitation; it was correct.) "He has not been very well; he has had a bad cold. He has a great many worries; he has mental worries beside domestic and financial worries." Here Dr. Phinuit asked me, "Who is Nib, or Neb?" but I could not trace the name. Since then I have thought it probably was an attempt at Ned, which is the name of Lewis's brother. Dr. Phinuit also made attempts to find the name of my sister which he failed to get last time. He made various efforts, which seemed to be a confusion between her two names, but gave the first letter of the name required correctly. He again referred to the brother with the bad arm, and then went on, "You remember I talked last time about Ada. Her husband is very ill." The place and nature of his illness were indicated with approximate accuracy, and his surname was spelt quite deliberately.

Mrs. B.: "Do you know what my sister Isabel is doing at present, or where she is?"

Dr. Phinuit said something about her being with her sisters, but evidently did not know at all.

Mrs. B.: "Do you know whom I went to see on my way here this morning?"

Dr. P.: Yes, a man; he is a remarkable man. He has a prominent nose, dark hair and beard, and what a funny hat or cap he is wearing! His surroundings are most comfortable; I can see his arm-chair by the fire and pictures round his room, and it looks out into a courtyard, a very old looking place. Doesn't he stammer or speak in a funny way? You knew Mr. E.? He sends you his kind respects and his love to his sister Ellen, who is in the body. Rosamund and Eliza are in the spirit. [Names right.]

Mrs. B.: "Can you tell me what my husband is doing at present?"

Dr. P.: Yes, he is sitting at a desk in a room like a library, with a large book and papers round him.

This sitting contains two remarkable pieces of evidence which seem quite beyond the suspicion of having been got up; first the statement about the friend abroad, which Mrs. B. is confident could not have been known to anyone in the town but herself; and, secondly, the description of her friend whom she had called to see on the way to Mr. Myers' house. The account of Mr. —— could hardly be applied to any other friend, and is characteristic of some of the points which would strike a stranger, but it is not correct to say that he stammers, although his manner of speaking is remarkably deliberate. The only hypothesis to explain it on any ground except thought-transference is that Mrs. Piper had obtained accurate descriptions of all Mrs. B.'s friends in Cambridge, and had accidentally succeeded in guessing at the one on whom she had called a few minutes before.

Thought-transference is enough to account for all that was said, and is strongly suggested by the error in detail in the facts about the distant friend, which coincided with Mrs. B.'s own belief.

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13. *November 29th. Mr. Oscar Browning.*

This was a short sitting, Mr. Browning following "Mrs. B." The trance ended after a very few minutes. Mr. Browning gives the following report:

Dr. Phinuit told me that I was a good fellow, that I smoked too much, and described a smoking cap which I habitually wear. He said that there was a spirit closely connected with me named Mariana—my mother's name; that she wore a cameo brooch with a head upon it, which is quite true, and that she wanted to know where it was. He spoke also of two other spirits, William and Arthur, elder brothers who are dead, the last two who died, and the only two I knew well. He also said that my grandfather's name was Thomas, which is, I believe, true of both my grandfathers, and that his wife's name was Sarah. I do not know whether this is true or not. (Mr. Browning subsequently found that it was not true of his grandmother, but that the wife of an uncle, also a Thomas, was named Sarah.) He also said that I was overworked, and should not work so hard, which is probably true. He also said that I had had a good deal of trouble, which is true, but that it was now coming to an end. He also spoke about an uncle George, but not very clearly. I asked him where my nephews are, the sons of Arthur. He said that one was in Australia and one in Philadelphia, but I do not know whether this is true. (Mr. Browning has subsequently ascertained that one was in fact in Philadelphia at the time; he was known to be in America. The other was believed to be in India, but may have gone to Australia; this has not yet been ascertained). He also spoke of my sister, and described her in a way which is absolutely true. At the same time it is not the first thing which would have occurred to me to say about her, but it probably would have been the first thing my mother would have said.

Although many of the matters stated by Phinuit were undoubtedly known to me, they were not all in my mind at the time. After the interview I had the strong impression that the communications came from my mother, who had died about six months before, although Phinuit did not at all seek to convey this impression.

In this sitting there seems to have been clear thought-transference. It would seem that hardly anything definitely wrong was said; and Mr. Browning says that he hardly spoke at all, so that no assistance can have been given by the sitter. The more interesting question remains as to whether there is evidence of more than thought-transference. This depends largely on whether it is ultimately found out that Mr. Browning's nephew, supposed to be in India, was really in Australia. The fact that one was in Philadelphia, though this was not known to the sitter, is of less weight. The name of the town may be no more than a bold guess, correct by chance; and is to some extent discounted when we find that in one of the Liverpool sittings a person was wrongly said to be in Philadelphia, in a street which turns out to be non-existent. This tends to prove that Philadelphia is a name used by Phinuit for purposes of fishing. Moreover, Mr Browning has since informed me that some months ago his mother had received a

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letter from the nephew in Philadelphia and read it to him, but without informing him where it was written from.

14. *November 29th. Professor G. H. Darwin, second sitting. The following report is given by the sitter :—*

The medium spoke of my sister, and corrected herself to sister-in-law, giving the name right, and of my brother, with no name, who was very ill. The illness, although wrongly specified, was more or less in the right region. A spirit named D—A—R—W—I—N, spelt, not pronounced, sent a message. I was told that I had two children (right), both boys (wrong), and that they were good-tempered (right). There was other vague information about them not worth recording. My father was dead (information derived from previous sitting), my mother living, which I believe was also known in the same way ; certain ailments of my mother were named (wholly wrong). My wife was said to have a pain in the left side which the medium localised exactly, and my wife was said to think that it was due to her heart, but the medium said it arose from the spleen. The day before my wife had complained of some pain in the left side, but it was localised by the medium wrongly by six inches, and my wife knew it was not due to the heart or spleen ; on this day she had no pain. My wife was said to have had an abscess (wrong). My eldest boy (a girl) was said to suffer from relaxed throat, but the seat of the ailment was the glottis. She had been having a slight sore throat the day before, but I think it was nearly or quite well on this day. She has certainly some very slight tendency to stammer.

Almost every statement made could have been given if the medium could have discovered my name and a few fragments of Cambridge talk between the first sitting and the second. The only things which appear to me even at all remarkable are the statements about my wife and child, which will have been seen to contain much error. In the second sitting it was agreed that I should not correct the medium when wrong, and this appears to me far preferable to the plan adopted in the first, when she was corrected. I remain wholly unconvinced either of any remarkable powers or of thought-transference.

15. *November 29th. Professor Henry Sidgwick.*

The sitter, who was, like the others, introduced anonymously, was apparently regarded at once as the husband of the lady of Sitting 8, and told that he had no children ; that his father was William, and was in the spirit ; that he was a doctor of laws, that is, a doctor of "study," not of medicine. This was all right. He was then told that his wife was sitting in a large chair, talking to another lady, and wearing something on her head. This was so far right ; Mrs. Sidgwick was at the time sitting as described, with a blue handkerchief on her head, put on with a view to the experiment, and talking to Miss Alice Johnson. It was, however, wrongly stated that she was in a room "on the right-hand side of your apartment as you go in," and that the lady with her had a bonnet on. He was afterwards correctly said to have two brothers, the eldest William, and was told that his own name was Henry. A "fairly correct" account of his brother William was given. But all this was mixed up with so large a proportion of untrue, unverifiable, or confused statements, as almost entirely to deprive the sitting of evidential value.

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16. *November 30th. Professor O. Lodge. See his detailed report, p.* **465.**

17. *December 1st. Dr. A. T. Myers.*

The sitter's ailments were pretty correctly described, and some old-fashioned remedies were recommended for them. He was said to have been at school at "Chelter" (Cheltenham ?). Several names were given as those of friends, but were not in any case recognised. The sitting is of no value as evidence.

18. *December 1st. Mr. A. Hierl-Deronco.*

Mr. Deronco is a German gentleman who resided for some time at Cambridge, and was well known to Mr. Myers.

The sitter was told that he had a friend in the body named Edward (wrong). Was asked if he knew Williams? No. "That ring has your mother's influence: you have had it a long time. (Right.) There has been a little difficulty here, near the heart; your brother has had it. (Right.) Another ring, a newer influence; you have not had this so long." (Right.) He was told then about his mother. "She is in the body; she has headaches. (Right.) She is lying down, not in bed, not very far away, in another person's house." On inquiry, Mr. Deronco found that his mother was at the time lying on a sofa, but she was in her own house, and a long way off, in Germany. Then followed various confused and apparently wrong statements. Then: "Your brother had trouble with a cough, and on close examination they found that the nerve of the heart was weak. He has had a small gastric difficulty. He is a smart fellow, a good brain, writes a good deal." All this Mr. Deronco says is right. "Your brother is older and taller than you. A different type of man." (Right.) The name Anna was given and recognised. "A spirit named Mariana Browning sends her love to her son George." (See sitting No. 12. Mrs. Browning had a brother George, but no son of that name.) Mr. Deronco's brother was described as "going into a large building where there are a lot of books; then into an office-like place, with a desk in it and writing materials. A dark fellow, called John, with him, who is dishonest." This was all wrong. Then, after much hesitation, the medium said that Mr. Deronco's brother was painting a picture. Asked: "Are there many figures?" Dr. Phinuit said: "I see one head; it is side-face." It appeared, after inquiry in Germany, that Mr. Deronco's brother "was at that moment painting, and that the picture was really a portrait of Manfred, a single figure *en profil*." Dr. Phinuit also made some statements as to Mr. Deronco's past history, which were true, but which are not for publication. He was also told correctly that he had one cousin Max and another Albert. At the beginning of the sitting he was said to be "kind of French." At the end he was told: "You are not French but German."

The statements in this sitting were mostly right; if taken by themselves they might possibly admit the supposition of chance success.

19. *Professor A. MacAlister, F.R.S. December 2nd. See p.* 603.

20. *Mrs. H. Sidgwick. Second sitting. December 3rd.*

Mrs. Sidgwick was now clearly identified as the wife of the sitter

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of No. 15. "I saw you through the medium, I saw you talking to another lady." (See Sitting 15.) Frank was now clearly identified as a brother. "Who is Hellener?" may have been an attempt to get at Mrs. Sidgwick's Christian name, Eleanor, but looks suspiciously like a fishing question. A lady friend with toothache was not identified. Various unrecognised names were given. Mrs. Sidgwick's mother and her house were minutely but quite wrongly described. Frank, Arthur, Charles, and Edward were given as the names of her brothers; the two first were right, and Charles is the second name of another deceased brother, but not the one by which he was always called. Her husband's surname was given as "Hedgwick, Hedgestone."

The answers to various test-questions put by Mrs. Sidgwick were promised but never given. In short, the sitting was a failure.

21. *Mr. T. Barkworth. December 3rd. See p. 606.*

22. *Professor H. Sidgwick. Second sitting. December 4th.*

The statements made at this sitting appear to have been wholly wrong, except in so far as they were repetitions of what had been previously said either to Professor or Mrs. Sidgwick.

23. *Professor C. Richet. December 6th. See his special report, p. 618.*

24. *Miss X. December 7th.*

Miss X. was introduced, veiled, to the medium in the trance state, immediately after her arrival at Mr. Myers' house. She was at once recognised, and named. "You are a medium; you write when you don't want to. You have got Mr. E.'s influence about you. This is Miss X. that I told you about." She was subsequently addressed by her Christian name, one of similar sound being first used but corrected immediately.

A large part of the statements made at this and the following sittings were quite correct, but in nearly all cases of so private and personal a nature that it is impossible to publish them. Only fragments, therefore, can be given, with the proper names omitted. But these sittings were perhaps the most successful and convincing of the whole series.

"You know that military-looking gentleman with the big coat on and the funny buttons on the pads here, on the collar. It is someone very near you in the spirit." This is a correct description, so far as it goes, of a near relation.

"Howells speaks; he tells me he knows the Martins, your friends; they know one of my books." These names were not recognised.

"You see flowers sometimes?" (Asked, "What is my favourite flower? There is a spirit who would know.") "Pansies. No, delicate pink roses. You have them about you, spiritually as well as physically." Miss X. has on a certain day in every month a present of delicate pink roses. She frequently has hallucinatory visions of flowers.

"There is an old lady in the spirit wearing a cap who is fond of you—your grandmother. She is the mother of the clergyman's wife's mother. (Not correct.) She wears a lace collar and a big brooch, bluish-grey eyes, dark hair

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turned greyish, with a black ribbon running through it ; rather prominent nose, and peaked chin ; named Anne." This is a correct description of a friend of Miss X., whom she was in the habit of calling Granny.

On two occasions Dr. Phinuit desired that witnesses should leave the room, a request which as it happens was quite justified by the very personal and private nature of the facts which he quite correctly communicated. Intermixed with these were the following, which Miss X. supplies from her own notes, made on each occasion within two or three hours. Dr. Phinuit described an entertainment at which Miss X. had been present, her position in the room, the appearance of her companion, including a marked personal peculiarity, and its cause, giving the Christian name of the same friend and the subject of their conversation, and the circumstances of Miss X.'s return home—all with absolute correctness, except as to time, which was said to have been "last evening," whereas it was the evening before.

25. *Miss X. Second sitting. December 8th.*

Professor Charles Richet and Walter Leaf were also present ; the latter only for a few minutes at the beginning. He was at once called Walter when the trance came on, but the evidential value of this is diminished by the fact that Mr. Myers had accidentally used his surname in the medium's presence before the trance. It was added, "Walter has a stiff arm," which may be a reference to his having suffered from writer's cramp ; but this was not alluded to in subsequent sittings.

Miss X. was told that her mother's sister was named Sarah. It was said that she was in the body, but this was corrected to "in the spirit" after a question. Her brothers' names were given as G——, A——, W——, A——, B——, correctly, all but B—— being very common ; but in the case of A—— and B—— only at the second attempt, John and Walter having been first given instead. W—— was the name of a brother who had died in infancy, and whom Miss X. had never known. Miss X. at first denied that the name was correct, having usually heard of him by his second name H——, but afterwards remembered that W—— was correct. She was further told rightly that A—— was an artist, and B—— the handsomest of the family. A medallion which she showed was stated to be given by a friend whose very rare Christian and surname were rightly obtained, the one after hesitation but no false shots, the other at the second attempt.

Two names of which Professor Richet had been thinking were given without any connexion. They were "Louise" and "Adèle." (See his report.)

26. *Miss X. Third sitting. December 9th.*

Experiments were tried in the reading of closed envelopes, but without success. The question was asked, "What was the name of the spirit which communicated with Richet at the first séance he ever attended?" and the incorrect answer "Marianne" was given.

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Mrs. Piper now left Cambridge and came to London, where the following sittings, to No. 35, took place, at her lodgings, No. 27, Montagu-street, W.C.

27. *Mr. F. December 11th.*

Mr. F., a member of the Council of the Society for Psychical Research, wishes his name to be kept private. After describing the phenomena of the trance, he continues:—

The personification, which I shall speak of as "the doctor," claimed to be a departed spirit, and professed to see confusedly my friends, announcing correctly the persons of my father's family, and nearly correctly of my own. He seemed to be trying by guesses and questions to extract as well as to give information. Many of his statements were wholly, and some partially, incorrect, but some of them were so unaccountably correct that they are worthy of record. It seems impossible that they were mere guesses.

The doctor said that I had an uncle named William, but I could recollect no one of an older generation of this name, and said so. He replied that he was certainly right, and asked me to think it over carefully. After some rambling, he came back to the subject, and said that he was certainly right, and that the portrait of my uncle William was just to the left as one would enter my room, and that it was a superior painting. I then, for the first time, remembered that I had a great-uncle of this name whom I had never seen, and whose portrait hung in the place named. No one out of my family, and, indeed, not all the members of it, knew his name, which had scarcely ever been mentioned in our home conversations. The doctor said that he was a good and able man. The facts are that his principal distinction had been in his intimate association with Wilberforce and Clarkson in the agitation for the abolition of the slave trade.

The doctor stated that my father was deaf in the left ear. He was deaf in one ear, which I believe to have been the left. Standing alone this might seem a mere guess.

He stated that I had lost a child, six or seven years old, of scarlet fever. This was true, save the age, which was 10 years. He also said that I had lost a child in infancy, which was true of a child of five years.

He said that I had lost a near relative, named Mary, by cancer, which was true of a sister-in-law; but he added the name of Caroline, which was incorrect.

He said that my son had an intimate friend named Harold, which was true, but added that his father was watching him from the spirit-world. His father is alive.

He said that I had supposed myself likely to die of heart disease, but that I had a heart in good action, and reliable till I should reach a hundred years, and that whatever might be the symptoms, they came from the spleen, and meant no danger. The facts are, that about eight years ago several physicians had told me that I had not long to live, because of the diseased action of my heart; but this proved to be an entire mistake, as I am now equal to long and swift ascents without inconvenience.

He said that my younger brother suffered from a weakening diarrhœa,

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which weakened his blood, and that he over-exerted himself. This is precisely true.

Had I supposed the doctor to be an individual, or personality, I should have said that he was a coarse, crafty person, endeavouring by leading statements, probable in the history of anyone at my time of life, to make successful guesses, and get out information from me. I noted that when I corrected any statement he would pass on to other things, and after a time make the statement according to my correction. Yet I gave no clue to the remarkable descriptions, which were correct.

But after making every allowance for this, and after reckoning all the numerous errors, some of the statements from one who till a few hours before was a perfect stranger from across the Atlantic, not known to a single member of my family, and never a visitor to my house, were so remarkable as to convince me of a real and subtle power at work which is beyond my solution, but which I attribute to mind-transference.

In this sitting the most noticeable points are the exact location of the uncle's portrait, as a means of recalling him to the sitter's memory; and the singularly accurate statements about his past illness.

28. *Mr. F. Second sitting. December 12th.*

Mrs. Piper again to-day went into the most singular condition of seeming to be acted upon by the French "doctor." She told correctly that my mother had died while I was beyond a great water. I was at the time in Switzerland and my mother in America, the year being 1874. The doctor dwelt on a Thomas connected with my father's family, and on a Mary given to drinking. A Scotch gardener named Thomas was a very prominent member of my father's household for nearly thirty years, and his wife Mary was intemperate. He described my elder brother as living among and writing books, and said emphatically, "Your older, not your younger brother." My older brother was a librarian, and passed his life among books, and also wrote some works.

But a description of my uncle William before referred to and of his occupation was almost wholly wrong; he was said to be a military officer in care of wounded men, whereas he was a Quaker philanthropist. The performance was thoroughly unsatisfactory, and I gave my place to Miss C.

The whole thing, the convulsions at the beginning and end, the coarse voice, the rough, familiar and half profane words used in the conversation, the manifest effort to hedge when a mistake had been made, and the profanation of sacred memories by idle, unmeaning, and mostly untrue or only half true statements, all left a profound sense of distress on my mind, and an unwillingness, save for the sake of duty, to enter on such a performance again. Yet I am utterly unable to conceive of how the statements should be occasionally so strangely true, save by the process of unconscious mind-transference, and this I have to acknowledge only imperfectly accounts for all the facts.

29. *Miss Gertrude C. First sitting. December 12th.*

This sitting was a continuation of that of Mr. F. Notes taken by Dr. Myers. Miss Gertrude and Miss Emily C. are sisters of Mrs. A.

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and Mrs. B. The real names are not given for reasons explained in the note to Mrs. A.'s sitting. Only an outline of the sittings is published, as the really evidential statements were of so confidential a character that they cannot be made known. Miss C. was introduced as "Miss Jones."

The sitting began with a repetition of various things which had been already told to Mrs. A. and Mrs. B. Mrs. B.'s husband was mentioned by his Christian and surname, but the usual wrong description of his character was given. "Gertrude" was mentioned by name, but apparently not identified at first with the sitter. Dr. Phinuit promised to give the name of Mrs. A.'s husband, but never did so. A personal description of a friend was given, which was right, but of no evidential value, as the friend in question was already well known to the medium. He was said to have a brother William, which was wrong; and a young cousin in the spirit-world, but without any description by which she could be identified. Several names were mentioned which the sitter could not connect with anyone.

30. *Mr. Walter Leaf. December 12th.*

Phinuit made a number of statements about my family, some right but more wrong. He said that my mother had two sisters, which was corrected into "there are two mother's sisters; that's your mother, that is one, and her sister, that is two." In this form it is correct. He wrongly said that my aunt lived at some distance from us, and that she suffered from her stomach; but rightly that she suffered from her throat. He afterwards gave a fairly good account of her character: "she is almighty set. Not obstinate, but fixed in her ways; she has ideas and you can't change them, old-maidish in fact. She is very generous and does lots of good." My mother's brother was wrongly said to have died long ago.

I was wrongly told that I had two brothers. One was said to suffer from headaches through the temples. This I denied at the time, but afterwards found was correct. The other was said to have died long ago. This is quite wrong; I never had a second brother. I was rightly told that I had no sisters. I was also told there was William, whose influence was round me. This is true, as I have had a grandfather, an uncle, and two cousins of that name. In a later sitting William was said to be my father, which is wrong.

A message was given purporting to come from Edmund Gurney. In the course of it I was told "there are two letters, one about an appointment, one about an engagement." I asked, "What sort of engagement?" "It is an engagement about work and studies. The letter is in a little drawer in the desk; look at it and read it over." When this was said, I remembered that I had kept a letter written to me many years ago by Edmund Gurney, announcing his engagement to be married. This I knew would be in a certain drawer in my desk. On looking, I found that there were, in fact, two letters, both on the same subject, one of which I had forgotten. Neither of them was in connexion with work or studies.

Various names were given as those of friends of mine, but I did not recognise any of them. Dr. Myers was sent out of the room, and various statements about my private affairs were made, some of which were quite wrong. Others were right, but I do not regard them as being of an evi-

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dential nature, as they might possibly have been acquired from another of Mrs. Piper's sitters. Nothing in the sitting can be regarded as of any importance, as it is certainly within the range of successful guessing that I should have kept two letters from Edmund Gurney.

31. *Miss Gertrude C. Second sitting. December 13th.*

Dr. Phinuit began by announcing that he had again seen Miss C.'s father, and said that he was born in Ireland. Asked "Where?" he said, after much hesitation and confusion, "In the northern part, near D—O—U—B—L—I—N." This is wrong; Miss C.'s father was born in Cork. Two of the sisters were described, with some correctness. "Then there is another; she is musical." This must refer to the sitter. "A. is a friend of the one who plays; she paints a little and plays a little." Miss Gertrude C. has a friend named A. who plays a little, but does not paint.

The eldest brother, hitherto spoken of by Dr. Phinuit by his first name Timothy, is now called by his second name Frank, that by which he is always known in the family. The Christian name of the third sister was also given for the first time, with the remark, "It is a queer name."

An attempt to get Dr. Phinuit to read the contents of a sealed envelope, in which was a piece of paper with the words "Iliad," "La France," written by Dr. Myers but not known to Miss C., was a complete failure. The envelope was said to contain a lock of Frank's hair.

"Then there is a Mary in the spirit; Mary—something with an X; M—U—L—L—E—R. (Miss C. supplied Max.) She had dark brown hair and was very intimate with you. You went to school together. She talks of you." This is correct.

Miss C.: "Do you know Freddy?"

"Yes, I tried to tell you about him before, but I could not get at his name. F—R—E—D—E—R—I—C—K is his name. You call him Freddy. He liked you very much, he thinks of you. Do you know his father? He passed out of the body after Freddy." It is true that the friend referred to died before his father.

"Mary Max Müller told me to ask Gertrude if she remembers when she went to school with her. She thinks of you and says you were very bright. She passed out of the body with consumption; she had a cough; she is trying to get back and talk to you. She will come." The lady in question died of heart disease, not of consumption.

The sitting closed with a very caustic but true and characteristic account of an aunt, expressed with much humour.

With respect to the confidential statements at this and the preceding sitting, Miss Gertrude C. writes:—

When Dr. Phinuit sent Dr. Myers out of the room, at the first sitting, it was to tell me about a friend of mine whose conjugal relations were rather complicated. Dr. Phinuit did not commit himself to very definite facts, but as far as he went he was correct. At the moment this friend was much on my mind. And Dr. Phinuit said some things about her character, but nothing out of the way. He gave no name nor attempt at any.

The facts he told me about myself were certainly such as he would not

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have been likely to guess at, and he mentioned names which he had no possible reason for connecting with me. The facts he told were rather striking, and so far as one can tell were not known to anyone but myself. Here he did commit himself to definite facts, and true ones too, which could not have referred to any but one person.

32. *Mr. H. D. Rolleston, M.B. December 13th.*

Mr. Rolleston was introduced as Mr. Johnson. A few correct statements were made to him, among a large number that were wrong. The correct statements were :—

That his family consisted of seven persons ; that F. C. was a friend and a good one, mentally in sympathy, trustworthy and sensible. (This is perfectly correct ; the Christian and surname were given rightly, though it should be added that they are both rather common.) That a friend has taken a trip on the continent because his throat and chest trouble him. (A brother had started a few days before for the South of Europe with cough and a little bronchitis, but mainly on account of heart trouble after rheumatism.) One of the brothers was correctly said to be named Willie. A few more vague statements were approximately correct, but of no value.

The only point of interest is the mention of F.C. Even though the names were not unusual, the chances are evidently enormous against their being rightly combined for a casual sitter. The lady in question had no connexion whatever with any other sitters, nor was her name mentioned by Dr. Phinuit before or after. She was not living in London, and it is almost impossible to suppose that the fact had been got up.

33. *Miss Emily C. First sitting. December 14th.*

Miss C. was introduced as Mrs. Robinson. Notes were taken by Dr. Myers.

Miss C. was immediately recognised by her Christian name, and told she had been polishing something shiny. Miss C. had that morning been polishing some photographic slides, a job which had been giving her a great deal of trouble and work.

Dr. Phinuit mentioned the Christian name of a friend which Miss C. recognised and told some details which were partly true. He then mentioned all her brothers and sisters by name, as well as Mrs. B.'s husband. All these names had been previously given to the other sitters. He asked after Mrs. A.'s little boy, but not by name.

Miss C. : "Do you know Isabel's husband ?"

"Yes, I like him. I will try and find his name. Is it Richard ? (Wrong.) Do you know Henry ? He is Isabel's husband's brother." (Right.) Dr. Phinuit said there was a relation of Mrs. A. and her husband called Knight, who is not recognised, though they have a connexion by marriage who is a knight. Messages were then given from Miss C.'s father and mother of the same import as those told to the other sitters.

A fairly accurate description of another friend, who was named, was then

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given. "You have an uncle C. in the spirit-world and an aunt by marriage called Jane. You have a cousin C. and an aunt whose name ends in —on. You have an aunt E. ; you also have an aunt who is a long way off."

Of the preceding statements it is true that Miss C. has an uncle C. in the spirit, a cousin C., and an aunt of the name given (the same who had been previously described to Miss Gertrude C.). She has another aunt who is in the South of France. She had an aunt Jane, but by blood, not by marriage. It is possible, however, that Dr. Phinuit was alluding to an intimate friend called Jane, whose name ends in —on, and who is sometimes jocularly called aunt. In the next sitting Miss C. was told that it was her friend Jane, not an aunt, who was referred to. (See also end of Mrs. Verrall's second sitting, p. 589.)

Miss C. : "Do you know E. in the spirit-world ?"

"I have seen her and she sends you her love." Dr. Phinuit gave a slight description of E., which was right as far as it went. "She was very fond of you, Emily ; she had some trouble with her head, and died in child-birth." (This is right, but there is some confusion between the names E. and Ada.) Dr. Phinuit then returned to the brothers' names, which he got confused, trying to make out that there was a third brother of the name of Frederic, who was afterwards said to be Dr. Myers' brother. Dr. Myers spoke of Miss C. as Mrs. Robinson, a name which Dr. Phinuit indignantly repudiated. "That lady's name is Emily. She is not Mrs."

"You have a friend called H . . ." (The name given is a very unusual one, probably unique as a Christian name. Miss C. had a note addressed to him in her muff, which was lying on the table. A clever conjurer could no doubt have taken an opportunity of seeing this.)

Miss C. asked after another friend by name. Dr. Phinuit said he knew her, but described her personal appearance vaguely and not correctly. "You have an uncle who is a little lame and gouty." (Right.) To Dr. Myers : "She has been polishing glass ; glass things to drink out of." (See above.) "You darned a lot of white linen about a week ago." (Wrong.) A. was again mentioned. (See Miss Gertrude C.'s sitting, p. 634.) "She is dark and has dark eyes ; she is not exactly pretty, but nice-looking." (Right.) Miss C. was said to be more like her father than any of the family. This would probably be generally said.

34. *Miss Emily C. Second sitting. December* 16*th.*

Full notes taken by Walter Leaf.

The sitting began with some confusion as to the brothers' names. Miss C. was told that she had lost a purse some time ago. This is wrong. Some Christian names were given but not recognised. H. . . ., who was spoken of in the last sitting, was again mentioned, and said to be a friend, but not much of a friend. Dr Phinuit said he knew his father, and mother, and brother. (These form his family.) Asked the name of his brother, he failed to give it, but said that the brother "was drowned ; he passed out in the water." (H.'s brother died and was buried at sea.)

A photograph of Edmund Gurney was given to the medium, who pressed it against her forehead, front outwards, without looking at it, so far as could be seen. It was correctly recognised. Another photograph of a deceased

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friend of W. L.'s was then given to her, but she could make nothing of it. A sealed letter, the contents of which were known to Miss C., was given her. (The note was to the effect that the writer's sister had got the influenza, and could not come to keep an appointment.)

Dr. P. : Oh, there is an illness described in there.

Miss C. : "What sort of illness? Bad?"

Dr. P. : No, a very slight one, the illness of a friend. (After some more questioning.) It is a friend, and she has a cold, and the thing is chiefly that.

Another letter was shown, the contents of which were not known to Miss C. This was said to be an invitation; wrongly.

There was then much repetition of former matter, in the course of which Dr. Phinuit promised to give Miss C.'s surname to W. L. when he next saw him. This was done at the evening sitting on the same day. Miss C. was told that she had had a dream about being on the water, of which she knows nothing. After a great deal of vague and desultory talk the sitting closed without anything more of an evidential nature.

35. *Mr. H. Wingfield and Mr. Walter Leaf. December* 16*th.*

Mr. Leaf held the medium's hand throughout. The first messages were to him, about his "father" William, who was said "not to lecture and not to write" but to be "a sort of tradesman." This is true of his grandfather William. After this the talk was chiefly addressed to Mr. W., who was rightly said to have a father, mother, three sisters, and two brothers. He was also truly told that he had a grandfather named John, a relative named Arthur, and that one of his brothers was a long way off across the water, and had been away a long time. But a large number of statements made and names given were wholly wrong, and the only interesting point is that the number of the family was given with confidence, and without any fishing.

After this Mrs. Piper left London for Liverpool, where the next 15 sittings, Nos. 36 to 50, were held. These are all discussed in Mr. Lodge's separate report (pp. 470-525). After her return to London, Mrs. Piper lodged in a private hotel in Manchester-street, where Nos. 51, 57, and 58 were held; 52 took place at Mr. Clarke's house at Harrow; 53 to 56 at Mr. Leaf's residence; 59 at Dr. Myers'.

51. *Mrs. Herbert Leaf. First sitting. December* 28*th.* *See p.* 589.

52. *Mr. and Mrs. J. T. Clarke. December* 29*th.* *See p.* 574.

53. *Mrs. Herbert Leaf. Second sitting. December* 30*th.*

This was a very confused and unsatisfactory sitting. The only right statement definitely made was that Mrs. Leaf had an aunt who married a Mr. Wood. She was told that her name was Rosie, but she had been called by this name before Dr. Phinuit, as well as before Mrs. Piper. What was said about the lost bracelet (see p. 596) distinctly implied that it had been stolen by a servant; whereas it had been lost while Mrs. Leaf was walking in London with a friend. The name of Loolie or Lulu was given; this is the name of Harry's sister. But she was wrongly said to be in the spirit. Harry sent his love to

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his wife. George was said to have made a change for his good ; it is true that he has been recently given a good appointment. Many names were given as friends of Mrs. Leaf's father, but were quite unrecognised.

54. *Mr. S. G. Shattock. December* 31*st.*

Only imperfect notes of this sitting were taken, though a shorthand writer was present, as she and Mr. Walter Leaf were sent out of the room by Dr. Phinuit for the greater part of the time. The following report by Mr. Shattock, however, contains all the principal statements, set out separately with comments :—

"You have two brothers, both in the spirit," subsequently corrected by the medium into "one in the body and one in the spirit." I have a brother in the body ; one in the spirit is a wrong statement or guess. There is nothing which can be construed into it. This I know for certain.

"You have a friend named Arthur. He is at present ill, and likely to pass away." I have an acquaintance of the name, but I could not without some delay find out if there is any truth in the last part of the statement. He is a person of about middle age with whom my acquaintance has long since dropped.

"There is a child who has passed out of the body with scarlet fever connected with you." Medium stated this to be the child of an aunt. The statement is not correct, as I have no aunt on either side.

"Your father Thomas has got the rheumatism." Here the medium grasped my left knee. My father's name is not Thomas. He has muscular rheumatism of the ordinary kind now and then in various parts of the body, but no marked articular rheumatism.

"You have an uncle Henry." The medium started with the name, and it was I who, after some delay, volunteered the statement that I had an uncle of the name, in order to open up the way for further statements.

So, when the medium stated that my father's name was Thomas, I volunteered the statement that I had an uncle of the name. After this the medium said, "I get your father's influence, and then I get Thomas."

"You made a mistake in your life. It was a long while ago. You made a start in life, and it did not prove to be very successful, and then you made another, and the second did."

This is not true.

"Then I get no sisters." This is true, but was not a direct statement of the medium. It was made after a conversation which led me to say I had no sisters.

"There are two little boys, and one of them is very fidgety and nervous. That is the eldest ; he likes to have his own way. The other is quieter in disposition, and easier to get on with. This gentleman's lady is not well, but she will be better, she will get out right." These statements I did not at all lead up to. They were given without any delay on the part of the medium, and they are the truth, though not the whole truth, as there is a third boy dead. But the statement as it stands is satisfactory.

After various incorrect or unverifiable statements, "You have a lady friend. Who is this ? Lea ?" (pronouncing the syllables separately).

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After some waiting I volunteered the statement that I knew a lady called Lena. The medium afterwards made Lea into Lena, pronouncing the word "Leana."

Mr. Shattock remarks:—

The only statements of any note coming direct from the medium were those concerning the two boys. Of the others, some are quite erroneous; others of such a general nature that no importance can be attached to them; and others were so largely due to myself that they can hardly be called the medium's.

I take it for granted that the medium was not simulating another state; that has, of course, been tested on previous occasions; though whether this were so or not would not alter the facts of the case. For there is no reason why, in a quasi-hypnotic state, the subject should not act much as in the waking state; and it is of course well-known that in such a condition deception may be had recourse to. There is nothing incredible, therefore, in believing that Mrs. Piper knows nothing of what occurs in the trance, though while in the trance she may act in a very ordinary way, so far as any manifestation of mental processes goes.

Thought-reading or transference, I think, there cannot be in the case; for as Mrs. Piper asserted that no concentration of thought was necessary, I did not attempt anything of the kind. Much of what she said was the last I should have thought of. Muscle-reading seems altogether out of the question. So that I cannot but think that the statements made are only shrewd guesses, made on a carefully planned system. She seemed to me to feel the way by throwing out a stray name, or making a general statement. There is, moreover, a way she has of combining results or explaining away misstatements that is noteworthy.

When it is remembered that the sitting occupied some three-quarters of an hour, and that the only really true statements of any note were those I have already mentioned, there is no need, it seems to me, to assume any other power in the medium than that I have mentioned. Of course a large series of observations may point to a different conclusion.

55. *Walter Leaf and Herbert Leaf. December* 31*st.*

Mr. H. Leaf had not seen the medium at all till he came into the room after the trance had commenced. After some talk, and the mention of a name which was not recognised, Dr. Phinuit suddenly said, "Tell Rosie's gentleman to come in." (Rosie is Mrs. H. Leaf, see her second sitting.) Mr. H. Leaf, who had been sitting on the other side of the table, came and took the medium's hand. Dr. Phinuit says: "You are Rosie's gentleman, what you call her husband. There is a Charles about you. I get the same influence with both of you; why, you are brothers. Walter, this is the one I told you about that had the pain in his head (indicates right temple). It is a sort of neuralgia. Charles must be your father; Walter, I thought that William was your father till I got this other influence, but now I see that Charles is your father, and William is your grandfather, your father's father."

For the neuralgia see my first sitting, p. 633; the place was rightly indicated. The name of our father is Charles, and his father was William as stated.

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After this everything was confused and unintelligible. Asked by H. L. what his occupation was, Dr. Phinuit began with what would better have suited me. He then went on to a description of which nothing at all could be made, and gave vague descriptions of persons which might be explained as certain friends of my brother's. But the whole thing was unsatisfactory. It was, however, rightly said that our mother's mother was named Elizabeth, but wrongly that she had a little scar on the left temple. Then Dr. Phinuit suddenly said, "Robert." Asked, "What is that name?" he said, "No, not Robert, Herbert. That's who you are. Your grandfather sends his love to the two brothers, Walter and Herbert."

The recognition of the connexion between Mr. H. L. and his wife and brother was striking. The medium had certainly not seen Mr. H. L. in his normal state, and, so far as could be told, did not see him in the trance. She was sitting with her head bent down and eyes closed as usual. She had, however, had opportunities of learning that our father's name was Charles, as she had been introduced to him in the flesh some days before. It is possible that the name Herbert had slipped out in her presence. But I do not think it had. Elizabeth as maternal grandmother may have been a mere guess.—W. L.

56. *Mr. W. A. Pye. January 1st*, 1890. *See detailed report, p.* 596.

After this sitting there were several intervals, owing to the ill-health of Mrs. Piper. The next sittings were :—

57. *With Mr. H. J. Hood. January 6th.*
58. *Mr. H. J. Hood and Mr. C. C. Massey. January 7th.*

There is nothing to report about these two sittings except that all the statements made in them were either wrong or confused and unintelligible. Nothing whatever occurred to give evidence of the slightest power of thought-transference or any similar capacity.

59. *Mr. Hensleigh Wedgwood. January 11th.*

The sitter was introduced as Mr. Wood. Some correct statements were made in this sitting but almost without exception after a great deal of beating about and some help from the sitter.

Mr. W. was told that he had a friend John Hensleigh. (Right.) This was first given as John Henry, and then spelt Hensley, Hensly, being reached only after many attempts, and with the help of Mr. W., who said that the letter after HEN was S. Phinuit said that his grandfather was lame in the left leg (indicating the knee). Sir Josiah Wedgwood had a leg amputated on account of trouble in the knee. Mr. Wedgwood did not know which leg it was. But from subsequent inquiry it seems to have been the right. He was correctly said to have had a sister Ann, which Mr. W. did not know at the time to be true. Mr. Wedgwood was rightly told he had a son named Hensleigh, and his wife a sister Mary Elizabeth. (Mr. W. is not sure that the first name was Mary). A little boy, "I think a grandson," was said to have been ill and to have changed his residence; it was also said that he had a brother who had died very young. This was true of a grandson who had come to visit Mr. H. W. after an illness. Mr. W. was said to

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have had three brothers, all passed out, and no sisters. Asked, "Do you know that my second son has had an accident?" Dr. Phinuit, after some fencing, said that it was from a fall, and that a rib on the left side was broken or bent. This was correct, but was not stated directly, but only after much questioning. Mr. W.'s lady was said to have had a fall, "in fact two of them had." It is true that both his wife and her sister had very severe falls, and suffered much from them.

After this Mrs. Piper returned to Cambridge. Sittings 60 to 69 inclusive took place at Professor Sidgwick's house, and some remarks about them will be found in Professor and Mrs. Sidgwick's report (p. 615). Sittings 70 to 76 were at Mr. Myers' house.

60. *Mrs. Sidgwick. Third sitting. January 19th.*

The names Hensleigh (spelt right) and Wedgwood were given, and ultimately referred to the same person. [See No. 59.] Mr. Sidgwick's actions were wrongly described, but it is noteworthy that he was said to be "standing on his head," a phrase which he had jocosely used in Mrs. Piper's absence to describe to Mrs. Sidgwick what he was going to do. "Vases" were mentioned, apparently in connection with her brother F. This was probably a mere guess at the thing belonging to him which Mrs. Sidgwick had asked about in a former sitting. But the idea may have come from Mrs. S., as she had been thinking of a vase of his earlier. A picture hanging in F.'s room, about which Mrs. Sidgwick had asked before, was wrongly described. The name of Ellie or Allie was given and recognised by the sitter.

61. *Mrs. Sidgwick. Fourth sitting. January 19th.*

Mr. Sidgwick was rightly said to be sitting with his feet up. But Dr. P. said "on a chair"; they were on the stand of a wicker table turned upside down, and the rest of his actions were wrongly given. The sitter's father was rightly said to have died when she was a child, and to have gone abroad and never to have been so well afterwards. Mrs. Sidgwick was also told rightly that she had a sister who paints, and was different from the rest of the family. But a number of names and statements were wrong or not recognised.

62. *Professor H. Sidgwick. Third sitting. January 20th.*

A partially right account of Mrs. Sidgwick's actions in another room was given. "She is reclining with something drawn over the back of her head and chest—a cloth thing; she is reading." But the cloth thing was wrongly said to be dark. It was really a doctor's scarlet hood. "Alex" was said to be connected with Mrs. Sidgwick. (She had an uncle Alexander, never called "Alex," however.) The names of three of Mr. Sidgwick's uncles were rightly given, but two wrong ones were added. Mr. S. was told rightly that he had two aunts on the mother's side.

63. *Mrs. Verrall. Third sitting. January 20th.*

Mrs. V. was told that the portrait of her uncle Henry (see p. 588) was done by her grandmother (right). That this uncle had gone away years ago, and that none of the family knew what had become of him (right). That Carrie has a George in the body (wrong). That she had two brothers in the

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spirit (right), and a father in the body (wrong). That Mrs. V.'s mother had an only brother in the spirit (right). That Louis was a name in her mother's family (right), her husband? No, her brother. (Wrong: she had an uncle Louis.) Asked what Dr. Verrall was doing at the moment, Dr. P. said rightly that he was sitting at a kind of desk, and had been reading, but had put his book down in order to talk to another gentleman who had just come in. Professor Sidgwick was, however, wrongly said to be walking. Phinuit also attempted to describe to Mrs. Sidgwick what Mrs. Verrall was doing; the latter leaving the room for the purpose. The description given was not wrong but was too vague to have much evidential value.

64. *Mr. Harlow Gale.* (*See p.* 615.) *January 22nd*, 1890.

This sitting was chiefly occupied with a description of different members of the sitter's family, which he recognised as strikingly accurate. The following are the most important points:—What is that thing your father wears over his shoulders? He looks quite important in it. He wears it because of his throat. He is in a different place from here.

Mr. Gale says that the most noticeable point in his father's appearance is a white silk handkerchief which he wears because of a sensitiveness of his throat. He lives in Minnesota.

Your father is a queer genius—dreamy. He does not do much; he leaves that to someone else. He has an office, a desk, books, &c. His peculiarities strike me very much.

Mr. Gale says that this is all right, as far as it goes.

William, a brother. He is small, a bright little fellow, dark eyes, clear complexion, a pretty fellow, smart as a cricket.

Mr. Gale says that this is a correct account of his brother William, a boy of 16; except that he is some 5ft. 7in. in height, whereas the medium indicated with her hand a height of not more than 4ft.

You have got a sister. She sings, and plays two different instruments; one with keys and one with strings—particularly the one with keys. She is a little younger than you, probably; but her age is difficult to tell from her appearance. She is older than William.

Mr. Gale has a sister younger than himself and older than his brother William. She sings, and plays the piano well, but does not play any stringed instrument.

There is a minister in your family, an uncle, in the spirit. Tall, fine physique; wears spectacles; with a high forehead; something like you. He is your father's brother. He died some little time ago—away from you, across the water. He died suddenly. (Asked what denomination he belonged to, Dr. P. could not tell.) He used to wear a cape—a long coat thing. He was not Episcopal, but like a Methodist—that sort of doctrine.

Mr. Gale had an uncle, his father's brother, who was a Baptist missionary in Minnesota. The description of him is accurate, except that he would not be considered a tall man. He died suddenly 15 years ago while travelling in Palestine. He never wore a cape at home, but had one made before leaving for his trip to Palestine, to wear on his overcoat.

There are five of you.—After some counting and a little help from Mr.

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Gale, Dr. P. said that there were five not counting the mother, three boys and a girl, father and mother. (Right.)

Dr. P. then attempted to get the name of the second brother, trying George, Geord, Jordan, Jorge, but finally giving it up. The brother's second name is Griggs, but he is never called by it. Dr. P. went on: "He gets round about the boys as well as anyone. He's got many friends; they all like him. He is very happy-go-lucky—musical—he can do everything, whistle, sing, and dance. He is not far away. He has lots of letters and friends. Girls like him very much. He is studying to be a lawyer or doctor, or something of that sort. He gets into different costumes and acts. Do they call him Jack? John? They call him Pete; they call him everything."

None of these names were right, though he is called by many names. Nor is he studying for a profession. In other respects the statements are accurate. This brother is the only one of Mr. Gale's family who is not far away, in America. The name of Will Adams was given as that of a friend; but the brother has only the slightest acquaintance with a man of that name.

A correct description was given of Mr. Gale's mother. She was said to look very young for her age. "She and William are more like one another than the rest of the family. She is small and rather dark." These and other traits given are said by Mr. Gale to be strikingly correct.

The name Edward was then tried, and applied to brother, father, and uncle, all wrongly.

When your mother went away it did her a great deal of good; she had a cold on her chest. She has been staying with an elderly gentleman.

Mr. Gale's mother took a trip for her health last spring, and returned greatly improved. But nothing is known of the elderly gentleman.

Your grandfather on your mother's side was lame. (Asked "All his life?") No; but that one time. You don't remember that, but your mother will tell you.

Mr. Gale finds that his maternal grandfather was lame from a stroke of paralysis for some 10 months. He remembers nothing of this, as he did not see his grandfather during this time.

Edward; is he your uncle or your cousin? I don't like him, and I don't know that anyone did. He don't seem to get on somehow.

Mr. Gale recognises this as a cousin.

The name of Alice was given, and finally said to belong to Edward's sister. This was right; but she was wrongly said to be musical. After this the statements made were mostly wrong. The name of Williams was given: "It was your uncle, I think; a relative connected by marriage. I think on the mother's side."

Mr. Gale remarks: "I have a second cousin on my mother's side named Mrs. Williams, whom we always call aunt, however. She has been a widow many years, and I never saw her husband."

65. *Mrs. H. Sidgwick. Fifth sitting. January 22nd.*

There was apparently an attempt to give the name of Cecil as connected with the sitter's mother. An uncle John and aunt Mary were rightly given to Professor S. After a number of guesses a letter sent by Mrs. Verrall was

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referred to her. Mrs. S. was said to have two Franks connected with her and a Gerry (pronounced, not spelt) who was much with Frank. This was so far true; but G. was said not to be in the body, and probably there was confusion with Professor Lodge's uncles Jerry and Frank. A large number of names were given which were wrong.

66. *Mrs. B. Third sitting. January 22nd.*

Mrs. Verrall was rightly said to be at the moment looking in a sort of glass thing and turning it over; "a kind of round-looking thing, not a ball, but something like it." "A girl with her, her daughter; not the one with the knees, named Helen. Helen's hair looks better than it did before." (See p. 586.) Vague allusions were made to the illness of Mrs. B.'s brother and her sister-in-law. Mrs. Verrall's letter shown was rightly said to have the influence of her sister and her husband.

67. *Miss Alice Johnson. Second sitting. January 23rd.*

A match-box shown was rightly recognised as belonging to a brother. "He is reading this moment, he has his feet up on a chair and is leaning back. He is in a corner room, you go up steps to get to it. There is a kind of map or picture to the left, something that stands up; like that (screen). He is alone. At the right-hand is a desk." This was all correct, excepting (?) the statement that he was alone at the time. A "rather appropriate" description of his character was given. "He is fairer than you and has more colour." An attempted description of the actions of Miss Johnson's sister was wrong. Miss J.'s watch-chain was felt. "That is your influence, you bought it yourself" (right). A cheque was given to the medium whose eyes remained closed; she felt it and said, "It has got *pay* on it."

68. *Professor H. Sidgwick. Fourth sitting. January 23rd.*

The names of Professor Sidgwick's uncles were at last given correctly, as William, Henry and John on the mother's side, and John, Robert and James on the father's. But one, Christopher, was omitted. Finger-guessing was not successful, and a description given of what Mrs. Verrall was doing at the time was completely wrong.

69. *Mr. Edwin Max Konstamm.* (*See p.* 615.) *First sitting. January 24th.*

After some vague and wrong statements the sitter was told rightly that there were five in his family, not counting father and mother. That he had a sister Fannie—Annie—whose head was hurt; that she had a pain in the top of her head and confusion, coming from a fall while riding. This is true of a sister named Angela. One of his parents, afterwards specified as his mother, was said to have a pain in the foot. This was afterwards localised in the toe, after feeling the sitter's foot all over. "There is a fulness there; something is gone there." The latter statement is true. His father was truly said to have had a positive mind. "Your younger sister has fair hair; she is lively. She is studying; she stands back and puts her hands up (making a gesture). Elocution—you call it acting." This is true; as Mr. K.'s youngest sister is an actress and Mr. K. thought that the "standing back," &c., applied well to his sister's manner in acting. Some rather vague remarks about a picture of her were taken by the sitter to allude to the fact that she had recently been photographed in a wig. The next sister was rightly

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said to be more quiet. "What has your mother done to the house? Your father says it is all changed round." This was accepted by the sitter as corresponding to facts. But with this was a very large proportion of wrong or unrecognised statements. The medium was quite unable to tell him of a complaint from which he was suffering, even after a great deal of questioning and help.

70. *Mr. F. W. H. Myers. Fifth sitting. January 24th.*

71. *Mr. F. W. H. Myers. Sixth sitting. January 25th.*

In these sittings some private facts as to deceased friends were given as to which it is practically impossible that Mrs. Piper could have acquired any information.

72. *Mr. E. M. Konstamm. Second sitting. January 25th.*

The greater part of this sitting was taken up with extensions of, and additions to, statements made at the preceding. The sitter was told rightly that his name was Edwin, after several attempts. His surname was given as "Kelliston"; and he was said to have no second Christian name. It should be mentioned that his surname was not known to Mr. Myers, in whose house the sitting took place. He was said to have an aunt in the spirit named "Adda"; he has a deceased aunt named Adele. He was rightly said to have three nephews, sons of his sisters, all boys, two of them brothers. Asked about "Julian," Dr. P. described him correctly, and said that he had mental trouble, of which he gave a true account, including an unusual circumstance. Mr. K. was told that he knew one Allen, a smart fellow, but lame. This the sitter is inclined to refer to Mr. Rider Haggard's "Allan Quatermain," whose adventures he had just been reading. This would evidently be important if it could be verified, but unfortunately the name is not one which can be regarded as anything but a possible means of fishing. It is not characteristic enough to be of any value. There was less which was quite wrong in this sitting than in the preceding.

73. *Mr. H. Babington Smith. January 26th.*

Nothing of significance occurred in this sitting with the exception of a description of Mr. Smith's occupation, where a pretty good account was given of the portfolios in which it is his business to enter reports in the Education Office. This began, however, with the wrong statement, "You have got a number of papers before you with pictures on them—pictures of different colours. They have got to do with your life." Then the description became correct. "Books in connexion with you; some of them open and some folded. Some of them with brown covers and letters on the back. Teaching books, not school books; brownish covers, not fancy books. Different sheets laid on them in different ways. They are large (here the hands were held about one foot apart); about two or three inches thick. There are sheets in them; you write in them. They are not like ordinary books. You are writing lines in them. They look white inside. There are lines running down, figures and names and dates. Figures down below, like book-keeping; not exactly, but on the same lines. Not books you read from, but instruction books—not to teach from, but what you note your interest in." Asked, "Interest on money?" "No; transactions—things

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that are going on." This was followed by a quite wrong description of the office itself, and by statements about the sitter's family of which only a few common Christian names were right.

74. *Mrs. Z. First sitting. January 27th.*

75. *Mrs. Z. Second sitting. January 28th.*

Mrs. Z., a lady who was mourning for a near relation, gave so many hints that Mr. Myers, in the course of taking notes, guessed much more of the facts than Phinuit succeeded in giving. Phinuit, as occasionally happened, seemed so obstinately bent upon some erroneous ideas of his own that he would pay no attention to Mrs. Z.'s leading questions.

76. *Professor Alexander, of Rio de Janeiro. January 29th.*

Professor Alexander reports as follows :—

Mrs. Piper being entranced, told me that I had seen many spirits and mortals and many cranks ; that I worked hard for truth, had travelled much, &c. ; but on mentioning three European countries (France, Germany, and Switzerland) she was right in only one. She declared that I had seen many ups and downs, and that my life had been a sad one ; that I seemed to be surrounded with books. The name of my father was correctly given, as well as that of Ellen, which belonged to a cousin of mine, and the presence of a spirit brother was announced (I have lost two brothers). My mother (who has also passed away) was described as an elderly lady, and was said to be with him. Afterwards she reverted to the travelling, and guessed correctly that I had lately undertaken a long sea voyage.

The characteristics presented by Mrs. Piper in her trance and when recovering from it are such as I have seen in other trance mediums. There is no doubt that the trance is a genuine one.

The above guesses are, with the exception of the countries mentioned, all more or less correct. They are, of course, rather vague, but that is natural in a first sitting.

A. Alexander.

For the remaining sittings, from 77 on, which took place at Liverpool, see Professor Lodge's reports, pp. 530-555.

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(4) INDEX TO ITEMS IN PARTS I. AND II.

SPECIALLY DIFFICULT TO EXPLAIN BY DIRECT THOUGHT-TRANSFERENCE: *i.e.*, BY ANY AGENCY EXERTED BY THE SITTER.

By Professor Lodge.

Unless the evidence now given be held to constitute a sufficiently strong proof that the performances of this particular "medium" are not explicable by cunning and imposture, it is premature to examine further into their significance. But as soon as it can be unreservedly granted that it is allowable to dismiss this hypothesis then it seems to me that the best plan is to dismiss it thoroughly and waste no more time over it.

From this point of view there remains the hypothesis that the information is derived from the sitter's mind in some way or other: *e.g.*, (*a*) by question and answer; (*b*) by muscular and other semi-occult and unconscious signalling; (*c*) by direct mind-reading, or influence of the sitter's thought, conscious or otherwise, acting on the entranced person as percipient. I do not propose to critically distinguish between these three methods, although the first is very ancient, the second only recently recognised in its full development and power, while the third is only in process of being accepted by scientific men.

A large number of instances can be easily found which are not explicable by either (*a*) or (*b*), and to all those who have hitherto spent any labour over the records it has become clear that either (*c*) or some even less admissible hypothesis is necessary to explain a large portion of the results.

Without assuming that this conviction will commend itself to everybody who may henceforth make a detailed study of the matter, it does seem likely that to the majority it will. And so, until evidence to the contrary is forthcoming, I conclude that it will save time to accept it provisionally and thus to narrow the question which faces us to the following: Is thought-transference from the sitter, of however free and unconscious a kind, a complete and sufficient mode of accounting for the facts? Mr. Leaf definitely takes the position that in his opinion it is sufficient, and, considering the large amount of labour he has spent on the documents, his opinion is entitled to very great weight. For myself, I am not so convinced, but I cordially admit the difficulty of any disproof of his position.

If one met a stranger in a railway-carriage who professed to have returned from the Colonies where he had met one's friends or relations, of whom he showed knowledge in some decided ways, it would not at

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first occur to one to doubt his veracity, even though he was a little hazy about the names of relatives, and occasionally mixed things up; nor would you stigmatise him as a deceiver if he occasionally made use of information supplied by yourself in course of conversation. But directly it was suggested that he might be a thought-reader, detailing to you the unconscious contents of your own mind, it would not be easy rigorously to disprove the suggestion, especially if subsequent access to the friends chiefly mentioned were denied you. This is, however, very nearly, the problem before us.

Let it be clearly understood that the first question is whether any reading of the mind *of the sitter* can be considered sufficiently efficacious. That *some* mind is read I should think most probable; the question is not between mind-reading and something quite distinct; it is between reading the mind of the sitter and reading the mind of someone else. There is yet another kind of mind-reading, if such it can be called, which, though difficult to formulate and contemplate, yet frequently suggests itself, viz., the gaining of knowledge through some hidden community of mind, through the existence of some central world-mind, an idealistic conception not unknown in philosophy; but it is sufficient for the present to indicate this as a possible notion and pass on.

There are three methods of reading the mind of the sitter, labelled above (*a*), (*b*), and (*c*). Methods of extracting information from distant persons are fewer. Correspondence is one; telepathy may, I suppose, be assumed to be another. The only method known to science of extracting information from deceased persons is the discovery of documents.

Now, in respect of correspondence and documents it is comparatively easy to be assured as to the use or non-use of these methods in any particular case. Eliminating them, if anything is obtained inexplicable by the agency of the sitter, it is to telepathy that we must look for a possible explanation. Telepathy from distant persons if that is in any way feasible, telepathy from deceased persons only as a last resort, but telepathy of some kind, as distinct from any conceivable method of extracting information from persons present: that seems to be the alternative hypothesis, to an examination of which we find ourselves forced by an attentive study of the records.

Now, as Mr. Leaf says, only occasionally does the question arise; most facts asserted are, of course, within the knowledge of the sitter, and none of those are of any use for the purpose of discrimination; but every now and then facts, often very trivial but apparently not within the knowledge of the sitter, have been asserted, and have been more or less clearly verified afterwards; and in order to assist a special study of these data, with the view of examining how far they are really valuable, I have made an index to them, which I append.

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That the statements are made in a hazy and ill-defined manner is obvious on the surface. We are evidently not in a region of clear and exact knowledge. Events are dimly perceived, and error is mixed with truth, but we must take things as we find them. The question is, are any facts perceived at all, no matter how dimly, which could not possibly have been known to any person present?

Some of the following points are stronger than others, and some are admittedly weak. I at one time indicated against each that particular "explanation" which might with least forcing be conceived to apply to that particular case. In most of such hypothetical explanations "thought-transference from lapsed-memory" was postulated; information derived from some previous sitter was also a possibility not to be ignored. Wherever both of these were obviously inapplicable one had to fall back upon "coincidence" or "chance"; and in several cases not even these would do. I now decide to omit all these gratuitous suggestions; anyone can supply them if he thinks fit, and everyone must decide for himself, after a study of the record, what explanation is the least unlikely and how far any explanation is really adequate.

List of Incidents unknown to, or forgotten by, or unknowable to, persons present.

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No. of Sitting.	*Chief Sitter.*	*Incident.*	*Page*
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(5) PART III.

By Professor William James.

Dear Mr. Myers,

You ask for a record of my own experiences with Mrs. Piper, to be incorporated in the account of her to be published in your *Proceedings*. I regret to be unable to furnish you with any direct notes of sittings beyond those which Mr. Hodgson will have already supplied. I admit that in not having taken more notes I was most derelict, and can only cry *peccavi*. The excuse (if it be one) for my negligence was that I wished primarily to satisfy *myself* about Mrs. Piper; and feeling that as evidence for others no notes but stenographic notes would have value, and not being able to get these, I seldom took any. I still think that as far as influencing public opinion goes, the bare fact that So-and-so and So-and-so have been convinced by their personal experience that "there is something in mediumship" is the essential thing. Public opinion follows leaders much more than it follows evidence. Professor Huxley's bare "endorsement" of Mrs Piper, *e.g.*, would be more effective than volumes of notes by such as I Practically, however, I ought to have taken them, and the sight of your more scientific methods makes me doubly rue my sins.

Under the circumstances, the only thing I can do is to give you my present state of belief as to Mrs. Piper's powers, with a simple account from memory of the steps which have led me to it.

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.

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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 Giblin. 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 supernormal 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 results 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

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first hand from 25 sitters, all but one of whom were virtually introduced to Mrs. P. by myself.[1] 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 as to the sitter's identity was, I believe, in each and all of these 15 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 15 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 12 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."

I also made during this winter an attempt to see whether Mrs. Piper's medium-trance had any community of nature with ordinary hypnotic trance. I wrote in the report:—

"My first two attempts to hypnotise her were unsuccessful. Between the second time and the third, I suggested to her 'control' in the medium-trance that he should make her a mesmeric subject for me. He agreed. (A suggestion of this sort made by the operator in one *hypnotic* trance would probably have some effect on the next.) She became partially hypnotised on the third trial; but the effect was so slight that I ascribe it rather to the effect of repetition than to the suggestion made. By the fifth trial she had become a pretty good hypnotic subject, as far as muscular phenomena and automatic imitations of speech and gesture go; but I could not affect her consciousness, or otherwise get her beyond this point. Her condition in this semi-hypnosis is very different from her medium-trance. The latter is characterised by great muscular unrest, even her ears moving vigorously in a way impossible to her in her waking state. But in hypnosis her muscular relaxation and weakness are extreme. She often makes several efforts to speak

[1] I tried then, and have tried since, to get written accounts from these sitters, in most cases in vain. The few written statements which I have got are in Mr. Hodgson's hands, and will doubtless be sent you with the rest of the material which he will submit.

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ere her voice becomes audible; and to get a strong contraction of the hand, for example, express manipulation and suggestion must be practised. The automatic imitations I spoke of are in the first instance very weak, and only become strong after repetition. Her pupils contract in the medium-trance. Suggestions to the 'control' that he should make her recollect after the medium-trance what she had been saying were accepted, but had no result. In the hypnotic-trance such a suggestion will often make the patient remember all that has happened.

"No sign of thought-transference—as tested by card and diagram guessing—has been found in her, either in the hypnotic condition just described, or immediately after it; although her 'control' in the medium-trance has said that he would bring them about. So far as tried (only twice), no right guessing of cards in the medium-trance. No clear signs of thought-transference, as tested by the naming of cards, during the waking state. Trials of the 'willing game,' and attempts at automatic writing, gave similarly negative results. So far as the evidence goes, then, her medium-trance seems an isolated feature in her psychology. This would of itself be an important result if it could be established and generalised, but the record is obviously too imperfect for confident conclusions to be drawn from it in any direction."

Here I dropped my inquiries into Mrs. Piper's mediumship for a period of about two years, having satisfied myself that there was a genuine mystery there, but being over-freighted with time-consuming duties, and feeling that any adequate circumnavigation of the phenomena would be too protracted a task for me to aspire just then to undertake. I saw her once, half-accidentally, however, during that interval, and in the spring of 1889 saw her four times again. In the fall of 1889 she paid us a visit of a week at our country house in New Hampshire, and I then learned to know her personally better than ever before, and had confirmed in me the belief that she is an absolutely simple and genuine person. No one, when challenged, can give "evidence" to others for such beliefs as this. Yet we all live by them from day to day, and practically I should be willing now to stake as much money on Mrs. Piper's honesty as on that of anyone I know, and am quite satisfied to leave my reputation for wisdom or folly, so far as human nature is concerned, to stand or fall by this declaration.

As for the explanation of her trance-phenomena, I have none to offer. The *primâ 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

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and outward shortcomings, which were very earnest, as well as subtile 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

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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.

Her trance-talk about my own family shows the same innocence. The sceptical theory of her successes is that she keeps a sort of detective bureau open upon the world at large, so that whoever may call is pretty sure to find her prepared with facts about his life. Few things could have been easier, in Boston, than for Mrs. Piper to collect facts about my own father's family for use in my sittings with her. But although my father, my mother, and a deceased brother were repeatedly announced as present, nothing but their bare names ever came out, except a hearty message of thanks from my father that I had "published the book." I *had* published his *Literary Remains;* but when Phinuit was asked "what book?" all he could do was to spell the letters L, I, and say no more. If it be suggested that all this was but a refinement of cunning, for that such skilfully distributed reticences are what bring most credit in to a medium, I must deny the proposition *in toto.* I have seen and heard enough of sittings to be sure that a medium's trump cards are promptitude and completeness in her revelations. It is a mistake in general (however it may occasionally, as now, be cited in her favour) to keep back anything she knows. Phinuit's stumbling, spelling, and otherwise imperfect ways of bringing out his facts is a great drawback with most sitters, and yet it is habitual with him.

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

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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.

Mrs. Blodgett, of Holyoke, Mass., and her sister, devised, before the latter died, what would have been a good test of actual spirit-return. The sister, Miss H. W., wrote upon her deathbed a letter, sealed it, and gave it to Mrs. B. After her death no one living knew what words it contained. Mrs. B. not then knowing Mrs. Piper, entrusted to me the sealed letter, and asked me to give Mrs. Piper some articles of the deceased sister's personal apparel, to help her to get at its contents. This commission I performed. Mrs. P. gave correctly the full name (which even I did not know) of the writer, and finally, after a delay and ceremony which occupied several weeks on Phinuit's part, dictated what purported to be a copy of the letter. This I compared with the original (of which Mrs. B. permitted me to break the seal); but the two letters had nothing in common, nor were any of the numerous domestic facts alluded to in the medium's letter acknowledged by Mrs. Blodgett to be correct. Mrs. Piper was equally unsuccessful in two later attempts which she made to reproduce the contents of this document, although both times the revelation purported to come direct from its deceased writer. It would be hard to devise a better test than this would have been, had it immediately succeeded, for the exclusion of thought-transference from living minds.

My mother-in-law, on her return from Europe, spent a morning vainly seeking for her bank-book. Mrs. Piper, on being shortly afterwards asked where this book was, described the place so exactly that it was instantly found. I was told by her that the spirit of a boy named Robert F. was the companion of my lost infant. The F.'s were cousins of my wife living in a distant city. On my return home I mentioned the incident to my wife, saying, "Your cousin did lose a baby, didn't she? but Mrs. Piper was wrong about its sex, name, and age." I then learned that Mrs. Piper had been quite right in all those particulars, and that mine was the wrong impression. But, obviously, for the source of revelations such as these, one need not go behind the sitter's own storehouse of forgotten or unnoticed experiences. Miss X.'s experiments in crystal-gazing prove how strangely these survive. If thought-transference be the clue to be followed in interpreting Mrs. Piper's trance-utterances (and that, as far as my experience goes, is what, far more than any supramundane instillations, the phenomena *seem* on their face to be) we must admit that the "transference" need not be of the conscious or even the unconscious thought of the sitter, but must often be of the thought of some person

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far away. Thus, on my mother-in-law's second visit to the medium she was told that one of her daughters was suffering from a severe pain in her back on that day. This altogether unusual occurrence, unknown to the sitter, proved to be true. The announcement to my wife and brother of my aunt's death in New York before we had received the telegram (Mr. Hodgson has, I believe, sent you an account of this) may, on the other hand, have been occasioned by the sitters' conscious apprehension of the event. This particular incident is a "test" of the sort which one readily quotes; but to my mind it was far less convincing than the innumerable small domestic matters of which Mrs. Piper incessantly talked in her sittings with members of my family. With the affairs of my wife's maternal kinsfolk in particular her acquaintance in trance was most intimate. Some of them were dead, some in California, some in the State of Maine. She characterised them all, living as well as deceased, spoke of their relations to each other, of their likes and dislikes, of their as yet unpublished practical plans, and hardly ever made a mistake, though, as usual, there was very little system or continuity in anything that came out. A *normal* person, unacquainted with the family, could not possibly have said as much; one acquainted with it could hardly have avoided saying more.

The most convincing things said about my own immediate household were either very intimate or very trivial. Unfortunately the former things cannot well be published. Of the trivial things, I have forgotten the greater number, but the following, *raræ nantes*, may serve as samples of their class: She said that we had lost recently a rug, and I a waistcoat. [She wrongly accused a person of stealing the rug, which was afterwards found in the house.] She told of my killing a grey-and-white cat, with ether, and described how it had "spun round and round" before dying. She told how my New York aunt had written a letter to my wife, warning her against all mediums, and then went off on a most amusing criticism, full of *traits vifs*, of the excellent woman's character. [Of course no one but my wife and I knew the existence of the letter in question.] She was strong on the events in our nursery, and gave striking advice during our first visit to her about the way to deal with certain "tantrums" of our second child, "little Billy-boy," as she called him, reproducing his nursery name. She told how the crib creaked at night, how a certain rocking-chair creaked mysteriously, how my wife had heard footsteps on the stairs, &c., &c. Insignificant as these things sound when read, the accumulation of a large number of them has an irresistible effect. And I repeat again what I said before, that, taking everything that I know of Mrs. P. into account, the result is to make me feel as absolutely certain as I am of any personal fact in the world that she knows things in her trances which she cannot possibly

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have heard in her waking state, and that the definitive philosophy of her trances is yet to be found. The limitations of her trance-information, its discontinuity and fitfulness, and its apparent inability to develop beyond a certain point, although they end by rousing one's moral and human impatience with the phenomenon, yet are, from a scientific point of view, amongst its most interesting peculiarities, since where there are limits there are conditions, and the discovery of these is always the beginning of explanation.

This is all that I can tell you of Mrs. Piper. I wish it were more "scientific." But, *valeat quantum!* it is the best I can do.

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PROCEEDINGS OF THE GENERAL MEETING ON *October 31st*, 1890.

The forty-first General Meeting of the Society was held at the Westminster Town Hall, on October 31st, 1890.

MR. PEARSALL SMITH IN THE CHAIR.

Mr. T. Barkworth read a paper on "Some Recent Experiments in Planchette Writing," which it is proposed to publish in a future number of the *Proceedings*.

The paper by Professor William James, of Harvard, on "Observations of Certain Phenomena of Trance," made with Mrs. Piper, which is printed above, was read by his brother, Mr. Henry James.

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SUPPLEMENT.

I.

SECOND AD INTERIM REPORT ON THE CENSUS OF HALLUCINATIONS,

Up to July 11th, 1890.

In England the total number of answers received up to this date is :

	"No."	"Yes."	Totals.
From men	2646	218	2864
From women	3108	509	3617
	5754	727	6481

Percentage of affirmative answers, 11·1.

Of the persons answering "Yes" 121 have as yet sent no particulars.

The number of persons who have had more than one experience, either the same repeated more than once or different experiences, is 217. Of these, 90 have had only auditory or tactile experiences, generally of a trivial kind. When a percipient has had more than one experience, but has not described them singly, his experiences are counted together as one case in the following tables.

The experiences recorded have been classified as follows :

A.—Experiences Affecting More Than One Sense.

I.—Coincidental.

	Representing			Totals.
	A Living Person.	A Dead Person.	An Inanimate Object.	
Visual and Auditory	8	1	2	11
Visual and Tactile	2			2
Auditory and Tactile.....	1			1
Visual, Auditory, and Tactile	2			2
	13	1	2	16

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II.—Non-Coincidental.

	Representing						Totals.
	A Living Person.	A Dead Person.	An Unrecognised Person.	Part of Human Figure other than Head.	An Animal.	An Inanimate Object.	
Visual and Auditory	6	15	9	2	1	3	36
Visual and Tactile	3	4	2	1	1	1	12
Auditory and Tactile	3	1	2			1	7
Visual, Auditory, and Tactile	2		1				3
	14	20	14	3	2	5	58

It is by no means certain that the affection of *both* senses was in all cases hallucinatory—rustling, footsteps, &c., may sometimes have been real sounds, and touches real muscular sensations.

Of the coincidental visual and auditory cases, 2, viz., those representing an inanimate object, are said to have been collective. Of the non-coincidental visual and auditory cases, 5, viz., 1 of an unrecognised person, 1 of an animal, 2 of an inanimate object, and 1 of a recognised living person, are also said to have been collective. In the last case the experience of two out of the three percipients was visual only.

B.—Experiences Affecting One Sense Only.

I.—Visual.

1. Coincidental—				
a. Human apparitions:				
α. Of living people	31	37		
β. Unrecognised	6			
b. Non-human apparitions:				43
α. Of animals (symbolic)	2	6		
β. Of inanimate objects	4			
2. Non-coincidental—				
a. Human apparitions:				
α. Of living people	87	317		
β. Of dead people	51			
γ. Unrecognised	171			
δ. Any part of figure other than head	8			365
b. Non-human apparitions:				
α. Of animals	11	48		
β. Of inanimate objects	37			
Total				408

Of these, 52 (6 coincidental and 46 non-coincidental cases) are said to have been collective experiences. The coincidental collective cases consist of

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3 apparitions of a living person, 1 unrecognised, and 2 of inanimate objects; and the non-coincidental collective cases consist of 6 apparitions of a living person, 2 of a dead person, and 29 unrecognised, 1 of an animal, and 8 of inanimate objects.

II.—Auditory (Human Voices).

1. Coincidental—				
a. Recognised living:				
Name called...	11			
Words other than percipient's name	12	25		
Crying or sobbing	2			33
b. Unrecognised:				
Name called...	2			
Words other than percipient's name	6	8		
2. Non-coincidental—				
a. Recognised. Of living persons:				
Name called on one occasion...	26			
Words other than percipient's name	6			
Voices heard (once or more)	5			39
Song	1			
Screams	1			
b. Recognised. Of dead persons:				
Name called on one occasion	10			
Words other than percipient's name	6			20
Voices heard (once or more)	4			
c. Name called on more than one occasion, voice either recognised or not				63
d. Unrecognised:				
Name called on one occasion	20			
Words other than percipient's name	21			
Voices heard (once or more)	14			58
"Crooning" a tune	1			
Music and faint voices	1			
Shriek	1			
Total				213

Of these, 19 (4 coincidental and 15 non-coincidental) are said to have been collective experiences. The 4 coincidental collective cases consist of 2 cases of calls, 1 of words in a recognised voice, and 1 of a call in an unrecognised voice. The non-coincidental collective cases are 4 cases of calls, 2 of words, and 1 of a song in the voice of a living person, 1 of words in the voice of a dead person, 1 of the voice of a dead person, 1 of calls occurring on three occasions to the same two percipients, and 5 unrecognised cases (3 of words, 1 of voices, and 1 of "crooning" a tune).

III.—Tactile.

1. Coincidental—		
a. Recognised touch of a living person	2	6
b. Unrecognised	4	

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2. Non-coincidental—

a. Recognised touch of a living person :				
a. Single touch	1	2		
β. Recurring touches	1			
b. Recognised touch of a dead person :				
a. Single touch	1	4	50	
β. Recurring touches	3			
c. Unrecognised :				
a. Single touch, &c.	25	44		
β. Frequent touches	19			
Total				56

One case of a single unrecognised touch is said to have been collective, one percipient seeing a form when the other felt a touch.

I must make the same reserves as to possibilities of error, and, in a few cases, morbid conditions in the percipients, as in my last report.

The inquiry is also proceeding in America, France, Germany, and Italy, but we have not received any detailed reports from these countries.

I may again remind my readers that a report on the Census is to be made to the International Congress of Experimental Psychology in 1892, and that we should like by that time to have 50,000 answers. Further assistance in collecting is urgently needed, and I shall be glad to correspond with anyone willing to help in the work. Letters should be addressed, Professor Sidgwick, Cambridge.

HENRY SIDGWICK.

P.S.—In America the collection is being carried on by Professor William James, Harvard University, Cambridge, Mass., who may be applied to for the necessary forms, and in France by Mons. Léon Marillier, 7, Rue Michelet, Paris.

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II.

REVIEW OF A. AKSAKOF'S ANIMISMUS AND SPIRITISMUS.

By F. W. H. Myers.

Animism and Spiritism; an Attempt at a Critical Investigation of Mediumistic Phenomena, with special reference to the Hypotheses of Hallucination and of the Unconscious; an Answer to Dr. E. von Hartmann's work, "Der Spiritismus." By Alexander N. Aksakof. Pp. xli., 768, in two volumes octavo. Oswald Mutze, Leipsic, 1890.

This work calls for serious notice, alike on account of the position and character of its author, and of the original thought and independent research to which the book itself bears witness. There are few men living who have pursued these inquiries with such persistent energy as M. Aksakof. His personal investigations must have involved journeys of several thousands of miles; and he has for many years published at Leipsic the monthly journal, *Psychische Studien*, which is honourably distinguished by absence of fanaticism or *parti pris*; its sub-editor, Herr Wittig, being no Spiritualist, but explaining all supernormal phenomena by the action of telepathy and of the unconscious Self.

Through the medium of his journal, or by direct communication, M. Aksakof has supplied our own Society with some very important pieces of evidence; and in the verification and corroboration of these cases he has spared no pains.

The primary object of his present work is of a controversial nature. In 1888 Dr. von Hartmann, the distinguished author of *Phenomenology* and *The Philosophy of the Unconscious*, published a short work on Spiritualism, which was translated by Mr. C. C. Massey for English readers in 1885, in *Light*, from the office of which paper it can be obtained in pamphlet form.

In this work Dr. von Hartmann provisionally accepted the bulk of Spiritualistic phenomena as reported, but endeavoured to explain them without admitting the agency of any minds except those of the medium and sitters. His principal assumptions, as summarised by M. Aksakof (Vol. I., p. xxiv.), are as follows:—

1. A nervous force, which can produce mechanical and plastic effects outside the human body.

2. Hallucinations [often collective], supported by this same nervous force, and sometimes producing physical and plastic effects.

3. A hidden, unrealised, somnambulic consciousness (*unbewusstes Bewusstsein*) existing throughout the subject's normal life, which perceives the whole present and past life of another man, through telepathic insight into his intellectual content.

4. Finally, Dr. von Hartmann assumes that this same consciousness sometimes becomes possessed of a clairvoyant power; brings the subject

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into relation with the absolute, and consequently bestows upon him a knowledge of everything which is or which has been.

To this M. Aksakof replies by accepting the facts as assumed by Dr. von Hartmann, and by urging that that philosopher's theories (with which, so far as they go, M. Aksakof in the main concurs) do not explain or cover the whole of the assumed facts; some of which facts need the hypothesis of an intervening intelligence outside the intelligences of the living persons concerned. I may say at once that *on the data as assumed* I think that M. Aksakof has the better of his opponent. But the value of this victory is diminished by the looseness of the premises on which the arguments on each side are founded. Dr. von Hartmann was by no means bound, I think, to admit so much as he has admitted. Many of the incidents to which both he and M. Aksakof appeal seem to me to rest on very insufficient proof. And M. Aksakof's book would consequently have been to us of more value had its aim been of a more evidential and a less controversial character.

But while thus premising that there must be much more evidential work done before any controversy of this kind can be considered as finally settled, we may gladly allow that in the hands of these two very capable logicians the controversy has been made the occasion of presenting many psychological problems under a far more reasonable, a far more *soluble*, aspect than they have been wont to wear in Spiritualistic manuals. M. Aksakof has written with adequate knowledge of what experimental psychology has done within the last few years in France and England to throw light on human automatism, and the workings of the subconscious Self; and his own temper of mind is free from haste or fanaticism. One or two passages from his preface will best indicate his attitude:—

"Since I first interested myself, in the year 1855, in the Spiritualistic movement, I have never ceased to study it in all its details,—in all parts of the world, and in all literatures. At first I learnt the facts from the testimony of others: it was not until the year 1870 that I attended my first séance in an intimate circle of friends selected by myself. I was not surprised to find that the phenomena were such as others had asserted them to be; and I formed the deep conviction that these facts, veritably existing in Nature, must form a firm basis for the gradual upbuilding of a new science, which might hold the promise, perhaps, of solving in the remote future the main riddle of human life. I did what I could to make these facts known, and to draw upon them the attention of open-minded men.

"Meanwhile, however, a change was taking place in my own inward attitude. I suppose that every intelligent observer, on his first acquaintance with these phenomena, is struck with two indubitable facts: firstly, the obviously *automatic* character of so-called Spiritualistic manifestations, and, secondly, the frequent *falsity*—shameless and conspicuous—of their intellectual content. The illustrious names with which these communications are usually signed are the best proof that the messages are at any rate *not that* which they pretend to be. And similarly with the simpler physical phenomena it is evident, on the one hand, that they occur without the slightest conscious co-operation on the medium's part,—while yet, on the other hand, there is at first sight nothing to justify their ascription to the

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agency of 'spirits.' It is only gradually—when certain phenomena of an intellectual type have compelled us to recognise an intelligent power outside the medium—that one forgets one's first impression and learns to look with more respect on the Spiritualistic hypothesis. And thus, while the materials which I had collected by reading and experience seemed abundant, their explanation was hard to find. And on the other hand, as years went on, the weak side of Spiritualism became increasingly conspicuous. The vulgarity of the messages, the barrenness of their intellectual content, the mystifications and falsehoods involved in the majority of the manifestations, the unsuitability of the physical phenomena for systematic experiment, the credulity, infatuation, fanaticism of Spiritists and Spiritualists, and, finally, the fraud which made its entrance into the inquiry along with dark séances and materialisations, a fraud whose prevalence was brought home to me, not only by the writings of others, but by my own personal experiences in the course of investigation with the most renowned professional mediums;—in a word, a whole mass of new doubts, objections, and perplexities intensified the original difficulty of the problem before me. . . . Under the influence of such impressions, I often bethought myself of the great illusions through which mankind have passed in the course of their intellectual development, and asked myself whether of these illusions Spiritualism might not be the last.

"I first saw light breaking in upon me, when a critical study of the facts had forced me to the conclusion that every type of mediumistic phenomenon is capable of being produced by the unconscious action of living men; that consequently the unconscious psychical activity of our being is neither *purely* psychical in character, nor is confined within the periphery of our bodily frames; but that it can overstep the bounds of the body, and can exert, either within or without the body, activities of a physical, nay even of a plastic kind. It is to this wide field of phenomena,—wider perhaps than the field of Spiritualism proper,—that I have given the name of Animism.

"It is highly important to recognise and study the working of the unconscious element in our nature—most of all in those its most complex and extreme manifestations which Animism reveals to us. From this standpoint alone can we judge aright of Spiritualism itself. For if aught within us survives the body, *that* must be this unconscious element, or say this inner consciousness, which, although at present hidden from us, yet constitutes the original principle of each individuality.

"And thus for the due comprehension of mediumistic phenomena we have not one hypothesis only, but three hypotheses: each of them possessing full right to be invoked for the explanation of a certain series of facts; the facts themselves being thus reducible under three main categories, which we may designate by the following names:—

"I. *Personismus* (or change of personality) may stand for those unconscious psychical phenomena which are produced within the limits of the medium's own body; those *intra-mediumistic* phenomena, whose distinguishing characteristic is the assumption of a personality strange to that of the medium. Of this class are the elementary phenomena of mediumship,—the conversations through table-tilting, writing mediumship, and unconscious utterance. We have here the first and simplest manifestation of the duplica-

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tion of consciousness,—that fundamental phenomenon of mediumship. The facts under this heading reveal to us the duality of our psychical being,—the non-identity of the individual, inner, unconscious Self with the personal, outer, conscious Self. They show us that the centre of gravity of the psychical being does not lie in the personal Ego; that this last is but the phenomenal manifestation of the noumenal individuality; and that consequently the (necessarily personal) elements of this phenomenal self may assume a manifold character,—normal, abnormal, or fictive,—according to the condition of the organism, in sleep, somnambulism, or mediumistic activity.

"II. Under the name of Animism, we include unconscious psychical phenomena, which show themselves outside the limits of the medium's body, —*extra-mediumistic* operations, as thought-transference, telepathy, telekinesis (*Fernwirkung*), or movements of objects without contact, and finally materialisation. We have here the highest manifestation of the psychical duplication; the elements of the personality overstep the limits of this body, and manifest themselves at a distance not only in psychical, but also in physical, and even plastic operation, up to the point of complete externalisation or objectification. Thus it is proved that a psychical element may be not merely a simple phenomenon of consciousness, but an actual centre of force, which thinks and organises;—which can sometimes organise a visible or invisible duplicate of a given organ of the body, and which thus acts upon the physical world.

"III. Under the name of *Spiritism* we include phenomena, resembling both Personalisation and Animism, but which we must ascribe to some extra-mediumistic and extra-terrene cause. We have here the earthly manifestation of the individuality through the help of those elements of personality which have been able to cling round the centre of individuality after its severance from the body, and which can manifest themselves through mediumship,—that is to say, through association with the corporate psychical elements of some living being. The phenomena of Spiritism must therefore resemble in their general form those of Personalisation and of Animism, and differ only in their intellectual content, which affords evidence of an independent personality." (Vol. I., pp. xxv.-xxxii.)

From the point of view of a believer in all these phenomena, this classification has great merit. It forms a marked advance on the merely empirical arrangements, with all phenomena alike referred to the action of "spirits," with which the propounders of these tenets have too often rested content. A few remarks on the terms which M. Aksakof employs may be useful here.

In the first place it is important to keep the term Spiritism (or Spiritualism) for phenomena where the intervention of spirits is meant to be asserted.

At present much confusion exists, owing partly to the fact that various movements of human limbs, not due to the conscious agency of the owner of the limb, and therefore called automatic, were first observed or described by men who attributed them to the agency of the departed. Thus automatic writing,—which happens to be now mainly discussed by French doctors in anything but a mystical spirit,—is still indiscriminately called in some quarters a "Spiritualistic phenomenon," although it ought not to be so designated

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unless the speaker means distinctly to assert that a spirit is prompting the message.

Moreover, the word "Spiritualism" is itself ambiguous. It had already been appropriated in France to the school of philosophy opposed to materialism, before it was used for the belief in manifestations of the departed.

It seems, therefore, better to give the term "Spiritism" to this special belief. At present "Spiritism and Spiritualism" are sometimes opposed to each other with a kind of sectarian connotation,—Spiritism involving a belief in re-incarnation on this planet, which Spiritualism denies. But this difference of speculative view can easily be expressed in a more direct way. And if these phenomena are to be dispassionately studied, it is most desirable that they should bear no question-begging or sectarian titles.

For the alleged movements without contact, which form an important branch of "so-called Spiritualistic phenomena," M. Aksakof's new word "telekinetic" seems to me the best attainable. It need not, of course, imply an actual *actio in distans*, without any intervening medium, but rather an action exercised upon a body so situated with regard to the assumed agent that no exercise of any known force would have originated the body's movement. Again, M. Aksakof uses the term "telesomatic" for the phenomena of so-called "materialisation,"—the formation of "spirit-hands" and the like. Elsewhere he calls these phenomena "plastic." Inasmuch as other material objects are asserted to be thus supernormally formed, besides quasi-human bodies, it would be better, I think, to give the name *teleplastic* to all this class of alleged phenomena.

To many of my readers this may seem to be an elaborate bestowal of specific names upon some fine specimens of the genus *Chimæra*. But if these alleged phenomena are to be discussed at all, we must have names to call them by; and M. Aksakof's effort to avoid the confused and misleading terminology at present in vogue should, I think, be warmly encouraged by disputants on either side.

M. Aksakof still, however, retains one word which seems to me the most barbarous and the most question-begging of all, viz., the word *medium*, with its intolerable derivatives *mediumism* and *mediumistic*;—as though one were to say *magnumism* for magnitude, or *parvumistic* for small.

But the main objection is to the implied assumption that the "medium" is acting as an intermediary between the spirit-world and our own. This is just the question in dispute; and it is surely better to keep to the word "automatist," understanding this to mean that the person who is producing the phenomena is not producing them by any conscious means.

But apart from these details, it is plain that from the standpoint at which many of our own readers have arrived M. Aksakof's heading of *Animismus* will be seen to include phenomena which to us are situated on the two sides of a formidable gulf. To telepathy we are in these *Proceedings* fully accustomed; but the movement of objects, the interference with the ponderable world,—which M. Aksakof sets down as merely one among the effects of telergic activity,—this alleged *physical* action has hitherto seemed to most of us to be far less conclusively demonstrated. If it is to be included among the supernormal powers of the human organism, we should

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assuredly desire to see more cases where it has been exercised under definite conditions, and with no possibility of fraud. M. Aksakof touches, I think, the centre of the problem when he suggests that *hypnotic suggestion* ought,—if this power truly exist—to enable us to evoke its action experimentally in a suitable subject. Thus, where we already have (as in Mr. Cleave's often quoted case) an *appearance* of the hypnotised subject to the distant person on whom his thoughts are fixed, we should have some physical effect also, coincident with that appearance, and indicating that the entranced person was modifying the material world in what M. Aksakof terms a *telekinetic* manner.

"Just as hypnotism has in our days become an instrument through which certain phenomena of psychical automatism, or disintegration of consciousness, can be summoned at will and subjected to experiment, even so we allow ourselves to hope that through the instrumentality of hypnotism nearly all the phenomena of Animism may before long be subjected to the control of definite experiment. We hope that *hypnotic suggestion* will succeed in carrying this psychical disintegration beyond the limits of the body, in producing at will an action upon the physical world. That will be the first step towards a similarly voluntary origination of *plastic* action as well, so that the phenomenon known as 'materialisation' may receive scientific acceptance.

"And when Personality is thus analysed, psychological experiment will strike down to human individuality; that transcendental core of indissoluble forces, round which the complex and separable elements of Personality are grouped and cling." (Vol. I., p. xxxvi.)

M. Aksakof, however, while fully recognising the desirability of experiment of the above kind, is nevertheless convinced that ample proof already exists of many classes of physical phenomena; and, moreover, that some of these classes (as "spirit-photography") demonstrate the influence of an intelligent agency outside the mind of any person present. Into his review of physical phenomena I must not here follow him in detail. A committee of the Society for Psychical Research (as my readers may perhaps remember) is engaged on this same inquiry, and what has to be said on the matter will be better said elsewhere. Yet I may just suggest that in the event of the translation of M. Aksakof's book into French or English the list of cases which he quotes might well undergo revision. I observe the names of certain mediums whose marvels would need a great deal of testimony to establish them, and of certain witnesses whose testimony would go but small way towards establishing any marvels whatever. And some other cases are at that perplexing point where the evidence for them is just too strong to ignore, but just too weak to rely on. There are, however, certain other cases which—however isolated and startling—are yet so well evidenced that attention should certainly be drawn to them as often as possible, in the hope that other observers may attempt to obtain similar results. Such are the transcendental photographs taken by Mr. Beattie and (especially) by Prof. Wagner; hard to explain either by fraud or by accident, yet not hitherto sufficiently supported by careful experiments of like kind to compel conviction.

But I pass on to the second volume, which consists mainly of an analysis

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of the contents of communications supernormally received, with a view to deciding whether anything in those communications compels us to look beyond the medium's mind for its source and derivation.

And here the greater number of the points which our author suggests are capable of being directly tested by experiments which have nothing mystical or unscientific about them. For they are, as I have said, mainly questions as to the *content of automatic messages.*

Now we may fairly claim that automatic writing and cognate forms of "message" are now accepted as genuine and important phenomena, throwing light upon the workings of subconscious strata of the mind. What the psychology of ten years ago ignored as mere fraud or fancy, the experimental psychologist of to-day recognises as a necessary aid to diagnosis.

And on the other hand, any Spiritualist who, like M. Aksakof, writes with knowledge and moderation, admits that the mere fact of automatic writing does not necessarily prove the intervention of an intelligence other than that of the automatist himself, or of some other living person, whose knowledge may be transmitted to the automatist by a telepathic undercurrent from mind to mind.

With these admissions on both sides the points to observe in experiments in automatism are sufficiently clear, however much opinions may differ as to the reliance to be placed on the accuracy of any given observer.

I regard some of the cases which M. Aksakof cites as being too remote and too loosely described to carry much weight. But the headings or rubrics under which they are grouped seem soundly chosen, and there is no reason why further experiments should not be made in almost every class, if pains are taken to select suitable automatists.

1. As a first step among the proofs of an external agency in the messages, M. Aksakof takes those cases where the message is given against the automatist's desire, or contains advice, injunctions, &c., contrary to his conscious will.

Cases of this sort are not uncommon ; and it is interesting to trace the differences of character, &c., between the two personalities. But we infer from the classical case of Léonie I., II., III., and from other cases, that the subconscious self may set itself in opposition to the conscious self ; nor can we limit the extent to which this war of wills may be carried.

2. Somewhat similar are the cases where the substance of the message contravenes the automatist's speculative or religious ideas. The case of "M.A. (Oxon.)," given in his work, *Spirit Teachings*, is a striking instance of this kind. In that case the automatist was converted from ordinary Anglican orthodoxy to a much broader view of spiritual evolution. In another case, privately printed under the title of *Strange Tracts*, a few years ago, the automatist was a Unitarian, and was converted by his own automatic writings to Trinitarian views. I have known other instances of this kind. But, of course, we can have no rigorous proof that these effective arguments did not proceed from the writer's own brain.

3 and 4. Similar remarks apply to the cases where the communications appear to be either *below or above* the writer's level of character and intelligence. Startling although they often are, these manifestations of something within us either more debased or more exalted than we had supposed

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can hardly be pressed as rigorous proofs of an external influence. In some of the cases cited (in the *Edwin Drood* case, for instance) our author, I think, much overrates the intrinsic value of the messages given.

5. It has occasionally been stated that infants or very young children have written, &c., automatically. Could this be proved (and I do not think M. Aksakof's cases adequate to prove it), we should still have an alternative view. Such a manifestation might possibly show an inward development of the unconscious self in advance of that of the conscious self, rather than any influence from external intelligences.

6. The next heading is a very important one. It is asserted that messages have frequently been given by automatic speech or writing in a tongue unknown to the automatist. Up to this date this thesis has mainly rested on some strong testimony given by Judge Edmonds, an upright and sagacious man,—but one who unhappily was content to set down his experiences without the details and corroborations which would now add so much value to the record. In every case where this utterance in an unknown tongue is asserted the actual words used should be given, in order to assure the reader that they are more than such trivial phrases as the unconscious self may easily have noted and retained, as in the case given *Proceedings*, Vol. II., p. 26.

This subject has been repeatedly alluded to in our *Proceedings*, and fresh observations are much to be desired.

7. Of a somewhat similar type are the anomalous cases under M. Aksakof's next heading. One of these is especially noteworthy, but cannot be reproduced without the use of the Russian alphabet. In a message written by the late Madame Aksakof (apparently in a state of trance) Russian letters were used to represent English letters, which they resembled in form, while totally different in phonetic value. The case is a complex one, and (excluding the supposition of external agency) would imply an elaborate mystification, conducted by Madame Aksakof's unconscious self, by the aid of knowledge telepathically drawn from her husband's mind. Absurd as such a hypothesis may sound, we have only to refer to our often-cited case of Mr. and Mrs. Newnham (where the messages themselves expressly claimed to originate in Mrs. Newnham's mind), to show that it must be taken into account as a quite possible explanation.

8. The next heading is the important one of "Communications of facts unknown to the medium and sitters."

In some of these cases the medium or automatist appears to have indicated the position of objects in darkness, or to have read concealed words, &c.

For this there is much old, and some recent evidence; but "Clairvoyance" of this kind resembles rather an extension of the automatist's own perceptivity than the effect of an external influence.

In other cases (as the *Cardoso* case, given in the *Society for Psychical Research Journal*, January, 1887, and June, 1889), and some of "M.A. (Oxon.)'s" experiences, the facts given consist in the reproduction of words from a book; and even admitting that those words have never fallen within the automatist's visual field, we may still think it more probable that his unconscious self has obtained clairvoyant access (so to say) to the words in

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question, rather than that an external intelligence has communicated so unmeaning a message.

Perhaps the strongest case under this heading is the *Duvaud* case, already published by us, in fuller detail, through M. Aksakof's kind permission, in *Proceedings* XVI.

9. The previously-unknown fact is of course of special interest when it concerns a deceased person never before heard of by any of those present.

The few well-attested cases of this kind,—one of which, the Péréliguine case, was contributed by M. Aksakof to our *Proceedings* XVI.,—are of the greatest possible interest, and need further discussion than can here be given.

But I must protest, in passing, against M. Aksakof's citation of messages from the "Message Department" of the *Banner of Light*. I have analysed many of those messages, and have usually found them to consist of a mere reproduction of announcements of deaths which have already appeared in newspapers, or to present other suspicious circumstances.

10. The next heading is one which, even if better attested, could hardly exclude a telepathic explanation. "The carrying of messages for great distances,"—transference from one group of observers to another of some definite communication not previously agreed upon,—has been very rarely recorded. Professor Hare,—the American chemist well known in the early days of Spiritualism,—records a case of this kind in his own experience, but he seems never to have been able to repeat the experiment. It must be added that few serious endeavours would seem to have been made by anyone to procure this phenomenon.

And, indeed, with regard to this whole series of possible experiments the same criticism holds good. M. Aksakof's painstaking collection of evidence incidentally brings out a fact which he has by no means aimed at proving,—a fact which some less judicious partisans of his ideas might even refuse to admit,—but which forms in reality the strongest argument for careful and persistent investigation into the whole range of these phenomena. That fact is the scantiness, the desultoriness, the superficiality, of such investigation as they have yet received. If a series of incidents so profoundly interesting as some of those which M. Aksakof quotes have already rewarded such casual, amateurish inquiries as most (I do not say all) of those which he describes,—then what may we not expect when careful and persevering attention shall be given to these long-tabooed topics by the scientific world! For myself personally I may say that, although I make large deductions from M. Aksakof's mass of evidence, yet it seems to me that his review of the history of the subject has plainly shown that in no other direction whatever have results so striking already rewarded so small an expenditure of serious or systematic toil.

The inquiry, so to say, has been passing through the *nomadic* stage, but has not yet reached the *agricultural*. The scattered observers have wandered among spontaneous phenomena, and have cropped enough for their own spiritual food. They have not yet settled down to steady labour, nor worked the ground with the plough of experiment, nor built the barns of systematic record to which posterity may commit an ever ampler store.

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observers of the calibre of Mr. Crookes. I rather wish to point out how few men there have been like the author of these volumes himself;—men who, without pretending to exceptional scientific attainments, have expended on these problems the persevering sagacity, the lifelong devotion, by which in common life, as in exact inquiries, all great results must needs be won. More such men there well might be; and in M. Aksakof they have assuredly an example to follow. I will conclude this review with a few words in which our author resumes the labour of his life.

"One last word! In the decline of life I ask myself sometimes, 'Have I in truth done well, to have devoted so much time and toil and money to the study and the publication of facts in this domain? Have I not struck into a blind road? followed an illusive hope? Have I not wasted my existence, with no result to justify all my pains?' Yet always I seem to hear the same reply: 'A life on earth can have no higher aspiration than to demonstrate the transcendental nature of man's being,—to prove him called to a destiny loftier than the phenomenal existence which alone he knows.' I cannot, then, regret that I have devoted my whole life to the pursuance of this aim; although it be by methods which Science shuns or spurns,—methods which I hold far trustier than any other which Science has to show. And if it be in the end my lot to have laid one stone of that temple of the Spirit, upbuilt from century to century by men true of heart,—this will be the highest and the only recompense which ever I strove to gain." (Vol. I., pp. xl., xli.)

F. W. H. M.

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