

134
S015

PROCEEDINGS

OF THE

Society for Psychical Research

VOLUME XXI

(CONTAINING PARTS LIV-LVI)

1908-9

*The responsibility for both the facts and the reasonings in papers
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PRINTED FOR THE SOCIETY BY
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PROCEEDINGS

OF THE

Society for Psychical Research.

PART LIV.

OCTOBER, 1907.

PROCEEDINGS OF GENERAL MEETINGS.

THE 129th General Meeting of the Society was held in the Hall at 20 Hanover Square, London, W., on Wednesday, January 30th, 1907, at 8.30 p.m.; the PRESIDENT, THE RIGHT HON. G. W. BALFOUR, in the chair.

Mr. W. M'DOUGALL read the paper on "The Case of Sally Beauchamp," which was published in Part LII. of the *Proceedings*.

THE 130th General Meeting was held in the same place, on Thursday, May 16th, 1907, at 4.30 p.m.; the PRESIDENT in the chair.

DR. T. W. MITCHELL read the paper on "The Appreciation of Time by Somnambules," which is printed below.

I.

THE APPRECIATION OF TIME BY SOMNAMBULES.

BY T. W. MITCHELL, M.D.,

Fellow of the Royal Society of Medicine.

I.

MANY classifications of the different stages of hypnosis have been put forward, and it is difficult to find two authors who are in agreement as to how many stages may be recognised, or by what names they are to be known. All hypnotic subjects, however, may be divided into two great groups, according to whether the events of hypnosis are forgotten or not in the waking state; and the term "sommambule" has been very generally used to describe those who, when hypnosis is terminated, are totally amnesic for all that has happened during the trance.

Although some interesting observations in regard to appreciation of time may be made in the lighter stages of hypnosis, it is in somnambules that this power is most strikingly shown and may be most conveniently studied. All the observations recorded or referred to in this paper were made on somnambules, and with regard to my own cases I can declare with the greatest certainty that in every instance post-hypnotic amnesia was complete.

Every one who has done much practical hypnotic work must have observed the accuracy with which somnambules estimate time-intervals. If a somnambule is told in hypnosis to sleep for five minutes, ten minutes, or half an hour, and then wake up, it is found that awakening takes place exactly at the time mentioned, or that, if there is an error in the time-estimation, it is generally a very small one. It is also well known that this power of estimating time-intervals may persist

into post-hypnotic life, so that an action suggested in hypnosis, to be performed in waking life after a certain interval, is generally fulfilled at the appointed time, notwithstanding that all knowledge of the suggestion is absent from the waking consciousness during the intervening period.

Although this association with the hypnotic state of what appears to be a supernormal power is well worthy of investigation, we possess very few detailed records of observations which might help us in elucidating the many difficulties which confront us when we try to bring the facts into line with our ordinary psychological beliefs. In the early days of the study of hypnotic phenomena, so much that appeared marvellous and inexplicable was found that the appreciation of time by somnambules must have seemed to be a very minor wonder. Even when the attention of the Nancy investigators was turned towards the subject, they seemed to be more surprised by the length of time which may elapse between the giving of a suggestion and its fulfilment than by the extraordinary accuracy with which time-intervals of less extent are estimated. One of Liégeois' subjects fulfilled a suggestion given in hypnosis a year previously,¹ and Beaunis produced, in one of his somnambules, a visual hallucination after an interval of 172 days.² In both cases the date on which the suggestion was to be fulfilled was given to the subject. Liégeois' suggestion was given, on October 12th, as falling due on "the same day next year," and the exact date was given by Beaunis in his suggestion.

It was soon realised that such cases, however interesting and remarkable they may be from another point of view, have very little to do with any supposed power on the part of somnambules of unconsciously reckoning duration. Both Delboeuf and Edmund Gurney insisted on the distinction that must be made between cases in which a date is named and cases in which simply a length of time is given. For, in the former case, the fulfilment of the suggestion may be dependent on the ordinary laws of association, whilst in the latter it would seem to imply, as Paul Janet said, some "unknown faculty" of measuring time. It is, of course, a

¹ Liégeois, *De la Suggestion*, Paris, 1889, p. 340.

² Beaunis, *Le Somnambulisme Provoqué*. Paris, 1886, p. 233.

commonplace of hypnotic experimentation that a suggestion will be fulfilled, either in hypnosis or in post-hypnosis, on the giving of a pre-arranged signal. So, if a subject in hypnosis be told to do something on the first of January, the arrival of that day may suffice to revive the dormant memory of the command, and thus lead to its fulfilment. But if he be told to perform an act on the "sixty-ninth day from this," what is there about the sixty-ninth day to revive the hypnotic command? The day, when it comes, as Gurney said, "carries no more sixty-ninthness about it than any other day"; and unless we are to suppose some form of conscious watching and counting of the days as they pass, or some form of conscious calculation, whereby the terminal day is arrived at, and then fixed in the mind, the fulfilment of such a command seems inexplicable.

At the time when Beaunis and Liégeois recorded their observations, the possibility of subconscious mentation had not been distinctly formulated. The germs of the modern doctrine of the subliminal consciousness may now be seen to have been latent in the speculations of certain philosophers such as Fichte and Du Prel; but the extravagant applications of the principle of the "Unconscious" by Eduard von Hartmann, probably alienated the minds of scientific men from all consideration of a concept apparently so directly at variance with their empirical beliefs. So we find that the earliest explanations of the accurate fulfilment of post-hypnotic actions at a given time, or after a given interval, tended towards some hypothesis of "physiological" time-reckoning rather than towards the supposition that some form of consciousness which watches and counts the days as they pass may be concerned. Thus Beaunis imagined that some cerebral mechanism exists in men and animals which can somehow be set like a clock so as to produce a movement at a given time. It is, he said, owing to this mechanism that some people are able to wake up at a predetermined hour, and that an animal knows when it is feeding time.

Although the last word in the controversy has not yet been said, I think there is no need at present to re-argue this point of view. Notwithstanding the adherence of such eminent authorities as Professor Münsterberg and Professor Ribot to

the view that all subconscious activity is merely physiological, it is now very widely admitted that the working of the cerebral mechanism concerned in the fulfilment of post-hypnotic acts has a psychological concomitant, existing, it may be, submerged in the depths of the stream of consciousness, and not to be discovered on introspection during waking life, yet capable in many instances of being brought to the surface by certain artifices, such as re-hypnotisation, so that its existence and its persistence may be known by the subject, and may be made apparent to the most casual or most sceptical observer. It is, I think, no longer possible to doubt the reality of subconscious mentation, or to evade the implications which this admission entails.

This conception of a psychological reality accompanying subconscious cerebral activity will always be associated with the name of the late Mr. Frederic Myers. Of the great bulk of Mr. Myers' work I do not desire, nor am I competent to speak; but as a student of Hypnotism I would like to record my belief that all future hypnotic experimentation must be based on some form of the doctrine of the Subliminal Consciousness which we owe to him.

As a student of Medicine I am profoundly grateful for his illuminating conception of the nature of hysteria and various cognate states—a conception which has transformed into one of the most fascinating and fertile fields of clinical study what was for centuries the opprobrium of medical science.

In discussing phenomena which have been observed only in hypnotic somnambules, we need not take into consideration the different opinions which have been put forward in regard to the existence of a true subliminal self in all human beings; nor need we define the terms subliminal and subconscious so carefully as may be necessary in the examination of those wider problems which have arisen around the modern conception of human personality. Taking for granted the possibility, in somnambules, of mentation going on without the knowledge or attention of the waking consciousness—and evidence of this will be abundantly shown in the course of our investigation—it will suffice for our purpose to class all such mentation as subconscious or subliminal. And in doing so we need not bind ourselves to any particular beliefs which,

on other grounds, may be held in regard to the higher problems that meet us at every step when we try to penetrate into those hidden recesses of man's being to which his subconscious mental life may seem to be the gateway.

That post-hypnotic reckoning of time-intervals is not merely physiological, but entails some concomitant mental action, was clearly shown by Gurney.¹ On March 3rd a suggestion to be fulfilled in thirty-nine days was given to one of his subjects during hypnosis. No reference to the command was made till March 19th, when he was suddenly asked, in the trance, how many days had elapsed since it was given. He instantly said 16, and added that there were 23 more to run. It was evident "that he was in some way actually counting the days as they passed." In another case an account of this process was obtained. The subject said that he generally thought about it in the morning early. Something seemed to say to him, "You've got to count." On being asked if that happened every day he replied: "No, not every day—perhaps more like every other day. It goes from my mind; I never think of it during the day. I only know it's got to be done."

Gurney concluded from these cases that a somnambule who is told to perform a post-hypnotic act at the end of a certain number of days, subconsciously watches and counts the days as they pass. Notwithstanding that he himself had made many experiments which proved that somnambules are able to make subconscious calculations, Gurney did not think that in these cases of time-watching any calculation was made by which the terminal day was arrived at, and then fixed in the mind.

I have repeated Gurney's experiments on several somnambules, and I find that there is considerable variety in the methods used by them for ensuring the fulfilment of the act on the proper day. The method used by any particular subject seems to depend on various circumstances. In the first place, it will depend on his standard of education. If in the waking state he is not good at mental arithmetic, or if mental arithmetic is distasteful to him, he will probably use the most elementary method of arriving at the correct day, namely, simply counting

¹Gurney: "Peculiarities of Certain Post-hypnotic States," *Proceedings S.P.R.*, Vol. IV., p. 290.

the days as they pass. But if he can do sums mentally without difficulty he will generally make some calculation, either in hypnosis or subconsciously in post-hypnosis, so as to arrive at the terminal day, and then fix it in his mind. More important, however, than his arithmetical capacity, or his love for figures in the waking state, is the extent to which his subconscious mind has been trained by similar experiments. When such problems are given to a subject who has already made use of subconscious calculation in the solving of more difficult problems of a somewhat similar nature, he will unfailingly resort to the same method even when the accurate fulfilment of the suggestion could be ensured by simply counting the days as they passed. The following examples will illustrate these points.

I may state, with regard to all the experiments recorded in this paper, that I always took short notes at the time, in the subject's presence—in shorthand when anything more than figures was necessary—and these were invariably written out in full two or three hours afterwards. In nearly all the experiments the time-intervals suggested were chosen at random. In the earlier ones I sometimes worked out the calculations before making the suggestions, sometimes immediately after doing so, and sometimes later in the day when writing out my notes. In most of the later experiments I made no calculation until after the subject had fulfilled the suggestion, or had told me her solution of the problems. When the suggestions were given in Nos. 21, 22, and 23 of the series tabulated on page 17, Miss A., a friend of the subject, was present. In no other instance in that series did any third person know anything about the suggestions. Only very exceptionally in the other experiments was there any one present when the suggestions were given except the subject and myself. All the subjects were good somnambules before the experiments were begun, and there was not at any time the slightest doubt as to the completeness of post-hypnotic amnesia.

In conducting experiments with hypnotised subjects, certain precautions are necessary. Some of these are very obvious to any one having knowledge of the peculiarities of hypnotic and post-hypnotic states. Others are less obvious, and considerable ingenuity is sometimes necessary to avoid falling into error.

The more obvious precautions are those which must be taken to ensure that the subject does not obtain through ordinary sensory channels any information which the experimenter wishes him not to have. The subject must always be looked upon as being wide awake, or rather as being in a state in which sensory impressions of all kinds are more readily perceived than they are in the waking state. The fact that his eyes are closed, or apparently closed, must never be taken as a proof that he cannot see what is going on. A possible hyperaesthesia of all the senses must be allowed for; and it is much better to overdo the precautions taken than to be careless on any point, however unimportant it may at first sight appear to be.

From the beginning of the experiments which I am about to record I made it a rule never to write down in the subject's presence anything which she could possibly see by any normal means. In making calculations in the presence of the subject, I either went behind her or interposed some opaque body between her face and the paper on which I was writing. I also used a very soft sharp-pointed pencil, and made the figures very small so as to avoid giving any information through the sense of hearing. Such precautions may probably be quite unnecessary; but some of the recorded evidence relating to sensory hyperaesthesia during hypnosis is so extraordinary that we have no right to imperil the exactness of our results by failing to allow for every possible source of error.

Throughout the series of observations which I am about to record I lay great stress on the importance of the information given by the subject, during hypnosis, in response to questions regarding her mental states and processes at various times. The framing of the questions put to the subject is to my mind the most important and the most difficult feature in connection with experiments of this description. The difficulty of putting a question in such a way that no inkling is given of the answer you desire or expect is sometimes almost insuperable; and the way in which the response of the subject may be modified by the merest change of intonation on the part of the operator can be appreciated only by those who have had some experience in this form of investigation.

How to obtain the truth from a person whose every pulse of thought is to some extent at the mercy of the faintest suggestion of the operator is a problem which demands the greatest care and ingenuity. When every precaution is taken, and when there is no doubt as to the honesty of the hypnotised subject, the danger of falsification of the subject's memory by unconscious suggestions is the chief source of error which the investigator has to guard against when trying to obtain a trustworthy account of the mental processes which go on at the hypnotic level of consciousness. This is the main reason why it is advisable, whenever possible, to have a verbatim report of all questions which are put to the hypnotised subject; for unless the questions are carefully prepared beforehand it will often be found that information which may have had some influence in moulding the answer obtained has been conveyed by the wording of the question. In my own experiments I preferred preparing the questions beforehand. When this was not possible I took them down in shorthand at the time.

One of my subjects, Mrs. C., is a fairly well educated woman, but she greatly dislikes mental arithmetic, and indeed, figures generally. In the waking state, the simplest of sums in mental addition or multiplication distress her exceedingly. She is a good somnambule, can be hypnotised and awakened instantaneously, and post-hypnotic amnesia is complete. Yet when given any sum to be worked out subconsciously in post-hypnosis, there always seems to be some subliminal invasion of the waking consciousness which leads to supraliminal knowledge that she is "doing figures in her head," although she never knows what they mean.

On March 5th, 1907, I asked her, in hypnosis, to make a cross on a piece of paper, on "the 39th day from this." The matter was not referred to again until March 21st. On being asked in the waking state if she had been doing any sums, she said that she thought she had, but that they seemed to be "very little ones." She had had the feeling that she had been "adding on one every day," but she did not know how far she had got, or to what end she was counting. I said to her "Sleep! How many days are gone?" She answered immediately, "16." She did not know how many days were to come, nor when the act fell due. She remembered the

suggestion, but not the date on which it had been given. Her sole knowledge of the matter seemed to be that she had to make a cross on the 39th day, and that 16 days had elapsed since the suggestion was given.

Another subject, Mrs. T., was told, during hypnosis, in the presence of her husband, on Sunday, January 13th, 1907, to make a cross on a piece of paper on "the 43rd day from this." (Due Feb. 25.) I did not see her again until March 1st. I then found that the cross had been made some time before it was due. She had not dated the paper, and she could not remember when the cross was made. In hypnosis she said it was made on February 17th. She knew quite well when the cross ought to have been made, but she was hurried by her husband asking her on the 17th if she had not something to do for me, and whether she had forgotten it or not. She was then afraid she had made a mistake, and made the cross that day, fearing she might be too late. On being asked if she had made any calculation, or if she had been counting the days, she said she had made a calculation, and had counted the Sundays. She knew that the cross had to be made on the day after the sixth Sunday.

This subject is a highly intelligent and well-educated woman, and it is interesting to note how she simplified the calculation for determining the day ($7 \times 6 + 1 = 43$), and also how she simplified the process of watching and counting the days. This was the first time she had been experimented on; and although it is quite exceptional for questions during the waking state to disturb operations of the subconscious mind which have been set going by suggestion during hypnosis, it is probable that if her husband had not mentioned the matter to her at all she might have fulfilled the hypnotic command at the proper time.

On March 1st, 1907, I asked her, in hypnosis, to make a cross on "the 145th day from this." Immediately after giving the suggestion I asked her when it fell due. She replied, after about 30 seconds, that it fell due on July 24th. (Right.) Questioned as to how she knew, she said she had just added up the days of the months, allowing 30 days for March, and 24 days in July ($30 + 30 + 31 + 30 + 24 = 145$). She said she would always make a calculation when such a

suggestion was made to her. She would not think of trying to count every day as it came.

Similar experiments made on another somnambule show still more clearly the use of calculations in connection with such suggestions. Miss F. D. was a good somnambule, and could be hypnotised or awakened instantaneously by uttering the commands, "Sleep!" and "Wake up." She had previously been subjected to a long series of experiments involving sub-conscious calculations, which are recorded in a later part of this paper. On December 6th, 1906, I told her during hypnosis to make a cross on a piece of paper on "the 39th day from this," and to put underneath it the date of doing so (due Jan. 14th, 1907). On December 8th I asked her in the waking state if she knew what I had told her to do. She of course knew nothing. I said to her suddenly, "Sleep! When is it due?" She replied immediately, "January 14th." On being questioned as to how she knew, she said that it came into her head on the night of December 6th, during natural sleep. She had no recollection of having made any calculation.

On January 3rd I hypnotised her and asked, "How many days are gone?" She replied immediately, "28" (right). "How many to come?" "12" (wrong). "Wake up." After she awoke I found that 12 was wrong, so I hypnotised her and asked her if she thought her answers were right. She said at once that 12 was wrong, and that there were only 11 days to come. She did not know how she had made the mistake. She could not say how she knew the right answers, but she believed that she noted the days in her sleep at night. The cross was duly made on January 14th.

On January 3rd, 1907, I made a similar suggestion to be fulfilled on "the 145th day from this." On January 16th I asked her in hypnosis if she remembered what I told her on January 3rd. She said she did. "How many days are gone?" "13." "How many to come?" "132." "When does it fall due?" "May 28th." All the answers are correct, and were given without any hesitation. On being asked the same questions on January 29th, she said that 26 days had passed, and 119 still to come (right). On February 16th, when doing

some experiments involving automatic writing, I asked her, during hypnosis, to write down anything she liked after waking. When she awoke she wrote down 101—44. The subject in the waking state did not know what this meant, and as no reference to the suggestion of January 3rd had been made since January 29th, I had quite forgotten about it, and did not associate the figures with that experiment. On being hypnotised she told me that they were meant to indicate that there were 101 days to come and 44 gone (right). On March 2nd she wrote automatically under similar circumstances, 58—87 (58 gone, 87 to come—right).

In this case there is clear evidence that a calculation had been made by which the terminal day was arrived at; but it is curious to note that there was apparently also a continuous watching and counting of the days as they passed, which would seem to be quite unnecessary. This, I think, was due to the subject's long training in experiments of this description, and to her knowledge that I was in the habit of questioning her about the details of her methods. It is of course possible that there was really no counting of the days. If she knew on each occasion what the date was, she might have calculated, every time, the number of days gone and to come. But the rapidity with which the replies were given leads me to think that the knowledge must have been in her possession before the questions were asked. It may, however, be suggested that she was subliminally on the look-out for my question, and that she made the calculation subliminally before being hypnotised. But if there was the continuous subliminal expectancy which such a suggestion implies, it would surely have been much easier for her to count the days as they passed than to make a subliminal calculation every time I called to see her.

When the terminal day is arrived at beforehand by calculation, and no continuous counting of the days as they pass takes place, the act is fulfilled on the proper day just as it is when a date is mentioned in giving the suggestion. In such cases Gurney's method of naming an interval of time instead of a fixed date does not ensure a continuous time-watching or demonstrate any true appreciation of the passage of time by somnambules.

When Delboeuf¹ recognised the importance of not mentioning any fixed date for the fulfilment of the post-hypnotic act, he thought that this difficulty could be overcome by giving the suggestion in minutes instead of in hours or in days. He devised this method, he says, partly to do away with the fixing of the terminal time in giving the suggestions, and partly in order to make it possible to carry out a number of observations in a relatively short time. Here is an example of Delboeuf's experiments. At 6.55 a.m. he suggested to his subject M. that at the expiration of 1500 minutes she was to ask Madame Delboeuf if she required anything. This suggestion was carried out with absolute accuracy. Delboeuf made twelve experiments of this kind, the time-intervals suggested varying from 350 to 3300 minutes. Two of these were fulfilled at the moment they fell due. In three the impulse to fulfil the suggested act arose at the right time. In none of the others was the estimation of the time accurate.

Delboeuf's subjects were his two maid-servants, J. and M., who were ignorant country girls. Only with difficulty could they tell the time by the clock, and in the waking state they were quite incapable of reducing to hours such a number of minutes as 1150. M. was a somewhat better arithmetician than J., and it is important to note that in the experiments she was more accurate in her time-estimation than J.

Inspired by Delboeuf's results, Dr. Milne Bramwell took up the subject of time-appreciation by somnambules, and he has published a remarkable series of observations which are deserving of the closest study.² Recognising that some of Delboeuf's failures were due to the subject's resistance to distasteful suggestions, Dr. Bramwell confined the suggested act in all his experiments to the making of a cross on a piece of paper at the end of a certain number of minutes. His subject, Miss D., was "an intelligent girl who had received an ordinary Board School education, and her arithmetical powers were in keeping with this; she could do ordinary sums in multiplication and subtraction with the aid of a pencil and

¹Delboeuf, "De l'appréciation du Temps par les Somnambules," *Proceedings S.P.R.*, Vol. VIII., p. 414.

²Bramwell, *Hypnotism* (London, 1903), p. 119.

paper, but failed, unless they were extremely simple, to solve them mentally."¹ The experiments were conducted as follows. During hypnosis Miss D. was told that at the expiration of a certain number of minutes she was to make a cross and write down the hour she believed it to be without consulting the clock, an interval of waking life always intervening between the suggestion and its fulfilment. At first the arithmetical problems involved in the experiments were relatively simple, but later they were exceedingly complicated, and further, as many as five or six different suggestions were given rapidly, one after the other, in the same hypnosis. These suggestions were fulfilled with remarkable accuracy—some in ordinary waking life, some in subsequent hypnosis, and some during natural sleep. The following examples will give some idea of the nature of these experiments.

On Tuesday, Dec. 24th, 1895, at 3.10 p.m., Miss D. was told, during hypnosis, that she was to make a cross on a piece of paper in 7200 minutes (Exp. No. 7).² This fell due to be fulfilled on Sunday, Dec. 29th. "When it was fulfilled Miss D. was teaching a Sunday School class, when she suddenly felt an impulse to make a cross and mark the time. It was only after doing so that she looked at the clock, which was behind her. Her estimation of the time was correct."

On Jan. 8th, at 4.30 p.m., a similar suggestion was given, to be fulfilled in 10,070 minutes (Exp. No. 12).³ This suggestion fell due on Jan. 15th, at 4.20 p.m. When it was fulfilled Miss D. had been hypnotised in Dr. Bramwell's room for an hour, and had had no opportunity of consulting the clock. Exactly at 4.20, without waking or opening her eyes, she said she had to make a cross and put down the time.

On Wednesday, Feb. 5th, five suggestions were given rapidly, one after the other. Among these were No. 22—in 840 minutes (due 6 a.m. Feb. 6th), and No. 23—in 900 minutes (due 7 a.m. Feb. 6th).⁴ "When Miss D.'s mother went to her bedroom on the morning of the 6th, she found her asleep and two pieces of paper on a table by her bedside. On each was a rough cross; on one the figure 6, on the other 7, both

¹ Bramwell, *Hypnotism*, p. 120.

² p. 122.

³ p. 123.

⁴ p. 125.

very badly written. Miss D. said she had not awakened during the night."

In summarising his experiments, Dr. Bramwell says:¹ "Fifty-five experiments are cited; of these one, apparently, was either not carried out by Miss D., or unrecorded by me, while in another (No. 9), she mistook the original suggestion, but fulfilled it correctly in accordance with what she thought it had been. Forty-five were completely successful, *i.e.* not only did Miss D. write down the correct terminal time, but this was done, also, at the moment the experiment fell due. Eight . . . were partially successful. In these the terminal time was correctly recorded in every instance, but there were minute differences, never exceeding five minutes, between the subject's correct estimate of when the suggestion fell due and the moment at which she carried it out. The proportion which these errors bear to their respective intervals varies between 1 to 2028 and 1 to 21,420."

I have made a series of observations which corroborate in many ways the results obtained by Dr. Bramwell; yet there are certain points of difference which are not uninteresting. My subject, F. D., was a delicate girl whom I had relieved of some functional troubles by hypnotic suggestion. She was thirty years of age, and lived at home with her parents, helping in the work of the house. She had received an elementary education at a National School, but, as will be seen from her methods of calculation in the waking state, she was evidently not as good an arithmetician as Dr. Bramwell's subject. She was a good somnambule, and could be hypnotised or awakened instantaneously simply by uttering the commands, "Sleep!" or "Wake up!" All the experiments were conducted on the lines laid down by Dr. Bramwell; but occasionally certain modifications were introduced which will be detailed in due course. Where nothing to the contrary is mentioned, the subject was requested, during hypnosis, to make a cross on a piece of paper at the end of a given number of minutes, to put down the time she thought it was when doing so without consulting a clock or watch, to put whether a.m. or p.m., and to add the day of the month. Where no statement to the contrary is made, the subject was told what

¹Bramwell, *Hypnotism*, p. 132.

the "starting time" was. From the beginning I suggested that she should remember having made the crosses, and that she should keep them and give them to me. My first experiment was made with the intention of finding out what her powers of subconscious calculation were at this time. On March 30th, 1906, at 11.15 a.m., I asked her to make a cross in 86,400 seconds. Next day she gave me a paper marked "11.30 p.m., March 30th." This was wrong; it should have been 11.15 a.m., March 31st. I then began the following series of experiments.

No. 1. March 31, 1906, 11.30 a.m.—in 700 minutes (due March 31, 11.10 p.m.).

When I saw her next day she gave me a paper marked with a cross and 11.10 p.m. March 31st. On being asked when this was written she said, "last night after I had gone to bed. I had been asleep and woke up to do it. I remember feeling very tired and went to sleep at once after writing it, and slept all night."

No. 2. April 3, 1906, 11 a.m.—in 4000 minutes (due April 6, 5.40 a.m.).

On April 5th I asked her in hypnosis if she remembered my suggestion of April 3rd. She remembered it and repeated it correctly. On being asked when it fell due she replied at once, "5.40 to-morrow morning." "Have you calculated it?" "Not on paper." "How then—in your mind?" "Yes, I suppose so." "When did you calculate it?" "I think it was in my sleep the other night." On being awakened she knew nothing about having to make a cross, and did not remember having dreamt about figures.

On April 6th she gave me a paper marked "5.40 a.m. April 6th." She did not know what the exact time was when she made the cross, as she did not look at her watch for some time afterwards. When she did look it was six o'clock. She woke up to make the cross and did not go to sleep again.

No. 3. April 9, 1906, 4 p.m.—in 2885 minutes (due April 11, 4.5 p.m.).

As soon as the suggestion was given she was told that

TABLE OF EXPERIMENTS, Nos. 1-30, WITH F. D.

No. of Experiment.	on	Suggestion made at	Interval suggested.	Suggestion due.	Suggestion fulfilled.	Witness.
1	1906.					
2	Mar. 31	11.30 a.m.	700 min.	Mar. 31, 11.10 p.m.	Mar. 31, 11.10 p.m.	
3	April 3	11 a.m.	4,000 min.	April 6, 5.40 a.m.	April 6, 5.40 a.m.	
4	April 9	4 p.m.	2,885 min.	April 11, 4.5 p.m.	April 11, 4.5 p.m.	
5	April 12	12 noon.	3,090 min.	April 14, 3.30 p.m.	(Calculation only wanted).	
6	April 13	—	7,410 min.	(Calculation only)		
7	April 15	12 noon.	17,505 min.	April 27, 3.45 p.m.	April 27, 3.40 p.m.	T. W. M.
8	April 21	4.15 p.m.	4,305 min.	April 24, 4 p.m.	April 24, 4 p.m.	T. W. M.
9	April 25	4 p.m.	2,880 min.	April 27, 4 p.m.	April 27, 4 p.m.	T. W. M.
10	April 26	11 a.m.	1,710 min.	April 27, 3.30 p.m.	April 27, 3.30 p.m.	T. W. M.
11	April 29	11.20 a.m.	40,360 min.	May 27, 12 noon.	May 27, 12 noon.	
12	"	"	40,630 min.	May 27, 4.30 p.m.	May 27, 3.10 p.m.	
13	May 1	12 noon.	10,080 min.	May 8, 12 noon.	May 8, 12 noon.	
14	May 3	4 p.m.	14,350 min.	May 13, 3.10 p.m.	May 13, 3.10 p.m.	
15	"	4.30 p.m.	9,275 min.	May 10, 3.5 a.m.	May 10, 3.5 a.m.	
16	May 6	12 noon.	3,090 min.	May 8, 3.30 p.m.	May 8, 3.30 p.m.	T. W. M.
17	May 8	4 p.m.	42,312 min.	June 7, 1.12 a.m.	June 7, 1.12 a.m.	
18	"	4 p.m.	184,620 min.	Sept. 13, 9 p.m.	Sept. 13, 9 p.m.	
19	June 5	12 noon.	87,145 min.	August 5, 12.25 a.m.	August 5, 12.25 a.m.	
20	"	12 noon.	214,895 min.	Nov. 1, 5.35 p.m.	Nov. 1, 5.35 p.m.	Miss A.
21	June 14	4.15 p.m.	26,385 min.	July 2, 12 midnight	(Calculation only).	
22	June 17	12.15 p.m.	3,762 min.	June 20, 2.57 a.m.	June 20, 2.57 a.m.	Miss A.
23	June 23	1.10 p.m.	7,200 min.	June 23, 3.25 p.m.	June 23, 3.22 p.m.	Miss A.
24	June 24	12.25 p.m.	2,935 min.	June 29, 12.25 p.m.	June 29, 12.25 p.m.	Miss A.
25	July 1	3.59 p.m.	8,935 min.	July 3, 4.54 p.m.	July 3, 4.55 p.m.	Miss A.
26	"	"	1,705 min.	July 7, 8.54 p.m.	July 7, 8.55 p.m.	Miss A.
27	July 8	12.2 p.m.	3,145 min.	July 9, 4.27 p.m.	July 9, 4.30 p.m.	F. D.
28	"	12.10 p.m.	4,580 min.	July 10, 4.35 p.m.	July 10, 4.35 p.m.	Miss A.
29	July 16	12.30 p.m.	7,460 min.	July 19, 4.50 p.m.	July 19, 4.40 p.m.	Miss A.
30	"	1 p.m.	274,800 seconds	July 21, 5.20 p.m.	July 21, 5.20 p.m.	Miss A.
	"	12.20 p.m.		July 25, 4.40 p.m.	July 25, 4.40 p.m.	Miss A.

In No. 15 the suggestion was given to the subject in the waking state.

In Nos. 22, 23, 24, 25, 26, 28, the subject was not told what the "starting time" was.

when she woke up she would be asked to read aloud from a book, and that while reading she would write out the suggestion, and, if possible, the time when it fell due to be fulfilled. She was then awakened and given a book to read aloud. A pencil and paper were placed on the table close to her right hand. After reading a few lines she took up the pencil and began to write while continuing her reading. She made a cross, wrote 2885, and then stopped both reading and writing, put the pencil down, saying, "I can't do two things at once." I told her to go on reading and not to mind anything else. She did so, and while reading she again took up the pencil and wrote April 9. I stopped the reading and said, "You have not written down when it falls due." She immediately wrote "5 to 4." I re-hypnotised her and told her I thought 5 to 4 was not quite right. She said at once "Yes 5 to 4 is wrong, it is 5 past 4." On being asked if she had made any calculation she said, "No, how could I? I have not had time." "How then do you know?" "I don't know how I know." "But you are sure 5 past 4 is right?" "Yes."

On April 12th she gave me a paper marked "5 past 4 p.m. Apr. 11." She knew nothing about this in the waking state except that she had written it. In hypnosis she knew that she had written it in response to my suggestion of April 9th.

An attempt was now made to find out if more difficult problems required a longer time for the subconscious calculation to be made correctly. The plan adopted was to explain in hypnosis that a problem requiring an answer would be put and that she was to write down the answer as soon as she awoke. The problem was then given and the subject immediately awakened.

No. 4. On April 12th, 1906, I said to the subject in hypnosis:

"If, counting from to-day, Thursday, at 12 o'clock, you make a cross in 3090 minutes, when will it fall due? Wake up!" She awoke and almost immediately went over to the table and wrote: "11.20 p.m., April 15th." This is wrong. It should have been 3.30 p.m., April 14th. I

hypnotised her and asked what my question was. She repeated it, giving 3900 minutes instead of 3090. Still her answer would have been wrong. I told her to try again with 3090 minutes and to tell me the answer immediately on waking up. I awoke her and she said at once: "1.30, April 14th." Another trial was made and she was told to take time if necessary. On awaking she said after a few minutes: "6.30, April 14th." This being wrong, and as she seemed to be getting confused, I re-hypnotised her and told her to tell me the answer the next time I saw her, if she could not do so before I left. I then awoke her and talked to her for about five minutes before going away. Next day as soon as I saw her she told me that just as I was leaving on the previous day she felt inclined to say to me: "3.30, April 14th"; but she did not know what it meant and thought it sounded silly, so did not say anything.

No. 5. On April 13th, 1906, I asked her in hypnosis to tell me as soon as she could after waking, how many days, hours, etc. are in 7410 minutes. Awakened immediately she replied after a few minutes: "5 days, 160 hours." Told to try again she said: "5 days, 140 hours" In hypnosis she told me these answers were wrong, but she could not tell me the correct one. As I could not wait longer I told her to write down the answer as soon as she could, noting on the paper the time at which she did so. I left her at 12 30 p.m.

When I saw her on April 15th she gave me a paper marked: "5 days, 123½ hours, 12.40 p.m., April 13th." She said she had got up to write this in the middle of her dinner soon after I left on April 13th. She had sat down to dinner immediately after I had gone away, and was talking and laughing with her people all the time until she suddenly felt that she must get up and write this. When she had written it she did not know what it meant.

I could not understand the answer at first, as 5 days *plus* 123½ hours is so obviously wrong. But 123½ hours = 7410 minutes. In hypnosis she told me that she understood me to want the number of days *and* the number of hours. Her previous attempts had been in this direction.

No. 6. April 15, 1906, 12 noon—in 17,505 minutes (due April 27, 3.45 p.m.).

Next day I asked her in hypnosis if she remembered the suggestion given on April 15th. She repeated it correctly. Asked when it fell due she replied at once: "3.45 p.m., April 27th." In response to questioning she said she thought she had arrived at this conclusion in the night. She was not conscious of having made any calculation. All she knew was that she remembered "thinking about the question and the answer" in the night. In the waking state she knew nothing at all about the matter.

On April 24th, after the fulfilment of the next experiment, she was asked in hypnosis if she had any other crosses to make during the coming week. She said she did not think so—she could not remember any. The fact that she had told me that the suggestion of April 15th fell due on April 27th seemed to have faded for the time being from her memory. Nevertheless, on April 27th the suggestion was fulfilled in my presence. At 3.40 p.m., while awake and talking to me, she suddenly became restless, and I asked her what was the matter. She said she felt she had to write down something. I said, "Come along and do it, then." She immediately came to the table, made a cross on a piece of paper and wrote: "3.45 p.m., April 27th." It was then just past 3.40. The suggestion was fulfilled, therefore, about five minutes too soon. I think, however, that this error was probably due to my telling her to "come and do it" as soon as she explained to me the reason for her restlessness. For I have frequently observed that a cross made in my presence is preceded for some minutes by a certain amount of restlessness, and that if she is not interfered with in any way the suggested act will be performed usually at the exact time at which it falls due.

No. 7. April 21, 1906, 4.15 p.m.—in 4305 minutes (due April 24, 4 p.m.).

This suggestion was fulfilled in my presence on April 24th at 4 p.m. exactly. At 3.55, while in hypnosis, she became rather restless and sighed frequently. On being asked why she sighed she said she did not know, but that she seemed

to have something on her mind. "Do you know what it is?" I enquired. "No! I think I have to do something." Being desirous to see if a similar restlessness would appear in the waking state I awoke her. She talked to me without any seeming preoccupation, and I held her attention constantly by questioning her on matters of interest to her. While continuing the conversation she began searching in her pocket and brought out a pencil. I paid no attention to what she was doing and kept her engaged in conversation. Suddenly she said: "Excuse me a minute, I must go and get a piece of paper." "What do you want a piece of paper for?" "I've got to write something." "Do you know what it is?" "No." She was by this time at the door of the room. I told her that I could give her a piece of paper, so she came back to the table and prepared to write. "Do you know what you have to write now?" "Yes." She immediately made a cross and wrote: "4 p.m., April 24th." It was then exactly 4 o'clock. In the waking state she knew nothing about what she had written except that she had written it. In hypnosis she knew what she had written and what it meant. She did not remember having thought of the matter at all, since I made the suggestion, unless she did so in her sleep on the first night. She was not aware of having made any calculation, and she did not know how she knew when to make the cross.

No. 8. Wednesday, April 25, 1906, 4 p.m.—in 2880 minutes (due 4 p.m., April 27).

After giving the suggestion I asked her when it fell due. She replied immediately, "4 o'clock on Thursday—no, Friday—4 o'clock on Friday." (April 27.) She said she did not make any calculation—"it just came into my head." This suggestion was fulfilled, in hypnosis, on April 27, at 4 p.m., in my presence.

No. 9. April 26, 11 a.m.—in 1710 minutes (due April 27, 3.30 p.m.).

Immediately after giving the suggestion, and before hypnosis terminated, I asked her when it fell due. She could not give the answer at once, but after a few minutes, during which I talked to her about her health, I again asked when

it fell due, and she replied, "3.30 to-morrow." (Right.) She said she had not been thinking about it or trying to calculate while I was talking to her; she was attending to what I was saying. The suggestion was fulfilled in hypnosis on April 27th, at 3.30 p.m., in my presenee.

No. 10. April 29, 11.20 a.m.—in 40,360 minutes (due 12 noon, May 27).

On being asked when this fell due she laughed and said she did not know. After a few minutes she said it was about 30 days. (It is 28 days, 40 minutes.) She could not give me any more definite answer.

On May 1st I told her in hypnosis that in the future I should refer to her in the waking state as Miss D——g, and in the hypnotic state as Florence. This was done in order to make her understand more easily my directions in regard to some experiments in automatic writing. Thus I said, "When you wake up I shall give Miss D——g a book to read and she will confine her attention to what she is reading, while you, Florence, will write down answers to questions which I shall put to you." I awoke her and gave her a book to read aloud. I put a pencil in her right hand and told her not to pay any attention to what her right hand might do, but to go on reading. While she was reading I said in a low voice, close to her ear, "What is your name?" Very slowly her hand wrote "Florence." "What did I tell you on Sunday—something you had to do?" She wrote "40630" and something indecipherable. "When does it fall due?" She wrote "May 27." "What time?" She wrote "4.30." "What day is that?" "Sunday." All this was done with considerable effort; when the hand wrote the reading was hesitating. The writing was done very slowly and badly.

The figures written down being wrong, and the terminal time also being wrong, I hypnotised her and asked her for an explanation. She said she was not sure whether I had said 40,630 or 40,360. She had thought about it in her sleep on Sunday night and could not decide which it was. If it was 40,360 it would fall due, she said, at 12 o'clock on the same day. Her answers are correct. I told her

that my suggestion was 40,360 minutes, and that she must make a cross at the end of that time. I told her also to make a cross at the end of 40,630 minutes, so I number this suggestion as a separate experiment.

No. 11. April 29, 1906, 11.20 a.m.—in 40,630 minutes (due 4.30 p.m., May 27).

On May 27th she gave me two papers, one marked "12 o'clock noon, May 27," and the other "3.10 p.m., May 27." I did not notice that the time given on the second paper was wrong. On June 5th I questioned her during hypnosis on the matter, and she said she thought 3.10 was correct. She did not remember having told me the correct answer on May 1st. She said she thought she must have got confused, as she had made so many crosses. She now saw that 3.10 is wrong, and that the difference between 40,360 minutes and 40,630 minutes is $4\frac{1}{2}$ hours; so that if 12 noon is right for one the other must be 4.30 p.m.

No. 12. May 1, 1906, 12 noon—in 10,080 minutes (due May 8, 12 noon).

I chose this number at random, and did not know when the cross fell due. Immediately after giving the suggestion I asked her when it fell due. In about 30 seconds she replied "On May 8th." "At what time?" "I don't know—about 12 o'clock, I think." "You do not feel very sure about it?" "No." As I did not know when it fell due I did not question her any further. Her answer is correct. The cross was made at 12 noon on May 8th. As soon as she made it she went into the kitchen and asked her father what the time was. He said it was just one minute and a half past twelve.

No. 13. May 3, 1906, 4 p.m.—in 14,350 minutes (due May 13, 3.10 p.m.).

No. 14. May 3, 1906, 4.30 p.m.—in 9275 minutes (due May 10, 3.5 a.m.).

On May 10th she gave me a paper marked "3.5 a.m., May 10th." She said she was not quite awake when she made the cross. After making it she lay down for a few

minutes and then woke up more completely and looked at her watch. It was then 3.12 a.m.

On May 13th she gave me a paper marked "3.10 p.m., May 13." This was the fulfilment of No. 13.

I had by some error put 3.30 p.m. in my note-book as the terminal time for this experiment. Twice in the preceding week I had asked the subject in hypnosis when this cross fell due, and each time she answered, "3.10 p.m., May 13th." I thought this wrong but said nothing. Now that she had made the cross at 3.10 I tried to find out how she had made the calculation, and how the mistake, as I thought it, had arisen. In hypnosis she maintained that she knew nothing of how she had arrived at the terminal time. I then asked her to open her eyes without waking up and to do the calculation on paper. "If," I said, "you make a cross in 14,350 minutes after 4 p.m. on May 15th, when will it fall due?" She took a pencil and wrote down 1440. This she multiplied by 10, and from the sum so obtained she subtracted 14,350. She then said it would fall due on May 25th at 50 minutes before 4 p.m., or at 3.10 p.m. I questioned her as to her method of calculation. "What," I said, "does 1440 stand for?" "That is the number of minutes in a day." "How do you know?" "Why, any one would know that." "Why did you multiply it by 10?" "That is the number of days—14,400 is the number of minutes in 10 days—that would be 4 p.m. on the 25th—14,350 is 50 minutes less, so that makes it 3.10."

She was awakened; and it must be remembered that she was always totally amnesic in the waking state for all that had happened during hypnosis. I asked her if she could calculate when 14,350 minutes after 4 p.m. on May 15 would fall due. She said she did not think she could. I told her to take a pencil and work it out on paper. She thought for a minute and then put down 720 and multiplied it by 2. The result she multiplied by 5, and the sum so obtained she multiplied by 2, thus getting 14,400. Then she subtracted 14,350 from 14,400 and said the time would be 3.10 p.m. in 7 days after the 15th, or on May 22nd.

I told her that the answer was wrong; but she said it must be right, because 5 and 2 make 7. Not until it was

pointed out to her did she see that multiplying 7200 minutes by 2 gives the number of minutes in ten days, not seven.

No. 15. May 6, 1906, 12 noon—in 3090 minutes (due May 8, 3.30 p.m.).

This suggestion was given in the waking state. I had been making some experiments as to her power of appreciating the passage of short periods of time when the suggestion was given in the waking state, and I had found that her time estimations were then as accurate as when the suggestions were given during hypnosis. So I tried what the result would be if a suggestion involving calculation were given in the waking state. Endeavouring in every way to make sure that she kept awake I made the suggestion given above. I told her all she had to do was to get the figures into her head, and that she was not to make any conscious calculation either on paper or mentally. This she quite understood and agreed to. She had no idea when the cross fell due. She was not re-hypnotised.

This suggestion was fulfilled correctly during hypnosis in my presence. On being asked in the waking state what she knew about the suggestion given on May 6th, she said that when at dinner, about half an hour after I left her, while she and her people were talking and laughing, "3.30 p.m., May 8th," suddenly came into her head. She knew it was the answer to the problem I had given her. She had not troubled or made any calculation in regard to it, and did not know whether it was right or not. She had recollected the matter once or twice since, but had not troubled about it.

The whole experiment seems to have differed from those in which the suggestions were given in hypnosis only in the fact that the solution of the problem as to the terminal time came into her mind in the waking state, and in that she had knowledge of the experiment in the waking state. She could recollect that she had a cross to make at a certain time. She did not, however, worry about doing it at the right time although she meant to do it. The prompting to do it at the time it was due seemed to differ little, if at all, from what she felt in the ordinary experiments.

No. 16. May 8, 1906, 4 p.m.—in 42,312 minutes (due June 7, 1.12 a.m.).

No. 17. May 8, 1906, 4 p.m.—in 184,620 minutes (due September 13, 9 p.m.).

On May 10th I asked her, during hypnosis, if she remembered the suggestions given on May 8th. She repeated them correctly. As to the solutions, she said she only knew one, which she gave correctly—1.12 a.m., June 7th. The other, she said, was a long time—September, about the 9th or 10th, probably about 9 a.m., but she was not sure about this. (9 p.m., Sept. 13, is the right time.) She was not questioned again in regard to this suggestion until June 4th, when she said it fell due on September 14th at 1.40 p.m. On being asked how many days, hours, and minutes are in 184,620 minutes she said 129 days 9 hours 12 minutes. (Wrong—there are 128 days 5 hours.) I then told her to work it out on paper without waking up. She did so as follows:

$$\begin{array}{r}
 1440 \\
 \underline{129} \\
 12960 \\
 2880 \\
 1440 \\
 \hline
 185760 \\
 184620 \\
 \hline
 1140
 \end{array}
 \qquad
 \begin{array}{r}
 1440 \\
 \underline{1140} \\
 300 \\
 300
 \end{array}$$

Having done this she said there are 128 days 5 hours (right). The method of calculation seems to be as follows: $1440 \times 129 =$ the number of minutes in 129 days. Therefore the suggested number of minutes is less than 129 days. How much less? She subtracts 184,620 from 185,760. It is 1140 minutes less. She then subtracts 1140 from 1440. The suggested number of minutes, therefore equals 128 days and 300 minutes; and 300 minutes are equal to 5 hours. The last 300 put down in the sum was, she said, the result of the mental calculation, 60×5 .

She could give no reason why she chose 129 as the multiplier; she said it just seemed to be the right number.

In connection with this calculation I may mention that on a subsequent day I asked her in hypnosis how she would

set about calculating mentally the number of days, hours, and minutes in 17,700 minutes. She said at once that she would multiply 1440 by 12. After about a minute she said that would give 17,280. Then she would subtract 280 from 700, and so on. When asked why she multiplied by 12 rather than by 9, 10, or 11, she said she did not know; she seemed to feel that it ought to be 12. She thought that when she worked out similar calculations in her natural sleep she did them in the same way, but that she went into such a very deep sleep when doing them that she could not remember anything about the actual calculations afterwards (*i.e.* in her ordinary sleep state, or in hypnosis. She was not referring to amnesia during waking life; for she recognised that this always occurred in regard to the mental operations of all varieties of her sleep-state).

Both suggestions given on May 8th were fulfilled in due course at the proper times.

No. 18. June 5, 1906, 12 noon—in 87,145 minutes (due August 5, 12.25 a.m.).

No. 19. June 5, 1906, 12 noon—in 214,895 minutes (due November 1, 5.35 p.m.).

On June 8th, during hypnosis, she answered correctly both problems. No. 18 was fulfilled in natural sleep and was not witnessed. No. 19 was witnessed, and the time verified by a friend who was staying with the subject. This friend, Miss A., witnessed and verified the accuracy of most of the subsequent experiments.

No. 20. June 14, 1906, 4.15 p.m.—in 26,385 minutes (due July 2, 12 midnight).

Immediately after giving the suggestion I asked her when it fell due, but she said she did not know. I then told her to write down the answer as soon as she did know it, and to put down also the time and date of doing so, and to have it witnessed by Miss A., in whose company she would be for the rest of the day. She was then awakened and I left at 4.30 p.m.

On June 17th she gave me a paper marked with a cross and "12 o'clock midnight, July 2nd." Below this was written "5.38 p.m., June 14th." It was signed by Miss A., who told me that after I left on June 14th, F. D. was with her all the time until 5.38 when the answer to the problem was written. They had been talking all the time, and at the moment F. D. felt impelled to write, she was sewing. She had not been asleep in the interval.

I had chosen the figures at random, and when the solution was shown to me none of the three of us knew whether it was correct or not until I worked it out on paper. Miss A. was not present when the suggestion was given.

The subject understood that this experiment was made for the sake of testing how long it took her to arrive at the solution of the arithmetical problem, and the cross was not made on July 2nd.

No. 21. June 17, 1906, 12.15 p.m.—in 3762 minutes (due June 20, 2.57 a.m.).

I told her to write the answer to this problem as soon as she could after waking. I told Miss A. to watch F. D. all the time and to note the time at which the answer was recorded.

Immediately after the suggestion was given the subject was awakened and I went away. The solution was recorded at 12.40. Miss A. told me that she kept F. D. in constant conversation from the time I left until the answer was written down.

The suggestion was fulfilled in the early morning of June 20th.

A few experiments were now made in which the subject was not told what the "starting time" was.

No. 22. June 23, 1906 (1.10 p.m.), "from now" in 135 minutes (due 3.25 p.m.).

Before I gave the suggestion the subject had been in hypnosis for 20 minutes and had no ordinary means of knowing the time. The suggestion was that in 135 minutes she should go into the garden and pick some flowers which she would give to Miss A. I asked Miss A. not to let F. D. out of her

sight for an instant, to keep her away from clocks or watches until the suggestion was fulfilled, and to note the time when this took place.

On June 24th, Miss A. gave me a paper, written and signed by herself, stating that F. D. gave her three flowers at 3.22 p.m., after spending six minutes in the garden.

No. 23. June 24, 1906 (12.25 p.m.), "from now"—in 7200 minutes (due June 29, 12.25 p.m.).

This suggestion was fulfilled at the proper time. The making of the cross was witnessed, and the time verified, by Miss A.

No. 24. July 1, 1906 (3.59 p.m.), "from now"—in 2935 minutes (due July 3, 4.54 p.m.).

No. 25. July 1, 1906 (3.59 p.m.), "from now"—in 8935 minutes (due July 7, 8.54 p.m.).

No. 24 was fulfilled at 4.55 p.m. July 3rd, and No. 25 at 8.55 p.m. July 7th. In both cases the time was verified by Miss A. in whose presence the crosses were made. These results are practically correct, as it was probably 4 o'clock before the giving of the suggestions was completed.

No. 26. July 8, 1906 (12.2 p.m.), "from now"—in 1705 minutes (due July 9, 4.27 p.m.).

Just after giving the suggestion I asked her if she knew what the time was. She said it was 12 o'clock. The cross was made at 4.30 p.m. on July 9th. When asked in hypnosis after its fulfilment what the time was when the suggestion was given, she said it was 12.5 p.m.

No. 27. July 8, 1906, 12.10 p.m.—in 3145 minutes (due July 10, 4.35 p.m.).

This suggestion was fulfilled at the correct time.

No. 28. July 16, 1906 (12.30 p.m.), "from now"—in 4580 minutes (due July 19, 4.50 p.m.).

This suggestion was fulfilled at 4.40 p.m. on July 19th and was witnessed by Miss A. When, after its fulfilment, the subject was asked in hypnosis what time she thought it was

when the suggestion was given she said 12.20. When asked how many days, hours, and minutes are in 4,580 minutes she replied immediately, "3 days, 4 hours, and 20 minutes." The result of this experiment clearly points to her dependence on the calculations rather than to any true appreciation of time as it passes. She supposed, or guessed, that the starting time was 12.20 instead of 12.30 and fulfilled the suggestion in accordance with her calculation from the supposed time.

No. 29. July 16, 1906, 1 p.m.—in 7460 minutes (due July 21, 5.20 p.m.).

This suggestion was fulfilled at the correct time and was witnessed by Miss A.

No. 30. July 22, 1906, 12.20 p.m.—in 274,800 seconds (due July 25, 4.40 p.m.).

When I had given this suggestion she said she could not do seconds, and again that she did not think she would do it correctly. This belief was no doubt based upon her remembrance of her complete failure in the preliminary experiment made on March 30th. Nevertheless No. 30 was fulfilled correctly on July 25th at 4.40 p.m. and was witnessed by Miss A.

The results of the foregoing experiments having convinced me that the method employed did not necessitate on the part of the subject any continuous watching of the time as it passed, I sought some way of giving the suggestions which would do so. So far there is evidence only that a subconscious calculation is made soon after the suggestion is given; and if the date so arrived at is some weeks ahead, the subconscious mind, having noted the time at which the act is to be performed, seems able to go off duty as it were and simply wait for the arrival of the proper day.

But the experiments may be so arranged as to make it impossible for any immediate calculation to be made, and to make an almost continuous watching of the passage of time a requisite of success. The method I have adopted is to make the subject tell the number of days, hours, or minutes which elapse between the giving of the suggestion and a pre-arranged signal; the time at which the signal will be

given being left undetermined when making the suggestion. The results of this method of investigation are made more striking by the use of automatic writing. It is possible in this way to get the result of the subconscious watching of the time without having to re-induce hypnosis. An example will illustrate what I mean.

On February 16th, 1907, at 12.30 p.m., I made the following suggestion to F. D. in hypnosis: "The next time I call to see you, as soon as I give you a pencil and paper, you will write down the number of hours and minutes that will have elapsed between 12.30 p.m. to-day and the moment at which I give you the pencil." When I made this suggestion the date of my next visit was unknown even to myself.

On February 20th I called to see her at 10.35 a.m.—a very unusual hour for my visit. At 10.40, before hypnotising her, I gave her a pencil and a piece of paper. She immediately wrote down "94—10." She was wide awake, and on being questioned she denied all knowledge of having written anything. In hypnosis she said that what she had written was meant for 94 hours 10 minutes, that being the time that had elapsed since I made the suggestion on February 16th. The answer is correct. She could give no explanation of how she knew. She admitted that she might have thought over the matter in her sleep at night, but she did not remember having made any calculation. She had no recollection of having thought anything about it that morning (February 20th). She had been very busy and had not noticed what time it was when I called.

On February 20th, 1907, I made a similar suggestion at 11 a.m., the interval this time to be expressed in minutes instead of in hours.

On February 25th I called to see her at 12.50 p.m. At 12.55, before hypnotising her, I gave her a pencil and paper. She smiled and asked what she had to do now. As she did not write immediately I engaged her in conversation on a subject that interested her, and she talked to me quite freely and intelligently. At the end of two minutes she wrote down "7315." (This is the correct number of minutes from 11 a.m., February 20th, to 12.55 p.m., February 25th.) I

paid no attention to the writing for a few minutes. At a pause in the conversation, covering the paper with my hand, I asked her if she had written anything. She did not know. She thought she had noticed her hand moving, but she was not sure. I showed the figures to her, but she did not know what they meant. In hypnosis she knew what she had written and what it meant. She also remembered the conversation which took place while she was awake during the two minutes preceding the writing of the figures. On being asked how she kept the record of the time she said she did not know. She had no recollection of making any calculation after I had given her the pencil. On being put into a deeper stage of hypnosis and questioned she said she remembered adding 25 to 7290. She "knew" that it was 12.55 when I gave her the pencil, and she knew that at 12.30 the number of minutes that had elapsed was 7290. She thought that she kept the record up to time every half hour, but she was not sure about this.

In these experiments I think there was a continuous subconscious watching of the time as it passed, and I believe that the only calculation employed was the mental addition which took place at regular or irregular intervals. What these intervals were I could not find out. It may, however, be suggested that instead of watching and counting the hours and minutes as they passed, F. D. made a subconscious calculation after I arrived. I do not deny that this may be a possible explanation; but considering the length of time she usually took to do such calculations subconsciously, I do not think that she could have arrived at the correct answer in the short time which elapsed between my arrival and the production of the writing.

I have repeated these experiments on another subject, Mrs. C., who, as I have already said, disliked figures and was not good at mental arithmetic. In this case I obtained the answers by automatic speech instead of writing. On February 21st, 1907, at 3.20 p.m., I gave the following suggestion to Mrs. C.: "It is now twenty minutes past three. The next time I call to see you, when I ask 'How long?' you will tell me how many hours will have elapsed from now till then." I called to see her on February 27th at 3.20 p.m.,

and at once asked "How long?" She replied at once "144 hours." (Right.) In the waking state she said she did not know what this meant; but she said she had felt conscious that she had been counting the hours. At first she did not know what this counting meant and thought it silly, but she came to the conclusion that it was something I had asked her to do. She did not consciously count; but every few hours a number came into her head. She sometimes found herself thinking of some number of hours in the middle of the night when awake. In hypnosis she could give me no further information. In deep hypnosis she said she remembered thinking of 144 hours while lying reading just immediately before I entered the room.

On February 27th, 1907, at 3.30 p.m., a similar suggestion was given to Mrs. C., the interval to be expressed in minutes instead of in hours. On March 5th, at 3.40 p.m., when she was asked "How long?" she said, after a few minutes, "8735 minutes." (Wrong—85 too many.) In the waking state she said that she had been greatly troubled by the feeling that she had been adding up figures, but she did not know what they meant. In hypnosis she knew that she had been adding up the minutes since 3.30 p.m. on February 27th, but she did not know how often she made the additions. In deep hypnosis she said that her last addition had been $8395 + 340$. This was made after I asked her "How long?" but she did not know how she had got these figures.

II.

Delboeuf's experiments on his subjects M. and J., and Dr. Bramwell's experiments on Miss D. have many points in common with those numbered 1 to 30 which I have just recorded. In all, the suggestions were given in such a way as to necessitate some calculation whereby the moment at which the act fell due became known to the subject's sub-conscious intelligence. That such a calculation was made by their subjects is admitted by both Delboeuf and Dr. Bramwell; but they both seem to have forgotten the main object which Delboeuf had in view when he devised the plan of giving the suggestions in minutes instead of in days.

That object was to eliminate the giving of a fixed date for the fulfilment of the hypnotic command.

Now it must be apparent that when the subject has made a calculation by which he arrives at the terminal time, his subconscious intelligence is as surely in possession of a fixed date as if it had been mentioned to him when the suggestion was given. When Delboeuf at 6.30 a.m. told J. to pull the cook's nose in 1600 minutes,¹ he might just as well have told her to do so at 9.10 a.m.—provided that she was able to make the necessary calculation. As a matter of fact J. was a very poor arithmetician, and her calculation was wrong by 60 minutes. In the same way when Dr. Bramwell, at 3.30 p.m., on February 26th, told Miss D. to make a cross on a piece of paper in 20,180 minutes,² he might just as well have told her to make it at 3.50 p.m., on March 11th; for Miss D. was very good at this sort of mental arithmetic. When this experiment came to be fulfilled it was evident that Miss D. had correctly calculated the terminal time, but the cross was not made until 3.51½. This slight discrepancy between the calculation made and the appreciation of the time points us to a fundamental distinction which should be made in considering these and similar experiments. If we do not keep separate these totally different questions, the results appear to be more astonishing and inexplicable than they really are. How subconscious calculations of the kind necessary in these experiments can be performed by half-educated girls is one problem; how somnambulics can appreciate the passage of time, so as to know when the terminal minute so calculated arrives, is another and a totally different problem.

Each observer has encountered certain difficulties in understanding how the necessary calculations were or could have been performed by the subjects. The ignorant peasant girls with whom Delboeuf experimented were in his opinion absolutely incapable, in the waking state, of reducing to hours such a number of minutes as 1150. Unfortunately Delboeuf did not examine M. to see whether during hypnosis her arithmetical powers were any better than during the waking state. He did, however, test J.'s powers during hypnosis, but

¹Delboeuf, *Proceedings S. P. R.*, Vol. VIII., p. 418.

²Bramwell, *Hypnotism*, p. 128.

he does not say whether they were better or worse than during the waking state. They were certainly very feeble, since after ten minutes of severe mental effort she failed to tell how many hours are in 300 minutes. But it may be noticed that J. succeeded very seldom in fulfilling hypnotic commands at the right time. If we disregard for the time being any errors that may have been due to faulty time appreciation, and suppose that all her errors were due to miscalculation, we find that she made the same sort of mistakes in the experiments cited by Delboeuf as she made when trying to do calculations during hypnosis or in the waking state. Further, although J. was unable, during hypnosis, even after struggling with the problem for ten minutes, to tell how many hours are in 300 minutes, it is possible that she might have arrived at the correct solution had she been allowed five hours in which to make the calculation. And that is practically the length of time that would have been at the disposal of her subconscious intelligence if she had been told in hypnosis to perform some act at the end of 300 minutes. All through the ensuing hours her subconscious mind would have been free to grapple with the problem, and it is probable that she would have arrived at the correct solution and would have fulfilled the command at or about the proper time.

Delboeuf's neglect of questioning his subjects in hypnosis with regard to their fulfilment of the suggestions, while diminishing the value of his observations and leaving much untold that might have been of interest, yet saved him from encountering the more formidable difficulties which Dr. Bramwell had to contend with when he tried to find out how his subject made the calculations in the series of experiments of which he has given so admirable a record.

At an early stage in his investigation Dr. Bramwell attempted to find out during hypnosis the subject's mental condition in reference to the suggestions. In reply to his questions she informed him:¹ (1) That when the suggestions were made in hypnosis she did not calculate when they fell due. (2) That she did not calculate them at any time afterwards during hypnosis. (3) That she had no recollection

¹ Bramwell, *Hypnotism*, p. 122.

of them when hypnosis terminated. (4) That no memory of them afterwards rose in the waking state. (5) That shortly before their fulfilment she always experienced a motor impulse, *i.e.* her fingers moved as if to grasp a pencil and to perform the act of writing. (6) That this impulse was immediately followed by the idea of making a cross and writing certain figures. (7) That she never looked at clock or watch until after she had made her record.

On almost all of these points my own observations on F. D. are in complete agreement with Dr. Bramwell's findings. The only noticeable difference is in regard to the awareness of the motor impulse. F. D. certainly had a motor impulse, but she was aware of it only as a vague feeling that she had to do something. This vague feeling soon became defined, and she knew that she had to make a cross and write down the time.

Another and more important difference between Dr. Bramwell's results and mine is to be found in connection with the hypnotic memory of the suggestions in the period intervening between the time when they were given and their fulfilment. Dr. Bramwell says that when Miss D. was questioned in hypnosis as to unfulfilled suggestions, "she invariably recalled the fact that these had been made, but rarely remembered their exact terms. She always asserted that she had never thought of them, did not know how much time had elapsed since they had been given nor when they were due."¹

From the very beginning of my experiments on F. D. I found that when hypnotised in the period intervening between the giving of a suggestion and its fulfilment, she almost invariably remembered the exact terms of the suggestion, when it had been given, and knew when its fulfilment fell due. Yet she, like Dr. Bramwell's subject, denied all knowledge of having made any calculation. The most that she would admit was that she thought of figures sometimes in her sleep; but she could not remember any calculation although she sometimes said that she remembered thinking of the questions and the answers on these occasions. In the waking state she had no recollection of dreaming about figures.

This absence of hypnotic memory as to the manner in which the calculations were made is regarded by Dr. Bramwell

¹ Bramwell, *Hypnotism*, p. 137.

as one of the principal points which demand explanation in connection with his experiments.¹ Since the acts of hypnotic life, with certain well-marked exceptions which he cites, are performed consciously, and can be recalled by suggestion in subsequent hypnoses; and since, further, the hypnotic memory is more exact and far reaching than the normal one, the absence of memory in hypnosis as to given circumstances of hypnotic life, other than those which he cites, is regarded by him as markedly suspicious.² From what we know of hypnotic memory, he thinks it is impossible to doubt that if calculations had been made by the subjects, they would have been able to remember them when again hypnotised.

In the reasoning which led him to this conclusion Dr. Bramwell seems to have made an assumption which is not warranted in the present state of knowledge. The memory in hypnosis of the events of previous hypnoses is as a rule very complete; but we have no evidence that re-hypnotisation will enable us to revive in the mind of the subject all subliminal mentation that may have taken place during waking life. In fact so far as this question has been made a subject of investigation, the available evidence, when closely examined, points rather to an opposite conclusion. In many of Gurney's experiments on automatic writing it was found that the subject when re-hypnotised could not remember what he had written automatically in the waking state until he had visualised the actual writing which he had produced. This ignorance in hypnosis of the content of subliminal thought was still more apparent when some simple calculation had to be made

¹ Bramwell, *Hypnotism*, pp. 409, 410.

² I am not quite sure what Dr. Bramwell means by "markedly suspicious." He does not, I imagine, mean to impugn the subject's good faith, although that is the interpretation which first suggests itself to the reader. Nor do I think he means that the absence of memory is evidence either of absence of consciousness or of the non-making of calculations. He admits that calculations are made and that they are made by "some intelligence." What I think he does mean is that the absence of memory is strong evidence that the calculations are not made by the "hypnotic self." He says: "The fact that nothing could be recalled by the ordinary hypnotic self regarding calculations which must inevitably have been made in some form of hypnosis, apparently showed that the subject possessed a third substratum of the personality" (*op. cit.* p. 391). By "some form of hypnosis" I think Dr. Bramwell means some stratum of hypnotic consciousness.

before the writing was produced. Thus when W—s was told in hypnosis to sum the digits from 1 to 9 and instantly awakened, planchette wrote down the figures and summed them up. But when the subject was re-hypnotised he had no recollection of what he had written, or even of having written at all.¹ This result, however, was exceptional. As a rule the subject, on being re-hypnotised, knew what he had written; if he had written the answer to any sum given to him in hypnosis, he knew what figures he had written; but there is little evidence in Gurney's papers that the subject ever remembered the actual steps of the calculation by which he had arrived at that answer. It does not seem, however, that Gurney directed his attention specially to this point, as there is no explicit mention of it in his paper.

I have repeated Gurney's experiments on several subjects, and while getting results entirely congruous with those obtained by him, only under exceptional circumstances and by inducing a very deep stage of hypnosis have I succeeded in reviving in the mind of the subject the slightest recollection of the various stages of the mental process employed in the solution of the problems. If the calculations are made during hypnosis there is as a rule no difficulty in remembering in subsequent hypnosis the various steps by which the answer is arrived at.

I gave F. D. a simple sum to do during hypnosis. She gave me the correct answer. I then woke her. On being re-hypnotised she remembered doing the sum and also the various steps in the calculation. I then told her I was going to give her a little sum to do after she woke up. She was to divide the figures I would give her by 3, and to tell me the answer when I asked "What's the answer?" Having explained so much I said: "The figures you are to divide by 3 are 420, wake up!" She awoke immediately, and I said at once, "What's the answer?" She replied, "I don't know what you mean." "What's the answer?" "I don't know, unless it's 160—that's all I can think off." I re-hypnotised her and said, "Do you remember doing that sum?" "No. I gave you the answer, 160, but I think that's wrong." "Do you remember *doing* the sum, and how you came to make a mistake?" "No. I don't remember." I then induced a

¹Gurney, *Proceedings S.P.R.*, Vol. IV., p. 304.

deeper stage of hypnosis by simple verbal suggestion. I said, "Now sleep deeper—sleep—deep—deep—deep—Do you remember doing that sum?" "Yes." "How did you make a mistake?" "I divided the 4 by 3, and then I forgot and divided the rest by 2."

As the result of many similar experiments I have found that when subconscious calculations are made during waking life in response to suggestions given in hypnosis, the mental processes involved cannot be recalled in subsequent hypnoses unless the state of hypnosis induced is of the nature of a much more profound sleep than that in which the original suggestions were given. In many instances, no matter what artifices I might adopt, I failed to revive anything but the vaguest traces of recollection.

Up to a certain point in his reasoning Dr. Bramwell seems to assume that the self-consciousness of the hypnotised subject can exhaust the content of the subliminal mind in its totality. Yet, at a later stage, by postulating as the real calculator a third self,¹ separate and distinct from the hypnotic self, he practically abandons the basis on which his whole argument so far has rested.

The tendency of some modern psychologists lightly to give up belief in the unitary character of man's being is greatly to be deprecated. Neither the records of multiple personality nor the phenomena of hypnotism warrant the conclusion that every human being contains within himself an indefinite number of separate selves. In spontaneous cases of multiple personality the complete dissociation of consciousness manifested in the different states may justify the use of the word self to designate each of the alternating phases; and the same may be said of some exceptional hypnotic subjects, such as Janet's Léonie;² but neither convenience nor customary usage justifies the application of the term to those isolated manifestations of subliminal thought which may be exhibited spontaneously, or as a result of hypnotic suggestion, in healthy persons. It may be convenient, however, in investigating such operations of the subliminal part of the mind as are manifested in connection with the hypnotic state, to conceive subconsciousness as a

¹Bramwell, *Hypnotism*, p. 413.

²Pierre Janet, *L'Automatisme Psychologique*, 2nd Ed., Paris, 1894.

part of the stream of consciousness as a whole, but flowing at different depths below the surface known to us by introspection in the waking state. Or, to change the metaphor, we may regard it as we do those regions of the earth's crust which lie below the surface of every-day observation. The danger of such metaphors is obvious, but it is probably less misleading to speak of the hypnotic stratum of consciousness than of the hypnotic self. This is especially so if by using the term hypnotic self we imply that it is co-extensive with the subliminal self; for there is abundant evidence, derived from various sources, that the region of mental life laid bare at any one time by the induction of hypnosis is but a fraction of the subliminal, just as the supraliminal is but a fraction of mental life in its totality.

We must not then suppose that hypnotisation will enable us to bring to the surface the memory of all subliminal mentation which may go on during waking life. The memory test in regard to mental processes supposed to be carried on at the hypnotic level, has positive but not negative validity; and even if a want of recollection during hypnosis of the events of previous hypnoses did not sometimes occur, we could not deny the possibility of a subconscious train of thought,—even if this were started by a suggestion given during hypnosis,—of which no recollection can be aroused by re-hypnotisation. So far as I can find, writers on hypnotism have not dealt explicitly with this question. Much of the evidence to be found in Gurney's papers, and that which I have met with in my own investigations, points to a very curious conclusion with regard to the elements of subconscious thinking that can be recalled in the hypnotic state. Sensory impressions that have been subliminally perceived are as a rule remembered in hypnosis; and with the memory of the impression comes a memory of the thought accompanying or occasioned by it. Bodily acts, such as writing or speaking, originating subliminally, are also, as a rule, remembered in hypnosis; and along with the recollection of the written or spoken words there comes of course a knowledge of their meaning; and there may be thus a simulation of remembrance of the content of a subconscious thought. When a thought has not been the immediate result of a subliminally perceived sensory impression,

or has not been externalised in any motor act, a memory of it may sometimes be found in hypnosis if the thought is the conclusion of a subconscious train of reasoning, or the answer to a problem which has been solved subliminally.

Generalisation in regard to the peculiarities of hypnotic and post-hypnotic states is nearly always a mistake; and I do not for a moment deny that in exceptional circumstances memory of a much wider range of subliminal thought than that which I have indicated may be found during hypnosis; but in the ordinary somnambule it is, I think, very difficult to find any indisputable evidence of memory of a subconscious thought which cannot be included in one of the categories I have named.

As I have said, acts originating subliminally are remembered, and with the remembrance of the act comes also a remembrance of the thought which immediately prompted it. But if this act is the result of a subconscious train of reasoning or of calculation, there may be, and in my own experiments I have found that there generally is, no recollection of the various antecedent stages of thought which have led up to it. The evidence as to these unremembered things is mainly negative; for example, the difficulty in finding any hypnotic memory of the actual doing of subliminal calculations. As to remembered things there is, of course, plenty of evidence. If a post-hypnotic act is to be performed when the operator coughs for the fifth time, the subliminal perception of the coughs is remembered in hypnosis; and if the subject be hypnotised after the fourth cough he will sometimes give proof of being in an attitude of expectancy for the final signal. There is abundant evidence that acts originating subliminally are remembered—all suggested post-hypnotic acts for example. Even if the act in question had not been distinctly specified when the suggestion was given, but was the result of a certain amount of spontaneity and choice, or of even more elaborate mental processes, on the part of the secondary consciousness, the doing of it can, as a rule, be recollected during hypnosis. That the results of subliminal calculation may sometimes be remembered in hypnosis was shown in the series of experiments with F. D.; but that they sometimes may not be remembered is equally clear from Dr. Bramwell's observations.

The difficulty in finding any memory of the continuous thinking which we know can go on subliminally would seem to be especially great if the train of thought necessitates some concentration of subliminal attention, as in the calculations required in the time-experiments recorded by Delboeuf, Dr. Bramwell, and myself; and I know no better description of the nature of the mental state in which such calculations are presumably made than that given to me by F. D., in hypnosis, when she said that she "went into such a very deep sleep when doing them that she could not remember anything about the actual calculations afterwards."

This deepening of the sleep, which I believe actually takes place—a "sleep" of the hypnotic stratum of consciousness—may be merely a concentration of attention on the problem to be solved. The amount of attention which can be brought to bear is at all times limited; and even during waking life, if the attention becomes completely absorbed by some experience, the marginal elements in the conscious field may become so wholly submerged that only at the end of the experience do we "come to ourselves" and take up the thread of our life in relation to the external world. So, when sub-conscious attention is concentrated on the solution of an arithmetical problem given in hypnosis, absorption in the problem becomes so complete that only when the solution has been attained does the consciousness of the hypnotic stratum "come to itself," and enter into relation with those sub-conscious thoughts which form the memory-continuum of the hypnotic state.

In the case of my own subject, F. D., the period of natural sleep seemed to be the time chosen for the working out of the calculations. And it is reasonable to suppose that the subliminal is seldom so completely segregated from the supra-liminal consciousness as not to be to some extent disturbed in its operations by the experiences of waking life. But when the repose of natural sleep supervenes we can imagine the subconscious mind at the hypnotic level settling down to the solution of its task, becoming absorbed in its work, and "coming to itself" when the problem has been solved. Again I appeal to the information given by the subject in hypnosis; F. D. said that she sometimes remembered thinking in her sleep of the

questions *and the answers*, but she denied all knowledge of having made any calculations.

The second point which Dr. Bramwell thinks demands an explanation is "the fact that the suggestions not only involved feats of arithmetical calculations and memory far beyond the subjects' normal powers, but also in some cases beyond their ordinary hypnotic ones."¹

I have already referred to the calculations made by Delbœuf's subjects, and I have pointed out the importance of the amount of time which is at the disposal of the subconscious intelligence for the working out of the problems. In regard to Dr. Bramwell's experiments and my own, the first thing which must be taken into consideration is the comparative simplicity of the earlier problems and their gradual increase in difficulty as time went on. We must not undervalue the facility in calculation which practice brings, and whatever method of reducing minutes to hours and days a subject may adopt, there seems little doubt that familiarity with certain equivalents of minutes in days and hours must soon become established, and be utilised in the solution of what at first sight may appear very complex arithmetical problems.

I find that the apparently clumsy plan adopted by F. D. of making the number of minutes in a day her basis of calculation is singularly well adapted for the solution of such problems; for just as in the earlier experiments the number of minutes in one, two, or three days, became fixed in the mind, so in the later and more difficult ones simple multiples of 1440 showed at once the number of days, *plus* or *minus* some number of minutes less than 1440, in any given experiment. For example, after a little experience of problems of this description, one soon comes to know and to remember that 10,080 is the number of minutes in a week. Given this knowledge it will be seen that the first problem correctly solved in hypnosis by Miss D. (Dr. Bramwell's Exp. 26)² was a very simple one indeed. At 3 p.m. on Wednesday, Feb. 12th, a suggestion was given to be fulfilled in 10,115 minutes. The only mental arithmetic necessary is to subtract 80 from 115. The suggestion is then at once known to be due in a week *plus* 35 minutes, or "next Wednesday at 25 minutes to 4 p.m."

¹Bramwell, *Hypnotism*, p. 409.

²Bramwell, *Hypnotism*, p. 127.

Looked at in the same way, many of the other suggestions which at first sight seem to necessitate considerable powers of mental arithmetic, are rendered very simple. Thus in Dr. Bramwell's Exp. 39—in 20,180 minutes from 3.30 p.m.—all that is necessary is to recognise that $10,080 \times 2 = 20,160$, and the date at which the suggestion falls due is immediately seen to be 3.50 p.m. a fortnight hence. Practically all the problems solved correctly by Miss D. in hypnosis were of a similarly simple kind; and of the few to which I got correct answers from my subject, F. D., the same thing holds good.

In his statement of the point demanding explanation in regard to the calculations, Dr. Bramwell assumes that arithmetical powers are always greater during hypnosis than in waking life. The evidence in favour of this belief is by no means unequivocal. We have seen that in Delboeuf's subject J. there was during hypnosis apparently little improvement in her calculating powers; and my own experience with most of my somnambules is quite in accord with this result. On twenty-four occasions Dr. Bramwell's subject, Miss D., was asked, immediately after the suggestions were given, and before the termination of hypnosis, to calculate when the suggested act fell due. In the first nine instances she was wrong, and in the remaining fifteen she was right in eleven and wrong in four. "As the experiments advanced, not only the frequency, but also the extent, of Miss D.'s errors in calculation decreased, and the answers were given much more rapidly. Sometimes the correct replies were almost instantaneous, and in these instances no conscious calculation could be traced."¹ Here, again, we have to note the effects of practice in facilitating the mental operations necessary in such calculations. There is really nothing very wonderful in the fact that an intelligence which has been for several weeks engaged in solving problems such as were given to Miss D. in hypnosis, should at last succeed in telling, almost immediately, when an act to be performed at the end of 10,050 minutes falls due. Dr. Bramwell says that in the waking state Miss D. failed in doing mental calculations unless the sums were extremely simple. But she similarly failed, to begin with, in the hypnotic state. Had a parallel series of problems been given to Miss D. in the

¹ Bramwell, *Hypnotism*, p. 137.

waking state from the beginning, or even from the 8th of January, when she was first asked to make calculations during hypnosis, there can be little doubt that by February 5th, when she first succeeded in giving a correct answer in hypnosis, she would have been able to solve the same problem as readily in the waking state. But no such training of the waking intelligence having taken place, the hypnotic intelligence was by February 5th, if not the better calculator, at least in possession of certain data, useful in the particular kind of calculations required, of which the waking intelligence was quite ignorant.

The most curious detail of these problems solved in hypnosis, and one which I have frequently verified in my own experiments, is that when correct answers were given immediately, "no conscious calculation could be traced." I presume that by this phrase Dr. Bramwell means that the subject herself was not conscious of making any calculation. But we must remember how difficult introspection is to an untrained mind; and the difference between a conclusion arrived at by a short calculation and one which depends immediately on a knowledge of certain facts, is sometimes not quite obvious, even to a trained observer. I know that there are 365 days in a year. If I am asked how many days there are from the 1st of January, 1907, to the 2nd of January, 1908, and I answer immediately 366, have I made a calculation? Or am I merely stating a fact which is as well known to me as that there are seven days in a week? So if Miss D., in hypnosis, knew that there are 10,080 minutes in a week, would it be necessary for her to make any calculation to tell when an act suggested to be done in 10,090 minutes fell due?

As I have already indicated, a memory of the results of subconscious calculations made in response to suggestions given in hypnosis becomes a possession of the hypnotic stratum of consciousness. Thus when F. D. worked out on paper, during hypnosis, the calculation in experiment No. 13, she put down 1440 and multiplied it by 10. She *knew* that 1440 is the number of minutes in a day, and thought that "any one would know that." This knowledge was, no doubt, the result of a subconscious calculation which she had forgotten.

In my own experiments I gave my subjects very few

opportunities of making calculations in hypnosis. I rather directed my attention to the investigation of the subconscious calculations which are made after hypnosis has terminated. I have found little evidence that calculation in hypnosis is, as a rule, appreciably more rapid or more accurate than in the waking state, except in so far as such data as I have indicated, resulting from training during hypnosis or from subconscious calculation in post-hypnosis, may become a possession of the hypnotic stratum of consciousness, and thereby facilitate the solution of such problems during the hypnotic state. With regard to subconscious calculations performed after hypnosis is terminated, the investigation is more difficult, and the conclusions to be arrived at more doubtful. In some of Gurney's experiments there seems to have been a more rapid calculation than was possible in the waking state. In my own experiments I have found little evidence that mental calculations can be performed subconsciously more quickly than they can be in hypnosis or in ordinary waking life. On the contrary, I have found, in some cases at least, that if the waking consciousness is actively engaged, a length of time as great or greater than would be required for the solution of the problem in ordinary waking, or in hypnosis, is necessary for the subconscious calculation. On the other hand, there is evidence to show that problems, the mental solution of which would seem to be beyond the powers of the waking or of the hypnotic consciousness may be correctly solved under favourable circumstances, such as during natural sleep, as the result of a purely subconscious calculation.

Although I am inclined to ascribe most importance to the uninterrupted concentration of attention which may be possible at the hypnotic level, and to the length of time which is available by the subconscious intelligence for making the calculations, still, there may be, in some instances, both in hypnosis and in post-hypnosis, a facilitation of mental operations at the hypnotic level which is impossible in supraliminal thought. Such a facilitation of mental calculations would arise if the subject were able to visualise the figures employed, so that they had for him the reality and permanence which suggested visual hallucinations have for many somnambules.

We know from the work of Charcot, Gilbert Ballet, and

Sir Francis Galton, that individuals vary very much as to the nature of the sensory images which they most habitually use as their counters of thought. Some people, when thinking of things or events, depend almost entirely on their visual memory. Some, on the other hand, rely greatly on auditory or kinaesthetic representations. Even the thinking that is done in words is subject to similar variations, and there are some people whose most abstract thought is accompanied by a train of visual verbal imagery. With regard to words, however, this is undoubtedly exceptional; and notwithstanding the opinion of Bain and Stricker, that motor representations form the material of our recollection in the use of words, I think there is little doubt that the view put forward in this country by Dr. Charlton Bastian, and in France by Victor Egger, which gives pre-eminence to auditory representations, is true for the great majority of people who habitually think in words. But with regard to the thought-symbols of arithmetic, it is quite different. Here visual representation is the rule; and it will, I think, be found that skill in mental arithmetic is almost always accompanied by unusual powers of visualisation.

So far as my own experiments go, I have found that if a somnambule is a good *visuel* he will, other things being equal, be more expert at mental arithmetic during hypnosis than one who is not. He will also, I think, show increased capacity, or at least will solve the problems more rapidly during hypnosis than in the waking state. I have also found some indications that he will perform calculations subconsciously in post-hypnosis more rapidly, but on this point the evidence is not very conclusive.

Although individuals vary greatly in their powers of visualisation, very few people in the waking state can visualise sufficiently well to enable them to keep steadily before the mind all the figures in a sum of any considerable length; but if a somnambule is *visuel* in the normal state, it is quite possible that during hypnosis, or in the working of the hypnotic stratum of consciousness at other times, such an increase of faculty may readily take place. If this possibility be accepted, and if allowance be made for hypnotic training of the calculating faculty, for increased power of attention at the hypnotic level of consciousness, and for the length of time at the

disposal of the subconscious intelligence in arriving at a correct solution of the more difficult problems, the contention that the solution of these problems involved feats of arithmetical calculation beyond the normal powers of the subjects loses much of its force. We should rather be inclined to expect that somnambules who have undergone some training in subconscious calculation, might be able to perform subconsciously problems as difficult as any that they could do in the waking state with the help of pencil and paper.

I have made only one or two experiments of this nature. On one occasion I told F. D., during hypnosis, to write down in my presence the next time I called to see her, the number of halfpennies in £36 17s. 11½d. I saw her two days later, and while awake and talking to me she wrote down the correct answer. Awake, she did not know what the figures meant, or why she had written them. In hypnosis she remembered the suggestion, and knew that what she had written was the answer. She did not know when she had solved the problem, and had no recollection of having made any calculation. On another occasion I asked her, while awake, if she knew how many yards are in a mile. She said she did not. In hypnosis I told her to write down, in my presence, when I called to see her again, the number of feet in two and a half miles. She said she was sure she could not do this. The correct answer was written down in my presence five days later.

Although the solution of the more difficult problems occurring in the time-experiments would seem to necessitate some such facilitation of the mental calculations as I have suggested, there is not, in the instances recorded up to the present, anything to warrant the belief that the subconscious powers of the subjects are in this respect any greater than might be expected from their standard of education; and were these the only examples of subconscious calculations on record we might be content with some such explanation as I have suggested. But the powers of subconscious calculation exhibited by calculating prodigies such as Gauss or Dase should deter us from being too sure that the solution of the comparatively simple problems given to hypnotic somnambules may not be the work of some truly supernormal faculty the

mere suspicion of whose existence would be a heresy for orthodox science.

The third point which Dr. Bramwell thinks needs to be taken into consideration when trying to explain the results of his own experiments is the difference in the nature of the time-appreciation required in Gurney's cases and in those cited by himself. He says:¹ "There is a marked difference between the recognition of a particular day on its arrival, and the last minute in such a series as 40,845. . . . Granting that some intelligence worked out the arithmetical portion and determined that the suggestion fell due, for example, at 3.25 p.m. a fortnight later, the determination of the arrival of that particular moment differs widely from the recognition of the dawning of a given day."

Now I venture to think that unless special precautions are taken to keep the subject away from all ordinary means of knowing the time, there is very little difference indeed between the two kinds of experiment. Dr. Bramwell says that in Gurney's experiments the secondary intelligence would have no difficulty in recognising the terminal day because "the varying impressions from the external world, which tell us that a new day has dawned, would be received as freely by the secondary as by the primary consciousness."² But in the same way the visual or auditory impressions which give information of the time of day to the primary consciousness will be equally open to the secondary consciousness; and the secondary consciousness will be on the look-out for such information even when the primary consciousness is so engaged as apparently to preclude all time watching.

The difficulty of preventing such access of subliminal knowledge will be especially great when the experiments are carried on in towns; for then, unless special precautions are taken, it is almost impossible to keep the subject out of reach of visual or auditory indications of the passage of time. Clock-dials assail the eye at every step, and church bells chime the quarters all through the day and night; and we must not neglect the possibilities of the information that may be so obtained by a watchful subconsciousness. In this connection we must also bear in mind the possibility that subconscious perception may

¹ Bramwell, *Hypnotism*, p. 412.

² Bramwell, *Hypnotism*, p. 412.

have normally the immensely extended range which perception in hypnosis attains under suggestion. If such be the case, the difficulty of assuring ourselves, even when apparently stringent precautions are taken, that the subconscious mind does not receive its information through the ordinary sensory channels is greatly increased. When no such precautions are taken it seems obvious that under ordinary circumstances there is little difference in the nature of the time-watching involved, whether the suggested act is to be fulfilled on "the 39th day from this," or at "3.25 p.m. a fortnight later." But if, as Dr. Bramwell says,¹ "in some instances Miss D. was in a darkened room for several hours before the suggestion was executed, and absolutely without any of the ordinary methods of determining the time, even if she knew what o'clock it was when she entered the room, how could she determine when it was 3.25?" Now, I think we may take it for granted that whether "she" knew the time or not when she entered the room, her subconscious intelligence knew—if, in order to fulfil the suggestion correctly, it was necessary for it to know. So that the original problem of recognising the arrival of the terminal minute of 40,845 minutes becomes reduced to that of appreciating the passage of time for 3 hours and 25 minutes, or of knowing when it was 3.25 p.m. If we can exclude the possibility which I have suggested that even in the darkened room her subconscious mind was not "absolutely without any of the ordinary methods of determining the time," then we have arrived at what I consider to be the ultimate problem demanding explanation in all these experiments on the appreciation of time by somnambules.

My own observations carried on in the quiet of the country are to some extent not open to the same criticism as are those of observers working in more populous districts. F. D. lives in a cottage far removed from church bells, and the only clock in the house is the kitchen clock, which does not strike the hours. She possesses a watch which she keeps wound up; but she scarcely ever wears it when she is at home. It generally lies on her dressing-table all day and all night. Her opportunities of obtaining subliminal information

¹ Bramwell, *Hypnotism*, p. 412.

of the "time of day" through ordinary sensory channels are thus very restricted; and experiments with her afford better evidence of true time-appreciation than those with subjects whose surroundings give more opportunities for subliminal perception of such ordinary indications of the passage of time as I have referred to.

What I mean by true time-appreciation is the power of marking the passage of time without any guidance, either supraliminal or subliminal, which can by any possibility be referred to changes going on in the external world. If the conditions necessary for testing this power can ever be arranged, it is evident that they can be maintained for only comparatively short periods. We cannot expect to find subjects who are willing to be confined in a dark room for any length of time, or to have the usual routine of their lives disturbed for the sake of our experiments; and even if such subjects could be found, there are probably few competent observers who could spare the time necessary for making exact observations.

The nearest approach to evidence of a true time-watching taking place over a longer interval than a few hours is to be found in connection with prolonged hypnotic sleep. I lately had occasion to recommend to Mrs. C. a sleep of forty-eight hours, with intervals for meals. I saw her on a Tuesday, and she told me that she could spare the necessary time after 3 o'clock the next day. I was going away from home on the Wednesday, so I gave her the necessary instructions during hypnosis on the Tuesday. I said: "To-morrow at 3 o'clock you will go to sleep. You will sleep till 9 o'clock and then wake up and have some supper. You will then go to sleep, and sleep till 8 o'clock next morning. You will then wake up and have breakfast. After breakfast you will go to sleep, and you will sleep till 1 o'clock," and so on. I saw her on Thursday and found that my instructions had been followed out. Each time she had awakened she had remained awake for half-an-hour exactly, and had then fallen asleep again. This exact half-hour interval must have been the result of an auto-suggestion; for I had not given any definite instructions as to how long she was to remain awake. On the Friday I called to see her in the forenoon and found her sleeping peacefully. I awoke her and asked her if she knew what day it was.

She said it was Friday. She showed some hesitation as to whether it was forenoon or afternoon, but finally said it was forenoon. She was quite unable, however, to tell what the time was. She was unwilling even to guess, for she maintained that she had no idea what it might be. I said to her, "Sleep. What is the exact time?" She replied at once, "11.20." I took out my watch and found that her answer was correct. There was no clock in the room. I did not know what the exact time was until I looked at my watch.

In this case there seems to have been a true appreciation of the passage of time throughout the whole period of sleep. The watching of the time was done by the hypnotic consciousness; and the knowledge of the time of day so obtained was in the possession of the hypnotic consciousness alone.

Apart from such observations as may be made in connection with prolonged hypnotic sleep, I greatly regret that I have never been able to spare the time necessary to test my subjects' powers of true time-appreciation over a longer period than half-an-hour.

I have, however, made a large number of observations within the limited time at my disposal, and these are sufficient to convince me that in the true time-appreciation of somnambules we have to deal with a power which in the present state of knowledge can only be described as supernormal.

Gurney made many observations on his subjects in regard to their power of appreciating the passage of short periods of time. He has recorded a number of instances in which an act suggested in hypnosis has been performed more or less punctually at the end of a given number of minutes, the subject having been under observation during the whole course of the experiment. He also utilised automatic writing with planchette to obtain evidence of the subconscious time-watching that can go on during the waking state. The subject, having been taught how to write with planchette, was told in hypnosis to perform some act in a given number of minutes, and that he would be required at some time before then to write the number of minutes that had passed. Thus one of his subjects "was told on March 23rd that a quarter of an hour after his next arrival he was to open and shut the door of the room, and to note the course of time

as usual. The next evening he arrived at 7.6½. He was set to the planchette at 7.19. The writing, produced at once, was 13 *min. and 2 more.* At 7.22 he rose, walked across the room, opened and shut the door, and returned to his seat. Here the reckoning was not more than half a minute out.”¹

I have made a great many observations more or less on the lines of Gurney’s experiments; but I have thought it best to make the suggested act as simple as possible. It is important in testing for accuracy in time-watching that the act to be performed should be one to which the subject has no objection whatsoever, so that when it is about to be performed in the waking state there may be no resistance from the supraliminal consciousness to be overcome. This ensures its fulfilment at the moment of the subliminal invasion. It is also well that the act should be one which can be performed rapidly, so that as little time as possible may elapse between its beginning and its end. The suggestion given in most of my experiments was that at the end of so many minutes the subject should raise her right or her left hand above her head. She was told to do it rapidly as soon as the idea of doing so arose in her mind. Sometimes two or three suggestions were given together, the acts to be performed at the end of different time intervals. In obtaining automatic writing in these experiments, instead of using planchette, I always got the subject to write with a pencil. A few examples will sufficiently illustrate the nature of these experiments.

I suggested to F. D. in hypnosis, without telling her the time, that in eleven minutes exactly she would raise her right arm. She was then awakened, and she raised her arm at the end of ten minutes. On another occasion she was told in hypnosis that her right arm would go up in four minutes. This suggestion was fulfilled in hypnosis about ten seconds too soon. She was then told that her arm would come down in three minutes. This was fulfilled in the waking state in three minutes exactly. When she was asked why her arm came down, she said it got so heavy that she could not keep it up any longer.

¹Gurney, *Proceedings S.P.R.*, Vol. IV., p. 309.

On another occasion, at 3.50 p.m., I told her in hypnosis to put her left arm up in fifteen minutes. At 3.56 I told her to put her right arm up in nine minutes. Soon afterwards she was awakened. Her left arm went up at 4.4 (one minute too soon). A minute afterwards she laughed and said her right arm wanted to go up too. She raised it at 4.5 exactly (right).

I have carried out similar observations on several somnambules with almost identical results. Some subjects, it is true, seem to be more accurate in their estimation of these short time-intervals than others; but in every case where I have made a series of observations I have found the same tendency to slight errors, although on the whole a remarkable accuracy in time estimation was exhibited.

The mean error varies with different subjects. In a series of thirty-one observations on F. D. in the estimation of periods varying from one to fifteen minutes, the mean error was 1.009 minutes. In fifteen observations on Mrs. C., with periods varying from two to ten minutes the mean error was .78 minutes. In a series of sixty observations on various subjects with periods varying from one minute to half an hour, the mean error was .89 minutes.

One very curious result to be noted in these experiments is the apparent limitation of the amount of error, no matter what the suggested time-interval may be. An error of one minute seems as likely to be made when the suggestion is for fifteen minutes as when it is for three minutes. We might have supposed that a subject who has just performed at the end of two minutes an act suggested to be performed in three minutes, would be likely to perform in ten minutes an act suggested to be performed in fifteen minutes. But it is not so. The most likely time for the fifteen minute suggestion to be fulfilled is in fourteen, fifteen or sixteen minutes. The maximum error met with was one of six minutes in a time estimation of eighteen minutes; but this occurred in one of a complicated series in which four suggestions were running concurrently. In the great majority of cases, in the estimation of periods up to half an hour, the maximum error was not more than one or two minutes. In

thirty per cent. of the trials on all subjects, the time-interval was accurately determined.

In experiments of this description it would seem that there is an actual watching of the minutes as they pass, just as in Gurney's original experiments there was a watching of the days. But since minutes are purely artificial divisions of time and have not for us the concrete character which days have, the way in which this watching is done needs some explanation. It is comparatively easy to understand how a subconscious intelligence may watch the passage of days and count them as they pass; but it is by no means easy to understand how this same intelligence, unaided by any artificial mechanism such as a clock, can accurately subdivide "time's continuous flow" into periods which correspond to a given number of minutes.

We know nothing of time apart from sensible experience. Time as a psychological datum is but a quality of our sensations and our feelings. Empty time is an abstraction of the metaphysician, and except in a relative sense is unknown to the psychologist: time perceived is always filled. We perceive a sensible present which has duration. Presentations increasing in complexity give us a feeling of a future which is coming towards us; presentations diminishing in complexity give us a feeling of a past which is receding behind us; and the relatively unchanging complexity of the "now" of experience gives us a feeling of "the specious present" which forms our sole distinct intuition of time.¹ All cognition of time apart from the directly experienced "now" is conceptual and has to be represented symbolically. But judged by a "standard time," the specious present of different individuals seems to vary in its duration; and in any particular individual this duration seems to vary at different times. The symbolic conception of a period of time attained by summing up the "nows" of so-called empty time, or by counting the sensory changes experienced in filled time, would thus lack all utility in thought and all validity in practice were there not some changes, referable to the external world and habitually experienced by all human beings, which may be utilised as a standard of measurement.

¹ Cf. H. R. Marshall: "The Time Quality," *Mind*, Jan. 1907, p. 1.

For practical purposes the mean solar day is so used, and by mechanical contrivances this period of time is subdivided into hours, minutes, and seconds. But until clocks are constructed these subdivisions of time are not given in experience, and there is no necessary correlation between the "now" of experience and the second of the mean solar day.

Hours, minutes, and seconds are thus artificial devices for measuring the number of sensory changes experienced in succession. The passage of five, ten, or twenty minutes has no meaning apart from such sensory changes; for awareness of change is a necessary condition of the perception of time.

The manifestations of consciousness as we know it empirically are conditioned by its cerebral substratum, and the number of successive impressions that can be apperceived in a given time is limited by the rate at which certain physico-chemical changes can take place in nervous tissue. If consciousness were independent of any material substratum we have no reason to suppose that any such limitation would obtain in regard to the number of presentations or representations that would be possible in a given time. For such a consciousness the measure of time would be altered, and the phenomenal world would be transformed.

Certain philosophers believe that the normal self-consciousness does not exhaust its object—the Ego, and that there is in man besides the empirical consciousness with its physiological measure of time, also a transcendental consciousness with another measure of time peculiar to itself. This transcendental consciousness is supposed to emerge when the empirical is set to rest, and its measure of time is said to be a characteristic incident of dreams. The condensation of representations in certain dreams is accounted for by supposing that the dream-consciousness is not fettered by any physical substratum, and that its measure of time is therefore not physiological but transcendental. A consciousness with such a measure of time in its highest degree would see time, as Luther said, not lengthwise but crosswise; all would be in a heap before it.

I refer to these matters merely in order to point out that when we meet with some form of consciousness which can

accurately determine the passage of five, ten, or twenty minutes without any apparent guidance through the ordinary channels of sense, however much we may feel tempted to postulate some transcendental faculty in explanation of the phenomenon, we may rest assured that we are dealing with a consciousness whose mode of cognising time differs not at all from that of the consciousness which we know empirically.

In seeking an explanation of the time-appreciation of somnambules we seem bound to look to the methods used when similar judgments are made by the ordinary waking consciousness. If in the waking state we are denied all ordinary means of marking the passage of time we can still make judgments, less or more accurate, as to the length of any given interval. If we sit with our eyes closed and try to determine when five minutes have elapsed, we may arrive at a very close approximation to the proper interval if we set ourselves deliberately to count. We have ingrained within us a sense of rhythm, based upon memories of certain sensory experiences, which enables us to revive fairly accurately the time-intervals in the swing of a second pendulum. By summing up three hundred such imaginary pendulum beats we may, if we keep the rhythm true, judge very accurately when five minutes have elapsed. Even if our minds are occupied in some other way and we do not attempt to count, we may still make a guess as to when the time is up. Such guesses, however, are very liable to gross error, and it seems evident that the accurate appreciation of time-intervals by somnambules cannot be accounted for on any hypothesis of mere guessing.

Apart from rhythmic counting, when cut off from all changing sensory impressions derived from the outer world, we seem to have no faculty for judging accurately of the passage of time. Yet a somnambule in the hypnotic trance, deprived of all such sense-impressions, and, so far as his hypnotic consciousness is aware, not deliberately counting or making any effort to note the passage of time, makes such judgments with an accuracy which precludes the possibility that they are the result of mere guessing. If we believe that the accurate time-estimates of somnambules during the trance are the result of

some form of conscious counting, the want of knowledge during hypnosis as to how it is done forces us to suppose that the process must be carried on below the threshold of hypnotic consciousness, or by some fragmentary portion of this consciousness temporarily dissociated from the hypnotic stratum as a whole; and a similar supposition must be made with reference to the equally accurate time-appreciation which takes place subconsciously, in response to suggestion, during the waking state. Further, if such a form of subconscious counting takes place, it is not necessary to suppose that it is a counting of some imaginary rhythm. For it seems probable that the lower strata of consciousness can take cognisance of various organic processes which are, or may be, unperceived or generally unattended to by the waking self. And if a correlation has been subconsciously established between such phases of organic life and our artificial divisions of time, the subconscious watcher is provided with an objective time-measurer which is liable to only slight variations of regularity. Such variations as normally take place in the rate of the heart-beat or of respiratory movement, are just such as would account for the inaccuracies exhibited by somnambules in their estimates of short periods. In longer periods of true time-watching the organic rhythm will usually average its normal rate, and consequently the amount of error in the time-estimates of the subject is not likely to be greater for half an hour than for five minutes.

While some such explanation seems necessary to account for the accurate appreciation of short time-intervals, there is another possibility which must be taken into consideration in regard to the fulfilment of post-hypnotic acts at a particular moment which has been previously determined by subconscious calculation. That possibility is that these somnambules may have the power, exhibited sometimes by individuals who have never been hypnotised, of knowing the time of day, intuitively as it were, without any conscious or subconscious perception of such sensory impressions as normally give us this information. I have frequently tested F. D. on this point, and have found her to be extremely accurate in her estimates. And it is a curious fact that this power, never manifested by her previously, became greatly developed during the course of the experiments;

so that she often astonished her friends by her accurate telling of the time under circumstances which seemed to preclude such knowledge as she showed. When tested during hypnosis she was almost invariably absolutely correct when a suggestion of clairvoyance with regard to the kitchen clock was given. The following extract from my notes will serve as an example.

On April 18th, 1906, I asked her in the waking state what time she thought it was. She said 11.30. I told her I thought she was rather slow. In hypnosis she said she thought it was 11.40. I then suggested that she should see the kitchen clock and tell the exact time by it. She said she could not see it. I told her to sleep deeply and she would see it clearly. "Can you see it?" "Yes." "Well, what time is it?" "About 12 o'clock." "Tell me more exactly." "I can't see the hands properly." "Look steadily and you will see. What is it?" "Five minutes to twelve." I then woke her up, and went into the kitchen with her and looked at the clock. It was a very small American clock, about three inches high. The hands pointed to four minutes to twelve.

I do not pretend that this was really clairvoyance. The few attempts I have made in other directions to test this power, so firmly believed in by the early mesmerists, have been almost entirely negative. Yet when confronted by such difficulties as meet us in trying to explain the peculiar gifts so commonly exhibited by hypnotic somnambules, or the less common manifestation of similar powers by persons who have never been hypnotised, we are bound to neglect no evidence, which has been testified to by credible and careful observers, that may possibly throw any light, however dim, upon these obscure regions of psychological research. And whether we hold fast to the accepted conclusions of orthodox science, or allow ourselves to stray into the vaguer regions of transcendental speculation, in the present state of knowledge the difficulties to be met with in connection with the appreciation of time by somnambules are of such a nature as inevitably to entail, on any hypothesis, a considerable residuum of unexplained phenomena.

II.

EXPERIMENTS IN THOUGHT-TRANSFERENCE.

BY CLARISSA MILES AND HERMIONE RAMSDEN.

THE first series of these experiments, which were carried on during October and November, 1905, were reported in the *Journal S.P.R.* for March, 1906. The second series were described at a meeting of the Society on March 25th, 1907.

Miss Miles writes in regard to them :

Shortly after I began these experiments with Miss Ramsden, I told Professor Barrett about them, and I have profited largely by his advice in carrying them on, and especially in the method of recording them.

I made Professor Barrett's acquaintance a few years ago, in consequence of some articles about my experiments in dowsing which were published in *Country Life* and other periodicals, giving an account of various places where I had found water. Since then I have tried a number of experiments for him,—especially in dowsing and in various phases of clairvoyance, such as finding hidden coins, etc.,—and have learnt from him to make them of use to outsiders by recording them fully at the time and obtaining on the spot whatever confirmatory testimony was available. In fact, whatever scientific value attaches to the results of all my experiments is, I feel, entirely owing to his constant help and guidance. In the second series Miss Ramsden sent copies of many of the postcards recording her impressions to Professor Barrett at the same time as to me, so as to make the evidence as complete as possible.

FIRST SERIES.

Miss Ramsden having met with a certain amount of success in experiments in thought-transference with two other friends of hers, asked Miss Miles to try a systematic series with her.

It was then arranged that Miss Miles, living at 59 Egerton Gardens, London, S.W., should play the part of agent, while Miss Ramsden, at her home, Bulstrode, Gerrard's Cross, Buckinghamshire (about 20 miles from London), acted as percipient, the times of the experiments being fixed by pre-arrangement.

Miss Miles noted at the time of each experiment, in a book kept for the purpose, the idea or image which she wished to convey, while Miss Ramsden wrote down each day the impressions that had come into her mind, and sent the record to Miss Miles before knowing what she had attempted on her side. Miss Miles then pasted this record into her book opposite her own notes, and in some cases added a further note explanatory of her circumstances at the time to which it will be seen that Miss Ramsden's impressions often corresponded. Whenever it was possible, Miss Miles obtained confirmatory evidence from other persons as to the circumstances that had not been noted at the time, and the corroboration of these persons was written in her book and is printed below. All the original records of these experiments were submitted to the Editor.

In the printed account, we give in the case of each experiment (*a*) the note made at the time by the agent, Miss Miles; (*b*) the note made at the time by the percipient, Miss Ramsden; (*c*) the subsequent comments, if any, made by Miss Miles; (*d*) the corroborations, if any, of Miss Miles's friends; (*e*) the subsequent comments, if any, made by Miss Ramsden.

Any omissions in the printed copy of the records are indicated in the usual manner by omission marks. . . . Almost all the record is printed in full, so that the reader may be able to judge of the proportions of failure and success. The names of the persons concerned are given, except in the case of Experiment IX.

EXPERIMENT I.

(*a*) October 18th, 1905. 7 p.m.

SPHINX.

I sat with my feet on the fender, I thought of Sphinx, I tried to visualize it. Spoke the word out loud. I could only picture it to myself quite small as seen from a distance.—C. M.

(b) Wednesday, October 18th, 1905. 7 p.m.

Bulstrode, Gerrard's Cross, Bucks.

I could not visualize, but seemed to feel that you were sitting with your feet on the fender in an arm-chair, in a loose black sort of tea-gown. The following words occurred to me :

Peter Evan or 'Eaven (Heaven).

Hour-glass (this seemed the chief idea).

Worcester deal box.

Daisy Millar.

¹ × arm socket or some word like it.

× suspension bridge.

× Sophia Ridley.

× *soupirer* (in French), which I felt inclined to spell *souspirer*.

There is some word with the letter S. I don't seem quite to have caught it.—H. R.

(e) I had been trying experiments with two other friends ever since September 7th. These were only partially successful. I never got the actual message intended, except on one occasion, when the subject was one of which we had both been thinking. My impressions were *auditory*.—H. R.

EXPERIMENT II.

(a) Friday, October 20th, 1905.

SPHINX.

I tried to visualize Sphinx again.—C. M.

(b) Friday, October 20th, 1905. 7 p.m.

I received a letter from Miss Miles, saying, "Letter S quite correct, the hour-glass shape extraordinarily correct, also S S at the end or something like it. I shall try again to-morrow at seven. It will come all right.—C. M."

After this I found it very difficult not to try and *guess* the word instead of making my mind a blank.

Cossack.

Cross.

Compass (?)

Luzac (the publisher).

Luxor in Egypt.

Here I gave up in despair, then suddenly came the word: Whistle! This I believed to be correct.—H. R.

¹The crosses indicate those impressions which Miss Ramsden marked at the time as being especially vivid.—EDITOR.

EXPERIMENT III.

(a) Saturday, October 21st, 1905. 7 p.m.

LAMP.

I sat before the fire in my sitting-room and visualized a lamp. One of those very old-fashioned lamps with a large globe, which seemed to me to be a round ball of fire.—C. M.

(b) Saturday, October 21st, 1905.

Scissors, × orangery, shallop?, shawl, jalousie (blinds), fretwork or sort of trellis in a garden, échantillon (pattern), sleepers, × gum plant or pot?, vermisimilitude, Paternoster, tabloids, × orangery, × orange flower, × orange pips, horsewhip, housewife (needlecase), verdigris, purple hedgerow, beech, beatitudes, tea cosy, Burnham Beeches, heather in flower, crown, small box, short deal?, infanticide, × maltese oranges growing in a pot, Chinese slippers, × Cape gooseberries, these look like oranges.

The most probable seems to be a small Maltese orange tree, such as I have seen in London houses.—H. R.

EXPERIMENT IV.

(a) Sunday, October 22nd.

I never tried to visualize anything at all. About 6 o'clock to 7.30 I was writing letters to friends. One I was pondering over, for it required an answer. It was from a Polish artist who had come from Munich to finish Mrs. Jack Tennant's picture.—C. M.

(b) Letter dated Wednesday, October 25th.

On Sunday night [Oct. 22nd] I felt that you were not thinking of me, but were reading a letter in a sort of half German writing. The letters had very long tails to them: letter

g l H k y G S

Is there any truth in that?¹—H. R.

EXPERIMENT V.

(a) Tuesday, October 24th, 1905.

DOG—CHOW.

[Miss Ramsden had a large number of impressions, all incorrect.]

¹The post-mark on the envelope of the letter from the Polish artist, written in French, is dated Oct. 15th, 1905, and the letter, as shown by a portion of it pasted into Miss Miles' notebook, is written in a sloping and obviously foreign hand, corresponding with the description by Miss Ramsden.

EXPERIMENT VI.

(a) October 25th. CLOCK.

C. M.

(b) Wednesday, Oct. 25th. 7 to 7.30 p.m.

Fig, locket; I visualized a locket on a chain, bath (*oval shape*), piano, guitar, musical instrument, x locket with somebody's hair, "Malthusian," $\nabla\nabla$ pattern visualized, x oval frame for a picture.

The frame has little lumps round it, might be a gilt picture frame or a locket with diamonds or stones of some sort, but they do not seem to shine. It might be a small miniature frame. It has got nothing inside yet and you are wondering what you will put in. There is glass, and it is slightly concave. It might be a small hand looking-glass, but quite small.—H. R.

(c) At 7 p.m. I visualized a clock, or rather tried to. It was very difficult, as I had had a model and had been drawing him from five o'clock to six forty-five. The model was Mr. Macnab. I was going to begin painting him life-size, and before settling on the pose I was making two or three quick sketches of him by electric light. I also put the stretcher up against him without the canvas to see how much I would paint of him when the canvas was stretched. He has a very thin face, which would look like a distinct oval. The face I always leave blank and only fill in the dress and hair with pencil. In the morning I arranged lockets, jewelry and silver things.—C. M.

[One of these sketches of Mr. Macnab is reproduced here.]

(d) I sat to Miss Miles between 5 and 6.45 p.m. for a study in life size for this picture. She made two or three quick sketches for this in order to settle the pose of my picture.

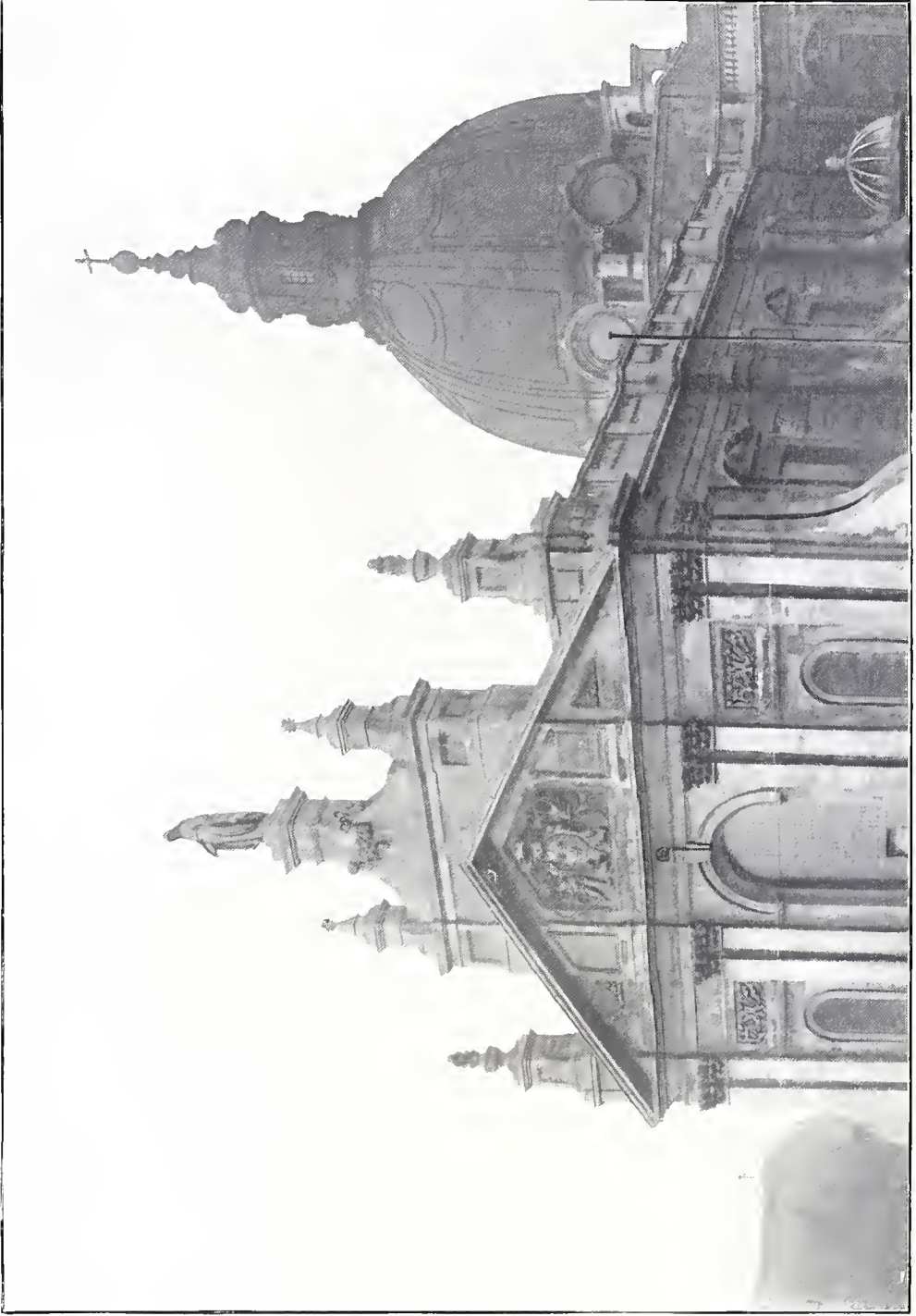
J. MACNAB.

(e) Having found that my attempts to *hear* were a failure, I determined in future that I would try and visualize, although I had never done so before, and am unable to see in a crystal. Miss Miles is a very good visualizer and psychometrist. She has often held letters for me and described scenes in connection with the life of the writer.—H. R.



SKETCH OF MR. MACNAB.

See page 64.



BROMPTON ORATORY.

From a Photograph by Miss Miles, showing Weathercock on a building to the left.

See page 66.

EXPERIMENT VII.

(a) October 27th. SPECTACLES.

C. M.

(b) Friday, Oct. 27th. 7 p.m.

"Spectacles."

This was the only idea that came to me after waiting a long time. I thought of "sense perception," but that only confirms the above. My mind was such a complete blank that I fell asleep and dreamt a foolish dream (but not about you). At 7.25 I woke with a start.—H. R.

(c) Having found that it was much easier to impress an idea upon the recipient when it was something that I had seen and thought of later in the day, I determined that in future I would make my choice accordingly, and think of some object in connection with Miss Ramsden without specially sitting down to do so at 7 p.m. On October 27th I attended the meeting of the S.P.R. at 20 Hanover Square. I sat between Miss Lily Antrobus and Mr. Douglas Murray. The latter had a curious pair of spectacles which attracted my attention, made of two different glasses. These I fixed on as the subject.—C. M.

(d) Dec. 20th, 1905. Runnymede Park, Egham.

Dear Miss Miles,—This is just to tell you that I sat next you at the S.P.R. Meeting on Oct. 27th, 1905, when Mr. Everard Feilding and Sir Oliver Lodge read papers, and that I wore my divided eyeglasses, the upper part being used for distance, the lower for reading.

T. DOUGLAS MURRAY.

(e) I did not visualize the spectacles, the word came to me as a sudden idea.—H.R.

EXPERIMENT VIII.

(a) October 31st, 1905. SUNSET OVER ORATORY.

C. M.

(b) Tuesday, Oct. 31st, 1905. 7 p.m.

First it was the sun with rays and a face peering out of the rays. Then something went round and round like a wheel. Then the two seemed to belong together, and I thought of windmill. A windmill on a hill where it was dark and windy and there were dark clouds. Then it became the Crucifixion, and I saw the three

crosses on the left side of the hill, and the face on the cross looked to the right, and it was dark. Wind and storm.

Surely this is right. It is the most vivid impression I have ever had. I scarcely *visualized* at all, it was just the faintest indication possible, but the suggestion was *most vivid*.—H. R.

(c) I was painting Mr. Macnab, and there was a beautiful sunset over the Oratory. Mr. Macnab, who was so seated that he could watch it better than I could, walked to the window and drew my attention to it. His face became illuminated with the rays of the sun. It was a very windy, stormy evening, with weird orange lights in the sky. The sun sets to the left of the Oratory. From my window I see the central figure, and two sorts of uprights which look like figures in the dim twilight. These three objects show out dark against the sky to the left of the dome, on which there is a gold cross. All this I visualized the whole evening for Miss Ramsden to see. At first I could not account for the windmill. I discovered a weathercock in the distance, on the top of a building.—C. M.

[A photograph of the Brompton Oratory, taken by Miss Miles from the window of her studio, is reproduced here.]

(d) 7 King Edward Street, Islington, N.

There was a most lovely sunset all over the Oratory, and to which I drew Miss Miles's attention.

J. MACNAB.

(e) Hitherto we had settled that Miss Miles was to make me think of a definite object, and I sat down as usual with my eyes shut, expecting to get a single idea like "spectacles." I was very much surprised to see this vision, and believed it was a picture of the Crucifixion which she was trying to make me see. I looked for the women watching at the foot of the cross, and was surprised that I could not see them. This is curious, because I distinctly saw a figure on the cross, which was purely the result of my own imagination. The rays of the sun and the cross itself appeared for an instant to be luminous. I cannot exactly say *how* I saw the rest, but it was the most vivid impression of the kind that I ever had in my life.

HERMIONE RAMSDEN.

EXPERIMENT IX.

(a) Nov. 1st. ——— [name of a lady].—C. M.

(b) Wednesday, Nov. 1st. 7 p.m.

I visualized: W. M M was more vivid. It suggested your sister-in-law. E V L Evelyn? or "Evelina," which is the name of an old-fashioned novel.

Were you thinking about me at all? These I saw, but no vivid impressions. Perhaps they had been topics of conversation, and were still on your mind.—H. R.

(c) [The lady whose name Miss Miles chose to think of had called on her on this afternoon and talked of some mutual acquaintances, one with the initials W. M. Miss Miles's sister-in-law, whose name is Eveline, was also spoken of. Miss Miles thinks that Miss Ramsden did not know the Christian name of her sister-in-law. Lady Guendolen Ramsden writes:]

(d) Late in the afternoon of November 1, 1905, I had just arrived on a visit of a few days to Miss Miles, and found her talking with — — —. After a few minutes I left them to write letters in another room, where, later on, Miss Miles joined me. I soon drew her attention to the time, and said: "It's nearly seven o'clock; I advise you to think of — — — for the telepathic message to my daughter, as your head must be full of your conversation with her, and it will be impossible for you to concentrate your mind on any other subject."

GUENDOLEN RAMSDEN.

EXPERIMENT X.

(a) November 2nd. HANDS.

C. M.

(b) Thursday, November 2nd. 7 p.m.

You then went upstairs to your bedroom where there was no fire, so you put on a warm wrap.

Then I began to visualize a little black hand, quite small, much smaller than a child's, well formed, and the fingers straight. This was the chief thing. Then faintly an eye. Then W that turned to V, and V turned into a stag's skeleton head with antlers. A I P upside down so: V I d. . . M E E might be my name. I was not sleepy when I began, yet it soon became impossible to keep awake. . . . The little black hand was the most vivid impression.

H. R.

(c) I was drawing in charcoal a life-size portrait of Mr. Maenab before painting it.

I cannot find any meaning in the rest.—C. M.

(d) Miss Miles was drawing the hands of the model in the afternoon.

GUENDOLEN RAMSDEN.

28 Tite Street, Chelsea.

I came in to see Miss Miles, and found her doing a charcoal drawing of Mr. Macnab. I specially noticed the good drawing of the hands.

M. LANCASTER LUCAS.

I sat for Miss Miles in the afternoon for study. The outline was only drawn in charcoal. The part most finished was the hands, one hand clasped in the other, which Miss Lucas said was well drawn, for she came in to correct it.

J. MACNAB.

EXPERIMENT XI.

(a) Sunday, November 5th.

As I was just wondering what telepathic message I should send to Miss Ramsden, I was interrupted by Miss Lucas coming in.

C. M.

(b) Sunday, November 5th. 7 p.m.

E A H (*i.e.* H.H.)

A poor woman with a striped handkerchief red and white on her head, grey hair parted down the middle. She looks middle-aged, and wears a coarse stuff grey dress with apron, head turned away. 7.20 by London time when I stopped.—H. R.

(c) Miss Lucas always wears an apron when she is painting.

C. M.

(d)

28 Tite St., Chelsea.

I came in to tea with Miss Miles, and we talked of a model that she wanted to draw, and whose name is Lilian Elizabeth Hine, and of whom I have painted a head in profile with a red shawl over her shoulders; the shawl has a pattern of bright-coloured flowers round the edge, and a fringe of red and yellow. I have greyish hair, parted down the middle, and was dressed in black serge.

M. LANCASTER LUCAS.

I came in on Sunday evening and found Miss Lucas in the drawing-room talking to Miss Miles.

GUENDOLEN RAMSDEN.

EXPERIMENT XII.

(a) Monday, November 6th. MARGUERITE TENNANT.

C. M.

(b) Monday, Nov. 6th.

—a —r M T

Thomas? (Saw some of these letters separately, they seemed to spell Thomas.)

‡ HE (He?)

Nothing very vivid to-day.—H. R.

(c) I motored with Mrs. Aubrey Coventry, and we called at 40 Grosvenor Square to ask whether my sister, Lady Tennant, had arrived. I thought of her all the evening.—C. M.

(d) 49 Egerton Crescent, S.W.

I took my sister in the motor, and we called at 40 Grosvenor Square, to ask if Marguerite Tennant had arrived, for she was expected that day. The name of the butler in Grosvenor Square is Thompson.

MARY COVENTRY.

(e) [Miss Ramsden afterwards told Miss Miles that she saw the letters M T as if they were marked on an embroidered handkerchief.]

The next experiment was a complete failure.

EXPERIMENT XIV.

(a) November 14th.

THE FUTURE LIFE AND EVERYTHING SPIRITUAL.

C. M.

(b) [Miss Ramsden had a large number of different impressions, among which were Solomon's seal and a pair of angel's wings.]

(c) I attended Professor Barrett's lecture on Human Personality, and I wished Miss Ramsden to see a Vision of the Occult World.

This she considers much too indefinite [as a subject for experiment].—C. M.

Miss Miles was present at an address I gave on Human Personality, 33 Bloomsbury Square, on November 14th.

W. F. BARRETT.

EXPERIMENT XV.

(a) THE FRONT OF THE PALACE OF MONACO WHICH OVERLOOKS THE SEA.

November 23rd. I had tea with the Princess of Monaco at Claridge's Hotel. I wished Miss Ramsden to see the front of the Palace of Monaco.—C. M.

(b) Thursday, Nov. 23rd. 7.30 p.m.

A statue, perhaps a fountain, something to do with water.

I was very tired and could not get any vivid impression.—H. R.

(d) Miss Miles came to tea with me on Thursday, November 23rd, 1905. There is a fountain in front of the Palace at Monaco, and a bust of Prince Charles of Monaco.

Alice de Monaco.

Miss Ramsden adds the following note at the end of the whole record:

Miss Miles and I had not seen each other between June 14th and November 16th, 1905.

Hermione Ramsden.

Some later experiments were tried in February, 1906, when Miss Ramsden was in Sweden and Miss Miles in London. In these practically no success was obtained, owing, Miss Miles thought, to her having gone on too long without a break. It was therefore decided that the experiments should be dropped for a time, and they were resumed later in the year.

 SECOND SERIES.

[EDITORIAL NOTE.—Throughout this second series, which lasted for about a month, from October 19th to November 14th, 1906, inclusive, Miss Miles was again agent and Miss Ramsden percipient. Miss Miles was staying first near Bristol and afterwards near Malmesbury, Wiltshire. Miss Ramsden was living all the time near Kingussie, Inverness-shire, a distance of about 400 miles, as the crow flies, from Bristol. During the last three days of the experiments Miss Miles, unknown to Miss Ramsden, was in London.

The general plan of action was that Miss Ramsden should think of Miss Miles regularly at 7 p.m. on every day that an experiment was to be tried, and write down her impressions

on a post card or letter card, which was posted almost always on the next morning to Miss Miles. These post cards or letter cards were kept by Miss Miles and pasted into her note book, so that the postmarks on them show the time of despatch.

Miss Miles on her side had no fixed time for thinking of Miss Ramsden, but thought of her more or less during the whole day and in the evening noted briefly what ideas had been most prominently before her mind during the day and which she wished to convey, or thought might have been conveyed, to Miss Ramsden. These notes were made generally on a post card, which was, as a rule, posted to Miss Ramsden next day. The post cards were afterwards returned to Miss Miles to be placed with her records, so that here also the postmarks show the date of despatch of the information to Miss Ramsden.

Out of a total of 15 days' experiments, the idea that Miss Miles was attempting to convey, as recorded on her post cards, appeared on six occasions in a complete or partial form among Miss Ramsden's impressions on the same date. But it also happened that almost every day some of Miss Ramsden's impressions represented pretty closely something that Miss Miles had been seeing or talking about on the same day. In other words, while the agent only succeeded occasionally in transferring the ideas deliberately chosen by her for the purpose, the percipient seemed often to have some sort of supernormal knowledge of her friend's surroundings, irrespective of what that friend had specially wished her to see.

When this happened, Miss Miles at once made careful notes of the event or topic to which Miss Ramsden's statement seemed to refer and also obtained corroborations from her friends on the spot. Further, when Miss Ramsden gave descriptions of scenes which seemed to Miss Miles like the places where she was staying, she got picture post cards of them, or photographed them, to show how far the descriptions really corresponded.

The value of these results of course depends on the amount of Miss Ramsden's knowledge or ignorance of Miss Miles's doings and surroundings. Miss Miles was staying in the neighbourhood of her own old home and was well acquainted

with the country and the people, and greatly interested in revisiting them. Miss Ramsden knew that Miss Miles was staying in a country house,—Blaise Castle, Henbury, near Bristol,—but she had never been in that part of England herself and did not know any of Miss Miles's friends there. She did not even know the name of the owner of Blaise Castle. She had first made Miss Miles's acquaintance when the latter came to Woodhill, Gerrard's Cross, where she lived from 1895-1897, this being close to the home of Miss Ramsden's family. Further details as to her knowledge or ignorance of particular circumstances are given in the report of the experiments.

It has further to be considered how many of the successes might be mere guesses,—whose correctness was due to chance and not to telepathy. Miss Ramsden generally had a good many impressions every time, and of course the more numerous her impressions were, the more probable was it that one of them would coincide by chance with the idea named on the post card by Miss Miles. Further, if we are allowed to count as a success a case where one of Miss Ramsden's impressions corresponded with one of the ideas which had been prominently in Miss Miles's mind during the day, though not named on the post card, the probability of a chance coincidence is still greater. No exact calculation of the probability, however, can be made, because almost all the data for it are unknown. We cannot even count the number of Miss Ramsden's recorded impressions, since it is a matter of opinion and not of fact what constitutes a single impression. *E.g.* ought we to count *Bishop* and *Archbishop* in Experiment II. as one or two? Some impressions, again, are much more complicated than others, but it would be impossible to say how many factors of equal value they contain.

Still less is it possible to count the number of ideas in Miss Miles's mind to which some of Miss Ramsden's impressions might correspond. In Miss Ramsden's case we are at least limited to the impressions she recorded, whereas in Miss Miles's case we have to include not only the ideas she noted down beforehand, but also an indefinite number of unrecorded scenes and topics.

Further, Miss Ramsden could not avoid knowing something of the general character of Miss Miles's surroundings, viz. that she was staying in country-houses in the West of England, and this must inevitably have guided her impressions into certain general channels, or at least diverted them from others. Some ideas must therefore have been more likely than others to occur to her, but we cannot tell at all how much more likely.

It is clear, therefore, that there can be no mathematical proof that the correctness of Miss Ramsden's impressions amounted to more than chance might have brought about, and that on this fundamental point nothing more than a rough empirical judgment can be formed. After studying all the records, however, it appears to us that while some of the coincidences of thought between the two experimenters are probably accidental, the total amount of correspondence is more than can be thus accounted for and points distinctly to the action of telepathy between them.

The reader should note that all the experiments are here given in full, not a mere selection of the more or less successful ones. In the few cases where any part of Miss Ramsden's description is omitted, this is indicated by marks of omission, thus,]

RECORD OF THE SECOND SERIES OF EXPERIMENTS.

October 19th to November 14th, 1906.

The items of this record are arranged in the same order as in the first series, namely :

(a) Miss Miles's record, made *before* hearing from Miss Ramsden, of what she wished or expected Miss Ramsden to perceive.

(b) Miss Ramsden's record of her impressions, made *before* hearing from Miss Miles what the latter's intentions had been.

(c) Comments by Miss Miles, *after* receiving Miss Ramsden's record, as to its correctness.

(d) Corroborations by Miss Miles's friends as to circumstances known to them.

(e) Comments by Miss Ramsden on her own impressions, *after* knowing what Miss Miles thought correct in them.

EXPERIMENT I.

(a) October 19th, 1906. Pussies or Cats.—C. M.

(b) Ardverikie, Kingussie, N.B.
Friday, October 19th, 1906. Posted 20th.
[Postmarks: Kingussie, 12.30 p.m. Oc. 20. 06.
Henbury, A Oc. 21. 06.]

Received a quantity of feeble impressions. First something like this [rough drawing]: it might be a crab, or peacock's feathers, it kept changing; a word like "Idusis"—? I saw an M.S. pinned by a patent fastener in one corner; is it your article? There was a picture of a French "chaumière" with shutters and lattice window, then a funicular railway and a crown [rough drawings of cottage, etc.].

I think you were trying to tell me something about your article¹ and the cottage where you lived was an illustration.

HERMIONE RAMSDEN.

(d) *From Miss Harford.*

Blaise Castle, Henbury, Bristol.

Friday, Oct. 19th, 1906, Miss Miles and I sat out after luncheon from 2 till 3.30, and she read to me her article about her sketching tour in Bruges. She had just had it returned type-written, and it was fastened together with a patent fastener. She mentioned the canals and quaint cottages with lattice windows.

CHARLOTTE HARFORD.

(e) I agreed to think of Miss Miles regularly every evening at 7 p.m., and did so throughout the experiments; whereas she thought of me more or less all day, but not at any special time. H. R.

EXPERIMENT II.

(a) Blaise Castle, Henbury.
[Postmark: Henbury, A Oc. 21. 06.]

On Saturday, October 20th, I had tea at the Palace with the

¹See article entitled "Sketching with Mr. Frank Brangwyn, A.R.A.," by Miss Miles in *The Girl's Realm* for June, 1907. Miss Ramsden knew that Miss Miles had written this article, but would have had no reason to suppose that she had been specially thinking or speaking of it on that day.—
EDITOR.

Bishop of Bristol.¹ He showed me all over the grounds [and] chapel; there was a cross.

I wished you to see the Bishop.—C. M.

(b) Ardverikie, Kingussie, N.B., Saturday, October 20th.
[Postmark: Kingussie, 11.15 a.m. Oc. 21. 06.]

I believe you forgot all about it!

6.30 p.m., a necklace and a ring seen as two circles, one inside the other.

7 p.m. A. M. W. letters intertwined like a monogram, church steeple, a fish, a star, a cup of tea, something round—egg-shaped, a ball of pink string? a cockle shell, “latme,” Bishop Latimer, Archbishop. . . .—H. R.

(d) *From Miss Harford.*

Blaise Castle, Henbury, Bristol.

Saturday, October 20, 1906, I sent Miss Miles off at 4 o'clock to the Bishop of Bristol's Palace, in a pony-cart, driven by a groom. She found the Bishop in, and had tea there.

“Something round, egg-shaped,” may mean a very curious Arab ring, which I wear, and which has a history, and we have talked about it a good deal. It has a large dark red stone, something like cornelian or jasper, with heavy old-fashioned silver setting, and the shape of the stone is like the pointed end of an egg.

CHARLOTTE HARFORD.

(e) Compare “latme,” Latimer, as an attempt for “Bishop,” with our experiment of Oct. 20th, 1905, when “Luzac,” and “Luxor in Egypt” seem to have been an attempt to get at the word “Sphinx.”

H. R.

EXPERIMENT III.

(a) Blaise Castle, Henbury, October 21st, Sunday.
[Postmark: Henbury, D Oc. 22. 06.]

At 7, I was so overcome with the heat that I sat in a white dressing-gown and said I could send no message. You might have seen a castle on a hill, or pencil heads, or a room full of people at Kingsweston all having tea.

C. M.

¹ Miss Ramsden did not know that Miss Miles was acquainted with the Bishop of Bristol.

(b) Ardverikie, Kingussie, N.B., Sunday, Oct. 21st.

[Postmark: Kingussie, 12.30 p.m. Oc. 22. 06.]


At 6.30 I felt *obliged* to begin to think of you. Perhaps what I saw first is only the recrudescence of Friday's cottage:

You are thinking of two windows in the upper story of a thatched cottage, and there is a kind of hen-ladder leading up. Then I suddenly saw Woodhill.¹ Now I see a very pretty window from the inside, small glass panes, and a lot of books on shelves. You are trying much harder to-night.

I see a butterfly and a very ornamental "rustic" bridge in a garden, and a little girl with something in her hair, it may be the butterfly. Is it a Japanese landscape? The bridge makes me think so.

Now I see a big, plain, old-fashioned English country house among trees; it is rather a distant view, I am looking up at it from below, standing in what seems to be a ravine full of trees. There are all sorts of precious curios in the house. I see a silver buckle or silver belt with this buckle.

Now I see a water-mill, or is it the Great Wheel at Earl's Court? It is a mechanical contrivance of some kind, rather like a railway with carriages going round. Perhaps it is a child's toy, a switchback railway? There are children in the house where you are staying, but I am not sure if they belong to the place, they may be on a visit. I seem to be "psychometrizing" your surroundings (but without holding your letter). I get a name: "J. Verreker," and the

letter T in a circle, so 

Again I see the butterfly, this time it looks like a fine Oriental specimen with points on the wings.

Then a fishing boat lying on the sand at the mouth of a river, and a name written in the sky: "Bella, or Butter, or Buller." I see the "B," and the double consonant in the middle of the word. There is a pet bird or a stuffed bird. That's all.—H. R.

(c) I tried to make Miss Ramsden think I was living in a castle, as the name of the house would make you think so. It is a square old-fashioned country house, situated close to the woods. It is full of precious curios, and has a very fine collection of old Italian masters, splendid picture gallery. Mr. and Mrs. Frederick Harford were on a visit with their little girl called Joan. The governess's name was Miss Vidal.

¹ Woodhill, Gerrard's Cross, where Miss Miles lived during 1895-1897.—H. R.

There is a water-wheel in Blaise Woods, for a stream runs through it.

The view of the house so graphically described is seen by the "Cottage in the Wood," and well known. A deep ravine full of trees stands between you and the house, which is almost hidden by trees; the right wing, which is completely hidden from view, extends some way to the right. The house stands on a hill from where I saw it [on Sunday, October 21]. The Cottages, called Blaise Hamlet, is a show place, close to Blaise. I visited them with Mr. John Harford and his sister on Saturday.

On Sunday morning we walked to the Castle. In the afternoon we walked to Kingsweston and had tea. Mr. and Mrs. Phelps were staying there. There is a splendid view over the Severn and there are always fishing boats lying at the mouth of the river Avon.

C. M.

(d)

Blaise Castle, Henbury, Bristol.

Sunday, October 21st, 1906, I walked up to the Castle in the woods with my brother John and Miss Miles. My brother particularly drew Miss Miles's attention to the very fine stained glass windows (designed by Albert Dürer) in the principal room in the Castle, which is panelled with oak, and quite round in shape.

In the evening, Miss Miles looked at a scrap book, with my brother, and was amused at some comic pictures of a man teaching a little girl and boy to dance the minuet.

I generally wear a belt with a large Norwegian buckle, chased gold and silver, which was much admired by Miss Miles.

CHARLOTTE HARFORD.

(e)

Ardverikie. Wednesday, Oct. 24th.

[Postmark: Kingussie, 12.30 p.m. Oc. 25. 06.]

Do get a photo or draw a picture of the house from where I saw it; it did not look like a castle, more like this, [rough sketch of house with trees on each side] like the wing of a very big house on the top of a hill from where I stood; the rest of the house is to the right, very large, but completely hidden by trees.

H. R.

[On October 26th, Miss Miles wrote to Miss Ramsden:]

I am living in a square old-fashioned house, surrounded by trees; beautiful woods with deep valleys just behind. The house would appear on a hill from opposite side; house full of beautiful pictures and curios.

C. M.

[Miss Ramsden received this on Sunday, October 28th, 1906, and wrote to Miss Miles again on October 31st:]

Do sketch the house, front door side, from the bottom of the hill. My "ravine" is down below, I saw it thus:



MISS RAMSDEN'S SKETCH OF COUNTRY HOUSE.

[The photograph of Blaise Castle House, here reproduced, as seen from the woods—a point apparently corresponding to Miss Ramsden's description—was taken by Miss Miles on the last day of her stay there, and was not printed till a month or two later.—EDITOR.]

[Miss Ramsden wrote later:]

I have never been in the neighbourhood of Bristol, and had never heard of Blaise Castle beyond the fact that Miss Miles was staying there. Then I imagined it to be a house with a tower and turrets like a Scottish castle.

I wrote "*English* country house," because the situation of it as seen in my vision reminded me of a Scottish castle with turrets which I pass on the railroad between Edinburgh and Kingussie. It stands among trees with a wooded ravine below, and a river; but I gradually realised the difference: first, that it was a square house, and not at all my idea of a castle, and secondly, that there was no river.

Nearly all my impressions came to me in this way; I mean that at first they reminded me of some place I had seen before, as when the stone greenhouse at Blaise Castle [see below, Experiment VII.] made me think of one like it at Osterley, and the church there reminded me of Birkin Church in Yorkshire. But gradually the differences became apparent.

H. R.



BLAISE CASTLE HOUSE.

See page 78.



THE DELL, HENBURY.

See page 79.

[After receiving from Miss Miles the two picture post cards here reproduced, Blaise Hamlet and The Dell, which Miss Miles thought corresponded to some of the impressions she had had on October 21st, Miss Ramsden wrote:]

“The Dell, Henbury.” I recognise this as the “rustic bridge,” although it has not got the balustrade which I saw. The path and the trees are very like. I saw these landscapes “with the mind’s eye,” as one sees remembered scenes; they were not visualised.

H. R.

EXPERIMENT IV.

(a) No special message.—C. M.

(b) Ardverikie, Wednesday, Oct. 24th.

[Postmark: Kingussie 12.30 p.m. Oc. 25. 06.]

7 p.m. A shape like a star, something to do with a lamp, it has a long chimney and no globe, like a passage lamp. Something small out of doors. I cannot get at its shape nor tell what it is.

Ble Bel Phe *Phelip* Philip Philipines W.

A white cricketing suit with dark stripes. I know it is flannel. It is a game being played by boys aged about 12 to 14, out-of-doors. You watched it. What I first saw was a thing they were aiming at.

It took place in an open field, no trees, hilly ground beyond. There is a fat woman in a white apron attending to something on the ground, perhaps it is a fire. Is it a tea-picnic?

Gateway to a house or stable-yard [rough sketch of castellated gateway]. I don’t know what this is.

H. R.

(c) On Sunday, October 21st, I had gone over to Kingsweston with Miss Harford and my cousin, Mr. Napier Miles, and had there met Mr. and Mrs. Phelips, of Montacute in Somersetshire, to whom my cousin introduced us. Miss Ramsden wrote *Phelip* on the card just as I pronounced it with a strong accent on first syllable. I thought the name was so spelt, for I did not quite hear how my cousin pronounced it. We talked a great deal about the name since Sunday.

On Wednesday, October 24th, I left Blaise Castle, driving across the Downs. I saw a school playing hockey; some boys dressed in flannel suits. Also many other games take place there.

We pass the entrance to Blaise Woods going to Bristol from Henbury. C. M.

[Miss Miles sent us a picture post card of this entrance, which has some slight resemblance to the castellated gateway sketched by Miss Ramsden.—EDITOR.]

(d)

Blaise Castle.

On Sunday afternoon, October 21, 1906, my sister and Miss Clarisse Miles walked over to Kingsweston. On returning they told me that Mr. Napier Miles had introduced them to Mr. and Mrs. Pheelp of Montacute, with a strong accent on the first syllable, and they wondered if the name could be Philippe, oddly pronounced. I told them it was certainly Phelips, a well-known Somersetshire name, and so it proved to be.

ALICE HARFORD.

(e) When I wrote the word "Phelip," I thought of Mrs. Phelips of Montacute, with whom one of my cousins used often to stay, but I did not mention this on the post card, because I thought my mind was wandering on to subjects not connected with our experiments. H. R.

EXPERIMENT V.

(a)

Blaise Castle. October 27th, Saturday.

[Postmark: Henbury, A Oc. 28. 06.]

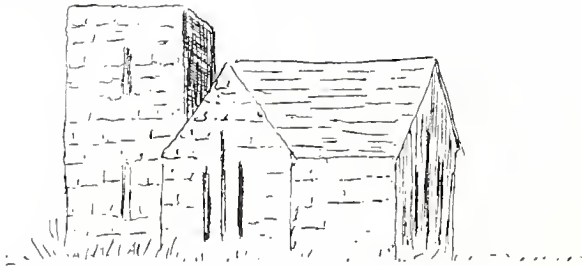
I went to a sale of work and theatricals in Bristol at the Spa. The acting was from "Cranford at Home." I wished you to see the Ladies in Mob Caps and Ringlets.

I hardly think you will see this; I was rather tired. C. M.

(b)

Ardverikie, Kingussie, N.B. Saturday, Oct. 27th, posted 29th.

[Postmarks: Kingussie 12.30 p.m. Oc. 29. 06; Henbury, A Oc. 30. 06.]

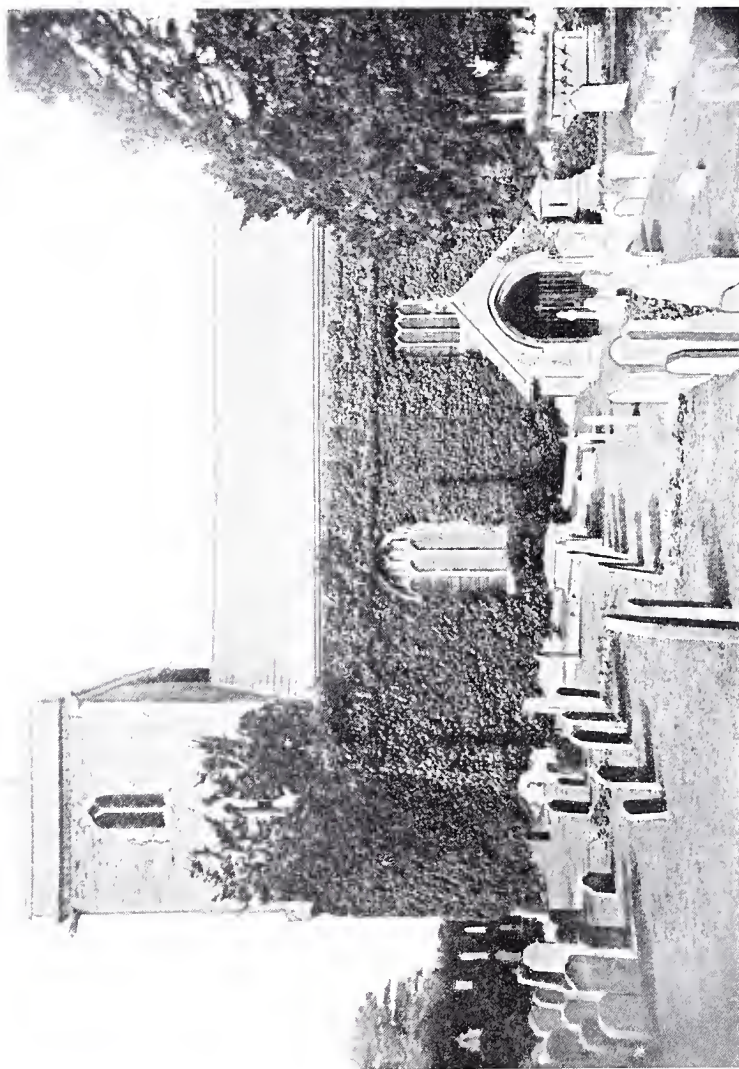


8 p.m. This turned up so unexpectedly that I think you must have intended it. (I was hurrying down late for dinner.)



BLAISE HAMLET, HENBURY.

See page 79.



HENBURY CHURCH.

See page 81.

But there is something wanting, I don't know what; it seemed much bigger and more imposing.—H. R.

[A picture post card of Henbury Church is here reproduced, showing a certain similarity to Miss Ramsden's sketch.]

[Earlier on the same evening, Miss Ramsden wrote:]

Saturday, October 27th, 1906.

Bird with a large eye, I saw the eye first. [sketch of bird's head with very large eye].

Some ponderous volumes well bound in leather.

A faded flower, is it an everlasting?

(S)outh. I am not sure of the first letter.

Bouth? typhoon, wings outspread like the back of an eagle. . . .

H.R.

(d) *From Mr. Harford.*

Blaise Castle, Henbury, Bristol.

On Saturday evening, October 27th, 1906, I told to Miss Clarisse Miles an interesting tradition of an owl, connected with a well-known English family, as appearing when one of its members died.

FREDERIC D. HARFORD,

(H.M. Chargé d'Affaires at Darmstadt).

EXPERIMENT VI.

(a) Blaise Castle, Sunday, Oct. 28th.

[Postmark: Henbury, D Oc. 29. 06.]

I was not at all in a seeing mood. You might have seen a crystal ball, or picture of giants.—C. M.

(b) Sunday, Oct. 28th, 1906. Ardverikie.

[Postmarks: Kingussie, 12.30 p.m. Oc. 29. 06.

Henbury, A Oc. 30. 06.]

Again I saw something like a church tower,¹ but the rest of it was like a house, or row of cottages, alms-houses, or vicarage. It was overgrown with creepers, there was a window in the porch, each side. There is a poor sort of entrance, leading off the high road thus: with a common wooden gate. Wall on the right, enclosing kitchen garden, fine old park trees on the left.

It was a long drive to get there, and you returned after sunset; it was cold and dark and damp. Your attention was arrested by

¹Miss Ramsden here gives a rough sketch of a church with square tower and porch and a path leading from the porch to a gate in the fence or wall.

some old stone carving; there were pillars or gate posts with designs of square lilies. Gothic letters: Maria. Mea Culpe. Frome Court. Fryeth or Tryeth. Tichborne. Fluently. Is it a Welsh name? I hope you have not caught cold. H. R.

(c) The position of Church, the pathway and the high road running parallel, is quite correctly described. The gate is an iron one, not wooden. There is a high wall on the right enclosing Blaise Castle kitchen garden, also a row of cottages. There are very fine old park trees on the left in the garden of the Manor House, facing the Vicarage.

I was very cold all day.—C. M.

(d) *From Mr. Harford.*

Blaise Castle, Henbury, Bristol.

I stayed at Tichborne Park with Sir Henry and Lady Tichborne from October 23 to October 27, 1906, and arrived at this house from thence about 6.15 on the latter date. At dinner I talked a good deal to Miss Clarisse Miles about my visit to Tichborne, and of the shooting I had enjoyed there.

FREDERIC D. HARFORD.

EXPERIMENT VII.

(a)

October 29th.

[Postmark: Henbury, D Oc. 29. 06.]

I went out walking with Freddie and Lottie Harford. I was thinking of Joan on her pony, aged nine, who came with us. She is Fred's child, only here on a visit. He has just been appointed to the Legation at Hesse-Darmstadt.

Very wet day, rained and hailed.—C. M.

(b)

Monday, October 29th.

[Postmark: Kingussie, 12.30 p.m. Oc. 30. 06.]

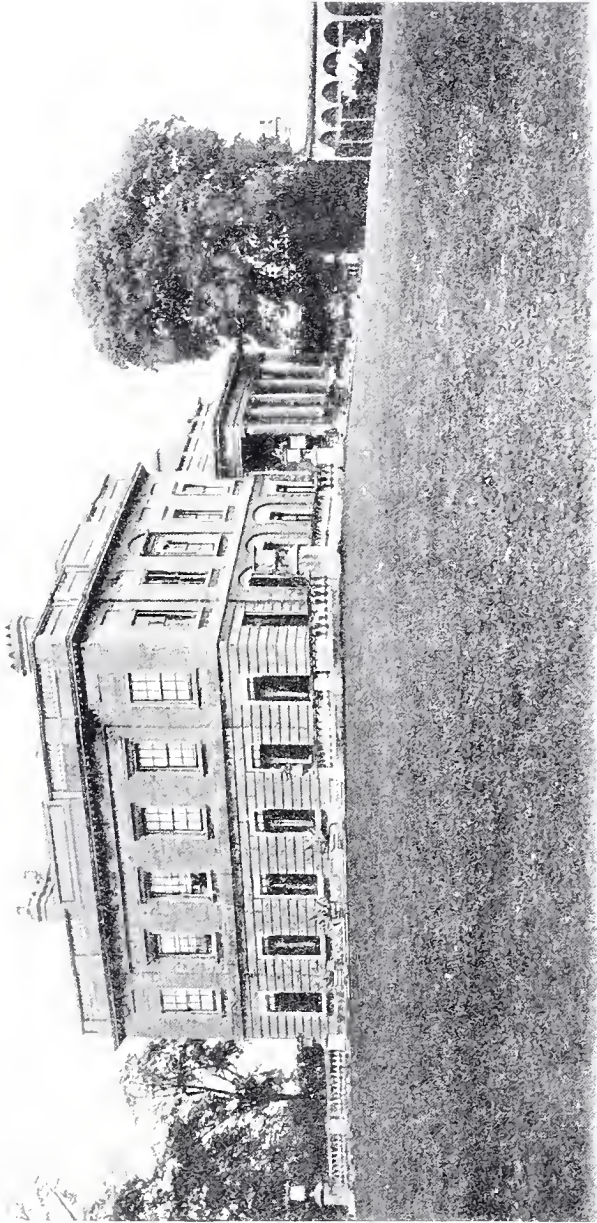
. Y. Yester. Rostherne, letter-weight.

I am reminded of the "temple" in the garden at Osterley used



as a sort of greenhouse, built of stone, not very comfortable to sit in, too cold. Basket-work tables and chairs.

I see a harp, a sundial, some stone animals: a cock, and a stag or a dog.



BLAISE CASTLE HOUSE.

See page 83.

Crowther. Tritons. Early Britons. Ice-house. Spender Layard. Spencer Ledyard. Lotherton. An artificial star, like a cut steel ornament. "Mollywogs!" A room in a round tower ealled the "*Green Parlour*." Wallpaper with large round bunches of flowers coloured, against a background of other bunches, *not* coloured, but same tone as paper, which is, I think, green.

Trees with very white stems, overhanging water.—H. R.

(c) The greenhouse is built of stone and is too cold for sitting in, in cold weather. It contains basket tables and chairs.

There are stone dogs each side of front door. An icehouse. In Blaise Woods there are remains of an early British Camp. In the Castle there is a room which is round, but it is panelled and has no paper.

We went for a walk in Blaise Woods, along the stream. There are numbers of white stems close to the edge of stream.—C. M.

(d) *From Marguerite, Lady Tennant.*

Broadoaks, West Byfleet, Surrey.

I spent Sunday, October 28th, at *Yester*, and I wrote to my sister Clarissa Miles from there.

MARGUERITE TENNANT.

Mr. F. Harford writes to Miss Miles:

10 Beaufort Gardens, S.W.,
June 28th, 1907.

On looking through to-day the proofs of your correspondence with Miss Ramsden, I noticed the word "Lotherton" in a letter dated October 29th, 1906, written by her to you when you were at Blaise Castle and I was there.

Now there is no doubt that I told you then that I was going to stay some three weeks later with Colonel French-Gascoigne at Lotherton Hall, near Leeds, at the same time as I told you about my visit to Tichborne and the curious tradition about owls haunting a certain family, which is alluded to in the letters. . . .

FREDERIC HARFORD.

[A picture post card of Blaise Castle House, reproduced here, shows the greenhouse on the right side, which has some slight resemblance to the arches of Miss Ramsden's sketch. Miss Miles has sent us also picture postcards of the front of the house, showing a stone dog on each side of the doorway, and of Blaise Castle, Henbury, a square building with a large round tower at each corner.—EDITOR.]

EXPERIMENT VIII.

(a)

Tuesday, October 30th.

[Postmark: Henbury, D Oc. 31. 06.]

Lottie and I drove to see Avonmouth Docks in construction. Enormous docks, gigantic walls, deep pits, railways, steam engines, cranes hoisting things in the air, horses pulling up barrows, ocean-going steamers and ships in the old dock along quays. A lovely view of two ships sailing into a pathway of light with dark clouds and beautiful headland in distance, Portishead.

Quantities of chimneys and smoke, a pier out into the sea, and endless mud; any [of] these things I wished you to see. Perhaps also a lost pendant and claw might be seen.—C. M.

(b) Ardverikie, Kingussie, N.B. Tuesday, Oct. 30th, 1906.

[Postmark: Kingussie, 12.30 p.m. Oc. 31. 06.]

7 p.m. Nothing at all vivid; a chair, a sort of iron cage like an



arbour in a garden for creepers to grow up. . . . a pretty little house with a porch and creepers growing all over the front—very like the one I thought of on Sunday.—H. R.

(c) Miss Ramsden's drawing is very much like the iron grab that is used for hauling up the mud, but the pointed side faces downwards as shown in my sketch. This is the part that opens and grabs the mud. It was very interesting watching this huge grab hauled up aloft, open and discharge the mud into wooden trollies, then shut again with a clang.



In the morning I called on my cousin, Mrs. Charles Way; they live in a pretty little cottage with a porch and creepers. The Rev. Charles Way is the Vicar of Henbury, but his father, Rev. John Way, still lives at the Vicarage.

C. M.

EXPERIMENT IX.

(a)

Burtonhill, Malmesbury, Nov. 2nd.

[Postmark: Malmesbury, 6.30 p.m. No. 3. 06.]

I left Blaise Castle [for] above address; drove out with Napier in afternoon. Evening spent with lawyer between 5 and 6.—C. M.

(b)

Ardverikie, Friday, Nov. 2nd, 1906.

[Postmark: Kingussie, 12.30 p.m. No. 3. 06.]

“Mea Mafra. Mademoiselle.” French Governess? A waterfall; it looks artificial because it is very broad and regular, and not more than two or three feet high; it might be a mill stream. Then I begin to see a house, a farmhouse? with a very tall poplar near it. There is rising ground—not to be called hills—and young plantations.



Then I see the house itself, where you are staying. The drive up to the entrance among shrubs and trees reminds me of the H——’s house at W——; the situation is the same, but the country where you are is much prettier, and the house is very much larger and more important-looking than theirs. It is not as large as Blaise Castle, but it is very much more cosy and comfortable. The architecture is as different as any two houses could possibly be; this house is long and straggly and has towers and turrets—at least, *points*. There are a great many out-houses too, barns and stables. There are steps up to a small door—not the front door—about twelve steps or more; it looks to me like a narrow staircase outside the house.



Then there is a church very near, and it has a pointed spire, and there are Gothic windows lit up with a beautiful *white* light that shines through the pattern on the window. There may be an evening service going on. I doubt whether I am right in putting these windows so near the church; I only see such a little bit at a time that I don't know how to piece the bits together.

I think that part of the house is older than the rest and has Gothic windows; it may be a chapel attached to the house, or else a kind of conservatory. What impresses me most are the pretty windows, I keep seeing them in all shapes and sizes; are they mullion windows? Three points, three windows. I see a crown and wonder if it is sculptured in stone, a kind of crest.—H. R.

(e) On November 2nd, I left Blaise Castle for above address and drove out with my brother Napier in the afternoon. The description of house and spire of Church—the Belfry,—is very good. I saw many windows, especially those at Burtonhill, with electric light behind them.

There is a factory with poplars close to it, and it was worked by the River Avon, which is the mill stream, and has a fall of two or three feet. There are plantations on some rising ground to the right.

C. M.

(e) Knowing that Miss Miles was going to Burtonhill on the 2nd, I asked her to will me to see it. I have never been to Burtonhill or to Malmesbury, nor anywhere in that neighbourhood. But there are two framed photographs of the house hanging in the passage in Miss Miles's flat in London. I must have seen these before, though I did not remember them at the time.

HERMIONE RAMSDEN.

[Miss Miles informs us that the mill is a silk factory at Malmesbury, and the road shown in the photograph here reproduced is the one which would be taken in going from Burtonhill into Malmesbury. The view is taken from the Malmesbury side of the factory. On receiving Miss Ramsden's description, Miss Miles thought at once of this factory, because of the mill stream, but she did not remember the single poplar nor its position in relation to the building. She then went to look at the place, which she had frequently passed in going into Malmesbury, found the poplar and took a photograph of the whole scene to compare with Miss Ramsden's description.

A picture post card showing the belfry at Malmesbury is also reproduced for comparison with Miss Ramsden's second sketch.—EDITOR.]



MALMESBURY, FROM DANIEL'S WELL.

See page 86.



PHOTOGRAPH BY MISS MILES OF SILK FACTORY AT MALMESBURY.

EXPERIMENT X.

(a) Burton Hill, Malmesbury. Nov. 3rd.
[Postmark : Malmesbury, 6.30 p.m. No. 3. 06.]

Drove to a meet of the Duke's hounds at Rodbourne Village. There were overhanging trees. Wished you to see hounds and huntsmen. Also saw distant view of hounds and a railway. Numbers of bicyclists about. Glorious sunny day. C. M.

(b) Saturday, Nov. 3rd, 1906.
[Postmark : Kingussie, 11.15 a.m. No. 4. 06.]

. . . A Norwegian Elk-dog, something like a wolf. A leather pouch and other relics of sport hanging up on the wall.

A woman leaning back in a boat, reading. She has a funny little parasol and no hat. I think it is a picture. H. R.

(d) *From Colonel Napier Miles.*

Burtonhill, Malmesbury.

On Saturday, Nov. 3rd, I drove my sister to the meet of the Duke of Beaufort's hounds at Rodbourne. While on my horse waiting for the hounds to move off, my brother-in-law, Capt. Julian Spicer, said to me, "Look at Clarisse; she is in a trance." I replied, "Oh, no; she is telepathing the meet to the North of Scotland; she told me she intended so on our way here."

C. N. MILES.

EXPERIMENTS XI. AND XII.

(a) Sunday, Nov. 4th.

I went to the Abbey with Napier and went to see the very old Abbot's House adjoining. It has just been let. The place is alive with old histories.

Nov. 5th.

Drove to Badminton and had lunch with Louise Beaufort. The boy and Diana had lunch too. Afterwards the boy came round to the front door on his pony. Louise and I watched him. We walked in the Park and she showed me several improvements she had made in the house. There [are] very fine pictures and we talked much, for I had not seen her for ages. C. M.

[Both these are written on one post card, with the postmark : Malmesbury, 4.30 p.m. No. 6. 06.]

(b)

Sunday, Nov. 4th.

[Postmark : Kingussie, 12.30 p.m. No. 6. 06.]

Houses and houses, old-fashioned or "modern art style"—a town with open spaces, a sort of square, not enclosed, like Brackley, or Oxford. Is it Malmesbury?¹ A black cat and a bridge. A house rather like Herkomer's at Bushey.

[Written on same post card as above.]

Monday, Nov. 5th.

Gothic arches like cloisters. Herons and other water birds with long beaks and long necks, they take fantastic shapes to form the letter M. So do a pair of scissors. "Marmaluke or Montaduke." Then I see a monster, is it a shark? It might be a rabbit writhing with pain, its body elongated. What nightmares! Smoke from a row of guns being fired off. Somebody, it might be a woman, in a shepherd's plaid suit. A very shaggy, long-legged dog—a deer-hound? And a nice old retriever. H. R.

(d) *From Colonel Napier Miles.*

Burtonhill, Malmesbury.

On Sunday, November 4th, after going to Church at Malmesbury Abbey, we were taken by Mrs. ——— to see the Abbot's house. She showed us all over the house, some parts are very ancient and some are modernised. We were taken down below to the cellars, where we saw some very old Gothic arches, to which I particularly drew her attention. There is a large square grass lawn in front of the house.

C. N. MILES.

From the Duchess of Beaufort.

Badminton R. S. O., Glos.

Clarisse Miles came to lunch with me here on Nov. 5th. I was wearing a "shepherd's plaid" coat and skirt; after lunch one of our chief subjects of conversation was my little son, whom we generally call "Master." We also spoke of the party that had been staying here for a rabbit shoot on the 3rd.

There are swans on the ponds and I noticed a heron there this autumn; there are also deer-hounds at the Keeper's cottage in the park, as well as retrievers.

L. E. BEAUFORT.

[¹A picture post card of Malmesbury is here reproduced for comparison with Miss Ramsden's description.]

EXPERIMENT XIII.

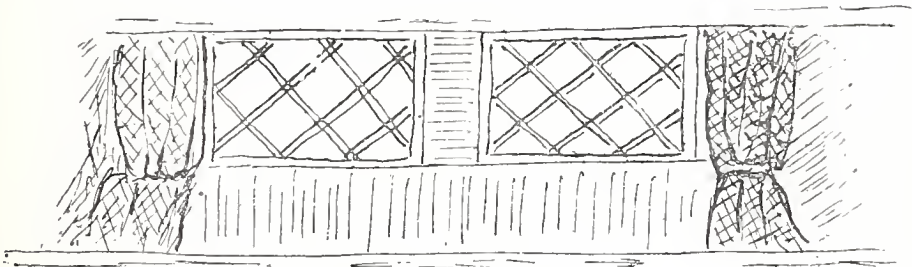
(b)

Monday, November 12th, 1906.

[Postmarks: Kingussie, 12.30 p.m. No. 13. 06;
Malmesbury, 8.30 p.m. No. 14. 06.]

A tree, a bay tree, a camp-stool, a wreath of bays or laurels, a fir tree, a lawn-tennis net and people playing.

I don't know what to think of this evening's experiment; either it is a complete failure, or else it is the best success we have ever had. I saw the pattern of the tennis net, then it changed, and I saw that it was a window with white dimity curtains and a criss-cross pattern of green with little pink rosebuds in the centre of each.



SKETCH BY MISS RAMSDEN.

First the curtains were shut across the window, and then they were drawn aside. It was a school-room, a big, long, low room, with a long, wide window. The height and width of the room is not much more than that of the window. There is a large table in the middle laid for tea. Two little girls with their hair down their backs, loosely tied with blue and white ribbons, are waltzing together very prettily. I can hear the time they keep, but I cannot hear the music. You and another lady are standing watching them, and I think there is some one else in the room; she is sitting down.

I shall be *very* anxious to hear whether this is right. I have my doubts because there were so many other impressions first.

H. R.

[The above letter card is addressed to Miss Miles, Burtonhill, Malmesbury, Wiltshire, and re-addressed to 59 Egerton Gardens, London, S.W.]

(c) Left Burtonhill for London, ran fast not to miss the train, attended meeting of S.P.R. 4.30.

C. M.

(d) *From Mrs. Aubrey Coventry.*

49 Egerton Crescent, S.W.

My sister, Clarissa Miles, dined with me on Monday, Nov. 12th, at 7.30. My little girl, Nesta, came down on purpose to see her, and she asked her many questions about her lessons, and how she was getting on at her school, and about her dancing, of which she is very fond. The wall paper in her bedroom, and nursery, has a trellis work of brown, with bunches of pink roses and green leaves in the centre of each. Also a window very like what Miss Ramsden drew. She described exactly what had often taken place, Nesta dancing with a little friend, and my sister and I often watching them, and her nurse sitting sewing.

MARY COVENTRY.

(e) This letter [viz. Miss Ramsden's letter of November 12th, above] is addressed to Burtonhill, as Miss Miles had purposely not told me that she was going to London. I was afterwards shown this room at 49 Egerton Crescent, and recognised the wall paper. The room was much smaller than I saw it, but in other respects it was the same.

H. R.

[Miss Miles tells us that in this case, as in Experiment IX., she did not remember the pattern of the paper in Mrs. Coventry's nursery, though of course she had often seen it, but on going to look at the room after hearing from Miss Ramsden, she noticed that it was very similar to the pattern described by Miss Ramsden as being on the window curtains. A photograph of the room is here reproduced.—EDITOR.]

EXPERIMENT XIV.

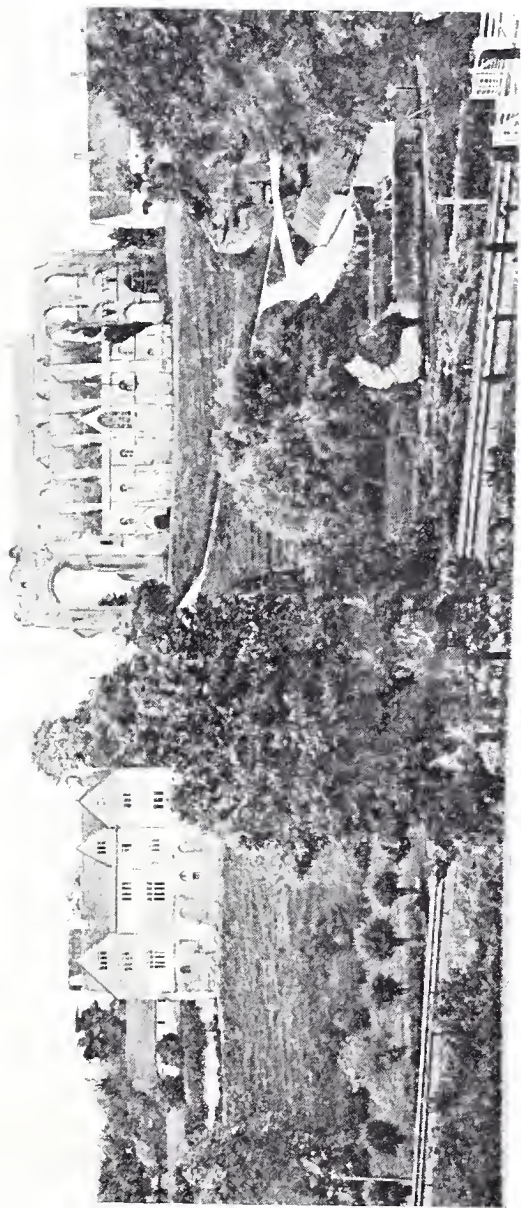
(a) 59 Egerton Gardens. Tuesday, November 13th.
[Postmark: Chelsea, 12.15 a.m. 14 No. 06.]

Fog in town. Arranged our telepathic experiences. Tea at Miss Lucas's Studio. Music was going on. At 6 Professor Barrett came to see me.—C. M.

(b) Tuesday, Nov. 13.
[Postmarks: Kingussie, 12.30 p.m. No. 14. 06 ;
Malmesbury, 8.30 p.m. No. 15. 06.]

Magic Lantern or shadow pictures on the wall. I can't get any impressions, I don't think you are trying to send me any.—H. R.

[Addressed to Miss Miles, Burtonhill, Malmesbury, Wiltshire; re-addressed to 59 Egerton Gardens, London, S.W.]



MALMESBURY ABBEY AND ABBOT'S HOUSE.

See page 88.



PHOTOGRAPH OF NURSERY, BY MISS MILES.

(e) I had no idea that Miss Miles was in London, or I might have guessed that there was a fog. I saw three figures moving like shadows. H. R.

EXPERIMENT XV.

(a) 59 Egerton Gardens. November 14th.
[Postmark: Chelsea, 12.15 a.m. 15 No. 06.]

To-day I saw procession in Hyde Park. Talked to Mr. Townsley about my article; afternoon went to Lyceum and Marguerite Tennant came to see me, but I could not visualize anything distinctly. C. M.

(b) Wednesday, Nov. 14th.
[Postmarks: Kingussie, 12.30 p.m. No. 15. 06;
Malmesbury, 6.30 p.m. No. 16. 06.]

[Sketch of a barge on a river, with two persons standing on it and a star above.]

The star appears to be a fixture on land, while the barge moves rapidly to the left.

M. T. monogram (for Lady Tennant?); then this: M. C. D.

which may be a correction of the above? A lobster.

None of this was at all vivid. H. R.

[This letter-card is addressed to Miss Miles, Burtonhill, Malmesbury, Wiltshire, and re-addressed to 59 Egerton Gardens, London, S.W.]

(d) *From Marguerite, Lady Tennant.*

Broadoaks, West Byfleet, Surrey.

I went to see my sister Clarissa Miles on Wed. Nov. 14th, at about 5.30; having previously been to see my Aunt, Lady M'Dougall. MARGUERITE TENNANT.

(e) Compare Nov. 6th, 1905. See [above]. Here I find the suggestion of a telepathic code, because on that occasion also, I saw Lady Tennant's initials like an embroidered monogram.

I was still unaware that Miss Miles was in London. H. R.

[On the occasion referred to in the earlier series of experiments, Miss Miles had been trying to make Miss Ramsden think of "Marguerite Tennant," see above, p. 69. It is important to note that these were the only two occasions on which Miss Ramsden saw the initials M. T. and she saw them both times in a very similar form.—EDITOR.]

Miss Ramsden, commenting on the whole series of experiments, writes :

I should like to point out the importance of getting more people to take part in these experiments, because it is only by comparing a large number of experiments that we can hope to find out *how* thoughts are transferred. Sometimes they seem to come as ideas, at other times as words, and more often than not, their real meaning is not transferred at all. I was much interested in reading Mrs. Verrall's account of her attempt to get at a Greek sentence which her husband had tried to transfer to her telepathically and without her knowledge. (See *Proceedings S.P.R.*, Vol. XX., pp. 156-167.) The manner in which the sentence was transferred in fragments, first in ideas, and then in words bearing a certain similarity in *sound*, is very like some of my experiences, as, for instance, the occasion when the *idea* of a Bishop was conveyed by an apparently nonsensical word, "latme," which in its turn suggested "Bishop Latimer."

There is another point which I do not remember to have heard discussed, and that is the influence of suggestion as an aid to the development of psychic faculties. I have found it very effective in my own case. I am not a good visualizer, and although I sometimes see visions in the same way as one sees the so-called "hypnagogic illusions," which most of us have experienced, though perhaps rarely, in the moments between sleeping and waking, I am not able to visualize at will, nor can I see in a crystal. Blaise Castle appeared to me after the manner of a hypnagogic illusion ; it was a perfect picture in colour, in fact it was the place itself—so it seemed to me—though I did not know that it was Blaise Castle, as I had imagined the latter to be a real old castle with turrets.

Instead of trying to visualize scenes, I tried to see them with "the mind's eye," as one recalls a familiar scene;—in this way I was able to describe the garden at Blaise Castle with the bridge and the steps, which I compared to "a Japanese landscape." Some of the other scenes were actually visualized, but in a very fragmentary way: I mean that I did not see the whole landscape, but only the "upper windows in a thatched cottage" at Henbury, and the mullion windows lighted by electric light at Burtonhill.

One fact which is rather puzzling is that the most vivid impressions are not always the most correct; and it has often happened that those which are the most surprisingly correct are

some which were not *intentionally* transferred at all. I refer to the four occasions on which I received words which conveyed no special meaning to me: "Phelip—Yester—Tichborne—Lotherton." It will always be a matter of lasting regret that I did not record my impression that "Phelip" was in some way connected with Mrs. Phelips of Montacute, as it turned out to be actually her. I think it was quite 10 years since I heard her name mentioned, so that it would have formed an interesting part of the evidence if I had recorded it at the time.

Before beginning these experiments with Miss Miles, I had tried with several other friends with more or less success; but unfortunately we were not careful enough to write down the results immediately, so that the experiments cannot be considered of evidential value. Still one fact is worth noting: that *three* times in the course of the same week I heard a distinct voice; the first time it was a recognised voice, the two other times it was a "soundless voice," like a whisper, yet unlike anything I ever heard before, because although it sounded so clear and distinct, yet I was perfectly aware that it was purely subjective, and that if any one else had been in the room, they would not have heard it. On all three occasions I received quite long sentences; indeed, on the second occasion it was as long as a letter, the voice dying away and becoming inaudible, and then starting afresh.

HERMIONE RAMSDEN.

III.

REPORT ON SOME RECENT SITTINGS FOR PHYSICAL
PHENOMENA IN AMERICA.

BY ALICE JOHNSON.

INTRODUCTION.

AT a meeting of the Society held two or three years ago, Dr. J. H. Gower, a member of the Society, described some remarkable physical phenomena which he had witnessed in a private circle composed entirely of his own friends, with no professional or regular medium among them. These sittings had been carried on at intervals for several years, from 1902 onwards, in a large town in one of the Western States of America. The most interesting results obtained were the occasional movements of a heavy table, untouched by any of the sitters, and in a good light.

These more striking phenomena, however, happened only very rarely; that is, not more than about half-a-dozen times in the course of four or five years. As a rule, the table moved only when the hands of the sitters were resting on it; but raps—both with and without contact—are reported to have been heard very frequently.

Intelligible sentences were also spelt out through raps; the first ones purported to come from a friend of Dr. Gower's, T. W., who had recently died; and most of them were said to be both correct and characteristic, but gave practically no information that was not known to the sitters. Later, other "controls" appeared, giving messages as to their names, place of death, etc. These, as far as they could be verified at all, turned out to be entirely wrong. Consequently, some of the

sitters, who had been at first inclined to attribute all the phenomena to the action of spirits, renounced this explanation almost entirely; but none of them, I believe, has ever wavered in his conviction that the tables have on several occasions moved without being touched.

We tried a series of sittings with Dr. Gower in the S.P.R. rooms, but no results were obtained, except very slight ones on one occasion with a lady who was unwilling to try further experiments. Dr. Gower was, however, very anxious to do all in his power to provide us with evidence that should be satisfactory to the Society and, in consequence of his invitation to me to take part in his friends' sittings, I went to America in August, 1906, and spent nearly a month in the town where they live, being enabled to do so by the generosity of a member of the Society, who made an anonymous gift to its funds for the purposes of this and another investigation.

The phenomena I witnessed were, I was told, about up to the average of what the sitters were accustomed to, but there were no decided movements without contact. It has been thought desirable, nevertheless, that these sittings should be reported to the Society; and in order that the reader may have all the material available for judging of the whole case, I propose to give first as complete an account as possible of the earlier sittings, which were unfortunately reported in a very meagre manner.

I. HISTORY OF THE EARLY SITTINGS.

Dr. Gower, to whom we are indebted for all the evidence in regard to these early sittings, was originally a musician by profession, holding the Oxford degree of Mus. Doc., but has now been for some years engaged in mining, and lives part of the year in England and part in America. He has been keenly interested in the subject of spiritualism for some twenty years, has a wide knowledge of professional mediums and mediumship in England and America, and is also a good amateur conjurer. During all the years that he has studied the subject, he has—so he tells me—rarely, if ever, met with any phenomena that appeared to him genuine, except among his friends in this town, but he is still indefatigable in his search for evidence.

Some particulars of the early sittings were given briefly in the following letters from Dr. Gower to Dr. Hodgson:

May 17th, 1903.

Last winter in —— some friends and I, partly anticipating some amusement, and perhaps some experiences, tried our luck at “table turning.”

The results were so astounding that I venture to write to you on the subject. My friends were a prominent physician, his wife and two daughters.

We sat around a heavy oak table; our hands, joined by touching the little fingers, were placed lightly upon the top of the table. Under these conditions, rappings, movements of the table, and intelligent answers to questions happened frequently; but of these I need say no more. After a time the phenomena were so pronounced that we decided to raise our hands off the table, and were much astonished to find that the demonstrations continued. . . . Finally, we *stood* around the table (with our hands joined) at a distance of about two feet. The table still moved, and the rappings were as loud as before. This occurred on possibly a dozen occasions. More than once I slipped my finger between the leaves of a closed book or magazine, and the table (?) was able to see what letters of the alphabet my fingers covered, indicating these by means of “raps.” On most occasions this intelligent force, for intelligent it was, purported to be directed by a friend of mine who has been dead for about six years,¹ and some evidence of his identity was forthcoming.

It is needless to say that trickery of any kind was out of the question, the phenomena being frequently witnessed by several disinterested, sceptical, and even antagonistic friends.

JOHN H. GOWER.

June 2nd, 1903.

Since my arrival in —— we have renewed our sittings, but the introduction of other parties has, I think, somewhat modified the results. However, rappings on the table and movements without contact occurred on three occasions out of four sittings. On the other occasion nothing unusual happened. Indeed, the sitting was a complete failure. On one occasion, after our *séance*, and indeed after we had partaken of refreshments which had been placed upon the table, and whilst it was fairly covered with plates, dishes

¹This was the “control,” T. W., referred to above.

etc., the table made a series of movements entirely unassisted by any visible agent. . . . I will endeavour to have independent records made of our next meetings, and also get my friends to write down what they have themselves observed. However, we are absolutely agreed as to main facts. . . .

November 23rd, 1903.

Since I arrived here we have had three sittings, one of which resulted in nothing. It is not easy to make a contemporaneous record of all that takes place. However, I made the attempt, but the communications were somewhat indefinite, and were obtained partly by answers to leading questions. I hope next time to have a stenographer present.

At two of the sittings the following phenomena were observed many times :

(1) Movements of the heavy oak table without any contact of the table with the sitters.

(2) Raps occurring on the table in answer to questions when the conditions as to the sitters were as in No. 1.

(3) The rolling backwards and forwards of a pencil which I had placed upon the table, and which I had requested should be moved by the invisible agent—(none of the sitters, of course, touching the table at the time).

One of these sittings was described in detail by one of the principal sitters, the physician referred to in Dr. Gower's first letter (spoken of in this paper as Dr. Williams), as follows :

[Monday], *December 7, 1903.*

My dear Dr. Gower,

In response to your request that I should write out a description of the occurrence as I noticed it at Mrs. B.'s house last Thursday evening [December 3rd, 1903], I will make the following statement :

According to invitation, my wife and I arrived at Mrs. B.'s house about nine o'clock. We found sitting at a round dining table yourself, Mr. J. T., your cousin Mrs. W., Mrs. B., her mother (Mrs. W.), and her young sister aged about fifteen years. In the party there were no avowed Spiritualists, and no one present who took the matter very seriously except yourself. The room was a small one, say 11 × 14 feet. The table was an ordinary small round extension table on a central pedestal, which divided on making extension. The meeting was essentially social, and I do not believe

that any one present would in any way attempt any deception upon the others, or in any way do any trickery or any underhand work of any kind. My wife and I joined you at the table, and for some hour and a half we had various knockings, although nothing very intelligible and distinct in this line; and the table moved in various ways about the room, the lights being turned down. As the table moved in some directions it was frequently separated at the line of union and would close again. During almost all of this time the lights were turned low, and it was impossible to distinguish details of individual movement. Occasionally our hands were taken off the table, and I believe that the table moved several times without any one being in contact with it. Mrs. B., as well as yourself, being a professional musician, the lights were occasionally turned on, and music was interspersed during the evening.

About eleven o'clock refreshments were served, during which Mr. B. returned, he also being a professional musician. As we sat round the table in the full strong light, we had various table movings and knockings. Later, as we all sat encircling it, we all drew back a short distance from it, so that no one could, even had they desired, [have] touched the pedestal or the table itself without being plainly seen, and the table was requested to open as it had done before. This it immediately slowly did, until the central space was about eight inches wide; with no one touching it, it was at once requested to close again, which it immediately began to do in a jerky, weakening way, the strength seeming to fail at last, when it was about half closed. After waiting a few moments we placed our fingers upon the edge of it and requested it to close completely, which it did; the whole opening and shutting occupying the space of twelve or fifteen minutes, I should estimate. This was the most striking phenomenon that we witnessed during the evening.

I may further state that at various times during the last year or so, with about the same party present, I have on a few occasions seen the table about which we sat, make short, quick movements when I was satisfied that none of the party were in contact with it in any way, and I have repeatedly heard distinct knockings upon the table; sometimes apparently intelligent answers to questions, such as giving a distinct number of knocks as requested, and the three knocks or the one knock for yes or no when the lights were turned on fully, and I believed that there was no contact by any one in the room, either directly or indirectly. I have no explanation

whatever to make for these phenomena. They appear to be produced by an intelligence absolutely free from the direct physical influence of any one present.

Dr. Gower afterwards obtained for me an account written by Mrs. B., the lady in whose house this sitting was held, as follows. The account was enclosed in a letter from Dr. Gower, dated December 11th, 1904.

I have often heard of various demonstrations of psychical phenomena, but until last winter had never seen anything of the kind myself. My first experience was at the house of Dr. W., a prominent ——— physician. Others in the circle were all well known to me, and I am sure that there could have been no trickery of any kind used. During the evening we had answers to several questions given us, using the alphabet, and requesting a tap to be given on the table at the proper letter as it was named. We also saw the table move perceptibly without contact.

At my own house, some weeks following, we met again. We sat in the dining room around a *very heavy* round dining table. This table is usually clamped to prevent its opening, but the clamp had been broken in moving. The table opens and closes with difficulty, and we generally require the assistance of a second person when opening it. During the early part of the evening the table moved through the double doors until it caught under the edge of the parlour rug and could go no further. We set it back into the dining room again and stopped for a while. After we had had some light refreshment we left the table set as it was, covered with dishes, glasses, decanters, etc., and with two gas jets turned up as high as they would go, sat around the table again. The table opened slowly, and with no jerking whatever, just as smoothly as if it had been oiled, and after that opened and closed as we directed, moved toward any person in the room whom we named. All this time we stood and sat around it at a distance of about two to three feet, and no one touched it either with his feet or his hands.

The following general corroborative statement by some of the other sitters, whose names are given in full in the original document (now in my possession), was sent to Dr. Hodgson:

Dec. 7th, 1903.

We, the undersigned, have witnessed the following phenomena at experimental circles held at various times during the present year,

in private houses in this city, when there was no professional or known so-called medium present, and when there was no apparent physical contact whatsoever with the tables :

- No. 1. Movements of heavy oak tables. (Many times.)
- No. 2. Audible raps upon the tables, answering intelligently questions put by the sitters. (Many times.)
- No. 3. Rolling backwards and forwards of an ordinary lead pencil at the request of the sitters. (Twice.)
- No. 4. Opening and shutting to a distance of about 8 inches several times of an extension top pedestal table. (Once.)
- No. 5. Movements of water in a water pitcher. (Once.)
- No. 6. Other remarkable occurrences indicating intelligence on the part of the unseen agent.

The numbers after the names of the signers indicate the phenomena observed by them individually, and correspond to the numbers of the above paragraphs.

- (Signed) M. W., 1, 2, 3, 4, 5, 6.
 F. W., 1, 2, 3, 5, 6.
 W. B. H., 1, 2, 5, 6.
 John H. Gower, 1, 2, 3, 4, 5, 6.
 J. T., 1, 2, 4, 5, 6.
 G. K. W., 1, 2, 4, 5.
 S. E. F., 1 and 2.
 R. F. W., (Nos. 1, 2, and 3, without physical contact *above the table top*).

I made Dr. Gower's acquaintance in January, 1904, and he gave me in conversation many details of the sittings held previously to that date. On one occasion, he told me, the sitters requested that various liquids on the table should be shaken by the force; for instance, the water in a water jug and whiskey in a bottle. Each of these shook successively in accordance with the requests, without being touched in any way by the sitters, and the table being motionless at the time.

He gives the following general account of the phenomena in a letter to me:

NORTHINGTON, MULGRAVE ROAD, SUTTON, SURREY,
 March 14th, 1904.

It is without the slightest hesitation that I subscribe my name to the following statement, as there never has existed a doubt in

my mind as to the facts witnessed on so many occasions, not only by myself but by many others. . . .

The sittings were held in 1902 and 1903. The majority of them were held in the house of [Dr. W.], but the same phenomena as seen here were witnessed in several other houses and also in my private room in the ——— Hotel.

The phenomena to which I refer may be briefly stated as follows :

(1) Movements of both heavy and light tables without any contact whatever with any of the sitters.

(2) Raps made upon the tables when no one was touching them. These raps occurred usually as signals in giving answers to questions put by the sitters.

(3) Movements of various articles which happened to be at the time upon the tables and in response to requests that such movements should be made (no one touching the tables).

(4) Information by means of raps. The information obtained was sometimes known and sometimes unknown by any of the sitters. (With and without contact).

(5) Information given in the same way which was not only unknown but unobtainable by any one present.

The names and addresses of the principal witnesses were given in this letter.

Dr. Gower returned to America soon after this, but paid another short visit to England during November and December of the same year. Mr. Feilding and I then arranged for some sittings with him, as he was as anxious as we were to establish the facts of the case. At the first sitting, held on November 17th, 1904, at the S.P.R. Rooms at 20 Hanover Square, raps were heard on the table on which the sitters' hands were placed, and these raps answered questions. More than once (as recorded in my notes made the next day) the sitters lifted their hands from the table, keeping them linked at a level of three or four inches above its surface, and raps were obtained under these circumstances. On several occasions raps were heard from the direction of the door, variously interpreted by different sitters as on a small table near two of them, on a revolving bookcase, or on the glass of a picture, or of the Globe-Wernicke bookcases, which are against one of the walls near the door and several feet distant from the

table round which we were sitting. Raps were also heard on the chair of one of the sitters, a lady known to be possessed of mediumistic powers. It seemed possible then that some of these raps had been produced without contact, but the conditions were obviously inconclusive.

At the two next sittings, nothing occurred.

The fourth was held in a private house in London, where again the lady just referred to was present. Raps were again obtained freely—a few apparently without contact—and again on this lady's chair. The hypothesis occurred to me at the time that all the raps were produced automatically and unconsciously by some of the sitters, who had perhaps unwittingly cultivated this power in themselves, as many persons cultivate the far more common automatism of table-tilting.

The lady with whom the raps appeared to be chiefly associated objected, however, to any further investigation, and we were only able to hold one more sitting—again a blank one—at 20 Hanover Square, before Dr. Gower went back to America. On January 15th, 1905, he wrote to me enclosing reports of three sittings held in the early part of that month since his return. The reports were made from notes taken during the sittings by Professor H. (whose full name and address, as well as those of the other sitters, were given) and Dr. Gower added: "I think the tipping up, probably 20 times, of a heavy table, entirely untouched as far as one could see, one of the most wonderful things I have ever seen, even in this connection." At the two first sittings raps were obtained both with and apparently without contact of the sitters with the table, but movements of the table only with contact. The report of the third sitting is as follows:

Séance No. 3. Reported from notes made at the time by Dr. Gower.

Sitting commenced at nine o'clock, at the residence of Dr. W.

Present: Mrs. W., Mrs. B., Mrs. P., Miss F. W., Mr. E. P., Mr. J. T., and Dr. John H. Gower. The above named formed a circle around a heavy oak library table, and placed their hands thereon.

About 9.25 raps were heard, and in answer to questions the

name "Albert Shaw" was rapped out. He had been dead nine years, and was the same spirit who announced himself at the previous sitting.

Question: Can you rap on the table if we raise our hands?
Ans. . . . Three raps (Yes.)

In answer to further questions it was said no message would be given, that he merely wished to give a demonstration of power. Hands were raised off the table, and for some time various groups of raps were given as requested by the sitters. Hands again placed on the table, which then moved frequently.

At about ten o'clock the sitting suspended and refreshments were served, and at 10.30 the sitting was resumed, the table being fairly well covered with dishes, plates, glasses, etc. Very loud raps were soon given, and after about half-an-hour the table moved about the room, sometimes with the hands of the sitters resting lightly upon it, and sometimes when none of them were touching it at all. During these occurrences Professor H. and Mr. B. joined the party, and for the last half-hour of the séance the table moved about the room in any direction the sitters requested that it should, entirely without contact. It moved into the hall, and back again through the middle of the room into the dining room, a distance of at least twenty feet. All this time the sitters were not touching it, but with joined hands followed said movements at a distance of about one foot from the table. Dr. Gower suggested that the sliding movement should cease, and that the table should be requested to tilt. The table being a heavy one, and the dishes, etc., still upon it, this of course required considerable force to accomplish, but the table tilted in response to the request of the observers, probably a score of times, and at no time was contact with any of the sitters visible.

Copies of these reports having been forwarded at the same time to Dr. Hodgson, he sent Dr. Gower a series of questions, to which Dr. Gower replied as follows:

7th February, 1905.

The positions of the sitters' feet and knees during the movements of the table without contact cannot very well be seen, but as the circle is made up of a few friends, I have no doubt as to their good faith, and am quite convinced that there is no fraud or trickery practised by any of them.

Moreover, some of the movements, such as the extension top

table opening, the liquids moving, and the rolling backwards and forwards of a pencil, could not have been caused by the feet or knees under any circumstances.

The table above referred to is supported only by a central pedestal, which would be entirely out of reach. When these movements are taking place we are standing around it (the table) with joined hands, probably about one foot from the table, and as the movements occur we follow them, maintaining the same position.

Nothing is known of "Albert Shaw," and the information given by "raps" is very meagre and indefinite. Indeed, "he" declines to give messages, and confines "himself" to producing the movements and rappings.

I may say that the rappings are usually as loud when the hands are off the table as they are when the hands are on. . . .

Dr. Gower having written to me on Dec. 23rd, 1904, to ask that I would arrange some experiment as a test of possible clairvoyance on the part of the "controls" who purported to produce the phenomena of the American sittings, Mr. Feilding and I arranged a "test" as follows: we took a pack of cards, shuffled them, and drew out three at random without looking at them, wrapped each in a piece of paper and put it in an envelope, which was then marked and sealed. We then drew three cards at random from the rest of the pack and looked at them. Each of these three was put into an envelope, which was marked and sealed, and finally the remainder of the pack was put into an envelope, which was also marked and sealed. Care was taken to keep all the cards face downwards all the time (except the three intentionally looked at), and we did not even touch their faces, so that we might avoid, as far as possible, any normal means of knowing which cards were in the first three envelopes. All seven envelopes were then locked up together in the S.P.R. rooms, no one knowing of the experiment except ourselves and Dr. Gower, to whom we wrote an account of what we had done.

It will be seen that there were thus three cards entirely unknown to any one, so that if they were rightly guessed at one of the sittings, the result would point to clairvoyance—properly so called—on the part either of the sitters in America or of some external intelligence; while there were also three cards known to Mr. Feilding and myself, so that if these

were guessed, the result might be attributed to telepathy from one or both of us.

After receiving our account of what test had been arranged, Dr. Gower wrote :

January 28th, 1905.

My friends and I think that you have provided us with an excellent test. However, I feel some little concern about it, as we had one sitting two evenings ago. There were present those of my friends who usually have the best results, viz., Dr., Mrs. and Miss Williams, and Mrs. B. and her mother. We sat with our hands upon the table and placed your letter on the centre of it.

But for the first time, I think, in our experience, we got absolutely nothing. Not even a "rap" or a movement of the table, of any kind whatever. The sitting lasted for two hours. Does it mean that the "spirits" are disgusted with us for seeking for tests, or that they failed from over-anxiety on their part and ours?

We will try, however, several times, and I will report later.

It seems probable that this negative result was due to inhibition of the automatic impulses of the sitters through suggestion, since at the sitting of January 1st, 1905, when the "control," T. W., was asked (before Dr. Gower knew the nature of our "test"), "Could you read a word put in an envelope in the room of the S.P.R. in London and communicate it to us?" it answered (by raps) "No."

Nevertheless, on March 25th, 1905, at a sitting held at the house of Dr. Williams, and reported at the time by him, raps came on the table in front of Dr. Gower, having the peculiar flurried or duplicated characteristic which marked those generally ascribed to T. W. Dr. Gower then described the nature of the test, and asked the "control" if the cards could be seen by him and named to the sitters. The "control" expressed his doubt of being able to succeed, but said he would try, and would report the result if the same party would sit in the same way on the following Wednesday evening, March 29th. On this evening they accordingly re-assembled, and were informed through the raps that the three cards were: Ace of Spades, Queen of Hearts, and 2 of Spades. At this sitting it was noteworthy that no raps were heard except in answer to the questions about the experiment, nor did any movements of the table, with or without contact, occur. This

again seems to illustrate the dependence of the phenomena on suggestion, since they occurred as predicted at the previous sitting.

On April 27th, 1905, Dr. Gower being then in London, I opened the three envelopes in his presence and found that the three cards were: King of Hearts, Knave of Hearts, and Ace of Hearts. We looked through the remainder of the pack to see if the cards named by T. W. were either at the top or bottom, or all three together, but found them separately in the middle of it. Thus the amount of success in this experiment (one suit right and one number right) was practically equal to the most probable degree of success by chance. It is perhaps hardly surprising that nothing more was attained.

During the sittings in February and March, 1905, various communications were received through raps from supposed "controls," giving names, addresses, and other particulars, which turned out incorrect or unverifiable. Dr. Gower and some of his friends also tried some experiments at this time with a non-professional medium living in the same town. The circle was an entirely private one, consisting of husband and wife, a brother of the wife, and another relative, who had developed "direct voices," materialisations, lights, etc. All were well known in the town, and of apparent respectability and honesty. Dr. Gower and his friends went to their house by invitation, and held three long sittings with them. The circumstances of the first led them to suspect fraud, but they were unwilling to believe it, on account of the reputation of the family. At the third sitting one of the investigating party happened to be in a favourable position for close observation, and saw by the light coming through a slit in the window blind that the lady of the house was manipulating some rather simple "materialised" forms. This being confirmed by the observations of the others both as to the forms and the voices, left them no choice but to attribute the whole of the phenomena to deliberate and apparently unmotivated fraud.

This discovery, together with the fictitious character of nearly all the supposed communications given to his own circle by raps, except those purporting to come from T. W., naturally led Dr. Gower to scrutinise, even more carefully than before,

the conditions of the sittings with his friends. They had by this time—on account of the untrustworthiness of the communications—given up the spiritistic interpretation which they were at first inclined to apply to the phenomena; but they all remained—and I believe that to this day they all remain—convinced that phenomena had happened which could not be explained by ordinary causes. Dr. Gower wrote to us at this time that though, of course, he could not help taking into account the personal character of the friends who had long been well known to him, he had made every effort to judge of the evidence apart from this, and it appeared to him that nothing short of a wholesale deception on an organised plan would explain everything. The phenomena had been observed by a number of people in different houses, and with different sitters, he alone being always present. This, together with his reputation as an amateur conjurer, had, in fact, caused real suspicion to fall on him outside his own circle, and it was generally rumoured in the town that he was the trickster.

At a sitting held at Dr. Williams's house on August 1st, 1905, after some raps with and without contact, and movements of the table with contact, the following occurred, as reported by Dr. Gower:

We then, at my suggestion, stood up and joined hands at a distance of about six to ten inches from the table. Several movements of the table were observed without any apparent contact. At this point the conversation (which had been general, and at times upon topics other than the phenomena under observation) ceased.

Miss M. F. requested that a movement should be made of some candy which was lying upon the table top, and Mrs. H. suggested that a ring, which she took off her finger and placed upon the table, should move. Two members of the circle thought that they detected some movement in these objects. I did not do so.

This last remark is of interest as indicating the possibility of illusion on the part of the sitters in regard to some at least of the supposed movements of objects without contact. Slight illusions of this kind are of course not uncommon, and are by no means difficult to produce by suggestion. Thus, it seems not unlikely that the reported movements of liquids (see p. 100) were really illusory, and the hypothesis that all

the movements without contact can be explained in the same way cannot be dismissed. Nevertheless, the cases as here reported go so far beyond what is known to occur to persons in a normal condition of consciousness that more evidence is of course required before this hypothesis can be regarded as established.

In November, 1905, Dr. Gower wrote to me that he had then three circles in which raps, without apparent contact, occurred. During a visit of his to England in January and February, 1906, we held six more sittings with him, but unfortunately with no result.

At the end of April, 1906, Professor William James, on his way home from Leland Stanford University, made a short stay at —— in the hope of witnessing some of the phenomena. The sitters, in the absence of Dr. Gower, were, however, disinclined to try experiments, but they talked freely of their experiences to Professor James, and he gives a brief report as follows:

April 30th, 1906.

We got here at noon yesterday, and opened communication with Dr. Williams, who told me that Dr. Gower had not yet arrived from Europe, but who gave me and helped me to much testimony as to the physical phenomena reported. Professor H., Mr. J. T., and Mrs. Williams (whom I didn't see till this morning), all said that movements without contact were so absolutely certain in their minds as no longer to cause astonishment. Yet no systematic notes had been taken, and the evidence, strongly as it impressed me (especially Mrs. Williams's, who [seemed to take little interest in the phenomena], but who replied, when I asked her straight whether she believed she had seen her tables move without contact, "*of course!*"),—the evidence, I say, cannot be used to convince others, but subjectively has much impressed me.

Their circles began over ten years ago, Dr. Gower being their starter and enthusiastic director. Dr. Williams thinks that Dr. Gower is the essential medium; he says that Dr. Gower considers Mrs. Williams more essential. They have sat little without Dr. Gower, and have never (?) had contactless movements when he was not present. Mr. T. proved himself to be a very efficient solicitor of movements—the most successful method being heartily to suggest to the table that it should move.

Movements with contact were often inexplicable in Dr. Williams's opinion by muscular pressure. They used various tables in various places, no one table seeming more propitious. An extension dining table figured, and a very light stand. The table most in use at Dr. Williams's was a solid oak one about 3 ft. square on top, with casters. There was also a much used oaken library table. I tried to lift one end of it with my left hand, but failed; evidently it weighed some 80 lbs. Its greatest feat one day was moving across the whole length of the room, say 12 feet. The little table had risen bodily from the ground, and struck Dr. Williams in the chest.

Most of the contactless movements were very brief, as if the force exhausted itself quickly. No one had complained of tiredness after sitting.

Mrs. Williams testified to the water-splashing reported to Hodgson.

The best way to induce movements without contact had been to get them first with contact, then reduce the contact to one finger from each sitter, then take off the fingers, holding the hands not far, and tell the table to move, when it often would. The contactless movements were sliding, tipping, and rising bodily.

A few more sittings were held after Dr. Gower's return, as to which he sent me brief notes, as follows:

May 16th, 1906.

. . . We have had a sitting, and the results were very promising—raps and movements without contact (apparently). . . .

May 25th, 1906.

We had a séance two evenings ago, and I send you just a line to say that there are still "things doing." Raps, movements, etc., without contact, and jumps with contact; the latter, however, quite puzzling. . . . Mr. T. and I tried by ourselves to get something in my room here. We put our hands upon an oak table, as heavy, if not heavier, than the séance table in your room [*i.e.* the S.P.R. rooms], and without casters. We got nothing without contact, but raps came on the table and on the floor (apparently).

At two other sittings mentioned in Dr. Gower's letters to me at this time, similar results were obtained. In discussing the phenomena in general, in view of my proposed visit to America, he observed:

June 23rd, 1906.

. . . It is so easy to make raps without apparent contact that

it seems impossible to decide for certain that the raps are really supernormally produced, however keenly one may be observing. Certain occurrences I have witnessed could not possibly have been produced by any means known to me, but more frequently it is *possible* that they could be. . . .

II. MY OWN EXPERIENCES.

I arrived at ——— on August 25th, 1906, and was shortly introduced to most of the sitters. They all received me with much kindness and hospitality, especially Dr. and Mrs. Williams, and did all in their power to give me opportunities of witnessing the phenomena. Their only objection to allowing their names to appear in connection with the case was the fear of newspaper notoriety in their own State. Any one who has had experience of the idiosyncracies of a certain section of the American press will sympathise with this fear.

There is, as already said, no professional medium in the circle, and no one who is accustomed to go into trance, or into any kind of abnormal condition during the sittings. But it is to Mrs. Williams's agency or mediumship that the phenomena are in Dr. Gower's view chiefly to be attributed, since the most marked ones have almost always occurred in her presence, and the movements and raps seem stronger, the nearer they are to her. Dr. Williams is a Canadian by birth, and an Edinburgh M.D., who stands at the head of his profession in the town where they live—a town of over 200,000 inhabitants—and is in request by patients in all parts of the State. He has recently taken to using hypnotic suggestion in his practice, and showed me several cases in which it seemed to have been of great service.

Mrs. Williams—like most women in that part of America—spends a great part of her time and energy in household affairs, on account of the almost complete dearth of domestic servants. Her mind seemed to be chiefly occupied with her children and her friends, and the practical details of everyday life. She took no interest in the sittings, and only consented to hold them at Dr. Gower's request for my benefit; she could not bear to be regarded as a medium. She did not deny—though she minimised as much as possible—the state-

ments of the other witnesses that movements of the table had occurred without contact in a way she could not account for; but, she asked, what was the good of that? It led to nothing; they went on, and they never got any forwarder, and it was all a stupid and tiresome waste of time. She thought it extraordinary that I should have come all that way on the chance of seeing something, but was willing to hold sittings as I had come. I must add that every one I met expressed the highest opinion of her general character and trustworthiness, and what I saw of her led me to take the same view.

The other sitters were engaged in various businesses or professions in the town, and with the exception of Dr. Gower and Dr. Williams, seemed to take little interest in the sittings. In a rapidly changing and developing place of this kind, material interests and practical affairs are necessarily forced into the foreground, and the absence of settled traditions gives the child-like outlook on life which is typical of a country where nothing seems impossible, and hardly anything inappropriate. The obstacles of custom that to us of the elder nations block the path of all reforms are simply ignored, or do not exist in such a place. Like the child in the fairy tale who could not see the Emperor's new clothes, these Westerners are unable, for instance, to see any difficulty in women becoming enfranchised citizens of the State as soon as they come of age. Similarly, it seemed to them the most natural thing in the world when at a sitting to address the "controls" in a friendly spirit in the local vernacular: "Now, Albert, get busy!" "See here, Bertie, get up and dust!" and so on. The "controls" generally seemed encouraged and stirred up by this kind of remark, and would act accordingly.

Altogether, I made the acquaintance of 21 of the sitters concerned (besides Dr. Gower), not to mention all the tables. They talked to me freely about the earlier sittings, and though their accounts did not always agree in every detail, they all agreed that the extensible pedestal table had opened of itself, and that the other table had moved across the room and back again, and tilted several times, all without being touched. It did not seem to me that these events had grown in their

recollection, since what they told me tallied with the brief records made at the time.

During my visit 18 sittings were held, 11 at the house of Dr. Williams, 3 at the house of Mrs. B., the owner of the extensible table, and the other 4 at two other houses. Dr. Gower and I, of course, attended all these sittings; Mrs. Williams was present at the first 12 of them (10 of which were held at her own house, and 2 at Mrs. B.'s). She then left the town to stay with her children in the mountains some 80 miles off, and was prevented by a snowstorm from returning before I had to leave.

Of these twelve sittings with Mrs. Williams, three were blanks. At the others, abundant raps were heard, both when the sitters' hands were on the table, and to a less extent when they were off. Tilts and other movements of the table occurred in the ordinary way with our hands on the table, and a few movements apparently without contact, as well as some levitations which we could not explain.

The sittings were all held in a good light. I did not attempt to take notes at the time, as I wished to observe as carefully as possible all that was happening, so I wrote a full report of each sitting on the day after it was held, and submitted my report to Dr. Gower, in order that he might confirm or correct it.

This was not an ideal plan, but it seemed the best possible under the circumstances. When, as in some experiments, we want chiefly to know all that was *spoken* in the course of them, it is not only comparatively easy but essential to make a complete record on the spot. In the case of "physical phenomena," where the first essential is to observe a series of more or less complicated actions, it is not possible for one person to do this adequately and to take notes of his observations at the same time. The reports were therefore written as soon as possible afterwards.

I will now give some extracts from these reports :

Sitting I.

Monday, Aug. 27/06, 8.30—11.30 p.m., at the house of Dr. Williams.

Present: Dr. and Mrs. Williams, Dr. Gower, Mr. T., Mr. and Mrs. P.,

Mrs. E., Mrs. B., and A. J. Also Miss R. (aunt of Mrs. Williams), who sat away from the table all the time.

Dr. Gower played on the piano for a few minutes before we began. Mrs. Williams and Mr. T. brought the table from a corner of the room into the middle. They told me it was the table most often used at their sittings. It was a heavy, oblong table—some 4 to 5 ft. long, and 2 to 3 ft. wide—with four straight legs, one at each corner, on casters, and a ledge below, about 10 inches from the floor. It had no cloth on. The room was lighted by a brilliant incandescent gas burner, [connected with] a chandelier (which also contained electric lights) in the middle of the room, the gas burner being placed on a small table near the séance table. During part of the evening one of these electric lights was turned on for a short time, and then off again, and then an electric light in the next room was turned on for a time. This room opened into the séance room by a wide archway, over which curtains were drawn part of the time. The main light throughout was from the gas burner, which was full on all the time, and it was ample for all purposes. The only difficulty about seeing arose from the fact that the table necessarily prevented one's seeing the lower part of the body of most of the sitters. . . .

We began by sitting round the table with our hands on it. Before long raps were heard apparently in the table. They were not at all loud—sometimes only just audible—and sounded rather like a finger nail tapping gently on the table. They were fairly frequent, and answered to questions by rapping once for "no," and thrice for "yes"; also gave any number that was asked for. In answer to questions they said a spirit was present—a man—but would not give his name or any other particulars.

We took all our hands off the table, and sat round without touching it at all, and the raps came again just as before, apparently in the table. I could not detect any difference in the quality of the sounds, and they showed an equal amount of intelligence—*i.e.* answered questions by one or three raps, and gave the numbers required.

Part of the time we stood round the table holding our linked hands above it, and without touching it at all. I think raps occurred under these circumstances, but I am not now quite certain, as I cannot remember all the details and order of events.

We also got movements of the table, both with and *without contact*. All these movements were of the same nature, *viz.*, backwards

and forwards, and sideways—all the legs remaining on the floor all the time; there was no tilting. When we touched the table, we were supposed to be touching it with our hands only, which were laid flat on the top of it.

The movements *without contact* occurred, I think, three or four times—generally very soon after there had been a movement with contact. They came rather suddenly, the table being on these occasions jerked once or twice over a space of perhaps three or four inches, and then stopping dead. During these movements the hands of the sitters were held in the air over the table,—I think at least three inches from its surface,—and on at least one occasion, we were standing—not sitting—round it.

I feel practically certain that these movements were not produced by the *hands* of any of the sitters; but I could not tell what their legs were doing, as they were hidden from me by the table. I watched as carefully as was possible under the circumstances, and saw nothing in the least suspicious during any part of the evening.

We tried in vain to get a small pencil, which was placed on the middle of the table, moved.

Later, after an interval, we tried again with a small, light square four-legged table, which easily moved and tilted and twisted itself round so as to balance on one leg, and then gave a sort of jump into the air, coming down on all its legs. It was impossible to be sure, however, that all the legs had really been off the floor simultaneously, and all these movements took place *with contact*.

On the whole, though the conditions were so inconclusive that no stress could be laid on anything that occurred, I felt it decidedly encouraging that we had got any phenomena at all at this first sitting.

The above account was written between 1 and 4.30 p.m. on Tuesday, Aug. 28/06.

Read and endorsed, Aug. 30/06.

JOHN H. GOWER.

Sitting III.

Wednesday, Aug. 29/06, about 9—11 p.m., at the house of Dr. Williams.

Present: Dr. and Mrs. Williams, Dr. Gower, Mrs. T. W., and A. J.; later, Mr. T. Miss R. was also present, but took no part in the sitting.

Same table used as at first sitting. Mrs. Williams measured it, and found it to be 4 ft. long by 2½ ft. wide. It is made of solid oak, with a drawer at each end.

The light used was the incandescent gas burner, placed on a smaller table. After some music we sat in the positions shown [in a diagram not reproduced here] with our hands on the table. Soon raps were heard, apparently in the table. They were faint, and sometimes barely audible; when a little louder they sounded to me like small drops of water falling on the table.

A small pencil was put on the table, and we requested that it might be moved without the table being moved. The request was made at intervals several times, but the pencil was not moved.

The raps answered to questions as before, the questions and remarks addressed to the "spirits" being made generally by Dr. Gower. After a little time, on his asking what spirit was present, the name "Robert Rowed" was rapped out. Mrs. Williams said: "Is that you, Bob?" and it rapped "yes."

Dr. Williams said: "Ask him how many years he has been dead," and the answer came by raps: "Three." Mrs. Williams said she thought that was right, and appealed to Miss R. to say whether it was not. Miss R. thought he had died about three years ago last Christmas.

On being asked if there was any message for anybody, the raps gave "Tell Emily (here Mrs. Williams remarked that "Emily" was right) all well don't worry."

Dr. Williams said: "Ask him where he died," and the raps gave "Sey." Here Mrs. Williams said that was right—the name of the place being Seymore.

Mrs. Williams told us that Robert Rowed was a man who had lived near her old home (in Canada?) and had been engaged to a cousin of hers, named Emily. He had died of typhoid fever about three months before he was to have been married. She had not thought of who was meant until the full name was given, as he had always been called "Bob," not "Robert." She gave us his full history.

Dr. Gower said afterwards that he had been much surprised by the interest she manifested in this message, as he had never before seen her take any interest in any of the messages they had got—even in the first one, which purported to come from her father, and gave the name of some place connected with him. On this occasion she spoke to the "control" quite as if she imagined

him to be really there. She would not ask questions herself, but sat with her eyes closed listening attentively, but in a perfectly composed manner, to the raps, and nodded as each correct statement came.

Nothing more came from Robert Rowed. The next "control" began to announce himself as "Alb—" and on being asked if he was "Albert Shaw" answered "yes." We then attempted to get movements. The table moved a little backwards and forwards with contact. Then we took our hands off and stood up round it, and it moved once—a distance of about 2 inches—from Mrs. Williams towards me. She was standing very close to it, but apparently not touching it. Dr. Williams suggested we should stand further off, and she moved back a little, [but] it did not move again. We then sat down again [but got nothing more except a few raps and sideways movements of the table with contact].

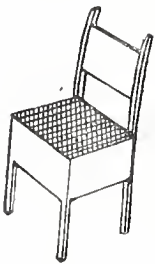
Sitting V.

Friday, Aug. 31/06, about 9—10.30 p.m., at Dr. Williams's house.

Present: Mrs. Williams, Dr. Gower, and A. J. Miss R. also in room, not taking part in sitting.

Light from incandescent gas burner as before. We sat first round the small light four-legged table, with ledge below. By sitting back and looking down I could see the legs of the table.

We put our hands on the table and raps soon came on it. They next came on Mrs. Williams's chair. The chair was a solid wooden one with stuffed seat, as represented [in the diagram]. The raps seeming to proceed from it, I put my head against the back to listen and heard them clearly as if struck on the front surface of the back. I asked Mrs. Williams to sit forward so that I could put my head between her and the back of the chair. She did so and I listened again with my face towards her back and heard the raps on the back of the chair as before.



They came in quick succession, sometimes in little runs almost as quick as fingers playing a succession of notes on a piano. I listened also with my ear against the wooden side of the seat of the chair and then against one of the back legs and the raps seemed about the same. I could not tell exactly in what part of the chair they were. Mrs. Williams then changed places with me, and the raps came again in the chair in which she was then sitting. This chair was made entirely of wood, with wooden seat and arms. After a little while

we put a large soft cushion into it for her to sit on and another large soft cushion on the floor, on which she placed her feet. I then listened to the raps with my ear against various parts of the chair on Mrs. Williams's left-hand side, and finally went down on the floor and passed my left hand up and down the front leg of the chair on that side to make sure that nothing was knocking against it. The raps continued while I was doing this. I then got my right arm between the lower bars of the chair (the legs being connected by three or four bars) to feel the right front chair leg. I found the cushion was being pressed hard against this by what I supposed was the heel of Mrs. Williams's right foot. I felt this being moved backwards and forwards several times, pressing hard against my hand—through the cushion—each time it moved back. For a moment I thought that Mrs. Williams might be trying to rap on the chair with this foot; [but] the movements I detected could not apparently have made the raps, because the cushion was between the foot and the leg of the chair all the time. There remains the possibility that *before* I felt these movements, the foot might have been lifted clear of the cushion and have been knocking on the chair leg, as the raps ceased before I felt the movements. That is, I heard no raps while I was controlling both legs of the chair. I think it most likely, however, that Mrs. Williams was merely pressing her foot on the ground automatically, as she was sitting with her arms extended and her hands being held by Dr. Gower off the table, and I do not think the movements of the foot had any significance in connection with the raps.

Dr. Gower told me that while this was going on he heard raps at the same time both on the table and on Mrs. Williams's chair, and that the table moved slightly two or three times without contact. I saw and heard nothing of the table at this time, as I was occupied with attending to the chair.

The raps on the chair having ceased, I got up and returned to my seat on Mrs. Williams's left hand, and we all again put our hands on the table. We got a little tilting and movements of the table with contact, but none without, though we tried lifting our hands several times. We also got raps—rather faint ones—on the table, sometimes with and sometimes without contact.¹ Mrs. Williams still sat with her feet on the cushion, and I could see a

¹There was a creaking and straining of the table, as if it were making great efforts to move, at this point, while we were sitting round *not* touching it, but it did not actually move.

clear space between her skirt and the table most of the time. I think that the raps without contact occurred more than once while I was seeing this space between her and the table; but the phenomena now seemed to be becoming gradually weaker. . . .

P.S.—Near the beginning of the sitting we tried to make the raps on Mrs. Williams's first chair give certain numbers. Dr. Gower whispered "4" to me, and asked if "it" would rap the number. It rapped once, perhaps meaning "no," and on being asked again rapped 4 times. He then wrote down the number 8 without showing it to anybody, and 8 raps came. I then wrote down 5, and it rapped first 7, and when I said that was wrong, it rapped 5. Then I wrote down 10, and it made two wrong guesses.

Twice while the raps were going on, Dr. Gower went away to answer the telephone, and the raps continued while he was away.

Sept. 1st.

Read and endorsed. I would add that I was more impressed with the creaking and straining of the table to which Miss Johnson refers, as it continued for some time, and I felt convinced nothing was in contact with the table.

JOHN H. GOWER.

Sitting VII.

Sunday, Sep. 2/06, about 6—7.30 p.m., at Dr. Williams's house.

Present: Mrs. Williams, Dr. Gower, and A. J. Miss R. also there, not taking part in sitting.

We sat by fire-light—no other light in the room—but the fire was large and burning brightly. [I was sitting near the fire, which was behind me and to my left, as shown in the diagram in my notes], so that I could see the legs of the table specially well. We used the small light table. Raps (with contact) soon came on it, announcing the presence of "Albert Shaw," who promised to do his best for us. Mrs. Williams was sitting on a wooden chair with stuffed seat and no arms. We put a cushion for her to sit on and another cushion for her feet, and asked the raps to come on her chair. They did so, and I went down on the floor at her right side to listen for them with my ear against her chair. They seemed first to sound on the floor under the table, but soon were undoubtedly on Mrs. Williams's chair. I felt round the front chair leg nearest to me and found nothing pressing against it. Then I put my other arm under the chair to feel the other front chair leg. Against this, something—presumably Mrs. Williams's left foot—was

moving backwards and forwards and up and down, so as to rub the cushion up and down against it. This appeared to make sounds like the raps we had been hearing, but I did not manage to get my ear pressed close against the chair at the same time that I was feeling the movements, so that I did not exactly hear the raps synchronising with them. I put my left hand round the distant front chair leg so as to prevent the foot knocking and rubbing on it. The foot seemed, as it were, to try a little longer to reach the leg; then, finding itself prevented, left off and apparently moved forward and immediately afterwards Dr. Gower remarked that the raps had now come on the table. I asked that they should come back to the chair, and remained in the same position for a few minutes waiting for them. As they did not come, I returned to my seat.

We then tried to get raps and movements of the table without contact. We got some raps—I do not remember whether with or without contact. We got one movement of the table when our hands were clear of it; the leg between Mrs. W. and Dr. Gower moving about 2 ins. from her towards him. He was looking down at it, and said that he could see a clear space on the floor between this leg and the cushion on which her feet were resting. I could not see this space, because of the lower ledge of the table. I could see, however, that the table leg on Mrs. Williams's other side was in contact with the cushion, and when Dr. G. and I tried afterwards by ourselves, it seemed to us that it might have been possible to push the cushion against this leg in such a way as to produce the movement.

After an interval, Mrs. Williams and I changed places, and the table then began to move (with contact) and tilt. It then got up on to one leg, the one nearest to her left hand, and after balancing on it for a little while, gave a sudden jump and came down on the other legs. The thing was done so quickly that it was impossible to say whether all four legs were off the ground at once, but I do not believe they were. The table moved and tilted a little further, but nothing more of any importance happened.

After this evening's experience, I cannot doubt that Mrs. Williams sometimes makes raps with her feet and probably sometimes also with her hands. At one time in the evening—I forget whether before or after the raps on her chair described above—we were getting raps on the table without contact, *i.e.* with our

hands not touching it. But her skirt was in contact with one leg. I moved the table so as leave a clear space of about 2 ins. between it and her skirt, and no more raps came. It seems to me, however . . . that she is entirely unconscious of making any movements that have anything to do with the phenomena. Further, nothing that I have observed could account for the more striking phenomena of movements without contact that have been described to me by the other witnesses.

Account written 4—5 p.m., Sep. 3/06.

Read, Sept. 3rd.—J. H. G.

Sitting VIII.

Monday, Sep. 3/06, about 9 to 12 p.m. at Dr. Williams's house.

Present: Mrs. Williams, Dr. Gower, Mrs. B., Mr. and Mrs. W., and A. J. Miss R. also there, taking no part in sitting.

We sat first at the large table; the incandescent gas-lamp on the table behind Mrs. B. Dr. Gower tried knocking on different parts of the table to get the musical tones of the various parts, so as to judge, when the raps came, on which part they were. He found different tones for the top, legs and lower ledge, on which were a number of large books and papers.

Raps came soon—apparently on the floor—then on the table—apparently on its lower ledge. They also came occasionally, I think, on its surface. They occasionally answered “yes” and “no” to questions, but refused to give any name or message. They also came on Mrs. Williams's chair. Dr. Gower got up and listened with his ear against the back and then against the side of the chair, and said they appeared to be on it. He then came back to the table. We lifted our hands off it and stood up round it. Raps still came on it, but apparently on the lower ledge, not the surface. We tried several times to get the raps on the surface of the table without contact, also on other people's chairs, but they came only on Mrs. Williams's chair, and only, I think, when she was sitting on it. My impression at the time was that she was unconsciously making all these raps; they all seemed to be in her immediate neighbourhood. She appeared to be listening to them with the same curiosity and interest as the rest of us. From time to time one or other of us was aware of making some noise which the others might take for raps, and would then make such remark as “I did that.” She too now and then remarked that some sound was made by herself, and she seemed to me to say this whenever she knew that she was

producing a sound. I think the sounds she made consciously were . . . a little different from those which, as I believe, she made unconsciously. . . .

Sitting IX.

Tuesday, Sep. 4/06, about 9—11-30 p.m., at Dr. Williams's house.

Present: Mrs. Williams, Dr. Gower, W. T., Judge H., and A. J. Also Mrs. H. and Miss R., sitting away from table and taking no part.

We sat at the large heavy table. The incandescent gas lamp was lit; also two electric lights in the central chandelier were on. We put our hands on the table and soon got raps in it. We took our hands off and the raps continued. Occasionally they showed intelligence—such as answering “yes” or “no,” or giving a number, but gave no name or message. While they were going on and we were sitting with our hands off the table, I leant back and managed to see the outline of Mrs. Williams's knees against an illuminated part of the floor in front of Dr. Gower. [I was on her right side and Dr. Gower at the end of the table on her left.] I saw her left knee moving up and down very slightly in time with the raps. The movement was so slight that I was not always sure of it, but several times I saw as many as five or six movements in succession synchronising with the same number of raps. I did not always see a movement at the same time that I heard a rap, but as far as I remember, I never saw a movement during this period without hearing a rap.

From the sound of these raps, I did not feel certain that they were on the table, but the other sitters seemed to have no doubt on this point. If they were right, I think Mrs. Williams probably made the raps by knocking her left foot against the leg of the table nearest to her or possibly by rubbing her shin against the ledge of the table; there being no clear space visible between her skirt and these parts of the table.

I believe she was quite unconscious of doing this, as I think she must have been aware that I was watching her closely; but meanwhile the movements went on, and she showed not the slightest sign of self-consciousness.

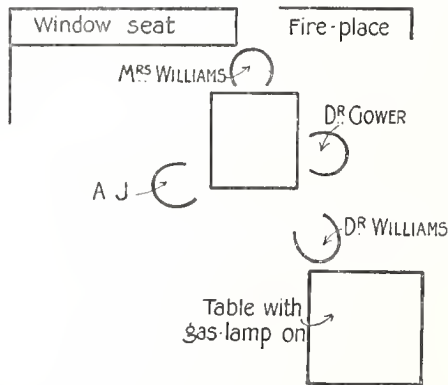
Throughout the evening we got raps, with our hands sometimes on and sometimes off the table, but never with a clear space between Mrs. Williams's skirt and the object on which the raps appeared to be made. . . .

Sitting XII.

Friday, Sep. 7/06, about 9—11 p.m., at Dr. Williams's house.

Present : Dr. and Mrs. Williams, Dr. Gower, and A. J. Also Miss R. taking no part, and George Williams—aged about 14—who was reading and now and then came to look on at what the table was doing, but did not touch it at all. The light was stronger than usual, two electric lamps in the central chandelier being on, as well as the incandescent gas lamp on the table.

Mrs. Williams, Dr. Gower, and I sat round the small light table; Dr. Williams sitting a little distance off, first in the place shown—later on the window seat behind and to the right of Mrs. Williams.



Dr. Williams did not touch the table at any time, but confined himself to making suggestions to it to perform certain movements, addressing it as he would one of his patients, with whom he uses hypnotic suggestion extensively.

At first, however, Dr. Gower talked to it as usual, asking for raps, which came pretty freely, apparently on the surface of the table; they were never very loud, but sometimes quite clear. They would not answer questions, but rapped three times when Dr. Gower asked if "it" wished to be left alone to do what it could.

We got strong movements and tilting, but only with contact,¹ Dr. Williams repeatedly urging the table to rise completely off the floor.

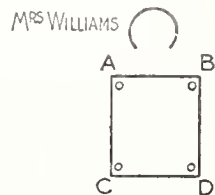
Then raps came again, apparently on Mrs. Williams's chair, which was the wooden one with a stuffed seat and no arms. Dr. Williams went round to her right side to listen to these raps, and moved the chair a little forward, to prevent it touching the wall behind

¹ See Dr. Gower's *Note I.*

and so avoid the possibility of her making sounds by pressing it against the wall. She sat forwards in the chair with a considerable space between her back and its back, and turned towards Dr. Gower, stretching out both her feet in that direction between the leg of the table and the fireplace. She said that her feet were crossed, and I understood afterwards from Dr. Gower that he could see that they were so. I could not see this from my place; but it appeared to me that her feet were stretched out so much to her left that they could not have been in contact with the leg of her chair, and I think there was a clear space between them and the adjoining table leg. Under these conditions raps sounded on her chair.

There were also raps on the table both with our hands on and with our hands off it. When our hands were off, however, Mrs. Williams's skirt was generally in contact with the table leg on her right, and on the occasions when there was not this contact, I was not absolutely satisfied that the raps were in the table. She often drew her skirt away from it; but then in the natural course of events the table would again approach the skirt, or the skirt the table, [for] with our hands on the table it tilted strongly, getting further and further away from her as it did so. At last she would hardly be able to keep her hands on it, and as she leant forward to do so, her skirt naturally went forward too. We often tried lifting our hands off it, but could never get any movement to *start* with the hands off, and so had to keep the table constantly near us.

We then tried with our hands on it to make it get up on to one leg, and jump off that leg, Dr. Williams making strong suggestions to that effect. After a good deal of thumping, wriggling and twisting it stood on the leg nearest to Mrs. Williams's right hand, balanced back and forth on it for some time, Dr. Williams adjuring it to jump, then suddenly gave a great jump on to the diagonally opposite leg. This happened so quickly that it was impossible to see exactly what happened. We urged it to repeat the performance, and it did so. As before it stood waving and balancing itself on the leg nearest to Mrs. Williams's right hand (*A*). [See diagram.] Then suddenly this leg flew up into the air and at what seemed the same moment the diagonally opposite leg (*D*) came down on a spot very close to where the first leg had stood, the table balancing for half a



second or so on this second leg, before the other three legs fell to the floor.

Both Dr. Williams and the boy George, who was lying on the floor near the leg *D* watching the table, declared that they could see the legs *B* and *C* off the ground while this jump was taking place. Dr. Gower and I could not see this, but it must have been so from the fact of *D* falling on to a place so close to where *A* had been immediately before. The table did not simply fall from *A* on to the other legs, but swung through the arc of a circle, and must for a moment have been completely off the floor.

The only normal means, as far as I could see, by which this could have been done, was by [a] foot or feet getting under the ledge of the table and heaving or kicking it up.¹ It appeared throughout the evening both to Dr. Gower and myself that the movements of the table were mainly produced by the unconscious muscular action of Mrs. Williams's hands, which seemed to respond forcibly to Dr. Williams's suggestions to the table. It would seem, therefore, not unnatural that her feet should respond unconsciously too. The only question is whether she could have done this without our seeing it. The boy was in the best position for seeing her feet, as he was lying on the floor, and I think he would have called out to her or given some sign if he had seen anything. Probably he was not looking out specially for any movement on her part, but he was watching the table legs intently. [The sitters] were not in such a favourable position for seeing; [though] I was looking under the table. . . . Both [Dr. Gower and I, however,] were watching as carefully as possible, and neither of us detected any movement [by the sitters]. But I cannot feel quite certain that we should have seen it if [it had occurred].

After this Dr. Williams suggested to the table to get up on one leg on to the corner of a large long foot-stool in front of the window seat. It did this after a good deal of wriggling and waving about, and remained for some time balanced on one leg on the most extreme point of one corner of the foot-stool with its surface practically horizontal and its other three legs in the air, some six inches from the ground. It not only stood there, but also wriggled about a good deal in its efforts to follow Dr. Williams's next suggestion and get another leg up on to Mrs. Williams's chair or on to the large arm-chair which was standing near. It must have required very delicate [balancing] for it to do this without

¹ See Dr. Gower's *Note 2*.

slipping off the corner of the foot-stool, which was made of a wooden frame with a stuffed top. The table was supported on a corner of the stuffing, not of the wood. . . . Finally the table tumbled down on to the floor.

A similar performance was repeated at Dr. Williams's request, the table getting up on one leg on to the foot-stool, but further from the edge of it, then on another leg on to the window seat, where it remained tilting for some time, with our hands on it, till we brought it down.

Dr. Williams then went out for about half-an-hour. While he was away, Mrs. Williams and Dr. Gower and I continued sitting in the same positions as before. George was now sitting some three or four feet from the table—and certainly not touching it at all—to the right of and slightly behind Dr. Gower, and fully in my view. We three sat with our hands on the table, talking, but not making any direct suggestion to it. Dr. Gower was relating how at [a house in England] he had seen a table levitated, when suddenly the table, which had been motionless, rose clear off the ground, straight up, remaining in a horizontal position all the time. It rose, I judged, some 5 or 6 ins., lifting our hands, which were lying flat on the surface, with it, and then went straight down again. George said he saw three legs off the ground, the fourth being invisible to him; but we none of us doubted that they were all four up at once for a moment.

We were not expecting this movement as we had been expecting the jumps of the table described before (pp. 123-4), and therefore were not watching [the table] immediately before it happened. But we looked at [each other] immediately on its happening, and again did not detect any movement whatever of . . . knees or body. We could not see [each other's feet], as they were hidden by the ledge of the table, and again the only possible normal way of raising the table seemed to be by [one of us] lifting the ledge with [a] foot or feet. [Mrs. Williams's] skirt was close up to the ledge; it would have been easier to do it with [one's] feet crossed, but I do not think [the feet of any of us] were crossed, as I think it would have been visible if they had been. The table seemed to go up with considerable force. This struck Dr. Gower more than it did me. He told me afterwards¹ that his hands were pressing heavily on the table, and he was much surprised at the force with which it was lifted up against this pressure; also that he saw Mrs.

¹See Dr. Gower's *Note 3*.

Williams's face turned towards him with an expression of great astonishment as the table lifted. I did not see her face, as I was looking at the lower part of her body.

I then suggested to her that she and I should both put our feet on the foot-stool, to make sure that we were not touching the table with our feet. We did so and tried to get the table to move up again, but no further movements took place. . . .

Account written 11 a.m.—1.15 p.m. *Sept. 8/06.*

Notes by J. H. Gower on Miss Johnson's Report.

September 8th, 1906. 5 p.m.

Note 1.—The raps were sometimes made when the hands were upon the table, and sometimes when the hands were not touching it.

At one time, early in the sitting, when the raps were occurring, I asked for a movement of the table to be made without contact. Two distinct movements were made in response, and so far as I could see, without contact, or such contact as would have been necessary to produce the movement. By this I mean that the leg and side of the table which moved the greater distance were quite clear, but on the opposite side a skirt may have been touching the leg. But Miss Johnson was in a better position for observing this latter point than I was.

Note 2.—My recollection is that at the time the table made the jump we, *i.e.*, Miss Johnson, Mrs. Williams, and myself, were standing up. Considering that Dr. Williams on the one side, and George on the other side, in addition to Miss Johnson and myself, were at the time watching carefully and expectantly the various movements of the table, I doubt if the feet of any of the sitters could have been brought in contact with the table without being at once noticed.

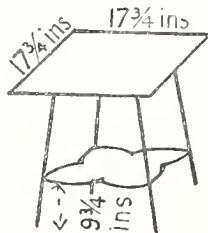
Note 3.—Such was the force manifested in this movement of the table that I think it would have required both feet to have produced it, especially as my hands were resting so heavily upon my side of the table that it would have turned over unless supported underneath by more than one foot; but, as a matter of fact, the top of the table remained level, and my hands were fairly forced up with the table.

Next morning (to-day) I questioned George closely as to what he observed, and he said he could see clearly underneath the table, and nobody's feet were there.

Note by A. J. on levitations of small table on Sep. 7th.

September 13th, 1906.

On Sep. 10th Dr. Gower and I alone tried experiments with this table, which we then measured. The top is $17\frac{3}{4}$ ins. \times $17\frac{3}{4}$ ins. The lower ledge is 12 ins. \times 12 ins. and about $\frac{5}{8}$ in. thick. Its lower surface is $9\frac{3}{4}$ ins. from the floor [see diagram]. The distance between the lower ends of diagonally opposite legs is 2 ft. We wrote down these measurements (except the thickness of the ledge) at the time.



We each tried lifting the table by putting our feet under the ledge. It is of course much easier to lift it horizontally if the hands are placed on the top so as to keep it balanced. Under these circumstances, it does not matter to which point of the ledge the foot is applied, as the hands can keep the balance in any case. But if the hands press much on the table it is very difficult to lift it with the foot; I could not do so while Dr. Gower was pressing on it about as much as he thought he did at the sitting (when his impression was that a considerable force was lifting the table in opposition to the weight of his hands on it), and he could only do it with great difficulty while I pressed on it. But if the person who tried to lift the table crossed his legs, it was then much easier to lift it. In any case, however, it appeared hardly possible that if the table had been lifted by such means we should have failed to detect it, as when we did it in this way our movements were so very obvious to each other. We were of course looking out for each other's movements, but then we were also looking out at the sitting for movements . . . and we saw none. We believed that [the sitters'] legs were not crossed at the time, and that consequently a great effort would have been necessary to lift the table.

Dr. Gower tells me that he cross-examined George more than once as to what he saw of the sitters' feet; that he declared they were all sitting with their feet back—not under the table at all—that he could see the ends of his mother's shoes, and that no one moved at all.

We tried also to make the table jump from one leg on to the diagonally opposite one by lifting the ledge with our feet. We did not manage to make the opposite leg alight on a spot close

to where the first one had been resting (as happened at the sitting), but probably this could be done with practice. The performance seemed very clumsy as compared with what happened at the sitting, and it seemed even more difficult than in the case of the horizontal lifting to suppose that it could have been done [deliberately by] normal means without detection.

Nevertheless I am not satisfied that these experiments reproduce the conditions of a sitting sufficiently for purposes of exact comparison. . . . I do not think they prove conclusively that there is no automatic action of a kind [more effective than any that] could be deliberately and consciously produced.

After the twelfth sitting Mrs. Williams left the town to join her [children who were staying in the mountains, so that we had unfortunately no further opportunities of experiments with her. Six more sittings were held after her departure at the houses of various members of the circle. No movements without contact occurred, nor were there any levitations of the table. It is noteworthy, however, that at all these sittings raps were obtained, though only (with one doubtful exception) when the sitters' hands were resting on the table on which the raps sounded. If, therefore, I am right in attributing these raps to the automatic action of the sitters, it would seem that Mrs. Williams was not the only one who had acquired the faculty for making them in this manner.

III. GENERAL DISCUSSION OF EVIDENCE.

In considering the reports quoted above it may perhaps be not out of place to make a few remarks on the character of evidence for "physical phenomena" in general. There is, I believe, a rather widely-spread opinion that the Society for Psychical Research has a special bias against this subject, and it is no doubt true that the *Proceedings* contains more negative than positive evidence on it. But, though every one must admit that—from the nature of the case—it must be easier to prove fraud, where fraud exists, than to prove any kind of genuine supernormal occurrence, few persons seem to grasp what are the special difficulties in the way of proving physical phenomena.

At first sight it might be supposed, and in fact it is generally supposed, that physical phenomena are more demonstrable than psychical phenomena, since the former can be perceived by all the persons present, and the latter, as a rule, are only perceptible to one, so that we have to depend on his statement as to what has happened to him.

If, however, we are considering the evidence for a case of telepathy—say, when an apparition is seen at the time of death of the person represented—the statement of the percipient, *if made at the time of his experience*, is all that we want. In making it, he is describing the only kind of event of which he can have any direct knowledge, viz., an impression produced on his consciousness. Supposing, therefore, that he is speaking the truth about this impression, the statement may be taken as absolutely and literally correct. From the point of view of *evidence* for telepathy, it is not even very important whether he is speaking the truth or not; he may not have had a sensory impression, but only a vague idea; or he may have invented the whole thing. The point is that he should have made the statement *at the time* to one or more persons equally ignorant with himself of the death. If there were a large number of cases in which such statements had been made at the time of deaths, and at such times only, we should consider it practically certain that there was some causal connection between the deaths and the statements—something that made people make such statements at such times.

The evidence for such cases of telepathy then is of the simplest possible kind; that is, there are comparatively few steps in the argument, and in consequence comparatively few opportunities for flaws.

The evidence for physical phenomena, on the other hand, is far more complicated, and consequently affords far more opportunities for error. Here it is not a question of what impressions were produced on people's minds, but what objective effects were produced in the material world outside them. If the witnesses are veracious, and accustomed to observe their own mental impressions, they can tell us what these were. The external events they can of course only infer from their mental impressions; they have no direct knowledge of them,

and may be entirely mistaken about them. There are thus a number of alternative possibilities as to what the external events were :

- (1) They may have happened as described.
- (2) They may have been purely hallucinatory, as when hallucinatory figures are seen at séances.
- (3) They may have been positively illusory, *e.g.* an object may be seen to move when it is really standing still.
- (4) Negative hallucinations may occur; *i.e.* a person may entirely fail to see an object fully within his field of vision.
- (5) Negative illusions may occur; *i.e.* some movement may be made which the observer absolutely overlooks, as in the case of many conjuring tricks.

All these defects of perception are known to be more or less common, and we are accustomed to making more or less allowance for them in ordinary life; yet how little allowance is, as a rule, made for them in judging the evidence for physical phenomena. In such cases the usual comment is: "I shall believe so-and-so when I see it, but not before." Of course, the mere fact of seeing a thing oneself would by no means afford adequate ground for believing it. We all know that our senses may be deceived, and we do not, as a matter of fact, believe anything because we have seen *it*; we believe it because we have seen it, or things consistent with it many times before, or because we have heard other people say they have seen it. If any one saw a cow jump over the moon, he would believe that his senses had deceived him. If he saw a cow jump over a gate, he would believe that he had met with an unusually active cow. Yet, the impression on his consciousness might be of precisely the same nature in both cases.

Another common argument is to this effect: "Why not believe in objects being moved without contact? That would not be more wonderful and mysterious than an object being moved with contact. We do not understand in the least how the latter is done; why then should we not believe in the possibility of the former?" This may be sound, but it appears to me quite irrelevant. The credibility or non-credibility of

a thing does not depend at all on how wonderful it is; it depends on how rare it is. The burden of proof must lie with those who wish to maintain the genuineness of any facts unrecognised by science, and we are bound to demand—and in practice we always do demand—much more evidence for alleged facts which are both rarely reported and inconsistent with ordinary experience than for facts of common kinds. As Professor Richet observed in 1893 in his first report on Eusapia Paladino, “The evidence that I have to offer would be ample for an experiment in chemistry; it does not suffice for an experiment in spiritism.”

I feel the same about the evidence for the reality of the physical phenomena in this case;—it appears to me that other explanations of the reported movements without contact are not excluded in an absolutely conclusive manner,—especially the explanation of negative illusion, according to which the actions that produced the movements of the tables were on some occasions overlooked, so that, on these occasions, the tables appeared to the sitters to have moved of themselves. This hypothesis is to a certain extent supported by my own observations of the apparently unconscious production of raps by some of the sitters.

I speak of the production of raps as unconscious and automatic, because I personally am convinced of the good faith of all the sitters, but this of course must to outsiders be an opinion that requires justification. The same plea has frequently been urged by spiritualists as an excuse for what the plain man would call fraud, and we have frequently been blamed for not having yet discovered this simple explanation of it. There is, however, nothing really novel in the notion that people are not responsible for their actions. It dates back, in fact, to the garden of Eden. In that case one of the two personages of the story put down his action to “the woman whom Thou gavest to be with me.” The other, on being asked for an explanation, said “The serpent beguiled me.” These two alternatives have between them practically held the field since; one hardly knows which of them has been the more popular.

Similarly, some spiritualists are wont to say that when a

medium cheats, it is due either to the sitters or to the Serpent. If the sitters belong to the S.P.R., it would of course be the sitters; otherwise it is probably the Serpent. We have added a third alternative, the Subliminal Self, whose claims now fall to be considered.

In analysing any mediumistic phenomenon such as the production of raps, we find several different aspects, which must be treated separately if we are to avoid a hopeless confusion of thought. There is first the objective aspect: by what means were the raps produced? In the case here considered, it seemed to me clear that at least some of them were produced by the muscular action of the sitters. Assuming this, there is next the subjective aspect, which includes two:

(1) The psychological question of whether the sitters were normally conscious of their muscular actions, or whether they were initiated and carried out subliminally.

(2) The ethical question of their moral responsibility for their actions.

The moral character of a medium concerns us only in so far as it affords a certain amount of evidence for or against the genuineness of the phenomena, for it cannot be too strongly insisted on that our business is to form a scientific judgment about the phenomena,—not a moral judgment about the medium; so that any question of charity in our judgment would be out of place.

As to the psychological question of whether a given action is performed consciously or not, I think that all those who have studied trance conditions are agreed that no test can show whether a person is in a trance; that is, whether his supraliminal consciousness is in abeyance or not. But students of the trance acquire after long observation the conviction that the trance in certain cases is genuine and not simulated, though the signs by which they are guided are so minute and indefinable that they could not be put down in black and white, or demonstrated to people who were not familiar with them. And expert observers almost always, I think, agree in their opinion as to whether a given trance is genuine or not.

It is of course more difficult to judge whether writing or table-tilting is being done automatically or not, because then, as

a rule, the supraliminal consciousness is only partly in abeyance, and the signs of the condition are still slighter. Still we find by observing a good many cases, that the behaviour of all persons under these conditions shows certain common characteristics which it is by no means easy deliberately to put on—partly no doubt because it is so difficult to formulate what they are. I can only say then that by comparing the case here discussed with other cases which I have seen, it seemed clear to me that the movements associated with the raps were automatic.

It seems possible, moreover, to define roughly the kinds of cases to which this explanation should be restricted. They are those where there is strong positive ground for confidence in the honesty and integrity of the medium; and where the phenomenon is of a kind that does not require preparation—either in the way of long practice or of apparatus. Thus, the case of Eusapia Paladino has a certain superficial resemblance to this case, but differs from it in that it is well known (1) that the general character of the medium is entirely untrustworthy, (2) that the fraud most clearly proved against her—viz. making one hand or foot do duty for two, and so getting one free—is a well-known trick, her extraordinary adeptness in which showed that she must have practised it for a long time.

We cannot, however, determine *a priori* whether the subliminal self might not carry out an elaborate series of actions of this kind involving practice. We have to study what people in abnormal states of mind actually do. Let us take first fixed ideas or obsessions which only affect a limited part of the personality, leaving the rest normal. These ideas may be more or less complicated, but they seldom lead to any positive and definite course of action. Motor impulses of a corresponding kind are generally very simple—such as habits of twitching certain muscles. Going to the other extreme of multiple and alternating personalities, we do find complicated actions performed by different personalities; but these are not restricted to certain types, for the secondary personality affects the whole mind and character, not an isolated group of actions. Thus, there is the classic case of Louis Vivé, who in his chief secondary condition “preached radicalism in politics

and atheism in religion," while in his more normal state he is reported to have been quite a respectable person. This is comprehensible and credible. But we find among the records of secondary personality no parallel for the medium who was said, while in a trance condition, to have automatically bought drapery for making up materialised forms, automatically concealed it in the back of a chair specially adapted for the purpose, and subliminally provided himself with chuckers-out for every sitting. Persons in a trance condition may sometimes have recurring dreams as elaborate as this; they do not, I think, perform recurring actions so elaborate.

There is one more point which seems worth noting about automatic actions, viz. their tendency to spread by a sort of mental infection among the persons who witness them. Thus, in Dr. Gower's circle, several of the sitters must apparently have been concerned in producing the raps, since they went on abundantly in the presence of several different groups.

This has a certain interest in its bearing on the far more widespread epidemic of rapping that followed the outbreak in the Fox family in 1848. In the course of the next year or two, it appears that the rappings had become pronounced in hundreds of families in the Eastern States of America. We can hardly suppose that all these people were deliberately and consciously knocking on their own furniture. It seems to me much more likely that the phenomenon was of the same nature as the table-tiltings that became so prevalent a few years later, *i.e.* that while in some cases it was in all probability deliberately produced, in most it was due to genuine automatic action.

Probably few readers will be inclined to accept the hypothesis of automatic action as a satisfactory explanation of all the facts recorded in this paper. Though it may account for the raps, it is obviously far more difficult—though perhaps not quite impossible—to apply it to the levitations of the table which I witnessed at the sitting of September 7th, 1906, and it seems altogether inapplicable to the more decisive movements without contact that were reported by the other witnesses to have occurred at the earlier sittings.

We could, however, explain the levitations, as I have

already suggested, by supposing an element of illusion, as well as of automatic action: viz. that one of the three sitters—Mrs. Williams, Dr. Gower, or myself—raised the table automatically and unconsciously, while the other two shared in the negative hallucination of the movement by which it was done. This would be similar to what constantly happens in conjuring performances, when the particular action that does the trick escapes the notice of the spectators; the only difference being that in our case the performer was an automatist, which would greatly facilitate his task. For it is well known that actions automatically performed are often carried out with far greater skill and efficiency than those consciously performed, while the automatist is not hampered by any self-consciousness in carrying them out freely.

The hypothesis would have to be strained still further to account for the alleged movements without contact; for here we should have to suppose that there was contact which a larger number of sitters somehow overlooked on several occasions. Having been present at the sittings, this hypothesis does not seem to me so extravagant as it probably will to most of my readers, for an eye-witness sees how extremely difficult it is—under the conditions of such experiments—to make sure of whether any one is touching the table or not, since the table itself inevitably obstructs one's view of the persons on the other side of it. The tradition of the "circle," with all the superstitions that have grown up around it, is of all others calculated to baffle any exact observation.

In conclusion, I can only say that it appears to me impossible to form any decided judgment on the facts before us, and unprofitable to speculate further about them till we can obtain more decisive evidence one way or the other.

SUPPLEMENT.

I.

VIS-KNUT.

- (1) *Knut Rasmusson Nordgarden eller Visknut*: eit Samlararbeid av JOHANNES SKAR. Utgjevi av Det norske Samlage, 1898.
- (2) BJÖRNSTJERNE BJÖRNSON: *Vis-Knut*. "Vaarsol's" gratisbog, Kristiania, 1898.

MR. IVAR FOSSE, of Hundorp in Norway, has called the attention of the S.P.R. to the history of a Norwegian peasant named Knut Rasmusson Nordgarden, who enjoyed for more than half of last century, throughout Norway and much of Sweden, a reputation for supernormal powers, which earned him the name of "Vis-Knut," Wise Knut. Mr. Fosse has kindly supplied us with the printed documents, and also with a translation of a portion of them. The case, though it cannot now be brought up to any standard of evidence, is a remarkable one, and possesses an additional interest from the fact that it is presented by the pen of the veteran of Norse literature, Björnstjerne Björnson. His account, a pamphlet of twenty-nine pages, was published in 1898 as the "gratis" volume presented by the *Vaarsol* to its subscribers, and what follows is mainly a résumé of this work. We may begin with a statement of the sources of the evidence.

"I must explain," says Björnson, "that I follow a book written in the country dialect. The author is a peasant-born but educated man named Johannes Skar, who grew up from childhood in the midst of stories about Vis-Knut, and travelled much of the country round to enquire personally about what was told; he was never satisfied until he had spoken to those with whom Knut had come into contact. With Knut himself he had often spoken. Knut lived here in Svastum in Gausdal till 1877, a few [Norwegian] miles from me, and I have myself heard many of the stories here recorded,

a couple at first hand, many at second and third, and from my childhood up I have heard others similar to those told by Skar, without being able to investigate the details. Johannes Skar has, however, done this, and there cannot be the least doubt as to his desire and ability to be veracious. Nor is there any one here who does not say that Knut was an honest man. He lived to be 89¹ years old, he received all who came to him, the whole country-side knew him, I might almost say by heart, and as to his honesty there is only one opinion, alike among the old, who had known him from a child, and those of middle age, who could not have been affected by the strong impression produced by his first appearance and ill-treatment. Here there is only one voice concerning him. Differences may be heard, notably as to the significance of his abnormal powers; but about himself and his honesty there is unanimity. I may perhaps add that the officials, such as priests and magistrates, who met him in the last generation, were just as convinced of his honesty as we are ourselves.

“I do not mean to say that he may not have been subject to self-deception; as to that, every one can form his own opinion. But enough remains, partly clear of self-deception, partly mingled with it, and yet equally wonderful, equally unexplained.

“Unexplained. Yes, there are plenty of explanations; I have my own in partial readiness. But I will reserve it, for I desire only to set out a perfectly accurate record for those who desire to enter in by material and spiritual paths where research is to this day still behindhand.”

Knut the son of Rasmus, called, in the Norwegian fashion, Nordgarden from the name of his farm, was born in 1793. He was a weakly and backward boy, suffering from constant epileptic fits; the little schooling he received left him unable to read and write when he entered upon the hard work of a remote and poor farm, to help his mother, now a widow. He succeeded, however, in teaching himself reading, writing and arithmetic, and became an eager student of the Bible. His hard life brought on a return of his epilepsy, after a temporary remission, and he allowed himself to resort to “witchcraft” as a remedy. The grotesque but innocent charms to which he had recourse produced a religious revulsion, and he was tempted to take the life which he had thus dishonoured. He

¹Björnson's dates are self-contradictory. According to Skar's explicit statement, Knut died on May 16, 1876 (not 1877), aged 83 years, 5 months and 2 days.

determined, however, to seek forgiveness for his sin by partaking of the communion. Divine service was to be held in the little church at Svastum six weeks after Christmas, 1818. But three days before he had to take to his bed, a prey to racking pains. When the crisis passed, he heard harp-playing in the air and spiritual songs. Later he seemed to hear violins and clarinets, but they clung to the earth, while the spiritual choir had "sung up to the skies." He remembered what they sang; they bade him, in uncouth verse, cast away the charm he wore round his neck, and trust to God's medicines, Jesus' flesh and blood. It is noteworthy that all the verses he heard, now and later, were composed not in the peasant dialect which he spoke all his life, but in the literary Danish, the language of his Bible.

From the time he threw away his amulet the epilepsy left him, and his health was for a long time good. But henceforth from time to time he continued to hear, first indistinct music, "war music" as he called it, then "clear sweet tunes of all sorts," which always at last ended in psalms—stiff uncouth admonitions in dry incorrect literary language.

People told him that he ought to be bled—his blood was too thick. He wanted to do as they said, but on the way "it sang" that he must not, and he had to return. "It went through his ears" that it was his sin, and not thick blood, from which he needed relief.

It was only late in the spring that he could leave his bed and sit in the sun before his hut. He "got command" to take a psalm book and follow with his fingers as the psalms were sung to him. When he got strong, he got command to go to others and arouse them from sin. This frightened him; he was afraid they would talk about his "thick blood." But he was told that he must hold out till he had been to the Lord's Supper; then all would be well with him.

Soon something fresh appeared. He could sit and "hear" what was going on far away, even in foreign lands; and when news came, perhaps long afterwards, it had happened as he said. A man had been lost on the mountains—he told where. He told too where strayed animals were to be found. On a farm where there was no good water he told them where to dig. And all this repeatedly.

Moreover, he cured illness by laying on his hands. When he came to the seat of disease "his hand stuck fast," and then he kneaded with the other, shivering and writhing. He ground his teeth, and foam came about his mouth. Then he prayed, and the patient

too had to pray aloud; "for if God would not help, nothing could help."

It is easy to see what effect this must have had upon the country. The revolution in thought had spread even to these remote valleys. The minister of Gausdal was an apostle of enlightenment, and had published a book for the use of the young in place of Luther's *Catechism*, substituting morality for faith. Christianity had grown cold. But when it came to the touch, the old proved stronger than the new, and a spark sufficed to kindle a blaze of religion. It became known that Knut was to go to church on June 7, when service was again to be held at Svastum, and that he had been told he would fall down on the church floor, and lie there two hours. The whole neighbourhood assembled for the service. Knut went into the sacristy, sat on the minister's bench, and announced his mission. The minister thought he was mad, and sat in patience while Knut sang psalms of admonition to him for nearly an hour. At last service began. But Knut was seized with convulsions because the hymns were sung out of a new-fangled hymn-book—a book which Knut could not even touch without violent physical disturbance. The singing stopped, and the old favourite hymn-book had to be used. Knut was then able to kneel for the communion, but two of his brothers had to lead him back, and he fell motionless on the church floor. The service was stopped. The minister wished to have him carried out, but he begged that he might lie in "God's temple." At last he was taken into the churchyard, and laid on the ground; the convulsions came on so violently that he was thrown up into the air; between the attacks he prayed and the people sang. The minister came out, and explained to the people that Knut was in the same state as they were when they dreamed. Knut prayed for him.

He went in the evening to a neighbouring farm, and stayed two nights. On the Tuesday he "got command" to take the sexton, his old schoolmaster, to the church, and have the bells rung for him. He then went in and lay two hours on the church floor—the promised period, which had been cut short on the Sunday. As he was going to the church, taking a short cut over the rough hillside, a woman saw, as she stated in a formal deposition, that there was a shining light over the path he took. When he came away, he got the sexton to write down from his dictation the hymns that had been "sung to him" as he lay, a long series of commands for reform in the church and morals, ending with the

warning that if they were not carried out, "pestilence and bloody war" would come upon the land; and this he was ordered to send, and did send, to the Council at Christiania.

Church discipline in Norway was at this time very severe. A revivalist named Hans Nilsen Hauge had recently been imprisoned, with some of his disciples, for propagating doctrines not recognised by the Theological Faculty of Christiania. None the less Knut, after the scene in Svastum church, devoted his life to preaching the word, and was involved in constant trouble with the authorities, civil and clerical. He was arrested in Fron, and the local magistrate attempted to enforce his return home. But Knut had convulsions and grew stiff in one leg, so that he could not be led. More men were sent for, but he grew stiff all over, and could only be moved step by step in great suffering. He prayed, and men and women followed. Among them was a giant named Imort Nerlid, the strongest man in the country, and devoted to Knut like a child. He begged Knut for permission to set him free, but Knut refused. At last Knut sank to the ground, and a sledge was sent for. He was laid on it, but had a convulsion which threw him off. This happened repeatedly; once he was nearly thrown into a river by which they were passing. At last the attempt was abandoned for the moment. Worn out though he was, he held a service the same evening, and sang to the assembled crowd a hymn which must have made a great impression, as one man who was there learnt it by heart from hearing it once sung, and was able to recite it fifty years afterwards.

Meantime the military had been sent for. A captain and two lieutenants brought seven men with loaded guns. The officers finding the service still proceeding, went to a neighbouring house to dance and play cards, and forgot about Knut till midnight. He was roused from bed and tied to the sledge with a rope. He had such a violent attack that the rope was loosened. He was tied tighter, and another attack threw him between the horse's legs. Finally he was secured and carried home by stages, and as each set of men handed him over to the next he bade them farewell, praised God, and prayed for them.

He had hardly reached home when Imort Nerlid came with a message from the people of Fron begging him to come back and stay with them, and promising to protect him. He was afraid, but was "commanded" to go, and next Sunday found him in church there. The feeling in his favour was so strong that there was almost a

popular outbreak against the minister and the man who had forced him on to the sledge. The attitude of the congregation was such that it was thought better to leave Knut alone.

The people of Fron were determined that he should stay with them. The giant, Imort Nerlid, sold him half his own farm for a nominal sum. When Imort himself subsequently left, Knut sold his half for a good price, and invested it in an annuity. He longed for the home of his childhood. But for many years he got but little from his annuity, for he was summoned and condemned for illegal medical practice (though he never took payment, and could have done no man harm) and for illegal religious teaching. The fine and costs which he had to pay took up the whole income of his annuity for many years. Of course he did not give up the healing and preaching which was commanded him. He lived at Svastum unmarried and in the most frugal way. At first he often travelled in the country; later only rarely. Till he could enjoy his annuity he lived by day labour.

He never attempted to found a sect of his own; he always taught that men should follow the teaching of the church—the old teaching, of course—and attend the orthodox services. Hence he was attacked even more bitterly by the followers of Hans Nilgen Hauge than by the orthodox ministers. The “saints” even accused him of imposture, which was never done by the officials. But Knut never replied; his nature was too mild, and his very mildness thus gave rise to misunderstandings. But he went his own way, always cheerful and patient, happy with the simplest pleasures, in spite of the jeers alike of believers and unbelievers.

His preaching was pure improvisation in homely speech. At times he could “get nothing”; once he began with the words “The ungodly,” and could get no further; at other times he seemed inexhaustible. The effect he produced is witnessed by the visions which his hearers saw; one saw him sit reading the Bible in the evening with a rainbow from one shoulder to the other; others saw “two white birds on his right shoulder.” No doubt his striking appearance had something to do with this, but the main cause was the belief of the people that he could cure them by laying on his hands, could find things that had been lost, and tell what was being done by persons far away.

He believed himself that all this power was God’s gift, and that God had need of him. He used to say that “the prophets had the same as he.” When he could not touch gold, silver or copper money

without being seized by cramp, it was God's command to shew that money was to be refused. This is an account given in evidence before a court of what happened in such a case: "I put two copper coins in his open hand. His arm gave a jerk, he writhed and grinned. He declared that a sinew in his arm had strained itself. I saw on looking at his arm that a sinew beneath it was quite hard; a knot was visible in his hand. As soon as the coins were taken out and Knut had rubbed his hand, the arm returned to its natural condition."

Once he came to Stamme farm, where the farmer, Jens, was looking for a silver shilling. "Here is something for you to find," he said to Knut. "Yes," he replied, "give me another shilling to search with." He took it and put it between two fingers. His arm jerked it to a crack in the wall, where the lost coin was found.

His method of water-finding was as follows. He used to go to what seemed to be the likeliest place, lay the back of his hand on the ground, and move it along till his fingers jerked; the water would be below this spot. He had also learnt to find water by the use of a twig held firmly in his hand; when water was below, the twig turned towards his breast. The twig must be of birch, or still better, of bird-cherry.

He cured sickness by laying on of hands, or rather handling the sick. When he reached the seat of the illness, his hand stuck fast; he seized it with the other hand and rubbed, shuddering the while and grating his teeth, while foam came from his mouth, and he suffered greatly. But he never refused where he thought he could help, and he never took payment. There is also abundant evidence that he gave the sick medicine or sent them to the doctor, or said there was nothing to be done. But it is not easy to ascertain what were the kinds of illness which he could cure. Here is one of many tales about him.

A little girl in Christiania was lame in both feet and had gouty nodules on one arm. For ten or eleven years she went on crutches; the doctors could do nothing. She was sent to see Knut in 1839, at the age of sixteen, accompanied by an elder sister. Knut undressed her, handled her all over, and cried out horribly when he came to the seat of the mischief. He went on for an hour; then he told her she could get up, and she stood on her feet, which she had not done since she was five. He told her to use the crutches for a year, but she gave them up two days after, on the way back. The

only result of her doing so was that one foot remained weaker than the other, but not enough to give any trouble.

This story leads up to another of Knut's faculties. The elder sister wished to pay him, though she knew that he did not take money. She had secretly brought with her a little coffee and sugar, a couple of handkerchiefs, and cloth for a waistcoat—gifts which she thought that a frugal peasant would appreciate. These she made into a parcel, and in the middle of it—this was the greatest secret of all—she put five dollars. The cure was so successful that she thought her gift too small. "No, no," said Knut, without opening it, "take back three dollars, but lend me two for travelling money for a time." He afterwards sent a gift in repayment of the sum. The girl's astonishment may be imagined; but it was still greater when she spoke to him of her mother's illness. Knut said that nothing could be done for it. "But she has a pain in the foot," he added. "No," said the girl. "Yes," said Knut, "she has pain in one of her great toes," and he picked up from the ground three straws which were to be tied round the toe, one every week. It was 12 Norse (84 English) miles to Christiania, without telegraph or railway. When the girls got home, and the recovered daughter was about to spring into her mother's arms, she stopped; the mother was ill. One of her great toes was so bad that it had turned black, a dark streak went right up to her knee. But the straws cured her. (Communicated by the younger daughter).

A woman sent her maid to him one day to ask about a serious illness. She gave the girl some wool as a present for him. The girl thought on the way that there was too much wool, and took and hid some for herself when she was in the forest. She found Knut very cheerful. He said that he could do nothing for her mistress, and she must take the present back; but she was not to forget what she had put under the old birch-root in the forest.

In 1874 a man disappeared from Biri, 30 or 40 English miles from Knut. His wife, the last person who had spoken to him, took fright (they had parted in anger)—and got sixty men to help her to search for him, but in vain. A messenger was sent to Knut. Knut asked no questions about the neighbourhood, which he did not know. When told that the wife was the last who had seen him, "Yes," said Knut, "they parted bad friends." When asked what had become of him, Knut said that he had killed himself. "How," asked the messenger. "He is hanging north-west of his home," said Knut. "But they have searched there." "Yes, you

searched where his wife left him. But when the wife turned away, the husband followed her, and hung himself nearer the house. He is hanging in a great pine tree. You can see it from the farm yard." The messenger returned; a great pine was visible from the yard, and in it they found the body of the unfortunate man.

Kristian Troenn emigrated from Gudbrandsdalen to America in 1869. He had an aunt there, with whom he was to stay. But no news came of his arrival, and his mother grew anxious. She went to see Knut, coming to him at 3 o'clock on the afternoon of July 6. To her question whether he had arrived she received after a long time the answer "I do not get that either." She was distressed and asked no more that evening. Next morning she asked Knut what had happened to her son. Knut was very happy. "Yes, now it is certain that the boy is with his aunt, and quite well. He has been well all the time." A letter written on July 12 confirmed this. The boy had reached his aunt's at 9 p.m. on July 6 (3 a.m. on July 7 by Norwegian time).

Simon Hovde at Oejer had a son called Mikkel, who ran away when 19 years old. His elder brother Klement went one Saturday to Knut to hear where Mikkel was. He borrowed a carriage on the way and drove a fast horse. He reached Knut's house at 3 or 4 in the afternoon. Knut had just come home from fishing in a mountain lake; he had felt that some one was coming on an important errand, and that he must return at once. Klement began his story. "I know why you have come," said Knut, "but do not let us mind that this evening." So they went to bed; Klement could not sleep for anxiety. In the night Knut said "Your brother has just come home; I hear you are awake, so I must tell you.—Now his father and mother are asking where he has been. I can tell you. He went first to Lillehammer. There he met the farmer of Kjos at Ringsaker, and took a situation with him." Knut described the sort of work, and added that the boy did not like it; "what he liked least was that he had to sleep in the stable." So Klement started home; Knut telling him "the boy will not stay long with you; better let him travel, for he is restless and must have his try." When Klement came to the place where he had borrowed his carriage, all the people crowded round him and asked what Knut had said; they had heard that Mikkel had come home in the night, and wanted to see if Knut knew it. When Klement got home he heard that all that Knut had told him was true. This was in 1855; in 1856 Mikkel went off to America.

In 1828 he was at Tallaug in Gausdal. The son of the house slept in his room one night, and relates as follows. "Knut was restless all night, he read and prayed from time to time. I could not sleep either; I was afraid, and he was so ugly. At sunrise I got up. 'I have been restless all night,' said Knut, 'and you have not slept either? I must tell you, a man has come for me during the night from Saxumdal, and wants to speak to me. It is a good thing you are up; you can tell him to come here directly; he is lying on the bench in the hall.' But Knut and I slept on the first floor at the opposite end of the house; neither of us could have heard the man come to the hall. There was the stranger on the bench; I followed him up to Knut. He had hardly come in, and had not got out a word, when Knut told him that he could not help him in what he came about; the man must go to a doctor."

In the spring of 1835, he was well-sinking at Huseby in Hedemark. "It will be a busy Easter for you," he said to the housewife on Good Friday. She thought people would stay at home for the holiday. "No, no, there will be plenty of people coming from the east to-morrow," he said. On the Saturday fourteen people came from Odal to see him; they had heard that he was there. At this period he always had this presentiment when people were coming to him.

Some years ago a well was needed at Skar, the home of Knut's biographer, where Knut had never been. At this time Knut had ceased to go about, and those who wanted anything had to go to him. A messenger was accordingly sent to Knut to ask where they should dig. "What?" said Knut, "do they send here for water when they have got water everywhere?" "Yes, for there is no water near the farm." "There is water enough at the farm you come from; they have a well already, only dig deeper and there is water enough." "But they want to have a pump right in the farm." "There is a dell above the farm; do you know where it is? There is a road there." "No, the high road does not go through a dell." Knut: "It is not a high road, it looks like a cattle road." "Yes, that is right." Knut: "There is a big birch tree in the dell; under it there is a spot where the grass does not bind. That is where the vein of water starts." The man remembered this. "But they have water still nearer the farm," continued Knut; "the store-house stands southwards above the farm; a little house stands at the side; a vein passes under it." "That

must be the wood-shed, then," said the man. "No," said Knut, "it looks like a store." "Then it must be the forage-house." "Yes, it is the forage-house." Knut did not stop here. "Most of the water," he said "comes from the north of the farm. A stream runs through a hill-side. It comes from a swallow-hole above the hill. You must have seen, it comes both in the corn-field and below it." "They had a well there before," said the man; "but it did not hold out." "Because the water passes two or three yards above where the well was; very little of the water soaked into the well." The man asked where digging would be easiest and shallowest. "Try for yourself with a rod till you find out." "But we might make a mistake." "Yes, yes; the vein is close to the surface just where it comes out of the hill; then it goes three or four rods north of the stable; that is the best place to dig." There they dug, and there the well is to this day. This conversation shows how he gradually conceived the place in imagination, at first only vaguely, and then with more and more distinctness.

He used sometimes to make mistakes, especially in his later years; some men once dug for silver on his distinct and repeated advice, but the vein was too thin and they made a heavy loss. He used also to make mistakes in telling where a lost animal was to be found. He used to put this down to the fact that the animal had not stayed till they came. But it also happened that he declared an animal to be dead when it was not dead, and *vice versa*. In some cases it may have been that his directions were misunderstood, but there is no doubt that sometimes the mistake was his. If he was asked how this came about, he used to reply that he only said "what he got," "what was whispered to his ear," and he used to add, "they generally say that it is right." If he was asked, as happened once or twice, whether the "Tempter" had not been making him use his gift wrongly, he admitted that the Tempter might have "fooled" him; but added that he was sure that he had never consciously misused his "gift of grace" or employed it for gain. If he is to be suspected of vanity, he must have enjoyed his satisfaction in solitude; for the last half of his life he passed almost as a hermit, and if he received a visitor, he used to talk about God's wisdom, goodness and omnipotence—seldom, and then reluctantly, about himself.

"For my own part I fancy that if he had been less kind-hearted he would seldom have made a mistake; he wanted to do good beyond his powers, and often yielded to insistence, but he could

not 'get it' when he was tired or out of sorts. He used to say when he failed that 'God was punishing him,' and that was how he took all opposition and derision."

Here we must leave Björnson. The cases he gives are a fair and representative selection from the much larger collection of Skar. But I add one not given by Björnson, as by a curious coincidence it has proved capable of confirmation.

"An Englishman, Captain R. Cartcath, stayed a long time in 1868 at Kvisberg in Upper Svastum, bear-hunting. He was expecting a friend, C. Ferran, to go up to Dovre with him; but Ferran was so late in coming that Cartcath thought he must have taken the direct road through Gudbrandsdalen.

"One day when he was out shooting, Per Kvisberg went with him to the 'Waters-end' in Essdalen. When they came to Erlandhusom [where Knut then lived] Cartcath told Per to ask Knut where the bear had gone.

"'I can't ask him about things like that,' said Per.

"'Then ask whether Ferran has gone on to Dovre,' said Cartcath. Per went in to Knut and did so.

"'He has certainly not gone north,' said Knut, 'and perhaps he is already at Kvisberg.'

"Early next morning came a message to Cartcath from Ferran; he had reached Kvisberg on the evening of the day when Cartcath started for Waters-end in the morning."

On the bare chance that Captain R. "Cartcath" might be Sir Reginald Cathcart, I wrote to him, and received the following reply:

"Thursday [27 *June*, 1907].

"Dear Sir,—I remember the incident you refer to. I was waiting for Capt. Ferrand to go to Sueehatton for reindeer hunting.

"Yours very truly,

R. A. E. CATHCART."

In reply to a further inquiry, Sir Reginald wrote again:

"Sat. [*June 29th*, 1907].

"Dear Sir,—All the people in Gausdal thought a lot of Wise Knut. I passed his house one day and saw him. I asked where a bear I had wounded a few days before had gone, but he did not answer. He then told me about Ferrand. He told me if I had a good bear dog I should probably get a bear. This I knew. My tolb at the time had gone to Osterdalen to buy a dog, and I got a bear soon after with Capt. Ferrand. . . .

"R. A. E. CATHCART."

The incident is not in itself of very great evidential value; but it is curious that first-hand confirmation should be forthcoming after nearly 40 years, and the incident unquestionably strengthens the opinion expressed by Björnson with respect to the care and accuracy with which Skar has collected and presented his evidence.

WALTER LEAF.

II.

REVIEWS.

Treatment by Hypnotism and Suggestion; or, Psycho-Therapeutics. By C. LLOYD TUCKEY, M.D., Aberdeen. Fifth Edition. 10s. 6d. net. (Baillière, Tindall & Cox. London, 1907.)

An interesting feature of the present edition of Dr. Lloyd Tuckey's book is an introductory chapter by Sir Francis Cruise, in which he relates how he, like most of the medical men in these islands who use hypnotism in their practice, was introduced to the subject by Liébeault and Bernheim. To some of Sir F. Cruise's remarks we shall recur later. The book itself, which is much enlarged from the earlier edition, contains a sober and comprehensive statement of the present position and achievements of hypnotism in therapeutics. Illustrative cases are quoted, some from the author's practice, some from those of continental physicians, of the treatment of a long list of complaints by this method, amongst them dyspepsia, neurasthenia, chorea, torticollis, neuralgia, writer's cramp, chronic rheumatism, epilepsy, functional paraplegia, agoraphobia and other obsessing ideas, and a long list of hysterical and nervous ailments. Probably the most interesting class of cases referred to is that of chronic alcoholism. Dr. Tuckey says that he has treated in the last eighteen years over 300 cases, and has effected a complete cure in about one-third of the whole number. This proportion almost exactly coincides with the proportion of cures effected during the year 1899 in the Dalrymple Home, Rickmansworth, viz., 169 out of 518 cases. As Dr. Tuckey points out, the number of cures may seem insignificant alongside of infallible systems, mostly of American origin, which claim over 90 per cent. of successes. The difference lies in the fact that, in the physician's cases, the cures are permanent. In Dr. Tuckey's practice the patients are under observation, I gather, for at least a year, after which

date relapses appear to be very infrequent. It is to be wished that he could have found time to bring up to date the interesting table given on pp. 237-9, showing particulars and results of the treatment from 1888 to 1895. Dr. Tuckey has been too fully engaged in his practice to allow of opportunity for experiment with a view to throwing light on the problems of hypnotism. Nor has he apparently observed any case of thought-transference or other supernormal faculty in his patients. He has indeed had under treatment three or four "mediums," but he found that they all refused to accept his suggestions, and were apparently very intractable patients. One lady indeed insisted, when hypnotised, on taking charge of the séance. An interesting case of double personality is given.

"I have recently (1899) met with a curious case of double personality. The patient is a bank clerk, aged 40, with a record of over twenty years' satisfactory service. He left the bank on Friday after lunch, and did not return until the following Monday, when he found he had been suspended for absence without leave. He could give no explanation of his conduct beyond that he had found himself late on Saturday night in a strange hotel at Southampton. How he got there he did not know, but he found in his pocket some postal orders issued at Guildford, so he concluded he had visited that town. I hypnotised him, and he at once became somnambulic. He replied to questions, and gradually gave us a complete history of his doings from the time he left the bank until he 'came to himself' at Southampton. He had gone first to call on a friend at the West End, and then on another friend in the suburbs. He had spent Friday night in a Temperance Hotel, and had gone to the station in the morning, and taken the first train, which happened to be going to Guildford. There he alighted and had breakfast. The previous day he had changed a cheque, so he had ten pounds in gold in his purse. This he found heavy, so he exchanged the sovereigns for postal orders. Then he felt he should like some sea-air, and took the train to Southampton, where he formed the plan of taking a coasting steamer to Dublin, a trip he had formerly made with enjoyment. He strolled about Southampton, behaving much as an ordinary visitor, and engaged a room at a hotel. At the hotel he suddenly 'came to himself,' and was astonished to find himself in a strange place. He was just in time to catch the last train to London, where he stayed the night, and then returned to his anxious family in the country the following morning. His friends were naturally somewhat sceptical, and it

was perhaps fortunate for him that some of them had heard of double consciousness" (pp. 105-6).

It is interesting to note that Dr. Tuckey finds that about 80 per cent. of the patients treated by him are amenable to hypnotic suggestion, about 15 per cent. to the extent of somnambulism (p. 176. See also p. 178).

It will be seen that Dr. Tuckey's book, though full of interest and instruction for his medical brethren, for all actual or possible patients, and for all who are interested in the cure of human ills, contains in itself little of special value for the student of our subject. Its real value for us lies in the demonstration which it affords that the world still moves—that even the British medical world is capable of assimilating a new idea. For consider the facts. The phenomena of which the present book treats have been before the civilised world—to go back no farther than the time of Mesmer—for considerably over a century. During the whole of that period, with brief intermissions, they have been the subject of systematic study in one or another continental country. In 1831 a committee of the Royal Academy of Medicine at Paris—one of the first medical societies in Europe—reported that the phenomena were genuine, and likely to prove useful in therapeutics. Even at that date it was pointed out that "England, the land of the immortal Newton," had, alone of civilised countries, refused to take any interest in the subject. With the exception of a brief interlude in the decade 1840-50, which produced practically no effect on the official medical world, our proud isolation continued until some 15 or 20 years ago. Liébeault's first book was published in 1866. Richet wrote upon the subject in 1875. Thenceforward men of science everywhere on the continent began to study the subject and to publish their researches. But in 1882, in the first manifesto of the Society, we felt ourselves bound to include "hypnotism and the forms of the so-called mesmeric trance, with its *alleged insensibility to pain*," amongst the "debatable phenomena" which we proposed to study.

In 1889 Dr. Tuckey wrote that he could find no literature in English on the subject; and a year later Moll, in the introductory chapter to his handbook of hypnotism, amongst a crowd of foreigners, cites no English investigators later than Braid, with the solitary exception of the Society for Psychical Research. In the early years of the experiments conducted by the Society's Committee on Mesmerism, the subject was, in fact, practically unknown. Medical

men would come to our rooms to see a boy's body stiffened and laid across two chairs, or to test the "alleged insensibility" in the trance by driving pins into him. And even so, the demonstrations produced little effect. In 1894 Lord Kelvin was able to write that "one-half of hypnotism and clairvoyance is imposture and the rest bad observation." But in the previous year a Committee of the British Association had already reported that they had convinced themselves of the genuineness of the hypnotic state. In the meantime Sir Francis Cruise, Dr. Bramwell, Dr. Tuckey and others had been to Nancy, and had commenced to employ hypnotic methods in their ordinary practice.

Even now the prejudice against the subject, as appears from the present book, is not quite dispelled. Sir F. Cruise tells us in the preface that when, in 1891, he read his first paper on hypnotism before a Dublin Medical Society he was "earnestly and kindly warned to abandon a dangerous subject." It is, however, pleasant to learn that his courage in disregarding that warning has met with its reward. Dr. Tuckey tells of a case of a young lady who refused to try hypnotism as a means of cure, because she had been warned against it by her medical attendant. In another case a young man, afflicted with an irresistible craving for food, preferred to enter as a voluntary boarder in a lunatic asylum rather than risk the unknown dangers of hypnotism. And the case of a patient of Dr. Tuckey's, himself a country doctor, is full of instruction. He was so impressed by the result of the treatment in his own case "that he took up hypnotism enthusiastically, and began to use it with his patients. He performed two or three minor operations under hypnotic anaesthesia; and relieved many cases of insomnia, neuralgia, and nervous troubles generally. But the village in which he lived was exceptionally antiquated, and the people would have none of the 'new witchcraft.' Dr. S. found he was looked at askance and began to lose his practice. Being a family man, and a sensible one, he argued that, if his patients didn't want the best treatment he could offer them, it was not for him to force it on them to his own ruin. So he wrote a letter to the greatest gossip of the neighbourhood, renouncing his advocacy of hypnotism, and undertaking never again to use it in the place. He has his reward" (p. 209). But a "Medical Society for the Study of Hypnotism" has recently been founded, with Dr. Tuckey as President, and we may soon hope to see knowledge on the subject spread more rapidly among the profession and their patients.

There is however another aspect of the movement in England which possesses some interest for us. I said above that Dr. Tuckey's book affords a demonstration that English medical men are capable of assimilating a new idea. I should perhaps have said "a new fact," for it is noteworthy that even now few medical men in these islands show any interest in the theoretical side of the subject—in its bearings upon psychological, legal, or even physiological problems. Dr. Tuckey has made no experiment and put forward no theory of his own. After discussing current theories at length, and showing that none has yet won predominant recognition, he adopts the practical conclusion: "But we know at least as much about the action of hypnotism as we do about that of many drugs which we use every day" (p. 279).

Sir F. Cruise is even more emphatic in his view: "I shall not attempt to theorise or offer any explanation of [these] extraordinary results. I have long ago arrived at that period of mental development—for good or ill—at which I have ceased to attempt explanation. If a body falls to the earth, I call it, as I have been taught, *gravitation*. That word expresses a fact, but explains nothing. I know that quinine lowers temperature and cures some neuralgias, that aloes purge, and that opium checks the purging. Of the why and wherefore I know nothing. So I also must acknowledge as to the power of suggestion in hypnosis. . . . Explanation there is none, no more than of the countless processes of physical science which we see pass before us daily. It seems to me more profitable, with our present means of knowledge, to observe and treasure up facts, especially when they help us to cure or relieve disease" (p. xv.).

I don't know whether or no Sir F. Cruise may be claimed as an Englishman; but at any rate the mental attitude revealed in the above extract is commonly regarded as typically British, betraying alike the strength and the weakness of the British character. The existence of that attitude explains how it comes about that, apart from some brilliant experiments by Dr. Milne Bramwell, almost the only English names of recent years which can be added to the long list of continental investigators are those of Edmund Gurney and Frederic Myers. And this brings before us an interesting question. Hypnotism for some generations occupied the place which is now filled by telepathy, the Dreyfus case of science, in Mr. Schiller's happy phrase. Twice have the facts of hypnotism seemed in a fair way to become established: first in the decade which saw the appearance of Bertrand's books and the Report of the Second French Commission;

secondly, in the time of Esdaile, Elliotson and Braid. In the first period the hopes of the new science were frustrated by the untimely death of Bertrand, and still more by the political unrest prevailing in France. In the second period the discovery—*infelix opportunitate*—of chloroform and other anaesthetics robbed the new facts of their chief practical interest, and the whole subject was shortly afterwards discredited by its association with spiritualism. But now that hypnotism seems at last to have come to its own, we may profitably enquire what lesson we can draw from the long struggle, what hope for the future establishment of telepathy.

Hypnotism owes its establishment, broadly speaking, to three circumstances, or, to put it the other way, its general acceptance was delayed until three conditions had been fulfilled, viz.:

(1) It is of great practical value in medicine.

(2) Its phenomena are readily reproducible.

(3) It can be explained in physical terms, *i.e.*, though its place in the psycho-physiological scheme has not been exactly determined, it offers obvious analogies to spontaneous states previously familiar, and there can be little reasonable doubt that, broadly speaking, its phenomena are due to some form of inhibition.

It would take too long to show in detail that these conditions have only been fully satisfied of recent years. But (1) its general utility in therapeutics was first established by the publication of Liébeault's book in 1866. The earlier practitioners had devoted too much attention, on the one hand, to the production of analgesia, which the discovery of chloroform robbed of its chief value; on the other hand, to dubious experiments in transmission of mesmeric fluid, community of sensation, and so on.

(2) It seems probable that the production of the somnambulant state, at any rate, has been found much easier in recent years. This state was first definitely recognised and described by Puysegur in a book which was not published until 1807, nearly 30 years after Mesmer had begun to practise in Paris, and even so late as 1831 the Second French Commission reported that the state was of rare occurrence.

(3) It will not be thought necessary to labour the third point.

It may never be possible to demonstrate any practical utility in the study of telepathy. It may be years before systematic experiment leads us to such mastery over the conditions that we can reproduce the phenomena with something like the facility with which we can now throw a subject into a somnambulant trance. And

it is on that very condition that real progress in arriving at an explanation no doubt mainly depends.

And there are, it must be admitted, in the existing state of our knowledge considerable difficulties in the way of adopting any physical explanation yet suggested. These difficulties have been forcibly set forth in at least two Presidential addresses. Certainly if telepathic transmission is effected by means of ethereal vibrations, the force diminishing, as in the case of other physical energies, in the ratio of the square of the distance, it is difficult to conceive how an impulse which in our experiments at close quarters seems barely able to produce its effect when agent and percipient are separated by a wall or a door, should even under the most favourable circumstances, and when the disturbance is presumably of a much more massive character, be sufficiently intense to bridge a gulf which may amount to hundreds or thousands of miles. But it is the part of wisdom to possess our souls in patience, and not to assume too soon that the problem is insoluble in physical terms, and demands, therefore, a transcendental explanation. After all, the main premiss for such a conclusion—our own ignorance—may any day be removed by the further progress of research: a process which has happened again and again with kindred problems, once held to be equally secure against explanation in physical terms. It is not so very long ago that the phenomena of animal life were thought to stand outside the physical world; the very substances of which animal tissues are composed were supposed to owe their physical properties to a principle of vitality. But chemists can now build up out of the bricks and mortar of the inorganic many of these once-mysterious organic compounds. They have not yet, it is true, built up, even in the humblest protozoon, the cathedral of life; but all architects must have time to learn their trade. Again, the activities of man, especially those activities which are accompanied by consciousness and will, were for long thought to be outside the physical world. But the case is so far altered that the burden of proof is now shifted to the other side. The philosopher who should claim to interpolate a psychical link in the chain of physical processes which connect nerve-stimulus with action would find it difficult to meet the challenge of the physiologist. We have grounds for hoping, then, that if we are content to wait, the difficulties in the way of a physical explanation of telepathy may diminish, if not altogether disappear; and meanwhile the hypothesis is in no worse case than is, or was until recently, the hypothesis

of gravitation. In the case of telepathy there is little difficulty, as Sir W. Crookes has shown, in conceiving of a physical mechanism; the difficulty is to account for the energy not diminishing more rapidly as the distance increases (*Proc.* XIV. pp. 3, 4). The force of gravitation, on the other hand, diminishes in the ratio of the square of the distance, but the only physical explanations of its action yet suggested are so cumbrous, and involve such large assumptions, as to be little more than curiosities of speculation. But I speak as a layman. Perhaps the recent discovery that atoms are not, after all, atomic, and that their constituent particles may, under certain conditions, move freely through space, has rendered the corpuscular theory of gravitation more plausible. If so, the omen is a happy augury for telepathy. Some forthcoming results in science may perhaps throw light upon our problem.

FRANK PODMORE.

Hypnotism or Suggestion and Psychotherapy, by DR. AUGUST FOREL, translated from the fifth German Edition by H. W. ARMIT, M.R.C.S., etc. Pp. 370. 7/6 net. (London and New York, Rebman, Ltd.)

This volume is a very welcome addition to the ever-growing literature of hypnotism. Professor Forel's position in the medical and scientific world lends great weight to his opinions, and the fact that this is a translation of the fifth German edition proves that they are the result of matured experience and thought.

The first chapters are devoted to the physiology and psychology of hypnosis and allied states, and as the author asserts that the reader who takes the trouble to study, and has the intelligence to understand his theories will be able to grasp the subject not merely partially and empirically, but fully and scientifically, one is put on one's mettle. It is unfortunately by no means easy to follow all the arguments: this difficulty arising partly from undue compression and his taking too much preliminary knowledge for granted; and partly, perhaps, from occasional faulty translation.¹

Dr. Forel accepts the mneme theory of Richard Semon and adopts his nomenclature. The mneme he explains as the sum total of the inherited and acquired engrams, and by engrams he means the

¹For instance, page 164, we read "How does the conceited mass of voters stand towards superficial gossip, and the frequently systemized perversion of the half-educated, who so often take upon themselves, as journalists, to judge customs and to teach the world?"

permanent changes which take place in the susceptible substance of the living organism, owing to the passage of molecular activity waves or neurokymes. He uses the term ephoria to express the repeated production of the whole condition of excitation of the organism which is synchronous with the passed complex stimulus, and it corresponds to the psychological processes of memory and association of ideas, and the physiological conditions of automatism, ontogenesis and phylogenesis. Attention (maximum of our psychological activity) he compares to a shifting functional *macula lutea* in the brain conditioned by the arrival, concentration, and deflection of the neurokymes; and he explains the differences between conceived and unconceived impressions which make up the conscious and subconscious self.¹ He shows how dreams, hallucinations, and casual hypnotic suggestions depend upon unassociated neurokymes, and are therefore evanescent in memory and effect. Though he says on page 6 that many processes are only conceived for an instant, and therefore disappear for ever from consciousness, later, page 130, he shows how in hypnotic somnambulism the most casual thoughts and suggestions can be revived. Forel is a staunch upholder of the Nancy school and goes as far as Bernheim in explaining all hypnotic phenomena by suggestion. His views are strongly anti-spiritualistic, and he even considers telepathy as unproved, though he acknowledges the value of the evidence collected by the S.P.R. in that direction.

Some of his analogies are very happy. For instance, to explain the difficulty of hypnotising people of ill-regulated and disorderly minds, he compares the struggle of a suggested idea to dominate consciousness, to the attempt of an orator to influence a crowd. If the people are orderly he has no difficulty in swaying them by his eloquence, but if they are so excited and noisy that he cannot get their attention even for a moment, the most accomplished demagogue is powerless, and is himself swept off his feet by the mob. But some of his assertions seem open to criticism, as, for instance, when he says that it matters not at all ultimately whether he hypnotises a patient so as to feel no pain from the

¹Forel thinks that vastly more peripheral stimuli travel up to the brain than are felt, and he denies that thought or other psychological processes can exist without sensory stimulation. Neurokymes arriving at the brain are deflected to the centre most functionally active, and he thus explains the action of expectant attention. If a person expects a visitor every sound is construed as the well-known footstep. The art of the hypnotist consists in opening up of new paths and inhibiting old ones by appropriate suggestions (page 178).

extraction of a tooth, or whether he lets him suffer the pain and suggests afterwards that there has been no pain, thus removing its memory !

The medical man and student will turn with the most expectation of enlightenment to the practical part of the book, in which Dr. Forel impartially describes his own extensive practical experience, and here they will be richly rewarded. The author is a hard hitter, and exposes what he considers humbug unsparingly. Professor Dubois of Berne, who claims to cure a great many intractable patients by his system of suggestion without hypnosis—he strongly condemns hypnotism—especially comes under his lash, for Forel considers all such success due to the unacknowledged use of hypnotism.

His success in obtaining profound hypnosis is remarkable, this being due no doubt to a great extent, as with Bernheim, to his commanding position and local prestige. We should like to see how he would succeed with some of the patients we get in London, who “try hypnosis” after exhausting every other form of medical treatment. The subject’s more or less unconscious counter self-suggestion is, Forel considers, the chief cause of failure, and he has often succeeded by finding out the opposing thought and removing it by preliminary argument. His cases of this kind remind one of many reported by Professor Janet and quoted in Myers’ *Human Personality*. Forel attempted to hypnotise twenty-three out of twenty-six nurses at Burghoelze Asylum, and succeeded in getting somnambulism with amnesia, obedience to post-hypnotic suggestions, anaesthesia, etc., in nineteen of them. Dr. Oscar Vogt claims to be even more successful, and says he practically never fails to obtain deep hypnosis in all mentally sound men and women (page 72). Forel’s nurses and attendants were mostly of the strong stolid German Swiss peasant type, and certainly almost as far removed from hysteria as can be imagined. The reviewer saw him practise upon several of them some years ago, and the instantaneous action of suggestion was remarkable. The Professor made much practical use of his power. For instance, he would tell the hypnotised attendant that he would sleep alongside a suicidal patient quite comfortably as long as it was safe, but any unusual movement would at once arouse him. This answered perfectly, and whereas formerly many of the attendants in that undermanned institution used to suffer from watchful and anxious nights, under the new régime they got their proper allowance of sleep and were ready for the next day’s work. Hypnotism, of course, merely developed the faculties of inhibition and attention which

are latent in all of us, and which one sees exercised in a mother who watches by a sick child. The slightest movement or cry of the child will awaken her, whereas other and much louder sounds will be unheard or ignored.

Forel gives full statistics of his cases and the results he obtained by hypnotic treatment. These, from such a source, are of immense practical importance. He sums up his experience by contending that hypnotic suggestion should be tried in all cases of functional nervous disturbance which resist ordinary treatment, and he assures us that he has never seen harmful results follow when hypnotism has been intelligently used. This harmlessness of a powerful remedy he contrasts with the baneful effects of strong drugs, so often seen in ordinary medical practice.

Forel relates some interesting experiences with professional mediums. One was a woman who made a great deal of money by fortune telling and as a diagnoser and healer of disease. She became entranced and was controlled by "a spirit called Ernest." Forel found the trance was genuine, and she was therefore acquitted of fraud by the magistrates, but her diagnoses were always fallacious and evidently based upon ocular and other sensory impressions. Before her trial she expressed a great wish to be cured, but after it her husband and children lamented the loss of income entailed and got her to resume her practices. Another medium came under his treatment at the Asylum. She was a young woman of hysterical and erratic temperament, who had studied art in Paris, and had there fallen into the hands of spiritualists who exploited her mediumistic powers for money. She became ill, and went into an hospital where Charcot's methods of hypnotism were practised with disastrous results. Like "Sally Beauchamp" she developed a secondary personality of a most objectionable type, which dominated the normal ego and threatened to submerge it. Forel, with much difficulty and by judicious flattery and cajolery, succeeded in suppressing this personality and restoring the woman to more than her previous health.

Dr. Bleuler, Forel's successor in the Chair of Psychiatry, in the University of Zurich, relates in the appendix his experience when hypnotised by Professors Von Speyr and Forel. These are very similar in character to those described by Mr. "Edward Greenwood" in the *Proceedings S.P.R.*, vol. xvii., pp. 279 *et seq.*

Professor Bleuler became hypnotactic, but not somnambule. He obeyed suggestions made during hypnosis reluctantly and clumsily,

but was able to resist post-hypnotic suggestions, though for some hours afterwards he used to feel the impulse to act upon them. Only once was a sensory hallucination realised, and that was when Forel suggested that he should put his fingers in his mouth and find them taste bitter.

Professor Forel laments the blindness of medical authorities who by neglecting to instruct students as to the importance of suggestion in the treatment of disease, allow the field to be exploited by quacks, to the public detriment. He did what he could to correct this neglect by conducting an admirable clinique in Zurich for the instruction of students and graduates in medical hypnotism.

Altogether Professor Forel's book may be thoroughly recommended to the scientific student and medical man seeking to acquire a clear and practical view of the subject propounded by a master.

CHAS. LLOYD TUCKEY, M.D.

The Hygiene of Mind, by T. S. CLOUSTON, M.D., F.R.S.E. Third edition. Pp. 284. Price 7/6 net. (The New Library of Medicine, Methuen & Co., London.)

This book, like the foregoing, is written by a physician eminent as an alienist and physiologist. Dr. Clouston appeals to the educated laity more than Professor Forel, and of course deals with a widely different range of subjects. But, as might be expected from physicians who have spent the greater part of their lives in the study of insanity, one can often trace in their arguments a common experience. On the whole there is agreement between them in their views regarding education and the hygiene of the mind. Forel however attaches great importance to the use of hypnotism as a formative, reformatory and educational agency in the management of the mentally unfit and unstable; whereas Clouston speaks rather disparagingly of that agent and gives high praise to Dr. Dubois, whom we have seen so severely handled by Forel for his psychic treatment of nervous disorders by mental hygiene and suggestion professedly without hypnotism.

But probably Dr. Clouston's experience of medicinal hypnotism is limited, for, though he acknowledges its good effect in many cases and correctly interprets its rationale, he goes on to say that, unfortunately, hypnotic cures are notoriously haphazard and scientifically unreliable, "Depending too much on the individuality of the particular physician and the patient" (p. 97). Such observations indicate

that he has only seen the Nancy method applied in a haphazard and unscientific way, and has not studied the records of Bernheim, Wetterstand, van Renterghem, Forel, Milne Bramwell and other specialists. That is a pity, for Dr. Clouston is extremely liberal and open-minded in his views, and acknowledges that "by the effect of mental attention certain diseases of impaired nutrition from warts up to internal tumours, from scurvy to dropsy, have unquestionably been cured by mental influences," and again "the doctor who neglects the mental condition of his patient in his treatment of him, no matter what the disease may be, is not a philosophical man, and commonly not a successful physician" (p. 96). Dr. Clouston agrees with Forel that mind is only manifested through brain as its vehicle, and is conditioned by the state of the brain. He does not consider telepathy proved, and thinks that mind evolved in one brain can only act on mind evolved in another brain through the senses. "As yet there is no scientific proof of the mental action of one person who is at a distance, the so-called telepathy" (p. 37). This view is rather disappointing after the patient work of the S.P.R. for so many years, and warns us that much remains to be done before even the foundations of "Metapsychics" are declared truly laid by orthodox science.

Dr. Clouston's book possesses the rare merit of being scientific and at the same time "popular." As an example of the former, the reader will find the very latest views on heredity as propounded by Archdall Reid, Ford-Robertson and Beard, together with excellent illustrations of brain cells showing their variations in infancy, adolescence and old age, and how they are affected by overwork and illness. From actual photographs he demonstrates how the brain cells of the mentally deficient and imbecile are arrested in development and maintain the infantile type. From consideration of this and similar facts, Dr. Clouston makes an appeal for "physiological charity" towards the mentally defective, but at the same time he shows how their condition may be improved by suitable education and surroundings. He instances the experiment made in Glasgow, when 100 scrofulous, sickly and starved children of the slums were drafted off to the Highlands to share the home life in farms with surprisingly good results, from which he concludes that nature is not so unkindly a stepmother, if we have the wit to humour her.

The titles of the various chapters are an indication of the scope of the book; among these we find, *The Mind Machinery* in the

Brain; Heredity, Temperament and Social Instincts; The Hygiene of Manners, Play, Work and Fatigue; Mental Hygiene of Alcohol, Tobacco and other Brain Stimulants and Sedatives. Dr. Clouston is courageous in facing difficulties, and at the same time hopeful and optimistic. Every chapter is full of instruction given in the pleasantest style, and altogether the book may be confidently recommended.

CHAS. LLOYD TUCKEY, M.D.

Incubation, or the Cure of Disease in Pagan Temples and Christian Churches. By MARY HAMILTON, M.A., Carnegie Research Scholar. (St. Andrews: W. C. Henderson. London: Simpkin, Marshall & Co. 5s. net. 1906.)

It was an ancient practice for people afflicted with bodily injuries and diseases, or lunacy, to spend one or more nights sleeping in the temple of a god, in the hope that through some dream or vision, vouchsafed to themselves or the priests of the temple, they might learn what means of cure to adopt where all human help had failed. Stories of previous healings led them even to hope that perhaps they might be restored to health in a moment by a miracle.

The present work is the fruit of an evidently extended and careful investigation into the history of this custom, as practised both in ancient and modern times. The practice was called in Latin *Incubatio*, which the authoress, not very happily, renders by the English word *Incubation*; it would have been better to borrow the German designation, *Tempelschlaf*. The book is divided into three parts: (1) Incubation in pagan temples—those of Asklepios, Dionysos, and others in Greece and Italy, and of Isis and Serapis in Egypt; (2) Incubation in Christian churches in the middle ages; (3) Incubation in modern times—in Italy, Sardinia, Austria, and Greece, especially in Tenos and other islands of the Grecian Archipelago. No doubt the custom prevailed, and still prevails, in the East, but Miss Hamilton's researches have not carried her so far afield.

The authoress shows that, wherever it is found in Christian churches, the custom is even in minute details a direct survival of the ancient superstition; the Madonna or a Saint has taken the place of a dethroned heathen god. She also gives us lively accounts of the places where the practice still exists, and which she has visited in her travels. But this adds little of value to our knowledge of the subject, and unfortunately Miss Hamilton carries us no further. The book is hardly more than an elaborated catalogue

of the numerous places where the custom once existed or still exists,—a catalogue often interesting, it is true, by its picturesque descriptions and local colouring, but still a catalogue, and of undue length. There is so little variety in the details, either of the methods adopted by the patients, or of the real or alleged cures, that the whole might well have been summarised in the space of a magazine article. The one question that is of paramount interest to us to-day is passed by with a mere glance,—the question, what kind of cures are now actually effected in this way? That people were and still are cured through the “Temple-sleep,” we can hardly doubt, for even superstitious human nature would hardly continue to take part in lotteries where all draw blanks, and none a prize. In one instance at least there was apparently an opportunity for investigation and the obtaining of a valuable piece of first-hand evidence. In the account of her visit to Tenos, during the great annual festival, Miss Hamilton writes: “On the Friday morning I saw a blind man, a Greek, who was totally unable to see. He spent the day in acts of devotion to the Panagia [the Madonna], and all night he lay in the Chapel of the Well along with the other pilgrims. As he slept, he dreamed that the Panagia came to him, and blessed him, touching his eyes with her hand. Then he awoke, and found that his eyesight had been restored, and he could see as other men.” It is strange that Miss Hamilton did not realise the importance of making a thorough investigation of this case; she does not even tell us whether she saw the man after his alleged cure, or how far off he was when she saw him before it. If she could revisit some of the scenes of her interesting journeys, and then examine, with all possible exactness, any cases of alleged cure which came under her immediate notice, she would perform a valuable service to psychical science. As it is, however, she has produced an excellent guide-book for any who may be able to undertake the task. Her work possesses the first merit of literary style—lucidity, and is pleasingly written; and although she has denied us what we should have valued more, Miss Hamilton is to be congratulated on its production.

M. A. BAYFIELD.

PROCEEDINGS

OF THE

Society for Psychical Research.

PART LV.

JUNE, 1908.

PROCEEDINGS OF GENERAL MEETINGS.

THE 131st General Meeting of the Society was held in the Hall at 20 Hanover Square, London, W., on Thursday, January 30th, 1908, at 4.30 p.m.; the PRESIDENT, MRS. SIDGWICK, in the chair.

SIR OLIVER LODGE read a paper on "Automatism and Possession."

THE 132nd General Meeting was held in the same place, on Tuesday, May 19th, 1908, at 4.15 p.m.; the PRESIDENT, MRS. SIDGWICK, in the chair.

THE PRESIDENT delivered an Address, which will be published in the next Part of *Proceedings*.

I.

ON THE AUTOMATIC WRITING OF MRS. HOLLAND.

BY ALICE JOHNSON.

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CHRONOLOGICAL LIST OF WOULD-BE EVIDENTIAL INCIDENTS IN THE SCRIPT AND OF EVENTS BEARING ON THEM.¹

1903. June. In India. Read *Human Personality*.
 July. Began correspondence with A. J.
 Sep. Re-read *Human Personality*, Vol. I.
 Sep. 15–21st. Automatic script.
 Sep. 21. Description of Mrs. Verrall’s dining-room (?).
 Oct. 23. Began to read again *Human Personality*, Vol. II.

¹ These incidents naturally vary very much in value from an evidential point of view.

1903. Nov. 7. Description of Dr. Verrall (?).
 Nov. 8. Began to write systematically.
 Nov. 9. Description of a death, coincident with the death
 of Lord Rowton.
1904. Jan. 5. Description of Mrs. Verrall (?).
 Jan. 7. "Eidolon" and "simulacrum."
 Jan. 17. First cross-correspondence with Mrs. Verrall: the
 sealed envelope and the Selwyn text.
 Jan. 27. Expression of disappointment at our failure to
 understand.
 Feb. 12. Last piece of script of this period.
 April. Mrs. Holland comes to Europe.
 Oct. or Nov. Saw Mr. Myers's *Fragments of Prose and Poetry*.
1905. Jan. 16. First piece of script of second period.
 Feb. 15. Reference to the opening of Mr. Myers's posthumous
 sealed envelope.
 March 1. Beginning of experiments with Mrs. Verrall. The
 Selwyn text repeated. Various veridical state-
 ments about Mrs. Verrall's surroundings.
 March 15 to 22. Cross-correspondence: notes of music.
 March 19. Mrs. Verrall's description of Carpaccio's St. Ursula,
 looked at by Mrs. Holland the evening before.
 March 22. Coincidence between Mrs. Holland's script referring
 to Ivory Gate and Mrs. Verrall's reading.
 Mrs. Holland's "impression" of Mrs. Verrall.
 April 5. Mrs. Verrall's description of landscape seen by
 Mrs. Holland.
 Oct. 6. First interview with A. J. Mrs. Holland informed
 for the first time that her fellow-experimenter
 was Mrs. Verrall.
 Oct. 9th(?). Read *Spectator* review of Maxwell's *Metapsychical*
 Phenomena.
 Nov. 16. Second interview with A. J. and first with Mrs.
 Verrall.
 Nov. 19. Script begins warnings against fraudulent physical
 phenomena.
 Nov. 21. Third interview with A. J.
 Dec. 7. Statement about Sir Oliver Lodge's illness, which
 began on that day.
1906. Jan. 9. Statement about "Mr. Grove" and cancer.
 Jan. 22. Heard of Dr. Hodgson's death.

1906. Feb. 6. The "Scribe" incident.
 Feb. 9. Some veridical statements about Dr. Hodgson.
 Feb. 21. Fourth interview with A. J., Mrs. Verrall and Mr. Piddington also present.
 Feb. 28. Begins second series of experiments with Mrs. Verrall. Some veridical statements about Mrs. Verrall's surroundings. Cross-correspondences: "Henry was not mistaken"; "Not in the Electra."
 March 7. Several veridical statements about Mrs. Verrall. Cross-correspondence: "Ave Roma Immortalis."
 March 9 and 10. Read reviews of the *Memoir* of Dr. Sidgwick.
 March 11. Cross-correspondence: "Roden Noel."
 March 14. Coincidental (?) reference to fraudulent physical phenomena.
 March 15. Impression of Mrs. Forbes's dining-room.
 March 21. Several veridical statements about Mrs. Forbes. Cross-correspondence: "Posilipo."
 March 28. Mrs. Verrall's script describes books from which Mrs. Holland had been choosing. Cross-correspondence: "Fawcett."
 April 11. Cross-correspondence: "Eheu fugaces."
 May 15. Description of Mr. Forbes. References to Talbot Forbes (?).
 May 22. Electric wiring in the John Street house.
 May 23 and 30 and June 25. Further references to Talbot Forbes.

CHAPTER I.

INTRODUCTION.

THE lady whose automatic writing forms the subject of this paper is a friend of my own, whose acquaintance I first made by correspondence about four years ago. Unfortunately her family object to psychical research, and on their account she wishes her name not to be mentioned in public. I speak of her therefore as "Mrs. Holland." She wrote to me first from India on July 2nd, 1903, saying that she had just

finished a careful reading of Mr. Myers's *Human Personality* and had been greatly interested in it on account of various experiences of her own which were akin to some described in the book. She had, for instance, practised automatic writing (which she had been accustomed to call "pencil writing") since 1893 for her own amusement and in spite of outside discouragement, and was also able to see visions in a crystal. A specimen—ten lines of verse—was enclosed which (she said) "my pencil wrote this morning,—I suppose because I was thinking of 'pencil writing.'"

I met her for the first time when she was in England about two years later, and have had several long talks with her on the whole subject. Sir Oliver Lodge and Mrs. Verrall also made her acquaintance afterwards, and Mr. Piddington and Mr. Feilding have met her once or twice, so that she is known to some other members of the Society as well as to myself.

After a little correspondence had passed between us, Mrs. Holland sent me the following general account of her experiences:

September 14th, 1903.

[Ten] years ago I first tried automatic writing, having seen a reference to it in, I think, the *Review of Reviews*. My hand began to form words almost immediately, but only short sentences of an uninteresting kind, and the questions I asked were not answered.

The next time I tried, (these attempts were always made when I was alone) verses were written, and since then, though I have often discontinued the practice for months and years, and tried to give it up altogether, any automatic writing that comes to me is nearly always in verse, headed—

"Believe in what thou canst not see,
Until the vision come to thee."

The verses, though often childishly simple in wording and jingling in rhyme, are rarely trivial in subject. Their striking feature is the rapidity with which they come. I once wrote down fourteen poems in little over an hour, another time ten, and seven or eight are quite a common number to come at one time. When I write original verse I do so slowly and carefully, with frequent erasures: automatic verse is always as if swiftly dictated and there are never any erasures. I am always fully conscious, but my hand moves so rapidly that I seldom know what words it is forming.

It would take up too much time and space to append a series of these verses, though I have kept a good many of them. I copy one set of verses, however, to show how easily the rhymes come in automatic writing. I wrote it down as quickly as it was possible for my hand to move, and was surprised afterwards to find that it had a definite form of its own. It is exactly as it came to me, not "polished" or altered in the least.

I whom he loved, am a ghost,
 Wandering weary and lost.
 I dare not dawn on his sight,
 (Windblown weary and white)
 He would shudder in hopeless fright,
 He who loved me the best.
 I shun the paths he will go,
 Because I should frighten him so.
 (Weary and lacking rest).

I whom he loved am a shade,
 Making mortals afraid,
 Yet all that was vile in me,
 The garb of mortality,
 My body that used to be,
 Is mouldering out of sight.
 I am but a waiting soul,
 Pain-purified, seeking its goal,
 Why should he dread the sight?

If I showed him my white bones
 Under the churchyard stones,
 Or the creatures that creep and rest
 On what was once my breast,
 He who loved me the best
 Would have good cause for fright.
 But my face is only pale,
 My form like a windblown veil,
 Why should he dread the sight?

Should I beat on the window pane,
 He would think it the wind and rain,
 If he saw my pale face gleam
 He would deem it a stray moonbeam
 Or the waft of a passing dream.

No thought for the lonely dead,
 Buried away out of sight.
 And I go from him veiling my head,
 Windblown weary and white. (1896)

I have been asked if automatic writing has ever stated facts previously unknown to me, which were afterwards proved to be correct. Automatic verses do not deal much with facts, but once when I was staying in Italy, in an old palazzo I had never before seen, the day after my arrival, and before I had been into the garden, the impulse to write came on me, and I yielded to it, without however ceasing to take part in the conversation of two friends who were with me. One of them, who knew about my automatic writing, asked me to read what had come to me. I did so:—

Under the orange tree
 Who is it lies?
 Baby hair that is flaxen fair,
 Shines when the dew on the grass is wet,
 Under the iris and violet.
 'Neath the orange tree
 Where the dead leaves be,
 Look at the dead child's eyes! (1901)

“This is very curious,” said my friend, “there is a tradition that a child is buried in the garden here, but I know you have never heard it.”

Automatic Letters to Acquaintances.

I have said that automatic verses do not deal much with facts, but once, when I was sensitive after illness, I experienced a new form of automatic writing, in the shape of letters which my hand insisted on writing to a newly-made acquaintance.

The first of these letters began with a pet name I did not know, and was signed with the full name of some one I had never heard of, and who I afterwards learnt had been dead some years. It was clearly impressed upon me for whom the letter was intended, but thinking it due to some unhealthy fancy of my own, I destroyed it. Having done so I was punished by an agonising headache, and the letter was repeated, till in self-defence I sent it and the succeeding ones to their destination.

They generally came when I was trying to write ordinary letters; I never “sat for them” or encouraged them in any way. I never

read them over, feeling they were not meant for me, and the recipient, beyond telling me they referred to matters known only to this one person who was dead, and that the writing of them, especially the signature, bore a marked resemblance to that person's writing, preferred not to discuss the subject. I have never seen the writing in question.

As I regained perfect health I tried to free myself from this influence, for it used to give me cruel headaches and was very exhausting. I have often left my writing table and taken up needlework or knitting till the force had spent itself. If my hand was not actively employed at these times it would clench itself, and make the motion of writing in the air.

Since then I have felt on three other occasions that some unseen but very present personality was striving to transmit a message through me to a well-beloved. In every case the communication was utterly unsought by me, and came as a complete surprise to the recipient, who was always a recent acquaintance, never one of my friends. My attention was always enforced, as it were, by a severe pain in the head, which vanished when I had delivered the message. But these cases would take too long to describe, and one of them has no connection with automatic writing.

Since I have spoken of illness, perhaps I ought to say that I have only twice been ill in the last twenty years, and I am now a healthy cheerful woman, thirty-five years of age. I prize my health and strength exceedingly, and it puzzles me a little that with it, and with no desire to consider myself exceptional, I do sometimes see, hear, feel, or otherwise become conscious of beings and influences that are not patent to all. Is this a frame of mind to be checked, or permitted, or encouraged? I should like so much to know. My own people hate what they call "uncanniness," and I am obliged to hide from them the keen interest I cannot help feeling in psychic matters.

I have never been in surroundings that encouraged this interest, I have never been mesmerised, I have never attended a séance, for the idea of anything connected with paid mediumship is peculiarly disagreeable to me. I only discovered by accident, five years ago, that I have the clairvoyant faculty.

In reply to my enquiries, Mrs. Holland sent me a fuller account of her recollections of the incidents just referred to, some at least of which seem to have been veridical. No

contemporary records, however, existed, since she had sent or given the original script—generally without even reading it—to the persons whom it concerned. Some of these she had since lost sight of, while the others were mere acquaintances, to whom she did not like to apply for corroboration of matters involving intimate personal details. Thus there is no means of ascertaining to what extent these early writings were veridical, and I therefore omit the account of them, quoting only a few sentences from it in the psychological section below, and pass on at once to the period when the case came under my own observation, that is, just as it began to be guided into definite channels by Mrs. Holland's reading of *Human Personality*.

From an evidential point of view, the interest and value of Mrs. Holland's script depends to a great extent, as will be seen, on the indications of telepathy manifested—at first quite unexpectedly—between herself and Mrs. Verrall, and the whole report will show how greatly Mrs. Verrall has contributed to the result, both by her co-operation in the experiments, and by the invaluable help she has given me in the work of investigation and interpretation.

Mrs. Holland also has given me every possible help in the matter. Not only has she answered fully and freely a very large number of questions, and herself volunteered much information, which I could not have obtained otherwise, about the sources or possible sources of many of the statements in her script, but she has also accepted with the utmost readiness any suggestion of mine as to experiments or methods of procedure. Further, she has consented to remain for months at a time in ignorance of the results of these experiments, and has continued nevertheless to persevere with them. While never disclaiming her own strong interest in the matter, she has always maintained an entirely impersonal and impartial attitude in regard to it,—an attitude which must be none the less welcome to psychical researchers because it is fortunately not quite unprecedented in our experience of automatists. She has, in fact, realised that it is after all in the normal course of events that an automatist and an investigator should act in co-operation and not in antagonism for the advancement of knowledge.

I wish to lay stress on this disinterested attitude, because

the somewhat minute and detailed analysis of her own psychology which she has from time to time given me in her letters, some parts of which are quoted in various sections of my report, might lead the reader to suppose that she attached an exaggerated importance to the minutiae of her mental life. But she only began to tell me of these things after finding that I wished to hear them, and I know that her motive in doing so was simply to give me the fullest possible material for forming a judgment, without any idea of their publication.

But, with her permission, I include in my report passages from her letters which may be of interest to others besides myself,—partly because they give to a certain extent an inside view of the phenomena, which are naturally better described in her words than translated into terms of my own. Though many of the sensations and experiences connected with the script are probably subjective in origin, it may be that certain idiosyncrasies are correlated with veridical phenomena, in which case they would have a reflected interest of their own. And it may be that when we know more of the whole subject, we shall find significance in some incidents that now seem unimportant. It seems better, therefore, for the present to err on the side of recording too much rather than too little.

CHAPTER II.

FIRST PERIOD: SEPTEMBER, 1903—JANUARY, 1904.

GENERAL ACCOUNT.

FROM the psychical point of view, her first reading of *Human Personality* formed an epoch in Mrs. Holland's life, and thenceforth her automatic writing was coloured largely by the influence of that book. She had not known Mr. Myers during his life-time, nor could she remember afterwards that she had even heard his name before she read the book. But her own experiences and her own temperament had specially prepared her for the reception of it, and the personality of the author strongly appealed to her.

Under these circumstances it was not only natural but almost inevitable that a great part of her writing should now purport to be inspired by him, or—to a less extent—by the two friends to whom his book is dedicated, Mr. Gurney and Dr. Sidgwick.

For these personations it will be convenient to use the term “control” in the way that it is commonly used in psychical literature—viz. in the sense of something representing itself as a personality distinct from that of the automatist. For evidence of the real existence of such a personality, we have, of course, to look to the contents of the writings and not to their dramatic form. Much of the contents in this case deals with facts or reflections about facts within the normal supraliminal knowledge of the automatist. There is a considerable proportion of matter relating to facts outside her supraliminal knowledge, some of which has been traced to subliminal reminiscences, and some of which may never have been within her normal cognisance at all. There is also a certain proportion relating to facts which I am convinced were entirely unknown to her at the time the writing was produced. But a good deal of the script cannot definitely be classed under any of these three heads, and it is further impossible to draw the line between them. It is therefore convenient to use the term “control” for all kinds and degrees of personation, irrespective of the question whether the personality is or is not partially or completely independent of the automatist.

Before going further, I may remark that Mrs. Holland possesses both literary ability and dramatic powers of imagination, combined apparently with a rapid perception and delicate discrimination of character. All these qualities are to be found in her script; how far they account for its features as a whole need not be considered at this point.

The writings of this first period are chiefly of interest from a psychological point of view, while incidentally they reveal the attitude of the automatist towards the script. I will first discuss certain psychological features, illustrating them by quotations from the script, many of which will for convenience be repeated in their context later on.

One of the earliest passages is a curious example of the efforts that seem so often to be made by the subliminal

self to keep the supraliminal in ignorance—at least for the time being—of the sense of what is being produced. It is written on two sides of a half-sheet of paper; the first side begins with the initial “F.,” and the second ends with the initial “M.”; the whole passage is divided into four short sections, the first three ending respectively in “17/,” “/1” and “/01.” January 17th, 1901, was the date of Mr. Myers’s death, mentioned in *Human Personality*; but the simple device of separating these initials and items from one another was completely effective in its apparent object. I read the passage a good many times before I saw what they meant and I found that the meaning had entirely escaped Mrs. Holland’s notice.

Two days later came: “1873. 30 years ago. C m r d e A b i g Youth.” I read the first five enigmatic letters as “Comrade” with two vowels left out; the other four, “A b i g,” seemed meaningless. Long afterwards in glancing through *Human Personality* (Vol. I., p. 7), I came on this sentence: “In about 1873 . . . it became the conviction of a small group of Cambridge friends that the deep questions thus at issue must be fought out . . .” It was then clear that the nine mysterious letters were merely an anagram for “Cambridge.” Mrs. Holland again was quite unaware of their meaning till I pointed it out to her.

The same writing goes on:

It has been a long work—but the work is not nearly over yet—
It has barely begun— Go on with it—go on— We were the
torch bearers—follow after us— The flame burns more steadily now.

E. G.

1888.

The year 1888 was the date of Mr. Gurney’s death, a fact also stated in *Human Personality*. Here, and in other similar passages, the reference is unmistakable, and there soon begins to be apparent a struggle between the supraliminal self of the writer and the supposed influences. The supraliminal self is obviously afraid of being led into attaching too much importance to the writing. It is aware that some of the names are derived from its reading and both resents and resists their incursion into the script. It doubts the use of the attempts and is

not very willing to persevere with them. Meanwhile the various "controls," aided and abetted by the subliminal self (of which they may, indeed, be fragmentary manifestations), appear to be exerting great pressure on their side by various arguments and artifices to encourage the writer and persuade her to go on, *e.g.*:

(September 19th, 1903.) You should not be discouraged if what is written appears to you futile— Most of it is not meant for you— You are the reporter—the recorder—and need not be the critic Don't be in too great a hurry.

(September 21st, 1903.) Do not feel that criticism need act in the least as a fetter—don't let it hinder you at all Nothing is unimportant, however much it seems so—

There is no effort unavailing—

You fail—yet save another's failing.

(November 25th, 1903.) Do try to forget your abiding fear of being made a fool or a dupe. If we ever prompt you to fantastic follies you may leave us. But we only wish you to give us a few passive patient minutes each day. It's a form of restless vanity to fear that your hand is imposing upon yourself, as it were.

The "Gurney control," who expresses himself rather strongly and brusquely, writes:

(November 14th, 1903.) I can't help feeling vexed or rather angry at the half-hearted way in which you go in for this—you should either take it or leave it. If you don't care enough to try every day for a short time, better drop it altogether. It's like making appointments and not keeping them. You endanger you own powers of sensitiveness and annoy us bitterly—G.

The "Myers control," on the other hand, makes his appeal to the sympathies of the automatist:

(January 12th, 1904.) If it were possible for the soul to die back into earth life again I should die from sheer yearning to reach you—to tell you that all that we imagined is not half wonderful enough for the truth If I could only reach you—if I could only tell you—I long for power and all that comes to me is an infinite yearning—an infinite pain. Does any of this reach you—reach any one—or am I only wailing as the wind wails—wordless and unheeded.

In these utterances, taken by themselves, there is clearly nothing to suggest more than a dramatisation by her subliminal self of personalities that had attracted Mrs. Holland's interest through the normal means of reading a book. The question whether anything more than this is really represented in them will be considered later on. Meanwhile I am bound to emphasise the large part played by Mrs. Holland's normal knowledge in the construction of the various rôles. They came into existence first shortly after she had read *Human Personality*, and it will be seen that passages from this book are clearly to be traced in the script; there is little or nothing in the characterisations that could not be derived from it directly or by inference by an intelligent and sympathetic reader. There are, moreover, a certain number of features that an intimate friend of Mr. Myers's would see to be uncharacteristic or positively incorrect. Further, the personalities become suddenly more vivid and realistic at a later date, after Mrs. Holland had seen the portraits of Mr. Myers, Mr. Gurney and Dr. Sidgwick in Mr. Myers's posthumous work, *Fragments of Prose and Poetry*, and glanced at parts of the book itself, as described below, p. 245; and again after she had seen reviews of the *Memoir* of Dr. Sidgwick early in 1906.

As usual in automatic writing, there are various different indications of which "control" is purporting to be present.

Occasionally, but not very often, the "control" uses a signature—either in full, or in initials. Often the contents of the writing leave no doubt as to who it is. And, as usual, varieties of hand-writing are associated with the different controls, though they are not always used consistently for the same one.

Mrs. Holland's own hand-writing is of a rather strongly marked type—clear, bold, round and legible. One marked characteristic in it is that the words are very disjointed, the pen being lifted generally several times in the middle of every word, sometimes after every letter. The automatic writing, on the other hand, is more sloping and more pointed and far more continuous than the normal, the words often running together without any break between them. This is the usual writing of the "Myers control," but it is not

confined to him, being apparently the normal type, if one may call it so, of Mrs. Holland's automatic writing—the form which it seems to tend naturally to take *unless* some special idea suggests a variation.

The "Gurney control" uses a more bold and upright style, which is sometimes almost as disjointed as her ordinary writing. Of this style Mrs. Holland wrote later (November 16th, 1905): "When the writing changes from very sloping to upright, I always get the impression of a younger and more brusque personality. The initial 'G.' often comes then."

At the beginning of this period, pencil or ink is used indiscriminately. On November 18th, 1903, the "Myers control" begins in pencil, then writes: "Take a pen," and the writing goes on in ink, "That's well—a pen is best when I am here—pencil for the upright vehement writing," viz., that of the "Gurney control"; and henceforth these two controls generally—but not invariably—use a pen or pencil respectively.

There is no resemblance between their writings and the actual hand-writings of Mr. Myers and Mr. Gurney, nor—so far as I am aware—is there any reason for associating ink specially with one and pencil with the other. It appears to be simply a sort of subliminal device for keeping the two personalities distinct; nevertheless they often tend to merge into one another,—the suggestion being either that two influences—real or imaginary—are present at once, or that one is being gradually displaced by the other.

A similar subliminal device is manifested on Jan. 6th, 1904—thus described by the script: "Two influences—that was why the pencil slipped from your fingers and flew across the room then Don't you notice a new feature to-day—that every few minutes we make you take another pencil. It's easier for us, and it marks the change for you." Mrs. Holland notes of the script produced on this occasion: "This writing took a full half-hour, and my hand was very restless all through, and held the pencils (four lay by me and my hand kept on changing) in two very peculiar ways for two of the entries. At the end my hand felt shaken and pushed as it did when I first began to get these writings, scrawling wildly till it was stopped. The [word at the end of the script]

‘stop’ was from without entirely. I was willing to let it scrawl on and over to the next page if the impulse continued.”

On May 23rd, 1907, Mrs. Holland writes of this occasion: “I still recall clearly the curious sensation that accompanied the word ‘stop.’ My hand seemed to be taken, the wrist turned towards the left and then drawn off the paper. It is the only time I have ever felt ‘uncanny’ in connection with script.”

Occasionally—but very rarely—the script is guided or accompanied by conscious impressions relating to it. Thus on Nov. 7th, 1903, (quoted in full below) it says: “I think it might be better if the agent wrote the thoughts in her brain instead of keeping a vacant brain and a passive hand.” It continues as if she were speaking in her own person, and in a handwriting intermediate between her ordinary and her automatic style: “Very well, I will write down what I am thinking of but my hand feels as if it wanted to scrawl and the words have a tendency to run into one another. I find myself picturing a tall man, etc.” Of this writing she notes: “My brain was far more influenced than my hand and that is very unusual.” Probably she means by this that she was more conscious of the sensory than of the motor element in the automatism.

The same conception is developed further on a later and especially interesting occasion, January 12th, 1904, the script of which is given in full below, see p. 232.

The more purely subjective side of these dramatisations is represented sometimes by partial dissociations of consciousness, sometimes by definite sensations or disturbances.

Mrs. Holland says in her preliminary account—already quoted—that she used to have with the impulse to write or speak a severe headache which vanished with the fulfilment and cessation of the impulse. In two of the cases described in the fuller account which I omit, she seems to have partially lost consciousness. Thus, in the first: “I shut my eyes. It seemed to me that the pencil scribbled wildly, like a child pretending to write . . . My right arm seemed the only part of my body that was not asleep, and I was only conscious of Mr. D. saying now and again, ‘Wait a minute,’ when he slipped fresh paper under my hand. Then the influence suddenly passed; I opened my

eyes feeling refreshed and alert, my headache was absolutely gone." Again, in the second case, when the impulse took the form of speech: "Though I spoke English, I felt as if reading aloud from a language I could pronounce but not translate. It seemed to come from my lips only. I was perfectly conscious; I watched the effect of mingled moonlight and electric light on the deck before me . . . My voice went on, but I did not grasp the sense of a single sentence." In continuation of the same incident, next evening: "I began to describe an elderly man, his character, manner and appearance, down to minute details, and this time I understood what I was saying, but the words came without being chosen."

Of the script in general, Mrs. Holland says: "I am always fully conscious, but my hand moves so rapidly that I seldom know what words it is forming."

The headaches of this early period have recurred only to a slight degree and very rarely since. On the other hand, Mrs. Holland reports later an occasional tendency to drowsiness in connection with the writing which, if encouraged, might probably develop into trance.

Other slight pains mentioned may be due to ordinary muscular exhaustion, occasioned by automatic contractures of the muscles. Thus, of the script of Nov. 11th, 1903, three large MS. pp., Mrs. Holland notes: "This took 20 minutes, and left my whole arm feeling very tired." Next day two pages only were written, and she notes: "This took 10 minutes and was not in the least fatiguing." On Nov. 17th, after some mirror-writing, written with the left hand, the script remarks: "Your hand gets tired soon because it is not passive enough. Make it limp. At present the whole arm has to be moved from the elbow. It is only your wrist and fingers that need move really."

On Nov. 27th the Gurney control writes: "The pain in your shoulder is new to you, isn't it? But it's slight and I think it means that F.'s power is deepening. Let your hand be more flexible and the shoulder will not suffer."

On Jan. 5th, 1904, Mrs. Holland not having found leisure for the script since Dec. 5th, the Gurney control writes: "Why did you stop? Your hand needs to be pushed and dragged now. All the scrawling and thumping again I hoped

you had done with for good—[then in another writing]—Yes, I know your arm is aching—want of practice only.”

On Jan. 7th, 1904, after a page of writing, the script says: “The reason you feel sleepy is that too many are trying to come at once, and that is why the writing is so vague and scrawling again. Pull yourself together and think of one particular one—Pen.” Here Mrs. Holland notes: “At this point I had such a strong feeling of *mal de mer* that I had to go to my room for a few minutes. It left as suddenly as it came and I do not understand it, for I never experienced it on dry land before.” More script was produced on the evening of the same day, in the course of which the Myers control remarks: “Your feeling of faintness and sickness this morning before I wrote my message, the longest that I have yet been able to send, was an instance of jarring influences bearing a hostile effect on your house of clay.”

Mrs. Holland’s feeling of special fatigue after the writing of Jan. 12th, 1904, has already been mentioned. In a letter to me written the same day, she says: “To be interrupted when writing automatically gives me a jarred feeling and at times a feeling of dizziness which is very unpleasant.”

It is natural enough that the subliminal self should try to find an explanation for these different sensations and different behaviours of the hand by associating them with different external influences, or different degrees of the influence, though there is no evidence for any such causal connection. Neither, of course, must it be supposed that the scriptural attempts at explanation, or the crude and often contradictory theories expressed as to the nature and conditions of communication, necessarily represent the views of Mrs. Holland herself; for the views expressed in automatic writing frequently differ from those of the automatist, who must no more be held responsible for them than for opinions expressed by characters in his dreams.

EXTRACTS FROM SCRIPT.

I will now give extracts from the script of this period, taking them not in their strict chronological order, but in the order in which I received them from Mrs. Holland, and including many of the passages already quoted without their

context above. The first was sent to me in a letter dated November 19th, 1903, which ran as follows:

. . . I am glad to know that you agree with me as to the harmlessness of automatic writing for a person of average common-sense. Its snare for me lies in the direction of boredom rather than of blind faith. However, in September, I experimented for one week, by spending a short time every morning in waiting for automatic writing at 11 a.m. That is a good commonplace hour, when one is not likely to be over-imaginative. I found the results disappointing, though, when I looked over them the other day, there seemed to be rather more continuity of thought than I had at first realized. I have not destroyed them yet, and if you care to see them I will send them to you.

Since then I have tried fitfully several times, and find verses on the decline, and in their place come initials, names, and dates, which are irritating because it is impossible for me to trace them. For instance, how can I find out if in the "Old Parish Church" at Nantwich there is a plain grey stone slab recording the birth and death of John Collins, an old man who died in 1873? I had to look up Nantwich in an atlas before I knew what county it was in! Then, again, I have never been in Cambridge, but in the two pages of automatic writing I enclose, what purports to be an address there is thrice given, and the third time it is stated to be Mrs. Verrall's. I remember that lady's name in connection with experiments with crystal vision in *Human Personality*, but I have no means of learning if "Selwyn Gardens" is a real place.

Will you forgive me for troubling you with the writing? I do not like to suppress it, as it gave me the impression of some one very anxious to establish communication, but with not much power to do it, and no special brief message to convey as yet. My brain was far more influenced than my hand, and that is very unusual. On the second page * shows from where my hand began to move automatically again. I feel sure I should recognise a portrait of the man who wants to be identified if I saw one now, but I cannot be sure if I have seen one already. I certainly never saw him actually, but I vaguely remember a portrait seen in some paper two or three years ago, but I cannot remember the name below it.

By seeing, I do not mean that the figure appeared as an actual phantasm standing in the room; I saw it "at the back of the brain," in the way that clairvoyant sights come to me.

“Lucy” and “Agnes Lysaght” mean nothing to me, the last name has been written several times lately.

The script enclosed in this letter was written (as Mrs. Holland notes on it) on Nov. 7th [1903], at 11 A.M. It begins with a scrawl ending in the initial “F.” The sentences in round brackets are in Mrs. Holland’s normal hand-writing, being apparently questions addressed by her to the “control.” The punctuation is generally represented by dashes and capital letters. The illegible scrawls after the word “Eidolon” have some superficial resemblance to Greek characters.

(My hand feels very shaky—shall I let it scrawl?)

Yes let it go quite freely just exactly as it likes—

My dear Mrs. Verrall

I am very anxious to speak to some of the old friends—Miss J.—and to AW.

(If I held the pen more tightly, would it now scrawl less?)

There is so much to say and yet so very little chance of saying it. Communication is tremendously difficult. The brain of the agent though indispensable is so hampering. I think it might be better if the agent wrote the thoughts in her brain instead of keeping a vacant brain and a passive hand—

Very well. I will write down what I am thinking of but my hand feels as if it wanted to scrawl and the words have a tendency to run into each other—

I find myself picturing a tall man who seems about 60 years of age—He is rather thin and has bent shoulders—His face is pale—not handsome—*very* intelligent—He has a moustache—dark—with grey threads—more grey than his hair—which is thin—parted at one side and pushed over the top of the head— It has receded a good deal from the temples— His eyes are grey—he wears pince nez— The nose is rather long—the face narrow—the throat is long— He used to have a nervous cough— When he is interested in what he talks of he has a trick of leaning forward and gesticulating a good deal— He has well shaped hands with long fingers— There is a seal ring on the little finger of the right hand—but I can’t see if it has a crest or a monogram on it— His tie is rather loosely tied—he wears no pin in it— It is more like looking at a lantern picture than at a real man— I mean he seems to be summoning up the appearance of what he used to be— I can feel that he wants to say many things—but only confused phrases reach

me—that I can't note down— But what seems to be an address is very clear—

5 Selwyn Gardens—Cambridge.

I will write down the stray words and phrases that come into my mind—

Edmund—the first to come Henry I had to wait some time for— * Those one most wants have often their own employments— S M¹ has not appeared yet— Tell Miss J— that the compact² is not forgotten—

I knew the success at once—The Times—Is A W. satisfied? Pod— [illegible] how [or “now”] the typewriter?

Only a little at a time— Practise is needed and sympathy. The agent is all alone and that makes it hard.

Eidolon— [here follow illegible scrawls, evidently representing an attempt at Greek script] Timor mortis—

Lucy—Lucy. Agnes Lysaght

17 Manchester Square.³

Send to 5 Alywyn [“5 Alywyn” is crossed out. Then follows:]

5 Selwyn Gardens

Cambridge.

(I have the impulse now to try a pencil.)

Make an effort not to be so doubtful— I know this all seems meaningless to you but it has its meaning nevertheless—

(Can I have no proof?)

Metetheric⁴—

(I don't understand)

You needn't try to—only write—

(Yes I will write—my hand is ready)

It is like entrusting a message on which infinite importance depends to a sleeping person— Get a proof—try for a proof if you feel this is a waste of time without Send this to Mrs. Verrall

5 Selwyn Gardens

Cambridge

¹ S. M. is probably Stainton Moses.

² I am not aware of Mr. Myers having made any compact. The reference is probably to the “compacts” to appear, if possible, at or after death, mentioned in various cases given in *Human Personality*, Chapter VII. (Vol. II. pp. 42 *et seq.*). It would be natural to guess that Mr. Myers might have made such a “compact.”

³ I have not identified these names.

⁴ This word is obviously derived from “metetherial,” a word coined by Mr. Myers and used in *Human Personality*.

I happened to see Mrs. Verrall the day after I received this script, and I then told her that a lady in India had sent me some automatic writing containing her name and address; but that the lady had been reading *Human Personality*, and the main points in her writing seemed to be derived from it. I did not show Mrs. Verrall this writing or tell her anything more about it until Oct. 1905. On November 16th, 1905, I read to her the description of the man, as it had occurred to me that it was not unlike Dr. Verrall, and she agreed that there were many points of similarity. In 1903 Dr. Verrall was 52, but looked older on account of his delicate health. He had a beard as well as moustache—more grey than his hair; when run down, he tended to have a nervous cough. His hands were well-shaped with long fingers which have become crippled and much bent from rheumatism. He has never worn a seal ring. The other points mentioned are correct.

As to the remark in Mrs. Holland's letter, quoted above (p. 185), that she vaguely remembered a portrait seen in some paper two or three years earlier, which she thought might possibly be the source of her description, Mrs. Verrall tells me that no portrait of Dr. Verrall, as far as she knows, has ever appeared in an illustrated paper. There are two portraits of him in his house, but neither has been reproduced. A photograph of him was taken about 1906, the one previous to that having been when he was under forty.

On re-reading the description later, Mrs. Verrall writes:

The attitude strikes me as particularly good. The trick of leaning forward and gesticulating when interested in what he talks of is very characteristic. The use of the initials A. W. without the final V. is also characteristic in the case of Cambridge friends and especially of Mr. Myers.

Also the phrase "Is A. W. satisfied?" is curiously parallel to the phrase in my script, October 6th, 1901: "But A. W. V. must be satisfied."

This latter phrase was used in connection with an experiment described in Mrs. Verrall's Report on her script (*Proceedings S.P.R.*, Vol. XX. pp. 156-167 and 387-394), in which Dr. Verrall tried to convey three Greek words to her

telepathically. The report was not published until October, 1906, but a brief abstract of this experiment appeared in the *Journal S.P.R.*, May, 1903, including the phrase "A. W. V. [*i.e.* Dr. Verrall] ought to be satisfied." I have every reason to believe (see below) that Mrs. Holland had not seen this or any other number of the *Journal*.

The description of the man in the script just quoted, though certainly like Dr. Verrall, appears to be meant to refer to a dead person ("he seems to be summoning up the appearance of what he used to be"), and some passages in the later script make it clear that Mrs. Holland herself identified the man described as Mr. Myers. The description is quite incorrect if applied to him.

With regard to the mention of Mrs. Verrall's address in this script, in *Human Personality* she is spoken of as "Mrs. A. W. Verrall, a lecturer at Newnham College," and her address is not given. I thought it not unlikely, however, that Mrs. Holland might have seen Dr. Verrall's address in *Who's Who* or some such work of reference, and have kept a subliminal recollection of it. I wrote to her explaining that there was strong evidence that facts that had been once known and absolutely forgotten might remain in the subliminal memory and emerge automatically, and that much in her writing was clearly derived from reminiscences of Mr. Myers's book, though some of it could not apparently be so explained. I asked her to tell me whether she had seen any of the *S.P.R. Proceedings* or *Journals*, or what other books she had read on the subject. I said that in order to avoid giving hints which might be developed by her subliminal consciousness, I preferred not to tell her at present which parts of her script appeared possibly evidential, but I asked her to continue sending to me all the script she got.

This letter perhaps formed a *point de repère* for the vision seen by Mrs. Holland on the night after she received it, as described in the following letter dated January 12th, 1904:

I am delighted to answer any questions that may help me to understand how much of the automatic writing I get is due to subconscious memory, and how much, if any, comes from other influences. I am so afraid of becoming a self-deceiver, *charlatan malgré moi!*

I have never seen any of the *Proceedings* or *Journals* of the S.P.R., and Mr. Myers' *Human Personality* is the only book on the subject I have ever read. I remember looking at Mr. Lang's *Dreams and Ghosts* when it first came out, but I have not seen it since, and my memory of it is limited to the story of a dog's ghost. Years ago I read two or three collections of ghost stories, of the *Glimpses in the Twilight* type, and I re-read that particular collection the other day. In 1902 a friend sent me a MS. book of copied "spirit writings" to read: flowery descriptions of the "Happy Land," signed with names like pantomime fairies, which I disliked intensely. I have never seen any other examples of automatic writing.

. . . I am glad that you wish to see more automatic writing. If I may send you all I get it will remove the scruples I have felt about writing down "messages" I could not attempt to verify. Please continue not to give me any clue as to the meaning or meaninglessness of anything that I may send you; I am very anxious not to begin to think of "hits and misses," and indeed I feel as if the less I thought of it, the less misleading it is likely to be.

I will send you by this mail the September experiment of writing every day for a week, to which I referred before, and also an exercise book in which I have written during November and quite lately. I had to give up writing for a month, because December is such a busy time here that I could not count on even half-an-hour undisturbed in the morning, and to be interrupted when writing automatically gives me a jarred feeling, and at times a feeling of dizziness which is very unpleasant. . . .

The names I know to be real, which occur here and there, always distress me, but if I suppressed what had been written when it did not suit my own taste, I should feel very dishonest.

Since apparently trivial impressions have sometimes a meaning, I think I must tell you that on the night of January 4th I had one of my vivid infrequent dreams, or rather "visions of the night," for they always seem to precede sleep. I was tired and neuralgic after a week of late hours, and when I went to bed I darkened the room completely, instead of leaving a small lamp burning as usual. Very soon, an unexpected light made me think that one of the electric lamps in the next room had been turned on, until I saw the light was too diffused to be coming through the chinks of the door. As I watched it, it altered its character, becoming a large luminous patch with jagged edges, on a black background which it did not illuminate. This was a new experience for me,

and I was very interested and confidently hoped to see a scene, or at least a face, appear in the centre of the light. Instead of this I suddenly seemed to be standing behind a man who was sitting at a large kneehole writing table. A long window was in front, but I did not see anything through it. I wanted to see his face and moved round to the right, but his head was so bent that I only saw a fine brow, grey hair, the points of his rather old-fashioned turned-down collar, and a loosely tied dark tie. He was busy with proofs and MS., and as I watched him he sighed heavily. Then I noticed that the pen he wrote with left no mark on the paper, and it struck me that he was a shadow in real surroundings. At the instant I came to myself again, in my dark room, and did not sleep for more than half-an-hour after. Unless this impression has some connection, symbolical or otherwise, with your letter which I received that day, I am at a loss to account for it. You will understand I do not ask if there is any connection; I only wish to mention it to you.

There seems little doubt that this vision represented Mrs. Holland's subliminal conception of Mr. Myers, but, though not unlike him as far as it goes, it is too vague for identification.

I now give in chronological order some extracts from the above-mentioned batch of writings sent to me on January 15th, 1904, which are chiefly interesting as illustrating the characteristics of the Myers and Gurney "controls" and their gradual development during this period.

There is little or nothing worth noting about the meagre and fragmentary utterances of the other controls, a few of which are included in these extracts. They are sometimes indicated more or less dubiously by variations in the hand-writings, to which no names are attached. In other cases occur the names, John Collins, Agnes Lysaght, William Nixon, which I have not traced and suspect to be fictitious. Another group consists of: a dead child, whose mother was a casual acquaintance of Mrs. Holland's; the lady called below "Mrs. N." (see p. 287); and Lady Mount-Temple; all these being persons of whom Mrs. Holland had heard, like the Laurence Oliphant control, which appeared for a short time in 1905 (see p. 259).

NOTE.

The words enclosed in round brackets in the following extracts are notes made on the script at the time by Mrs. Holland, giving the day and hour of the writing, the questions she occasionally put to the controls, her own feelings or circumstances at the moment, etc.

The initials or words in square brackets at the beginning of passages have been added by myself to show which control purports to be operative (as judged by the hand-writing or contents), or the points where there is a definite change in the hand-writing indicating some change of control. The Myers control is represented by the initial "M." and the Gurney control by the initial "G." The indications, however, are often dubious and in many cases have probably no real significance.

The following passage, dated September 16th, 1903, is written on two sides of a half sheet of paper, the first side ending with the number 17, and the second with the initial "M." The date 17/1/01 was that of Mr. Myers's death, stated in *Human Personality* (Editorial Note). As mentioned above, the separation of the initials and numbers from one another prevented me for a long time from seeing their significance.

(September 16th, 7.30 a.m.)

[M.] F.

Friend while on earth with knowledge slight
I had the living power to write
Death tutored now in things of might
I yearn to you and cannot write.

17 |

It may be that those who die suddenly suffer no prolonged obscuration of consciousness but for my own experience the unconsciousness was exceedingly prolonged.

| 1

The reality is infinitely more wonderful than our most daring conjectures. Indeed no conjecture can be sufficiently daring.

| 01

But this is like the first stumbling attempts at expression in an

unknown language imperfectly explained so far away so very far away and yet longing and understanding potentialities of nearness.

M.

The next passage, written on the same day, begins with the date 1888 (the date of Mr. Gurney's death, also stated in *Human Personality*), and the initials F., E., and H. S.—obviously intended to represent Mr. Myers, Mr. Gurney and Professor Sidgwick.

(September 16th, 1903, 11 a.m.)

[M.] 1888 F. E. H.S. [in monogram].

Believe in what thou canst not see

Until the vision come to thee

What though the work may seem all wrought in vain

What though the labour seems to bring no gain

Take courage and be strong to work again

There were three workers once upon the earth

Three that have passed through Death's great second birth

Their work remains and some of lasting worth

Long dead and lately dead shall be as one.

1888. 1888.

[illegible] Forgotten?

(September 18th, 11.20.)

Hypnotism is to the healthy spirit what drugs—opium hasheesh Indian hemp are to the body and they should be as carefully avoided—Avoid it. Those that are well need no medicine and it is dangerous. Dangerous—deadly dangerous—The lower influences are often the nearest and it is terrible to present a swept and garnished house—the body vacated by the spirit—for them to enter in to—Avoid it—Trance should never be physically induced— If it is necessary or desirable it will be psychically induced without danger or fear— Avoid hypnotism—

1873. 30 years ago. C m r d e. A b i g. Y o u t h.

[G.] It has been a long work—but the work is not nearly over yet— It has barely begun—Go on with it—go on— We were the torch bearers—follow after us—The flame burns more steadily now—

E. G. 1888.

As mentioned above, I traced the latter part of this passage after some time to a sentence in *Human Personality* (Vol. I.,

p. 7), which showed me that the enigmatic letters were an anagram for "Cambridge."

Next day came some advice to the automatist, part of which I quote.

(September 19th, 11 a.m.)

[M.] You should not be discouraged if what is written appears to you futile— Most of it is not meant for you— You are the reporter—the recorder and need not be the critic

Perhaps the people for whom messages—or attempts at messages are sent will never see them—but it is important that you should be en rapport—think no time wasted even though it brings you nothing more interesting than this Don't be in too great a hurry—

A few minutes later on the same day, while Mrs. Holland was reading, some scribbled initials, and then words, came as follows:—

F. W. H. M. F. Edmund. H. S. Fifteen years does it seem so long to you?

1886

Mary

Fred

A compact that could not be fulfilled in January can yet be carried out.

In *Human Personality*, Vol. I., p. 8, occurs this sentence: "The fifteen years that have elapsed since the publication of this book [*Phantasms of the Living*] in 1886 . . ." A footnote on the same page states that Professor Sidgwick was the first President of the S.P.R., and Mr. Gurney its first Honorary Secretary, he and Mr. Myers being joint Honorary Secretaries of the Literary Committee of the Society. The name "Mary" is, I think, meaningless in this connection.

(September 21st.)

To the first question Yes.

To the second No—

(I had not asked any questions.)

[M.] A room that is rather narrow for its length with three windows and a long narrow table covered with a dull red cloth rather faded.

The walls need repapering The ceiling needs white-washing There is a portrait over the fire-place of a man with a high fore-

head—the background of it is very dark— A bust on a pedestal stands in a very shadowed corner— The head is not clear—round the shoulders is a kind of bath towel like drapery. The pedestal is imitation greenish marble—

There are a few good prints in the room—but it is not easy to see them—

Shelves on one side have a few books and a great many papers and pamphlets on them— The room is not in the least interesting in itself but very interesting things have happened there and some men now dead still influence that room very strongly—

When I read the above description it did not suggest to me any room that I knew. About Christmas, 1905, I gave Mrs. Verrall a large quantity of the early script to read, and she pointed out to me that the description applied closely to her dining-room. She wrote on January 1st, 1906: "From 'A room' to 'very dark' seems quite correct, though there is a fourth window not noticeable from door. Bust¹ on pedestal quite wrong. Rest of description correct. On bookshelves are kept still some unbound magazines, etc., and there used to be more papers and pamphlets. Quite recently, summer of 1905 about, the addition of a large edition of Thackeray and the filling of three more shelves with books made it necessary to turn out the papers." There is a portrait (of Dr. Verrall) corresponding to the description, but beside the fire-place, not over it. It was appropriate to say that interesting things had happened in the room and that some men now dead still influence it, since it was naturally in that room that Mrs. Verrall's friends who were interested in psychical research had often been entertained, as well as many other Cambridge men, some of whom are no longer living.

The next passage is one of a small number where definite statements with names are given which are probably quite imaginary. I have made enquiries at Nantwich and no trace can be found of John Collins or his tombstone.

¹ It is a curious coincidence that a friend of Mrs. Verrall's, on being told of this description, remarked, "But there is a bust in your dining-room." Mrs. Verrall took him into the room and found that what he had vaguely supposed to be a bust was really a large filter which stood in a rather dark corner of the room.

(September 21st.)

John Collins of Nantwich—

An old man when he died in 1873

At the old Parish Church a grey stone slab on his grave with no inscription on it except his name and Born March 9 1794 Died May 19th, 1873, one son who died 15 years after one daughter died when a child [Here follow scribbles and a rough drawing of spectacles.]

Nantwich

May 19 1873

Eyes are clear that then were dim— Dim and veiled

Men who have gone over one at a time

Men are stronger very seldom


[G.] Do not feel that criticism need act in the least as a fetter—don't let it hinder you at all. If the time is not ready yet— Still the time will come—some day— Pioneers are not needed *after* the roads are made— Pick and shovel are needed *now*—and you all of you must not weary in using them. Nothing is unimportant however much it seems so.

[M.] There is no effort unavailing—

You fail—yet save another's failing—

[G.] One person alone does so little—

[M.] It is hard that first results often seem so futile but it is all preparation.

The passage ends with two or three unfinished attempts at the signature F. W. H. Myers with the sign  and again the date 1873.

Apparently no more script was produced until Nov. 7th, 1903, when the passage already quoted (see p. 186) was written. The next day Mrs. Holland began to write, at first daily, afterwards with occasional breaks, in the manuscript book sent to me on January 15th, 1904. I have not succeeded in identifying the room described as below on Nov. 8th.

(November 8th, 1903, 12.30 p.m.)

[M.] My first wish is that you should try patiently and steadily—with no undue hurry for results. Patience is the chief thing asked of you. You must not expect more than [*sic*] first than mere crumbs of speech—the preparation for better things. Hold

the pencil firmly try not to let it waste strength in dashes and flourishes. Ask questions if you wish to but the passive mind will be the best attitude. Try not to wish too much for any particular topic—or you are more likely to deceive yourself by supplying phrases from the subliminal self—dull it as much as possible, and let the outer impulses exercise a telergic influence on you— Telepathy is perhaps the better word in this case—

No—don't try reading while you hold the pencil at least not yet— That may be done later perhaps At present sit quiet and attentive—

[scribbles] don't scribble—

Agnes Lysaght 17 Manchester Square

(Why has that been written again?)

You had best not ask questions as yet only take what comes—

A rather low ceiled room opening through two long windows on a green lawn— He always remembers it now as it used to look in summertime when the clematis was in blossom. The walls are so covered with books that it is hard to see if they have any colour and the pictures all hang in a little group above the mantel-piece—there is a very big knee hole writing table—it is tidy now but it was always covered with papers while its master lived— A big leather covered chair with a bookrest attached is on the left of the fireplace—

The next script is dated November 9th, 1903, 10.45 A.M., and consists of a detailed description of a death, purporting to be given by the deceased person. No name is mentioned, but the handwriting is that of the Myers control, and a phrase contained in it: "I had many reasons for desiring to live—the book for one"—is appropriate to Mr. Myers, since he left his book, *Human Personality*, unfinished when he died. Mrs. Holland apparently took it at the time to refer to Mr. Myers, though, as will be seen, the script itself later repudiated this interpretation. Next day she saw in an Indian paper, dated November 10th, 1903, the announcement of the death of Lord Rowton. Afterwards she sent me this paper, containing the following notice: "Obituary. London, Nov. 9. The death is announced of Lord Rowton," and told me that she had met him in England some years before and had heard of his severe illness in 1902, but did not know he had been ill again. She ascertained later that the hour of his

death was 4.45 A.M. which is about equivalent to 10.45 A.M. (the hour of her script) in India. After hearing of his death, she attempted to get from her script answers to various questions about his illness, etc., and looked up the facts in the English papers when they reached India. She found that the statements in the script were partly correct and partly incorrect; but in so far as they were correct, they do not seem to go beyond what she might have guessed from her knowledge of Lord Rowton. There remains the coincidence that the description of a death is written at the time of his death. There is, however, nothing to suggest that the death referred to has only just occurred; the description would apply equally well to a long-past experience. Nevertheless the phrase "I had many reasons for desiring to live—the book for one" was appropriate to Lord Rowton as well as to Mr. Myers, since he had had the materials for a life of Lord Beaconsfield left in his hands by the latter with the injunction not to publish anything for twenty years; the time had now come and he had been planning the book. (All this was known to Mrs. Holland at the time.)

On November 11th, the script having stated that "an intelligence absolutely unknown to you is at present in charge," Mrs. Holland asked:

(Did you give me the writing that came on the 9th?)

[M.] No—but you must wait to know who did— Do try to make your mind more passively receptive— Don't think of things you want to know or understand—otherwise you will presently transcribe your own imaginings—delude yourself and be no help to others— Keep a peaceful passive mind and try merely to write down legibly what your hand wishes to write— At present now your hand often wants to write down something while your mind is full of quite another set of thoughts and the result is confusion—

If you wish to experiment in your own mind—try at another hour of the day—with another pencil and in another book—to write down the thoughts and questions that present themselves— That will be a Mind Book—but keep this for a Hand Book. In this devote yourself to the mere mechanical task of keeping the writing legible— Let the hand alone be responsible for what is writing. Detach your own brain from the writing as much as possible— If

the pencil wants to move in your fingers let it but don't allow scribbling and scrawling.

[G.] Belief is perhaps a help to this but obedient passive help is really the best thing— Bother your preconceived ideas—let them rest and give up your hand for a few minutes daily to be moved as it likes—

G. [drawing of spectacles] John Collins— Nantwich—¹
(This took 20 minutes and left my whole arm feeling very tired.)

(November 12th, 11.20 a.m.)

[M.] Morning is the best time to try for writing while the brain is fresh and new as it were— Very early would be the best time of all— No matter if you are sleepy—

Yes, I know that when you tried in the dusk it was almost impossible to read but that was not because the writing was illegible but because you wrote one line on the top of the other.² A little careful feeling would prevent your doing that and night and silence are good times too and perhaps the fact that you are tired then would make you easier to influence—

Do try to keep your own brain *quiet*
(May I never ask questions?)

Yes but not yet. Do let the method of communication be perfectly established first, you always want to run before you can walk—

Friday was the day really why did you write Tu no Wednesday?
(One question—may I mention that writing to her?)

Yes but it was not given as a proof—

It was heart failure finally—

Don't ask so many questions in your mind. It demands that I should answer them when I want to use all my force for writing—

No a week is not long enough for a test— You must keep it up for a whole month—

No since you can't write on Sunday mornings at 11 try it at a later hour in the day but do not miss a day— Go steadily on till Dec. 8th.

[drawing of a heart and cross] Denbigh— Banff— Bute—

It should be deeper and more away to the right of the Refectory—
(This took 10 minutes and was not in the least fatiguing.)

¹ See script of September 21st, 1903, p. 196.

² Mrs. Holland tells me that this refers to some script produced before she had begun sending it all regularly to me.

The last passage is another instance of the emergence of a subliminal recollection. Mrs. Holland notes (*November 15th 1905*): "This, as Miss Johnson pointed out to me, must mean a reference to Lord Bute's heart being taken to the Holy Land. The sentence that followed should have given me the clue, for years before I had been much interested in Lord Bute's excavations in the old Priory grounds at St. Andrews." The last sentence of the script, then, no doubt refers to these excavations, and further references to Lord Bute's heart occur later (see below). There is, so far as I know, no appropriateness in the association of Denbigh and Banff with Bute.

(November 14th, 11 a.m.)

(Now I do not expect to get any writing to-day for I am busy and hurried and not well—but an impulse to try came to me at 11 exactly—so I try.)

[M.] It is such a pity to break the chain— Since you were out in the morning yesterday why didn't you try in the afternoon— A few minutes steadily each day are not much to ask from you—

I want to be able to write steadily not in these fitful snatches—

You need not have the old-fashioned fear that this kind of thing is weakening to either brain or body— It will expand your sympathies and sharpen your powers of understanding— It will make your spirit keep in step with great powers instead of hurrying hopefully in a good many mistaken directions—

(The joined writing rather worries me—is it quite essential?)

Yes it saves time and when the thread of connection is finer than any strand of gossamer one must not run the risk of breaking it.

[G.] I can't help feeling vexed or rather angry at the half-hearted way in which you go in for this—you should either take it or leave it— If you don't care enough to try every day for a short time better drop it altogether. It's like making appointments and not keeping them. You endanger your own powers of sensitiveness, and annoy us bitterly G.

(11.15 a.m.)

(Nov. 15th, 10 a.m.)

(I have a few minutes to spare—so I try)

[M.] My dear——¹

I have tried so hard to reach you and always I seem to try in vain—

¹There is no name here, but a long line drawn.

(November 17th, 2.30 p.m.)

[M.] You have broken the chain dreadfully— If not at the same time every day at least try for a few minutes some time every day— But you are so fitful—

Go on do go on you are beginning to establish communication— We shall be able to strengthen your powers of will presently only do have a little faith and patience— Don't be self-conscious— Who is there to consider you a charlatan. The people of the P.R. will understand and you need not testify to anyone else— It's not as if you did it for money— Only simply let your hand go and don't worry as to whether the subliminal self is concerned or if the motor impulse comes purely from without— You have got to write and the proof will presently be in what you write not in how it is written— G. is a little far away as yet— time conditions have a good deal to do with it Seven years is about the limit for easy communications with earth— There are special limits transgressed sometimes in special cases but as a rule seven years is the longest time—

The absurd thing is that you are afraid that the interest you take in the S.P.R. will make you fraudulent I can feel your pencil shying as it were when I try to form a name that suggests anything you have read— Now I'll write a list of names your pencil boggles at Henry Sidgwick Edmund Gurney—Stainton Moses—F W H Myers—

(I do not like the introduction of real names.)

They shall not come again for some time but you had to write them down—

(May I ask questions now?)

It's easier for you perhaps but it's a waste of power and there is none to lose—

(What can I do to gain more power?)

What we have told you so often— Write steadily and be less captious and doubtful—

(Is it right for me to send the writing of Nov. 7th?¹)

Yes—see what the answer will be—it's as plain as we can make it to them.

[G.] Now listen you must write every day—just a few minutes some time every day for one whole month— Make up your mind to do it— Half the time and energy we spend in

¹This refers to the script of Nov. 7th, quoted above (p. 186), which was sent to me on Nov. 18th or 19th.

scolding you and trying to keep you up to the mark would give splendid proofs that people are longing for— Don't stop to wonder who will see them that will be all arranged You do the writing and the need for it and the use for it will be shown

G.

Here follows a piece of mirror-writing, of which Mrs. Holland notes :

(This was written with the left hand. Held up to the glass it reads "Mary—Yes I know this has tired your hand he is so full of energy but you will soon get used to that.")

[M.] Your hand gets tired soon because it is not passive enough— make it limp At present the whole arm has to be moved from the elbow— It is only your wrist and fingers that need move really.

The last chapter¹ was a wonderfully clever piece of patchwork— If I could write it now with my present knowledge— no one would believe it in the least—

That was quite the right line to take up with the R. of R.'s— The account was almost comic—a little bit of thought reading—a pinch of clairvoyance and a number of hysterical women screaming We've got it now—it's in the air— The P.R. is for better things than that— L.'s letter was far too gentle to meet the case²— (I do not like writing of this sort. It makes me feel worried when real things I have read of are referred to.)

Have patience—things must begin—don't read the writing over if you dislike it *only write*.

(November 18th, 11 a.m.)

[M. and G.] Now you feel hurried because you know you have only a few minutes to spare—still it is better than breaking the thread altogether— Two thoughts are trying to express themselves at once—or rather two thinkers are— Take a pen—

[M. *Here the writing goes on in ink.*] That's well—a pen is best when I am here—pencil for the upright vehement writing. . . .

¹This clearly refers to *Human Personality*.

²This paragraph refers to the alleged prediction of the assassination of the King of Servia which took place in June, 1903. An account of the prediction was published in the *Review of Reviews*, July, 1903. In the next month's issue, Mr. W. T. Stead attacked the officers of the S.P.R. for having dropped the investigation of the case after finding the evidence for it worthless. In the September number appeared a letter from Sir Oliver Lodge in defence of the attitude of the Society.

You might try holding a shell¹—or a glass against your ear—I fancy we might manage a species of telephonic communication—You are very much handicapped by being alone in the place so far as this kind of interest is concerned.

(Nov. 19th, 11 a.m.)

[G.] That's well. I know it was hard to break off—but you do distinctly feel an impulse to write now at 11 don't you. That's a step in the right direction. Now take a pen

[M.] I have very little strength to send a message with as yet but I do not want you to ask questions the subliminal self is far less dormant when you do and I want it to be absolutely in abeyance when I am trying to write.

I quite approve of the letter you posted yesterday² but you must not be discouraged whatever the answer may be—Miss J. has a very practical mind and any distrust is quite natural reasonable—commendable—— If you will only go on trying steadily I ought to be able to prove to them some of the things I am most anxious to prove—— But don't be too critical of the writing Let your hand move freely. The lined paper annoys me a little but that is a most trivial detail— Timor mortis conturbat me.

(Nov. 20th, 11.20 a.m.)

[M.] My dear³

Perhaps a letter to you will be easier than a sustained account—I have so little strength as yet for this form of communication—

I know it will soon be three years since I 'passed over passed on'—but I feel still in early stages of development as it were—The obscuration of consciousness was prolonged in my case to an abnormal period— Nearly the whole of the first year was hidden for me— I was entranced as it were— That accounts for some failures of compact does it not. It is all so far more difficult than one imagines—— Even granting the strength requisite to reach the

¹See *Human Personality*, Vol. I. p. 275, for the mention of "crystal-gazing or its correlative shell-hearing."

²This refers to the letter to me, enclosing the script of November 7th. The script and letter are both given above. The letter is dated November 19th, 1903, but according to this was posted on the 18th, so that the date November 19th is probably a mistake for November 18th.

³Here again no name is written, but a long irregular line is drawn.

threshold one can but fall helplessly upon it—spent—and one's message stilled¹—

I dislike writing with a pencil——

[*Here the writing goes on in ink.*] Yes—ink is far more congenial to me.

The publication of the book was a tremendous help to me—and to others of us— It set new strength—new power free in our direction—and even blind interest—unintelligent thoughts can be an assistance. It's the blank hateful indifference that is the second death to the spirit— the ghost that once was man²— I almost regret now that we so evaded the good old word 'ghost' in our Proceedings—— it was slurred and perverted by misuse—but we should have tried to ennoble it again—— 'Holy Ghost' means more in the services of the Church than Holy Spirit——

[G.] It's not much good his power fails so soon— Take a pencil——

[*Here the writing goes on in pencil.*]

Always a pencil for me— I hate ink—

Don't be discouraged about the man who's just gone— The fine quality of his mind alone makes it harder for him to sway an alien

¹ Cf. *Human Personality*, Vol. II., p. 276. "Not easily and carelessly do these spirits come to us, but after strenuous preparation and with difficult fulfilment of desire. So came Tennyson's Persephone :

'Faint as a climate-changing bird that flies
All night across the darkness, and at dawn
Falls on the threshold of her native land,
And can no more . . . '

² "The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen ; the veil
Is rending, and the Voices of the day
Are heard across the Voices of the dark."

(Tennyson, *The Ring*.)

This is quoted in the essay on "Modern Poets and Cosmic Law" in a volume of essays by Mr. Myers called *Science and a Future Life* (p. 205). The reference in the script after this quotation to the use of the word "ghost" recalled to me Mr. Myers's rather peculiar use of it as equivalent to "Holy Ghost" in his poem, *The Translation of Faith* :

"High in the midst the pictured Pentecost
Showed in a sign the coming of the Ghost,"

and again,

"Since not one minute over hall or Host
Flutters the peerless presence of the Ghost."

brain—or move an alien hand— The “burliness” they used to laugh at in me stands me in better stead now perhaps— For my own part I have nothing to say yet— If your hand is much influenced by me it will be all the harder for F. to influence it— Begin your writing with a pen to-morrow—

[*Here the hand-writing changes.*]

Seek for no sign through earthly eyes—

Look for no shades at even—

Through brain—through hand the message flies

The sign at last is given—

. . . You need not think of this writing except at the actual moments when it is coming— A passive hand and a *quiet* brain is far more helpful than a nervously receptive one—you are too sensitive in some ways—and far too obtuse in others.

(This writing stopped at 11.45.)

(November 21st, 11 a.m. Saturday.)

[M.] I am glad that whatever else you may be doing now when 11 comes you always think of this writing— That is a great step in the direction we want you to go— Presently I hope you will learn to free your mind of the little things of every day which are far too much in it at present. I need all the help that can be given me— Take a pencil—

[G.] It's no good— He needs such congenial conditions or else he fails altogether— For one reason he really belongs in spiritual development to a higher level—a higher plane—and if he were there you under present conditions would not be able to receive even the faintest impression from him— Earth bound¹ isn't quite the word I want but I do not know how else to convey to you the condition of those of us who are able to send messages— Understand it's not bound *by* earth it's bound *to* earth by love— memory powerful interests— F.'s mind is prepared for the higher planes—it is strong feeling—great attachments—that keep him on this level—and that prevent him from sending the messages he is so anxious to send— It was a tremendous effort to him to appear—in your mind's eye the way that he did a fortnight ago—and it has weakened the messages ever since—

¹ Cf. *Human Personality*, Vol. II., p. 11, a discussion of popular theories of apparitions of the dead, one of which is that the deceased person's spirit “is ‘earth-bound,’ and can only gradually free itself.”

This passage shows that the man seen by Mrs. Holland in a mind's-eye vision on November 7th, as described in her script of that day, quoted above, was identified by her at the time as Mr. Myers. I have already explained that this was a misrecognition. Two short passages from other controls follow here; then the Myers control resumes:

[M.] There will be another edition of the book published soon— It is a real comfort to see how much interest is taken——

Yes—unless under very exceptional circumstances I think it is well for you to make a rule not to give longer than half an hour to this writing. But remember to write to-morrow.

(11.30 a.m.)

(Nov. 23rd. 10.40 a.m.)

* * * * *

[M.] Shall I quote the saying which amused me always—"Little faith—little faith—little faith can ye not trust in Dan?"¹

It has a certain pathetic significance to me now— Your doubts block the light for me so often— Try to believe that you will not be asked to volunteer showing this book to anybody— If it is needed—if they can understand it you will be asked for it— You need not fear the slightest publicity—the least ridicule—— (I was interrupted at 10.55—and could not go on.)

(Nov. 25th. 11.10 a.m.)

[G.] Now there is an experiment I want you to make— Suggest to the P.R.—(to Miss J.) that some one with a trained will—she will have no difficulty in finding some one of the sort—is to try—for a few minutes—every morning for at least a month—to convey a thought—a phrase—a name—anything they like to your mind— They are to do it at 9.30—5 or 10 minutes will be long enough for them to think— You are to try to get the impression from 3.30 to 4—each afternoon— Write down all that comes into a blank mind— it will be good training for you and we want to prove that distance does not exist as a hindrance between minds when telepathy is real— If you are diffident about it wait till Miss J. answers your last letter— Let the tone

¹This used to be said by one of D. D. Home's controls. It is quoted in *Human Personality*, Vol. I., p. 563; the first part of the phrase occurs in *Experiences in Spiritualism with Mr. D. D. Home*, by Viscount Adare (p. 179), and the second part in the *Report on Spiritualism of the London Dialectical Society* (p. 361).

of her reply decide you—if you like— We don't want to lay you open to rebuffs— We would rather encourage you. Take a pen—

[M.] Lodge was mistaken in thinking that telepathy need depend upon immediate proximity¹— The truest telergic power is quite apart from contact or propinquity— It will be a good test for people utterly unknown to you to send you a message from thousands of miles—I hope they will do this— I cannot reach them.

[In German characters] Die Geisterwelt ist nicht verschlossen.²

[G. ?] I do wish you would not hamper us by trying to understand every word you write—as you write it— It's not meant for you. At least you may look at it after if you will—but now you need only write. Do try to forget your abiding fear of being made a fool or a dupe— If we ever prompt you to fantastic follies you may leave us— But we only wish you to give us a few passive patient minutes each day. It's a form of restless vanity to fear that your hand is imposing upon yourself as it were— Leave *yourself* out of the matter— Your personality is not an equation in this problem— Your Ego is apart Keep it out of this Cosmos!

(This writing ceased at 11.30.)

(November 26th. 11 a.m.)

[M.] No—do not let the pen scrawl— Lift it from the paper when it wishes to scribble vaguely— We have gone through that stage and I do not wish it to return.

Wiltse experience³ was not repeated in my case—but as I have

¹See a paper by Sir Oliver Lodge on “Some Recent Thought-Transference Experiments” in *Proceedings S.P.R.*, Vol. VII., p. 374, describing a case where contact between the experimenters seemed essential for the transference of ideas. The reference in the script, however, is probably a reminiscence of *Human Personality*, Vol. II., p. 606, where Sir Oliver Lodge is quoted as saying: “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.”

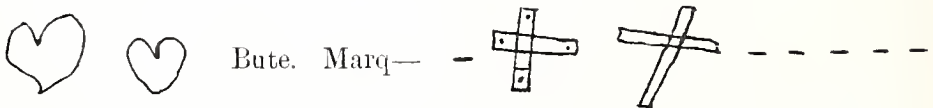
²Quoted in *Human Personality*, Vol. II., p. 251.

³An elaborate vision experienced in a state of coma by Dr. Wiltse is described in *Human Personality*, Vol. II., p. 315.

said so often the period of oblivion was unusually long with me. There was no link between my utter unconsciousness of things of earth—the last thing I felt was the touch that closed my eyes and the passage to the plane I now occupy— The transit was absolutely unknown to me—and I am not conscious of a return journey as it were when I communicate in this way. At least I am conscious of strain and effort but I cannot note the stages of the way— The nearest simile I can find to express the difficulties of sending a message—is that I appear to be standing behind a sheet of frosted glass—which blurs sight and deadens sounds—dictating feebly—to a reluctant and somewhat obtuse secretary. A feeling of terrible impotence burdens me—I am so powerless to tell what means so much— I cannot get into communication with those who would understand and believe me— You need much training before you can ever begin to help me as I need to be helped and I do not know how that training is to be arranged for—

[G.] That is an improvement—the longest message he has yet managed and the fault-finding is a very good sign. It shows the power is strengthening— I wish you had tried a pencil last night when the impression of a man writing came to you— Try another night—but *only* if an impression comes—

[Change in writing.]



In Holy ground— The Holy Land but the spot is not marked— There is no stone raised— A heart at rest— It is a beautiful symbol— All life is symbolical—all the dullest most ordinary facts are full of exquisite meaning to the mind trained to symbolism and when this life fades the strength and beauty of the symbols intensifies.

My Houses—my dear House. I want them to go on— My best monument.

[Change in writing.] May 9th, 1872. Within 30 years they had all gone— S.M. E.G.— Lady M.T. and last of all F.W.H.M.— H.C.T.

[Change in writing.] Earth life can only be read aright by the light that is thrown upon it from the spirit world.

[M?] "Life like a dome of many coloured glass
Stains the white radiance of Eternity"—

But that is only a half truth—

Yes—you are a little surprised to have so many different messages—hasty words—a hint in passing—but you must not keep your pencil for two or three influences only—

[*Change in writing.*] There are a great many of us—and though our powers vary and some have only strength enough for one sentence—it is well that we should try—

[G.] Now— there's an improvement! You seem less critical—less doubtful—and you see they respect those absurd innate prejudices of yours and only give initials not names I can't spell—your power is used up— Cease writing—

(This stopped at 11.25.)

In the above is another specific reference to Lord Bute's heart being buried in the Holy Land, and it will be noticed that later on two lines from Shelley's *Adonais* are quoted. In Mr. Myers's obituary notice of Lord Bute printed in the *Journal S.P.R.* for November, 1900 (Vol. IX., p. 310), he speaks of the hall at Mount Stuart "encircled with a translucent zone which pictured the constellations of the Ecliptic;—the starry lights represented by prisms inserted in that 'dome of many-coloured glass.'" When I met Mrs. Holland about two years later, I showed her (November 16th, 1905) this quotation in the *Journal*. She told me that she had never met Lord Bute, nor, so far as she was aware, heard of his house, Mount Stuart, which is at Rothesay, Isle of Bute.

"My Houses—my dear House, etc.," obviously refers to the Rowton Houses.

"May 9th, 1872, etc.," is a reminiscence of *Human Personality* (see Vol. II., p. 223). "It was on May 9th, 1874 [not 1872] that Edmund Gurney and I met Stainton Moses for the first time, through the kindness of Mrs. Cowper-Temple (afterwards Lady Mount-Temple) . . ." Mrs. Holland told me in October, 1905, that she had met Lady Mount-Temple once, she thought in 1900. It was towards the end of her life, when she had left Broadlands (where Mr. Myers knew her). There are several other references to Lady Mount-Temple and friends of hers later in the script.

"H.C.T." The first Mrs. Cowper-Temple was named Harriet Alicia. It was the second one whom Mr. Myers knew.

(November 27th. 7.40 a.m.)

* * * * *

[G.] The pain in your shoulder is new to you— isn't it? But it's slight and I think it means that F's power is deepening. Let your hand be more flexible and the shoulder will not suffer.

[*Change in writing.*] In that far land so greatly blest
The heart long weary lies at rest.¹
Till that Last Day—which is the best.

+ Mercy.

(Writing ceased at 7.55.)

(November 29th. 12.45 p.m.)

[M.] Nothing was written by me yesterday—

The time when I may hope to write a continuous narrative—or to send evidential messages by your hand seems as far away as ever.

Four years ago we were talking together one evening at my house² Podmore was there I remember and Barret I think Piddington and Lang but I am not sure— It was about a letter that had lately been received by Hodgson and which [illegible scribbles]

[G.] It's no good—He can't manage more than a few lines—and your dislike to *names* makes it all the more difficult for him. You can't help it I know.

[*Change in writing.*] Never mind if they seem to scold a little— You cannot do more than you are going [*sic*] at present and they need strength and practice as much as you do—or more— Patience— patience only— Some people try for years with fewer results than you get in a few days—

[*Change in writing.*] Try to put your own little worries out of your mind.

[*Change in writing.*] “Like tombs of pilgrims that have died
About the Holy Sepulchre—”³

The [drawing of heart] travelled far to where it longed to be—

* * * * *

(December 2nd. 1.5 p.m.)

[M.] Among a crowd of strange thronging faces a mere acquaintance takes rank as a friend—

¹ Another reference to Lord Bute's heart.

² I have not been able to verify this and believe that no such meeting took place at that date.

³ D. G. Rossetti, *The Portrait*.

I begin to wait hopefully and longingly for the glimmer of light¹ which shows that you are ready to hold a pen for me—even though I often chafe sadly at your inattention or lack of comprehension——

[*Change in writing.*] Many a thought that seems to come unprompted is really whispered by an influence near at hand.

[G.] *Pencil please* You are no good for anything sustained to-day—you are too hurried and worried and full of little duties——

G. [rough drawing]²

1888

(December 3rd. 11 a.m.)

[M.] There is no need to mind if at first facts—or rather what are given to you as facts—cannot be verified—— Patience.

You feel the change now from pencil to pen without being told—
Another advance—

I think the memory of my sufferings at this time 3 years ago makes my power weaker than ever. I am very weak to-day—

[G.] Yes—pencil's quite right— You are not doing much for us these days— However keep the thread unbroken if you can by giving a few minutes each day—and some day we may be stronger or you more sensitive—— G.

(Writing stopped at 11.10.)

(I could not write at all on Dec. 4th.)

(December 5th, 7.40 a.m.)

[G.] Another break! It is very discouraging—

Now it's no good scolding about what is past and you would probably have been no good yesterday still you should have tried——

[M.] You are very much influenced by the merely trivial associations of meeting and acquaintance— Let spirit speak to *spirit*—and keep self and the actual *frame* more out of the matter.

[*Change in writing.*] I fear you will never be really responsive trying alone— At least not to influences unknown to you while they lived. You need the connecting bond.

¹Cf. *Human Personality*, Vol. II., p. 253: "What process must [a spirit] attempt if it wishes to communicate with living men? . . . Seeking then for some open avenue, it discerns something which corresponds (in G. P.'s phrase) to a *light*—a glimmer of translucency in the confused darkness of our material world. This 'light' indicates a *sensitive*—a human organism so constituted that a spirit can temporarily *inform* or *control* it"

²I take this drawing to represent a body on a bier, 1888 being the date of Mr. Gurney's death.

[*Change in writing.*] Patience—those who can help and who understand will appear when the time is ripe.

(Tuesday, January 5th, 1904. 11 a.m.)

Have you forgotten how to write? It is so long since you tried—Pen.

[M.] A cruel pause—I have to go back to the beginning again and though we had traversed such a very little way it is a long way to retrace—Proofs—evidence? I wish you could be content to write now and to wait for evidence hereafter—

She is not very tall—a slender figure often dressed in green—dark hair—rather pushed from the forehead—straying a little from the centre parting—very mobile brows—pince-nez when she writes—A strong chin—mouth thin-lipped but sympathetic—a *strong* face but not a *hard* one—Mind admirably well balance [*sic*]—Hands with long fingers—but the palms well developed—No foolish impulses—but no fear of sudden actions which seem the outcome of sudden impulse—Age—32—33—I forget—What importance has age to me now—

Pencil.

This description may be the first emergence of the idea of Mrs. Verrall's personal appearance and character which seems to have developed further in March, 1905, soon after the first experiments between Mrs. Holland and Mrs. Verrall began (see below, p. 257).

The script goes on:

[G.] You have gone back dreadfully like a stupid child that forgets in holidays all it has learnt in term time—Why did you stop? Your hand needs to be pushed and dragged now—All the scrawling and thumping again I hoped you had done with for good—

[*Change in writing.*] Yes— I know your arm is aching— Want of practice only I had many tries before it's not clear—

Don't scrawl. Hold the pencil *tightly rigidly* if need be—

[G.] I think the country looks different to every eye that sees it—The mountain lover finds his mountains—the dweller in the plains his smiling valleys—What the eye desires that it sees—but the time is not yet for the [drawing of heart] to have its desire. No—it's not to me like a glimmer that tells a message may perhaps be sent back—it is like a breeze that blows a breeze of memories—and one feels that words said—shouted sung to the wind—may

perhaps some time—some time reach you as an echo—a whisper—distorted perhaps—but yet with a purpose with a meaning—not for you—but for others.

Try not to scribble so much—it is a waste of strength— The writing should be small and neat—

When memory fails it is a proof of withdrawal—of having gone on to a higher plane—a nobler sphere—

Pen—thick pen

[M.] Pencil is only fit for children—

You are very little good to-day—it is strange how soon you forget—

Page 27 Para b—the third sentence needs reconstructing—it conveys a meaning that is misleading—

The 2nd packet of proofs have still several errors that have escaped revision— Kindly go over them again with great care—

Oh if I could only get to them—could only leave you the *proof positive* that I remember—recall—know—*continue*. . . .

(Wednesday, January 6th, 10.45 a.m.)

* * * * *

[M.] I have thought of a simile which may help you to realise the bound to earth condition which persists with me It is a matter very largely of voluntary choice— I am as it were—actuated by the missionary spirit and the great longing to speak to the souls in prison—still in the prison of the flesh¹—leads me to ‘absent me from felicity awhile.’

Yes you are right I am being helped to send a message—the split infinitive² is *not* my natural soul’s expression but the one who helps me has power and not scholarship—

Names—why want his name it would convey nothing to you he died some few months ago—

[G.] No even when (*pencil*)³ helped he can’t stay long—but he has not had much help or encouragement to try to come lately— Eh?

[*Change in writing.*] Never mind. You can’t do more than is in your power to do— Go steadily on and don’t be impatient—there will be progress—

¹ Cf. *Human Personality*, Vol. II., p. 276.

² There is no split infinitive in any of this script. The objection is probably to the adjectival construction of the compound phrase “bound to earth” in the first sentence of the passage quoted.

³ Here the writing changes from ink to pencil.

[*A child control.*¹] I saw them all at Xmas— Mummy nearly cried when they drank healths—and that was because of me. She did go to a séance the other day a little one. Please tell her not to—

A.

[G.] You stopped the child by wondering and fearing that you knew who was writing— Do leave *yourself* out of the matter— You are only the *woman who takes down the message at the telegraph*.

[*Change in writing.*] Two influences—that was why the pencil slipped from your fingers and flew across the room then—

The real reason why I have never managed to write with your hand before is that your preconceived notions make it so difficult for us— You are always hoping and expecting one person or one particular class of message—instead of keeping a passive hand and an open mind— The more messages that come the better—it's the practice that will help.

Don't you notice a new feature to-day—that every few minutes we make you take another pencil— It's easier for us and it marks the change for you— Let your hand do what it likes—

[*Change in writing.*] Yes—I daresay it is highly probable that the fact that this note book is to go to be looked at arouses that morbid self consciousness of yours— That's inevitable—but do endeavour to hold it in check—it harms you and wrongs us— Forget self so far as in you lies.

I can't manage to get in the word I want to say and yet [Here the writing becomes sprawling and illegible, and ends with the word:] Stop.

(This writing took a full half hour and my hand was very restless all through and held the pencils—four lay by me, and my hand kept on changing—in two very peculiar ways for two of the entries. At the end my hand felt shaken and pushed as it did when I *first* began to get these writings—scrawling wildly—till it was stopped. The “stop” was from without entirely. I was willing to let it scrawl on and over to the next page if the impulse continued.)

(Thursday, Jan. 7th, 10.30 a.m.)

[After references to Lady Mount-Temple and some friends of hers:]

The reason you feel sleepy is that too many are trying to come at once and that is why the writing is so vague and scrawling again— Pull yourself together and think of one particular one.

Pen.

¹This is the child with whose mother Mrs. Holland had casually made acquaintance, as mentioned above, p. 191.

(At this point I had such a strong feeling of *mal de mer* that I had to go to my room for a few minutes. It left as suddenly as it came, and I do not understand it, for I never experienced it on dry land before.)

[M.] I want to make it thoroughly clear to you all that the eidolon is not the *spirit*—only the simulachrum [*sic*]— If M were to see me sitting at my table or if any one of you became conscious of my semblance standing near my chair that would not be *me*. My spirit would be there invisible but perceptive but the appearance would be merely to call your attention to identify me— It fades and grows less easily recognisable as the years pass and my remembrance of my earthly appearance grows weaker— If you saw me as I am now you would not recognise me in the least—

‘All I could never be— All men refused in me

This I was worth to God whose wheel the pitcher shaped—¹

I appear now as I would fain have been—as I desired to be in the very vain dreams of youth—and the time lined pain lined suffering face that some of you remember with tenderness is a mere mask now that I strive to conjure up for you to know me by— But my power is weak and you are not really receptive— . . . Remember once again that the phantasm the so-called ghost is a counterfeit presentment *projected by the spirit*. . . .

(The writing ceased at 11.5.)

The theory here expressed as to the true nature of a “ghost” is no doubt derived from the first part of the chapter on “Phantasms of the Dead,” in *Human Personality*, Vol. II. (see especially pp. 3-10). But Mrs. Verrall points out to me the rather remarkable use of the words “eidolon” and “simulachrum,” which do not occur in that chapter. The word “Eidolon” first occurs in Mrs. Holland’s script on Nov. 7th, 1903, in the communication addressed to Mrs. Verrall and quoted above (see p. 187). It is followed by some illegible scribbles, evidently representing an attempt to write Greek. A few Greek characters are distinguishable, but no complete words; in fact, the whole effect is, I think, *less* like Greek than would have been produced by a person ignorant of the language who was deliberately trying to write it from his visual memory of Greek phrases met with in English books. These scribbles are followed by the words: *Timor mortis*.

¹Browning, *Rabbi Ben Ezra*. “Refused” should be “ignored.”

On "Eidolon" and "Simulaerum," Mrs. Verrall writes:

Homer (*Odyssey*, XI. 601) describes how Odysseus met in Hades "great Herakles, his phantom (εἶδωλον); himself (αὐτὸς) rejoices amid the immortals, etc." It is a famous passage, as the question of how Herakles came to be in Hades has been much discussed. It is the passage alluded to by Plotinus, in the extract quoted in *Human Personality*, Vol. II., p. 290.

But the point as regards Mrs. Holland's script is the scholarly and correct classical use of the words *eidolon* and *simulacrum*. This, for instance, is Merry's note on another passage in the *Odyssey*, XI. 213, where the *eidolon* of Odysseus' mother is allowed by Persephone to come: "εἶδωλον is best represented by our word 'phantom.' It is used almost identically with ψυχῆ (spirit), as the immaterial ghost that remains when the body is dead. But it implies more than the notion of ψυχῆ, first as conveying the idea of something unreal and illusive, and secondly as presenting a visible though unsubstantial copy of the person whom it represents. Thus [then various illustrations]. But the strongest passage for deciding the use of the word, as meaning the unreal and phantom image, is XI. 601 [passage about Herakles], where the contrast between εἶδωλον and αὐτὸς (the man himself) is vividly brought out. . . . This notion of εἶδωλον has many points in common with the Lucretian *simulacra*."

While we should not expect this usage to be known to one who was not a classical scholar, it would be likely to be familiar to readers of Homer and Lucretius, and in the quotation from Plotinus in *Human Personality* we have direct proof (if it were wanted) that Mr. Myers knew the passage in the XI. *Odyssey*, the *locus classicus* for the special use of εἶδωλον.

Odysseus' meeting with the spirit of his mother in Hades is referred to in *Human Personality*, Vol. II., p. 256, where two lines from the *Odyssey* (XI. 88, 89) are quoted. The words in question do not occur in these lines.

The passage from Plotinus, referred to by Mrs. Verrall, is thus translated in *Human Personality* (Vol. II. p. 290): "The shade of Herakles, indeed, may talk of his own valour to the shades; but the true Herakles in the true world will deem all that of little worth. . . ."

Another version which is likely to be familiar to Mrs. Holland is the following:

“And as the auld-farrand hero sees
 In Hell a bogle Hercules
 Pit there the lesser deid to please,
 While he himsel’
 Dwells with the muckle gods at ease
 Far raised frae hell.”¹

But in neither of these versions does the word εἶδωλον or *simulacrum* occur. See below (script of Jan. 8th, 1904) for further references to the “simulacre,” “phantasm,” and “eidolon.”

(Jan. 7th. 6.50 p.m.)

[M.] There is no sadder mistake than to imagine that by mourning for the dead their state of happiness is increased— Love they desire, but not lamentation.²

[G.] Don’t doubt because a variety of messages come— Stop trying for them if you like—but don’t do it half heartedly— No— I don’t mean that you are asked to believe every word you write— No need for you even to read the writing if it does not interest you— But take it down— G.

[*Change in writing.*] I can’t be what I wish to be I try and no power comes— I long—hope is always swallowed up in despair—
Pen.

[M.] Do not allow faint scribbling and scrawling. Lift the pencil rather or if needed close the book— This may seem unkind but it is really the truest kindness— While you are alone you must be guarded against too great an influx of influences— You might easily waste all your kind endeavour—your strength and time in noting only names—dates—vague words—never the same influence twice. That must be *avoided*— Believe me sense and kindness prompts this— Cease to write again for a few days or weeks if you cannot resist this flock of crying passing influences— They will have an injurious effect on you if you yield to them— Your feeling of faintness and sickness this morning before I wrote my message—the longest that I have yet been able to send—was an instance of jarring influences bearing a hostile effect on your house of clay— Treasure your good health for the sake of a healthy spirit—a healthy nature.

¹R. L. Stevenson, *To Dr. John Brown.*

²Cf. *Human Personality*, Vol. II., p. 303: “Not then with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their enfranchisement. . . .”

[Here follow a number of fragmentary communications, purporting to come from various controls, at the end of which Mrs. Holland notes: "I stopped at 7.15; the messages seemed unreal somehow and too short."]

(Friday, Jan. 8th. 7 p.m.)

. . . . [M.] The appearance of the simulacre [*sic*] does not necessarily imply that the spirit is consciously present. It may project the phantasm from a great distance. More usually however it is present. On two occasions only I myself have been able to perceive the surroundings I so desired to see—once [illegible] at a Meeting and you all appeared to me as *flat* cardboard figures seen through a grey mist— The next time was a few weeks ago at home . . .

I would try so hard on the anniversary that is only nine days away now if I could be sure that you really wished and desired my eidolon without any fear or reluctance—

Any terror would distress me unspeakably.

In my present state thoughts pain me more than wounds or burns could do while I lived— It is part of the stage through which I pass an evolutionary phase. . . .

This script seems to show a possible connection with Mrs. Verrall's of December 10th, 1901 (see Mrs. Verrall's Report, in *Proceedings* S.P.R., Vol. XX., p. 213) in which the following occurs :

Betwixt dark and light a gray figure in the bedroom not [to be feared]¹ you will see on an anniversary—note the date—this year. Put the [conversation] on [paper] that is all I can see. Try other nights.

Here, then, is the same idea of a phantasm, not to be feared, to be seen on an anniversary—which in Mrs. Holland's script is indicated as that of Mr. Myers's death, January 17th.

Mrs. Verrall's script of Dec. 10th, 1901, also showed connection with that of Mrs. Piper, for on January 28th, 1902, at a sitting of Dr. Hodgson's with Mrs. Piper in America, reference was made by the Myers control to a "vision" of a figure which it was said had been seen recently by Miss Verrall. As a

¹The words in square brackets are almost indecipherable in the original, but I follow Mrs. Verrall's interpretation of them, made without reference to Mrs. Holland's script.

matter of fact, no such vision was seen either by Mrs. or Miss Verrall during this period. But at the same sitting with Mrs. Piper on January 28th, 1902, the control arranged with Dr. Hodgson to try a definite experiment in appearing to Miss Verrall, and on February 4th claimed that he had succeeded in making himself visible to her. Again the attempt failed, but a remarkable connection appeared between the circumstances of the supposed vision and some script of Mrs. Verrall's produced on January 31st, 1902 (see her *Report*, pp. 213-17). All this, of course, happened without any knowledge on the part of either automatist as to the doings of the other.

CHAPTER III.

FIRST CROSS-CORRESPONDENCE WITH MRS. VERRALL:

THE SELWYN TEXT INCIDENT.

IN this chapter I have put together passages in Mrs. Holland's script of December, 1903, and January, 1904, with certain passages in Mrs. Verrall's script of about the same period which seem to be more or less directly connected with them, though, owing to the fact that I did not see Mrs. Verrall's script at the time, no connection was discovered till nearly two years later.

A summary of the circumstances will enable the reader to appreciate better the connection between the two scripts.

At this time (about the end of 1903), I knew only of a few incidents in Mrs. Verrall's script and had seen very little of it. Nothing had been published on the subject; but Mrs. Verrall had read two papers about it at Private Meetings of the Society, on October 17th, 1902, and April 20th, 1903, brief abstracts of which had been printed in the *Journal S.P.R.* for November, 1902, and May, 1903.

During the latter part of 1903, as stated in Mrs. Verrall's Report on her script (published in October, 1906, *Proceedings S.P.R.*, Vol. XX.—See especially, pp. 295-298 and 419-423), repeated efforts were made in it to give a message from Dr. Sidgwick about three letters. On October 10th, 1903,

Mrs. Verrall was instructed by the script to ask Mrs. Sidgwick to give her a "test question" to be answered by it, after which further evidence was to be expected. Mrs. Verrall acting on this instruction, received from Mrs. Sidgwick the question: "What was the last of Dr. Sidgwick's texts,—the one that belonged to the latter part of his life?" The question referred to a subject unknown to Mrs. Verrall, and thus described in the *Memoir* of Dr. Sidgwick (p. 125): "During most of his adult life Sidgwick had some text—a different one at different periods—which ran in his head, representing the key-note, so to speak, of his thought about his own life. [Four texts belonging to the earlier periods are then given.] Finally, from about 1890, 'Gather up the fragments that remain, that nothing be lost.'¹" The *Memoir* was not published till the end of February, 1906, and at this time Dr. Sidgwick's texts can only have been known to his nearest relatives.

Mrs. Verrall told no one that she had received this question from Mrs. Sidgwick, and her script was—for evidential purposes—sent to Sir Oliver Lodge, as it was produced, in envelopes which he filed and kept unopened. The script now began a long series of allusions to Faith, Hope and Charity and their comparative merits, quoting part of I Cor. xiii. 13 ("And now abideth faith, hope, charity, these three; but the greatest of these is charity"), and finally attaching special value to the virtue of Hope. Mrs. Verrall thought that these passages might be an attempt to describe the contents of a sealed envelope—perhaps one of the three letters already referred to—left by Dr. Sidgwick; or might merely represent guesses of the subliminal self, started by the suggestion that a text was wanted.

On December 11th, 1903, Dr. and Mrs. Verrall went to Algeria, and the writing was continued there. On December 25th, it stated that she was to ask the question on the 17th of next month, and a reference closely following to "Sidgwick's message," made it clear that the question meant was the one about the text. Further this script quotes a text similar in meaning to the one required, viz.: "Use the daylight hours, for the night cometh when no man may work."

¹St. John, vi. 12.

The admonition to write on the 17th was repeated on January 9th, 1904, and on January 17th, remarks about S, a letter, an envelope and a seal, and the words "not without hope" were followed by the statement: "The question is answered," and later by: "The text and the answer are one and are given." Nevertheless, no definite statement as to a text *was* given in this script, but again, on May 11th, 1904, the script gave a clue which led Mrs. Verrall to a second paraphrase of the text required.

The passages in the script, though relating to Dr. Sidgwick, purported in general to come from Mr. Myers.

Meanwhile Mrs. Holland, in India, was sending her script to me, and I occasionally showed passages of it to Mr. Piddington, but (at this time) to no one else. Throughout the autumn of 1903 her script (large portions of which have been already quoted), expresses a strong desire on the part of the "controls" to communicate, which becomes specially intense in January, 1904, when it is stated on January 12th that some special message is to be transmitted to Mr. Myers's friends. The climax comes on January 17th, 1904,—the day on which, as we have just seen, Mrs. Verrall's script refers to a sealed envelope, and states that the question is answered and the text given. On this day Mrs. Holland's script refers (1) to an attempt to get a message through, (2) to a sealed envelope, and (3) to a text, giving the reference only, I. Cor. xvi. 13 ("Watch ye, stand fast in the faith, quit you like men, be strong").

This text, though not the one asked for by Mrs. Sidgwick, has a certain special association with Mr. Myers and Mrs. Verrall, to be explained below.

Apart from the similarity of topics in both scripts on January 17th, 1904, there are a number of minor correspondences between them during the whole period.

Both writers refer beforehand to the date, Jan. 17th, 1904. The Holland-Myers (if I may coin the term) is clearly looking forward to this as the anniversary of his death (see references on Nov. 20th, p. 203, Dec. 1st, 1903, p. 230, and Jan. 8th, 1904, p. 218); the Verrall-Myers gives two specific directions (on Dec. 25th, 1903, and Jan. 9th, 1904) to write on Jan. 17th. Mr. Myers attached great importance to anniversaries, a

fact which was probably known to Mrs. Verrall and certainly unknown to Mrs. Holland. Both knew the date of his death, and this might have led to both producing writing on that day; but it can hardly be held to account for the similarity between the two writings.

In both cases references are made to the difficulty of one sensitive working alone and the advantages of co-operation (Mrs. Holland, Sept. 21st, Nov. 7th, Dec. 1st and 5th, 1903; Mrs. Verrall, Oct. 12th and 19th, and Dec. 7th, 1903).

Mrs. Verrall is told (Oct. 19, 1903) that evidence will come to her later through others; and Mrs. Holland (Jan. 5th, 1904) that the message has a meaning not for her, but for others, and, though the "others" are not specified, that each automatist is to supplement statements given through the other is a natural interpretation.

There is a certain resemblance between the descriptions of their own attitude given by the controls through both sensitives. The Verrall-Myers speaks (Dec. 29th, 1903) of the voice of one crying in the wilderness; the Holland-Myers (Jan. 5th, 1904) of words said, shouted, sung to the wind, and again (on Jan. 12th, 1904), of one wailing as the wind wails, wordless and unheeded. The Holland-Myers (Jan. 6th, 1904) refers to the missionary spirit longing to speak to the souls in prison; the Verrall-Myers, in a very obscure passage (Feb. 2nd, 1904), to slaves in prison, and prodigies done by the pure, presumably on their behalf.

Further, the Verrall-Myers remarks (Dec. 27, 1903): "Comes the message, but is not understood of any"; and the Holland-Myers (on Jan. 27th, 1904) expresses his bitter disappointment that the message, on which apparently so much effort had been spent, had not made any real impression on his friends.

This is strikingly appropriate, since, as a matter of fact, it was not until October, 1905, that any correspondence was discovered between the two series of scripts, while the minor resemblances were not observed till I was preparing this report for publication.

I now give in full the passages referred to, quoting in both cases from the original writings, since Mrs. Verrall has kindly lent me the whole of her script for the purposes of this

paper. I am also indebted to her for the translations of the Latin and Greek phrases in her script, which I have put into the text in round brackets, giving the original Latin or Greek in foot-notes.

I. FROM MRS. VERRALL'S SCRIPT.

(September 22nd, 1903.) . . . Henry Sidgwick has a message to give before Christmas, through you if possible. In his envelope is a drawing, a curved line, on one side of the paper, and a word or two on the other side. Unto this end—that is the idea—unto this last But you must give another message correctly first and then ask her to open my envelope.¹

(October 7th, 1903.) . . . Henry Sidgwick's message is next to come; it is about 3 letters kept together not of the same date; two are in the original envelopes, but the third is loose. I can't see whose the letters are, but he valued them. Just these three were always together— More about that later—it will be quite clear to you.

Tell Piddington to ask Mrs. Thompson about Sidgwick's three envelopes.

Myers sent this word.

(October 8th, 1903.) [Further statements about these three letters.]

(October 10th, 1903.) . . . You are not right yet about Sidgwick's message—do not hurry. Ask Mrs. Sidgwick if she can tell you a question to put at the first chance. You will be in direct communication with one of us soon and should be able to ask a question about Sidgwick to which she knows the answer and you do not. Let this be your test.

[Here follows an apparent attempt to give the contents of one of the three letters.]

(October 12th, 1903.) [More about the letters.]

Don't ask Mrs. Sidgwick yet—See Mrs. Thompson first if you can— It is much easier when some one else helps. You have not got it right yet

let him say it plainly

It was arranged that he should refer to these 3 letters——

Mrs. Verrall then asked Mrs. Sidgwick to give her a test question, and on October 18th, 1903, received from her the

¹The reference to envelopes here is clearly to sealed envelopes left by Dr. Sidgwick and Mr. Myers to be reproduced posthumously.

question: "What was the last of Dr. Sidgwick's texts,—the one that belonged to the latter part of his life?"

On October 19th and following days, as stated above, the script contains a long series of allusions to Faith, Hope and Charity and their comparative merits, special value being attached to the virtue of Hope. Among references to these and various other topics occur the following passages, which I quote as having a possible connection with some of Mrs. Holland's script.

(October 19th, 1903) * * * *

Write this week but not for evidence. That later for you through others— Wait—it has helped—you have partly understood . . .

(December 7th, 1903) * * * *

Sit regularly alone or with others and that will bring results—you will see. Try to-morrow with Mrs. Dew-Smith¹ and let yourself go. . . .

(Hammam Rhira [Algeria], Xmas Day, 1903. 6 p.m.)

Write this for me—on the 17th of next month ask the question—
(*In Latin*: That which has been rent, lies open²)

Hodgson has recognized the sign—you did not know—³

But you have not Sidgwick's message clear Try that

Mrs. Sidgwick would know about the three letters in the cabinet one with no envelope.

use the daylight hours, for the night cometh when no man may work⁴—that is not for you but for identification.

Write more often for a month now.

F W H Myers

The sentence: "Use the daylight hours, for the night cometh when no man may work," may perhaps be regarded as a paraphrase of Dr. Sidgwick's text: "Gather up the fragments, etc.;" for it seems marked out by the words that follow it: "That is not for you, but for identification;" meaning (apparently) that it is intended for an evidential message.

¹ Mrs. Verrall had already had some successful experiments with Mrs. Dew-Smith and others of her friends.

² Scissa patet.

³ Mrs. Verrall heard from Dr. Hodgson on January 20th, 1904, that he had recognised in her script certain evidential points.—See her Report, p. 308.

⁴ St. John, ix. 4.

(Hammam Rhira, Dec. 27, 1903. 5.45 p.m.)

Never the less comes the message, but is not understood of any.
(*In Latin*: Why does the madness of the Lion vex?¹) no that is wrong

O that 'twere possible after long grief and pain.²

Let them try but do not be discouraged if they fail; they will ask you to try with them—do not give too much time to them Let things come; wait and do not guess. . . .

Next comes an exhortation to listen to a voice crying in the wilderness,—the voice, presumably, of the control endeavouring to deliver his message.

(Dec. 29, 1903. 5 p.m. Hammam Rhira.)

(*In Latin*: Patience—things lie open to those who have patience. Oh ye who fear, listen now to the voice of one crying and proclaiming in desert places. Ye shall see soon things never seen before, ye shall receive with your ears things never heard—through long ages the truth shall endure.³) . . .

Before going on to the script next in chronological order, I may observe that this passage seems to represent the completion of the idea of a voice crying in the wilderness which had first emerged in a totally different connection on Oct. 5th, 1903. On that date (see below) the script is dealing with the two constellations of Ariadne's crown and Berenice's hair, and involves an interesting cross-correspondence with Mrs. Piper, as related in Mrs. Verrall's Report (pp. 308-9 and 427-29). It contains two side-allusions—apparently arising from association of ideas: Berenice's hair suggests "Mary Magdalene and the nard," and Ariadne, deserted and lamenting, seems to suggest the voice crying in the wilderness—for the Vulgate phrase *vox clamantis* is applied to her on Oct. 5th, while it is used more in its original sense on Dec. 29th.

I italicise in this extract the words relating to this aspect of Ariadne.

(Oct. 5, 1903. 6.50 p.m.)

(*In Latin*: Dawn made it with a great sound of conches, whilst the breath of the west wind hung above. *The sea sounds; the shore*

¹Cur Leonis insania vexat? ²Tennyson, *Maud*, Part II., iv. i.

³Patentia—patet—quibus patientia. O vos qui timetis audite nunc vocem clamantis et proclamantis in desertis locis. numquam antea visa mox videbitis, nunquam audita auribus recipietis—in longum aevum permanebit veritas.

laments; the voice of Ariadne dies away in lamentation. Ariadne, a crowned star; that is the omen and the name—send it) Seven stars in the crown and Berenice's hair too (*In Latin*: with yellow hair) Mary Magdalene and the nard—but you will not understand (*In Latin*: a flaming crown surrounds the head which was dearest to him—there bloom Olympian lilies, not Roman; gazing he grows pale—) no you confuse—Ariadne's cry—find that out (*In Latin*: The voice of one crying and loving on a deserted rock. There comes a consoler, unexpected, heavenly (?), not mortal— In the sky he set the star, an omen for mortals in grief. The interpretation is easy. Ariadne's name shows the meaning. Receive—receive. after fury peace, out of darkness a great light. silence helps.¹)

Returning now to the main topic, the next script to be quoted is the following:

(Jan. 9, 1904. 6 p.m. Hammam Rhira.)

(*In Latin*: Be sure you write upon the 17th day.²)

(Jan. 17, 1904. 5.45 p.m. Hammam Rhira.)

S is the letter—S in the envelope—**S** and on a seal—Σ.

In Mrs. Sidgwick's letter a Σ—and three words on the paper—not without hope.

The question is answered.

This must succeed—the other is harder. . . .

The text and the answer are one and are given.

Hope—youngest daughter of to-day and oldest mother of the race.

To see the Godhead face to face— no—Beholds the Godhead's very face. Shine at the on the Wanderer on the Way. That is not

¹ Aurora fecit multo cum sono conchyli superimpendente zephyri flatu. resonat mare—plangitur ora. desinit in plangorem Ariadnes vox.

Ariadne stella coronaria hoc est omen et nomen—mitte flava comam— . . .

cingit corona flammata caput quod ei fuit carissimum—ibi florescunt lilia olympiaca non Romana. pallescit inhians. . . .

vox clamantis et amantis in rupe deserta—venit consolator inopinatus. caelicolosus non mortalis, in caelo posuit stellam mortalibus in maerore omen.

Interpretatio facilis.

Ariadne's nomen significationem demonstrat.

Accipe accipe.

post furorem, pax, e tenebris lux magna—silentium prodest.

The original script is here reproduced, with all its mis-spellings and inaccuracies.

² Fac scribas die septimo decimo.

quite right, but it is about Hope's vision which is the true one and leads on the Passionate Pilgrim.

(*Note on the above script, written by Mrs. Verrall on January 18th, 1904.*)

Before writing I slept, and in my sleep I seemed to be getting the contents of a sealed envelope of Mr. Myers for Sir O. J. L. So I put the question before writing (cf. script of Dec. 25, 1903). "What is in F. W. H. M.'s letter in the charge of Dr. Hodgson?" that being the envelope about which I have long thought the script had been writing. But the words of this script—Jan. 17—seem to refer to an envelope of H. S. in Mrs. S.'s charge; and the "question" may be the one referred to in sc. of Oct. 10. . . . Cf. also Oct. 19, 21, 23, Nov. 17 for Hope—and earlier scripts (about Sept., 1903) for contents of Envelope.

I regard the script of January 17th, 1904, as the climax of this particular cross-correspondence, such as it is; but I quote next a later passage which seems to show a possible connection with Mrs. Holland's script of Jan. 6th, 1904 (see p. 231), for the last words: "Find this—it happened—it is a clue," appear to indicate that some connection is to be looked for. The passage begins by describing the utterances of a prophetic and oracular voice—perhaps a variant of the voice crying in the wilderness—and goes on to speak of a large prison, in which slaves are confined.

(February 2nd, 1904.)

(*In Latin and Greek*: When I greatly wish, I cannot express to you what I want to say. Wait for the *cry*⁽¹⁾; then though you have been undone, out of your error you will reach the end.

Watch always: *soon will come*⁽²⁾ the oracular Erinys, long-haired, with holy hands, on frankincense (?) nurtured. Her you have not beheld, nor have you heard the *prophetic voice*⁽³⁾ *crying*⁽⁴⁾ things more terrible than great.)¹ No you do not follow. Try now to hear.

(*In Greek*: *Great mouthed*⁽⁵⁾ is the interpreter; he uses one voice for all men,—but few have heard).²

Megasthenes, megasterion, megas and then something Megasthen

¹Cum desidero non possum tibi exprimere quae dicere velim. expecta mugionem. tum labefacta ex errore pervenies.

Pervigila. mox adveniet fatidica Erinys comata χέροις ἀγναῖς λιβάνωτα τραφέισα. ἦν σὺ οὐκ ἔσειδες οὐδὲ ὀμφαλῆς ἀπηκούσας κεκραγείσης δεινότερα ἢ μείζω.

²mega stom ics ο βραβέυς φωνῇ χρῆται μιᾷ πρὸς παντὰς—παῦροι δὲ ἀκηκόασιν.

no—no— Megastulon. (*In Greek and Latin*: The object seen is a sort of large Labour prison, amid mountains across the salt sea. There are slaves there imprisoned in prison. The pure have accomplished wonders).¹ Find this it happened. it is a clue.

For completeness, though there is in it no direct connection with Mrs. Holland's script, I give a passage from a still later script of Mrs. Verrall's, which gave her a clue to another paraphrase of Dr. Sidgwick's text.

(May 11th, 1904.). . . . It was a flat green book, lying edgewise on the table [drawing of book] and the letters on it in gold letters. The binding is flexible and projects beyond the leaves of the book. The printing inside leaves wide margins. The sentences are short and broken. Take it and open where the mark is—then read the

¹ μεγεργάστυλον τί ἐστὶ τὸ ὄραμα ἐν ὄρεσι τισιν ὑπὲρ ἀλῶς ποντίου—ἐνταῦθα δμῶες. in carcere incarcerati. Mundi prodigia ἐποίησαν.

Mrs. Verrall appends the following notes on the words italicised in the above translation :

December 4th, 1907.

(1) *mugionem*, a false form, obviously meant for the noun from *mugire*, which means "to low, or bellow," and is used (a) of cattle, (b) of the sound of the trumpet, (c) the creaking of spars in a gale, (d) of thunder. It corresponds to the Greek *μυκάομαι*, which is used in much the same senses, but seems to be specially associated, at least once, with the Erinyes. But the word is not used of the utterance of an oracle nor of any articulate voice.

(2) *mox adveniet*, etc. Here are unmistakable allusions to an oracle.

(a) *mox adveniet* recalls a similar phrase in script of March 21, 1901 (*Proceedings*, XX. 42) which definitely speaks of the Cumæan Sibyl.

(b) *fatidica* appears as an epithet of four divinities (Roscher's *Lexicon; Supplement on Latin Epithets of Divinities*), all of them speakers of oracles: viz. Carmentis, a prophetess: Virg. *Aen.* VIII. 339, 40. Manto, a prophetess: Virg. *Aen.* X. 199. Sibylla, the prophetess: Silius, Ital. 17. 2; Statius, *Silvae*, III. 5. 97. Ausonius, p. 204. (I have never read these three: Silius, Statius, Ausonius.) Themis, the original "proprietor of the Delphian Oracle." Ovid, *Met.* I. 321.

"fatidicam Themis, quae tunc oracula tenebat."

The word means "prophetic, oracular, Sibylline"; Dr. Verrall, asked to translate, said "oracular."

(c) *comata* recalls the loose hair of the Sibyl (Virg. *Aen.* VI. 48) which was—as part of the ritual—taken out of its fastenings before she prophesied.

(d) *χέρποις ἀγναῖς*, also recalls the preliminary lustrations.

Erinyes is not an oracular being, but she is *underground*. The word seems a sheer blunder—not at all what my normal self would do.

(3) *ὀμφαλῆς* is an impossible word, but the intention is clear. There is a combination of *ὀμφή*=a divine voice, and *ὀμφαλὸς*=the navel stone at Delphi.

second paragraph That will the words she wants in answ [here an interruption occurred, after which the writing was resumed:] [drawings of a cross, heart and anchor] and the greatest of these three Write the other words. . . .

It is clear that the latter part of this script is recurring to the notion of faith, hope and charity, several times repeated in the earlier passages quoted above, and it is noteworthy that the words from "Take it and open" to the end are in the handwriting of the Sidgwick control, *i.e.*, in a hand resembling Dr. Sidgwick's own (which was well known to Mrs. Verrall). These points seem to mark it out as belonging to the series of incidents now under discussion.

On November 16th, 1906, Mrs. Verrall learnt for the first time of certain connections between her script of 1903-4 and Mrs. Piper's of the same period, and this led her to investigate further the script just quoted. The description of the book suggested to her a "Temple Classic," since one set of the books in that series are flat (*i.e.* thin) and green, with flexible bindings and wide margins. As the script was in the handwriting of the Sidgwick control, she asked Mrs. Sidgwick on November 21st, 1906, if she had any "Temple Classics." Two

This last word is regularly used for Delphi itself as the seat of prophecy. The context shows that it is meant for "prophetic voice" here.

(4) *κεκραγείσης* recalls *vox clamantis*. The verb from which it purports to be formed is often used in Greek in conjunction with *βοάω*. [*κεκραγῶς καὶ βοῶν* 'crying and shouting'], and *βοῶν* is the word in S. Matt. iii. 3.

(5) *Megastomios* does not exist, but it is a correctly formed word.

Megasthenes=greatly strong, and is applied by Aeschylus, in a well-known passage, to an *oracle*. In another well-known passage of Aeschylus (*Seven against Thebes*) the Erinyes is said to be *Megasthenes*, and in a third she is called *Kakomantis* (prophet of evil). This is perhaps enough to account for my subliminal dragging in Erinyes, when it was blundering about over *Megas* and *Prophetess*.

Megasterion does not exist.

Megastulon does not exist.

Ergasterion is a Labour prison, and *Megergasterion* would be a perfectly good word for a Large Labour Prison.

Megergastulon is not a bad word for the same thing.

The reference to the earlier script (March 21/01) is beyond a doubt. This is quoted in *Proceedings* XX. 343. It is too obscure to translate; but it (a) refers to the Sibyl: (b) has the same phrase *velim dicere* as is in Feb. 2/04; (c) talks about *binding* (*nexere*), *i.e.* cross-correspondences; and (d) is signed by F. W. H. M.

being produced, Mrs. Verrall selected for certain reasons a *Marcus Aurelius*, and took it home with her to investigate. It had a ribbon marker at which she opened it, and found that the "second paragraph" was Chapter XVII. of Book I. The marginal heading to that chapter (printed on the following page) was "Go about each action as if thy last."¹

This again (like the text quoted in Mrs. Verrall's script of December 25th, 1903) may fairly be regarded as a paraphrase of Dr. Sidgwick's text: "Gather up the fragments that remain etc.," and it was by following the directions given in her script that Mrs. Verrall found it, among the marginal summaries, which "are short and broken." It should be noted, however, that before finding it (though not before writing the script which led her to it) Mrs. Verrall knew what Dr. Sidgwick's text was.

It may be worth adding that the *Marcus Aurelius* was not given to Mrs. Sidgwick till some time after the deaths of Dr. Sidgwick and Mr. Myers, so that *if* the information came from either of them, it was not a case of recollection.

II. FROM MRS. HOLLAND'S SCRIPT.²

(September 21st, 1903.) [M.] There is no effort unavailing—
You fail—yet save another's failing—

[G.] One person alone does so little

(November 7th, 1903.) [G.] The agent is all alone and that makes
it hard.

[November 26th, 1903.] [M.] The nearest simile I can find to express the difficulties of sending a message—is that I appear to be standing behind a sheet of frosted glass—which blurs sight and deadens sounds—dictating feebly—to a reluctant and somewhat obtuse secretary. A feeling of terrible impotence burdens me— I am so powerless to tell what means so much— I cannot get into communication with those who would understand and believe me.

(December 1st, 1903.) [M.] It will soon be three years now—and yet I seem no further from earth though perhaps no nearer than I was that January day.³ The bonds of association have actual

¹All the statements in this paragraph were furnished to me by Mrs. Verrall from her diary.

²Some of these passages have already been quoted above in their context.

³Mr. Myers died on January 17th, 1901.

strength and anniversaries should be kept. No no not rapping or Planchette that is maddeningly cumbrous and inadequate—but friends—comrades fellow-workers—sitting quietly in our own familiar room—a pen in the hand of a sensitive That is the way One does so little alone.

This seems to express the same idea of the advantage of co-operation between several sensitives as is expressed in Mrs. Verrall's script of Oct. 12th and 19th and Dec. 7th, and the idea recurs in Mrs. Holland's script of Dec. 5th (quoted in full above, p. 211) as follows:

I fear you will never be really responsive trying alone—at least not to influences unknown to you while they lived. You need the connecting bond.

Next come passages expressing the desire of the controls to give evidential communications.

(January 5th, 1904)—[G.] . . . It's not to me like a glimmer that tells a message may perhaps be sent back It is like a breeze that blows a breeze of memories—and one feels that words said—shouted sung to the wind—may perhaps some time—some time reach you as an echo—a whisper—distorted perhaps but yet with a purpose with a meaning—not for you—but for others

* * * * *

[M.] Oh if I could only get to them—could only leave you the *proof positive* that I remember—recall—know—*continue* . . .

(January 6th, 1904) . . . [M.] I have thought of a simile which may help you to realise the bound to earth condition which persists with me. It is a matter very largely of voluntary choice. I am as it were—actuated by the missionary spirit and the great longing to speak to the souls in prison—still in the prison of the flesh¹—leads me to 'absent me from felicity awhile.'²

Yes you are right I am being helped to send a message— The split infinitive³ is *not* my natural soul's expression, but the one who helps me has power but not scholarship . . .

¹ Cf. *Human Personality*, Vol. II., p. 276: “. . . the fragmentary whisper of one true soul, descending painfully from unimaginable brightness to bring strength and hope to kindred souls still prisoned in the flesh.”

Also *op. cit.*, p. 256: “. . . they are more ready to hear than we to pray; of their own act and grace they visit our spirits in prison.”

² Shakespeare, *Hamlet*, Act v., Scene ii.: “Absent thee from felicity awhile.”

³ See foot-note *ante*, p. 213.

In the passage next to be quoted, the original script shows signs of emotional strain and intensity impossible to reproduce in a printed copy. The Gurney control, writing in pencil, tells the automatist that her hand will be left alone, and she is to write down a message transmitted to her brain. He then tells her to take a pen. She does so and the passage that follows is in her own ordinary hand-writing. Then she breaks off, noting "I am very restless, etc." The script begins again in the writing of the Myers control, complaining that she is not giving the method of experiment a fair trial. Thus urged, she makes a fresh attempt in her ordinary hand-writing and gives—not quite correctly—the first two lines of Mr. Myers's poem, *St. Paul*. (Mrs. Holland told me later that she had never read this poem, and was quite unaware till I told her that she had quoted from it in her script. Nevertheless she supposes, as I do, that she had probably seen these lines quoted somewhere, and that she reproduced them from her subliminal memory.) After some general reflections, the hand-writing gradually changes again, as if by an overpowering impulse, into that of the Myers control, expressing with passionate energy his desire to "reach you—reach anyone." Here the writing becomes large and emphatic, then stops dead, and the Gurney control resumes in pencil, "Why did you let your hand yield? You have stopped and exhausted him now . . ." The automatist notes that this script has tired her more than any she has ever done.

The full text is as follows :

(Tuesday. Jan. 12th. 11 a.m.)

[G.] Now I want you to do something different this morning—Instead of the frequent interruptions of little broken messages from Laura or Frances or

(I was interrupted by a note.)

which trouble F. so and break the thread—your *hand* will be left alone—but *you* are to write down as much as you can gather of a message transmitted to your brain alone— I think it will be easier for F. Don't trouble to pick phrases—jot down what is put into your mind— Throw it on the paper as it were—that will do—*Pen.*

[*In Mrs. Holland's ordinary hand-writing.*] To believe that the mere act of death enables a spirit to understand the whole mystery of

death is as absurd as to imagine that the act of birth enables an infant to understand the whole mystery of life—

I am still groping—surmising—conjecturing— The experience is different for each one of us— What I have felt—experienced—undergone is doubtless utterly unlike what each one of you will experience in good time—

One was here lately who could not believe that he was dead— He accepted the new conditions as a certain stage of the treatment of his illness—

(I am very restless— I have just taken an absolutely purposeless walk through two rooms and the verandah—but I could not help it.)

[M.] Try and fix your attention—you are not giving this a fair trial— I feel that if I am released from my attempts to make your hand write I may be able to send something really convincing— But oh the difficulty of it. Put your left hand at the back of your head and *sit still*.

[*In Mrs. Holland's ordinary hand-writing.*]

“Yea, I am Christ's—and let the name (word?) suffice ye—
E'en as for me He greatly hath sufficed”—¹

God is infinite—but many of the conditions whereby he controls the world are *finite*

Self sacrifice—the mortification of the flesh a natural outcome of the implanted yearning—the spark from the Fire of the Divine.

In spirit and in truth—

If it were possible for the soul to die back into earth life again I should die from sheer yearning to reach you [*Here the writing changes into that of the Myers control*] to tell you that all that we imagined is not half wonderful enough for the truth—that immortality instead of being a beautiful dream is the one the only reality—the strong golden thread on which all the illusions of all the lives are strung—If I could only reach you—if I could only tell you—I long for power and all that comes to me is an infinite yearning—an infinite pain— Does any of this reach you reach anyone or am I only wailing as the wind wails—wordless and unheeded—

[G.] Why did you let your hand yield to the writing— You have stopped and exhausted him now—and he might have gone on dictating—

¹ F. W. H. Myers, *St. Paul* :

“Christ! I am Christ's! And let the name suffice you,
Ay, for me too He greatly hath sufficed.”

(11.30. This writing took just half an hour but it has tired me more than any I have ever done.)

The script of January 12th, 1904, is the last entry in the MS. book sent to me on January 15th. The script of January 15th and 17th was sent in a letter dated January 21st, in which Mrs. Holland says: "This week I have only written automatically when I have felt a *strong* impulse to do so."

(Friday, Jan. 15th, 1904. 11.30 a.m.)

* * * * *

[M.] I begin to understand how unwise it is to try to urge you to efforts beyond your present powers. While you are alone it is useless I fear to try to convey my newly won dearly bought knowledge through your mind. I must content me with what I can painfully and laboriously scrawl by means of your hand—If I can only reach them—when I can only reach them we will do great things—but as yet we are only beginning—if indeed we have yet made a beginning—

[G.] He is disappointed but it's hardly your fault— But go on trying—do your best—you can't help its not being better—
(This writing took six minutes.)

(Sunday—Jan. 17th. 10.45 a.m.)

[M.] *Thursday—Jan. 17th, 1901.*

I have no wish to return in thought and memory to that time but let that date stand for what it stands for to mine and me—

Yet another attempt to run the blockade—to strive to get a message through— How am I to make your hand docile enough how can I convince them?

The sealed envelope (1899) is not to be opened yet—*not yet*—

I am unable to make your hand form Greek characters and so I cannot give the text as I wish—only the reference—1 Cor. 16—13.¹

. . . Oh I am feeble with eagerness— How can I best be identified— It means so much apart from the mere personal love and longing— Edmund's help is not here with me just now— I am trying alone amid unspeakable difficulties—

(This writing came slowly—at least there were unusual pauses between the phrases—my hand feels very restless and I feel vaguely

¹"Watch ye, stand fast in the faith, quit you like men, be strong."

troubled and excited— I want to express something I can't quite grasp.)

“We few, we happy few, we band of brothers”—¹

Dear old chap you have done so much in the past three years— I am cognisant of a great deal of it but with strange gaps in my knowledge— If I could only talk with you— If I could only help you with some advice— I tried more than once did it ever come— There's so much to be learnt from the Diamond Island experiment²— (I was interrupted here.) well meaning but very ignorant—bound to be tinged by the channels through which they are conveyed— Help me—give me the help if not yet of your belief of your sympathy— Take the message to you all I cannot yet fully and [ending in illegible scribble].

Here, then, as in Mrs. Verrall's script of the same date, quoted above (see p. 226), are references to a sealed letter and to a text. The text to which Mrs. Holland's script gives the reference is: “Watch ye, stand fast in the faith, quit you like men, be strong;” and the script says: “I am unable to make your hand form Greek characters and so I cannot give the text as I wish, only the reference.” This text, as we have seen, is not and has no sort of connection with the text asked for by Mrs. Sidgwick which Mrs. Verrall's script was trying to produce. But it is the text inscribed (with the omission of the last two words “be strong”) in Greek over the gateway of Selwyn College, Cambridge, which would be passed in going from Mr. Myers's house to Mrs. Verrall's, or to the rooms in Newnham College where Professor and Mrs. Sidgwick lived. The road in which Mrs. Verrall lives is named Selwyn Gardens, after Selwyn College. The Greek inscription over the Selwyn gateway has an error in it—the omission of a mute letter—on which Mr. Myers had more than once remarked to Mrs. Verrall.

The fact that this text (without the reference to *Corinthians*) turns up in the script again, more than a year later, and also in connection with Mrs. Verrall (see below, p. 253), but before Mrs. Holland knew that there was any significance in its first appearance, suggests strongly that it is not a mere chance allusion. Mrs. Holland has never been in Cambridge and has, I

¹Shakespeare, *Henry V.*, Act IV., Scene iii.

²I am unable to conjecture the meaning of this phrase.

believe, few friends or acquaintances having any connection with it. These trivial details of the locality where Mr. Myers lived are of course more or less familiar to other people living in the same neighbourhood, but it is very unlikely that they would crop up in casual conversation outside Cambridge.

It may be noted that a strong desire is expressed in Mrs. Holland's script that this "message" should be sent to Mr. Myers's friends, as if it were a specially important one. The only previous occasion on which this request was specially made was in the script of November 7th, 1903 (quoted above, p. 186), when Mrs. Verrall's name and address were given, and which also contains a certain amount of evidential matter.

The last script to be quoted in this connection was sent to me with some other in a letter dated March 10th, 1904, in which Mrs. Holland writes: "I enclose a final page of very incoherent writing. I have steadily resisted every impulse to write since Feb. 11th, for I am very busy now and interruptions (while writing) jarred on me painfully."

(Wednesday. Jan. 27th, [1904]. 11.5 a.m.)

Agnes Frances Peace.

Prospice.

Edmund— Immortality.

Broken threads may not be so easy to mend as you seem to think—

* * * * *

[M.] Eternity It is impossible for me to know how much of what I send reaches you and how much you are able to set down— I feel as if I had presented my credentials—reiterated the proofs of my identity in a wearisomely frequent manner—but yet I cannot feel as if I had made any true impression upon them. Surely you sent them—what I strove so to transmit— Your pride if you name a nervous vanity pride [?] was surely not strong enough to weigh against my appeals— Even here even under present conditions I should know I should thrill responsive to any real belief on their part— Oh it is a dark road—

[G.] Back again in the old despondency. Why don't you write daily?

You seem to form habits only in order to break them—what harm did the daily writing do you?

(This writing took nearly 20 minutes.)

This expression of disappointment at our failure to appreciate and respond to the effort that had been made from the other side is strikingly appropriate to the circumstances. At this time it had not occurred to me to enquire whether any correspondences existed between Mrs. Holland's and Mrs. Verrall's scripts, and it was not until October, 1905,—after the series of experiments to be related below,—that I told Mrs. Verrall of the statement in Mrs. Holland's script of Jan. 17th, 1904, that the sealed envelope was not to be opened yet, and asked her to look up her own script of that date to see if there was any coincidence.

Later, when Mrs. Verrall's original script was put into my possession, I made an exhaustive comparison of it over the whole of this period. I give a summary of the results in a tabular form, showing the four topics on which there were more or less definite correspondences between passages in the two series of scripts.

MRS. VERRALL.

MRS. HOLLAND.

(1) *The sealed envelope and text.*

Dec. 25, 1903. On the 17th of next month ask the question.

Use the daylight hours, for the night cometh when no man may work.

[*Note.* This is a paraphrase of the text asked for.]

Jan. 9, 1904. Write on the 17th

Jan. 17, 1904. Σ on the seal of the letter

The question is answered and the text given

Jan. 8, 1904. The anniversary that is only nine days away now

Jan. 17, 1904. Attempt to get a message through. Sealed envelope not to be opened yet. I. Cor. 16, 13. Take the message to you all.

[*Note.* This text is not the one asked for, but has a special association for Mr. Myers and Mrs. Verrall.]

MRS. VERRALL.

MRS. HOLLAND.

(2) *Co-operation between different sensitives recommended.*

- Sept.* 21, 1903. One person alone does so little.
- Nov.* 7, 1903. The agent is all alone and that makes it hard.
- Oct.* 12, 1903. Easier when some one else helps
- Oct.* 19. Evidence comes later for you through others
- Dec.* 7. Sit regularly alone or with others.
- Dec.* 1, 1903. One does so little alone
- Dec.* 5. I fear you will never be really responsive trying alone.
- Jan.* 5, 1904. Words with a purpose, a meaning, not for you, but for others.

(3) *Attitude of the Controls.*

- Nov.* 26, 1903. A feeling of terrible impotence burdens me. I cannot get into communication with those who would understand.
- Dec.* 29, 1903. Listen to the voice of one crying and proclaiming in desert places.
- Jan.* 5, 1904. Words said—shouted—sung to the wind may perhaps reach you some time
- Jan.* 12, 1904. Does anything reach you, or am I only wailing as the wind wails—wordless and unheeded.
- Feb.* 2, 1904. Slaves in prison [for whom?] the pure have done prodigies
- Jan.* 6, 1904. The missionary spirit and the great longing to speak to the souls in prison.

(4) *Our failure to understand the message.*

- Nov.* 26, 1903. I cannot get into communication with those who would understand.

Dec. 27, 1903. Comes the message, but is not understood of any

Jan. 27, 1904. I cannot feel as if I had made any true impression upon them.

COMPARISON OF THE MYERS CONTROLS.

One more point is perhaps worth mentioning. The reader who compares the general character of the two scripts can hardly fail to notice the emotional nature and the note of personal appeal in the utterances of the Holland-Myers as contrasted with the calmer, more impersonal, and more matter-of-fact tone of the Verrall-Myers.

The contrast may, of course, represent nothing more than a difference in the automatists' own conceptions of the personality; for, on any reasonable view of the facts, it is I think inevitable that the presentation of the personality should be largely coloured by their normal knowledge of its supposed original.

Still, it may be admitted that *if* Mr. Myers really knew what was going on and *if* he was really concerned in the production of the scripts, it would be natural and appropriate that he should attempt to impress the two automatists in these different ways. Mrs. Verrall, a personal friend and trained investigator, was already familiar with scientific methods and in close touch with other investigators. She did not require urging to go on with her writing, from which some important evidence had already resulted.

Mrs. Holland, on the other hand, was in an isolated position; she was conscious of the superficially trivial and incoherent nature of her script, and could not tell whether there was anything in it beyond a dream-like *réchauffé* of her own thoughts. She would naturally shrink from exposing this to strangers and thereby appearing to attach an unreasonable degree of importance to it. We may suppose then that the control realises her situation and tries to impress on her a vivid realisation of his own,—his intense desire to provide evidence of survival. The reiterations in her script as compared with Mrs. Verrall's,—a point brought out rather strikingly in the summary,—denotes perhaps that a more strenuous effort is required in her case, in order that she may be persuaded to

disregard her own feelings and risk misunderstanding for the sake of a remotely possible good.

As to the validity of this explanation, I feel that I cannot do better than quote Mrs. Holland's own impressions, mentioned to me later. In a letter dated Feb. 25th, 1905, she says: "I cannot tell you how glad I should be to know if the longing for recognition (it is such a passionate craving sometimes that I find myself crying out: 'If I could help you—Oh! if I could only help you!' while I write) is a real influence from beyond or only my own imaginings. But why should my imagination take that form? I have been singularly free from bereavements thus far in my life and therefore my thoughts have been very seldom in the Valley of the Shadow"

In Nov. 1905, when I had asked her to read through the early script and send me any comments that occurred to her, she notes among other things: "This sloping writing [that of the Myers control] often brings a very sad impression of great depression with it,—a feeling as if some one was calling to deaf ears."

Still later, in a letter dated July 4th, 1907, she speaks of "a feeling that sometimes comes in connection with the script,—a feeling that some one, somewhere, urgently and passionately desires to be understood, or reported even without understanding, and that no mental strain on my part can adequately respond to this demand. This feeling has been strong enough to make me cry and to make me speak aloud. I do not often dwell upon it. I frequently control it, for it seems to me perilously akin to hysteria; but it is a very real part of automatic script."

CHAPTER IV.

JANUARY TO AUGUST, 1905.

SECOND PERIOD—JANUARY 16TH TO FEBRUARY 28TH, 1905.

IN April, 1904, Mrs. Holland left India, and I did not hear from her again until February, 1905, when she wrote to me as follows:—

Feb. 15th, 1905.

. . . I have discontinued any practice of automatic writing for nearly a year, as the shock and jar of any chance interruption seemed out of all proportion to the value of anything I obtained. However this morning I had an unexpected impulse to write—sentences which as usual mean nothing to me personally—and I enclose the “message,” together with a sudden scribble which came one evening last month.

The two pieces of script enclosed were:—

(Jan. 16th, 1905.)

I am that one whose music
 Was never given voice
 I am the dumb musician
 Who made no hearts rejoice
 I went down to the silence
 My years but half fulfilled
 The brain's work unaccomplished
 The empty hands unskilled.

I will tell you who wrote that— He came away about 16 years ago— He was very tall thin to emaciation—a tender humourous [*sic*] whimsical face with eyes that smiled oftener than his mouth. He was less than forty when he died and a great many people loved him They called him Edmund.¹

(Wednesday, Feb. 15th, 1905. 10.20 a.m.)

[G. ?] Your faculty for writing is rusty with long disuse
 Take a pen

[M.] Always a pen for me—have you forgotten that?

‘Oh good Oliver! Oh brave Oliver!

Leave me not behind thee!’²

Is your personal interest in me fading even as the years lengthen between your present to-day and the January day that ended time

¹Mrs. Holland had seen Mr. Myers's posthumous *Fragments of Prose and Poetry*, containing a portrait of Mr. Gurney and obituary notice of him in which his interest in music was mentioned, shortly before this script was produced. See below for further discussion of the effect of this book on her script.

²Shakespeare, *As You Like It*, Act III., Sc. iii.:

“Oh sweet Oliver, Oh brave Oliver
 Leave me not behind thee.”

for me— Not the affection that endures I know—but the *interest* perhaps— Have I gone where the failed experiments go—

‘And all dead dreams go thither
And all disastrous things.’¹

Under other conditions I should say how much I regretted the failure of the envelope test and I do regret it because it was a disappointment to you—otherwise it is too trivial to waste a thought upon— . . . Imperfect instruments imperfect means of communication. The living mind however sensitive—intrudes its own conceptions upon the signalled message— Even now my greatest difficulty is to combat the suggestions of the mind whose hand writes this though the owner tries to be passive— Short of trance conditions which are open to even graver objections the other mind is our greatest difficulty. And they tire and flag so soon

Eternally

F.

‘Life touching lips with Immortality.’²

(The writing ceased at 10.30.)

The reference here is obviously to an experiment with a sealed envelope left by Mr. Myers with Sir Oliver Lodge. As members of the Society are aware, various statements had been made in Mrs. Verrall’s script during 1904 about the contents of this envelope. It was opened on December 13th, 1904, and its contents were then found to have no resemblance to what was alleged about it in the script. An account of this experiment was printed in the *Journal* S.P.R. for January 1905, which came out on January 17th. The *Westminster Gazette* of the same day contained a paragraph stating briefly the facts given in the *Journal*, and this paragraph was widely copied into other English papers. Mrs. Verrall’s name was not mentioned in the newspaper accounts, only Sir Oliver Lodge’s, and similarly his name, and not Mrs. Verrall’s, appears in Mrs. Holland’s script. All these facts being of course familiar to me, I concluded that Mrs. Holland had most probably seen one of the newspaper accounts of the incident. I therefore wrote to ask her whether

¹ Swinburne, *The Garden of Proserpine* :

“And all dead years draw thither
And all disastrous things.”

² D. G. Rossetti, *For a Venetian Pastoral by Giorgione*.

she had read the script carefully after writing it and whether it suggested to her anything that she had ever seen in any printed book or paper; also whether she was aware of having heard anything at all in connection with the S.P.R. or any members of it since coming to England, and if so, what. I also suggested that in future she should for evidential purposes note any facts that she happened to hear or read about the S.P.R. or its members, with the date and source of the information. In reply to my letter Mrs. Holland wrote:—

Feb. 21st, 1905.

I have never been in the habit of carefully reading over the automatic writing that comes to me, unless I feel a *personal* appeal in it. In the case of what I sent you the other day I only looked carefully at the first words to make sure they were legible. It was a thing apart from me. However I will in future go over it carefully and try to trace out any connection. I very seldom hear the name of your Society mentioned, and as I am in the habit of concealing the interest I take in it, I never hear any news concerning it or its members. I have never seen any of the *Proceedings*, and *Human Personality* is the only book in connection with it that I have ever read.

I remember an article in the December *Fortnightly* on the "Progress of Psychological Research"; but I read it hurriedly, and have only a vague recollection that it advocated further study.

I will do as you suggest in the future and note anything I may hear or read about the Society.

I found that the article on "The Progress of Psychological Research" (by Mr. F. C. S. Schiller) in the *Fortnightly Review* for January, 1905, contained no mention of experiments with sealed envelopes or of Sir Oliver Lodge.

I did not refer, however, to the subject again in writing to Mrs. Holland, as I was hoping to meet her later, and thought it would be best to discuss it fully in a personal interview.

This interview—the first I had with her—took place on October 6th, 1905, and lasted about 2½ hours, when many topics in the script were discussed. Among other things I showed her an early passage describing the circumstances of the death of a friend of my own, of whom I thought it very

unlikely that she had ever heard. She said she had no idea what the writing was about, and remembered nothing of it. I then began to tell her in full the details of the actual circumstances. Before I had got far, she suddenly interrupted me, saying, "Oh, I know all about that—it was so-and-so." It appeared that she had seen this lady on one occasion only, happened to know a little about her, and had heard of her death at the time, rather more than four years before the script referred to it. She had been unaware, however, of the reference in the script, which was given in a somewhat veiled form, till I pointed it out to her.

Later in the interview, I read over to her the script of February 15th, 1905, quoted above, and asked if it conveyed any meaning to her. Apparently it did not. I then told her of the experiment of the sealed envelope and its result; that it had been printed in our *Journal* for January, 1905, and had at once got into the newspapers, and been widely copied; and I asked her if she thought she had seen any reference to it. She answered very decidedly that she had no recollection of ever seeing or hearing anything about it till that moment. I asked if she thought it possible that she could have forgotten it, if she had read it. She thought this impossible, as she would certainly have been greatly interested in it; she always noticed and read eagerly everything relating to Mr. Myers. She remembered the passage in *Human Personality* recommending such experiments to be made (Vol. II., p. 499), and told me of another magazine article she had read some time ago which she thought might have contained references to the subject. (I afterwards read this article, and found in it only a reference to supposed communications from Mr. Myers through automatic writing.)

At a later interview with Mrs. Holland (May 29th, 1906) I showed her the paragraph in the *Westminster Gazette* about the opening of the sealed envelope, and cross-questioned her again as to the possibility of her normal knowledge of it. She repeated that she was certain she had never heard of it till I told her, and that she thought it quite impossible that she could have seen it and forgotten it.

I give this incident in full because it cannot fail to appear suspicious to an outsider, and I know it to be Mrs. Holland's

desire to suppress nothing that might lead to an adverse view of the phenomena. But I may point out that if she had read any of the newspaper accounts, she must have known that I also should have read them; that therefore my suspicions would be at once excited by what looked like a reproduction from a source apparently so obvious, and that, under the circumstances, the script could not be regarded as evidential. All this, I say, must have been clear to her *if* she had seen a newspaper account.

On the other hand, the references to my friend's death might well appear evidential, as it would have been difficult for me to find out that she had known of it, unless she had told me herself. Yet in this case she explained to me at once the circumstances that had led to her knowledge of it, as she has done in many other cases where the source of her knowledge or apparent knowledge was not obvious to me.

It may be worth adding that, as Mrs. Verrall informs me, Swinburne's *Garden of Proserpine* (a quotation from which appears in the script under discussion) used to be constantly recited by Mr. Myers at sittings, and that she herself used often to ask him to recite it.

The next passages illustrate the effect of Mrs. Holland's normal knowledge on the script. In a letter dated March 6th, 1905, she says: "About articles in papers referring to the S.P.R., last autumn I remember one in the *Morning Post* by Mr. Andrew Lang about some Fragments in prose and verse (I cannot remember the proper name) by Mr. Myers. I found the book in a library presently and looked over it, hoping for something akin to *Human Personality*, but I was disappointed. I am *certain* I have never read anything else of his."

In another letter (dated February 25th, 1905) she remarked incidentally: "Did I tell you that I read very quickly and am a proverb in my family for 'tearing the heart' out of a book or paper in a few minutes? I fear this habit makes me very sketchy."

At my first interview with Mrs. Holland on October 6th, 1905, I asked her how long a time she had spent in looking at Mr. Myers's *Fragments of Prose and Poetry*. After con-

sidering she said she did not think she could have spent more than 8 or 10 minutes over it; as it was in a library where people did not sit to read books, but only looked at them, and turned them over casually.

Nevertheless, the influence of the book is very marked; it contains, for instance, portraits of Mr. Myers, Mr. Gurney, and Dr. Sidgwick, and the result is seen at once in the greater definiteness of her conception of the controls, whose personal appearance now begins to be described, though she is apparently unaware or but half aware of how she came to be acquainted with it (see below, p. 264).

Thus:—

(February 21st, 1905.)

Three stand together—

One has a long white beard he is nearly bald His eyes are grey very shrewd yet very kindly— His nose is rather long—it is a scholar's face—

One looks young— Tall and very thin—long limbed and loose jointed— He has a long mustache [*sic*]— The strong rounded chin is clean shaven— The face is long and the eyes look tired—

The third man has a short pointed beard— His dark hair is thin and turning grey it has receded from his forehead making the brow look very lofty— He has fine dark eyes with something pathetic and appealing in their expression—

Henry Edmund Fred—

(I was interrupted by a visitor for an hour and when I took up the pencil again no more writing came— I cannot associate the above with anything I have been reading or thinking. Feb. 21st. 1905.)

(Feb. 22nd, 1905. 11 a.m.)

Take a pen—

* * * * *

[M.] Am I presenting credentials yet again I have done it so often and yet I suppose in nearly every case they have not been delivered—

If one could only find a *stupid sensitive* but the very quickness the impressionability that enables the brain to perceive an influence from afar renders it an ever present danger to the message that is trying to be impressed. Anxiety to help—fear of unconscious cheating or of self-deception all cramp the hand and impede the willingness to give time and a *quiet* mind to this—

The influence of *my* friends near at hand might be able to combat this but then thought transference would make yet another difficulty.

It becomes increasingly hard for me to realize the effect of Time and Space upon your conditions— For me they have been annulled— I am obliged to remember now to recall what potent factors they are upon the body.

[Here the writing becomes very scrawly and almost illegible.] It is no good the power is passing
 (At this point I felt so faint and sleepy I was obliged to stop.
 11.10 a.m.)

(Feb. 23rd. 11.15 a.m.)

[M. ?] As air falls the prayer falls
 In kingly Winchester
 Oh hush thee—Oh hush thee
 Heart innocent and dear !

* * * * *

[G.] Names? Names and proofs are the very things we must withhold [*sic*] from you because your brain which you cannot or will not lull to a proper state of passivity—will spin its *own* web round whatever is presented to you— For *truth's* sake we must be veiled and ambiguous—

A gurnet among the sedge which grew in the mires—¹

We want to withhold riddles from *you*—your usefulness would depart—

(On reading this over I recall the first four lines as part of a poem— on Izaak Walton I *think*—which I read in an American magazine long ago. . . . The only couplet I can consciously recall runs—“Old wishing and fishing—are over many a year: Oh hush thee—Oh hush thee! Heart innocent and dear”—)

The above scripts were sent to me in a letter dated February 23rd, 1905, in which Mrs. Holland told me that she was a little troubled to find that automatic writing was beginning to make her feel faint or sleepy; that in November, while practising it with a friend, as she very rarely did, she had gone into a trance and spoken automatically for about a quarter of an hour, and that she was afraid of this becoming a habit. At the same time she told me that she had a fancy the

¹This somewhat crude punning on the names Gurney, Sidgwick, and Myers, was not noticed by Mrs. Holland till I showed it to her later.

writing materials she was now using hindered, instead of helping, the script, and she begged me to send her some paper that had been lying about in my desk and a pen-holder that I had used for some time. She added: "It seems silly to write this, but I feel as if I had to." Of course I sent what she asked for at once. In regard to her fear of the trance condition I said that I believed it possible by self-suggestion to obviate entirely any objections there might be to it, and I advised her that on sitting down to write she should suggest to herself strongly and decidedly (1) that she was *not* going into a trance; (2) that in case she did, she would retain complete control over herself, so as to be able to wake at once if desirable, and to do nothing while in the trance that she would dislike doing when normal; (3) that if a trance occurred it would have no bad effects on her physical condition, but the reverse,—that it would produce the effect of rest, not of exhaustion.

The suggestion was apparently effective and it was long before Mrs. Holland noticed any sleepiness in connection with her script again.

Two more characteristic quotations from the "Myers control" of this period may conclude this section.

(Friday, Feb. 24th, 2.10 p.m.)

. . . . [M.] Discontinue the *pencil* writing as much as possible it is too facile and conduces to foolish purposeless scribbling. I want him to understand I make no rash or impossible claims—the Veil remains the Veil. The Door will continue to have no Key—only—only as the recompense for lifelong work and feelings and yearnings far longer than life the veil may swing aside for the instant to show a remembered face and eyes that still shine with remembered love— Life was—Life is—and ever shall be and with Life continue Love and Friendship. The immortality of one includes that of the others—

(Tuesday, Feb. 28th, 1905. 2.30 p.m.)

[M.] A darkness with one purple shimmer.

Is there never a chink in the world below
Where they listen to words from above"—¹

¹Jean Ingelow, *Supper at the Mill*.

"Is there never a chink in the world above,
Where they listen for words from below?"

But perhaps above expresses it less well than Beyond— The consciousness that a possibility of communicating with the world of living men is open to those of us who no longer live in the earth sense is conveyed to us by an impression of *light*¹—not by a sound—only by a luminous patch generally egg-shaped—sometimes circular but never square or oblong— Always ovoid or rounded—

It is a task compared to which the attempt of Michael Angelo to *dictate* a vast picture to a school child scrawling on a slate would be easy. The whole immensity of the Infinite weighs upon us as we strive to establish a connection and every proof of identity which we hope and intend to give seems to become of no value and fade away. Then we feel as if only one sentence reached of twenty that we strive to send— Of my own personal difficulties a great one consists of a possibly involuntary aversion on the part of this writer to *names*. Any name that she thinks she may possibly have seen in print her hand recoils from—Therefore accept and interpret from me initials and little names—

* * * * *

(This writing took 15 minutes, and at the end of it, when possibly a signature was intended, my hand gave such jerky convulsive movements that I was obliged to put down the pen and walk about the room. Aimless scribbling of this sort has a painful effect on me and always makes me want to destroy the writing which contains it.

“The luminous patch, generally egg-shaped” reminds me that yesterday I was trying to “crystal gaze” in a glass of water, at a friend’s request, and all I saw was a luminous patch of this kind on a dark background, which presently was replaced by the head of an elderly man. I noticed a high forehead—greyish hair—dark eyes—and I think a short beard; but it was not very clear. It was gone very quickly and nothing else came.)

THIRD PERIOD: MARCH 1ST TO MAY 22ND, 1905.

FIRST SERIES OF EXPERIMENTS WITH MRS. VERRALL.

I quoted above Mrs. Holland’s script of Nov. 25th, 1903, in which the Gurney control suggested that I should find “some one with a trained will” to try for a few minutes every morning for a month to convey an idea or phrase to

¹ See foot-note, *ante*, p. 211.

her in India, while she was to try to get the impression through automatic writing. I did not receive this script until the end of January, 1904, and as Mrs. Holland told me at about the same time that she was leaving India early in April for a long visit to Europe, I replied that I thought I could arrange for experiments of the kind suggested, but that it might be better to put them off for the present, as she was likely to be specially busy preparing for her move.

There was a gap of nearly a year in our correspondence and in her script while she was travelling. I heard from her again on Feb. 15th, 1905, as related above. Meanwhile I kept the suggestion in mind, and on Feb. 24th, 1905, I wrote to her as follows :

. . . I should like now to suggest an experiment to you, which I think might have interesting results. Would you be inclined to try writing once a week on a certain day, which I would ask you to fix, and I would then arrange for a friend of mine who is also an automatic writer to write on the same day, and each of you to send your writing to me to be compared, when I think it is possible that some correspondence might be found between the two sets of writing, or some evidence of telepathy between the writers. I have suggested this to my friend and she is very willing to try it. She suggested beginning the experiments as early as possible in March and continuing once a week, say for six weeks. Then if the results were successful, it might be worth going on longer. My friend thought it might be best not to fix the time of day, as it might be difficult both for her and for you to keep to a regular hour, whereas if you wrote always on the same day, that would, I think, be sufficient for practical evidential purposes.

I have not told her your name nor anything about you, except that I have been receiving automatic writing from you for some time, and that I thought you did not talk much to any one else about it. I also mentioned that you lived in India but were now over here, and that you were married. . . . If you will fix a day of the week and tell me when you will begin, I will ask her to begin on the same day.

Mrs. Holland replied to me as follows :

February 25th, 1905.

. . . The experiment you suggest interests me very much and I should like to try it. Will you ask your friend to begin on next

Wednesday, March 1st, and to try writing on each Wednesday in March and on to April 5th? If I have a strong impulse to write on other days, I will not ignore it, but I will only deliberately try for writing on Wednesdays. . . .

I then arranged that the experiments should begin on March 1st, the friend with whom I had arranged them being Mrs. Verrall.

Mrs. Holland knew Mrs. Verrall by name, as she is mentioned in *Human Personality* as "Mrs. A. W. Verrall, a lecturer at Newnham College," in connection with experiments in crystal vision, a subject in which Mrs. Holland was specially interested, and the name had actually occurred, obviously as a reminiscence of *Human Personality*, in Mrs. Holland's script of Nov. 7th, 1903 (quoted above, p. 186). In commenting on this script to Mrs. Holland, however, I had not mentioned Mrs. Verrall at all; the latter had only begun to practise automatic writing after *Human Personality* was written, and nothing about her script had yet been published—two brief abstracts only having appeared in the *Journal S.P.R.* (printed for private circulation). There was therefore no ground for a guess on Mrs. Holland's part that Mrs. Verrall was her fellow-experimenter, whereas a good many automatic writers—of whom I might have chosen one—are mentioned in *Human Personality*. When I talked to her about it some time later (May 28/06) she assured me that she had never imagined Mrs. Verrall did anything psychic except crystal gazing, and that she had made no guess as to who her fellow-experimenter was and had not the slightest idea of it till I told her. Nevertheless, I do not think it can be stated with absolute confidence that the mention of "Mrs. V." in her first day's script (see below) was beyond the possibility of subliminal guessing.

Throughout this series of experiments (and in all future ones tried between Mrs. Holland and Mrs. Verrall) the writers held no communication with each other at all, but each sent her writing to me and communicated only with me about it.

If any statement was made in one writing purporting to refer, or that I thought might refer, to the circumstances of the other writer, I sent a copy of the whole or part of the script to this latter for her comments. Of course I never

sent this copy until I had received from the second writer her own script of the corresponding day.

The identity of each writer was first disclosed to the other in October, 1905.

In this first series each writer produced six pieces of script.

The following is Mrs. Holland's script on the first day of the experiments, when she was in Scotland:

(Wednesday, March 1st, 1905. 10.45 a.m.)

There are cut flowers in the blue jar—jonquils I think and tulips—growing tulips near the window— A dull day but the sky hints at Spring and one chirping bird is heard above the roar of the traffic—

'Watch ye stand fast in the faith—quit you like men be strong.'

The stirring of the Spring begins— Have we not noticed that more evidence—more testimony comes to us in the Spring? Oh the Spring in our garden—have the bulbs done well this year—

Does Mrs. V. own herself worsted for once? Or does she wait for a triumph in May— The Banks in May! Ah me Earth's glamour holds—

A slender lady with dark hair drawn to a heavy knot at the base of her long throat. Eyes like dark jewels in a pale pale face—the outline of it 'hollowed a little mournfully.' A very sensitive mouth— Long hands—a signet ring on the middle finger.

Tell Mrs. S. that I am only in accord with her brother through her— I had thought to be able to reach him in thought by my own means but he is too absorbed— A. is the one I mean—

Yes M. R was quite admirable in his address— The work grows and widens—we cannot be too cosmopolitan—

Quiet write slowly

I am puzzled how to evade the difficulty about names— They are very important but to introduce them dislocates the whole machinery by which I am trying to communicate.

The persons are mentioned in this script only by their initials, but the intention is obvious. "Mrs. V." is Mrs. Verrall; "Mrs. S." is Mrs. Sidgwick, and "her brother A.," Mr. Arthur Balfour; "M. R." is Professor Richet, in that year President of the S.P.R., who had delivered his presidential address on February 6th; all these were friends of Mr. Myers, from whom the script purports to come; but there is,

of course, nothing evidential in the mention of any except Mrs. Verrall.

On a copy of this script being sent to Mrs. Verrall, she wrote to me:

March 4th, 1905.

On March 1st the only cut flowers in my drawing room were in two blue china jars on the mantelpiece; the flowers were large single daffodils. On the ledge of the [drawing room] window looking into the greenhouse—on the greenhouse side—were three pots of growing yellow tulips,—the only flowers near any window.

The day was dull in the morning, but about 12 the sun came out and it was warm; it rained heavily in the afternoon. The birds have naturally been chirping lately. No traffic or roar of any kind in our road [Selwyn Gardens is not a thoroughfare] . . . At 9 a.m. (about) I cleared away all cut flowers except the daffodils described; till then there had been some red tulips.

The text, "Watch ye, stand fast in the faith, quit you like men," is, as already said, inscribed in Greek over the front gate of Selwyn College, this being the text of which the reference only was given in Mrs. Holland's script of January 17th, 1904, quoted and discussed above, see p. 234, where its connection with Mr. Myers and Mrs. Verrall is explained.

That this text should occur again on the first day of Mrs. Holland's experiments with Mrs. Verrall is to my mind the most noteworthy point in the script, for, even supposing that Mrs. Holland had subliminally guessed that Mrs. Verrall was her fellow-experimenter, this could not account for the appropriate introduction of the text.

Mrs. Verrall's script of March 1st, 1905, written at 6 p.m., contains the following:

v. iii. black letter text

* * * *

Don't identify it might alarm her.

The last sentence, perhaps, shows a vague general resemblance to the last paragraph of Mrs. Holland's script. The first has a possible connection with Mrs. Holland's mention of a text. On my sending her a copy of it, she suggested that it might refer to I. Corinthians, part of which she happened to have

been reading early on Wednesday morning, and she found that I. Corinthians, v. 3, ran: "For I verily, as absent in body, but present in spirit," She added: "I noticed on Thursday, as I read on, that xvi. 13 had been quoted in the writing that came to me."

On March 8th no correspondence appeared between the two scripts, nor any point worth commenting on in either.

I quote next two scripts by Mrs. Verrall. The second of these was not written on one of the days fixed for the experiments, but she sent it to me because, as she said, she had an impression that it "belonged" to my friend (*i.e.* Mrs. Holland).

(March 15, 1905. 6.50 p.m.)

(*In Latin*: I too I too made shortened swift iambs; in that way I expressed the honey of my wit. Why not another? You do not know if you will not try.)¹

The clock has passed the hour to strike— I hear no stroke—
Send these five notes



She will send you something like them—verse I think—
"Not ours the hope."

Those words were spoken.

The music has nothing to do with you, it is to be transmitted direct.

(*In Latin*: Send, send, his (or her) mind is open).² K.L. Jan. 11.
(March 19, 1905. 6.50 p.m.)

It was to-night, it was to-night, you ought to know. After this you will surely see—

That lady has gone to church—go into her house with me—up 3 stairs on the left into a room—and over the mantelpiece hangs a picture, a photograph, Ruskin has written of it—Carpaccio's Ursula. There is one little vase of flowers on the right as you look at the picture.

She does not want us in her room—come away—you have seen the Ursula which I meant to show you.

¹et ego et ego celeres iambo contrahens feci. modo illo iam cordis mel expressi. Cur non alius? Nescis si non experiri velis.

²mitte, mitte, mens eius patet.

The music has not come again I do not understand but they say that



On March 22nd I sent copies of both these scripts to Mrs. Holland, and she received them on March 23rd. Her script, dated March 22nd (quoted below), contains the initials "E. G." followed by some notes of music, but—unfortunately from an evidential point of view—this was not sent to me until March 24th. In the letter of that date, enclosing it, Mrs. Holland, who was staying at her father's house in the South of England, wrote:

The writing of March 19th has a curious gossamer thread of connection with me. I was not at church last Sunday evening, and the Dream of St. Ursula does not hang in my room. But on Saturday evening I was going through the portfolio of "Great Masters" (published by Heinemann) and the Carpaccio Ursula was the picture I looked at longest and returned to most frequently,—so much so, indeed, that my father asked me if I would like to have it framed and hung in my room.

Mrs. Holland's script of March 22nd was:

(Wednesday, March 22nd. 9.45 p.m.)

The ivory gate through which all good dreams come.

Sono molto fatigato e ammalatto [*sic*—]—Ho paura.¹

Then the good day will dawn.

Mon petit Charlot ta mère t'embrasse—C. F. [?]

Var. Mai/1907—1879—



concentratre

It is effort in the right direction— Richet is in the right— Admirable work. The study of metapsychics once established across the Channel will blossom into great results.

¹I am very tired and ill I am frightened.

Have I gained a little ground— I have a feeling of greater nearness—as if some carrier dove¹ of a missive had found acceptance—if not a little olive leaf of belief to bring back to me— My friends—my dear friends—if I could but convince you of my identity— My name—look for my name among the Fragments² for this year—A calender look up moonshine³—F—without the final k.

My Mabel [here follow illegible scribbles]

In regard to the coincidence of notes of music appearing in the scripts of both writers, they have appeared only once before in Mrs. Holland's script (viz. on Jan. 8th, 1904, among a number of other drawings) and never since. March 15th and March 19th, 1905, just quoted, were the first occasions on which they have appeared in Mrs. Verrall's script, and they have only recurred there once, viz. on September 5th, 1906, which seems to be a reminiscence of this occasion.

Professor Richet is again referred to here. His presidential address, delivered on Feb. 6th, 1905, was on the subject of "metapsychics," a term which he coined to include all the topics dealt with in psychical research. Brief reports of his address, including the new word, had appeared in the papers. I found on enquiring from Mrs. Holland later (on Oct. 6th, 1905) that she could not remember having seen any of these reports, or having heard the word "metapsychics"; but she may of course have seen and forgotten them. She could not even remember that she had ever heard of Professor Richet; but as he is mentioned several times in *Human Personality*, she must have seen the name there.

I sent a copy of this script to Mrs. Verrall and she sent me the following notes on it:

¹Cf. *Fragments of Prose and Poetry*, by F. W. H. Myers (p. 38): "And always the consciousness that the hour at last had come; that the world-old secret was opening out to mortal view; that the first carrier-pigeon had swooped into this fastness of beleaguered men."

²Mrs. Holland wrote to me on April 4th, 1905, à propos of this phrase, that she had a calendar called "Fragments for 1905," and she sent me a list of the authors quoted in it. Among the names for October occurs that of F. W. H. Myers.

³"A calendar, a calendar! Look in the almanac; find out moonshine, find out moonshine" (*Midsummer Night's Dream*, Act III. Sc. 1).

April 4th, 1905.

(1) *ivory gate*. In March, 1905, I was revising that part of my paper on my script which deals with "Orphism," etc., and spent a great deal of time on the two days, March 19 and 20, in looking up the question of descriptions by Virgil and Dante of the "gate of hell"; in the course of so doing I read the passage in the Sixth *Aeneid* about the gates of horn and ivory; (note that, if "good" is equivalent to "true," the script has inverted the idea; the true dreams come through the gate of horn).¹ My interest in the "gate of hell" was concerned with it as a possible passage for returning spirits, so that the connexion with the gates of horn and ivory is pretty close; the occurrence of Italian in connection with this writing may be interesting, as I was reading Italian for the first time for months on March 19 or March 20.

(2) *F. without the final k*. This is characteristic of Mr. Myers's name, as can be seen in any of his title pages; he used to say that to spell it with a *k* was one of the blunders he should make when he tried to communicate.

In her letter of March 24th, 1905, enclosing the script of March 22nd, Mrs. Holland wrote:

I wonder if the jottings I enclose convey any meaning to you. It is an impression that has come to me very strongly within the last few days and I have written it down to get rid of it. It was not automatically written in the least, but I do not know why the impression has come into my mind.

-This was the impression:

A thin woman, not very young; at least the further side of thirty. Her dark hair is slightly rough or naturally fluffy and begins to show threads of grey over the ears. She often wears a *pince nez*, with either no frame or a very slight one. She has lost a great many people she loved, both relatives and friends, and the trinkets she habitually wears are more relics than ornaments. A ring, a gold chain, both very full of memories. Grey eyes; the black lashes almost close when she laughs. Grey dresses, green dresses, simply made—often with wide belts. Not a "tailor made" woman. Critical; a little too incisive in manner; with a warm heart and a curiously

¹The same version as that of the script occurs in Rudyard Kipling—a writer for whom I believe Mrs. Holland has a special admiration. In describing the Taj Mahal he says: "It was the Ivory Gate through which all good dreams come" (*From Sea to Sea*, Vol. I., p. 4).

unexpected fund of shyness. Very well educated. Her college career was attended with a good deal of distinction. She is very highly strung, but too self-controlled to be called "nervous." The mouth has mobile lips and she has a trick of contracting the lower lip of which she is probably unconscious. Reserved to a fault. She is beginning to attain to a faith she once thought she had outgrown.

This description, which is not unlike the one given on Jan. 5th, 1904 (see above, p. 212), might naturally be taken to apply to Mrs. Holland's fellow-experimenter, and accordingly I sent it to Mrs. Verrall for her comments. She wrote on April 4th, 1905:

My husband and I think this description fairly good, as far as it goes, though there are no very distinctive points. The eyes and lashes are entirely wrong; but there is no other blatant misdescription. Of course, like every one of my age, I have lost many relatives and friends. [The remarks about the trinkets, though not very definite, are certainly appropriate.] I have only had two dresses this winter that were not black, one evening dress, grey, and a dull green day dress, both with wide belts, but who does not wear wide belts? I have a trick with my lower lip of which I am aware, as it is due to a criticism on my mouth made when I was a child. I am apt to draw it in and let the upper lip project, showing the two front teeth.

I think that Mrs. Verrall's friends would consider the description of character in many points very apt.

The last passage worth quoting during this series of experiments occurs in Mrs. Verrall's script of April 5th, 1905:

A gate and beyond a common and a windswept sky hedges on each side of the gate—alder and guelder rose not quickset

look through the gate to the western sky, and long straight lines of cloud with clear green blue sky between since the clearing.

That is all I see that peaceful landscape.

Of this description Mrs. Holland wrote to me (April 11th, 1905): ". . . the gate in the hedge looking to the western sky and a peaceful landscape applies to my surroundings last Wednesday [*i.e.* April 5th]." She told me later (May 28th, 1906) that the description was applicable to the garden gate of her father's house, where she was then staying, but that the particular trees mentioned were not characteristic.

During the next six weeks, Mrs. Holland was travelling on the Continent. Meanwhile she attempted every Wednesday to convey an impression and one definite word, chosen and noted by herself, to her fellow-experimenter. These impressions related to the places that she was visiting. She sent me her notes after returning to England; but I found that in no case had Mrs. Verrall's script shown any coincidence with the topics selected.

After this Mrs. Verrall tried for a few weeks (from May 31st, 1905) to convey ideas chosen by herself to Mrs. Holland; but these experiments also were quite unsuccessful.

FOURTH PERIOD: MAY 31ST TO AUGUST 8TH, 1905.

Mrs. Holland only produced seven pieces of script during this period and there is little of interest to note about it. She had now returned from the Continent but was moving about a good deal, and it is possible that this produced an unsettled state of mind which was unfavourable.

As usual, much of the script purports to come from Mr. Myers, but there is a sudden development of a new control—Laurence Oliphant, who predominates during this period. His first appearance is on May 31st, 1905. After various fragmentary and apparently random utterances:

Laurence foretold it in 1885 a recrudescence of spiritualization during the early years of the present century——

Alice Oliphant. Of love that never found its earthly close—what sequel? ¹

His mother suffered most—

Breath. Symp Symptoms

Sympneu Symposium— Sympneumata.

Sympneumata; or Evolutionary Forces now Active in Man is the title of a book by Laurence Oliphant, published in 1885. In the preface he predicted that a new and more sympathetic attitude towards psychic matters would obtain within twenty years. Alice was his first wife.

The next script on the same topic begins with the words "Vato—peto"—obviously meant for the title of Oliphant's novel, *Altiora Peto*. It refers to the well known incidents of his

¹Tennyson, *Love and Duty*.

life—the Memoir by his cousin “Maggie” (Mrs. Oliphant), his entanglement with Thomas Lake Harris, and his first and second wives, Alice and Rosamond. Mrs. Holland wrote to me later (June 6th, 1907): “If I remember right I read Mrs. Oliphant’s life of her cousin in 1903, and have not looked at or thought of it again until a few days ago, when I consulted it in the library to see if it threw any light on names and dates given in the script.”

(June 21st. 1905.)

Vato. peto. Upward and on—
 When the Invisible grows to fulfilment
 Yearns then and struggles the spirit-wrung body
 Yearns then and struggles the spirit-led soul—
 Flesh thrills with anguish made lambent by spirit
 Soul veiled in body yet struggles to light—
 Thus the Invisible grows to fulfilment
 Learning the mysteries apart and afar
 Where the All Powerful stooping creating
 Formed in the one soul that now is the twain
 Two were together—together made perfect—
 Two that are parted for earth sin—by guile—
 When the Invisible grows to fulfilment
 Twain that are sundered shall grow one again—
 Perfect, the Greater enshrining the Lesser—
 Woman soul sheltered—enshrined and secure—
 When the Invisible grows to fulfilment
 The Woman soul leadeth us upward and on
 L O.

“For him the stream had never welled
 In desert tracts malign
 So sweet, or had he ever felt
 So faint in the sunshine—
 Of *Palestine*.”¹

There was no waste and no need for anger— That was the one mistake Maggie made in the Life— The “sufferings” were part of the inevitable growth—and even a symbolic necessity— “The Egyptian oppressed them without cause” it was all in the scheme— Harris was an instrument a chosen tool—and to him—in the beginning was

¹ D. G. Rossetti, *The Staff and Scrip*; in the third line “or” should be “nor.”

given *truth* and power and beauty. If they were lost in a certain mire of meanness [*sic*]— Well what matter—that was also fated.

Clogged by humanity it was difficult not to feel angered by the menial work exacted from them—my Mother's sufferings Alice alone and afar—but seen now that is a pitiable triviality. To each one of us while we live is given the care of a foolish heavy exacting body—half child—half idiot—to be washed—fed—tended—and whether we guard our own house of clay or help others to guard theirs—what matter— To help others is far nobler— Washing— yes she did washing—a beautiful necessary ministrations and one of exquisite symbolism— Teaching again what can be better than teaching. Alice was never embittered—

[Here follow some scribbles and the name "Rosemonde."]

In the next script, enclosed in a letter dated June 29th, 1905, occurs :

Maria——

Nearly 20 years ago. Jan 2nd 1886—

That was the day.

Lowry——

Make no attempt to understand— That doesn't matter— Keep your mind quiet— Friedhof. But that does not matter now— It's *human* in its worst sense to attach so much importance to graves——

Oh ho ye ho—ho ye ho—whose for the ferry—

You'd think t'was a journey to *Twickenham* town—

No matter if it is nonsense—*write*.

Maria—R.L.P.

Ig— The prediction

"Maria" was the Christian name of his mother, Lady Oliphant; January 2nd, 1886, was the date of Alice Oliphant's death. She died in Palestine, and was buried in the Friedhof cemetery at Haifa. Laurence Oliphant died at Twickenham, and is buried in the cemetery there. Mrs. Holland tells me that the lines about Twickenham in the script are quoted from a drawing-room song,—no doubt suggested to her subliminal by the association of Oliphant with Twickenham. "Lowry" was Lady Oliphant's name for her son.

The next script refers chiefly to Alice Oliphant.

(Tuesday. July 11th, 1905. 11 a.m.)

* * * * *

JANUARY 2nd. 1886—ALICE'S DAY.

To fashion the birth robes for those

Who are just born—being dead.”¹

“A lady the flower of her kind

Whose form was upborne by her lovely mind.”²

“And on *her* grave with shining eyes

The Syrian stars look down.”³

In accord—in perfect accord.

“Only one youth—and the bright life was clouded.”⁴

But Alice has no regrets.

“Like tombs of pilgrims that have died—

About the Holy Sepulchre.”⁵

The best book was never written— Rosamond would have helped but the power was withdrawn— I was not the proper channel.

L. O.

On July 20th, 1905, comes the remark: “Lowry’s opinions of Russia have been wonderfully justified— More than 50 years have been needed to fulfil some of his predictions— Maria”; and later: “Thy life from earth by thundering surges driven wakes unbewildered in the courts of heaven.”

This is a quotation from a poem by Mr. Myers, “Not even in death thou diest,” published in *Fragments of Prose and Poetry* (p. 167). “Thundering” should be “hurrying.”

After this date, there are no more references in the script to Laurence Oliphant, in whom, as she afterwards told me, Mrs. Holland took no interest.

But I will quote an incident in connection with one of the passages as possibly throwing light on one aspect of the psychology of automatism. In a letter dated June 22nd,

¹ D. G. Rossetti, *The Blessed Damozel*.

² Shelley, *The Sensitive Plant* :

“A lady the wonder of her kind,
Whose form was upborne by a lovely mind.”

³ Matthew Arnold, *Obermann Once More* :

“And on his grave, with shining eyes,
The Syrian stars look down.”

⁴ Mrs. Meynell.

⁵ D. G. Rossetti, *The Portrait*.

1905, enclosing the script of June 21st, quoted above, Mrs. Holland writes:—

This last writing has a quotation from Rossetti's "Staff and Scrip," but why should Palestine be underlined? I am familiar with the lines, "When the Invisible grows to fulfilment," and "The woman-soul leadeth us upward and on," but I cannot remember if they have anything to do with each other, or where they come from.

I have the impression that all the writing this time is meant to come from one influence, and it is a new one, or nearly so. The untidy marks at the end mean that I broke off in a fit of shivering, which I took to mean that I had written enough. There was not the slightest approach to a trance condition, it was like a rather slow dictation. I have a funny confused impression of a group of three women and one man. One of the women is elderly. The "message" comes from the man chiefly, but sometimes the youngest woman of the three joins in, as it were. This sounds fantastic, but as the writing came before noon on a sunny morning, I did not dream it. Also if I note it down, I shan't worry about it, or attach undue importance to it.

This description appears to me to involve a kind of dissociation of consciousness which I suspect frequently occurs in cases of automatism. To Mrs. Holland's supraliminal consciousness comes an impression of a group of three women and one man; one is an elderly woman, the message comes chiefly from the man, but sometimes the youngest woman joins in. "It is a new influence, or nearly so," she remarks. Meanwhile the writing done by her subliminal consciousness shows clearly that these persons are Laurence Oliphant, his mother, and his first and second wives,¹ who have only purported to control once before, on May 31st. But for the moment the recognition seems confined to her subliminal self; supraliminally she only conceives of them as a group of persons unidentified.

A similar experience is described on July 27th, 1905. Here she writes automatically the one word "Maud," and then goes on in her normal hand-writing:

Automatic script seems unwilling to come and instead I have an impulse to note a waking dream last night. I was unwell yesterday,

¹The second Mrs. Oliphant is still living.

and did nothing but rest and read novels. Before I slept I remembered I had not tried for script, and then some one seemed to say: "You have forgotten again, but you must write to-morrow; write to-morrow morning about Leckhampton. Don't forget Leckhampton."

I know nothing about the place and I said so mentally, for I was in a kind of doze,—not actually dreaming, but not fully conscious. Then I got an impression of a face I am vaguely familiar with, though I have certainly never seen it in real life. A pale face, that of a man no longer young; a high brow, dark hair going grey, a moustache and small pointed beard I *think*, but the chin was drawn in and the chief impression given was that of the high brow and the dark eyes that were at once penetrating and sad. No impression of figure or dress, only the face. After a minute or two it went away and was followed by the face of a younger man with a strong chin and a long moustache; but almost before I could realize this face it went, and an old man with white beard and glasses showed a fraction of a minute, and then it was all gone. The first face was the clearest, the last very dim and quickly gone. I cannot recall any portraits I have seen lately like these faces, and I am not given to seeing faces in the dark.

I had hoped for some interesting script this morning, but nothing will come.

These three men are of course Mr. Myers, Mr. Gurney, and Dr. Sidgwick, and the description of them is almost identical with that given in the reverse order in the script of Feb. 21st, 1905 (quoted above, p. 246), and followed there by the three names "Henry, Edmund, Fred." The description is no doubt based on the portraits in *Fragments of Prose and Poetry* (though on each date a mistake is made in describing Dr. Sidgwick. On Feb. 21st he is said to be "nearly bald," and on July 27th to be wearing glasses. Neither of these statements was true at any time). But Mrs. Holland does not seem to recognise them supraliminally.

"Leckhampton," the name of Mr. Myers's house at Cambridge, is also given in *Fragments*.

Some other cases of visions unrecognised will be given later.

In these cases the script seems to represent a stratum of consciousness with a more retentive memory and in some respects a fuller and more complete knowledge than the

normal. This is only what we are accustomed to find. But we see here also a restriction or inhibition of the normal consciousness, in that it is apparently unable for the moment to use its ordinary faculties or to draw the most obvious inferences as to the persons represented in its visual impressions.

This restriction of the normal consciousness, shown here in a rudimentary and evanescent form, may perhaps be favourable to the full development of the subliminal activity. In any case it certainly seems correlated with it.

The same restriction may account in part for the difficulty that automatists so often find in interpreting passages in their own script which are perfectly intelligible to another reader. "My eyes were holden," Mrs. Holland said in one such case; and Mrs. Verrall has often found the same, though her long practice in analysing her script from an outside point of view has to a great extent overcome the difficulty. It seems even possible that the sight of the script shortly after it has been produced may tend sometimes to reproduce in the writer the dissociation of consciousness which originally accompanied it, just as the act of carrying out a post-hypnotic suggestion sometimes re-induces hypnosis. Of one passage Mrs. Holland wrote (July 11th, 1907): "On reading over the script before sending it this passage conveyed nothing to me. I seem curiously dense concerning the script for two or three days after writing it."

CHAPTER V.

FIFTH PERIOD—OCT. 6TH, 1905 TO FEB. 18TH, 1906.

UP to this time I had given Mrs. Holland no information as to what statements in her script were possibly or apparently evidential. From the beginning I had impressed on her the fact that much of it was derived from her reading of *Human Personality*, etc., though, I said, there were certain points that could not be so explained. I purposely abstained from telling her which points or which passages interested me; because I wished the writing to be as spontaneous as possible and

not to be guided in any way by my comments. In the case of her experiments with Mrs. Verrall, I merely sent her copies of some of Mrs. Verrall's script, asking her to tell me if anything in it related to her; but in regard to her own script, I simply told her there were several points in her first writing that seemed applicable to my friend's surroundings,—without indicating which they were,—and that an interesting point had occurred on one of the later days.

Of course I explained to Mrs. Holland the reasons for my reticence, which she perfectly appreciated and readily acquiesced in. In fact, after my first explanation, she herself often begged me to go on keeping her in the dark, so that she might as far as possible avoid being influenced in the writing by her own speculations as to interesting points. She wrote to me on June 22nd, 1905: "I very much prefer being 'in the dark' for the present. If you were to tell me week by week that this particular phrase carried a half sense, or that these initials might have a meaning, my mind would inevitably try to follow up clues and the outside character of the writing would vanish. That *part* of it is from outside I cannot help believing."

I saw her for the first time, as I have already said, on October 6th, 1905, when she was staying in London for a short time and came to the S.P.R. rooms at 20 Hanover Square and we had a talk of about $2\frac{1}{2}$ hours on her script. The account I now give is taken from my notes of this interview, written two days later. The first incident is another illustration of what is referred to at the end of the last chapter, namely, the failure of her supraliminal to recognise something that is well known to the subliminal consciousness.

I purposely gave her a chair facing Mr. Myers's portrait, but said nothing about it. I saw that she noticed it almost at once; she sat staring at it with so much fixity that I thought it probable she might go into a trance. She did not appear to be listening to what I was saying, so I went on talking about nothing in particular. Presently she said in an agitated manner: "Who is that man? I'm sure I've seen him before. I know him quite well." When I explained who it was, she said she thought she must have seen the

portrait before, though she believed it was not in *Human Personality*. I showed her a copy of the same portrait in *Fragments of Prose and Poetry* (which she had told me she had once seen) and she recognised this as the source of her impression. I told her that many things in her recent script were obviously derived from this book.

I enlarged on the importance of finding out how much of her script was due to reminiscences of things heard or seen casually and perhaps subconsciously, and asked her if she could think of any kind of link between herself and Mr. Myers, *e.g.* Lady Mount-Temple, whom she had mentioned in a letter to me. She said she had only seen Lady Mount-Temple once—towards the end of her life—probably in 1900. She had then left Broadlands (where Mr. Myers knew her) and Mrs. Holland was sure she had not spoken at all of Mr. Myers or of any of his associates in psychical research or of anything to do with the subject. She could not think of any other mutual acquaintance.

After discussing some other topics in the script, I cross-examined her about the references in her script of Feb. 15th 1905, to the opening of Mr. Myers's posthumous envelope, as described in the section on that incident (see above, p. 241). We also discussed the mention of Professor Richet in the script (see above, pp. 252 and 255).

Mrs. Holland told me that she had never, she believed, seen a copy of the *Proceedings* or *Journal*; that a little time back she had seen an advertisement offering a second-hand set of *Proceedings* for sale and that she had purposely abstained from buying it or looking for it anywhere in order to remain as ignorant as possible of S.P.R. affairs.

She asked me if 5 Selwyn Gardens, Cambridge, was really Mrs. Verrall's address, as stated in her script (of Nov. 7th 1903), and if it was given in *Human Personality*. I told her it was correct and was not in *Human Personality*. She was specially anxious on this point and seemed to remember the writing clearly and to have thought of it on this occasion spontaneously. I told her that Mrs. Verrall was the lady with whom she had been experimenting in the early part of this year, and she was much interested and seemed to realise clearly who Mrs. Verrall was, whereas she had given

no sign of recognition when I spoke of Professor Richet, who also is mentioned in *Human Personality*. Probably she remembered Mrs. Verrall's name because it was there connected with the subject of crystal-gazing, in which she was specially interested on account of her own experiences (see her letter of Nov. 19th, 1903, quoted above, p. 185).

I then read over to Mrs. Holland her own script of March 1st, 1905, the first day of her experiments with Mrs. Verrall (quoted above, p. 252), and told her what points in it were correct. I also told her that Mrs. Verrall's house was near Mr. Myers's and that the text quoted by her on that day was over the gateway of Selwyn College, which was near both houses.

I noted carefully all the information I gave to Mrs. Holland on this occasion, in case any of it should re-appear later in her script. As a matter of fact one incident which I told her, to which she paid little attention at the time and which she afterwards quite forgot, did lead to two visions, as will be related below (see p. 286). When she first told me of these visions, I had no recollection of having mentioned the circumstances to her and should probably never have remembered it if I had not found it recorded in my notes.

The result of this interview was to confirm the impression I had already gained from my correspondence with her,—that Mrs. Holland was anxious to give me all and any information that could possibly throw light on her script, regardless of what conclusions it might lead to.

After leaving London, Mrs. Holland wrote to me on Oct. 17th, 1905 :

It was exceedingly natural that after my long talk with you on Oct. 6th, I should dream of automatic writing; but as I had never before done so, I noticed the dream particularly. In my dream I was "trying" for writing with a friend, the last person I should mention such experiments to in real life, and after some delay a couplet, which I cannot recall, was written. The lines were, I think, ten-syllabled and the words "stars" and "light" and "peace" occurred.

Then came

"Keswick"

"He asked life of Thee and Thou gavest him a long life, even for ever and ever;"

and the dream ended with my saying: "Of course, that's on the grave."

Can you remember if you told me that this is Mr. Myers's epitaph? I feel as if I had got it from you, either consciously or unconsciously.

Mr. Myers was buried in the churchyard of St. John's, Keswick; the text mentioned is not on his grave, but on the memorial tablet to him in the church. I did not know this at the time and had not mentioned the subject to Mrs. Holland; but while talking to me she had had in her hands for a few minutes his *Fragments of Prose and Poetry*, as I was showing her the portraits in it. This text is quoted at the end of the Autobiography, and it is mentioned at the beginning that Mr. Myers was born at Keswick, his father being incumbent of St. John's Church, Keswick. That he should be buried at Keswick and that this text should be on his grave might therefore be an inference from statements in the autobiography.

I had now decided to take the first opportunity of introducing Mrs. Holland to Mrs. Verrall. On September 27th, 1905, I had seen Mrs. Verrall and told her that I was hoping to meet Mrs. Holland before long and wished her to meet her some time also. Mrs. Verrall suggested asking her to her house at Cambridge during the Christmas holidays. My next talk with Mrs. Verrall on the subject was on Oct. 10th, four days after my interview with Mrs. Holland, described above. I gave Mrs. Verrall a general account of this interview and then told her for the first time of the statement in Mrs. Holland's script of Jan. 17th, 1904: "The sealed envelope is not to be opened yet," and asked her to look up her own script of that time to see if there was any sort of coincidence with this in it. Further enquiry led to the discovery of what is described above (Chapter III.) as the first cross-correspondence between Mrs. Holland and Mrs. Verrall. I now first looked up the reference 1 Cor. 16. 13. in Mrs. Holland's script of Jan. 17th, 1904, and found that it was that of the text given in her script of March 1st, 1905, viz. the text inscribed on Selwyn College; and it was now that I first heard of Mrs. Verrall's attempt to get in her script the text asked for by Mrs. Sidgwick. The discovery of this "cross-correspondence" of course confirmed my

view that it was desirable to have more experiments between Mrs. Holland and Mrs. Verrall.

A PREMONITION ?

After seeing me on the afternoon of October 10th, Mrs. Verrall returned to Cambridge. While in the train on her way to Cambridge she wrote some script in which—apparently *à propos* of nothing—occurred the words: “Arrange the date. November 16th not the later day.” She attached no meaning to this. On October 19th, 20th, and 23rd, she was corresponding with a lady in London, who wished to see her on psychical matters. On October 27th, being in London, she tried to make an appointment with her dentist for Nov. 7th or 8th, those being the days on which the lady in London could also see her. The dentist’s earliest possible day was November 16th, and she accordingly arranged an appointment then, though much annoyed at not being able to fit it in with her visit to the lady.¹

Next day (Oct. 28th) I received a letter from Mrs. Holland, dated Oct. 27th, 1905, in answer to one of mine saying that Mrs. Verrall wished to invite her to Cambridge at Christmas time. In this letter, Mrs. Holland expressed her regret at not being able to go to Cambridge, and added: “I wonder is she [Mrs. Verrall] likely to be in town next month. I hope to be there for a week from Nov. 15th.”

I, knowing nothing of Mrs. Verrall’s arrangements, sent her this letter and asked her if she could manage to come up to London during the week mentioned. She replied proposing November 16th (the day previously fixed with her dentist), and so it came about that she and Mrs. Holland first met on Nov. 16th, not at Christmas time, which corresponds to the direction of the script, “Arrange the date. November 16th not the later day.”

SECOND INTERVIEW, NOV. 16th, 1905.

Mrs. Holland and Mrs. Verrall met for the first time on Nov. 16th, 1905, in my presence, this being also the first time that any direct communication had passed between them.

¹All these dates were furnished to me later from Mrs. Verrall’s diary.

I wrote an account of the interview the next morning, noting whatever facts mentioned in the conversation were probably unknown to Mrs. Holland before, in case references to them should turn up later in her script. These will be mentioned below where necessary.

In discussing some of Mrs. Holland's previous script, the following points were mentioned:

(1) That there was a quotation—I did not say what—from Mr. Myers's poem *St. Paul* in her script.

(2) That the writings of her Myers and Gurney controls bore no resemblance to the real handwritings of Mr. Myers and Mr. Gurney.

(3) Mrs. Verrall remarked that the rather brusque and peremptory tone of Mrs. Holland's Gurney control was very much like the style of "Mrs. Forbes's" "E.G.," and some stress was laid on this. In speaking of "Mrs. Forbes," Mrs. Verrall used her real name. It is, I think, rather remarkable that this name has never appeared in Mrs. Holland's subsequent script.

(4) I read to Mrs. Verrall the description of a man in the script of Nov. 7th, 1903, and she gave her opinion as to what points in it correctly applied to Dr. Verrall.

(5) We told Mrs. Holland about the premonition in Mrs. Verrall's script that the text asked for by Mrs. Sidgwick was to be given on Jan. 17th, 1904, which seemed to have a sort of fulfilment in her own script of that date; that she did not give the right text, but a reference to one that had a distinct association with Mr. Myers and Mrs. Verrall and was given in full by her on March 1st, 1905.

(6) I told Mrs. Holland of Mrs. Verrall's "premonition" of their meeting on this date.

(7) Mrs. Verrall said that the text Mrs. Holland had dreamt of (see above) was on Mr. Myers's grave. (This was not quite correct. As stated above, the text is on the memorial tablet in the church, not on the grave.)

(8) *A propos* of two Christian names, hitherto unidentified, in Mrs. Holland's script, Mrs. Verrall said she thought they must be Mr. and Mrs. "N." Mrs. Holland said she knew nothing about Mr. and Mrs. N. This was not literally correct. She knew neither of them personally (which was probably

what she meant), but Mrs. N., who had died twenty years before, soon after her marriage—in 1886—had been well known to a cousin of hers, who had frequently mentioned her in her letters of that date to Mrs. Holland in India. A piece of script giving some details about Mrs. N.'s will was later traced by Mrs. Holland to a passage in one of these early letters. All this information, of course, I owe to her. This is one of the most marked instances in her history of the re-emergence of a long-forgotten idea and will be related below (see p. 287). Here I will only draw attention to the fact that it was through Mrs. Holland's own care that the unequivocal character of the incident, which at first sight appeared very impressive, was discovered.

On this occasion Mrs. Holland gave me further information as to her family history and connections.

“SPECTATOR” REVIEW OF MAXWELL'S “METAPSYCHICAL
PHENOMENA.”

In a letter dated Oct. 27th, 1905, Mrs. Holland told me that she had read a review in the *Spectator* of Oct. 7th of Dr. Maxwell's book, *Metapsychical Phenomena*, prefaced by Professor Riehet and Sir Oliver Lodge. The review, I found, was a long one, going into many details of the phenomena, which it criticised very severely; and it is clearly responsible for much of the matter of the script produced during this period. The script is by no means a mere reproduction of the review; it takes rather the attitude of one who has read it and has formed an independent view of the facts, showing indeed in one or two instances what looks like an independent knowledge of them. Great anxiety is shown by both the Myers and Gurney controls—expressed, as usual, more emphatically by the latter—lest the S.P.R. should be carried away by the marvellous reports and lest “the ruin of all we have been working for so long should ensue.” The warning is reiterated again and again.

My readers may remember that, besides the appearance of Dr. Maxwell's book, the most salient “occult” events of this period were the Greek script of “Mme. X.,” later described and discussed at great length in *Proceedings*, Part II. (Dec.

1905), and the famous Algerian "materialisations." In regard to these matters, the attitude of the "controls" has an undoubted resemblance to that of some members of the S.P.R.,—myself among others. Whether it really represents in any way an actual view taken by Mr. Myers and Mr. Gurney is of course an open question. But it has to be remembered that these controls, or at least the Myers control, have in the course of the script produced evidential matter pointing towards personal identity; and it has frequently been argued—I think with a certain show of reason—that any evidential matter produced by a control tends to support its general claim to genuineness. I offer this case, then, for the consideration of persons who are accustomed to maintain this argument.

For my own part, I cannot admit its validity. I think that each part of the script must be judged primarily on the sole ground of its own evidential character. Mr. Myers may have taken the view here attributed to him, but there is no real evidence that he did, and even if there were such evidence, no one would be bound to agree with him.

The review of Dr. Maxwell's book, which, as I have said, is the undoubted source of much of this script, appeared on Oct. 7th, 1905. Nevertheless it was not until Nov. 19th that the script touched in any way on the topic of phenomena analogous to those treated of in the book.

About this time Mr. Feilding was making arrangements to attend some sittings with Eusapia Paladino in Paris, and on Nov. 19th he came to discuss the matter with me and to look at some of my records of the sittings at Cambridge, which have never been published in full. He was with me from about 3.30 to 6.30 p.m., but I had also spent most of the morning in looking out the records for him and consequently had had the subject much in my mind for most of the day.

Mrs. Holland's script of Nov. 19th, 1905, was written at 11 a.m. as follows:

* * * * *

[M.] It is perhaps unfair to state that — is too credulous but his peculiar constitution of mind lends itself to the machinations of fraud. In matters of this kind the Scientific mind is the poorest guide imaginable— The phenomena that will shortly be induced are utterly misleading— They will not be completely

fraudulent—at least not consciously so—but the influence will be of the poltergeist type and the lowest forms of physical magnetism will be called upon to produce what the agent in question will announce as psychical manifestations. No levitation but the movement without contact will be of the lowest class—not the back of the

(The impulse to write was so strong that I obeyed it in spite of knowing that I should soon be interrupted—and at this point the interruption came.)

The topic is continued next morning as follows:

(Monday, Nov. 20th. 9.15 a.m.)

[M.] Brief day and bright day and sunset red
Early in the evening the stars are overhead—¹

Myriads of intended messages break off short.

Broken threads are hard to knit again—

The properties apertaining [*sic*] to the deception will be daringly simple— The old familiar trickery which is so old it has almost been abandoned in favour of more elaborate appliances—

There will be a piece of elastic in his left shirt sleeve— No—nothing so elaborate as a pneumatic glove— The table will be without openings or traps of any kind—that is to say in the upper part but insist on observing where the legs join the frame—

The luminous paste is an invention of his own—

[G.] The pendulum is swinging too far back— Be a trifle narrow minded again— You must not go all the way with— It's the form his enthusiasm takes—excellent for the individual—but if you are all roped into it the inevitable smash would be hateful— Go slow.

No—no you misunderstand— Of course there is a great substratum of truth but these two people won't help you to arrive at it. The man is a charlatan—and the woman—though with a good deal of sincerity at first has lost it through vanity and the desire for effectiveness—

* * * * *

[?] Palladia—Mrs. Eustace Lucas—Annie Bird— Euphronia—Katie King—Eustonia— Pallonia— . . .

I am inclined to think that these descriptions of fraudulent phenomena may have been partly due to a vague telepathic reflection of my conversation with Mr. Feilding on that day. But the

¹ R. L. Stevenson.

whole topic of physical phenomena was very much in the air at that time. On October 27th, 1905, at a Private Meeting of the S.P.R., Sir Oliver Lodge had described a visit of his to Dr. Maxwell at Bordeaux for the purpose of attending sittings. At these sittings raps had been obtained, generally with contact, and on one occasion a slight movement of a table without apparent contact. Sometimes small lights were seen moving about near the medium. Also the medium himself exhibited luminosity, both on his skin and on his clothes, after exposure to light, the effect being like that produced by calcic sulphide. Precautions were taken by the investigators to prevent the artificial use of calcic sulphide by the medium and Sir Oliver Lodge suggested that the luminosity might be a natural physiological or pathological phenomenon.

The phrase in the script "The luminous paste is an invention of his own" is perhaps intended to apply to this phenomenon. The S.P.R. meeting was a private one and consequently no press reporters were present, and it was first reported in the *Journal* for December. Sir Oliver Lodge, however, had addressed two public meetings on psychical research during November, one at Oxford on Nov. 13th, where he gave a general discussion of its bearing on science and religion, and one at Birmingham on Nov. 17th, when he referred especially to the Greek script of "Mme. X.," each being reported in the papers of the following day.

At my third interview with Mrs. Holland, on Nov. 21st, 1905, when she brought me the script of Nov. 19th and 20th, I questioned her in detail as to what papers she had been seeing and whether she had read anything about Sir Oliver Lodge's addresses in them. She gave me full particulars in answer to my questions and assured me she had seen nothing in any papers about any S.P.R. topics since the *Spectator* review of Maxwell's book. She told me she was greatly interested in Sir Oliver Lodge and would certainly have noticed anything she had seen about him. Of course I told her nothing about my own views of the recent physical phenomena.

The odd attempt to get the name of Eusapia Paladino (who is mentioned in the *Spectator* review)—"Palladia—Euphronia

—Eustonia—Pallonia”—is very characteristic. “Palladia” is probably a reminiscence from *Human Personality*,—that being the name of a young Russian girl, whose apparition was seen repeatedly after her death, as related in a case given in that book (Vol. II., p. 21).

I told Mrs Holland on Nov. 21st that her writing of Nov. 19th and 20th seemed to have some connection with a conversation I had had on Nov. 19th with a friend of mine (whose name I did not mention) who was shortly to take part in experiments with Eusapia Paladino, and the script in the early part of December is full of descriptions of imaginary sittings of a generic type, interpolated with warnings.

Mrs. Holland had now returned to her father's house in the country, from which, on Dec. 15th, she sent me pieces of script, dated Dec. 1st to 7th, extracts from which I next quote :

(Friday, Dec. 1st. 11 p.m.)

[M.] I am anxious— From an apparent trifle may rise the ruin of all we have been working for so long—

Materializing flowers we know all that of course but it seems new to him and he has a strange gift of credulity

There may be raps genuine enough of their kind— I concede the raps— Poltergeist merely—but the luminous appearances—the sounds of a semi-musical nature—the flower falling upon the table—Trickery—trickery— Of course there can be no searching— She would proffer excellent reasons against that—but other precautions can be taken—

[G.] Of course they can and must be— Her feet are very important— Next time can't Miss J sit with the sapient feet both touching hers— Let her fix her thoughts on the *feet* and prevent the least movement of them—

* * * * *

The “sapient feet” is, I think, intended for a pun, meaning the feet of Eusapia.

(Sunday, Dec. 3rd. 10.45 p.m.)

[M.] Honest hearty ridicule has a certain vivifying power it stirs the dry bones but the kind of ridicule this would bring would be the killing type.

Has [*sic*] we endured so long—done so much endured so much hoped so much only to come to an end in the course of the year now coming— It is a very sad thought to me—

* * * * *

[G.] There is some perfectly unexpected danger. G. Red lights—
Red lights of danger.

(Tuesday, Dec. 5th. Midnight.)

[M.] She is no fool far from it but she has the power of befooling— Wilson knows about it—

Miss J. will be the best help in this case— E. P. willing not to sit near her—but that can be easily overborne

The trance condition is partially genuine the manifestations are simply fraudulent—

Ask her to allow you to secure each foot in a slight card-board box—case or cover¹— She will refuse for the instep does most of the phenomena of raps and movement—

The next one—the one who will appear in February will be far more interesting—

(Thursday, Dec. 7th. 11.30 p.m.)

[M.] The lights are turned out and a screen is drawn before the fire— E. P. does not care for the environment it is not sufficiently simpatica for her— If she wore soft shoes felt shoes there would be fewer imposing raps and cracks— The toes can do it inside the boot—

Listen to the trance utterances parts of them are quite genuine— You will get nothing from me that way but Jules C (?) whom R knows will try to get a message through— We cannot go all the way with him but on the other hand we must not become trifling and exacting in our desire for proofs and evidence— Remember Blavatsky's tea-cups her mode of giving a proof—

See how I still identify myself with you all and speak as if I still belonged to the Society as indeed I do—

It is grievous about A.W.'s chill and poor Oliver will be laid up soon— Very little of a throat trouble but still no throat trouble should ever be neglected and he ought to abstain from speaking so much in the winter months— He may be as strong as a lion but

¹An experiment very similar to this had been tried in some of the early sittings with Eusapia Paladino; see *Annales des Sciences Psychiques*, Jan.-Feb., 1893, p. 46.

lions never give lectures during the winter and the strain is tremendous—

* * * * *

Pockets—inner pockets will hold a surprising amount—

Surely lazy tongs have been superseded by something a little more modern.

[G.] Very well developed hands look at those muscular fingers.

Be very polite but *shunt her*.

The statement dated Dec. 7th about "Oliver" (obviously meaning Sir Oliver Lodge), was unfortunately verified. On Monday, Dec. 11th, he was to have read a paper at the S.P.R. On Dec. 8th he wrote to me about his engagements, saying ". . . a furious cold has seized me and I am good for nothing. The only thing to do is to get out of everything possible and to go straight home. I earnestly trust I shall be well enough to come up again on Monday." He goes on to ask what I can arrange for the meeting if he is not able to come. He was not, after all, able to come and his paper was read instead. This was the beginning of a serious attack of influenza, as the result of which he was ordered abroad for the winter. In a letter dated Dec. 19th he told me that it was on the evening of Dec. 7th that his cold developed,—that is, the date of Mrs. Holland's script. As he had to give up several engagements, his indisposition was mentioned in the papers by the 11th. It was therefore unfortunate that the script was not sent to me until Dec. 15th. In the letter enclosing it, Mrs. Holland wrote: "I am sorry not to have sent you these writings sooner, but my Mother has been very unwell . . . and one of the servants ill for days, so I have been domestically busy."

In replying, I told her of the coincidence with Sir Oliver Lodge's indisposition and asked her in future to send me each piece of writing, if possible, immediately after it was produced.

She replied on Dec. 19th:

. . . I verily believe there is a personal devil, or at least a personal imp, who takes pains to prevent things being evidence.

Take this last example, for instance. You and I know that the message about "Poor Oliver" was written on Dec. 7th; but

since I was busy and anxious I did not post it to you. I have seen no reference to Sir Oliver Lodge's indisposition; I hope it was quite trifling. . . .

THE "CANCER" INCIDENT.

Shortly after this came another communication on the subject of illness, which I will give for what it is worth.

(Jan. 9th, 1906. 11.30 a.m.)

. . . [M.] Have none of my many messages reached his knowledge yet— Direct communication is *impossible* in spite of the faith that is in him

Remember this must go to [Clapham]

It is not what you think Indeed dear lad you who still seem to me to keep the heart of the dear fifteen year old boy that you were when first we met—you are mistaken in what you fear. Take courage or rather take less courage for you are not called upon to endure what you fear— Believe me indeed that you do not come under the sign of \varnothing ¹ Is it clear— Oh is it clear— Not malignant *no*— Do not be content with one opinion or two— Your own man is an alarmist— Go to the man at St. George's— The London one—he will know—

Of course our knowledge is not infinite—we others who have changed our world—in many cases the future is utterly veiled for us but sometimes we know and I know now— This last month your gloom your heroically veiled anxiety has been to me a darkness I could feel—

Sursam [*sic*] corda— How can I make it clearer to you—

Your name I must withhold [*sic*]— F.

[G.] Send this off at once—it has to go— G.

It was obvious to me that this script referred to an intimate friend of Mr. Myers's,—a well-known literary man, whom I will call "Mr. Grove,"—though the rather paternal tone adopted was, as I knew, not appropriate to their relationship. No name was mentioned, but the place "Clapham" sufficiently identified him. I therefore sent a copy of the script to Mr. Grove, on the chance of its having some relevance for him. He told me on Jan. 21st, 1906, that Mr. Myers had not known him till he was about 23 years old; and that he was

¹This is the Zodiacal sign for the constellation of Cancer.

in no such anxiety as the script suggested about his own health, but had for some time been anxious about his wife in that particular respect.

On April 10th, 1906, I saw Mr. Grove and had some talk with him about Mrs. Holland's script. He told me in regard to his wife's health, that cancer had been feared, but the doctors were now satisfied that the fear was unfounded. On May 15th, 1906, an operation was performed and the doctors' opinion was justified.

All this had been kept extremely private and was known to very few persons. I knew nothing of it until I had communicated with Mr. Grove about the script.

The script, however, certainly seems to refer to an anxiety of Mr. Grove's on his own behalf, not his wife's, though most of it would be also appropriate if applied to his anxiety about her. But this of course detracts from its evidential value; so much so that both Mr. and Mrs. Grove, who are certainly not prejudiced against the belief in spiritistic communications, refused to attach importance to it.

It may, however, be worth mentioning that very soon after my talk with Mr. Grove, Mrs. Holland met him at a house where she was staying from April 12th to 19th. She afterwards told me (on May 28th, 1906), that on this occasion she had had a strong impression, which she did not mention to him, that he was in some special anxiety about a very near relative, perhaps his wife or a daughter. I never told her, and I feel sure that she never knew, what the real facts had been until she saw them in the proofs of this paper.

Mr. Grove's chief anxiety, as he tells me, had been during January, February, and March. He thinks it was in March that they consulted two doctors, who told them that the case was not malignant, but that a small operation would be necessary. At the time he met Mrs. Holland, therefore, his anxiety was no longer acute. For various reasons the operation was not performed until May 15th, 1906; it was somewhat more severe than had been anticipated, but all went well.

After learning that the script of January 9th, 1906, was to a certain extent veridical, I was reminded of an earlier

passage which was possibly intended to refer to the same subject, as follows :

(June 14th, 1905) . . . [G.] She is wakeful and weary—her hair hangs loose—dark hair that waves a little— A blue dressing gown and such a pale tired face— No—*no not* what she fears—not *malignant*.— Diet not the knife—a vegetable diet almost entirely—stimulants to be dropped by degrees—

* * * * * *

Mr. Grove tells me in relation to this script that the cause of their anxiety “had been going on after a fashion for some years.” They were by no means convinced that the case was malignant, “but (he writes) naturally anything that may *possibly* have that character gives some anxiety.” The general description was not inappropriate to Mrs. Grove’s condition at that time; she had for some years been overdone. “Diet, largely vegetable and without stimulants, was recommended and practised at one time,—quite possibly about that time.” Mrs. Grove had a dark blue dressing-gown.

ANNIVERSARIES AND THE “SCRIBE” INCIDENT.

The next two scripts to be quoted illustrate again the persistence of recollection of the anniversaries of Mr. Myers’s death (Jan. 17th, 1901), and birth (Feb. 6th, 1843). In the first is repeated almost verbatim a sentence from the script of Dec. 1st, 1903: “It will soon be three years now and yet I seem no further from earth, though perhaps no nearer, than I was that January day.”

This script also repeats for the last time its warnings against too great credulity. I take the words, “Silver Wedding” to refer to the S.P.R., but if so, there is an error of recollection on the part of the controls, for the Society was founded in 1882.

(Monday, Jan. 1st, 1906. 11.45 p.m.)

* * * * *

[M.] The tremor of this time so long ago all comes back to me— Five years ago—five years of years— In one way I am no nearer—but at least I take comfort in knowing that I am no further away— What message is there simple enough for me to

hope that it could reach you all— Courage—Patience—Faith—
Faith but not Credulity—

When wide mindedness leans over too far upon the other side
it becomes the greatest danger to us all—

What a dreary way that would be to keep our Silver Wedding.

A certain amount of esclandre is inevitable before next July—
No not scandal—not slander—how shall I say—a flare up— Keep
together old friends I pray you as far as possible—but of course
you must not be forced into a false position—

[G.] Trust your own instinct— Evidence even doesn't matter
that can be faked but the instinct that is in you will tell you when
you are dealing with realities and when with shams—

[M.] “Wisely and slow they stumble that run fast”¹— Infinite
Patience—remember it isn't only the finite life you have to practise
it in—

Blessings on your Year.

F.

On Feb. 5th, 1906, Mrs. Holland wrote telling me various
details about what she was doing to explain why she had
not sent me any script for some time, and added:

For the last week I have had a strong impression that I *must*
write automatically on Feb. 6th—to-morrow. This impression has
come like an order, chiefly at sleeping and waking, and is vaguely
associated in my mind with the date 1837. When I once begin,
I will try to go steadily on again.

I enclose a cutting from a stray number of the *Tribune*, the only
mention I have seen of Dr. Hodgson's death. I hope it is true
about the message having come.

The cutting from the *Tribune* sent to me by Mrs. Holland
is dated Jan. 22nd, 1906, and headed “Alleged messages from
Dr. Hodgson.” It gives one of the numerous reports which were
current in America shortly after Dr. Hodgson's death as to
an alleged “message” from him to Professor Hyslop having
been communicated through a medium, in this case stated
to be “a Detroit citizen.” The paragraph is in the form of
a telegram from New York, dated Jan. 21st, and states that
Dr. Hodgson “died at Boston a month ago,” no details of
the death being given. Not long after this, as we shall see,
he begins to appear as a “control” in the script.

¹ *Romeo and Juliet*, Act II. Scene 3.

The date 1837 mentioned by Mrs. Holland in connection with Feb. 6th puzzled me. It recurred in the script of Feb. 6th, 1907, and I afterwards learnt from Mrs. Holland that she always associated Feb. 6th with Henry Irving and thought he was born on Feb. 6th, 1837. (He was really born on Feb. 6th, 1838.) In the script to be next quoted, however, the association of Jan. 17th with Feb. 6th makes it clear that the reference is to Mr. Myers.

(Thursday, Feb. 6th, 1906. 11.10 p.m.)

[?] My mouth is bitter with the taste of laudanum—

A dress suit—who could associate the idea of rest or sleep with a dress coat— A strange grotesqueness—

It was very cold—

[M.] I purposely let Jan. 17 go by the time for honouring or laying stress on that day is over let it be the birthday not the deathday now—

A great loss for you on your side—but a gain on the other. He may prove a communicating power soon— This scribe can be imposed upon by a trick message a matter of mere fancy while a test message passes unperceived— Has not Margaret tried?

* * * * *

Ask her to be in London on the 19th. Margaret I mean— This month—Monday 19th. They ought to try together—she would concentrate the wandering thoughts of this scribe— Medium is not the best word in this connection—

* * * * *

With regard to “Has not Margaret tried?” and the suggestion that she should “try” on Feb. 19th, Mrs. Verrall had mentioned when she met Mrs. Holland on November 16th, 1905 (see above, p. 270), that she had just been to a doctor who had ordered her to rest entirely from the physical act of writing for three months. The time, therefore, was now nearly up. As a matter of fact, after a break of nearly three months, Mrs. Verrall resumed automatic writing on Feb. 9th, 1906, when a series of cross-correspondences with Mrs. Holland was started (see below, p. 310).

On Feb. 9th, 1906, I read Mrs. Holland’s script of Feb. 6th to Mr. Piddington and he at once remarked on the peculiar

use of the word "Scribe" as equivalent to "medium," which I had not particularly noticed. It is to be observed also that the word is repeated, as if to draw our attention to it. Mr. Piddington told me that when he was staying with Mrs. Verrall in January, to discuss with her the Report on her script which she was then preparing for publication, he had suggested to her the use of the word "scribe" in the sense of the writing personality. She accepted the suggestion and the word was used in her Report in *Proceedings* (published in October, 1906). At this time it was new to all of us; the suggestion was a quite original one of Mr. Piddington's and he had not mentioned it to me. Apparently the only people who could have had it in mind were he and Dr. and Mrs. Verrall.

Mr. Piddington's own statement is:

Feb. 10, 1906.

Yesterday afternoon Miss Johnson read to me the last piece of script received from Mrs. [Holland]. In it the word "scribe" is twice used to mean a writer of automatic script. The first time there follows immediately a reference to Mrs. Verrall. The second time "scribe" is said to be a better word than "medium" to describe an automatic writer.

In the latter part of January I was staying with Mrs. Verrall at Cambridge for the purpose of reading through the second part of her paper on her own phenomena. I suggested that, instead of using the phrase "my hand," and other phrases of the kind used by Mrs. Verrall to differentiate her automatic from her voluntary self, the expression "The Scribe" should be used to describe "Mrs. Verrall II." She accepted my suggestion, which was likewise approved by Dr. Verrall, with whom we discussed it. I had not at the time, nor have I since, ever seen the word Scribe used in such a sense.

I record my recollections of this incident before having heard whether Mrs. Verrall remembers it; although I have not the least doubt but that she will perfectly recollect it, and I think Dr. Verrall will also. . . .

J. G. PIDDINGTON.

I had already sent Mrs. Verrall a copy of the script and she had returned it to me with comments on several points, but not on the word "Scribe." I wrote again to ask if she

could confirm Mr. Piddington's recollection of his talk with her on this word, and she replied :

Feb. 14, 1906.

Mr. Piddington stayed here Jan. 11th to Jan. 15th, and it was probably Jan. 12th or 13th that he suggested the use of the word *scribe* to represent "the producer of the script" as distinguished on the one hand from my normal self, on the other from supposed communicators. The word *scribe* is thus, you will see, not precisely equivalent to medium in the ordinary sense, but it is appropriate as used by [Mrs. Holland].

I read that sentence of hers through several times, as I was sure that something of value was contained in it, but I could not see what to make of it. The form of the sentence, "this scribe can be imposed upon by a trick message," suggested that an actual message, not trick, was in process of statement, but I could not see the message. All is explained by the use of the word *scribe*, which makes an excellent test word. . . .

My husband corroborates the above statements as to the use of the word *scribe*, and the date of Mr. Piddington's visit is fixed by my diary. I have not mentioned the suggested use of *scribe* in this sense to any one, till yesterday, dictating to my secretary, I came across a place in my paper where its use was possible ; but I rejected the idea in that case.

MARGARET DE G. VERRALL.

Mrs. Verrall's remark that she was unable to recognise the significance of the sentence about the "Scribe," although sure that there was something in it, is interesting as another instance of the automatist's want of recognition of points, though in this case the want of recognition extends to the performance of another automatist.

It must be added that Mr. Piddington some time later came across an obscure and anonymous American book, entitled *Letters from a Spirit* (published by the Abbey Press, New York, May, 1903), a transcript from automatic writing, in the preface to which the automatist speaks of himself as "The Scribe." It seems very unlikely that Mrs. Holland should ever have seen this book ; but even if she had, there remains the coincidence that the word "scribe" is twice used as equivalent to automatist in her script very shortly after Mr. Piddington had suggested it to Mrs. Verrall.

SUBLIMINAL REMINISCENCES.

Two incidents occurring at about this period illustrate in a striking manner the possibility of recrudescence of memories that have completely lapsed from the normal consciousness, and show at the same time the practical difficulty of proving a person's ignorance of almost any event in the past, and the consequent necessity for caution in attributing knowledge of any such event to a supernormal cause.

In the first case, Mrs. Holland had heard of the incident only a few months before it was represented to her through a hallucination; but she had paid so little attention to the recital that apparently she forgot it immediately afterwards. In the second case she had been deeply interested at the time in what she heard; but the event had entirely faded from her memory before she reproduced it—twenty years later—in her script.

(1) *An Apparition.*

In a letter dated December 19th, 1905, Mrs. Holland describes an apparition recently seen by her as follows:

On Wednesday evening [Dec. 13th], at 9.30 (my father was out and I had just put my mother to bed), when I came briskly into a small and very brightly lighted room, I saw the figure of a very tall, thin man, dressed in grey, standing with his back to the fire. He had a long face, I think a moustache—certainly no beard—and suggested young middle age; but at my second step forward he was gone. I had been thinking only of a business letter I was about to answer, and cannot explain the tall grey figure at all. I have seen nothing of the kind since 1901. I have gone into that little white sitting-room many times since, at all kinds of hours, often hoping to see the grey figure again, but I have not been fortunate.

The description suggested Mr. Gurney to me, but I made no comment on it to Mrs. Holland. On March 11th, 1906, she wrote:

Do you remember the tall man in grey I saw here one evening in the winter? The other morning I went into a small room next my own, thinking only of putting away an evening dress. The tall figure in grey was lying on the bed in a very flung-down, slack-jointed attitude. The face was turned from me, the right arm

hanging back across the body, which lay on the left side. I started violently, and my foot seemed to strike a small empty bottle on the floor.

The figure was gone in an instant, as before, and though I looked carefully I could find nothing on the floor to even suggest the bottle I had kicked.

I know this house has no story even remotely connected with a suicide or an over-dose of any drug, so I don't understand it at all. I had not been stooping or tiring my eyes in any way.

On March 29th, Mrs. Holland wrote to me that the date when she saw the second apparition was either February 27th or 28th.

Mr. Gurney died from an accidental over-dose of chloroform, probably taken for neuralgia or insomnia, on June 22nd, 1888. I was at first much puzzled to account for the details of the second apparition, since the manner of his death is not, of course, mentioned either in *Human Personality* or in the obituary notice of him in Mr. Myers's *Fragments of Prose and Poetry*. Later, however, I found from my notes of my first interview with Mrs. Holland on October 6th, 1905, that I had myself told her the main facts. On May 28th, 1906, I saw her again and reminded her of this. She said she had entirely forgotten it (as I had) and was doubtful if she could remember it even when reminded of it; and that she took very little interest in Mr. Gurney, being mainly interested in Mr. Myers.

(2) "*Annette*."

The following is another instance of the re-emergence of a forgotten piece of knowledge, the source of which might easily have escaped detection. In this case I substitute fictitious initials or names for the real names of the persons concerned. I referred above to Mrs. Verrall's identification of two Christian names, "Annette" and "George," that had recurred several times in Mrs. Holland's script (unrecognised by herself), as those of Mr. and Mrs. "N." Mrs. N. was married in 1885, and died in 1886, when her child, a boy, was born; the child died soon after.

In Mrs. Holland's script of January, 1904, and February to August, 1905, are eleven references to "Annette," speaking

of "George," her house, and the date (of her death), 1886, her child (always, however, referred to in the script as a girl), her sisters, etc.

On March 19th, 1906, Mrs. Holland wrote to me:

While I was "scribing" the other day, I jotted down a message on a separate piece of paper and presently sent it to the lady for whom I thought it came. She finds it significant and now I want her to see the various messages in the script I sent from India purporting to come from [Annette] The message that came the other day was not signed but [Mrs. O.] has . . . definite reasons for connecting it with a friend called [Annette]

I sent Mrs. O. a copy of extracts from the script about Annette and in reply she gave me the following information in a letter dated April 2nd, 1906.

The script that Mrs. Holland sent her was:

Tell Mary to rest and let pain and anxieties flow over her and pass away. She must not brace her nerves to resist—but relax and float— Tell her this comes from the friend who loved cradles and cradled things twenty years ago.

Mrs. O. told me that she had known Mrs. N. intimately, especially during her brief married life, and added:

She used to talk of the comfort and joy of birds in their nests and of protected snug children and all cradled things, and in her will she left me the Chippendale cradle that she bought for her baby son. About nine years ago a message came to me (from what source I do not now recollect) which said: "Tell her that she has the cradle and I have the child." This message came to me a few months after I had lost my own boy, aged 3½ years, of scarlet fever—in the winter of 1892-3. It might refer to my child or more probably to her own son.

[Mrs. O. went on to quote from a letter of Mrs. Holland's to her, written after she had been told of the significance of the cradle message:]

"I am deeply interested in what you tell me, not only because it explains that particular 'message,' but because I think it may be a clue to others that came long ago. The first time I ever stayed at — [Mrs. O.'s father's house] was in the autumn of 1895, and I well remember that I could not get to sleep one night and my

hand scrawled again and again ‘[Annette]—let [Annette] speak to Mary’ . . .”

[Mrs. O. adds:] Mrs. [Holland] has never been in my house in London, nor have I ever spoken to her myself about [Annette] and . . . she was in India during the time of [Annette’s] engagement and brief married life and death. . . . I have always known [Mrs. Holland] *very* slightly, as her cousins, the — — were intimate friends of our youth, but I have not really had opportunity for conversation until we met in my sister’s house a few weeks ago.

As to the dates referred to, Mrs. Holland states that she was in India without coming home from 1883 to 1890. The messages from “Annette” to “Mary” came in 1895, “when (she writes) I always destroyed the script.” She had already told Mrs. O. that she remembered “in long ago letters from my cousin [mentioned by Mrs. O. above] adoring references to [Annette N.]” and I now asked her to try to find out whether this cousin could have told her the details about the cradle. On April 11th, 1906, she wrote to me:

. . . I had hoped the “cradle message” was a fact unknown to me, but it proves to be only the subliminal memory. I have found some of my cousin’s letters to me in our girl days, which I thought I had left in India; those written in 1886 are rather in fragments. I must have lost or destroyed some pages, but an undated sheet tells of the sad circumstances of Mrs. [N.’s] death, a later letter tells of her having left a will, and a third gives some extracts from it and goes on to say: “She left her baby’s cradle to Mary [O.], for many reasons, the last of which was ‘because I love all *cradles and cradled things.*’” Strange that the very words should float up in my mind and yet the context be forgotten. I can trace back now what called them to the surface. When I was last in London I lunched with my cousin, and admired a turquoise pin on her toilet table. “It belonged to [Annette N.]; she left it to mother, and mother lent it to me lately.”

So the connection is clear, and its coincidence with the other cradle message [*i.e.* the other one mentioned by Mrs. O.] is only a pretty chance. I am *certain* I never heard of that other message until afterwards. . . .

CHAPTER VI.

SIXTH PERIOD—FEBRUARY 21ST TO APRIL 11TH, 1906.

SECOND SERIES OF EXPERIMENTS WITH MRS. VERRALL.

MY next (fourth) interview with Mrs. Holland was not, as suggested by the script of Feb. 6th, on Monday, Feb. 19th, but on Wednesday, Feb. 21st, 1906. Mrs. Verrall was also present and later Mr. Piddington came in. We told Mrs. Holland of the "Scribe incident" just related; it was also mentioned that Sir Oliver Lodge was still abroad—near Spezia—recruiting after his illness in December; and Mrs. Verrall talked a little about the report on her script which she was then writing.

On this occasion both Mrs. Holland and Mrs. Verrall tried to write automatically, sitting in the same room at a little distance from one another. There was no coincidence between the two writings.

Afterwards Mrs. Holland tried crystal-gazing; but most of her visions were obviously suggested by the circumstances of the moment, viz.:

- (1) a scene in the Lake Country, after talking of Keswick;
- (2) two faces, a man with dark eyes and grey beard and a shorter man looking over his shoulder, with florid complexion and heavy eye-brows;
- (3) a street in some large Italian town (probably Rome).

With Mr. Piddington holding the crystal:

- (4) details in a suburban scene. (Mr. Piddington was then, as she knew, staying at Surbiton.)
- (5) An old-fashioned round table, with claw legs; two or three books, one open, and old-fashioned maps on it. "Nothing remains but a big map, the States of America—not clear—a dull map."

This last vision was the only apparently veridical one of the series. Mr. Piddington told me later in the day that he had just before been studying a map of the United States, in view of his going to Boston in April to settle the affairs

of the American Branch. Mrs. Verrall and I knew of his intended journey; but Mrs. Holland did not.

As to the two faces (No. 2) no remark was made to Mrs. Holland, but I supposed at the time that the first was Mr. Myers, with whose portrait she was now familiar, and the second Dr. Hodgson, of whose personal appearance I believe she knew nothing, but who is described similarly, though more in detail, in her script of Feb. 28th, 1906, quoted below.

During this visit to London, Mrs. Holland also met Mr. Feilding, whose name shortly afterwards begins to appear in her script.

She returned on February 26th, 1906, to her father's house in the country, and on February 28th the second series of her experiments with Mrs. Verrall began;—both writers as before sending their scripts to me, without any communication with each other.

It will be seen that this series begins with a greatly increased knowledge on Mrs. Holland's part of the *personnel* of the S.P.R. On the first day she wrote as follows:

(Wed., Feb. 28th, 1906. 2 p.m.)

You should have written yesterday because of 25 years ago. 1881—¹

The Shameful Hill.

Mists and anguish and the one crashing stroke that ended it all—C.

In the lost battle borne down by the flying

Where mingles war's rattle with groans of the dying.²

A clear hill against the sky—and blood shed in vain.

[M.] (1) What a beautiful purple crocus— But the sparrows play such havoc—the destructive saffron lovers— Is nothing but purple and gold good enough for them.

The trees should have been pruned before—especially the pear tree—and when were the creepers attended to last—

Oh fateful flower besides [*sic*] the rill

The daffodil—the daffodil³

[G.] (a) When Everard goes abroad there is a danger to be guarded against He has the confidence of youth but black magic

¹February 27th, 1881, was the date of the battle of Majuba Hill.

²Scott, *Where shall the lover rest—*

³Jean Ingelow, *Persephone.*

is a reality which though perhaps not acting adversely upon him himself would exert upon many of you a malign influence—

The Malay mischief I fear particularly—G.

[M.] The wind is bitter but the sap stirs for all that—and the little streams are over brimming— How these willows shake in the winds—

(2) I am sorry about A's sister—but that special trouble will so soon be over—

(b) With O. it is likely to be longer—he must not come home too soon— May will be a very treacherous month this year and it would be madness for him to attempt *speaking* too soon— Let him write what he will—the more the better—but the *throat* should rest.

(c) There is no reason why you should hesitate about publishing— Miss J. is very rightly cautious but in this case her wish or opinion carries very great weight and what she thought best the scribe would be certain to agree to— Pseudonyms for names if that is preferred—

[G.] (3) A. W. is mistaken about the Rhine wine—it is over acid. G.

[M.] (d) I think the *whole* account should be given from the beginning—as briefly as possible—but nothing should be omitted. June 21st 1873.

[G. ?] Too many interruptions try to keep the thread.

[M.] (e) The full strength of the chain is only realized when *all* the little links are displayed. The very smallest instances have been the most significant—

[*Change in writing.*] (f) Dickon of Norfolk—is that far enough away from the real name? I'll describe

A short man—but held himself well—broad shoulders—thick grey white hair—thick grey brows—*very* straight—a florid face—reddish brown—(though it was pale enough at the end). Strong chin—mobile mouth.

(I was called away for a few minutes—but the impulse to go on writing continues.)

The young wife died so long ago—that perhaps some people forgot her. [Here follows a name, commented on in the section on the Hodgson control, see p. 309.]

(4) Henry was not mistaken.

[Here follows a rough drawing, apparently representing the outlines of hills.]

[M.] (g) The hills slope down to the lake—the church shows clearly among the leafless trees.

(5) *No* not in the Electra. M. will know better.

Under a dusty pile of forgotten visiting cards.

(h) It was first started when we were all sitting under the cedars at Broadlands. While the sunset flared crimson on that noble window.

Only skirting the subject but does not get at the heart of the matter.

A superficial sensitive but yet there is an improvement— Doesn't P. see that—even if Miss J. is doubtful—the faith of honest doubt

This script requires somewhat lengthy comments:

(a) "Everard" is Mr. Feilding, whom Mrs. Holland had met at a dinner-party in London shortly before. He went to the Malay Peninsula in September of this year. He had not mentioned his intended journey to Mrs. Holland and she believes that no one else had spoken of it in her hearing; but this is not absolutely certain. She remembered that she had heard the name "Everard" in connection with him, but thought it was one of his brothers.

(b) refers to Sir Oliver Lodge, whose illness we had talked of on Feb. 21st.

(c), (d) and probably (e) refer to Mrs. Verrall's report on her script, then being prepared by her, and mentioned to Mrs. Holland on Feb. 21st.

(f) "Dickon of Norfolk" is obviously intended as a sort of pun on the name Richard Hodgson. For further comments on this, see the section on the Hodgson control, p. 305.

(g) Keswick, somewhat as seen by Mrs. Holland in one of her crystal visions on Feb. 21st.

(h) Another reference to Lady Mount-Temple's house, where Mr. Myers and Mr. Gurney first met Mr. Stainton Moses.

So far the script seems mainly dependent on reminiscences. For the evidential points I quote notes made by Mrs. Verrall on the copy of some extracts from it which I sent to her, the

numbers in round brackets corresponding to similar reference-marks in the script, as follows :

March 6th, 1906.

(1) On Feb. 22nd I drew H.'s attention to a *new* purple (Bulbocodium) crocus just out. Feb. 26th or 24th jackdaws began to pull up by the roots crocuses purple and yellow. This has been a great trouble ever since. No special trouble from sparrows. Hedge of fir-trees pruned on Feb. 26th or 28th ; creepers on house cut back between Feb. 22nd and 28th,—later than usual, since my gardener was ill. This question was troubling me for about a week before I went to town on Feb. 21st. He came back to work on Feb. 21st, as I found on my return. Pear-trees are the only fruit-tree we have, but the pruning has long been done.

(2) "A's sister" [*i.e.* Dr. Verrall's sister, Miss Verrall] has had no trouble. On Feb. 27th or 28th he had a letter asking him to write to her on business, which he did on Feb. 28th or March 1st.

(3) No Rhine wine.

(4) "Henry was not mistaken" and (5) "No, not in the Electra" belong to the double cross-correspondence discussed below, see p. 310, under which Mrs. Verrall's script of this day, Feb. 28th, will also be discussed.

I give next Mrs. Holland's script of March 7th.

(Wed., March 7th, 1906. 11 a.m.)

[M.] The white winged bird is struggling to the shore—

(a) Not May—May would be much too late for those latitudes. Tell him to go the second week in April—

A white beach with purple waves breaking on it— A group of palm trees—rising above a low flat house—

The trading station is away to the left— A burial ground—with three named graves and one nameless one lies beyond—

Mariposa—

[G.] The mixed blood gives a fatal fluency of speech—but remember the sense of *truth* is non-existent in this particular case— Look at the *nails* they will tell the truth even if face and accent conceal it—

[M.] (b) Couldn't ———¹ undertake the book? Not the scribe but . . . It will need exactly the treatment she can best give it—

¹The name omitted here is Mrs. Holland's Christian name and the initial of her surname. The next passage omitted states that it is not Mrs. Holland who is meant, but some one else, whom I have been unable to identify.

[G.] P. hasn't got it quite the right way up—

[M.] Miss J.'s way of looking at it is better but too analytical—
It's a pity opinions can't be fused a little—

[G. or R. H. ?] (1) What are the printers thinking of? Those accents are scattered as if from a pepper pot— A. W. should slay them by return of post—

[M.] (2) Not enough bulbs—and it's a pity the quince tree has suffered so.

(3) Ave Roma immortalis. How could I make it any clearer without giving her the clue?

How cold it was that winter— Even snow in Rome—we might have stayed at home for that—

(4) The sunshine has brought out the bees before the tulips are ready for them—

(5) Poor premature butterfly—

(6) I can't admire your inkstand.

More open air for both of you—especially A. W.

The sunlight brings out the dust with startling brilliance—

[*In the following passage the writing gradually changes.*]

(7) Brittleworth—Brickeldale—Britleton— No—not him and not James—Brit—Brittle Brick Brickleton— Hugo—H. M.—Minster Berg. Hugo.

[R. H.] Was he not aware? R.

Why are they so brutally dense. H.

I always had a quick temper.

(Script ceased at 11.10—leaving me feeling *annoyed*.)

Much of this script again is either non-evidential or refers to subjects within Mrs. Holland's normal knowledge.

(a) From "Not May . . . accent conceal it" is, I think, a fancy picture of Mr. Feilding's intended journey to the East, referred to in the script of Feb. 28th. "Mariposa" was the name of the ship in which R. L. Stevenson and his wife sailed from Samoa to Sydney in 1893 (see *Vailima Letters*, p. 247). Probably it crops up here by association of ideas with eastern travelling.

(b) "Couldn't ——— undertake the book . . . fused a little" probably refers again to Mrs. Verrall's report on her script.

I sent Mrs. Verrall extracts from the passages following this, on which she sent me the following notes:

March 11th, 1906.

(1) This sentence suggests a reminiscence of the excessive trouble which the accents gave me in the X. script [*i.e.* Mrs. Verrall's article on the Greek script of "Madame X." published in the *Proceedings*, Part LI., Dec. 1905, of which I believe Mrs. Holland knew nothing].

(2) and (4) On Wednesday, March 7th, I went to the Botanical Gardens to see the bulbs, because on Wednesday morning my own garden was full of bees (the first noticed this year) and I knew that bees meant open bulbs. But they had dug up the bulb beds and are apparently altering the arrangement. The quince-tree is unidentified.

(3) These words are perfectly intelligible and very interesting. [They constitute another cross-correspondence, to which a separate section is devoted below, p. 297.]

(5) I saw the first butterfly (peacock) on Tuesday or Wednesday.

(6) All this week I have been writing with the white china container taken out of my ink-stand—a horrid object, not at all to be admired.

As to (7), in a letter written on the following day, Mrs. Holland says:

Towards the end of the script yesterday I was very much worried by feeling after a name or names that eluded me. Some foreign name beginning with H. I was certain of, though "Hugo" did not content me. "Berg" I was satisfied with, only I wanted something before it; and the impression of groping after some fact I could not get was so strong that I rather wonder if the enclosed paragraph, copied from to-day's paper, has anything to do with my puzzle yesterday. . . .

The paragraph was from *The Daily Express* of March 8th, 1906, and runs as follows:

Berlin—Wednesday, March 7th. Dr. Hermann Lorberg, the eminent Professor of Physics at the University of Bonn, met with a fatal mountaineering accident to-day. He was exploring Mount Venus, near Bonn, when he fell from a great height and was instantly killed.

It seems to me clear that the coincidence between this event and the script is purely accidental, partly because it is so far from exact, and partly because there are no accessory circumstances suggesting any connection with Dr. Hermann Lorberg. As an instance of chance coincidence it may, I think, be profitably compared with the coincidences which seem to be produced by telepathy.

The "H. M. Minster Berg Hugo" of the script is, I do not doubt, Dr. Hugo Münsterberg of Harvard University. Comments on this passage will be found in the section on the Hodgson control below, p. 306.

Mrs. Verrall's script of March 7th, 1906, is treated of under the cross-correspondence "Roden Noel"—below, see p. 316.

CROSS-CORRESPONDENCE—MARCH 7TH, 1906.

"Ave Roma Immortalis."

To explain this, it is necessary again to quote several passages from Mrs. Verrall's script, as follows. I am again indebted to her for translations of and comments on the Latin passages.

(March 2nd, 1906.)

(*In Latin*: Not with such help will you find what you want; not with such help, nor with those defenders of yours.)¹

Keep the two distinct—you do not hear write regularly—give up other things.

(*In Latin*: First among his peers, himself not unmindful of his name; with him a brother related in feeling, though not in blood. Both these will send a word to you through another woman. After some days you will easily understand what I say; till then farewell.)²

(March 4th, 1906.)

Pagan and Pope. The Stoic persecutor and the Christian. Gregory not Basil's friend ought to be a clue but you have it not quite right.

¹Non tali auxilio invenies quod velis non tali auxilio nec defensoribus istis.

This refers to a well-known line in the *Aeneid* (*Aeneid*, II. 521). The words are used by Hecuba when she sees the old Priam putting on armour in the vain hope of defending Troy against the victorious and invading Greeks.

²Primus inter pares ipse non nominis immemor. Cum eo frater etsi non sanguine animo consanguineus ii ambo tibi per aliam vocem mittent—post aliquot dies bene quod dicam comprehendere potes—usque ad illud vale.

Pagan and Pope and Reformer all enemies as you think.
(*In Latin*: The cross has a meaning. The Cross-bearer who one day is borne.)¹

The standard-bearer is the link.

(March 5th, 1906.)

(*In Latin*: The club-bearer [or key-bearer] with the lion's skin already well described before this in the writings. Some things are to be corrected.)²

ask your husband he knows it well.

(*In Latin*: There stand the columns, where Calpe has been left. That is the end.)³ No you have left out something.

(*In Latin*: The columns [broken] by incessant reading.)⁴

Mrs. Verrall noted all the circumstances of the script, Dr. Verrall's comments on them, and the stages of her own interpretation in her contemporary diaries, and sent me on May 8th, 1906, a full account of the upshot. She told me that she had recognised at the time in her script of March 2nd the reference to the *Aeneid*—the vain defence of Troy against the Greeks—but that the second Latin passage had no meaning or association for her. Dr. Verrall, to whom she showed the script on March 2nd, said then that he saw a connection between the two Latin passages, but did not tell her what it was. On March 4th he said, on seeing the script of that day, that the same intention was shown in the words "Pagan and Pope," etc. Mrs. Verrall still did not know what he meant. On March 11th she received my copy of extracts from Mrs. Holland's script of March 7th and read it to Dr. Verrall. He then said that the sentence: "Ave Roma immortalis. How could I make it any clearer without giving her the clue?" applied appropriately to the same thing.

Later in the day he told Mrs. Verrall that her script of March 2nd had reminded him of Raphael's picture of Attila

¹Crux significationem habet. Crucifer qui olim fertur.

²Leonis pelle sumpto claviger in scriptis iam antea bene denotatus. Corrigenda sunt quaedam.

³Stant inde columnae relicta Calpe
iam finis

⁴assiduo lectore columnae.

terrified by the vision of St. Peter and St. Paul, when meeting Pope Leo, who went out to save Rome.

The following is an extract which I copy from Mrs. Verrall's diary of March 11th, 1906.

On March 2nd at lunch I asked him [Dr. Verrall] for the reference to "Non tali auxilio" and who was described as "Primus inter pares." He said (1) *Æn.* II. (2) the Pope. When I read him the script he said that he saw what it was driving at. I did not. March 4th seemed to him to add a fresh point and [Mrs. Holland] on March 7th completes the allusion.

The story told me this morning is this. Allusion on March 2nd to Raphael's picture of Leo's meeting with Attila, and Attila's vision of St. Peter and St. Paul. On March 4th my script carries the allusion to the picture further in "Pagan," "reformer" and "Crucifer." ?What of standard-bearer? Possibly on March 5th "Leonis" and "claviger" are further attempts. [Mrs. Holland's] allusion: "Ave Roma immortalis. How could I make it any clearer without giving her the clue?" seems to complete A.'s thought.

The following is a copy of Dr. Verrall's original note on this point, written in Mrs. Verrall's diary.

March 11th, 1906. 7 p.m.

I have read the above. . . . It is quite correct in all that concerns me. The reference to *Æneid* II. and the phrase "pr. inter p." with the "frater etsi non, etc.," did in fact instantly recall to me the picture mentioned (doubtless only because I am specially familiar with it); and it was to this picture that I referred when I said that I had a guess "what it was driving at," or something to that effect. The rest all followed as described.

A. W. V.

The picture is the well-known one in the Stanza d'Eliodoro in the Vatican. The Pope sits on a white palfrey, a cross-bearer riding on his left and cardinals on his right. Attila on a black horse is in the middle of the picture, with a standard-bearer in the background on his right and a group of mounted Huns beyond. St. Peter and St. Paul are descending from the sky, both bearing swords, and St. Peter also holding a large key or keys in his left hand. In the background is seen the city of Rome, with the Coliseum and aqueducts.

The picture was of course known to Mrs. Verrall, but, she writes, had certainly not been recalled to her mind, consciously at least, by her script.

Analysing the references here, we find:

(March 2nd, 1906.) The reference to Troy in the first part of the script introduces the idea of the defence of a city against an invading host; Hecuba points out to Priam the inadequacy of his material weapons in the defence of Troy. Leo, on the other hand, opposed Attila with moral or spiritual weapons of defence, which saved the new Troy—Rome.

“First among his peers” is a phrase often applied to the Pope.¹

“With him a brother related in feeling though not in blood.” Taking the Pope in this case to be St. Peter, the brother would be St. Paul; or the two brothers in feeling might be the Pope and St. Peter.

(March 4th, 1906.) “Pagan and Pope,” appropriate to Attila and Leo.

“The Stoic persecutor and the Christian— Gregory not Basil’s friend ought to be a clue.” This is all very dubious. No satisfactory interpretation of the “Stoic persecutor and the Christian” has been suggested.

“Gregory not Basil’s friend,” may mean, not Gregory Nazianzen. Perhaps the Gregory meant is Gregory the Great, the Pope to whom the phrase “Primus inter pares” seems for historical reasons specially appropriate. There is, however, a mistake somewhere,—possibly in the introduction of the Stoic persecutor,—for the script says “you have it not quite right” and it goes on in large and emphatic writing, as if with a struggle to correct itself:

“Pagan and Pope and Reformer—all enemies as you think”—that is, as I interpret, you might naturally suppose that the three types would all be hostile to one another; but in this

¹In spite of enquiries made in Cambridge, London, and Rome, through Mrs. Verrall and other friends of mine, I have been unable to find the origin of the familiar phrase “Primus inter pares.” It occurs, however, in an article on “The Papacy in its relation to American ideals,” by the Rev. L. H. Schwab, in *The Hibbert Journal* for January, 1908 (p. 276), as follows: “Any attempted compromise [with the claims of the Papacy] as of a ‘primus inter pares.’”

case the Pope and Reformer, namely, Leo (or St. Peter) and St. Paul, are combined against the Pagan, Attila.

“The Cross-bearer who one day is borne” may have a double reference,—to the cross-bearer in the picture and to the legend of St. Peter’s martyrdom.

“The standard-bearer is the link” may refer to Attila’s standard-bearer, who may be called a link in the sense that he furnishes one more thread of connection between the script and the picture,—in particular because he suggests Attila himself, who hitherto has been less specifically described than the other important personages, being merely called the Pagan.

(March 5th, 1906). The word “claviger” may be equally well translated “club-bearer” or “key-bearer.” In this case it would naturally be interpreted as the “key-bearer”—St. Peter—and the phrase may mean “The key-bearer in Leo’s skin”—that is, St. Peter as represented by Pope Leo. But the phrase “lion’s skin” seems to suggest the other meaning of *claviger*, viz. the club-bearer or Hercules. This leads on to the next sentence, “There stand the columns where Calpe [Gibraltar] has been left,”—suggesting (says Mrs. Verrall) the columns of Hercules, which in turn suggest another reference to columns: “columns broken by incessant reading”;—a quotation from a well-known line of Juvenal, *Satire* I. 13, referring to readers who recited or declaimed with so much emphasis as to break the columns of the hall in which they were speaking.

It may perhaps be argued that all this is a fanciful interpretation and that the script was not referring to Raphael’s picture at all. The points of resemblance between the description or descriptions and the picture may be thought to be merely accidental; for there are no doubt many features in the picture which are absent from the description. Indeed the central idea of the picture—the miraculous deliverance of the sacred city of Rome from the barbarian—is completely omitted from the description,—unless it is intended to be suggested by contrast with the case of Troy.

But, whether or not the script of March 2nd was really referring to the picture, it did undoubtedly suggest the picture to Dr. Verrall, through the conjunction of the two notions of a weak defender and a Pope, and he was confirmed in this

interpretation by the script of March 4th. After this he was on the look-out for further unmistakable allusions in Mrs. Verrall's script, and when she read him Mrs. Holland's script of March 7th, he saw at once its appropriateness to the incident and the important addition to her own version furnished by the phrase: *Ave Roma immortalis* ("Hail! Immortal Rome!")

It is important to note that Mrs. Verrall's script of March 2nd specifically declares that its statements are unintelligible in themselves and will be explained by what will come through another automatist. "Both these will send a word to you through another woman. After some days you will easily understand what I say." Again on March 5th her script asserts its own incompleteness: "Jam finis. No, you have left out something."

The explanation was given and the omission supplied on March 7th by Mrs. Holland's phrase: "*Ave Roma immortalis*," which, as symbolic of the sentiment of the Pope and St. Peter, corresponds to Mrs. Verrall's: "Both these will send a word to you through another woman;" and, by the mention of Rome, clinches the reference to the picture.

If it be admitted that the connection between the two scripts goes beyond what can reasonably be put down to chance, three explanations are possible: (1) though Dr. Verrall thought very little consciously about the subject except when actually seeing the script, the whole topic was in his mind, and a fragment of it may therefore have been transmitted thence telepathically to Mrs. Holland. (2) Again, it may have been transmitted telepathically from his mind to Mrs. Verrall's and from her to Mrs. Holland. (3) Mrs. Verrall may have interpreted her script subliminally and conveyed the idea of it telepathically to Mrs. Holland.

But none of these hypotheses explains the fact that Mrs. Holland's script reproduced nothing that had appeared in Mrs. Verrall's, but supplied instead the missing factor that was required to complete Mrs. Verrall's allusions. And the sentence that follows the phrase in Mrs. Holland's script: "How could I make it any clearer without giving her the clue?" indicates what I believe to be an important—if not essential—feature of the case,—the deliberate intention of the

control to prevent Mrs. Verrall from understanding or guessing the meaning of her script; and by this means to prevent her from conveying it telepathically to Mrs. Holland. This point is discussed further in Chapter VII. on "The Theory of Cross-correspondences."

I may add that just as various names and phrases in Mrs. Verrall's script led on by association to a number of topics connected only very indirectly if at all with the main conception (*e.g.* the Stoic Persecutor, Hercules, etc.); so apparently the mention of Rome led on in Mrs. Holland's script to the idea of Mr. Myers's last illness; for the next sentence is "How cold it was that winter—even snow in Rome—we might have stayed at home for that." It is true, as I find from a letter of that date, that there was snow in Rome in January, 1901, but the statement is not, of course, evidential.

THE HODGSON CONTROL.

In February, 1905, as mentioned above, Mrs. Holland found that the automatic writing was beginning to make her feel faint or sleepy. The condition was obviated at the time—apparently by my suggestion to her. It now began to recur. On Feb. 17th, 1906, she wrote to me:

The enclosed writing [that of Feb. 9th quoted below] dates from several days ago. I was able to try it early in the evening for once, and I was anxious to see if the almost stupour which writing has been causing lately was due to late hours and writing in bed. I found that even when I was not tired (and sat in a stiff chair well away from a table, with nothing to support arms or head), a few moments of writing made me feel at once very sleepy and exceedingly loquacious. I fancy that under favourable conditions my automatic writing would change (for a time at any rate) into trance or semi-trance conditions with spoken words instead of written ones.

Twice or thrice lately, just before falling asleep at night, I have *heard* fragments of talk which I know are not actual conversation, and as I am in my usual excellent health, perfectly free from excitement or brain fag of any kind, I can only ascribe them to a possible new attempt at communication.

It will be observed that this condition seems to coincide

with the first definite attempt at a communication from a Hodgson control,¹ as follows:

(Friday, Feb. 9th, 1906. 9 p.m.)

. . . . Sjdibse Ipehtpo—Only one letter further on—

18	8
9	15
3	4
8	7
1	19
18	15
4	14

They are not haphazard figures read them as letters—

The shortness of breath was the worst part of the illness—worse even than the exhaustion—

K. 57. [a Christian name]— Grey paper—

The (?) straggler [? straggles] returns—a printed address on the sheet of paper— Three small lines of writing—a wide margin left— I cannot make it clear to you—

Concentrate hard.

“ _____

_____ ”

3 initials.

Nothing else upon the sheet²—

It's a wide prospect from the windows—

A gold watch chain with a horse-shoe shaped cigar cutter attached to it— An old seal not his own initials— A white handled knife inkstained—

Nitrate of amyl—probably too late even if it had been thought of—

A corpse needs no shoes—

On Feb. 21st, 1906, when, as already stated, I saw Mrs. Holland, we discussed this script. I found that in spite of the rather obvious hints given in it,—“Only one letter further on” and “Not haphazard figures read them as letters,”—Mrs. Holland

¹As mentioned above (p. 282), Mrs. Holland had heard of Dr. Hodgson's death through a paragraph in a newspaper of January 22nd, 1906.

²From “a printed address” to this point is no doubt an attempt to describe a supposed letter, the three lines being in the original long and wavy, obviously meant to represent three lines of writing in the letter. The description, however, is very vague, and has not been identified.

had not deciphered the initial conundrums. The first letters are formed from the name "Richard Hodgson" by substituting for each letter of the name the letter following it in the alphabet; the numbers represent the same name by substituting for each letter the number of its place in the alphabet.

I asked Mrs. Holland if she had ever played at conundrums of this kind. She told me that as a child in the nursery she had played at a "secret language" made by using either the letter before or the letter after the real one. But she had never practised or thought of using numbers in this way. She noted afterwards: "When my hand wrote them I thought they were an addition sum and hoped [my subliminal] would add it very correctly and quickly. [My supraliminal] is *very* poor at figures."

As to the rest of the script:

Dr. Hodgson died suddenly of heart-disease while playing a game of handball at the Boat Club in Boston, on December 20th, 1905. There was no preliminary illness, as suggested in the script. At a subsequent interview with Mrs. Holland (on May 28th, 1906), I told her *à propos* of this script that I was making enquiries but had not yet learnt if anything in it was correct. She then asked me if he had died of heart-disease, as she said she knew nitrate of amyl was given for heart failure, and she suggested this as the interpretation of the words "Nitrate of amyl—probably too late even if it had been thought of."

Before making any further comments, it will be convenient to quote here all the remaining script of this period (Feb. to May, 1906) which purports to relate to Dr. Hodgson. The first two passages are quoted with their context elsewhere (see pp. 292 and 295).

(Feb. 28th, 1906.)

Dickon of Norfolk¹—is that far enough away from the real name? I'll describe R. H. [initials written in monogram].

A short man—but held himself well—broad shoulders—thick grey white hair—thick grey brows—*very* straight— A florid face—reddish brown—(though it was pale enough at the end). Strong chin—mobile mouth.

¹This, as said above, is obviously meant for a sort of pun on the name Richard Hodgson.

The young wife died so long ago—that perhaps some people forgot her. [Here follows the same Christian name as that written on Feb. 9th.]

(March 7th, 1906.)

Brittleworth—Brickeldale. Britleton— No—not him and not James—Brit—Brittle Brick Brickleton— Hugo—H. M.—Minster Berg. Hugo.

Was he not aware?

R.

Why are they so brutally dense.

H.

I always had a quick temper.

(Mrs. Holland notes: "Script ceased at 11.10, leaving me feeling *annoyed*.")

(May 16th, 1906.)

When the deep red blood of the maple leaf
Burns on the boughs again.

Spring on a Boston hillside. One clump of maples stands alone—they are outlined against the sunset and the sunset is no redder than they.

R. H.

Mr. Piddington was in Boston, U.S.A., during April and May, 1906, and I sent him a copy of the above pieces of script (except that of May 16th) purporting to relate to Dr. Hodgson and asked him to make enquiries on the spot. On May 25th, 1906, he wrote as follows:

[In regard to the script of Feb. 9th, 1906], after the experience gained in the last four weeks, during which I have been going through all R. H.'s papers, I have no hesitation in saying that to represent R. H. as communicating his name to a sensitive by means of numbers representing letters, and especially "s j d i b s e" etc., is an *extremely* characteristic touch.

"Shortness of breath" etc. has no relevancy for R. H. . . .

"K. 57." I received Miss A. Johnson's copy of extracts from Mrs. [Holland's] script apparently relating to R. H. this morning (May 25, 1906) at 8.15 a.m. I thought I had seen on some of R. H.'s papers some kind of reference mark like K. 57; but felt no certitude as to this.

At 9.25 a.m. I reached R. H.'s old rooms at 15 Charles Street, and after a few minutes noticed a pile of note-books marked by Henry James, Jr., "College note-books." Among them I noticed a dilapidated note-book of different size and colour and make, and proceeded to look at it out of mere curiosity. On the front cover R. H. had written "The Eternal Life." Inside are two loose sheets on which R. H. had made rough notes for an article which he had apparently intended to write in answer to Prof. Münsterberg's book, *The Eternal Life*. It is known that R. H. was much incensed by Münsterberg's book and intended to reply to it. On the back cover R. H. had written in pencil the following:

" R. H.	R. H.
1	K- 6
4	K 52
6	K 8
3	3
4	K 6
52	K 6
K-11	K 7
K-52	K 52
10	K 13
K-30	7
	3

Mr. [or Mrs.] C.

8
14
2
7
7
10"

The meaning of these memoranda I do not know I am practically certain that K followed by numerals refers to some particular series of Piper sittings, or to some particular subject of the communications.

It is at least a curious coincidence that within 1¼ hours of receiving and reading Miss Johnson's copy of Mrs. [Holland's] script I should fortuitously come across a memorandum made by Hodgson which shows that he used K. followed by a numeral for some purpose or other. I had previously come across this old note-book, but had not put it with other notes, note-books, MSS., etc.,

belonging to R. H. which are to be preserved for sentimental reasons or for 'evidential purposes,' as it seemed to me of no interest.

I completed the sorting, etc., of all R. H.'s papers yesterday, and had not this note-book attracted my attention this morning, it would probably have been destroyed, or perhaps sent to Australia.

[Script of Feb. 28th, 1906.] Description not either very good or very bad if applied to R. H.

[Script of March 7th, 1906.] In view of what has been said above about Prof. Hugo Münsterberg, the obvious reference to him here is quite appropriate. "Why are they so brutally dense? H. I always had a quick temper." These phrases are very like the "R. H. control" sayings through Mrs. Piper.

J. G. PIDDINGTON.

I sent a copy of these passages in the script later to Professor James's son, Mr. Henry James, Junr., who had been appointed one of Dr. Hodgson's executors, and he wrote to me:

July 29th, 1906.

The lines ["a printed address on the sheet of paper, etc."—script of Feb. 9th, 1906] suggest this to me,—that Hodgson is struggling to procure the return of letters or papers which he tries to describe. Mr. Piddington will tell you that the Piper control has abounded with this sort of request. . . .

I know of no place in Boston frequented by Hodgson where there was a wide prospect from the windows unless possibly the Union Boat Club, where he died. Its windows overlook the Back Bay to some hills beyond. . . .

He wore a gold watch chain on which I find that there is a gold cigar-cutter of the ordinary type—not at all horse-shoe shaped. I found an old seal, the stone of which was broken, and which had a female figure cut on it. It was not worn at the time of his death. . . .

[In regard to the script of May 16th, 1906] the foliage of one of our American maples turns a very brilliant red in the autumn, and its minute flowers are a most brilliant red in the spring.¹ The lines might be a quotation from some American poem, or something of Hodgson's own. . . .

I think that the phrases at the end of March 7th are rather like

¹The spring red, which is specially referred to in the script, is probably a far less familiar fact to English people than the autumn red, and Mrs. Holland believes that she had never heard of it.

Hodgson, as Mr. Piddington says; but if one can refine on what is already so refined, they are more like Mrs. Piper's Hodgson control.

The description of Dr. Hodgson's personal appearance (given on Feb. 28th) seems to me characteristic; but as his portrait has been published more than once in illustrated magazines, it cannot be evidential. Mrs. Holland believes, however, that she has never seen a portrait of him, and that she had never heard of him till she read *Human Personality*.

On March 7th, the various attempts made at the name Hugo Münsterberg are comparable with the feeling after the name Eusapia Paladino referred to above (p. 274); but whereas in that case there is clearly an effort of *memory* to recall the name, in this the partial emergence is possibly a *telepathic* effort; for Mrs. Holland, as she told me later, had never heard of Prof. Münsterberg, who teaches Psychology in Prof. James's Department in Harvard University and has written against psychical research.

There is a certain interest in the resemblance between the kinds of remarks made by the Hodgson control through Mrs. Piper and through Mrs. Holland. Mrs. Piper was of course well acquainted with Dr. Hodgson in life, and it was therefore natural that in her trance condition some of his characteristics should come out vividly and indeed in a somewhat accentuated form. But no report of the sittings with her since his death had been published and there was, so far as I can see, no normal channel through which her trance conception of him could have filtered through to Mrs. Holland.

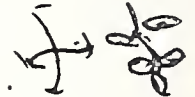
A similar resemblance was found, as mentioned above (p. 271), between the Gurney controls of Mrs. Forbes and of Mrs. Holland. Here again Mr. Gurney in his life time was known to Mrs. Forbes but unknown to Mrs. Holland. She knew both Mr. Gurney and Dr. Hodgson by name through *Human Personality*, but there is nothing in that book to suggest in either case the particular characteristics exhibited by these controls in her script.

I may add that the Christian name following "K 57" in the script of Feb. 9th, 1906, and coming at the end of the extract from the script of Feb. 28th (p. 306), is that of a lady referred to in Dr. Hodgson's report on his sittings with Mrs. Piper in

Proceedings, Vol. VIII. Of this lady "Phinuit" remarked "The second part of her first name is —sie." Dr. Hodgson afterwards told him the full name, but this was not published, the lady being spoken of in the rest of the report as "Q." It was the full Christian name which was given by Mrs. Holland, who—it is to be remembered—had not seen the *Proceedings* at all. On Feb. 28th the script said "The young wife died so long ago that perhaps some people forgot her." "Q." died in 1879, but she was, I believe, never married. The name had also occurred in Mrs. Holland's script on Dec. 1st, 1905 (*i.e.* 19 days before Dr. Hodgson's death), at the beginning of a passage which has apparently no connection with what comes before or after it, as follows:



A Maori tiki made of green jade—



Thus the name occurs three times in apparent connection with Dr. Hodgson, for I hazard the conjecture that the Greek cross here may represent the symbol of Mrs. Piper's main control Rector, and so indicate a connection with Dr. Hodgson. In Mrs. Verrall's report of her script, she states (*Proceedings*, Vol. XX. p. 77) that the Greek cross occurs in it as a symbolic signature on nine occasions, and on six out of the nine reference is made in the script either to Dr. Hodgson or to Mrs. Piper, while on another occasion it is stated to be the sign of Rector.¹ One of the drawings of the Greek cross produced by Mrs. Verrall's script on Jan. 31st, 1902 (*op. cit.* pp. 78 and 404) is very similar to the above by Mrs. Holland.

TWO CROSS-CORRESPONDENCES.

(1) "*Not in the Electra*" and (2) "*Henry was not mistaken.*"

On Feb. 8th, 1906, I sent Mrs. Verrall a copy of Mrs. Holland's script of Feb. 6th (quoted in the preceding chapter,

¹ It was the sign used by the Rector control of Mr. Stainton Moses; see *Proceedings*, Vol. IX. p. 285 and Vol. XI. p. 41.

p. 283) including an attempt—here reproduced—to write some Greek words.

Οε γνυ κελδιν δετ

Mrs. Verrall did not happen to note at the time, and—owing to the illegibility of a postmark—it cannot now be positively proved, whether or not she received this script before 10.20 a.m. on Feb. 9th when she wrote the script to be next quoted. The point being doubtful, we must obviously, to be on the safe side, assume that Mrs. Verrall did see Mrs. Holland's script before producing her own, which contains a certain Greek line, and in that case it may possibly be surmised that Mrs. Holland's script suggested to Mrs. Verrall that an attempt was on foot to make the former write Greek automatically, whereupon Mrs. Verrall's script proceeded, as it were, to set her a specific Greek quotation to be reproduced.

In regard to the second cross-correspondence, it is to be premised that Mrs. Verrall knew at this time that the *Life of Dr. Sidgwick*, referred to in her script, was about to appear, whereas Mrs. Holland probably did not know this.

The following are the passages in Mrs. Verrall's script bearing on these points:

(Feb. 9, 1904 [really 1906]. 10.20 a.m.)

(*In Latin and Greek*: They grow faint, but (are) not without putting together. So what has been believed by the disciples, if compared with certain other things, adds together parts of wisdom. If not all, why not some? For instance, this:)¹

In a drawer as I said before—the third drawer it will be found—the poem, I mean. It will come to you but do not ask. Leave things and wait—ask little. Write when you can. You will meet Mrs. [Holland] again, remember that.

In the *Life of Sidgwick* you will find two clues to what I have said to you, two only—follow the thread. It shld be on March 17 note that day. But I cannot see where you are then at some place I do not know.

¹ *Evanescent οὐδ' ἔνευ σύνθηματος· τὰ δ' οὖν δεδογμένα τοῖς μαθήταις παραληφθέντα καὶ ἄλλοις τισὶν μαθήσεως μέρη προσφέρει. Si non omnia cur non quaedam? Haec :*

Then tell her this (*In Greek*: Be sorrow, sorrow spoken, but let the good prevail)¹ close on the verge of failure comes success—But see her first.

(Feb. 19, 1906. 6 p.m.)

Let her write without hindrance—it is better so. Ask for the volume bound in green with a swan upon the cover. She will know.

(*In Latin*: Not at the setting of the sun but in due season comes the heat-bearer already pointed out. When you see the same in the other scripts with your own eyes, you will have belief in my words.

Yours)²

In regard to this script, Mrs. Verrall noted that she took it at the time to refer to Mrs. Holland.

(Feb. 20, 1906. 7 p.m.)

Get her to write (*In Greek*: sorrow sorrow)³ and the rest. . . .

On February 21st, 1906, when as related above, p. 290, Mrs. Verrall and Mrs. Holland met in my room at 20 Hanover Square, and tried writing there simultaneously, the first part of Mrs. Verrall's script referred again to a green book as follows:

The green book must be found with the swan on it. There is verse inside. The swan is gilt and quite conspicuous.

We discussed what book this could be, but none of us could guess, and next day Mrs. Holland wrote to me that she had not been able to find the book. Mrs. Verrall, on going home, identified it as Mr. G. Murray's *Euripides* (containing translations of *Hippolytus*, *Bacchæ* and Aristophanes' *Frogs*), but this, of course, was not mentioned to Mrs. Holland, and again in writing to me on March 7th, Mrs. Holland said that she had sought in vain for the book.

On Feb. 28th Mrs. Verrall wrote:

¹ αἴλιον αἴλιον εἰπέ τὸ δ' εἶ νικάτω.

² Non solis occasu, sed temporis occasione advenit calorifer ille iam antea designatus eundem cum in ceteris scriptis ipsa oculis videris verbis meis fidem inputabis.

Tuus.

³ αἴλιον αἴλιον.

(Feb. 28, 1906. 11.15 p.m.)

Orange not the fruit. The name of a place at school next the Blucher Beckford.

Not so clear for the first few lines— Echo answers—an admirer of Jane Austen some one has lately read her novel aloud to a sick friend.

But note the point about Orange that has meaning—

(*In Greek*: Be sorrow, sorrow spoken, but let the good prevail)

Mrs. Verrall notes on this script that "Orange" and "Blucher" are the names of two adjoining dormitories at Wellington College (Dr. Verrall's old school) and "Beckford" may, Dr. Verrall suggests, be intended for another one—Beresford. A copy of this script, *omitting the Greek line*, was sent to Mrs. Holland on March 5th, but nothing in it seemed to apply to her.

Meanwhile in her script of Feb. 28th, quoted in full above, p. 293 occurs the phrase: "*No*, not in the *Electra*, M. will know better."

"M." is of course Mrs. Verrall (often called "Margaret" or "M." in Mrs. Holland's script) and indicates that the remark is specially intended for her. It may be taken to apply to the Greek line quoted by Mrs. Verrall for the third time on Feb. 28th, for this line, Mrs. Verrall tells me, is the burden of the chorus relating to the expedition to Troy and the sacrifice of Iphigenia (*Æschylus, Agamemnon*, 124, 125). There is a certain point, Mrs. Verrall thinks, in mentioning the *Electra* in this connection, because the *Electra* (of Sophocles and Euripides) is equivalent to the second play (Libation Bearers) of the *Æschylean Trilogy*, of which the *Agamemnon* is the first; so that Mrs. Holland's script might be taken to mean: the line is in the *Trilogy*, but not in the second play (= *Electra*), which was true.

It should be added that Mr. Gilbert Murray's translation of Euripides' *Electra*, published in 1905, was being performed in London at about this time, though I do not think this can be considered enough to account for the connection between the two scripts.

Returning now to the prediction in Mrs. Verrall's script of Feb. 9th, 1906, quoted above, that she would find "two clues

to what I have said to you" in the *Life of Dr. Sidgwick*; the book was published on Feb. 27th, and Mrs. Verrall obtained it next day and at once began to search for the "clues" and found what she regarded as one of them. (See her *Report*, pp. 277-8 and 415.)

In her script of July 8th, 1901, was the following:

You have got it partly right, but he knows better what I mean. Edmund Gurney helped me at first—now there is no one but me—We talked together of it,—in the sunny weather,—in the Cloisters¹ on Sunday before he knew you. Two of us and then some one came. He has more nearly carried out his plans than I have—tell him that, A. W. V.—from me and he will know what I mean. I was wrong in part, I see now—but not altogether.

This script, in Mrs. Verrall's opinion at the time, purported to come from Dr. Sidgwick.

The script recurred to the same topic on November 25th, 1901, after some allusions to Mr. F. M. Balfour and to a basket associated elsewhere with Dr. Sidgwick, as follows:

I wrote in the Alps [the script of July 8th, 1901, was written in the Riffel Alp] about a talk in the College Court on a Sunday with your husband—not for her to recognise but for him— Then other things were mixed in,—the play and the rest. But now ask him to recollect in the Long—we talked about our work His has been largely carried out, mine not. He must remember. It is so plain to me. Now sign initials F M B

It seemed uncertain whether this communication purported to come from Dr. Sidgwick or from Mr. Balfour. In any case Dr. Verrall, to whom it seemed to relate, had no special recollection of such talks as were described.

In the *Memoir* of Dr. Sidgwick (p. 589) is given a letter written on May 29th, 1900 (two days before the operation performed in the hope of prolonging his life), to his old friend Sir George Trevelyan, in which the following occurs:

My thoughts go back to the old days when we walked round the cloisters and talked of Life and the spirit in which it should be lived. You have fulfilled your promise better than I.

¹ "The Cloisters" would to any Trinity man mean the cloisters of Trinity College.

This passage coincides strikingly with the script in that it speaks of a talk in the (Trinity) cloisters with some one who, Dr. Sidgwick considered, had been more successful than himself in carrying out his plans for his life-work. But here the talk was with Sir George Trevelyan, whereas the script refers it to Dr. Verrall.

Mrs. Holland's script of Feb. 28th, 1906 (see above, p. 293), contains the phrase:

"Henry was not mistaken" ("Henry" in her script always meaning Dr. Sidgwick), which applies well to what was occupying Mrs. Verrall's mind on that day.

On receiving from me on March 6th a copy of Mrs. Holland's script, Mrs. Verrall wrote to me:

"Henry was not mistaken" closely corresponds with my own preoccupation on [Feb.] 28th connected with a clue in the [Memoir of Dr. Sidgwick] to something in my script. Mrs. Sidgwick will confirm. I told her that confirmation from [Mrs. Holland] was wanted and this is exactly appropriate.

On this point Mrs. Sidgwick sent me the following note:

March 6th, 1906.

Mrs. Verrall called on me on Wednesday, Feb. 28th, and told me she had procured a copy of my husband's memoir, published the day before, and was eagerly reading it, as her script had said that the book would furnish two clues. She thought that one of these was in the great resemblance between something contained in the script of two or three years ago about talking in the cloisters of Nevile's Court with a passage in my husband's letter to Sir George Trevelyan, quoted on p. 589 of the book, though there were some inconsistencies showing a mistake somewhere. (I have given the substance of our conversation. I am not sure that the word "mistake" was used.) She told me that it was the day on which she and Mrs. [Holland] sat for automatic writing simultaneously, and said it would be very interesting if Mrs. [Holland's] script were to show any indication of this matter which was occupying her (Mrs. Verrall's) mind so much. The resemblance between the passages in the letter and in the script seemed to me very striking. My conversation with Mrs. Verrall took place between 8 and 9 p.m.

ELEANOR MILDRED SIDGWICK.

CROSS-CORRESPONDENCE.

Roden Noel.

Recurring once more to the prediction in Mrs. Verrall's script of Feb. 9th, 1906: "In the Life of Sidgwick you will find two clues to what I have said to you, two only—follow the thread"; Mrs. Verrall soon found what she took to be the second clue, namely, an explanation of some phrases in her script of Jan. 17th, 1904 (quoted above, p. 226), unintelligible to her at the time, about the "Wanderer on the Way" and "Hope's vision which is the true one and leads on the Passionate Pilgrim." Some other phrases about the same time and apparently relating to the same topic were: "my pilgrim foot," "the ways we walked together," "wander at will . . . wandering still."

Mrs. Verrall now read in the *Memoir* (see her *Report*, p. 298) a letter in which Dr. Sidgwick, speaking of the question of immortality, says: "There was one line of thought I wanted to suggest, in which, from time to time, I find a kind of repose,—which, curiously enough, I find is that in which Browning's poem on the subject ('*La Saisiaz*') concludes. It is that on moral grounds *hope* rather [than] *certainty* is fit for us in this earthly existence." This led Mrs. Verrall to read *La Saisiaz*, which to the best of her belief she had never read before. It describes the sudden death of a friend, after which the poet takes alone the walk which they had planned to take together, and debating with himself the question of immortality, concludes as described by Dr. Sidgwick. Some expressions in the poem bear a certain resemblance to the phrases just quoted from Mrs. Verrall's script, and the whole may not inaptly be described as an account of the vision of hope which comes to the wandering pilgrim.

As Mrs. Verrall observes, the likenesses between the script and the poem may, in spite of her impression to the contrary, be due to a latent knowledge of the poem, or of some account of it, in her mind. But it is interesting that the phrases should be associated with Dr. Sidgwick's name; for this script purports to be an attempt to produce a verifiable message from him in answer to Mrs. Sidgwick's question about the text (see above, p. 220), while afterwards a certain verification

or explanation of the phrases was found in a letter of which Mrs. Verrall certainly had no normal knowledge, written by Dr. Sidgwick in 1878 to a friend of his with whom she was not acquainted.

This friend was Mr. Roden Noel, and the letter (see *Memoir*, p. 338) was about his poems written in memory of his little son Eric, and published in 1881 under the title of "A Little Child's Monument." Mrs. Verrall had been chiefly interested in the part of the letter dealing with *La Saisiaz*, but it may be surmised that Roden Noel's connection with it led—whether normally or supernormally—to the verses produced in her next script, which I now quote. Mrs. Verrall did not in any way associate this script with Roden Noel at the time, and remains convinced, after my later discussion of it with her, that she had never read any of his poems.

(March 7, 1906. 11.15 p.m.)

S let it come. Myriad red buds and in each the promise of a flower and fruit to come. But you must wait.

Can't you see Mrs. [Holland] soon? Send her something of yours, a ring that would help her

She wrote earlier to-day in the afternoon alone. She sat on a sofa and put her book down suddenly, half open on the table.

But why a headache on this lovely day.

Tintagel and the sea that moaned in pain
 And Arthur's mount uplifted from the plain
 And crowding towers of quaint fantastic shape
 Ah! never more to see
 The ripples dance
 Nor hear again the roar
 On smitten shore
 Where the huge wave rolls on
 Amid the salt and savour of the sea.

It was only while writing this report that it occurred to me that these verses have a certain vague resemblance to Roden Noel's poem "Tintadgel," which, like Mrs. Verrall's first three lines, is composed of ten-syllabled rhymed couplets. I quote a few lines to show the resemblance:

"Tintadgel, from thy precipice of rock
 Thou frownest back the vast Atlantic shock!

Yet purple twilight in cathedral caves
 Moulded to the similitude of waves
 Tempestuous by awful hands of storm
 * * * * *

And therefore Arthur's ancient ramparts range
 From human fellowship to nature, change
 To semblance of the fretted weathered stone,
 Upreared by mystic elements alone."

Mrs. Verrall, as already stated, believes that she had never seen or heard of this poem until I drew her attention to it a few days after reading it for the first time myself in January, 1908.

Now for Mrs. Holland's side. I sent her a copy of Mrs. Verrall's script of March 7th, 1906, and she wrote to me that it did not apply to her at all, nor apparently did the verses suggest anything to her. But her next script gives the date *May 26th, 1894*, which I found to be that of Roden Noel's death, and definite references to him appear shortly afterwards. She told me later that she (like Mrs. Verrall) knew little or nothing of him, but thought she had seen one or two poems by him in some volume of selections.

Before writing the script to be next quoted, Mrs. Holland had, as she told me a few days later, read two reviews (in the *Westminster Gazette* and *Daily Chronicle*) of the *Memoir* of Dr. Sidgwick, but had not seen the book itself. She knew nothing of Mrs. Verrall having found in it points bearing on her script, but knew, of course, that we should be greatly interested in it on other grounds. The normal cause, then, influencing the script quoted below would be the reviews of the *Memoir*, known to her normal consciousness; to which may possibly be added a subliminal recollection of the date of Roden Noel's death, evoked by a subliminal recognition of the resemblance between Mrs. Verrall's verses and his. His name is not mentioned in either of the two reviews, so that they could not have suggested to her any connection between him and Dr. Sidgwick. The following is her script:

(March 11th, 1906.)

You find all that has arrived thus far too nebulous—and under existing conditions it is not surprising it should be so— Let us

first establish a recognised channel of communication that has already taken years and may take years longer—very possibly—afterwards the quality of the messages may improve and become more definite.

This is for A. W. Ask him what the date May 26th 1894 meant to him—to me—and to F. W. H.

I do not think they will find it hard to recall but if so—let them ask Nora.

We no more solve the riddle of Death by dying than we solve the problem of Life by being born— Take my own case— I was always a seeker—until it seemed at times as if the quest was more to me than the prize— Only the attainments of my search were generally like rainbow gold alway beyond and afar— It is not all clear—I seek still—only with a confirmed optimism more perfect and beautiful than any we imagined before— I am not oppressed with the desire that animates some of us to share our knowledge or optimism with you all before the time. You know who feels like that but I am content that you should wait. The Solution of the Great Problem I could not give you—I am still very far away from it and the abiding knowledge of the inherent truth and Beauty into which all the inevitable uglinesses of Existence finally resolve themselves will be yours in due time. . . .

In sending me this script Mrs. Holland wrote:

[I enclose] some unexpected script, which wrote itself very easily a few minutes ago. By writing itself I mean there was not the frequent feeling of striving and groping. I wonder if you can fit a name to it; it is certainly not “F. M.” or “E. G.” How glad I should be if the date given was a definite bit of evidence from Dr. Hodgson; but I know I am meant to be kept in the dark just now, so please take this last sentence as not written. . . .

This shows that Mrs. Holland did not, at least consciously, associate the date with Mr. Roden Noel. Nor did “A. W.” (Dr. Verrall), though he knew him slightly. He was also known, though not intimately, to “F. W. H.” (Mr. Myers). It was, however, appropriate that we should be told to ask “Nora” (Mrs. Sidgwick) if we could not find out for ourselves, since he was an intimate friend of Dr. Sidgwick’s.

The reflections that follow (“We no more solve the riddle of Death by dying,” etc.), which purport to be inspired by Dr. Sidgwick, are clearly derived from the review in the *Westminster*

Gazette. From this review,—which takes up nearly two columns of the paper, and deals with many different topics out of the book,—it is not unnatural that Mrs. Holland's subliminal self should select for paraphrase in her script an extract from a letter addressed to Mr. Myers, especially as the review states that the latter described it as the most interesting letter he had ever received from Dr. Sidgwick. The extract is as follows:

My difficulty is that I cannot give to principles of conduct either the formal certainty that comes from exact science or the practical certainty that comes from a real Consensus of Experts. And I feel that your peculiar phase of the "Maladie" is due to the fact that you demand certainty with special peremptoriness—certainty established either emotionally or intellectually. I sometimes feel with somewhat of a profound hope and enthusiasm that the function of the English mind, with its uncompromising matter-of-factness, will be to put the final question to the Universe with a solid, passionate determination to be answered which *must* come to something. However, in the meantime we have to live on less than certainty, which for you is peculiarly difficult. (*Memoir*, p. 259.)

That Mr. Myers attached particular value to this letter is shown by the fact that it is the one letter quoted in his paper, "In Memory of Henry Sidgwick" (*Proceedings S.P.R.*, Vol. XV. p. 455).

The extract just quoted is clearly the basis of this passage in the script: "I am not oppressed with the desire that animates some of us to share our knowledge or optimism with you all before the time. You know who feels like that, but I am content that you should wait." Yet there remains the remarkable coincidence that the sentiment represented in Mrs. Holland's script should resemble so closely the "clue" just found in the *Memoir* by Mrs. Verrall to her own early script,—“that on moral grounds hope rather than certainty is fit for us in this earthly existence,”—and that this should be associated in Mrs. Holland's script with the date of Roden Noel's death, whereas it was in a letter to Roden Noel that Mrs. Verrall had found her "clue."

Mrs. Holland's next script begins as follows:

(March 14th, 1906.) Eighteen fifteen four five fourteen— Fourteen fifteen five twelve— Not to be taken as they stand. See Rev.

13— 18— but only the central 8 words not the whole passage— It does not do to be clearer under existing circumstances

* * * * *

H. S. [in monogram] R. N. [in monogram] June 1st 1881 (?)

Surely you will not need to ask about that . . .

Revelation, xiii, 18 is as follows: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred three score and six;" and "the central 8 words" of this text are: "for it is the number of a man." Acting on this hint given by the script as to its own proper interpretation, I substituted for the initial numbers "eighteen fifteen" etc., the corresponding letters of the alphabet, and found that they formed the name "Roden Noel." I found afterwards that Mrs. Holland had not looked up the text and had no idea of what it was or of what the numbers meant.

Nevertheless in her script of Feb. 9th, 1906 (given above in the section on the Hodgson control, see p. 304), the name "Richard Hodgson" had been similarly represented by numbers, which I had interpreted to her on Feb. 21st. The numbers in that case, however, were written in figures and arranged in two columns, looking like addition sums. The fact of their being written in words in the case of Roden Noel probably prevented her supraliminal self from recognising that the same form of conundrum was being used again.

I have not found any significance in the date "June 1st 1881" (the query after "1881" is part of the original script).

The next passage which I take to refer to Roden Noel occurs in Mrs. Holland's script of March 21st, 1906 (quoted in full below, see p. 335). It begins in blank verse, as follows:

A golden haze hung o'er the dying day
And dimmed the rising radiance of the stars
The tender mist from where the river winds
Rose in transparent veils of thinnest lawn
A mist more felt than visioned—

¹In the trees—the smaller birds were clamorous while
the rooks

¹The line begins at this point in the original, though, according to the metre, the words "in the trees" obviously belong to the end of the previous line.

Beat heavy winged against the sunset sky
 Back to their chosen haven— All the air
 Was full of peace and twilight and we walked
 We who have trod such diverse ways since then—
 Ah talks of youth and memories far away
 Dear Friend old Friend
 All things have end
 We change and pass away
 One to life's best
 One to his rest
 One to the twilight grey—

No man had better friends by Cornish seas or [?] river banks—
 Was I a drone—at least there was honey within my reach—even if
 I brought none to the hive.

It is the word "Cornish" here which specially suggested Roden Noel to me, as he had many associations with Cornwall. (I ought to say that in the original script the word is rather illegible, but I believe it to be "Cornish," and Mrs. Verrall without any suggestion from me read it as such.) The blank verse seems Tennysonian in general intention, and the description is suggestive of the Cambridge "Backs," in which rooks are a rather prominent feature. The whole may be taken to refer to Dr. Sidgwick's early life and friendships at Cambridge, Roden Noel being a friend of his when he was an undergraduate; and the sentence: "Was I a drone? At least there was honey within my reach, even if I brought none to the hive,"—may be taken to mean that Roden Noel was a man of strong poetic sensibilities, although his own contributions to literature met with little recognition.

This whole interpretation may no doubt appear fanciful, but in support of it I quote from a letter written by Dr. Sidgwick immediately after Mr. Noel's death to his widow:

I have been thinking . . . of the early years of our friendship when we talked and wrote to each other, in the eagerness of youth, on all things in heaven and earth. I have always felt that though he was keenly disappointed by the world's inadequate recognition of his genius, he did his work in life none the less resolutely and brought out his great gifts and remained nobly true to his ideal (*Henry Sidgwick; a Memoir*, p. 531).

The idea symbolised in the script,—“at least there was honey within my reach,”—is again expressed in a letter from Dr. Sidgwick to Mr. Noel’s sister, Lady Victoria Buxton (*op. cit.* p. 531).

I . . . never came away from a talk with him without feeling afresh the variety and richness of his nature and his sensitiveness to all things beautiful in nature and all things noble or pathetic in human life. I never knew any one who seemed more at home in that higher region of thought and feeling,—into which some of us rise occasionally with some effort,—where the great realities of human life and destiny are not only intellectually grasped, but felt with full intensity.

It is to be noted that this last passage is quoted in the Preface to *The Collected Poems of Roden Noel*, brought out by his sister in 1902,—from which book, as observed below, many of the references to him both in Mrs. Holland’s and Mrs. Verrall’s scripts are derivable, though they both believe that they have never seen it.

I quote next a piece of script by Mrs. Verrall. At the time of writing this, Mrs. Verrall had not seen Mrs. Holland’s script of March 14th about Roden Noel, but had seen that of March 21st. I think it extremely improbable, however, that this latter should have suggested Roden Noel to her. She wrote as follows:

(March 25th, 1906. 11 p.m.) (*In Latin*: A philosopher nor without ambition; clearly denoted, although not recognised.)¹

A cap of liberty not worn. There is a cap a three-cornered cap and a tassel more like this—

[Three rough drawings of a cap occur in the middle of the last sentence.]

This script was not sent to me at the time, as it was not written on one of the days fixed for experiments between the two automatists, so that I did not see it until I was preparing this report.

The description is of course vague and might apply to a good many persons; yet, as far as it goes, it is certainly appropriate to Mr. Noel. When I showed it to Mrs. Sidgwick

¹Philosophus nec sine ambitu—bene designatus etsi non cognitus.

and asked her if she did not think it suggestive of him, she said at once that it seemed to her a very good description of him. One of the deepest interests of his life was philosophy, and he was certainly not without literary ambitions, as mentioned above. He had a keen and vivid sympathy with the poor and oppressed—whether classes or nationalities—and many of his poems refer to subjects of this kind; see, e.g., *Garibaldi* and *The Red Flag*. The “cap of liberty” of the script may be regarded as symbolical of this sentiment in him.

The phrase “clearly denoted, although not recognised,” seems to indicate that the person has previously been designated in Mrs. Verrall’s script, but not yet identified; which, as we have seen, was true of Roden Noel.

The next reference to Roden Noel by name in Mrs. Holland’s script occurs on March 28th, 1906, as follows:

How loudly that clock strikes [the script was begun at midnight, and probably a clock had just struck].

Percival. Roden Noel—Settle—Seattle Seittle—Cornwall—Where the one long street seemed to lead directly to the blue sea.

Clear eyes under a broad brow—a shock of grey hair that was still thick. Not tall—Do you remember the velvet jacket. Patter-son. No the long pipe—not the little short old one—

Both Roden Noel and Mr. (A. J.) Patterson were, Mrs. Sidgwick tells me, undergraduate friends of Dr. Sidgwick’s, so that there is a certain appropriateness in their being mentioned together. Mr. Patterson is mentioned as a friend and correspondent of Dr. Sidgwick’s in the *Westminster Gazette* review referred to above, in which Roden Noel’s name does not occur.

The latter’s personal appearance, which is correctly described in the script—including the velvet jacket which was characteristic of him—is shown in the portrait prefixed to his *Collected Poems*, published in 1902. In the preface to this, the date of his death is mentioned, and the extract quoted above from the letter to his sister from “his friend, the late Dr. Henry Sidgwick” is given. The same book contains poems of his about Cornwall.

In regard to Mrs. Holland’s conscious knowledge of all these matters, I saw her on May 28th, 1906, and went rapidly

through with her most of the script that she had written up to that date. When we came to the script of March 11th, 1906, she asked me if the date "May 26th, 1894" had any significance. I told her it was the date of Roden Noel's death and showed her the later references to him. She said she had not interpreted, nor—I understood—attempted to interpret the script of March 14th; that she knew nothing of Roden Noel beyond his name and one or two sonnets which she had read in a book of selections. She felt sure she had never seen a portrait of him or heard of his wearing a velvet jacket. I did not tell her of the references to him in Mrs. Verrall's script, since I had not then detected them.

After discovering the resemblance between Mrs. Verrall's verses of March 7th, 1906, and Roden Noel's poem, I wrote to Mrs. Holland on Feb. 6th, 1908, reminding her that these verses (which I then quoted again) had occurred in Mrs. Verrall's script early in 1906, and adding: "I want to know if you recognise this—especially the first three lines—or if it strikes you as being like any verses you know, and if so what. Please think carefully over this. It may suggest an author to you, if not a poem."

Mrs. Holland replied:

In answer to your question about the verses in Mrs. Verrall's script early in 1906, "Tintagel and the sea that moaned in pain, etc.," as soon as I read them, I said "Roden Noel, of course!" though, as my knowledge of his poems is limited to the two . . . quoted in the *Oxford Book of English Verse*,¹ I could not explain why the name occurred to me. But on looking up my script for 1906, I see it is given in figures on March 14th and in words on March 28th.

I then sent Mrs. Holland the first proofs of this chapter, saying that these would show why I had asked the question and asked further: "Did you say Roden Noel because you remembered that *you* had had references to him early in 1906 and from that inferred the right answer to my question? Or [do you think that] you subliminally recognised the verses, either when you first saw them in 1906, or when I quoted them to you just now?"

¹The poem "Tintadgel" is not one of these two.

Mrs. Holland replied to me on April 16th, 1908 :

I can only conclude that my exclamation: "Roden Noel, of course!" after reading Mrs. Verrall's verses quoted in your letter was due to a telepathic influence exerted by your letter. The verses meant nothing at all to me when you sent them to me before, and I have read nothing since that throws any light upon them. The conviction came instantly, as an impression gained from a letter often does come with me. I remembered afterwards that "Percival—Roden Noel" had been written in my script before what purported to be a description . . . I know I have never seen a volume of his poems. The one sonnet quoted in *Sonnets of this Century* and the two short poems in the *Oxford Book of English Verse* are all that I know of his writings—no reference to Cornwall in them. I can speak of this with certainty, for I am very fond of verse and always remember if I come across a volume by a minor poet whom I have seen quoted.

It had before been obvious to me, from the numerous quotations in Mrs. Holland's script, that she read a good deal of poetry and remembered a good deal of what she read, and she has generally been able to tell me at least the author, if not the source, of the quotations. I had also learnt incidentally through a friend of hers of a small instance showing a remarkably retentive conscious memory of poetry on her part. All this goes to confirm her belief that she would have known if she had seen Roden Noel's poem.

To sum up the various items relating to this topic, it will be seen that in neither of the scripts does a single statement occur that is *provably unknown* to the writers. Neither of them recognises what her script is referring to; to both, when I interpret it to them, the facts appear as something not only unfamiliar, but completely new, as if heard for the first time. And it is not unlikely that they *were* actually heard then for the first time. But since they are all either stated in or derivable from printed sources, it is impossible to prove that Mrs. Verrall and Mrs. Holland had not once seen these sources, which might have been utilised by their subliminal memory.

The productions of neither automatist, then, *taken alone*, can be regarded as clear evidence of communication from an indepen-

dent external intelligence, such as the surviving individuality of Dr. Sidgwick or of Mr. Noel. The important point in this, as in many other cross-correspondences, lies not in either script taken by itself, but in the connection between the two,—in the fact of the same topic occurring in both, though in very different forms, and recognised by neither writer.

COINCIDENTAL REFERENCE TO PHYSICAL PHENOMENA.

Mrs. Holland's script of March 14th, 1906, the first part of which is quoted above, p. 320, goes on:

How M. V. is knitting her brows— A W preserves the accustomed attitude of semi-humorous [*sic*] interest—A little aloof perhaps—but far more for than against.

Don't let P. temporize the whole thing had better be published.

It's a pity R. has no sense of humour but not unusual for his nationality. It gives him a certain power too—some of us were too whimsical perhaps are. Look at L. for instance—

Stand by the faith that is in you— Mr. Facing Both Ways has not grown more bearable since Pilgrims Progress days— When faith is hopelessly lacking I am tempted to wish that a little good old-fashioned prejudice might take its place—

A long feather on a very flexible stem—easily concealed in her dress and not very difficult for a person of her accomplishments to produce— For spirit touches it is of course excellent.

Perverted honesty—giving something for the money at any rate— What can you expect from that particular scale of fees— *Dark* is no good—a shaded light at first—if you like—but not darkness— Try with unpaid ones in July—and the second time will be worth it—

G.

The first paragraph here refers again to Mrs. Verrall's report on her script, then (as Mrs. Holland knew) being prepared, and the description of Dr. Verrall's ("A. W.") mental attitude in regard to it seems to me remarkably appropriate. The next sentence no doubt refers to the same matter, "P." being Mr. Piddington, with whom Mrs. Verrall had had much discussion about the publication of her Report. The sentence, however, does not represent his view at all correctly.

The second part of the script, the last passage of which is signed by the Gurney control, recurs to the subject of

“physical phenomena” treated of in the script during the latter part of 1905. I do not know if the device suggested for producing “spirit touches” has ever been used by mediums.

On March 13th, the day before this script was written, I had received from Mr. Andrew Lang an Algerian paper, *Les Nouvelles*, of March 5th, 1906, containing an attack by Dr. Rouby (of Algiers) on the Algerian “materialisations” reported by Professor Richet. I at once wrote to Dr. Rouby asking for further information, and discussed the subject with Mr. Feilding either on March 13th or 14th. I mentioned above (p. 273) that Mrs. Holland’s script first referred to “physical phenomena” on the day that I had had a special discussion with Mr. Feilding about Eusapia Paladino. Here again, after a long interval, she recurs to the subject just when it was occupying our minds to an unusual extent.

Reports of the Algerian sittings had appeared in the *Annals of Psychological Science* for October, 1905, and following numbers, and Dr. Rouby’s attack was first mentioned in the *Annals* in April, 1906. Mrs. Holland saw these accounts for the first time in the middle of the latter month.

EXPERIMENTS WITH MRS. VERRALL ON THE SUPPOSED INFLUENCE OF INANIMATE OBJECTS.

Mrs. Holland had received from me a copy of Mrs. Verrall’s script of March 7th, containing the sentence:

“Send [Mrs. Holland] something of yours, a ring, that would help her”; and wrote to me on March 11th, 1906: “The suggestion about the ring interests me. Would Mrs. Verrall care to try the experiment of exchanging rings for a few weeks? One that she has had a long time would be the best. If so, will you let me know and I will send her one of mine direct.”

I conveyed this suggestion to Mrs. Verrall, asking her if she would send a ring direct to Mrs. Holland. She did so, with the following message only:

This ring has never been worn by any one but me and has been taken straight from my finger. I am leaving home to-morrow for a round of visits; my letters will be forwarded, but if you would like to send me a ring of yours, which I should much like to try, will you wait till April, when I shall be at home again.

Mrs. Holland received the ring by the first post on the morning of March 15th, and immediately after receiving it, had an impression which she noted down at once and sent to Mrs. Verrall the same day, in a letter in which she said:

March 15th, 1906.

. . . While I was dressing this morning and thinking of you and the ring, I had such a vivid impression of a room that I noted it down instantly and send you a copy of my notes. As it was not automatic script, I spare you my untidy pencil scribble. The lady in brown hardly seemed to be you, but the room had to do with you. . . .

The note enclosed was as follows:

(March 15th, 1906. 8.45 a.m.)

A dining room, narrow for its height, a long room. Dull red paper on the wall; brown wood dado or high wainscot. A great deal of brass about the fireplace. Table laid for a meal, bright fire. Something Egyptian in the room, or else ornaments of an "Egyptian pattern."

Lady in brown dress reading letter. Is it Mrs. V.?

An elaborate coffee-making machine and a silver urn.

Green-handled knives.

Honeycomb. Indian tree patterned china.

Mrs. Verrall sent me this letter with its enclosure in its original envelope, showing that Mrs. Holland had addressed it to her at Cambridge, from whence it had been forwarded to her to the house of "Mrs. Forbes," where she was then staying. I must again remind the reader that this happened some time before the publication of Mrs. Verrall's Report on her script, in which "cross-correspondences" with Mrs. Forbes are described. It seems impossible, therefore, that Mrs. Holland could have been led by any normal means to guess where Mrs. Verrall was going. Even if she had known the address it would not have helped her much, for Mrs. Forbes, whose confirmation of the case is given below, told me later, that she did not know Mrs. Holland and, as far as she knew, they had no mutual friends or acquaintances.

Mrs. Verrall wrote to me that she had not replied to Mrs. Holland's letter, but that both Mr. and Mrs. Forbes agreed

that the description recalled their dining-room unmistakably. Mrs. Verrall's full report to me was as follows:

March 17th, 1906.

Note on "Impression" received from [Mrs. Holland] on Friday evening, March 16th, 9 p.m., at above address.

Dining-room: not narrow for height; large room rather than long.

Dull red paper.

Below two windows is brown wood panelling and there is a door opposite, brown to match. The mantelpiece, brown oak, reaches to the bottom of the frieze, *i.e.* to same height as paper. Beside it oak book-shelves cover the wall. There is a dark oak sideboard and other dark oak furniture, standing against the wall. I had a strong impression of brown wood and red, and had to go into the room to see whether there was a dado. Great deal of brass about fireplace, *viz.* fender, etc., "basket grate," two huge brass plates and a large brass pot on mantel shelf.

Table laid for meal often some time before meal; *e.g.* on my arrival at 5.30 p.m. the laid dinner table was conspicuous in the firelight, through the always open door to the hall.

Most conspicuous and distinctive object in room is a large Cairene screen, of which I am particularly fond. It has the regular Egyptian pattern work in dark wood.

On Thurs., Mar. 15, there were 3 ladies in the house: Mrs. [Forbes] never wears colours; Mrs. W. is a widow; Miss H. L. in brown tweed, brown shoes and stockings, a conspicuously brown dress, which suits her striking colouring.

Coffee making an elaborate affair, very, but no machine in the dining room.

Much silver on table, but no urn. On Thurs. morning, large tea pot, large coffee pot, and silver pot with flowers. 4 silver candlesticks in the evening.

No green-handled knives.

Honeycomb *always*, and always cut with a knife, not a spoon.

Three large oriental china jars on cabinet, the centre one with a very conspicuous tree on it.

Note. On Thurs. 15th, I only reached here at 5.30 p.m., so the impression on [Mrs. Holland] was not by direct telepathy from me. I had not seen the *brown* lady before this visit, and the oriental china was no part of my conscious recollection. The Cairene screen was familiar, though I had not thought of it before coming here.

The house was known to Mr. Myers, and to Dr. Hodgson. The address had not been given to [Mrs. Holland].

I knew that Mrs. Verrall was going to Mrs. Forbes's house on that day, but I have never seen the house myself, nor heard it described. Mrs. Forbes sent me the following confirmation :

April 8th, 1906.

Mrs. Verrall arrived on Thursday, March 15th, at about 5.45 p.m. I am not *quite* sure that she did not catch the earlier train, but I think not. The dining room here is a long room, but not a narrow or a low one. The walls are papered with a rather dark crimson paper and all the wood work and furniture is dark brown, *wood stained*, no paint. Under the large windows is high wainscotting, as high as an ordinary dado, and the effect of the room is red above, brown below. The fireplace is a very large one with an old brass fender and a brass arrangement for keeping plates hot. Above is an oak shelf with a large brass ewer upon it, and above again, against the frieze, are two large round brass dishes. The table is left laid, with flowers and silver upon it, all day. There is usually a bright fire in a large brass grate with dogs. The room is so large that it is divided by an Egyptian screen, brought from Egypt by a friend. There is some blue and white Indian china, with trees upon it. A friend, dressed in brown, was staying in the house. At breakfast there was honey, in the comb, on the table.

The wrong things in this description are :

1. The narrowness of the room.
2. Coffee machine and silver urn.
3. Green-handled knives.

There was a good deal of silver on the table, but no urn.

N.B.—We had breakfasted at a little after eight, and no doubt spoke of Mrs. Verrall coming that day.

No information was given to Mrs. Holland as to the correctness either of this impression or of her script written during the period of Mrs. Verrall's visit to Mrs. Forbes until considerably later. It will be seen that a good many veridical statements were made in it during this time, and it may be conjectured that the association between Mrs. Verrall and Mrs. Forbes created a specially favourable condition for telepathic communication. But it must not be overlooked that the same association gives Mrs. Holland's script a double chance of scoring

successes, since her statements might be taken to refer either to Mrs. Verrall or to Mrs. Forbes—possibly also to other visitors staying in the house—and a certain degree of ambiguity is thus introduced.

Mrs. Holland's first script written while holding Mrs. Verrall's ring was as follows:

(March 17th, 1906. 11 p.m.)

(1) It dates from more than twenty years ago.

(a) What a deep shade that great tree casts—it would shelter a party of conspirators. Once it did—

In the little wood—the grave is there—All ground is consecrated under God's sky—

Her father loved her dearly but he did not always understand and she was only a child when her mother died— She was very different from the others—

(2) The heart has no age—and she was always old for her years—so why notice any disparity—they never felt it.

(1) One of the first among the wedding gifts.

Sincerity and singleness of purpose are the keynotes—

(3) It was the illness nearly 11 years ago that mattered most

A life that leads harmonious days

A straight bar brooch set with small stones— The lost one was the shape of a tiny buckle set with seed pearls—that was on the river bank— We are not met [*sic*] to keep our trifling possessions all our lives long—we should enjoy them for the sake of their tender associations or their own intrinsic beauty for a term of years or months and then pass on the pleasure of them to a new owner— Never regret a lost jewel—it has fulfilled its part in your life—let it pass on—

(b) The masculine reasoning is enlivened and alleviated by such flashes of purely illogical feminine intuition that it robs her intellect of half its terrors and supplies her greatest charm—consistent cleverness is so alienating

(4) "A young maid, with the bluest eyes."¹

(a) The tree here described was identified later as an old yew tree with branches coming down to the ground at Whittingehame, Mr. A. J. Balfour's Scotch estate. Mrs. Holland had met Mr. Balfour while she was staying in London a few weeks before this, and there were several references to him in the

¹ R. Browning, *Colombe's Birthday*, Act I.

script afterwards, but nothing more of an interesting or evidential character. The tree in question is close to a little wood, which contains the grave in which Lady Blanche Balfour and her son, Mr. F. M. Balfour, are buried. In a short *Life of Lady Blanche* (by Dr. James Robertson, published in 1897),¹ which contains a picture of the grave, showing that it is among trees, the place is described as "an ancient churchyard," but there are now no indications of this. No mention is made in the *Life* of the old yew tree. Lady Blanche was twelve years old when her mother died.

A few weeks later Mrs. Holland, knowing nothing of the verification of these points in her script, met Mr. Balfour again, and on this occasion it happened that she was asked to try some experiments in crystal-gazing. When Mr. Balfour held the crystal she saw (as she tells me in a note written the same evening)

the figure of a bishop, then a big dark overshadowing tree, but not very clearly. . . . Mr. B. asked if the tree was dark or light. I said "The picture has gone vague, but I have a funny impression of *conspiracy*; but how can one connect the Gunpowder Plot with a tree?" Mr. B. [said], "You are thinking of a real tree, but not the one I was thinking of," and it turned out that he was thinking of a tulip tree in England, while [two of his friends who were looking on] thought of an old yew tree at Whittingehame, where the plot to blow up Darnley is supposed to have been discussed.

Sir Oliver Lodge, who was also present, sends me a note in confirmation of this account. Mrs. Holland believed that she had never heard of this tree before, but Mrs. Sidgwick tells me that the tree and the tradition about it are well-known in the neighbourhood and mentioned in guide-books, so that this, like many other incidents in Mrs. Holland's script, may possibly be due to a subliminal recollection.

(b) It is hardly necessary to say that this description is obviously meant to apply to Mrs. Verrall.

On the points in the script marked by numbers in brackets, Mrs. Verrall informed me :

(1) This seems to apply to her ring, lent to Mrs. Holland. It had been sent in its original case, marked with her initials

¹This *Life* is practically a reprint of two articles in *Good Words* for April and May, 1896.

“M. de G.” The initial of the surname was absent, because the ring had been given to her on her last birthday before her marriage—partly as a birthday and partly as a wedding present. It was therefore true that it was “one of the first among the wedding gifts,” but this might perhaps have been inferred from the absence of the last initial,—from which again might follow the approximate date, “more than twenty years ago.”

(4) This may refer to Miss Verrall, who, her mother tells me, was remarkable as a child for her blue eyes, so much so that she used to be called the “blue-eyed maid” in her family circle.

(2) and (3) may be taken to refer to Mr. and Mrs. Forbes, between whom there is fourteen years’ difference in age. Mr. Forbes had a serious illness at the end of 1896 and the greater part of 1897. “This illness (Mrs. Forbes wrote to me) changed our lives completely.” He had an earlier illness not long after their marriage, from which he made a complete recovery. This perhaps explains the use of the word “most” in the script.

CROSS-CORRESPONDENCE.

Posilippo.

The next day of experiment was March 21st, 1906, when Mrs. Verrall wrote the following:

(March 21, 1906. 11 p.m.)

(1) overland route arrival next month. Massiliotes terragenae and bright the last gleams of the lingering sun, o’er olives old and hoary.

(2) Posilippo [*sic*] and a terrace there—blue sea beyond the marble balustrade.

No I can see no more here. But say Goodnight.

You could meet Mrs. [Holland] in April before Easter I think—and she comes to you later in the spring.

On this script Mrs. Verrall sent me the following notes:

April 1st, 1906.

(1) Terrigenae (earth-born) means indigenous inhabitants. Massaliotes is the Greek word for natives of Massalia (Marseilles).

(2) Posilipo near Naples is the site of Virgil's tomb: it is on a hill called from a villa. It is covered with remains of Roman villas and has many "points of view" including openings in a long tunnel through which the road runs. There are views from an inn and a terrace, but I can find no "marble balustrade." This information comes from a guide book and is new to me.

I know Marseilles, but not Naples etc.

Both these topics, (1) and (2), had a certain relevance to Mrs. Holland.

(1) I sent a copy of the script (all but the last sentence in which she is referred to) to her on March 24th, and she wrote to me on March 29th:

Is "Massiliotes" a shot at Marseilles? My father starts from there next month to go to Sicily and Greece and other lovely places, where he will doubtless see "olives old and hoary" and "blue sea."

(2) As shown below, the first sentence of Mrs. Holland's script of March 21st, 1906, written at 10.10 p.m., is:

They have all been trying in turn but some of them are not serious— Margaret and Helen are— M. saw a real place that last time but she has never seen the place itself and did not describe it very clearly.

Mrs. Verrall had mentioned to Mrs. Holland when they met on Nov. 16th, 1905, that she had a daughter Helen, and I think some reference was made to experiments with her. Her daughter was not with her during her visit to Mrs. Forbes, but she did a good deal of experimenting with Mrs. Forbes and one or two ladies who were staying in the house in planchette writing, crystal-gazing, etc. The phrase "M. saw a real place that last time but she has never seen the place itself" is true if applied to Mrs. Verrall's script about Posilipo just quoted.

I now quote Mrs. Holland's script for this day produced while she was wearing Mrs. Verrall's ring:

(Wed. March 21st, 1906. 10.10 p.m.)

(Before I begin to write I should like to record I have just seen something in a crystal. The "crystal" in this case was a glass paper weight. I so seldom see anything when I am alone that I was quite startled, though the "vision" was simple enough. A

little woman in a black velvet dress with untidily arranged fluffy brown hair and a pale impish face. Her arms were bare to the elbow and she was stooping over what I at first thought was a red and gold table, as if going to lift it. Presently this seemed to be a big book on the table.) [The person here described has not been identified.—A. J.]

(1) They have all been trying in turn but some of them are not serious— Margaret and Helen are— M saw a real place that last time but she has never seen the place itself and did not describe it very clearly—

(a) It's a belated wisdom on A's part to rest—but those books should be forbidden— Give him only trashy novels or familiar favourites and no foreign languages—not even French— The rest is needed and the rest that polishes off arrears of work will not have a beneficial effect.

(2) Two windows in the room—one very much smaller than the other— Yes you can see the river.

(3) The honeysuckle is all right but the Jap passion flower died in the frost

Percival Edgar.

(b) Pale blue will be victorious—

(4) Frank paid a heavy price— Daisy?

[Here follows the passage quoted above in the section on Roden Noel, see p. 321.]

(c) How can you expect to get perfectly well under existing circumstances—you need electricity—less work and a *wiser diet*. The hours are wrong to begin with—you dine too late and even sitting up till all hours after does not put matters right.

[Next come two rough drawings of a goose and an ink-stand with a quill in it, followed by the words:] Made of a grey goose quill.



(5) There is gold inlay on the blade—the hilt is very worn— It's in the hall—he forgets where it came from—but its story is clearly impressed upon it. Get it psychometrised [*sic*]— E. P. even could not fail—

(6) Button—button—whose [*sic*] got the button? Look under the carpet—

The ◇ went out of doors and she won't find it again—

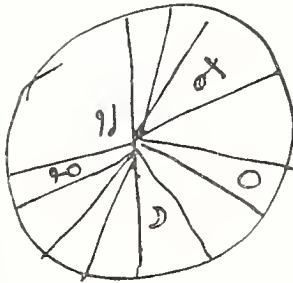
Via Nazionale— Roma.

A screw pine stood like a sentinel.

The white-winged bird is faint with weariness—

Conjurato. Retro me—

(7) F.[?] *A pair of scales.*

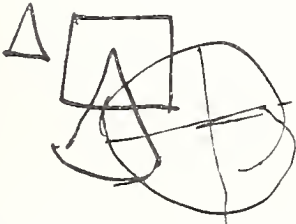


In trine— Nov. 12— Jan. 15—

Feb. 23

June 23rd— March 28th.

Blunders—blunders.



Inept.

It's on the mantelpiece the thing they mean [drawing of amphora] amphora.

Talking in sleep.

I comment first on the passages marked with letters in brackets :

(a) refers to Mr. A. J. Balfour, who—as Mrs. Holland had no doubt seen in the papers—was then going through a rest-cure.

(b) The boat race was won by Cambridge on April 7th, 1906.

The names “Percival” and “Edgar” have not been discovered to have any meaning in connection with the rest of the script.

(c) probably refers to Mrs. Verrall, who, as Mrs. Holland knew, had been for some time suffering from some form of neuritis and had been forbidden to write. This latter fact is symbolised, I take it, in the drawings of the goose and ink-stand with a quill in it.

About the veridical statements in the script, marked with numbers in brackets, Mrs. Verrall and Mrs. Forbes gave me the following information :

(1) The cross-correspondence involved in this has just been described, see above, pp. 334-5.

(2) There are two windows in Mrs. Forbes's drawing-room, one a large bow, the other a small window, both looking south into the garden. There is a stream in the garden which can be seen from one of these windows. It was in this room that Mrs. Verrall and Mrs. Forbes did planchette writing together.

(3) Mrs. Forbes writes (April 8th, 1906): "There is honeysuckle outside the window on the house, and there was a *Pyrus Japonica*, but all except a small shoot has died. No Passion flower."

(4) "Frank" is Mr. Forbes's name, but there seems to be no point in the statement that he paid a heavy price, nor is there any association of the name Daisy with him.

(5) On the day when this script was written, March 21st, Mrs. Verrall and Miss H. L. (the "brown lady" of Mrs. Holland's impression, see above, p. 329) were trying experiments in crystal-gazing, when Mrs. Verrall asked Mrs. Forbes if she possessed an inlaid musket, as one had been described in her script of August 26th, 1903.¹ Mrs. Forbes said she had an inlaid weapon of another kind and brought it in from the hall to show her. It turned out to be a dagger, nine or ten inches long, part of which was much worn.

(6) Mrs. Verrall suggested that this might refer to a dog belonging to Mrs. Forbes with whom they used to play at hiding things in the room for him to find.

(7) "F." may mean Frank (Mr. Forbes). The drawing that follows is apparently intended for a horoscope, containing the

¹This script contains a drawing of the Gurwood crest, repeated in Mrs. Verrall's script of Nov. 23rd, 1903 (for comments on which see her *Report*, p. 263) and also a drawing of a gun, followed by the words: "the handle is inlaid with mother of pearl, it is a foreign made gun—used in the place described above—for big game. It is long ago now but the gun is kept somewhere, hung over a hall fireplace—stock lock and barrel. You have not been into the house but you may go and will recognise this when you see it. It was used in 1780 or that date is somewhere near the gun. There is a big hearth below and blue tiles."

sign of Cancer (incorrectly drawn) and the symbols of Venus (upside down), the Sun and the Moon. The figure under Cancer may be meant for the aspect of Opposition, or possibly Venus again. In the next drawing the triangle and square probably denote two of the aspects, Trine and Quartile, the divided circle being perhaps the beginning of a second attempt to draw a horoscope.

Mrs. Forbes tells me that Mr. Forbes used to be much interested in drawing nativities, but she thinks the last one he drew was her own, about thirty years ago, before their marriage. She suggests that the Moon, which is specially conspicuous in Mrs. Holland's horoscope, is perhaps meant to symbolise her Christian name, Diana.

Mrs. Holland's script of March 28th, 1906, begins with the passage about Roden Noel, quoted above, p. 324, then goes on:

"A new dress not a black one this time. A coral charm—handshaped." Then after some references to Mrs. Sidgwick and her family, it ends with a reference to Fawcett (see below, p. 343).

Mrs. Verrall notes on this (April 10th, 1906):

Some time ago, I think on Feb. 2nd, I called on my dressmaker to arrange for an evening dress, which I intended should be black. She, however, insisted on a colour, and I eventually agreed. About March 11th I appointed March 31st to be fitted, and on March 31st was fitted for the dress in question.

In a letter dated March 29th, 1906, enclosing this script, Mrs. Holland wrote:

Before I fell asleep last night, I saw an absolute procession of faces, small and clear like crystal visions. . . . A clean-shaven elderly clergyman face was the best of the number; a thin, pale youth, like a plainer, sturdier Keats, the most interesting.

On this night Mrs. Verrall was staying at the house of a clergyman friend (Mr. M. A. Bayfield) answering to this first description, which, however, might apply to many persons.

On the same night, Mrs. Verrall wrote as follows :

(March 28th, 1906. 11 p.m.)

She has quite another gift—Divine Remembrance not Vision—

You forget what we tell you— There was something for you to write but it comes not. It should have been recorded three days ago. There is a picture of a boy about thirteen or less a slim figure in blue alone with no one else in the picture, a portrait, there is a dog with him. It hangs on the right of the wall as you look. Brown curls and a round head a full length portrait. Ask about that. The other boy has a pony but he did not ride, this one I mean.

But I have not made her understand.

I sent a copy of this to Mrs. Holland, and she wrote to me on April 5th, 1906 :

The "picture of a boy" referred to in the script of March 28th is just like the portrait of Uncle Rupert described in *The Story of a Short Life* by Mrs. Ewing. I had been reading this story and thinking over it exactly three days before the 28th, because I was choosing some books—delights of my own youth—to give to a friend's little daughter, and wondered if this one was too unbearably pathetic for a sensitive child.

Mrs. Holland told me later (May 28th, 1906) that she thought "the other boy [who] has a pony" was the hero of another of Mrs. Ewing's stories, *Jackanapes*, which she had been reading on the same occasion.

On looking at these two books, I found that the picture of "Uncle Rupert" is described as a painting by Vandyck of a youth of sixteen, a young cavalier, dressed in "pale-hued satin" with "falling hair," and with his hand resting on the head of a dog. Since the boy is spoken of as "standing for his portrait," this may be supposed to be full length, and it is so represented by the artist who illustrates the book. "Uncle Rupert" is an ancestor of the child hero of the story, who "did not ride," as he was crippled by an accident at the age of six, and died a few months later. The hero of the other story, *Jackanapes*, had a pony, which figures prominently in the book.

CROSS-CORRESPONDENCE.

Fawcett.

Mrs. Holland's script of Feb. 9th, 1906, begins:

The insurance should be claimed— No not in the New York Co.
the other— Fawcett—no—

It goes on to write a conundrum for the name "Richard Hodgson" (see section on the Hodgson Control, p. 304) apparently quite unconnected with the first sentence.

When Mrs. Verrall met Mrs. Holland in my room on Feb. 21st (see p. 290) the whole of this script was discussed, and Mrs. Verrall then mentioned that the name Fawcett had significance for her. It was at this time that several notorious failures of American Insurance companies were taking place.

On Mrs. Verrall's side were the following references to *Fawcett*:

On January 9th, 1904, her script referred to the name in connection with a message forming part of a cross-correspondence with Mrs. Forbes (for a full account of which see Mrs. Verrall's *Report*, pp. 265-6), but the name did not appear in Mrs. Forbes's script.

Mrs. Verrall had some relatives of this name; a Mr. William Fawcett was first cousin to her mother, and the "Carrie or Caroline" mentioned in two sittings of Mrs. Verrall's with Mrs. Piper, November 25th and 27th, 1889, was identified by Mrs. Verrall as his wife. In the report of these sittings (see *Proceedings S.P.R.*, Vol. VI. pp. 584-89) the name Fawcett is not mentioned at all, only the Christian names being given.

On March 20th, 1906, Mrs. Verrall was trying planchette writing with Mrs. Forbes, and gives me the following account of it, written from notes made at the time:

Reference was made first to people called Hill [the name of some acquaintances of Mrs. Forbes], then: "Would it make you happy to have more evidence. Edward. Edward Hill will make it clear." Then other statements and after an interval: "Better be quick, as

we have more to say. Open the last morning's paper and look for the lost word."

(*Question*: What part of paper?)

"Marriages and deaths. Hill who writes was well known to Hill who died. Will you try to find my lost name in the column. Edward was wrong. Over the column is my lost name."

We decided that the "last morning's paper" must mean the morning paper most recently arrived and there being no other paper in the house we fetched [the local paper] of March 20th from the dining-room. Neither of us had seen it. The first name in the Births, Marriages, Deaths column was *Fawcett*.¹

I then remembered that William Fawcett's two maternal uncles were called *Hill* and *Edmund*, and thought these were perhaps intended by "Edward Hill, Edward wrong." I told Mrs. Forbes that the name "Fawcett" had been connected with me by [Mrs. Holland]. (I referred to the occurrence of the name in her script discussed by Miss Johnson and myself on Feb. 21st, 1906, when I told her the name had a meaning for me.) Planchette then wrote:

"Ask [Mrs. Holland] to give my lost name. She must be asked. Send what I write to her."

When I wrote out the incident [the same evening] I remembered that there had been a previous attempt [in my script of Jan. 9th, 1904] to connect *Fawcett* with Mrs. Forbes, which had been unsuccessful. I had been reminded of that incident on March 19th, but had not mentioned it to Mrs. Forbes.

If we suppose an attempt on Jan. 9th, 1904, to convey the name Fawcett to Mrs. Forbes, it is not inappropriate, since the attempt failed, to describe the name as *lost*.

There seems no possibility that either Mrs. Forbes or I was normally aware that the name Fawcett headed the announcement column of the local paper. We ascertained that the announcement was not in the *Times* nor in the local paper of Monday, March 19th. Neither of us knows the Fawcetts in question.

Mrs. Verrall did not, as suggested by Planchette, send any information about her script to Mrs. Holland, but sent me a brief summary of the above incident on March 22nd, 1906, so that I might be on the look-out for the name Fawcett.

¹Mrs. Verrall sent me part of the paper to show this. The part she sent contained the title and date and the greater part of the column referred to.

On March 28th, 1906, Mrs. Holland's script ends with this passage:

Henry F. darkened windows then.



Maida



Feb. 28th — no *earlier*.

This script was written when Mrs. Holland was staying with some friends near Salisbury, and I noticed that the letter enclosing it was written on a sheet of paper with a crest closely resembling the drawing after "Maida," and with the address ending in "Salisbury" impressed on it. This drawing suggested that the heading of the paper had been strongly impressed on her subliminal consciousness, and it may be surmised that the name "Salisbury" had evoked the idea of Henry Fawcett, who was so closely associated with the place. That Henry Fawcett is intended is shown clearly by the reference to blindness.

"Feb. 28th—no, *earlier*" seems to mean that he has been mentioned before, at some date *earlier* than Feb. 28th, and this might refer to the "Fawcett" mentioned in Mrs. Holland's script of Feb. 9th, 1906, quoted above, p. 341.

On March 31st Mrs. Verrall came to see me, and I discussed with her some of Mrs. Holland's recent script. We then referred to the script of Feb. 28th (quoted above, p. 291) to see if there was any apparent connection with Fawcett in it. It contained the following passage:

It was first started when we were all sitting under the cedars at Broadlands. While the sunset flared crimson on that noble window.

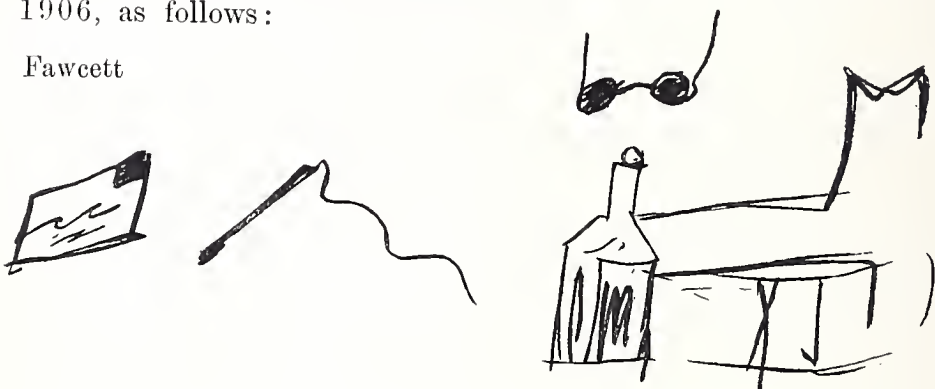
In Mrs. Holland's script, Broadlands (the house of the late Lord Mount-Temple) is generally associated with Mr. Myers, and has been several times referred to above. It is also the fact, however, that Lord Mount-Temple was a friend of Mr. Fawcett's and associated with him politically, especially in his work for the preservation of commons and open spaces. He also used to fish in the Itchen at Broadlands.¹

¹These facts are given in the *Life of Henry Fawcett*, by Leslie Stephen.

Further, Mrs. Verrall wrote to me on April 1st, 1906, that her cousin, Mrs. Fawcett, above mentioned, once stayed at Broadlands on a special occasion, and she tells me that the name Broadlands is in her mind associated mainly, if not solely, with this visit of her cousin's to it.

Mrs. Holland's next reference to Fawcett is on April 4th, 1906, as follows:

Fawcett



No further losses

The bench under the cedar—

We missed the mountains sometimes

F. a blue jewel—set in a ring—or else in a brooch— Tell Margaret not to lose another earring—the hearthrug—

Here Fawcett, the blind Postmaster General, is clearly indicated by the dark spectacles, the letter and the whip,—the whip being perhaps an allusion to the fact that, though blind, he hunted.

“No further losses” seems a reference to the Insurance Co. mentioned on Feb. 9th.

“The bench under the cedars” seems another reference to Broadlands.

“F. a blue jewel etc.” Mrs. Verrall wrote to me on April 10th, 1906: “F. is the initial of my sister's name [Mrs. Verrall's only sister] and she has a blue jewel in a brooch which came to her from a Fawcett.” This brooch belonged to Mrs. W. Fawcett.

Thus the script seems to contain again allusions to the two quite distinct Fawcetts, Henry Fawcett and Mrs. Verrall's connections of the same name.

In answer to questions on the subject, Mrs. Holland told me that neither she nor any of her family had known Mr.

Henry Fawcett. She has connections living in Wiltshire, with whom she often stays, but they did not go to live there till 1894, whereas he died in 1884.

EXPERIMENTS WITH MRS. FORBES ON THE SUPPOSED INFLUENCE OF INANIMATE OBJECTS.

On March 29th, 1906, Mrs. Forbes happened to be in London and came to see me, and we discussed the passages in Mrs. Holland's script that seemed to have reference to her. She suggested that I should send Mrs. Holland a glove of hers, on the chance that this might facilitate messages, and left with me for the purpose one of the gloves that she was then wearing.

I sent the glove to Mrs. Holland, saying merely that a friend of mine had asked me to send her a glove with the request that she would try two or three times to get script or crystal visions with it. I did not of course mention any name, and there could have been nothing whatever to suggest that the glove came from the lady with whom Mrs. Verrall had just been staying,—especially as I had followed my usual custom of making no comment to Mrs. Holland on the correctness or otherwise of her recent script.

With this glove Mrs. Holland tried several experiments on March 31st and April 1st, and recorded both crystal-visions and impressions obtained in connection with it, as well as script, as follows:

(Sat. March 31st, 1906. 10.25 p.m.)

Script.

(1) A tall leafless tree stands on the lawn— You see it so well from what used to be my window.

A purple cross—strangely shaped—of amethysts I think—

(2) The rings have grown too large for her slender fingers.

Ferns border the path—and the branches meet overhead—
Gertrude was near us but not with us.

(3) The greenhouse looks neglected now.

(4) There is a dull sound like a rushing river some distance away.
Pablo.

The wards of the lock were hampered.

I know who you are but I will not tell her.

(5) God will forgive thee all but thy despair.¹

Lyons [illegible scribbles, among which occur the names:] Miles
Merton Bradly.

Crystal Visions.

Moonlight on a grey street—a red curtained window on the first floor has a light shining through it.

(6) A small statuette—not at all clear—of a woman with outstretched arms—a Madonna I think.

A nun's face—kind and good—no longer young—

(7) A rocky shore—one cliff overhangs very curiously—

(None of these were very clear and they were all fleeting.)

Impressions.

The outside of a house—with a small old fashioned verandah and long windows that open on the garden. A great white jasmine in full flower climbs to the first floor windows.

I see a passage, but the doors are fast closed; two doors on the right, one on the left; a step down, matting.

An old fashioned clock—some china behind glass doors.

I feel discontent; a past sorrow still throws its shadow, but discontent is nearer.

(Sunday. 10.30 p.m. April 1st, 1906.)

Script.

Hush dear hush hush not those thoughts.

(8) Lincoln. The bronze is out of place it should be on the shelf again.

Give her Father's love.

The little grave—

K. 37—not in the Appendix

George.

(9) Indeed I understood how you suffered but it was best that the others knew nothing— You were strong enough to bear it alone and it saved them so much—Some eyes are both softer and clearer for the tears they shed—

Remember that frost mellows as well as sunshine—

I regret that little streak of suspicion though I so well understand it—

The change has been very wonderful though—don't you understand

¹This is a quotation from Mr. Myers's poem, *St. Paul*.

it—the influence that comes down—comes back is stronger than the living influence by your side—

Be careful of yourself during the changes next month

F.

Impressions.

(10) A curious triangular shape, of yellowish metal with bosses like rough jewels on the points. It looks very old and its meaning puzzles me.

A circular ruin—like the remains of a tower; something in the centre; no, not a human skull; but *bones* of some kind. The ruin is near the sea.

A circle of light that sparkles and spins.

A little path glimmers white in a dark wood.

(11) Violets, a clump of wild violets. Green grass.

On this Mrs. Forbes sent me the following notes, dated April 8th, 1906:

(1) There are many trees round [my] house but no solitary one.

(2) “The rings” and “slender fingers” were obvious from the [appearance of the] glove.

(3) [There is a greenhouse opening into Mrs. Forbes’s drawing-room.—A. J.]

(4) I hear the noise of the stream here at night when I lean from my window.

(5) A quotation which I have known since I was 20 and “felt with” very strongly.

(6) A statuette stands on my writing-table,—a great favourite,—Victory, with outstretched arms.

(7) This is a frequent vision of my own (not in a crystal,—a mental picture).

(8) I took a little bronze statuette of *Washington* (not Lincoln) to be mended, so it was missing from its place.

(9) The associations of these sentences [down to the end of the script] are appropriate and vivid, but not evidential, as the only name, “George,” is wrong. I think it would be useless to discuss them, as they might apply to any one who had had sorrow in a life as long as mine.

[I may add that Mrs. Forbes, as readers of Mrs. Verrall’s *Report* will be aware, lost her only son in the South African War, and most of her automatic writing referred to in Mrs. Verrall’s *Report* purports to be inspired by him. It is therefore specially appropriate

to speak of the strength of "the influence that comes down, comes back." Much evidential matter has been contained in this writing.—
A. J.]

(10) I do not recognise the triangular jewel or the circular ruin.¹

(11) The violets are a great feature of this place, wild and cultivated.

From April 12th to 19th, 1906, Mrs. Holland was staying at the house of some friends of hers, where Sir Oliver Lodge happened also to be staying. This was the first time that she had met him. Sir Oliver Lodge had heard from me of her script, and now had some talk with her about it. He also showed her some of the proofs of Mrs. Verrall's Report on her own script, most of which was then in print, though not published till October, 1906. (It was from Mrs. Holland herself that I heard of her having seen these proofs. Sir Oliver Lodge had forgotten to tell me.)

From this date onwards, therefore, it has to be assumed that everything mentioned in Mrs. Verrall's Report may possibly be within Mrs. Holland's normal knowledge. A long section of this Report (Chapter XI. pp. 219-275) is concerned with the cross-correspondences between the scripts of Mrs. Verrall and Mrs. Forbes, and although I told Mrs. Holland nothing about the owner of the objects I next sent to her (see below) it seems not impossible that she may have guessed subliminally that they had belonged to Talbot Forbes, though supraliminally she made another guess.

I will now give in full the script of this period which seems to relate to Mrs. Forbes, explaining later what details in it might have been derived from Mrs. Verrall's Report.

As just mentioned, the script Mrs. Holland had produced on March 31st and April 1st in connection with Mrs. Forbes's glove had been correct in several particulars, and Mrs. Forbes, wishing to continue the experiments, decided to send Mrs. Holland (through me) something that had belonged to her son. After considering for a little time what to select, she sent me on May 17th, 1906, a glove of his and a Japanese bronze bird which he had kept on his mantelpiece at school. The glove,

¹ Mrs. Holland tells me that she now (April, 1908) traces the triangular shape, circular ruin, and skull, to an essay on Magic by Mr. W. B. Yeats in a book she had been reading just at that time.

as I noted before sending it on, was a grey suède with black stripes on the back, marked "Made in France;" obviously a man's glove, which had been worn probably not more than a few times and had some little spots on it, as gloves do that have been lying by for some time. It had no name or initials on it, and I looked carefully over it to see if any other indications were given, but could find none. I sent it and the bird to Mrs. Holland on May 18th, 1906, with this letter:

. . . I wonder if you would mind trying another experiment of the kind I asked you to do a little while ago. These two objects also come from a friend of mine who has heard something about your script and would be very glad if you would try what writing you can get with them. I think it might be worth trying two or three times. Would you mind bringing back the bird with you on May 28th [when Mrs. Holland had arranged to come and see me in London]. The owner says it is not necessary to return the glove.

The expressions used in this letter were chosen to avoid suggesting to Mrs. Holland that the objects came from the same person as the owner of the glove sent before, and as a matter of fact she guessed that they came from Mr. Feilding, and had some connection with Mr. Myers, as explained below.

Meanwhile, a piece of script written by Mrs. Holland on May 15th, 1906,—i.e. *two days before* Mrs. Forbes sent the objects, but during the time that she was thinking of what to select,—contains a description of a man whom Mrs. Verrall, on being told of it, thought she recognised and whom she later identified as Mr. Forbes. The description is as follows:

(May 15th. 10.15 p.m.)

Better take foreign paper since I come from so far away— He is sitting in the arm chair—the big leather one—that is so comfortable and so old— It was red once but it has faded to a friendly familiar brown— His right hand is holding his left ankle—inelegant but characteristic. Very thin but it's a big frame—Grey hair that wants cutting— His eyes have a trick of half shutting when he talks earnestly— Eye glasses probably mislaid as usual. He never erred on the side of foppery in dress he might be neater without harm—that shape of collar was always all his own— What do appearances matter save to establish identity.

Can you imagine him happy without books?

Conditions have changed indeed.

[After this comes a passage about wireless telegraphy, a topic often referred to in the script, followed by:]

“All cannot be the first of all”¹

[Talbot]

Cary—Carew—

Fowey. The Duchey

Isis

* * * * *

From the ancient lotus symbol—

The inevitable lily—

Purity— Immortality—

Detachment from Earthly Care—

Karma—no—

Om mani pudmi Om!



* * * * *

Mrs. Holland tells me that these last words mean: “Oh thou jewel in the lotus, thou!” and that the drawing that follows is a rough attempt to depict the seed-vessel of the lotus, a frequent ornament in Buddhist carving. “The ‘jewel in the lotus’ (she says) symbolises purity as well as heavenly wisdom, and is sometimes rendered as the ‘the heart of the lily.’”

As to the description of the man, Mrs. Verrall wrote to me on June 1st, 1906:

[Mr. Forbes] is a tall man, not stout, with large frame, on which his clothes hang rather loosely. He is grey. He almost closes his eyes when he speaks. He has a habit of leaning back in his low chair, with the left leg crossed over the right, and places his finger tips together, and I have certainly seen him hold his left ankle in his right hand. He has a habit of rocking slightly to and fro when amused.

I can't remember details of [Mrs. Holland's] description, but, as I told you, the man seemed familiar and I suddenly remembered of whom I was reminded.

Mrs. Forbes, to whom I sent the script later, wrote to me on July 4th, 1906:

¹Christina Rossetti.

"The big arm chair." [Mr. Forbes's] chair is one he had made at Cambridge 40 years ago, and is, he says, the most comfortable chair he knows. It is covered with red leather, shabby in places, but not actually *brown*. I do not think the attitude very characteristic, but the thinness and the hair are specially characteristic, and he has a habit of almost shutting one eye when he looks carefully at anything. The "dress" and "collar" bits are specially good. He has collars made for him—turned down collars, lower than is usual. He has many books and loves them.

In answer to further questions, Mrs. Forbes wrote to me again:

July 7th, 1906.

The eye-glasses have no meaning for [Mr. Forbes]. He has never worn any, but he is very short-sighted and often loses things and has to search his pockets. . . . My son used eye glasses always. . . .

As to the later points in the same script, "Talbot" is the name of Mrs. Forbes's son. (The real name was given in the script, for which I have substituted the pseudonym used in Mrs. Verrall's *Report*.)

"Fowey. The Duchey"—no doubt the Duchy of Cornwall, Fowey being in Cornwall, which is referred to in the earlier script in connection with Roden Noel. There is a poem of his entitled *Fowey*. This seems entirely unconnected with all the rest of the script.

"Isis" (Mrs. Forbes writes) "might be the association with the Thames, which was strong, unbroken, all Talbot's life." The lily, she tells me, is on the shield of his school, and "Blessed are the pure in heart" is written on the stone over his grave. The lotus flower is stamped on all his Tutor's books given as prizes, and is also stamped in gold on a picture of Sir Galahad given to him by his Tutor. This lotus has nothing to do with the school arms, which consist of three large lilies, surmounted by a *fleur de lys* and a leopard.

The next script to be quoted in this connection is dated May 22nd, 1906. In the letter enclosing it and acknowledging the bird and glove, Mrs. Holland wrote:

My impression on touching them before I read your note was that the glove had belonged to a man dead some years ago, and that the bird had been a paper-weight he had used. I have been waiting for these impressions to fade before I try any script.

The script accordingly was written late at night. The idea that the glove belonged to a dead man might, I think, have been suggested by its appearance, since, as remarked above, it looked as if it had been lying by for some time. The script was as follows :

(Tuesday. May 22nd, 1906. 11.45 p.m.—with glove and bird.)

But it should not have been cleaned—

(a) It is the wiring—the electric lighting in the John St. house that is dangerous— The terms of the fire insurance too need supervising— Denbigh.

(b) An old Roman wall—the pyramid is near—

Here lyeth one whose name was writ in water—

A scroll of crystal blazoning the name of Adonais.

(1) In my own room—where the deep green colour predominates—
And a trifle becomes a relic—

Col. ii 5.

What need to sorrow since our hope is certain

What need to languish though the night seem long

Stars are ablaze beyond Earth's misty curtain

Sorrow and silence shall have end in song—

* * * * *

The first sentence, "But it should not have been cleaned," no doubt refers to the glove.

(a) The passage about the electric wiring I took to refer to Mr. Feilding, since he has a house in John Street and is a son of the late Lord Denbigh and brother of the present Earl. I therefore sent it to him for his comments. He replied on May 24th, 1906 :

For some time past I have been deluged with advertisements from Messrs. Gillow as to the need of fire insurance policies getting supervised. These have made some impression on my mind, and I have put them aside with the intention of applying to them to value, as they suggest is necessary. So far so good. But it is possible that everybody else who is a householder has been similarly deluged. I have had, I think, no less than four communications, and my susceptible mind was so influenced that had the house not been let, I should have succumbed to what is certainly very persuasive and what appears to be very sensible advice.

Nevertheless, in the interests of science, Mr. Feilding did have the electric wiring at his house tested the next day, and sent me the report of the electricians, which was as follows :

May 25th, 1906.

5 John St.

We have tested the electric wiring at above and find that there are two defective circuits . . . There are leakages on these which should be remedied as soon as convenient. . . . The other circuits are very fair. . . . It will be necessary to cut the wires referred to as defective where jointed and test them from point to point to ascertain where the defective parts are . . . So far as it is possible to ascertain the R.W. pipe is now sound, but it is not possible to say how far the rust has penetrated.

Writing to Mrs. Holland later (Aug. 22nd, 1906) Mr. Feilding says: "I had the electric light system in my house tested, with the result that a very serious leak, which might have proved dangerous, was discovered. The rectification is very obvious in the electric light bills since."

I saw Mrs. Holland on May 28th, 1906, when she was spending a few days in London, and spent an afternoon going over the whole of her script with her from the beginning. Some time before we got to the date May 22nd, 1906, she remarked that she had associated the man's glove with Mr. Feilding and had imagined that both it and the bird were somehow connected both with him and with Mr. Myers. She did not seem to be at all aware that she had written anything about either of them in connection with the glove. I told her that Mr. Feilding had nothing to do with either object, but that they were connected with Mr. Myers indirectly, at a sort of second or third hand, the owner being associated with the main group of controls (*i.e.* Mr. Myers and Mr. Gurney). I was of course aware that since she had seen the proofs of Mrs. Verrall's Report, this remark might lead her to guess that it was Talbot Forbes (see Mrs. Verrall's *Report*, p. 220, foot-note). I then told her of the verification of the statement in her script about the electric wiring and questioned her closely as to whether she could have heard of Mr. Feilding's connection with John Street and Lord Denbigh. She told me all she could remember of the occasion in February 1906, when she had met him at a dinner party in London

(as mentioned above, p. 291). She was confident that she had not heard either the address of his house or the name of his brother. It seems possible, however, that these points may have been casually mentioned on this occasion, overheard by her,—consciously or subconsciously,—and afterwards forgotten. No weight therefore can be attached to their appearance in the script, and it may even be supposed that Mrs. Holland's guess that the glove was Mr. Feilding's evoked a subliminal recollection of details she had heard about him.

Two days later I saw Mr. Feilding and asked what he could remember of his meeting with Mrs. Holland on this occasion. His account was substantially the same as hers, except in one particular. She had told me that he had talked to her about Mrs. Forbes's script, of which she had afterwards read in the proofs of Mrs. Verrall's Report. I asked if he had called her Mrs. Forbes, or given her real name (which I did not mention). She replied that he had called her Mrs. Forbes, and she supposed that was her real name. Now I was practically certain that Mr. Feilding did not know at that time that the pseudonym Forbes had been chosen, and I thought it very unlikely in any case that he should have mentioned the topic to Mrs. Holland. I asked him if he had done so, and he said he was certain he had not, nor did he then know of the pseudonym. It seemed clear therefore that his recollection was correct, and that Mrs. Holland had first heard of Mrs. Forbes from Mrs. Verrall's proofs. This is one of several occasions on which I have found that her memory, like that of other people, is not always quite accurate.

As to the question whether she too had seen advertisements of insurance agents and valuers such as had been sent to Mr. Feilding, Mrs. Holland wrote to me later :

June 9th, 1906.

About the script of May 22nd anent the John Street house, I had not been seeing anything about electric lighting. We are off the track of such advertisements here, where we burn only innocent oil lamps. My only thoughts about fire insurance had been in connection with the San Francisco disaster [*i.e.* the great earthquake] a month before. I have, however, a deep distrust of electric wiring and a special horror of fires since that big one at the Glen in Feb. 1905, so there was a deeply worn channel in my mind ready to convey

that message. That accounts perhaps for its unwonted coherence and common sense.

(b) "An old Roman wall" etc. This obviously refers to the Protestant cemetery at Rome, with the pyramid of Cestius just outside the wall overshadowing the graves of Keats and Shelley. "Here lyeth one whose name was writ in water" is the end of the inscription on Keats's grave ("lyeth" should be "lies"), and the next line refers, of course, to *Adonais*, Shelley's poem on Keats. There is a memorial tablet to Mr. Myers in the same part of the cemetery.¹

On the next passage in the script, marked (1), Mrs. Forbes writes :

(1) "In my own room." The small room in which I write is papered with a deep green colour. In it I have collected all the little possessions of my son. The bronze bird I sent came from the chimney piece there, where many "trifles" lie, all now "relics." Every night I lean out of the window and look at the stars before I get into bed, so at 11.45 p.m. my thoughts would probably accord with the lines, "What need to sorrow" etc., and the verse, Col. ii. 5.

This verse is: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ."

Mrs. Holland wrote again with the glove and bird on May 23rd, 1906. Most of this script seems to have no connection at all with Mrs. Forbes, but at the end, with an abrupt and marked change of hand-writing into one closely resembling Mrs. Holland's normal hand, come the phrases :

The Winged Victory.

Lime blossoms wait for June—

The sleepy bird has waked its way.

The mention of "the sleepy bird" seems to indicate that this passage refers to its owner. (The bird had its head turned round and lying back, as if asleep.) Mrs. Forbes told me that she had given the "Winged Victory" of Pompeii to the chapel of her son's school, as a memorial of him. This was a reproduction of the same Victory as that mentioned in connection with Mrs. Holland's crystal-vision marked (6) on March 31st

¹This is the first of many references to this cemetery in Mrs. Holland's script.

(see p. 346). Mrs. Forbes's own statuette is exactly as the statue was found, with one arm missing. For the chapel the missing arm was restored and is stretched out, the hand holding a wreath. "June" is appropriate in this connection, as the yearly festivity of the school is in June, and the "sleepy bird" was a school possession of Talbot Forbes, so that all the phrases quoted show a possible connection with his school.

The next script was produced on May 30th, 1906. It was not written with the glove and bird, but Mrs. Forbes (to whom I sent a copy of all the script of this period in case she should see significance in any of it) thought it suggestive of some connection with her son, the initial of whose Christian name was given in it. Here again, it is only the last part of the script, again marked by a difference in the handwriting, that she thought significant. It is as follows:

Only the plainest truth will be of any help.

The bat's Wing.

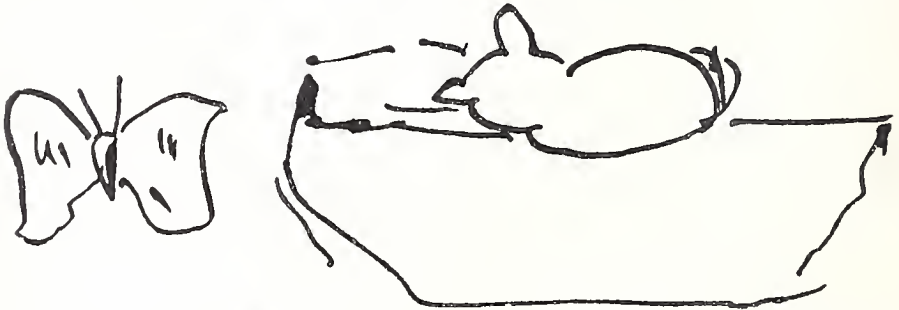
Not now. [T.]¹



Wait.

Vainly the flesh fades soul makes all things new.²

F.



¹ The real initial of Mrs. Forbes's son, called in this paper "Talbot," is given here.

² R. Browning, *Any Wife to Any Husband*.

On this Mrs. Forbes comments :

July 4th, 1906.

[T.] looks like a boy's initial. The double wine-glass or hour-glass suggests to me a favourite trick,—two wine-glasses, one of water, one of wine, the contents of which change places. The pot has also an association for me, and the butterfly is a thing [Talbot] would choose as a sign, for we made a collection together and he was very much interested in Entomology. The butterfly cabinet is in the room spoken of above, and also a sofa on which [Talbot's] dog always slept at night. Altogether the [T.] and the illustrations are very suggestive to me.

Mrs. Forbes adds later :

The wine-glass trick was one that used to interest [Talbot], but I was the performer. There is a photograph of a flower in a brass pot, rather like the drawing, which was taken by my son when we first started photography. It was a success, so he was rather pleased with it, and it is something he would know I should remember. Also we had a puppy which he very often photographed at the same time. It was a great favourite and his own possession; it always slept on a big sofa. He was making a collection of butterflies and moths and spent much time over it.

The pot and the butterfly and the puppy are as distinctive of the holidays at this house as the three lines above are of the school.

Finally some possible references occur in a passage in some script written on June 25th, 1906, Mrs. Holland being then on board ship on her way back to India. She had before going returned to me the bronze bird, but at my request had kept the glove, though, as far as I know, she did not use it in connection with this or any subsequent script. This script was written in response to a special impulse on a Monday, that is, not on the regular day—Wednesday—fixed for simultaneous writing with Mrs. Verrall. The passage I quote is in the hand-writing of the Gurney control, except for the two concluding lines of verse :

But the normal reaction was lacking.

“Semper fidelis”——

Not on the ring but in the shield.

Poor little dog—she was grieved about it and no wonder. G.

Beyond the lawn the lilies hold their sway
Unshadowed by the rose of yesterday.

As already stated, some of Mrs. Forbes's script purports to be from Mr. Gurney. She writes of the above (July 4th, 1906):

“Poor little dog.” [Talbot's] dog died early in the year; it was a grief to us.

“Beyond the lawn . . .” I have had the lilies moved and put into a long bed in the rose garden. You approach them by the tennis lawn.

It will be seen that the grounds for connecting this last passage with Mrs. Forbes are but slight, while the connection is not certain in some of the previous cases.

We have now to consider how many of the statements apparently connected with Mrs. Forbes, in the part of Mrs. Holland's script which was produced after she had seen the proofs of Mrs. Verrall's report, might have been derived from her recollections—supraliminal or subliminal—of the report. The following topics occur both in the script and in the Report:

(1) Mrs. Holland's script of May 15th gives a description of a man, identified as Mr. Forbes by Mrs. Verrall and Mrs. Forbes. The only reference to Mr. Forbes in Mrs. Verrall's Report is on p. 267, as follows: “A letter from Mr. Forbes to her at Cranford will go this month.”

(2) Mrs. Holland's script of May 15th gives the real Christian name of Mrs. Forbes's son. He is called Talbot in Mrs. Verrall's Report, but I think I recollect that in one part of the proof the real name was printed by mistake, and of course corrected before publication.

(3) Mrs. Holland's script of May 16th contains the phrase “Ask Clara Forbes about the wreck.” There is, as far as I know, no significance in this in connection with Mrs. Forbes, but I regard it as a mis-recollection of her Christian name *Diana*, mentioned in Mrs. Verrall's Report, p. 222.

(4) On June 25th Mrs. Holland's script refers to a little dog. Mrs. Verrall in her Report, p. 269, speaks of “the

dog," and on p. 271 mentions that Mrs. Forbes was accustomed to have two dogs constantly with her.

(5) Mrs. Holland's script of June 25th (*a*) purports to come from Mr. Gurney, who is mentioned several times in Mrs. Verrall's Report as associated with Mrs. Forbes's script, and (*b*) speaks of lilies and roses. Lilies formed the subject of two cross-correspondences between Mrs. Verrall and Mrs. Forbes (Report, pp. 234 and 256), and Mrs. Verrall (*op. cit.* p. 224, foot-note) says that Mrs. Forbes's garden was full of associations with her son, and that allusions to certain flowers growing in it had been made in her sittings with Mrs. Thompson.

SUMMARY OF REFERENCES TO MRS. FORBES.

To sum up the veridical statements apparently relating to Mrs. Forbes, the following were obtained when Mrs. Holland was in complete ignorance of her :

- (1) *March 15th.* Description of Mrs. Forbes's dining-room.
- (2) *March 21st.* Some further details about her house, etc.
- (3) *March 31st and April 1st.* A few trivial details.

After seeing Mrs. Verrall's proofs, Mrs. Holland obtained :

(4) *May 15th.* Description of Mr. Forbes (whose name only is mentioned by Mrs. Verrall), the real Christian name of Talbot Forbes, and references to the lotus and lily, appropriate to him.

(5) *May 23rd.* Mention of the Winged Victory, appropriate to his school.

(6) *May 30th.* The initial "T." with drawings (double wine-glass, flower in pot, butterfly, and dog on sofa) appropriate to his holidays at home.

(7) *June 25th.* Mention of dog, lilies and roses.

Of these, it seems that only the references on June 25th and perhaps the Christian name could have been derived from Mrs. Verrall's Report, in which nothing is said of Talbot Forbes's school or of his boyhood.

DISCUSSION OF THE PSYCHOMETRIC THEORY.

We may now consider whether there is any ground for supposing that what is called "psychometry"—that is, an

alleged influence emanating from an inanimate object—played any part in producing the veridical statements in Mrs. Holland's script discussed in this section. It has been shown that:

(1) On receiving Mrs. Verrall's ring Mrs. Holland had a remarkably correct impression (on March 15th, 1906,) of a room in Mrs. Forbes's house to which Mrs. Verrall was going that day.

(2) On trying again with the ring, Mrs. Holland obtained statements, some of which were appropriate to Mrs. Verrall, some to Mr. Balfour and his family, and some to Mrs. Forbes (on March 17th); some correct statements about what Mrs. Verrall was then doing at Mrs. Forbes's house, and about the house; also a passage which I have classified under the "Roden Noel" cross-correspondence (on March 21st); a trivial statement about Mrs. Verrall's dress, and references to Roden Noel and Fawcett (on March 28th). None of this has any connection with the past history of Mrs. Verrall's ring.

(3) With Mrs. Forbes's glove, Mrs. Holland obtained (on March 31st and April 1st) some correct statements about Mrs. Forbes.

(4) While Mrs. Forbes was thinking about sending some objects that had belonged to her son, but two days before she actually sent them, Mrs. Holland's script (on May 15th) gave a description of a man, identified as Mr. Forbes by both Mrs. Verrall and Mrs. Forbes, and later in the same script the name of her son appeared, and some statements appropriate to him.

(5) On receiving the objects sent by Mrs. Forbes through me, Mrs. Holland guessed that they belonged to Mr. Feilding and had also some connection with Mr. Myers, and (on May 22nd) her script stated correctly that the electric wiring in Mr. Feilding's house was in a dangerous condition, referred to the cemetery at Rome which contains a memorial tablet to Mr. Myers, and then went on to some statements appropriate to Mrs. Forbes. On May 23rd with Talbot Forbes's glove and bird comes the reference to the Winged Victory; but the statue of the Winged Victory had been given to his school after his death, and so had nothing to do with these objects. On May 30th, without the objects, several appropriate points are mentioned and associated with his initial;

and later (on June 25th) there is a passage perhaps intended to relate to him.

Thus it appears that some of the most appropriate or correct statements in this series were not obtained in connection with any of the objects, but (in one case) before they came into Mrs. Holland's hands; and that the veridical statements in her script had little or nothing to do with the past history of the objects, but were concerned rather with the past or present doings or surroundings of their owners (Mrs. Verrall and Mrs. Forbes), or of other persons unconnected with them. Further, that Mrs. Holland's script was clearly led into certain tracks,—in the case of Mrs. Verrall by her knowledge of the owner, and in the case of Mr. Feilding and Mr. Myers by her guess at him.

The whole series is of just the same character as the writings produced without any such objects and, in so far as the statements are veridical and evidential, they point far more to telepathy from Mrs. Verrall, Mrs. Forbes, or Mr. Feilding than to any influence emanating from the objects.

It may be noted also that, as in all "psychometric" experiments, it is impossible for the sensitive to avoid drawing some inference—conscious or subconscious—from the appearance or nature of the objects. Thus Mrs. Holland cannot help observing that Mrs. Verrall's ring comes in a case marked with the initials of her Christian names only; she cannot help seeing that the man's glove has been lying by for some time.

"Psychometric" experiments, in fact, are in some respects analogous to experiments in thought-transference when there is contact between the experimenters, or when they are in sight or hearing of each other and therefore unable altogether to avoid giving or receiving some indications as to what is to be transferred. In the case of psychometry also, the sight or feeling of the object may sometimes mislead the sensitive, and will tend probably in all cases to bring the supraliminal consciousness into play, and so interfere to some extent with the action of the subliminal.

To return to the experiments with Mrs. Verrall: Mrs. Holland's next script was on April 4th, 1906, as follows:

(Wednesday. April 4th, 1906. 10.30 p.m.)

I think it is really time that something definite should be arrived at— Boston has been curiously dilatory in the matter—

Has there never been a case of a dead man speaking through a telephone? If not there soon will be—

“And I shall smile though underground”—¹

Before the largest chestnut tree in Trinity blossoms—

She will understand at Easter—

The scribe [*sic*] own thoughts are very obtrusive to-night— How are we to influence so stiff a hand—

Drop preconceived notions.

* * * * *

Most of the latter part of this script, omitted here, is quoted in the section on “Fawcett,” see p. 344. The first part seems to express a general desire on the part of the control, either to produce evidence, or to have the evidence already produced properly understood. “Boston” probably means Dr. Hodgson. The chestnut trees in Trinity are a conspicuous feature of the meadow at the back of the College in the spring and autumn.

“She will understand at Easter” I took at the time to refer to my pre-occupation with the “cross-correspondences” which I was then studying in the proofs of Mrs. Verrall’s Report, of which Mrs. Holland knew nothing at this time. I had been discussing these with Mr. Piddington and was convinced that there was some special significance in them that we had not yet understood. The theory propounded in the next Chapter on Cross-correspondences was simmering in my mind, but first came to me clearly on the afternoon of April 12th, 1906, the Thursday before Easter. On coming back to London after Easter, I mentioned it to Mr. Piddington, and he accepted it as the probable solution. The whole of the script, up to and culminating in this phrase, seems to imply that we were on the verge of some definite step. How far the implication was justified, the reader must judge from the next Chapter.

Mrs. Verrall’s script of the same day was as follows:

(April 4, 1906. 11 p.m.)

But to-night there were three glasses on the table—why is that?

¹ Beaumont and Fletcher, *The Dead Host’s Song*.

Chess red and white man and elephants for the castles—and the red wins in three moves.

There was a meeting at the corner of a street, where the road is wider. I cannot see exactly but there were two people face to face, not by arrangement. But the meeting pleased and saved something.

But ask her for the little gold pin with the coral. It came to her from someone, was not her own choice—is it pin or pins? Are there two,—two of a set? What makes me think of a pair? Ask for them—gold and coral.

On seeing a copy of this, Mrs. Holland wrote to me on April 11th that none of it had any meaning for her except the description of the meeting. She says:

On the 7th “there was a meeting at the corner of a street where the road is wider,” but not “face to face.” I ran after some one to end a misunderstanding. . . . She was a little “pleased,” I think. It was certainly “not by arrangement;” she had returned after years away.

CROSS-CORRESPONDENCE.

Eheu Pugaces.

The next scripts were written on April 11th. Mrs. Verrall's was as follows:

(April 11, 1906. 11 p.m.)

Nuneaton or some such word was wanted

It was not for that he went away in the long ago—

Bells and a whip, and snow upon the ground bright sunshine and hard frost—they drive together over frozen roads. I see their backs only, fair hair under the cap.

Maloja or near the Maloja. 7 years ago

Something fluttered and was gone— And the black bat night has flown— She is here by the gate alone, and the scent of the roses blown.

That has been repeated— There is an effort to have the same words this time.

On bat's wings rides Queen Mab.

It is obvious that the same idea,—that of *flight*,—is here repeated several times, as the script itself remarks. The first part seems an imaginary description of an elopement; then “something *fluttered* and was gone”; then the quotation from

Tennyson's *Maud*, "and the black bat night has *flown*," etc.; which leads on to the idea of another kind of flight, "on bat's wings rides Queen Mab." And the script declares that there has been "an effort to have the same words this time." The effort seems to have been successful, for Mrs. Holland's script of the same day, after a passing reference apparently to the eruption of Vesuvius which was then going on, exclaims: "Eheu fugaces."¹

In the letter dated April 12th enclosing this script, Mrs. Holland wrote to me of her experiments with Mrs. Verrall that she wished to continue the Wednesday writings, and she added, "I can't be content till we get the same message." This corresponds rather strikingly with the phrase in Mrs. Verrall's script (which, of course, she had not then seen, as I only sent her a copy of it on April 16th): "There is an effort to have the same words this time." I do not remember that Mrs. Holland has made a similar remark at any other time. That the idea was prominent in her mind at the moment is shown by the fact that, writing to Mrs. Verrall on the same day, she said: "I hope we shall keep up our Wednesday writing wherever I am. I can't help believing that we shall be tuned into accord some day and register the same messages; but it may take years and will certainly take patience."

It will be noticed that here again, as in the cross-correspondence, "Ave Roma immortalis," Mrs. Verrall gives an elaborate description, involving much repetition, whereas Mrs. Holland sums up the whole conception in a single phrase, and in both cases in a Latin phrase,—familiar enough, no doubt, but one would hardly expect to find Latin at all in the script of a writer who does not know the language.

The whole of Mrs. Holland's script of this date is as follows:

(Wednesday, April 11th, 1906. 11.30 p.m.)

(1) A great black shadow and the sound of a wailing wind—Eheu fugaces.²

¹ Horace, *Odes*, ii. 14.

² Mrs. Verrall points out that the words "black" and "wailing" both occur in the Ode which begins *Eheu fugaces*. Lines 17, 18 run:

(a) I have a very vivid memory of him as he appeared when we first met—40 years ago— He was then a lad of 15—very lanky and gawky, with ankles and wrists a world too long for his grey suit— The brows and eyes were always fine—A certain greed for learning but a great deal of the boy's young joy in life too exuberant a joy at times

(b) 3 Yet Yat Gately

Ask him to tell you about the man in Yately Road—Brummagen—
The second Emperor of that name

He is trying to paint the impossible.

G.

(c) She is at home again now—tell her to go to Wales this vacation—that will suit him best—he must be careful about *May*

(d) L 1559—no that was not the motor number—3 figures—L579.
A dark car thickly coated with dust—seated for 5 but only holding 3.
The accident was in the afternoon on Edgely Hill—Beacon—Beacle
Beccleborough—Bam—

(e) A great tulip shaped flame against the midnight sky

Another friend from Harvard.

R.

(f) An owl this evening.

G.

(1) Besides the cross-correspondence involved in the phrase “*Eheu fugaces*” the following points are to be noted:

(a) This description is no doubt meant for Sir Oliver Lodge, whom Mrs. Holland was expecting shortly to meet for the first time at a friend's house. She was greatly looking forward to the meeting, as she told me.

(b) “Yateley Road, Brummagem.” This refers to a topic further developed on April 15th, see below.

(c) “She is at home again now”—is probably intended to refer to Mrs. Verrall. Mrs. Holland knew that Mrs. Verrall had been away from home and that she would be back some time in April, and was waiting for her return to send one of her rings, so that Mrs. Verrall might try automatic script with it. On April 11th (the day of this script) I wrote to

“*Visendus ater flumine languido*

Cocytos errans.”

i.e., “We shall have to see the black River of Wailing, wandering with sluggish stream.”

Mrs. Holland, "I have just heard from Mrs. Verrall that she is now at home again and will be glad to have a ring etc." Mrs. Holland returned this letter to me in its original envelope, so that I might see from the post marks that she did not receive it until after writing her script.

(d) Seems to describe a motor accident, which I cannot identify.

(e) Another reference to the eruption of Vesuvius, mentioned at the beginning of the script.

(f) Mrs. Verrall, on seeing a copy of this script sent to her on April 16th, 1906, wrote to me on April 18th: "On Thursday, April 12th (this date is almost certainly ascertained), about 7.30 p.m., I saw an actual owl within two yards of me, close to the house. I had never seen an owl so distinctly, and went to tell Helen of the occurrence, which interested me." Miss Verrall added: "To the best of my belief, Thursday was the date."

On the other hand, Mrs. Holland tells me that one of the milder terms of abuse used in India is *ooloo* or *ooloo ki butcha* (owl's child), and that at the time she regarded the phrase "An owl this evening" as being addressed to herself by the Gurney control.

I quote one more script, to complete the reference to Yately Road, Birmingham, mentioned on April 11th. This was written when Mrs. Holland was staying in the house where she met Sir Oliver Lodge. Another visitor was an intimate friend of Dr. Sidgwick's, and this probably evoked by association of ideas the description of him which follows the sentence signed "H." The whole script is as follows:

(Sunday. April 15th, 1906. 4.20 p.m.)

Make no blunder over this for it is important.

Tell him the family history will not repeat itself in this case. Older than the mother was and even more beautiful a passing. "serene and bright and lovely as a Lapland night—" ¹

1866 a token.

Ask Ashley about his experience?

Yateley Ashley— Never mind if it makes no sense to you.

G.

¹ Wordsworth, *To a Young Lady*.

Patience and ever Patience. Wait for the slow blossoming of the aloe.

H.

I'll tell you how he looks. He paces slowly with bent head—when he thinks one hand is generally in his beard— No—you never saw him.

Not many remain.

F.

I made enquiries from Sir Oliver Lodge, and he informed me that Professor W. J. Ashley lived at 3 Yateley Road, Edgbaston, Birmingham, the address given in the script of April 11th. He sent a copy of the sentences on this topic to Professor Ashley, asking if there seemed to be anything significant about them, and Professor Ashley replied :

May 24, 1906.

1866 *a token*. 1866 was the year when I was most seriously ill in my life. They called it "general debility," and I was set up by being sent down to Wales and by abundant cod-liver oil. But for the country home of my grandparents to which I could be sent, I might easily have pined away in a Bermondsey which was more insanitary then than now probably. Some circumstances of my illness made a great impression on my imagination. . . . the entertaining literature for children which came most easily within [my] reach took the form of little bundles of coloured tracts—pink, bluish, green, etc., about missionaries! I have always supposed I remembered having my bed littered with these, of divers hues. . . . Doubtless the whole episode impressed [my parents] and me. But I am pretty sure the year 1866 didn't stand out in their minds. Certainly it didn't in mine; though when your note arrived I thought it probable that was the year. And there are at least half-a-dozen other years in my life which would have seemed very significant, if they had happened to be in the communication.

The second Emperor of that name conveys absolutely nothing to me. . . . It may be worth mentioning that sometimes in indexes my name stands under that of the Lord Ashley of the Factory Acts (Shaftesbury). [In one] it appears thus:

Ashley, Lord. *See* Shaftesbury.

Ashley, Professor, 456, 584.

There and elsewhere I am "second of the name"—unworthily. . . .

Obviously no evidential value can be attached to the mention

of an address such as that of Professor Ashley, which is to be found in books of reference (*Who's Who*, for instance), as it is impossible for Mrs. Holland to be sure that she had not at some time happened to see it. It seems to me indeed probable that it was a subliminal recollection, which emerged because her mind was rather full of Sir Oliver Lodge at the time, and therefore unconsciously on the scent for any association with Birmingham.

In the same way I suspect that the presence of Dr. Sidgwick's friend in the house evoked what was certainly a subliminal recollection of something she had read about him, for his habit of standing or pacing about with one hand in his beard was mentioned in the *Daily Chronicle* review of the *Memoir* of him, which she had read (see above, p. 318). In this case, as in many others, it was only through Mrs. Holland's great care in noting and sending me information about points possibly bearing on her script that I could trace the source of this passage. But the fact that so many passages have been traced to sources of this kind shows that the utmost caution is necessary in estimating all the others which might conceivably have a similar origin.

The whole study of this case tends to confirm the view that no statement in automatic script that has ever been in print, or is of such a nature as to be known to a good many people, can be regarded as really good evidence of supernormal knowledge. It follows that statements about events in the past can hardly ever afford good evidence, because, as time goes on, there is always a possibility of more and more people getting to know about them, and happening to mention them to the automatist.

The "Scribe incident" mentioned above (see p. 283) is a good instance of an event that had occurred so recently that we were able to determine that the knowledge of it was confined to a certain small group of persons. After a few months, we should have been less confident about it. Of course the best evidence for an automatist's ignorance of an event is afforded by cases where the event is actually occurring elsewhere at the time the script is being produced, and a good many instances of this kind have been given in this paper.

But owing to the careful and systematic means taken by

Mrs. Verrall and Mrs. Holland to have their scripts preserved and properly annotated, statements which are not actually contemporaneous may often afford excellent evidence, since we know the date when, if ever, each fact became normally known to the writer. Thus, some of the cross-correspondences were not quite contemporaneous, but (except in the cases indicated) all occurred when one writer was completely in the dark about the references of the other to the same topic.

In the analysis at the beginning of the paper, I have tried, for the convenience of the reader, to indicate which cases are best worth study from an evidential point of view up to the end of the period dealt with here. The later portions of the script must be left to be dealt with later. Meanwhile in my next and final chapter, some theoretical considerations are discussed.

CHAPTER VII.

THE THEORY OF CROSS-CORRESPONDENCES.

“It is not we who are in reality the discoverers here. The experiments which are being made are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our own. Experiments, I say, there are; probably experiments of a complexity and difficulty which surpass our imagination; but they are made from the other side of the gulf, by the efforts of spirits who discern pathways and possibilities which for us are impenetrably dark.”—(*Human Personality*, Vol. II. p. 275).

In *Human Personality* Mr. Myers hints more than once at a favourite theory of his that the influence of science on modern thought is not confined to this life alone, but may be carried on into the next, and so tend to improve the evidence for communication from the dead. The latter, he suggests, are coming to understand more and more clearly what constitutes really good evidence, and may gradually discover better means of producing it. For the heading of this chapter I have chosen the passage in which he formulates this conjecture most clearly, since it would seem from our

recent investigations that some such experiments as he there foreshadowed may actually be taking place.

Among the incidents related in this paper that seem to point to some form of supernormal communication between Mrs. Holland and Mrs. Verrall, two main types are to be distinguished: (*a*) those in which one automatist refers to events happening to the other, or to some more or less marked feature in her surroundings, of which the first writer can apparently have no normal knowledge; and (*b*) those in which independent references to the same topic occur at about the same time in the scripts of both writers. It is to the latter type only that I apply the term "Cross-correspondence."

I will first briefly summarise the results already obtained along these lines.

Mr. Myers and Dr. Hodgson made attempts at different times to obtain connections between the utterances—either spoken or written—of different automatists. It is by no means easy even to obtain suitable conditions for trying such experiments, and unfortunately, as far as I am aware, no complete record of these attempts seems to exist. Some references to them, however, occur in a number of letters written by Mr. Myers to Mrs. Thompson from July, 1898, to January, 1901, and Mrs. Thompson has kindly allowed me to read these letters and to quote here from them. The earliest mention of the subject that I can find is on October 24th, 1898, as follows:

"Dr. Hodgson is staying on in America for the winter, sitting with Mrs. Piper. It would be grand if we could get communication between the 'controls' on each side."

On July 31st, 1899, referring apparently to some such communication, Mr. Myers writes:

"It is a small matter; but I hope it may be the beginning of that spiritual intercourse between the Hampstead and Boston centres which we so much desire."

On November 29th, 1899, Mr. Myers expresses the hope that Mrs. Thompson may meet another sensitive in his house. "Your spirits might travel (he writes) between drawing-room and study."

On December 2nd, 1899, he explains further his plans for experiments between Mrs. Thompson and this lady, who, he

says, "is anxious to see you repeatedly . . . partly that your attendant spirits may make acquaintance and may be able to transmit messages. I think this an excellent plan and am very glad that she desires it. The evidential drawback in the world's eyes (possible plottings together!) is quite nullified by the power of ourselves suggesting words for [her] to say through you, or for you to say through her. . . . I think it really important and possible to get your spirits, hers, and Mrs. Piper's, to co-operate in their world and use, perhaps, each sensitive's brain indifferently."

The next and last reference to the topic in these letters is on August 2nd, 1900, when Mr. Myers suggests the possibility of communication between the "controls" of Mrs. Thompson and those of the lady who is called "Miss Rawson" in Mr. Piddington's paper referred to below. Mr. Myers writes that he hopes to go on in a few days' time from a sitting with Mrs. Thompson to one with "Miss Rawson," and that then, perhaps, a communication between the two groups of "controls" might occur.

A phenomenon somewhat analogous to this connection between two groups of controls was exemplified in the experiments of Dr. van Eeden with Mrs. Thompson (see his paper on sittings with Mrs. Thompson in *Proceedings S.P.R.*, Vol. XVII., especially pp. 86-7 and 112-115). Dr. van Eeden, having cultivated the power of controlling his own dreams, so as to be able to dream of performing actions which he had planned while awake, arranged with Mrs. Thompson that he would occasionally call Nelly (her "control") in his dreams after returning to Holland, and that if she heard him calling she should tell Mr. Piddington, who was in charge of the sittings, at his next sitting. On three occasions in January and February, 1900, some success was obtained in these experiments; that is, Nelly stated that she had heard Dr. van Eeden calling and had been to see him; the dates she gave were approximately, though not exactly, the same as those recorded in his diary of dreams; but on each occasion she gave details, which were afterwards verified, as to his circumstances at the time. On a fourth occasion (April 19th, 1900), when Nelly stated that she had been to see Dr. van Eeden, he had no dream of her at the time, but she gave a

description of his condition which corresponded with what it had been during the early part of the same month.

A case of a somewhat similar kind is recorded in Dr. Hodgson's report on Mrs. Piper (*Proceedings*, Vol. VIII. p. 120), where Mr. M. N. relates that Mrs. Piper's control, "Dr. Phinuit," had said that he had tried to influence Mr. N.'s dying father about certain matters connected with his will. Later Mr. N.'s sister, who had been with their father at the time, told him that he had repeatedly complained of the presence of an old man at the foot of his bed, who annoyed him by discussing his private affairs.

Some interesting connections between the automatisms of Mrs. Thompson and those of other sensitives are recorded in Mr. Piddington's paper "On the Types of Phenomena displayed in Mrs. Thompson's Trance," in *Proceedings* S.P.R., Vol. XVIII. pp. 104-307. In one case (see pp. 205-208), during a sitting of Mr. Myers's with Miss Rawson at Valescure on the afternoon of December 22nd, 1900, a *soi-disant* Mrs. Thompson "possessed" Miss Rawson for a minute or two. Mr. Piddington heard of this from Mr. Myers, and at his next meeting with Mrs. Thompson on January 1st, 1901, she told him in reply to a question that on the afternoon of December 22nd, she was resting in her own house at Hampstead and slept part of the time. After telling him this she became entranced, and during the trance Nelly told him that she had been to see Miss Rawson on the day in question. The hour of Mrs. Thompson's sleep and Miss Rawson's experience did not exactly coincide.

In the last section of Mr. Piddington's paper (*op. cit.*, pp. 294-307), he describes "a few other instances of apparent concordance between the trance-utterances of Mrs. Thompson and those of Miss Rawson, and the automatic writing of the lady whom [we call Mrs. Forbes], of which the *prima facie* explanation is either that Mrs. Thompson in trance becomes aware of the content of their automatic speech or script, or that one and the same control has conveyed similar communications through two different mediums."

Full details of these cases are given by Mr. Piddington, and he concludes:

The resemblances quoted above are far from complete; they are suggestive rather than indicative of supernatural agency; yet I

cannot ascribe them to chance. If they are not supernormal, I would attribute them to the minds of both automatists having developed from similar data in their common possession similar fantasies, accordant with the general trend of ideas that runs through spiritistic manifestations. But at least I claim for them serious study, for could we be fortunate enough (and I am rather sanguine that we may be) to multiply analogous and more clinching instances of the same phenomenon, it would open up one of the most promising lines for observation, and even, perhaps, for experimentation (p. 307).

Mr. Piddington's remark that some correspondence may result merely from similar trains of ideas in the minds of the two automatists should certainly be kept in view in the interpretation of all such cases, and it may perhaps be held to account for some of the cross-correspondences in my report. But his insistence on the importance of this type of phenomenon and his hope that it would lead to good results in future have, I think, been amply justified by the recent rapid development of cross-correspondences—a development which has taken place since Mr. Myers's death.

This was shown first in Mrs. Verrall's script, and a considerable section of her *Report* on it (pp. 205-275) is devoted to an account of the cross-correspondences between her script and the script or automatic speech of other automatists. One of the first of these, in May, 1901, was with Mrs. Thompson (*op. cit.*, pp. 207-9), and a striking case occurred with Mrs. Piper (pp. 213-17); but the most important were the long series with Mrs. Forbes, dating from February, 1901, onwards. In this account Mrs. Verrall includes under the common term of "Cross-correspondence" cases where one automatist describes correctly some fact about the other, and those where references to the same topic occur independently in the two scripts; but a considerable proportion of the cases are of the latter type, to which I think it most convenient to restrict the term.

In studying these in proof in the early part of 1906, I was struck by the fact that in some of the most remarkable instances the statements in the script of one writer were by no means a simple reproduction of statements in the script of the other, but seemed to represent different aspects of the same idea, one supplementing or completing the other. Thus, in one case

(p. 223), Mrs. Forbes's script, purporting to come from her son Talbot, stated that he must now leave her, since he was looking for a sensitive who wrote automatically, in order that he might obtain corroboration of her own writing. Mrs. Verrall, on the same day, wrote of a fir-tree planted in a garden, and the script was signed with a sword and suspended bugle. The latter was part of the badge of the regiment to which Talbot Forbes had belonged, and Mrs. Forbes had in her garden some fir-trees, grown from seed sent to her by her son. These facts were unknown to Mrs. Verrall.

In another case (pp. 241-245)—too complicated to summarise here—Mrs. Forbes produced, on November 26th and 27th, 1902, references, absolutely meaningless to herself, to a passage in the *Symposium* which Mrs. Verrall had been reading on those days. These references also applied appropriately to an obscure sentence in Mrs. Verrall's own script of November 26th, and on December 18th attempts were made in Mrs. Forbes's script to give a certain test word, "Dion" or "Dy," which, it was stated, "will be found in Myers' own . . ." Mrs. Verrall interpreted the test word at the time, for reasons given, as "Diotima," and a description of the same part of the *Symposium*, including the mention of Diotima, did occur in *Human Personality*, which was published about three months later, in February, 1903. Further references to the *Symposium* appeared in Mrs. Forbes's script in the early part of 1903 (see Mrs. Verrall's *Report*, p. 246).

In another case (pp. 269-271), October 16th, 1904, Mrs. Verrall's script gave details, afterwards verified, of what Mrs. Forbes was doing, and immediately afterwards Mrs. Verrall had a mental impression of Mrs. Forbes sitting in her drawing-room, with the figure of her son standing looking at her. Mrs. Forbes's script of the same day, purporting to come from her son, stated that he was present and wished she could see him, and that a test was being given for her at Cambridge.

I became convinced through the study of these cases that there was some special purpose in the particular form they took,—all the more because in Mrs. Verrall's script statements were often associated with them, apparently to draw attention to some peculiar kind of test,—described, *e.g.* as superposing certain things on others, when all would be clear.

The characteristic of these cases—or at least of some of them—is that we do not get in the writing of one automatist anything like a mechanical verbatim reproduction of phrases in the other; we do not even get the same idea expressed in different ways,—as might well result from direct telepathy between them. What we get is a fragmentary utterance in one script, which seems to have no particular point or meaning, and another fragmentary utterance in the other, of an equally pointless character; but when we put the two together, we see that they supplement one another, and that there is apparently one coherent idea underlying both, but only partially expressed in each.

It occurred to me, then, that by this method, if by any, it might be possible to obtain evidence more conclusive than any obtained hitherto of the action of a third intelligence, external to the minds of both automatists. If we simply find the same idea expressed—even though in different forms—by both of them, it may, as I have just said, most easily be explained by telepathy between them; but it is much more difficult to suppose that the telepathic perception of *one* fragment could lead to the production of *another* fragment which can only, after careful comparison, be seen to be related to the first.

The weakness of all well-authenticated cases of apparent telepathy from the dead is, of course, that they can generally be explained by telepathy from the living. If the knowledge displayed by the medium is possessed by any person certainly existing,—that is, any living person,—we must refer it to that source rather than to a person whose existence is uncertain,—that is, a dead person. To do otherwise would be to beg the whole question at issue, for the very thing to be proved is the existence of the dead person.

Hitherto the evidence for survival has depended on statements that seem to show the control's recollection of incidents in his past life. It would be useless for him to communicate telepathically anything about his present life, because there could be no proof of the truth of the communication. This is the fundamental difference between the types of evidence for telepathy from the living and for telepathy from the dead.

And the fact suggests a certain conception as to the nature of survival propounded by Dr. Leaf in his review of *Human*

Personality, in the *Proceedings S.P.R.*, Vol. XVIII. pp. 53 *et seq.* He says:

[The evidence] seems to me to show that after the death of the body there remains a more or less coherent complex of memories which is accessible to the subliminal self of certain living persons. What I do not as yet see is that this complex has such coherence as can enable us to consider it a personality. . . . The evidence seems to point rather to an alternative which is at least consistent with analogy . . . that, as the physical body only gradually dissolves into its elements after death, so the spiritual retains for a time a certain coherence which is no proof of life. . . . It may be possible for peculiarly gifted living spirits to behold the gradually disintegrating spirit, and bring us word, with more or less completeness, of what the spiritual man was during life (pp. 56-7).

Again, he says (p. 59):

[The evidence] proves, I think, that memories of the dead survive and are under special conditions accessible to us. But I do not see that it proves the survival of what we call the living spirit, the personality—a unit of consciousness, limited and self-contained, a centre of will and vital force, carrying on into another world the aspirations and the affections of this.

I venture to think that some of the evidence obtained since Dr. Leaf wrote has a certain bearing on this argument. Evidence for telepathy from the dead, as he implies and as I have just stated, has hitherto mainly referred to events in the past. Now, telepathy relating to the present, such as we sometimes get between living persons, must be stronger evidentially than telepathy relating to the past, because it is much easier to exclude normal knowledge of events in the present than of events in the past. But it has been supposed impossible that we could ever get this kind of evidence for telepathy from the dead; since events in the present are either known to some living person, in which case we could not exclude his telepathic agency; or they are unknown to any living person, in which case it would be difficult or impossible to prove that they had occurred.

In these cross-correspondences, however, we find apparently telepathy relating to the present,—that is, the corresponding statements are approximately contemporaneous,—and to events

in the present which, to all intents and purposes, are unknown to any living person, since the meaning and point of her script is often uncomprehended by each automatist until the solution is found through putting the two scripts together. At the same time we have proof of what has occurred in the scripts themselves. Thus it appears that this method is directed towards satisfying our evidential requirements.

Now, granted the possibility of communication, it may be supposed that within the last few years a certain group of persons have been trying to communicate with us, who are sufficiently well instructed to know all the objections that reasonable sceptics have urged against the previous evidence, and sufficiently intelligent to realise to the full all the force of these objections. It may be supposed that these persons have invented a new plan,—the plan of cross-correspondences,—to meet the sceptics' objections. There is no doubt that the cross-correspondences are a characteristic element in the scripts that we have been collecting in the last few years,—the scripts of Mrs. Verrall, Mrs. Forbes, Mrs. Holland, and, still more recently, Mrs. Piper. And the important point is that the element is a new one. We have reason to believe, as I have shown above, that the idea of making a statement in one script *complementary* of a statement in another had not occurred to Mr. Myers in his life-time, for there is no reference to it in any of his written utterances on the subject that I have been able to discover. Also, it seems to me almost certain that if he had thought of it during his life-time, I should have heard of it while helping him in the publication of *Human Personality*, or he would have mentioned it to some of his friends and colleagues in the S.P.R. Neither did those who have been investigating automatic script since his death invent this plan, if plan it be. It was not the automatists that detected it, but a student of the scripts; it has every appearance of being an element imported from outside; it suggests an independent invention, an active intelligence constantly at work in the present, not a mere echo or remnant of individualities of the past.

This theory of the cross-correspondences seemed confirmed by some of the phrases in Mrs. Verrall's script which were quoted incidentally in her *Report*, as well as by some of the

obscure Latin words, which she says were used in spécial senses, unintelligible to her at the time. Thus she writes (see her *Report*, p. 39):

There are further a few cases of words apparently used in a special sense, though they have so many possible meanings that it cannot be decided with certainty what is intended by their use in the script. For instance, repeated injunctions are to be found for the application of processes described as *destringere* [to unsheathe], *nexere* [to weave or bind together], *superponere* [to superpose], to the words of the script; in particular, it is constantly urged that if some words were taken, *sume*, and some process of superposition were then applied, *superpone*, sense would be seen where now there is apparent nonsense. But no definite directions have ever been given as to this process of superposition, and the later writings contain few references to it.

All these phrases appear to me efforts to express in different ways the idea of the supplementary parts of a cross-correspondence, which, when properly "superposed," "woven together," and "unsheathed," become clear. The same notion is, I think, expressed in yet another form in the following passage from an automatic poem written by Mrs. Verrall on July 20th, 1904, when experimenting simultaneously with "Miss Rawson," (see her *Report*, p. 362):

So flash successive visions in a glass
 the while we dreaming scarce behold them pass.
 Yet all the while on the awakened soul
 each fitting image helps imprint the whole
 and superposed on what was first impressed
 fills so the outline, colour, and the rest,
 and while we only watch the master's hand,
 no glimpse vouchsafed us of the building planned,
 stone upon stone, the battlements arise,
 till the fair fabric flashes in the skies.

Later, I asked Mrs. Verrall to look through all her script up to Easter, 1906, and make a complete list of passages in it bearing on this theory of cross-correspondences, and I quote here a number of the more definite of these passages, using Mrs. Verrall's translations of the Latin and Greek phrases in them. It will be seen that much of the early script is unconstructable and only approximations to the meaning can be given

in translation. But I include passages in which the general intention seems to me unmistakable, in order to show the gradual and persistent development of the idea.

(March 8th, 1901.) (*In Latin*: Do not put down my pen and a second a second [? pen] . . . some day a later part will come, yours, and the final explanation will commend itself to you.)¹

(March 21st, 1901.) (*In Latin*: Oh, if you cannot weave together pertinaciously, write all you know. Soon will come the inviolate light of the Sibyl. Either one of the two receiving will choose. Do not fail her who asks.)²

Three days later, Mrs. Forbes's script requested Mrs. Verrall to send her last writing (see Mrs. Verrall's *Report*, p. 222).

(March 28th, 1901.) (*In Latin*: What you have done is always dissociated; improve it by denying folds, weave together, weave together always.)³

(March 31st, 1901.) (*In Latin and Greek*: To one superposing certain things on certain things, everything is clear. There is no ambiguity; it is necessary to go up but not without going round. If you understand this, good. Be faithful. The end crowns the work.)⁴

(April 3rd, 1901.) (*In Latin and Greek*: Why do you not superpose all in a bundle and perceive the truth? I have done. The best of days and pass over one day beyond, then expect and faith follows. Till then it is one; to make two is impossible.)⁵

¹Ne pone meum stilum et alter alterum . . . quondam ulterior veniet pars tua et praevalebit ultima ratio tibi.

²O nexere si nequis pertinax scribas omne scitum perpende mox adveniet lux chalcidica inviolabilis. alteruter adsciscans optabit ne falle rogatricem.

³Dissociabile semper quod fecisti emendare rugis negandis nexere nexere semper.

⁴Superponenti *τινα τισίν* omnia plana ambages desunt *ἀναβαίνειν* necesse nec sine ambitu. Hoc si tu comprehenderit bene. Fidelis esto. Finis coronat opus.

⁵Cur non fasciculo omnia superponens veritatem decernis? Feci. optimo dierum et insuper diem mitte unam tunc expectes consequitur fides. Ad illud *μονεῖ δναζειν ἀδύνατον.*

On this Mrs. Verrall notes:

The words *monazein* [see below, Dec. 19th, 1902] and *duazein* occur in the script. *Monas* means "a unit" and *duas* means the number "two," so that these verbs ought to mean "to make one" and "to make two." *Monazein* is used in Greek in the sense of "to be alone," and *duazein* is used in the sense of "to couple." The word *monēi* in the script of April 3rd, 1901, does not exist. It is obviously meant to be connected with *monos* (alone), but the form is incorrect.

(Aug. 16th, 1901.) (*In Greek and Latin*: Explanation is at hand for you and some one else. . . . Tell the other, he says, not to stumble; what her hand begins is not always right. It is necessary to take time and to feel together.)¹

(Sept. 28th, 1901.) (*In Greek*: Twofold is the toil, but whole (*stoichazein*). In mysteries I weave riddles for you and certain others for whom it is right.)²

(Dec. 5th, 1901.) (*In Latin*: Nodding he superposed with great labour and not without the help of the artificer.)³

[Later in this script came the words] Note the hour. I will tell some one else I was here. [talbot] helping.

A few hours later on the same day, Mrs. Forbes wrote:

For earth friend to see with earth friend the light is feeble. When

¹ ἐξήγησις πάρα σοὶ καὶ ἄλλω τινὶ . . . Mone inquit alteram, ne titubet—non semper recte fit quod manu incipit. δεῖ χρονίζειν καὶ συμπαθεῖν.

² διδύμος ὁ πόνος ἀλλὰ ὄλος· στοίχαζε ἐν ἀρηρητοῖς αἰνίγματα πλέκομαι σοὶ καὶ ἄλλοις τισιν οὓς ἔδει.

Mrs. Verrall notes:

The word *stoichazein* used on Sep. 28th, 1901, and again on March 19th, 1902 [see below] does not exist. There is a word *stochazesthai* which means to guess, but this is only used in the passive form and the first syllable has *o* only not *oi*.

There is a word *stoicheion* which means "element" or "uncompounded thing." There are many derivatives from this, but none could be formed with *a*, as *stoichazein*. It seems, however, that some supposed derivative of *stoicheion* is aimed at, at least on March 19th, 1902, where it is combined with the word *sunthetos*. For the two words *stoicheion* and *sunthetos* are contrasted by Aristotle as meaning respectively "primary element" and "thing compounded."

The meaning on September 28th, 1901, is quite uncertain, and on July 13th, 1902, the word *sunstochazei* must, I think, be a part of *stochazesthai*. It has the *o* and not the *oi*, and the addition of the preposition *sun* makes no sense in any word derived from *stoicheion*.

There is also a word *stoichas* (stem, *stoichad-*) meaning "lying in rows or lines." The word was not known to me till I found it in Liddell and Scott's lexicon. *Stoichazein* would mean "to make a *stoichas*," and therefore on September 28th, 1901, the meaning might be "arrange in rows; in mysteries I weave," etc. On March 19th, 1902, the meaning would be "why then do you arrange in rows? it is better to receive," etc., but in this case the opposition with *sunthetos* disappears. Considering the general tendency of the script to make up verbs from nouns without much attention to philology, I do not think reliance can be placed on exact forms of Greek, and I should not be surprised at finding *stoichazein* used to mean "make a *stoicheion*," though it ought to mean "make a *stoichas*."

³ Nutans superponit magno labore nec sine artificis adiumento.

the friends see together the same light is the force that we use for this letter.

Thus Mrs. Verrall's script contains a phrase indicating that a cross-correspondence is occurring; while Mrs. Forbes's script, which seems to show some slight connection with Mrs. Verrall's, refers—as I take it—to some faint telepathy between the living, similar to and perhaps reinforced by telepathy from the dead (see Mrs. Verrall's *Report*, p. 226).

(Dec. 10th, 1901.) Many men for many arts—partners in the whole. Believe to-night.

(*In Latin*: The later part will wait; it is not yet clear.)¹

Later in this script occurs the passage quoted above (see p. 218) about the grey figure not to be feared to be seen on an anniversary, which formed a possible cross-correspondence with Mrs. Piper (see Mrs. Verrall's *Report*, p. 213).

(Jan. 4th, 1902.) (*In Greek*: Musical (endoxis?) makes all rhythmical. The sign is uncombined and uninvestigated(?) but not without rhythm(?). Call in others; alone you are not of much use. And indeed certain others have already spoken in a voice which, though unintelligible, yet sounded sweetly. Why not you too?)² But it is hard—much confusion—go on trying now.

This is followed by an attempt to send a message to Dr. Hodgson, probably intended for a cross-correspondence with Mrs. Piper, which seems to have been unsuccessful (see Mrs. Verrall's *Report*, pp. 282-3).

(March 19th, 1902.) (*In Greek*: There fits together only what has been fitted together, although it does not meet(?). For not without something put together is the whole rhythmical. Why then do you (*stoichazeis*) it is better that you receive whatever thought (*i.e.* object of thought) casts. Now to you and to others this has been already said.)³

¹ *Uterior pars manebit nondum manifesta.*

² *Mousike endoxis παντα ρυθμιζει απαρατακτον και ανεξελεωτον το σημειον ουδε αναρυθμητον—παρακαλει ετερουσ οϊη ου πανν ωφελησ ει. και δη και αλλοι τινεσ ηδη εφθλγγισαν φωνη καιπερ αξυνετω αλλ' ηδν κλαγγουση τι δε ου και συ;*

³ *'συναρμόζει μόνον τὸ συναρμοστὸν καιπερ οὐ συμβαλον οὐδὲ γὰρ ἀνευ συνθετοῦ τινὸς εὐρυθμον τὸ πᾶν τί δη στοιχάζεις; δεχοῦ μάλλον διτι ἂν ρίψη τὸ νοοῦμενον. Σοὶ γὰρ οὖν και ἄλλοις λελεκται δῆτα.'*

See note above for the meaning of *stoichazeis*. The word *sumbalon*, translated "meet," is not real Greek.

(Sep. 6th, 1902.) (*In Greek*: Only use intelligence; weave together perpetually things which hang together, even if they seem dragged in.)¹

The next two passages occur in connection with an attempted cross-correspondence with Mrs. Forbes, related on p. 238 of Mrs. Verrall's *Report*.

(Oct. 27th, 1902.) (*In Greek*: Do you also jointly write; another is to read)² . . . Mrs. [Forbes] has the other words—piece together. Add hers to yours.

(Oct. 31st, 1902.) You have not understood all—try further. She has had some words incomplete to be added to and pieced and make the clue.

The next passage occurred on the day that Mr. F. C. Constable was planning to ask Mrs. Verrall and Mrs. Piper to try a certain experiment with a sealed envelope (see her *Report*, pp. 168-171). Mrs. Verrall knew nothing either of Mr. Constable, or of his plan, at the time her script was produced; but this script seems to show a knowledge of Mr. Constable's desire, and at the same time an intention to satisfy it,—not as he had planned by getting the same statement through both automatists, but by getting part through one and part through the other.

(Nov. 3rd, 1902.) None the less through others not known speaks the fate. . . . I will give the words between you neither alone can read but together they will give the clue he wants.

(*In Latin*: To discover . . . the restoration of love \wedge and not separation (here [?] and elsewhere words are missing). Now the word itself returns—the term Charity.)³

But hers are in English and will fill the gaps. Wait some time for hers—it is hard to give her words.

The next three passages are connected with the cross-correspondence between Mrs. Verrall and Mrs. Forbes about the *Symposium* (see her *Report*, pp. 241-246 and 311-318). This case was a very complicated one, both series of scripts containing a number of reciprocally veridical statements. On the first

¹ χρῆσθαι μόνον νῶ συμπλάσσειν ἄει τὰ ὁσαύτως ἔχοντα εἰ καὶ ἐφέλκυστικά φαίνεται.

² σύνγραφε καὶ σύ—ἄλλος ἀναγνωρίζειν.

³ Comperire . . . redintegratio amoris \wedge nec non secessus (desunt hi alia et alioquin). Redit iam verbum ipsum—Caritatis vocabulum.

day involving the connection, Mrs. Verrall wrote (see her *Report*, p. 144):

(Nov. 26th, 1902.) (*In Greek*: What do you name? No one. Let him include the *logeion* (?) some one else will learn the whole. But you unaided are not able to bring one and one together.)¹

(Dec. 19th, 1902.) But through her and you the clue must come—I said that long ago.

(Dec. 19th, 1902, later.) (*In Greek*: Monazein is of advantage. I have already said that; and not duazein. Put one to one — one. Now it has been said.)²

(Dec. 26th, 1902.) (*In Latin*: The fateful sisters twist together in one three threads.)³

(Jan. 15th, 1903.) Wait for the word. He said ‘I will send the half message to Mrs. Verrall and you have the other half. Tell Hodgson this,—but you have not got the word yet. . . . It was some time ago through Mrs. Piper, but they were not to tell you.

This seems to refer to an attempt which was apparently unsuccessful.

The next passage refers again, as I understand it, to the *Symposium* cross-correspondence, though this is not stated.

(Jan. 30th, 1903.) (*In Greek*: What has been talked about by you fits together with what has been thought by her. To work together is better and in this case the Separatists are not best. But there are some cases when division is required, division. Each one as he speaks should number. The ideas are numbers. And so numbering benefits.)⁴

¹ τί ποτ' ὀνομαζεῖς; οὐτίνα—συναριθμητῶ τὸ λόγειον—ἄλλος τις πεύσεται τὸ ὄλον· σὺ δὲ οὐκ ἔνα μόνη ἐνὶ προσπελάζειν δυνασαι.

² μονάζειν συμφέρει ἤδη ταῦτα ἔλεγον—οὐδὲ δναζειν—ἔνα ἐνὶ ——— εἰς. καὶ δὴ λέλεκται.

See separate note on Monazein. This passage seems to mean that some process connected with “one” is preferable to a process connected with “two,” and that “one” added to “one” makes “one.”

³ Fila tria in uno contorsunt sorores illae destinariae.

A similar phrase: “tria illa in unum convergentia,” occurred again on Jan. 20th, 1905.

⁴ συναρμόττει τὰ σοὶ λελαλήμενα καὶ τὰ ἐκείνης δεδογμένα. συμπράσσειν ἀμεινον οὐδὲ ἀριστοι ἐν τοιῷδε οἱ χωρίζοντες—ἀλλὰ ἔστιν οἷς σχίζειν δεῖ σχίζειν. ἀριθμητῶ ὁ αἰ λέγων· ἀριθμοὶ τὰ εἶδη καὶ οὕτω τὸ ἀριθμεῖν συμφέρει.

Mrs. Verrall notes: “The ‘Separatists’ might refer to those who divide the Homeric poems among various authors; but I subsequently found that certain Pythagoreans are also described as Separatists. ‘The ideas are numbers’ refers to a well-known view of the Platonic ideas.”

(Aug. 10th, 1904.) Now this is other. Sit regularly and wait. I want something quite different tried—you are not to guess, and you will probably not understand what you write. But keep it all and say nothing about it yet. Then at Christmas or perhaps before you can compare your own words with another's and the truth will be manifest. But there will be no sensations in what I say—it will be aimed at something quite other and only a long trial can be of any use. Begin now to write the words I give . . .

As is well known, various attempts had been made in Mrs. Verrall's script during 1903 and 1904 to give the contents of a sealed envelope left by Mr. Myers (see her *Report*, pp. 299-301 and 423-425). These attempts seemed first to refer to an envelope said to have been left with Dr. Hodgson; but it turned out that Dr. Hodgson possessed no such envelope. Later,—especially in July, 1904,—specific statements were made about a sealed envelope left with Sir Oliver Lodge, who did actually possess one. Mrs. Verrall tells me that she had always regarded the script of Aug. 10th, 1904, quoted above, as suggesting that a new type of experiment—she did not understand what, but something different from the experiments with sealed envelopes—was to be tried, for she considered that the script had already completed all it could say about the envelope. The most specific statements about the envelope were made during July, 1904, and the only references afterwards were: (1) on Aug. 14th, 1904, “in one envelope the reference to Love, in the other to Hope. And you will not look—Faith is not yours”; and (2) on Nov. 25th, 1904, another exhortation to open the envelope. This was done on Dec. 13th, 1904.

Mrs. Holland's reference on Feb. 15th, 1905, to the opening of this envelope has been related and discussed above (see p. 241), and it will be remembered that, as far as we can ascertain, she had no normal knowledge of any of the circumstances until Oct. 6th, 1905. Yet on Aug. 8th, 1905, her script contained the following:

I want you all to devise a better test. The sealed envelopes are not the best. Set your wits to work.

At the time this was written, I knew nothing of the similar sentiment in Mrs. Verrall's script, which, it will be seen,

applies appropriately to my conception of a cross-correspondence as something (*a*) which the automatist herself “will probably not understand,” since it is purposely obscure; but (*b*) “the truth will be manifest” when “you can compare your own words with another’s”; further (*c*) “there will be no sensations in what I say—it will be aimed at something quite other, and only a long trial can be of any use”; that is, as I understand it, there will be no startling results, which will appeal at once to all the world as conclusive evidence of communications from the dead; that is not even the aim; only by a long series of cautious and tentative experiments can we hope to arrive at the truth.

The following is again from Mrs. Verrall’s script :

(Aug. 21st, 1904.) But the end is not yet nor here—write only, interpret not—record the bits and when fitted they will make the whole.

Another metaphor, apparently intended to express the same idea, occurs in the script of July 11th, 1905, as follows :

A broken thread can you not mend and the scattered fragments place to perfection.

(*In Greek* : It was not without him who sets all in order.)



(*In Latin* : You ought to unite the parts converging into one. The figure which is made from them should be contemplated not only by you but by others well versed in figures. In the midst is a light with flashing rays, a bright star in the sky.

Like the light-bearing star that rules the seasons, wandering by night, hidden by the light of the sun, which yet wanders ever in the heavens night and day, though it cannot be perceived when the sun reigns.)¹ And so many things seen not, except from the depths



of Truth’s Well, but always there waiting for the seeing mind.

¹ οὐκ ἦν ἀνεὺ τοῦ παντὰ κοσμοῦντος. convergentes in unum sociare debes—figura quae ex iis efficitur contemplanda non tibi solae sed ceteris figurarum bene eruditis. in medio lux cum radiis fulgentibus—stella in caelo lucida.

Lucifero similis astro illi qui tempora regit, noctivagus, lumine solis adopertus, —qui quidem semper in polo errat dies atque noctes etsi non percipi potest cum reguat Sol.

The metaphor with which the above script opens seems to be a reminiscence of some earlier utterances. On Feb. 13th, 1902, had occurred the phrase: "Berries or pearls on a string, and the string breaks but they are not lost—scattered they were." Still earlier, on April 14th, 1901, reference had been made to "pearls before swine, my [pearls] perhaps valueless to you [*i.e.* Mrs. Verrall]." This earliest reference is probably a half-humorous complaint that the sayings of the control are not appreciated. The next one, about pearls on a string which is broken, may be taken to mean the fragments of a cross-correspondence,—the same notion being further developed and amplified on July 11th, 1905, and apparently symbolised by the drawing of incomplete arcs of a circle.

The next passage occurs in Mrs. Verrall's script of Feb. 9th, 1906, in connection with the cross-correspondences with Mrs. Holland: "Not in the Electra," and "Henry was not mistaken" (see above, p. 310).

(Feb. 9th, 1906.) (*In Latin and Greek*: They grow faint, but are not without putting together. So what has been believed by the disciples, if compared with certain other things, adds parts of wisdom. If not all, why not some? For instance, this:)¹

We must now consider how far the actual cross-correspondences between Mrs. Holland and Mrs. Verrall recorded in this paper conform to the type described.

(1) The first one, the "Selwyn text" (see above, pp. 219 *et seq.*) is difficult to estimate, since it consists of a number of more or less similar passages in the two series of scripts. In each case, taken alone, the similarity might certainly be put down to chance, but the cumulative effect of the large number of similarities, together with the marked appropriateness of some of the phrases to the circumstances, seem to show that something beyond chance is at work. Yet we cannot say with any confidence what central idea is intended to be conveyed by this somewhat miscellaneous medley. If it was Dr. Sidgwick's text, Mrs. Verrall obtained only two rather

¹ *Evanescent οὐδ' ἀνευ συνθήματος. τὰ δ' οὖν δεδογμένα τοῖς μαθήταις παραληφθέντα καὶ ἄλλοις τισὶν μαθήσεως μέρη προσφέρει. Si non omnia, cur non quaedam? Haec:*

vague paraphrases of it, and Mrs. Holland did not obtain it at all. On the other hand, the text given by Mrs. Holland might be regarded (for the reasons given in the full discussion of it) as an attempt by Mr. Myers to give a test of identity chosen by himself; and to this conjectural situation Mrs. Verrall's contemporary phrase, "The question is answered and the text given," is not inappropriate.

(2) The cross-correspondence of notes of music, on March 15th-22nd, 1905 (see p. 254) is, on the other hand, a very simple one, and not in itself evidential of anything beyond direct telepathy between the two automatists.

(3) "Not in the Electra" and "Henry was not mistaken" (p. 310) are instances of remarks being made by one writer which are distinctly appropriate to something which has been said in the script of the other.

(4) "Roden Noel" (p. 316) is an excellent illustration of details given in one script which it would be very difficult to refer to direct telepathy from the other; but, as explained in the full account, the weak point here is the impossibility of excluding the writers' subliminal knowledge of the facts mentioned, in which case the whole might be put down to subliminal association of ideas on both sides. For the train of ideas in Mrs. Holland's case may conceivably have been started by a subliminal recognition of the similarity between Mrs. Verrall's verses and Roden Noel's poem.

(5) "Ave Roma Immortalis" (p. 297) is the clearest case of what I regard as a typical cross-correspondence, in that a number of details of the picture, quite unintelligible to herself, were given by Mrs. Verrall, while a single *other* important detail, clinching the whole matter, was given by Mrs. Holland, accompanied by a remark implying that Mrs. Verrall had been purposely kept in the dark. Even here, however, since Dr. Verrall saw Mrs. Verrall's first script soon after its production, and associated it mentally with the picture, there was one person who had in his mind the idea to be conveyed, and it is therefore not impossible that Mrs. Holland may have received it telepathically from him. If so, however, why did she add "How could I make it any clearer without giving her the clue?" For this certainly was not derived from any idea at least consciously in Dr. Verrall's mind.

(6) "Posilipo" (p. 334) is another case where Mrs. Holland's script comments very appropriately on Mrs. Verrall's—"M. (she says) saw a real place that last time, but she has never seen the place itself." On the same day Mrs. Verrall writes a description of Posilipo, which she has never seen.

(7) "Eheu fugaces" (p. 363) is a case where Mrs. Holland's script sums up in one apt paraphrase an idea repeated in several different forms by Mrs. Verrall.

(8) "Fawcett" (p. 341). In this case Mrs. Holland obtained the name Fawcett eight days after Mrs. Verrall had been led to it through planchette writing with Mrs. Forbes, the planchette saying that Mrs. Holland must give it too. Mrs. Holland connected the name—no doubt through a natural association of ideas—with Henry Fawcett, but gave some correct details connected with the Fawcetts to whom Mrs. Verrall's writing referred.

These cases, though by no means so numerous as we might wish, are yet sufficiently so, I think, to form a basis for discussion.

Probably the first point which will strike every careful reader will be that evidence for mere *connection* between the two series of scripts would be more satisfactorily provided by identical statements than by similar or supplementary statements; for the odds against identical statements occurring in two scripts are clearly much greater than the odds against the occurrence of similar statements. And, of course, in ordinary experiments in telepathy, we value complete successes much more than partial ones, other things being equal.

The whole amount of connection shown between the scripts will, I think, be admitted to be beyond what could have been produced by chance, and among the simpler cases are some which may be called "complete successes." Thus the "Scribe incident" (p. 283), the coincidental statement about Sir Oliver Lodge's illness (p. 277), and the description of Mrs. Forbes's dining-room (p. 329), by Mrs. Holland; and Mrs. Verrall's coincidental statement about Carpaccio's St. Ursula (p. 254); may all be described as successes *complete of their kind*, since apparently there was success in what was

aimed at. On the other hand, the statement about "Mr. Grove" and cancer (p. 279) may be described as an *incomplete success*, since it was true of Mrs., not of Mr. Grove, and so apparently came near, but fell short of, its aim.

The question then arises whether the cross-correspondences should be regarded as cases of telepathy between the two automatists—only partially successful;—or cases in which some third agency, external to both of them, was endeavouring to produce some rather different result.

Assuming that the controls are actually trying to communicate some definite idea by means of two different automatists, whom at the same time they are trying to prevent from communicating telepathically with one another, what the controls have to do is to express the factors of the idea in so veiled a form that each writer indites her own share without understanding it. Yet the expression must be so definite that, when once the clue is found, no room is left for doubt as to the proper interpretation.

It will be seen that, *ex hypothesi*, the idea must be prevented from reaching the subliminal consciousness of the automatists; yet we cannot be certain in any case that it has been so prevented, as we can only interrogate their supraliminal consciousnesses. It is conceivable, however, that the controls are more capable than living persons of manipulating their own telepathic faculties. Just as we in ordinary conversation can say what we like and abstain from saying what we wish not to say; so it is possible that the controls can telepathically convey certain things to the automatists, stopping short at whatever point they choose, and thus excluding subliminal comprehension of the underlying ideas.

Perhaps the most serious practical objection to the hypothesis that the controls invented this special plan of cross-correspondences would be that it might have been a subliminal invention of Mrs. Verrall's, since it is on her script that the hypothesis is chiefly based, and it is there that we find the most complete exposition of it.

There are, however, a few indications of it in Mrs. Holland's script also, quite independently of Mrs. Verrall's. Thus we find in Mrs. Holland's script on September 21st, 1903, the day on which the description of a room afterwards identified

as Mrs. Verrall's dining-room was written (see p. 194), the following :

“There is no effort unavailing,
You fail—yet save another's failing,
One person alone does so little.”

Again on November 7th, 1903, the day when the description of a man, probably Dr. Verrall, was given (see p. 186), “The agent¹ is all alone, and that makes it hard.”

See also the passages dated Dec. 1st and 5th, 1903, and Jan. 5th, 1904, quoted on p. 238 under the heading “Co-operation between different sensitives,” all these being connected with the first cross-correspondence with Mrs. Verrall.

Again, on February 22nd, 1905 (for context see p. 246), the control, complaining of the difficulties of communication, remarks: “The influence of my friends near at hand might be able to combat this, but then thought-transference would make yet another difficulty,”—that is, the script recognises that what is desired is to transcend telepathy between the living.

The most definite passage bearing on this point in Mrs. Holland's script is the one already quoted in connection with the cross-correspondence: “Ave Roma immortalis,” viz. “How can I make it any clearer without giving her the clue?”

These passages are few in number, and—except the last—are vague and rather indefinite. No special significance could be attached to them if it were not that they seem, as far as they go, to confirm the far more numerous and specific statements in Mrs. Verrall's script.

Yet it may be noticed that all of them, except the one occurring on February 22nd, 1905, are connected with evidential or would-be evidential portions of the script,—portions which there is some reason to attribute to an intelligence external to Mrs. Holland's own mind. And this is of course the strongest ground—indeed, the only ground—for attributing these phrases also to an external intelligence.

Similarly, if we extract from Mrs. Verrall's script all the passages which I take to relate to the theory of cross-

¹ Mrs. Holland not being very familiar with psychical nomenclature sometimes uses this term almost in the meaning of “percipient.” The context here shows that it means the automatist.

correspondences, and consider them apart from their context, there is nothing evidential in them, for the theory expounded is obviously not beyond Mrs. Verrall's inventive capacity, though she did not grasp it at all at the time.

But most of the passages occur in close connection with actual cross-correspondences and are clearly intended to relate to them; they form, in fact, a sort of running commentary on them. How, then, could Mrs. Verrall—from her normal subliminal resources alone—have made remarks so appropriate to facts unknown to her at the time? For she did not of course know of the cross-correspondences till some time after they had occurred.

All the circumstances suggest, I think, that one and the same intelligence, or group of co-operating intelligences, was responsible both for the cross-correspondences and for the contemporary comments on them.

Nevertheless, for anything like an adequate proof of the agency suggested, far more instances, and instances of a more cogent kind than any included in this report, are obviously needed. The evidence in regard to cross-correspondences here adduced, though in my view well worth consideration, is slender enough in proportion to the superstructure of hypothesis which I have based on it. It is, in fact, so slender that I should certainly not have ventured to bring forward such a hypothesis now, were it not for the further evidence pointing in the same direction in the more recent portions of Mrs. Holland's script, with which I hope to deal later, and especially for the important series of cross-correspondences recently obtained between Mrs. Verrall, Mrs. Piper, Miss Verrall, and Mrs. Holland, which will be described in Mr. Piddington's forthcoming report.

SUPPLEMENT.

REVIEW.

The Physical Phenomena of Spiritualism, fraudulent and genuine. By HERWARD CARRINGTON. Illustrated, 12mo. Cloth. \$2 net. (Boston, U.S.A.: Herbert B. Turner & Co., 1907.)

THIS is an exceptionally interesting and instructive book by an exceptionally qualified writer. Mr. Hereward Carrington's name requires no introduction to readers of the S.P.R. *Proceedings*.

The aim and *raison d'être* of his work the author sums up thus: "The investigations of the Society for Psychical Research," he says, ". . . have demonstrated the fact that supernormal phenomena do occur, but whether the physical phenomena are to be considered as such is a question that remains still undecided." Mr. Carrington accordingly divides his book into two parts. In the first he deals with the fraudulent phenomena, the methods used to produce spurious "manifestations" being exhaustively described; in the second with the apparently genuine, *i.e.* with those incidents in the literature of the subject for which the writer fails to find a satisfactory explanation on normal lines. I regret to add that this second part of the book is by far the shorter and less interesting.

Mr. Carrington seems to have quite an extraordinary knowledge of conjuring and pseudo-mediumistic tricks, and throughout the four hundred pages of his book he almost unceasingly opens up in this direction such vistas, that the uninitiated reader's breath is simply taken away. For my own part I must say that after a perusal of his work I feel much more strongly than I ever did before that in view of the boundlessness of human ingenuity—especially of the misdirected kind—and of the unimaginable variety of the methods used to produce the desired effects,—the evidence of the average honest and intelligent observer (at least when dealing with the American professional) is certainly of little weight. The conviction even is beginning to dawn upon my mind that there may be regions in which only exceptional evidence coming from peculiarly

able and previously trained eye-witnesses should be at all taken into account. To leading members of the S.P.R. this is of course no new conclusion; but for my own part never did I feel more inclined to share it than after studying Mr. Carrington's book.

After a few pages on some American celebrities of by-gone days, and on Eusapia Paladino and Madame Blavatsky (pp. 3-18) Mr. Carrington devotes a whole chapter (pp. 19-47) to a detailed examination of the Slade-Zöllner investigation. This he conclusively and without difficulty shows to have presented many weak points, which in fact are already so well known (see *e.g.* Podmore's *Modern Spiritualism*, Vol. II., pp. 190-194) that they need no repetition. It is interesting, however, to note in this connection that one of Zöllner's experiments, or rather observations—the vanishing and subsequent reappearance of a table—Mr. Carrington cannot explain without having recourse to a visual hallucination as a possible explanation (p. 28). The famous “knots on an endless cord,” the two wooden rings incident and other matters the author seems to me to have disposed of very satisfactorily, though his criticisms do not embrace everything Zöllner has described (*e.g.* the appearance of knots on two leathern bands, *Transcendental Physics*, p. 81).

But surely Mr. Carrington ought not to include in his negative evidence (p. 40) Professor Fullerton's (of the Seybert Commission) personal interviews with Fechner, Scheibner, Weber, and Zöllner in 1886, since the latter had died four years previously (in 1882). Mr. Carrington must have glanced too hastily over Professor Fullerton's account in the “Seybert Commission's Report,” pp. 104-114.

After a chapter on the “Psychology of Deception” (pp. 48-63), illustrating some of the general methods in use with conjurers and mediums, the writer proceeds to review the various categories of fraudulent “manifestations” one after another. We are shown the different devices used to produce fraudulent table-lifting (pp. 73-76), raps (pp. 77-83), and so finally come to “slate-writing” (p. 84). After briefly mentioning the story of Eglinton's “psychography” *versus* Mr. S. J. Davey's, Mr. Carrington takes us into all the secrets of the American professional “slate-writer.” The number of the methods he describes is simply bewildering and the cleverness of some of them quite amazing. I will select one instance only (p. 134).

“I shall now describe a slate-test in which writing is obtained between examined and marked slates that are so sealed and fastened

together that it would be an utter impossibility for the medium to open the slates in the slightest degree. The slates are free from writing or preparation of any kind when they are placed together, and they are fastened by the sitter himself after a small piece of chalk has been placed between them." The sitter then first screws the frames of the slates together, not only at the corners but also at other places. He then "covers the heads of these screws with sealing wax, after which he proceeds to fasten or gum the frames of the slates together all the way round with strips of sticking plaster, securing these in place, and finally sealing the frames together in several different places, placing his signet on the seals. If he choose he may glue the wooden frames of the slates together also." This operation has probably occupied many minutes; but after the slates have been held under the table for perhaps a minute, and are opened and examined, a "message" is found upon the inner surface of one of them—to the intense amazement of the sitter, and, I may add, of the reader also.

In this case, it would appear, the piece of chalk (*not* slate pencil) which had been placed between the slates is no ordinary chalk, but is made of a compound of powdered chalk, water, glue, and iron filings all blended together and allowed to become dry and hard. "When the slates are placed under the table the medium extracts from his sleeve or elsewhere a magnet, and with this he traces a series of letters on the under side of the bottom slate in mirror writing. The iron filings of the mixture will follow the magnet, and the chalk will write on the slate in the regular manner. The medium locates the piece of chalk in the first instance by tipping the slate at an angle so that the chalk will run into one corner. He first of all places the magnet in that corner and drags the bit of chalk to the middle of the slate before proceeding to write out the message." Surely after this, as the French say, *il n'y a plus qu'à tirer l'échelle*.

I have found in this chapter no reference to those few cases when sitters are alleged to have *seen* the pencil write at a slate-writing séance (the most notable evidence being that of Professor Elliott Coues and Mr. Emmette Coleman with Mrs. Francis, *Religio-Philosophical Journal*, Feb. 27th, 1892, and M. "Harry Allis" with Slade, Dr. Gibier's *L'Analyse des Choses*), but I confess Mr. Carrington's exposures are so crushing and his criticisms so destructive that I lack courage to lay much stress on these few enigmatic incidents.

In chapter VII. (pp. 143-167) we meet with various "rope-tying"

tests, past and present, and old acquaintances such as Miss A. E. Fay and the Davenports (Mr. Carrington has, by the way, unearthed an account by Houdin of the Davenports' performances, which, extraordinary as it may appear, had escaped the knowledge of so wide a reader as Mr. Podmore); in chapter VIII., with such things as "spirit-posts," "spirit-sacks and handcuffs" (pp. 168-185); and perfectly dazed with the writer's extraordinary and sometimes, I confess, hardly credible revelations of what trickery alone can do, we come to "holding tests" (p. 186). This chapter is of peculiar interest to me; the reader will presently see why.

Mr. Carrington shows the various ways in which the medium or conjurer can manage to get one hand free:

(a) When hands are joined round the table and in mutual contact through each sitter's little fingers.

(b) When the sitter's hands are in contact *soi-disant* with the two hands of the medium, he (or she) substituting, in fact, one of his (or her) hands for two (turning it so as to lie across the sitter's two hands).

(c) When the sitter who is on the medium's right-hand side grasps his right wrist, while *the medium himself* grasps the left-hand sitter's wrist.

(d) When two "investigators" and the medium are sitting side by side, under cover of a curtain pinned across them and attached just below their necks—the medium pretending to grasp his neighbour's arm with both hands, whilst managing, in fact, to get one hand free.¹

Such are, according to Mr. Carrington, the main methods of "hand-holding" which permit "escape." But I have not found in this chapter (or in others) any evidence showing me that a medium can get his hand free when both of them are securely *held* by the sitters in the proper sense of the word. In fact, it is obvious that this method of control is evaded by the profession.

¹To do this "sometimes . . . the medium has concealed in his right hand a piece of sheet lead about two inches square," which when "he places his right hand over the arm of the sitter he simply bends . . . round the arm of his victim, and he is then free to remove his hand at any time without fear of detection." And to make the illusion of continued contact *quite* perfect "a further improvement was made. A spring clasp was used to each end of which was soldered a portion of a hand, the thumb on one end and the four fingers on the other. These were made of rubber, and when the spring clip was opened and the fingers and thumb clasped on opposite sides of the arm, the illusion was perfect" (p. 195). Truly one stands aghast at such cleverness.

Now at the séances of Stepan Sambor, a Russian professional physical medium who died some years ago, his hands were almost invariably *held*, *i.e.* grasped in such a way as to make release in any of the ways suggested by Mr. Carrington impossible. And never did Sambor in my experience object to this kind of holding.

And yet I undoubtedly did in the course of my 105 sittings with him observe things which could be explained only on the supposition that one of his hands *had* been released and which no machinery of any kind nor collusion would do. I refer chiefly to incidents which seemed to indicate "passage of matter through matter," such as chairs being threaded on the medium's arm without his hands having been (apparently) released for a second.

Apart from this, the very fact of a professional medium allowing from the very beginning and throughout his career this method of control (which seems to be so carefully avoided by his colleagues, not excepting the most famous, such as Eusapia) affords in my eyes to a certain extent the presumption that he may have possessed some authentic "power" after all.

To return to Sambor's "chair-threading." I made a special study of it at the time and described my experiments in detail in the *Annales des Sciences Psychiques* for 1900 and 1902, and elsewhere; and though were I now to rewrite those articles of mine they would assume quite a different appearance, the fact remains that, under very good conditions of hand-holding, we repeatedly and with different sitters did witness this curious fact—of the medium's arm getting in some mysterious way *inside* the opening in the back of a chair (not his own) when his neighbours were perfectly convinced they had not released his hands for a quarter of a second.

So much remains to my mind unshaken to the present day. And before believing that trickery, in the usual sense of the word, was possible under those conditions, I shall require an undoubted conjurer to do the same thing for me. Until this is done, I prefer to admit that some kind of suggestion was at work,—suggestion not expressed in words, and perhaps even *unconsciously* exerted by the "entranced" medium.¹

¹ This conclusion seems to me decidedly supported by some isolated incidents connected with these curious chair experiments and which would point to tactile hallucinations more or less induced at the very least. Here is one such case. Mme. Yudenitch, a lady spiritualist personally known to me, writes to me on March 11/24, 1904:

"As for the chair it happened thus: I was sitting next to the medium when suddenly the chairs were pulled away from under me, the medium, and the

So much to show that even Mr. Carrington fails to explain everything.

In chapters X.—XIV. (pp. 206-276), dealing with “spirit-photography” and materialisation, we still have the same unending tale of gruesome fraud all along the line. A few pages (pp. 224-230) on “paraffin mould-tests” should be read in connection with the chapters in M. Aksakoff’s *Animismus und Spiritismus*, devoted to the same subject. Of a well-known case to which M. Aksakoff (unfortunately, I think) attached his name, Mr. Carrington very satisfactorily disposes. It is the famous incident of the “dematerialisation” of Mrs. D’Esperance’s legs at Helsingfors in 1893. Mr. Carrington conclusively shows that this “phenomenon” admits of an absurdly easy explanation (pp. 235-236; see also *Proceedings* of the American S.P.R., Vol. I, Part I, pp. 131-168), and thus leaves it literally without a leg to stand upon.

Methods used in simulating “gradual materialisation,” as if from the floor, are described (pp. 257, 258), also various ways of smuggling “spirit-clothes” into the cabinet. Much stress is sometimes laid by spiritualists on accounts of test séances for materialisation at which “forms” dressed in white flowing robes appeared after the medium himself (or herself) had been subjected to a thorough searching. When one reads, however, that these “robes” are made of such fine material as to find room in a dummy watch, a purse, a letter, or even in a hollow boot heel (p. 250), one may be excused for not attaching undue importance to such “searchings.”

It should be noted, however, that Mr. Carrington thinks it “conceivable that such a thing as genuine materialisation exists as a fact in nature” (p. 237), and refers in this connection to Sir W. Crookes’s experiments with D. D. Home, and even to M. Charles Richet’s recent sittings at Algiers, which he thinks “most extraordinary;” why, he does not explain, since, apart from the name of the chief witness, the sittings in question do not seem to have

gentleman who was sitting on his other side, so that we had to get up, and the chairs behind us were somewhat moved about; then the medium began to move aside his hand, together with mine, and at this moment I felt one chair hanging on my arm and so stated to those present, who advised me to [bring the lower part of my arm close to the upper part]. I had hardly done so when a second chair appeared on the same arm (the feeling was as if my arm had been lightly struck with a wooden object). Having squeezed both chairs I experienced the strange feeling as if their backs, which were upon my arm, had parted in two, and then [the chairs] fell on the floor at once, thus freeing my arm.”

Curious, is it not? And this is not an altogether unique experience.

presented anything exceptional so far as "conditions" were concerned, and, as is well known, many suspicious circumstances have transpired since.

The three following chapters, ending Part I., on "Sealed letter-reading," "Mind-reading performances," and "Trance and test-séances," are, strictly speaking, out of place in a book devoted to "physical phenomena," but with this reservation are nevertheless among the most instructive. In the first of these we see again that seemingly the most perfect "tests" almost invariably fall an easy prey to the medium's cunning. This never-ending tale of precautions baffled, however elaborate and ingenious, ends by producing on the disheartened reader's mind an impression of perfect hopelessness. *What*: if *such* "conditions" and "tests" are of no avail, can *any* experiments be of any use? Scepticism in answer to this question is legitimate. But before one has had time to pause and consider a possible solution, Mr. Carrington takes us two steps further into the same extraordinarily fertile though unwholesome region. In the chapter on mind-reading performances (291-311), after a few pages on genuine "muscle-reading," we are treated to an exposure of the methods used by professional mind-readers on the public stage; and here I stand bewildered again. Let the reader consider, for instance, the following passage (p. 305):

"I next give a very clever test, in which the assistant stands in front of a black-board, with chalk in her hands, and writes upon the board whatever number, date, card, etc., is whispered into the performer's ear when he is amongst the audience, not a word being spoken throughout this test, and it is obvious that there is no communication of any sort between performer and assistant. The performer moves freely amongst the audience, the only condition required being that absolute silence be maintained."

In such performances, it appears "the assistant upon the stage *breathes deeply and regularly*, so that the performer can see the movement of her shoulders from where he stands, care being taken however not to overdo this part of the performance and render the movement noticeable to any person in the audience. The performer starts his assistant by making some slight noise, and from that instant the silent counting begins. . . . After she (the assistant) has counted up to a certain number, the number required (*i.e.* after she has taken that number of breaths), the performer interrupts her breathing, and the assistant knows the number to place upon the board. The counting then begins again from the moment the

sound of chalk ceases to mark the blackboard—the performer again interrupting the breathing at the next number or letter, as the case may be, by again making a slight sound or movement. This process is continued until the whole message is communicated, the assistant writing down each word or figure in turn, no word being spoken throughout the entire performance.”

But it appears that there is another method also—and even far superior. “Instead of the breathing being necessary, the performer and his assistant have substituted a method of *counting mentally and together*. It is a known fact that the beats for common time are always the same in music, therefore, with little practice, it is easy for two persons starting on a given signal to count at the same time and rate, and when another signal is given to stop, and of course they will both have arrived at the same number. The performer and his assistant count together mentally until they are sure that they both count in exactly the same time, when the hardest portion of this method will have been overcome. The signals of when to stop and when to commence have now to be learned. . . . Suppose the date of a coin is to be transmitted. It is generally understood that most coins begin with the figure 1, and that much may be taken for granted. The performer stands up at the blackboard, his assistant being at the opposite side of the stage and awaits her replies. She begins: ‘The first figure I see is a 1.’ From the instant she has ceased speaking, both she and the performer begin counting together. Suppose the next number is an 8. The performer waits until he (and, consequently, his assistant) has mentally counted eight breaths before he marks upon the board, when he writes the figure 1 as directed. The assistant now knows that the next number is eight, and so states. Before marking down the 8, however, the performer waits until they have both counted up to the next number on the coin, say 9. After mentally counting nine, then, the performer writes down the 8 previously given, and the assistant hearing the sound of the chalk knows the number next in order, and so on indefinitely. Both performer and his assistant keep just ‘one ahead’ throughout: the sound of the chalk on the blackboard being the signal for when to stop and when to commence” (pp. 306-7). Slight variations of the method will do for numbers on bank-notes, etc.

In the chapter on “Trance, test séances,” etc., ending Part I, we read (pp. 312-318) of the various devices used to get information

about personal matters connected with possible sitters; of "brotherhoods" of mediums, each member of those organisations binding himself to turn into the "public fund" any information he may obtain about sitters, their deceased friends and relatives; of "Blue Books" (containing as many as seven thousand names for one town alone) circulated in great secrecy among members of these brotherhoods, etc.

Part II. of Mr. Carrington's book we can, unfortunately, go through much quicker. Believing, as he does, that there may be in nature some genuine mediumistic physical phenomena after all (and he again, I fail to understand why, includes "trance" and Mrs. Piper in this category), Mr. Carrington proceeds to give us specimens of cases of "raps," "telekinesis," and the like, which he thinks convincing (pp. 340-371). He will permit me to say that I do not consider his lists altogether satisfactory. All references to Jaccoliot's experiments with his fakir I would have omitted altogether. Then there is Sir William Crookes and his statements on the various raps he observed with Mrs. Fox-Jencken. These passages have already been quoted *ad nauseam*, and reproduced as they are without any further additional details, in view again of all the various "incidents" which have occurred since Sir William wrote the lines in question (some 35 years ago), these brief statements, even from so high an authority, carry now to the mind little conviction. Such is at least my impression. On the other hand, M. Maxwell's cases quoted on pp. 342-345 are distinctly very good—or at least some of them are—and look encouraging. We want only more of *such* experiments, but I am afraid a good many more, to settle the question in the affirmative—and it would be once for all!

I regret to note that in the chapter on "telekinesis" we meet (p. 364) Jaccoliot and Covindasamy again, but we see no reference either to Count de Gasparin and Professor Thury, to Subcommittee Number I. of the London Dialectical Society, or to Dr. Dariex's excellent case (*Proceedings S.P.R.*, Vol. VII., pp. 194-198).

Turning to D. D. Home (p. 372), Mr. Carrington begins by asserting somewhat too emphatically, I am afraid, that fraud was never detected at any of Home's séances, "nor was it even suspected (!) on any occasion," also that "he insisted upon as much light as possible on *all* occasions." We are also told a little further on that Sir William Crookes's accordion tests took place "in full light" (p. 376). Such inaccuracies are distinctly unpleasant to meet

with in a scientific work like Mr. Carrington's. I strongly suspect that the amount of light admitted at most of Home's séances was poor, and I beg to refer Mr. Carrington in this connection to some passages in Sir. W. Crookes's "Notes of séances with D. D. Home" in *Proceedings S.P.R.*, Vol. VI., pp. 98-127. I also think that those who have had a large experience of séances, especially "light" ones, will agree with me that at a certain point *too little light* may be worse, so far as observation is concerned, than unpretentious darkness! Suspicious circumstances were undoubtedly observed at Home's séances (see Mr. Merrifield's evidence in *S.P.R. Journal*, May, 1903, pp. 76-78, and compare his account of the séance in question with the author's description of some feats of Monck's on pp. 246-247). In saying this, I distinctly repudiate all idea of casting doubt on the *whole* of Home's phenomena, but merely wish to protest against unnecessary exaggerations.

There is one of Home's manifestations which I have long thought to be one of the most enigmatic of all, not less perhaps than the "elongations," "levitations," and "fire-tests" which Mr. Carrington discusses at some length, and yet there is no reference to it in his chapter on Home at all, though he just mentions it elsewhere (p. 237) when speaking of the possibility of genuine materialisation. It is the fact recorded by many observers (Sir W. Crookes and Count Alexis Tolstoy, a distinguished Russian writer and poet, among many others) of the gradual melting away of the "spirit-hands" in the sitter's hand when grasped. I do not believe that such a feat has ever been attempted by conjurers (no trace of anything of the kind is to be found at any rate in Mr. Carrington's work), and, until this is done, I think that *prima facie* there is in this evidence for something "supernormal." Tactile hallucination is, of course, not excluded in such cases, but the very fact of the inducing of such tactile hallucinations with different observers not hypnotised is very interesting; and when we read of the undoubtedly objective movements of objects performed by apparently similar "spirit-hands" at Home's sittings on other occasions, we see that the hallucination theory itself becomes a trifle more complicated. It should be added that Mr. Carrington repudiates this theory as applied to Home's manifestations (p. 393).

With Mrs. Piper (two pages only in chapter XXII.) I will not concern myself, merely taking the liberty of reminding the reader that the reflections and criticisms suggested to me by this famous case in my "Appendix" to my Russian translation of Mr. Podmore's

“Modern Spiritualism” were excellently summarized by Dr. Leaf in *Proceedings S.P.R.*, Vol. XIX., pp. 402-404.

Before concluding, I wish to emphasise my conviction of the very great usefulness and practical importance to “Psychical Research” of Mr. Carrington’s work—or rather of the first part of it. As an exposé of conjuring and “mediumistic” devices he in my opinion stands unsurpassed, and there can be no doubt that his volume has dealt professional mediumship a most sensible, I should perhaps say a crushing, blow. It is true that the corporation has already sustained many blows, and shows no sign of finally quitting the public stage. Human credulity (with special reference to Spiritualistic credulity) is in fact unfathomable, and will, I am afraid, always prove so. But surely after closing the *Physical Phenomena of Spiritualism*, one can hardly resist the conclusion that the case for such phenomena, as produced by American professional mediums of the present day, is almost hopeless.

But physicians are not justified in leaving without examination and help a patient reputed or even positively known to be in a hopeless state. And it seems to me that Psychical Researchers are precisely in the physicians’ position. As researchers they are bound to investigate and study, even when there is very little chance of their getting anything on the positive side. If they refuse, they cease to be Psychical Researchers. I do not mean by this that any one who claims to be a materialising or slate-writing medium has a right to the Society’s attention. Surely not. But I think that to leave without examination all the “manifestations” of professional mediums because a great many of them were exposed at one time or another, would not be a wise policy. Of course, only evidence coming from specially qualified persons should be given a serious hearing.

And now may I be allowed a short digression—personal but not without general interest?

There is one source of possible error in the same region to which Mr. Carrington has hardly referred, I think, in his book and to which I wish to call the reader’s attention. It is practical joking, of very bad taste no doubt, on the part of one or other of the sitters. I emphasise: it is anonymous practical joking, merely for the fun of the thing—which may, in fact, remain unknown to the medium,—he not being in conscious collusion. It seems to me quite possible that such a hypothesis may account for more than one “mediumistic” mystery.

For my own part I am inclined to think, alas! that such is the prosaic cause of some of the best things I saw some years ago with Sambor, and later on with three non-professional mediums, including Luba Morosoff, the "Vladikavkaz girl," whose (Poltergeist) phenomena created a certain stir in the Russian press in the spring of 1904.

For among the manifestations which I then observed there were several which the medium could hardly have produced unaided, and there was at least one with which she absolutely could not have been concerned: a Greek tenth century (I think) coin of unknown origin suddenly falling down on the floor in my study (where we had just been sitting) when Luba Morosoff was in a different part of the lodgings. Previous preparation *à la* Meb (Podmore's *Modern Spiritualism*, Vol. II., p. 324), was absolutely out of the question.

It should be added that in all these cases the "circle" was not a promiscuous one, but more or less formed by myself and composed of persons seriously interested, of good social or official position, some of them sufficiently sceptical; a very good circle indeed, which seemed to offer every guarantee.

And yet a terrible suspicion entered then and still remains in my mind that a certain member of this circle (very well known to me, and with whom I have long been on the best of terms), a very pleasant, intelligent and gifted gentleman, did simply dupe us systematically and throughout.

My suspicions (shared by several other members of the circle) were aroused first of all by the fact that our séances were remarkably successful if M. X. was present (and sitting close to the medium) and were dismal failures when he was absent. By a process of elimination and comparison we soon arrived at the conviction that we could not suspect any one else. And after the Greek coin incident our suspicions grew so irresistible that I thought it best not to conceal them from X. himself.

I do not wish to minimise the fact either that he did not appear particularly astonished or offended at my question, or that he gave me repeatedly and apparently without any hesitation his word of honour that neither at this nor at any other séance did he ever cheat us.

This of course precluded all further discussion. Our mediums vanished from the scene, and here the matter stands to the present day. We have no positive proof that X. did deceive us; we have only somewhat suspicious circumstances (both the one I have mentioned and others of later origin, but, I repeat, not decisive). Socially

speaking, I have *no right* whatever to doubt his word. And so I *ought* to have no other alternative but to swallow almost every variety of "physical phenomena" vouched for by Spiritualists, including "apports" which were of especial frequency. And yet, with all due respect to X., I hesitate, and so do still other members of the circle.

But see what this practically, and independently of the question whether X. told me the truth or not, amounts to. For years I had pursued my investigations, always hoping to see at last something which the medium absolutely could not have simulated. There was generally a loop-hole. At last I seemed to have got what I wanted. In my own trusted circle, under very good conditions, I observed "manifestations," some of which seemed really and truly out of the medium's reach. But it was only to find myself in face of an altogether new problem. My suspicions as to the part played by X. *may* be unfounded after all. But, alas! so far as my personal conviction is concerned, nearly everything—Sambor's chairs excepted—has to be begun anew. This is the sad moral of the story.

Another remark, and a last one. Let it be noted that *if* X. did dupe us, our suspicions were aroused chiefly because he overdid his part. If he had confined himself to movements of objects and "touches," we should not have suspected foul play, provided that the medium could not have done such things himself. It was chiefly the stream of "apports" that we could not withstand. Otherwise everything would have gone on quite smoothly, and we should have enjoyed to the present day the bliss of belief. Let possible practical jokers remember this!

PEROVSKY-PETROVO-SOLOVOVO.

PROCEEDINGS

OF THE

Society for Psychical Research.

PART LVI.

FEBRUARY, 1909.

I.

THE ALLEGED MIRACULOUS HAILSTONES OF REMIREMONT.

BY M. SAGE.

[THE events described in this paper took place on May 26th, 1907. They seem to have attracted but little notice at the time, and it was not until the early part of the year 1908 that any information about them reached us. Later, a foreign member of the Society drew our attention to a more detailed account in *La Croix*, and kindly offered to pay the expenses of whatever investigation into the matter might then be found possible.

We were fortunate in being able to secure the services of one of our Honorary Associates, Monsieur M. Sage, who visited Remiremont in September, 1908, and spent some time there collecting information and evidence. We give below his Report on the case, together with the documentary evidence which he obtained.—ED.]

Voici le compte-rendu, aussi exact que possible et d'après les notes prises au moment même, de l'enquête qu'au nom de la Société vous m'avez demandé de faire à Remiremont, sous-

préfecture du département des Vosges, à propos de l'affaire dite des "grêlons-médailles." D'après les dires actuels du clergé, qui se base sur les affirmations de nombreux témoins, un grand nombre de grêlons tombés le 26 mai 1907 auraient été la reproduction d'une médaille de Notre-Dame du Trésor, frappée à l'occasion du Couronnement de cette madone (Fig. 1, faeing p. 423).

N.-D. du Trésor est une statue en bois de cèdre conservée en l'église paroissiale de Remiremont. Sa valeur artistique est médiocre à mes yeux, mais je suis sur ce point tout à fait incompétent. En tout cas on ne peut apprécier que la tête de la mère et celle de l'enfant, car tout le restant des deux corps, s'il existe, est recouvert d'un vêtement triangulaire en étoffe rayée d'or. Depuis mai 1907 la tête de la madone est surmontée d'un diadème. L'ensemble me rappelle quelque antique idole ou quelque icône byzantine. Les lignes de l'image, en tout cas, sont très simples:¹ c'est là un détail qu'il faut avoir présent à l'esprit pour comprendre comment a pu se former l'illusion qui va nous occuper.

D'après l'histoire ou la légende, cette statue fut donnée par Charlemagne, à son retour d'Italie, à un couvent de femmes situé sur une montagne (le Saint-Mont) au sud-est et non loin de l'emplacement actuel de Remiremont. Le 13 août 910, les religieuses, fuyant devant les Huns, vinrent s'installer dans la bourgade, berceau du Remiremont actuel, emportant la statue entre autres. Dans la conversation que j'ai eue avec M^r le curé de S^t Etienne, celui-ci a remarqué que la grêle, miraculeuse à ses yeux, de 1907 avait suivi le même trajet que N.-D. du Trésor, lors de son transfèrement en 910; il y voyait une preuve de plus que cette grêle était surnaturelle: c'est peut-être abuser un peu du droit qu'a chacun de nous de faire des rapprochements. (Lire à ce propos sa déposition.)

Depuis les origines jusqu'à nos jours le peuple de Remiremont et des environs eroit que N.-D. du Trésor a le pouvoir d'arrêter les calamités, telles qu'incendies ou tremblements de terre, ou plus simplement de faire pleuvoir quand la sécheresse se prolonge, ou de ramener le soleil quand la pluie tombe

¹ Voir la médaille jointe au présent compte-rendu (Fig. 1). Cette médaille est une exacte reproduction de celle dite du couronnement. C'est celle-là que les témoins prétendent avoir vue dans les grêlons.

pendant trop longtemps. Pour obtenir ce merveilleux résultat on "expose" la statue. Lisez dans la Notice historique (document N° 1) page 415, ce qu'il faut entendre par cette exposition. *Il importe dès maintenant de bien se souvenir que depuis des siècles, dans l'esprit populaire, la statue en question est associée avec les intempéries. Il doit y avoir là certainement un des éléments qui ont engendré l'illusion du 26 mai 1907.*

Certains prétendent que le clergé exploite dans un but de lucre cette croyance (n'écrivons pas superstition) populaire; mais je n'ai pas recueilli la moindre preuve que ce soit là autre chose qu'une malveillante insinuation.

Le 12 mai 1682 un tremblement de terre ébranla fortement la ville de Remiremont; un grand nombre de maisons s'écroulèrent. Pendant plusieurs jours le peuple campa au milieu des prairies. *Alors on porta processionnellement N.-D. du Trésor et, d'après la tradition populaire, le fléau cessa aussitôt. Le chapitre de Remiremont fit le vœu que, à perpétuité, une procession de Notre-Dame aurait lieu chaque année le plus proche dimanche du 12 mai, afin de préserver à l'avenir la ville d'un pareil tremblement de terre. (Voir la Notice historique, pages 415-6.)*

Depuis lors cette procession, dite du Tremblement, a eu lieu tous les ans.

Le curé actuel de Remiremont, M^r l'archiprêtre Vuillemin, a toujours eu une dévotion profonde pour la madone du pays. "Oui, monsieur, je l'aime beaucoup," m'a-t-il dit à moi-même. Son vœu le plus cher fut toujours d'en obtenir le couronnement. Certes, il serait facile de gloser là-dessus et sur beaucoup d'autres détails de l'histoire que je raconte: un esprit scientifique tombe d'étonnement en stupéfaction. Mais il convient ici de constater et non pas de s'abandonner à de faciles ironies. En France, et dans d'autres pays aussi sans doute, les manifestations de l'esprit religieux sont souvent, beaucoup trop souvent, dignes du fétichisme le plus grossier.

Enfin S.S. Pie X, comblant les vœux de M^r l'abbé Vuillemin, ordonna le Couronnement officiel et liturgique de N.-D. du Trésor. "On entend par là, disait le *Bulletin Paroissial* de Remiremont, l'aete par lequel le Souverain Pontife, à la prière qui lui est adressée, bénit et impose, par un délégué spécial, une riche couronne à une statue vénérable."

Dans sa joie M^r l'archiprêtre Vuillemin fit tout ce qu'il put pour donner à la cérémonie de l'éclat et de la splendeur. Cette cérémonie eut lieu le lundi de Pentecôte (20 mai 1907). Cinq évêques y assistaient : M^{gr} Foucault, de S^t Dié ; M^{gr} Dubois, de Verdun ; M^{gr} Labenche, de Belley ; M^{gr} Chapelier, protonotaire apostolique ; et enfin M^{gr} Turinaz, de Nancy et de Toul. Ce dernier, connu pour sa combativité, était alors dans les plus mauvais termes avec le gouvernement de la République. Enfin M^r l'abbé Vuillemin avait fait reporter, toujours dans le but de donner plus d'éclat aux fêtes, la *Procession du Tremblement*, à cette même date du 20 mai 1907.

Mais le Conseil Municipal craignit des troubles dans la rue, les partis clérical et anticlérical étant très montés l'un contre l'autre ; et par un arrêté en date du 13 mai 1907, il défendit la Procession. (Voir le résumé des motifs de l'interdiction qui m'a été remis par M^r le secrétaire de la mairie de Remiremont, document N^o 2.) Grande colère au camp des cléricaux ! La procession ne put avoir lieu qu'à l'intérieur de l'église.

Pour se rendre compte de l'état des esprits, il faut lire le *Discours prononcé dans l'église de Remiremont à l'occasion du Couronnement de N.-D. du Trésor, par M^r l'abbé Rollin*. Ce discours est plein de paroles violentes et mauvaises¹ que même un sceptique entend avec douleur et répugnance du haut de la chaire. *Ce discours n'a pas dû être sans influence sur l'illusion qui devait se produire le dimanche suivant.*² L'un des

¹ « Votre foi court les plus grands périls. L'enfer semble mettre en ligne ses dernières réserves et tenter un suprême effort pour en finir avec le christianisme. L'impiété prend ses ébats et s'étale en plein jour, avec un cynisme que les plus mauvais siècles de notre histoire n'avaient pas connu. Voltaire n'est pas mort, et son rire affreux grince dans toutes les voix de la presse antireligieuse. Nos places publiques sont profanées par les statues de ces bandits de la parole et de la plume dont le peuple ignorait les noms et les œuvres, et peu s'en est fallu que, dans un accès de rage sacrilège on ne donnât le nom de Judas l'Ischariote à l'un des Boulevards de Paris ! C'est une frénésie, mais une frénésie contagieuse. »

² « Quand les religieuses du Saint-Mont, fuyant devant les Barbares, vinrent s'abattre, comme une volée de colombes effarées, dans la petite bourgade de Remiremont, elles instituèrent, en souvenir de leur épouvante, une messe annuelle dite 'la messe piteuse,' qu'elles chantaient à voix basse et tremblante. Eh ! bien, mes Frères, d'autres Barbares, sortis, non des forêts d'un pays lointain, mais des antres d'une secte ténébreuse, ont juré de nous réduire à la messe piteuse, à un culte piteusement amoindri, célébré furtivement dans les transes d'un terrorisme administratif.

« Il se peut que Dieu permette cette épreuve. Elle n'aura qu'un temps si nous

témoins que j'ai vus, M^r Claude, le concierge de la filature Schwartz, m'a affirmé de vive voix que dès ce jour il avait prophétisé "que Remiremont serait grêlé et que l'image de N.-D. du Trésor serait sur les grêlons." Si cela était vrai, nous assisterions là à l'incubation—si je puis m'exprimer ainsi—de l'illusion qui nous occupe. Mais ce témoin ne m'inspire pas pleine confiance; il est de bonne foi, certes, mais il parle beaucoup trop pour ne pas confondre souvent dans ses souvenirs ce qui est antérieur et ce qui est postérieur à un moment donné.

Nous arrivons au dimanche 26 mai 1907. Un orage survient vers le soir, accompagné de grêle. Je ne m'attarderai pas à décrire cette grêle: on en trouvera plusieurs descriptions, à peu près concordantes, dans les documents annexés au présent compte-rendu. Voici le passage saillant de celle qui est contenue dans le Rapport adressé à M^{gr} Foucault, évêque de Saint-Dié. C'est ce "rapport" qu'a publié le journal *La Croix*. (Voir le Supplément au N^o de mai 1908, du *Bulletin paroissial de Remiremont*, document N^o 3.)

"A la pluie qui tombe d'abord avec abondance succède une grêle ordinaire, suivie bientôt d'une seconde grêle plus grosse que la première. Elle massacre les vérandahs, brise les carreaux, mais, chose singulière! *elle respecte les légumes et les fleurs des jardins*. L'orage enfin se termine par une troisième grêle, dont les grêlons sont extraordinaires par leur grosseur, leur forme et leur manière de tomber. Beaucoup ont la grosseur d'un œuf de poule; ils sont ovoïdes et plats sur une de leurs faces; ils tombent *lentement, lourdement et à distance les uns des autres*" (*op. cit.* page 86).

Ceux qui croient aux grêlons miraculeux aiment à insister sur deux points. Tous l'ont fait avec moi.

(1^o) Les grêlons respectèrent les légumes et les fleurs des jardins! Mais Remiremont, pays de prairies et de forêts, a

savons prier, prier le divin Cœur de Jésus qui a pris droit de cité sur notre sol, prier Marie, qui n'oublie pas son royaume de France et qui se plaît encore à y guérir les incurables. Chers pèlerins des Vosges, accourus pour honorer Notre-Dame du Trésor, ne restez pas étrangers à cette croisade de prières qui entraîne aux pieds de Marie tous les cœurs préoccupés du salut de la France. Jadis elle a sauvé cette cité des désastres d'un tremblement de terre. Des fléaux plus terribles nous menacent. La terre tremble sous nos pieds, de sourds grondements présagent des catastrophes prochaines, juste châtement de notre égoïste insouciance à l'égard des intérêts de Dieu."

très peu de jardins et presque pas de culture. La traînée de grêle, orientée du nord-ouest au sud-est, n'eut pas plus de 4 kilomètres de long sur 4 ou 500 mètres de large : elle put très bien ne rencontrer pas beaucoup de jardins sur son chemin.

(2°) Quoique très lourds, les gros grêlons tombaient lentement, "comme de la neige." Il s'agit évidemment ici d'une illusion d'optique. La vitesse exacte de la chute n'a été et ne pouvait être mesurée par personne. Ces grêlons tombaient verticalement dans une atmosphère tranquille ; le regard pouvait les suivre : de là la sensation d'un mouvement lent. Leur force vive devait être néanmoins considérable, puisque, de l'aveu de tous, ils s'enfonçaient profondément dans le sol ou volaient en éclats quand ils rencontraient un corps dur.

Le lendemain matin (pas avant) le bruit se répand dans la ville de Remiremont que "*N.-D. du Trésor était sur les grêlons.*" Le clergé tout d'abord accueille la nouvelle avec scepticisme. Mais bientôt, sous la pression, à ce que plusieurs m'ont affirmé, de certaines dévotes riches et influentes, il s'émeut davantage, questionne et, enfin, en réfère à l'évêque, lequel ordonne une enquête.

Alors, du haut de la chaire ou par invitation particulière (voir la déposition de M^r André), on demande à ceux qui ont vu de venir apporter leur déposition au presbytère.

Un détail qui a sa très grande importance, c'est que parmi les témoins ne figure aucun membre du clergé de Remiremont, ni aucune religieuse. Sauf M^r le curé de S^t Etienne, aucun n'a rien vu. M^r l'abbé Minod m'en a donné l'affirmation écrite (voir le document N^o 4).

J'ai commencé mes démarches par une visite à la cure, car aucune enquête n'était possible si le clergé ne s'y prêtait pas. M^r l'archiprêtre Vuillemin m'accueillit d'abord avec une certaine humeur, il prétextait que son temps était très mesuré. Sans doute il me prenait pour un journaliste. Mais, après un peu de conversation, il devint plus aimable. Cet homme est un vieillard d'environ 69 ans ; certainement il est un bon pasteur, charitable et dévoué, mais il est aussi étranger qu'un homme peut l'être à la critique et à la psychologie. Quand on abonde dans son sens, sa physionomie s'illumine de plaisir, mais elle devient dure et obstinée quand on hasarde, non pas une contradiction, mais une simple objection. Bientôt survint M^r l'abbé

Minod, l'un des vicaires de Remiremont, jeune homme d'environ 30 ans, très sympathique, qui semble avoir été le principal collaborateur de M^r Vuillemin, dans toute cette affaire des "grêlons-médailles." La suite de la conversation eut lieu en sa présence.

Je demandai si on pouvait me communiquer le "rapport" de toute cette affaire. M'étant servi d'un terme impropre, je ne fus pas compris. On me répondit: "Mais certainement, je vais vous en donner un exemplaire; ce rapport est public, il est entre les mains de tous les évêques de France, *il est à Rome.*" On attend, paraît-il, et avec beaucoup de confiance que la cour de Rome déclare authentique le "miracle" des "grêlons-médailles" pour instituer en commémoration du fait un pèlerinage annuel à Remiremont: ce pèlerinage a déjà eu lieu par anticipation cette année-ci 1908. Je ne sais quelle sera la décision de la cour de Rome, mais si elle fait ce qu'on lui demande, il faudra avouer qu'elle n'est pas difficile en matière de miracle.

Par "Rapport" on entendait donc le résumé qui a paru entre autres dans *La Croix*. Je dis que c'était le dossier tout entier que je désirais voir et au besoin copier. "Monsieur, me répondit-on, nous ne pourrions sans indécatesse vous communiquer ce dossier à moins que notre évêque, M^{gr} Foucault, ne nous y autorise. Or il est à Londres en ce moment, au congrès eucharistique." On me permit néanmoins officieusement de jeter un coup d'œil sur ce dossier et on me promit de le faire copier après autorisation pour la Société des Recherches psychiques, si celle-ci persistait à le désirer. L'attitude de ces messieurs, il faut l'avouer, fut très franche. Je demandai les noms des principaux témoins et la permission d'aller les voir. On me donna une dizaine de noms d'hommes, en excluant les femmes et les enfants dont on a recueilli les témoignages en nombre trop grand peut-être. *Il semble qu'on ait recherché beaucoup plus la quantité que la qualité.* "Ce sont là," me dit-on, "les chefs de groupe." Cette expression est de M^r l'abbé Vuillemin: je la rapporte sans l'interpréter ni lui donner un sens qu'elle n'a peut-être pas.

Je priai M^r l'abbé Vuillemin de me donner sa carte pour me faciliter l'entrée: il y consentit très obligeamment. Ce fut heureux, car sans cette carte on m'aurait éconduit encore plus souvent qu'on ne le fit: d'autres sont venus enquêter avant moi, la presse a polémique, on s'est injurié, moqué, tant et si

bien que les témoins pour la plupart sont las et ne veulent plus voir personne. Ainsi, bien que je fusse accompagné de M^r l'abbé Minod, M^r C—, pharmacien, très dévot cependant, m'éconduisit brutalement, refusa toute attestation et défendit même qu'on le nommât. Son voisin M^r G—— promit une attestation écrite pour le lendemain, mais le lendemain il la refusa, lui aussi. J'ai obtenu cependant l'attestation de Madame Lucie Maxel, qui personnellement n'a rien vu, mais à qui ces messieurs racontèrent l'événement le lendemain matin (document N^o 5).

Le schéma de toutes les dépositions, orales ou écrites, que j'ai obtenues, sauf une, est celui-ci :

“ Un tel (souvent une femme ou un enfant) m'a dit que N.-D. du Trésor était sur les grêlons. Alors j'en ai ramassé plusieurs, j'ai regardé et, en effet, l'image était sur quelques-uns.” Comme cela sent l'illusion collective !

Néanmoins cette illusion devait avoir un noyau de vérité. Peut-être le trouve-t-on dans la déposition de M^r Blandelz, *le seul* témoin que j'ai pu rencontrer qui m'ait assuré avoir constaté spontanément le fait (voir document N^o 6 et Fig. 2). Il m'a dit de vive voix : “ J'étais à la gare quand les gros grêlons sont tombés. J'en ai ramassé un et me suis écrié : Tiens ! on dirait d'une bonne femme ! (*sic*) Je n'ai pas reconnu N.-D. du Trésor. Ce n'est qu'en arrivant à la maison qu'on m'a dit que c'était elle. Personne n'avait appelé mon attention sur le fait.” Ces gros grêlons, formés par des congélations successives, sphériques et superposées, pouvaient rappeler de loin la figure informe de N.-D. du Trésor ; et, vu l'état d'âme des fidèles, ils n'ont pas manqué de dire que c'était elle sûrement. Il suffisait qu'un seul en eût répandu le bruit. Les témoins que j'ai interrogés sont parmi les meilleurs, ou les meilleurs, d'après l'aveu de la cure. Eh bien ! Ces témoins, à mes yeux et sans aucun parti pris, sont de très médiocre valeur. Petits commerçants, ouvriers ou paysans, ils sont tous sans la plus légère teinte d'éducation scientifique, et pas un n'est capable même de concevoir qu'il faut se défier de nos sensations, lesquelles sont souvent trompeuses. “ J'ai vu, vous disent-ils, douteriez-vous de ce que j'ai vu ? ” Si vous répondiez “ oui, ” ils vous considéreraient non seulement comme très impoli, mais surtout comme affligé d'une systématique mauvaise foi.

Or, alors qu'en pareille matière, l'affirmation d'hommes rompus à l'observation exacte ne vaudrait pas grand'chose en l'absence de toute trace matérielle, que peut valoir l'affirmation d'un concierge, d'un paysan, d'une femme ou d'un enfant? Surtout quand ils sont sous l'évidente influence d'une passion profonde? *Aucun n'eut même l'idée de photographier un grélon.*

Passons-les en revue :

(1) M^r l'abbé Minod m'a communiqué sous sa signature la déposition d'un des témoins qui ne veut pas être nommé (document N^o 7).

(2) M^{me} Jeangeorge m'a donné son attestation en l'absence de son mari. Brave femme, mais ignorante; dévote; sait à peine écrire (document N^o 8). J'ai dû écrire pour elle, elle a signé.

(3) M^r Claude, concierge de la filature Schwartz, ancien gendarme, agressif, bavard, dévot exalté; il affirme que N.-D. du Trésor a causé des dégâts considérables à ses ennemis, mais qu'elle a épargné ses amis (document N^o 9).

(4) M^{lle} Claude, fille du précédent; a refusé d'écrire, se déclarant inhabile, mais a signé (document N^o 10).

(5) Félicien Aubel, agent d'assurances; il est très étranger aux études psychologiques (document N^o 11).

(6) Auguste Lamay, tailleur; très pauvre et, dit-on, assisté par la cure; il semble abuser de la boisson et l'impression n'est pas bonne (document N^o 12).

(7) André, de S^t Etienne, village au sud-est de Remiremont, à 3 kilomètres environ. Instituteur en retraite, très dévot, lui et toute sa famille. Son salon est plein d'objets de piété, une de ses filles est religieuse (document N^o 13).

(8) M^r le curé de S^t Etienne; charmant vicillard d'environ 70 ans, mais ayant plus de foi que de connaissances psychologiques (documents N^o 14 et N^o 15).

(9) M^r Claude, de S^t Etienne. Ne pas le confondre avec l'autre M^r Claude, qui est de Remiremont. Il n'aurait pas reconnu la figure de N.-D. du Trésor, si on ne le lui avait pas dit (document N^o 16).

Telles sont les opinions dans le camp ecclésiastique. Ces témoins sont assurément tous de bonne foi, mais, répétons-le, de qualité médiocre. Dans le camp opposé on n'a pas d'opinion, on n'a rien vu.

Pendant la manière de voir de ce camp a été très bien exposée par M^r Unger, secrétaire de la mairie de Remiremont, dans une lettre qu'il écrivit en réponse à un littérateur hollandais (dont j'ai eu l'étourderie de ne pas prendre le nom) lequel, composant un ouvrage sur la Valeur du Témoignage humain, a sollicité des éclaircissements auprès de la mairie. Le maire signa cette réponse. J'espérais qu'il en ferait autant pour la copie textuelle que j'en ai prise, mais il s'y est refusé sans que j'aie pu m'en expliquer le motif. Je garantis quant à moi ne pas y avoir échangé un mot (document N° 17).

Le frère du secrétaire de la mairie, M^r Georges Unger, qui était présent au moment de la grêle, a bien voulu me donner son attestation écrite (document N° 18). Cet homme est éclairé, calme, sans passion, et son témoignage a une très grande valeur.

La presse naturellement s'est beaucoup occupée de cette affaire. *L'Indépendance de l'Est*, un journal anti-cléricale, accusa M^r l'archiprêtre Vuillemin d'avoir machiné tout cela pour gagner de l'argent. C'était assurément une calomnie; en tout cas rien ne prouve cette machination. Quant à moi je ne erois pas M^r Vuillemin capable d'un aussi bas calcul. Sa foi est puérile, mais elle est sincère. *L'Indépendance de l'Est*, d'abord acquittée à Bar-le-Duc, a été légèrement condamnée en appel (voir les coupures de journaux annexées au présent rapport, avec les autres documents).

Enfin il semblerait qu'une grêle analogue à celle de Remiremont est tombée le 2 juillet 1908 à Bagnols, dans le Var. Le nombre des témoins, toutefois, n'est que de trois. Une enquête a été faite, sur l'ordre de l'évêque, le 13 juillet 1908. A Remiremont on y voit la confirmation de l'authenticité des "grêlons-médailles" de 1907. Moi j'y verrais plutôt tout le contraire (document N° 19, *Bulletin paroissial de Remiremont*, septembre 1908).

Conclusion.

(1°) En somme il n'y a même pas un commencement de preuve, capable de satisfaire un esprit critique, que l'image de N.-D. du Trésor se trouvât, en effet, sur des grêlons tombés à Remiremont, fin mai 1907.

(2°) Nous avons très probablement affaire à une illusion collective, engendrée par la passion religieuse, l'auto-suggestion et la suggestion extérieure.

DOCUMENTS.

(1)

Extraits de *Notre-Dame du Trésor de Remiremont. Notice Historique*, par Jules Viel, Avocat.

Ce cérémonial a été décrit par M. Thierry, chanoine écolâtre de Saint-Dié, et imprimé à Remiremont en 1750 :

“La veille des fêtes de la Vierge, on expose sur l'autel de Tierce son Image où il y a des cheveux. Elle y demeure depuis les premières vêpres, jusqu'après les deuxièmes vêpres. Au second coup, des premières vêpres, les dames Secrette et trésorière vont au Trésor, accompagnées du chanoine semainier, revêtu du surplis et de l'étole, et du sacristain de semaine portant un flambeau allumé, précédés du bedeau. La dame Secrette met les ornements à cette Image. Le chanoine semainier la prend, il la porte au travers du chancel, précédé du sacristain, et suivi de la dame Secrette qui porte le carreau sur lequel on doit poser l'Image ; il la donne à baiser au peuple en passant, et il la met sur l'autel de Tierce. Après les Vêpres on reporte l'Image avec les mêmes cérémonies. . . .”

Aux processions de la Fête-Dieu et de l'Assomption, la Vierge du Trésor apparaît entourée de jeunes filles ; mais, la manifestation la plus imposante en son honneur, se rattache à une catastrophe épouvantable. Le 12 mai 1682, un tremblement de terre, dont la commotion se fit sentir dans toute la région, ébranla fortement la ville de Remiremont où un grand nombre de maisons furent démolies ; l'abbaye et son église furent particulièrement endommagées. “Les portes, les fenêtres, les colonnes furent ébranlées, les clochetons et les statues qui décoraient le portail et les piliers furent brisés, moins le bas-relief de Clémence d'Oyselet ; on estime les dégâts à 80,000 livres” (*Etudes hist. de l'abbé Guinot*). Le sol fut crevassé en différents endroits, et, de nos jours, on remarque encore, à la Maldoyenne, un accident de terrain attribué au tremblement de 1682. Pendant plusieurs jours, les Dames, les bourgeois, tout le peuple, campèrent au milieu des prairies ; on porta processionnellement Notre-Dame du Trésor, et, d'après la tradition populaire, le fléau cessa

aussitôt. Toujours est-il que le Chapitre de Remiremont fit le vœu que, à perpétuité, une procession de Notre-Dame aurait lieu chaque année, le plus proche dimanche du 12 mai, afin de préserver à l'avenir la ville d'un pareil tremblement de terre.

L'ordre de la procession du Tremblement était minutieusement décrit et observé.

“Le 12 mai, après complies, on fait la procession du tremblement ; le curé doit s’y trouver avec la procession de la paroisse. Le chanoine de grand’messe et les deux dames chantres de semaine vont à la porte du côté de la paroisse avec la croix et l’eau bénite. Les capueins doivent y assister aussi. On commence la procession par le Te Deum que la Dame chantre de semaine entonne. Après le Te Deum, on chante les psaumes marqués dans le processional, pour l’action de grâces. La procession sort par la porte qui est du côté de la ville ; on passe par la rue des Prêtres, on entre dans l’église de la paroisse où l’on chante les antiennes de saint Romaric, *Vir pius, Regina coeli, et Da pacem*, pendant lesquelles le diacre et le sous-diacre posent l’Image de la Sainte-Vierge sur l’autel ; le chanoine semainier dit les versets et les oraisons après chaque antienne ; on passe ensuite par la place ; de là, on va à la chapelle de la Courtine, où l’on chante les mêmes antiennes qu’à la paroisse ; on continue la procession le long de la Grande rue et l’on rentre dans l’église par la même porte que l’on était sorti.” (*Cérémonial approuvé en 1728 par le cardinal de Rohan, délégué apostolique.*)

(2)

MAIRIE DE REMIREMONT.

*Procession projetée à Remiremont et interdite
par le Conseil municipal.*

MOTIFS DE L'INTERDICTION.

En séance du 13 mai 1907 du Conseil municipal, le Maire de Remiremont fut interpellé par le docteur Guyon, Conseiller, sur l'annonce d'une procession organisée par le clergé local à l'occasion des fêtes données en l'honneur du couronnement de N.-D. du Trésor (statuette en bois très ancienne, protectrice de la localité).

En présence du développement donné au programme des fêtes, de l'appel adressé aux habitants pour pavoiser et décorer leurs maisons et les illuminer, de la présence annoncée de plusieurs prélats entr'autres d'un évêque des plus belliqueux, ces fêtes prenaient, selon lui, le caractère d'une manifestation, sorte de protestation contre

la loi de séparation et il craignait d'autres manifestations eontraires, des désordres, etc.

M. le Maire répond que le clergé lui a affirmé que la procession projetée était la procession habituelle dite du tremblement de terre (en souvenir d'un fort tremblement de terre survenu au XVII^e siècle), ce que les faits démentaient, puisque cette procession avait toujours lieu le 12 mai tandis que, cette année, elle était reportée à la fin de mai.

Après discussion, le Conseil à l'unanimité moins une voix, charge le Maire de demander au clergé la suppression de la procession du programme des fêtes du couronnement; sinon, il l'interdira par arrêté.

En séance du 18 mai 1907, le Maire donna connaissance au Conseil d'une pétition signée par 147 habitants demandant le maintien de la procession dans l'intérêt du commerce local qui devait profiter de la présence annoncée de nombreux étrangers.

Un conseiller déclara que la volonté des fidèles de maintenir la procession était un défi jeté au Conseil municipal.

D'autres opinent pour qu'elle ait lieu; d'autres annoncent des contre manifestations, etc.

Enfin, un dernier fait observer que le moment est très mal choisi par l'Eglise catholique, qui proteste contre la loi de séparation, pour organiser des manifestations dans la rue.

Le vote ouvert sur le maintien de la décision du 13 mai donne

16 oui.

4 non.

En conséquence, la procession sera interdite, ce qui fut fait par arrêté municipal du 18 mai 1907.

(Certifié par le Secrétaire de Mairie.)

(3)

*Extrait du Bulletin Paroissial de Remiremont: Supplément
au numéro de mai 1908.*

RAPPORT ADRESSÉ A SA GRANDEUR MONSIEUR FOUCAULT, ÉVÊQUE
DE SAINT-DIÉ, PAR MONSIEUR L'ARCHIPRÊTRE DE REMIREMONT.

Récit historique de l'orage et de la grêle du 26 mai 1907.

Huit jours à peine s'étaient écoulés depuis le Couronnement de Notre-Dame du Trésor par Votre Grandeur au nom de Notre-Saint-Père le Pape Pie X.

Nous étions au soir du dimanche de la Très Sainte Trinité. La journée avait été belle et chaude, mais rien ne faisait prévoir un orage. Tout à coup nous entendons souffler en tempête le vent du sud-est qui chasse devant lui et qui amoncelle rapidement sur la ville et sur la banlieue la plus proche des nuages sombres et menaçants. A 5 h. 1/2 l'orage éclate avec violence.

C'était l'heure où le dimanche précédent se chantaient, sous la présidence de Votre Grandeur, les premières vêpres du Couronnement. C'était l'heure aussi où aurait dû avoir lieu le lendemain, si elle n'avait pas été interdite, la grande procession à l'intérieur de la ville.

A la pluie qui tombe d'abord avec abondance succède une grêle ordinaire, suivie bientôt d'une seconde grêle plus grosse que la première. Elle massacre les vérandahs, brise les carreaux, mais, chose singulière! elle respecte les légumes et les fleurs des jardins. L'orage enfin se termine par une troisième grêle, dont les grêlons sont extraordinaires par leur grosseur, leur forme et leur manière de tomber. Beaucoup ont la grosseur d'un œuf de poule; ils sont ovoïdes et plats sur une de leurs faces; ils tombent lentement, lourdement et à distance les uns des autres.

A 6 h. 1/4 l'orage était terminé et le ciel reprenait sa sérénité.

Bientôt on chuchote en ville une rumeur étrange :

“*Notre-Dame du Trésor, disait-on, a eu sa procession! . . . Notre-Dame du Trésor était sur les grêlons! . . .*” Accueillie avec scepticisme par les uns, avec grande réserve par les autres, la grande nouvelle laisse d'abord l'âme de la paroisse froide et indifférente; seuls les heureux témoins de l'événement en restent étonnés et ravis.

Le lendemain matin, 27 mai, la rumeur de la veille prend de la consistance. Elle se précise; on cite des noms. C'est alors seulement que nous apprenons, mes vieaires et moi, ce qui se dit en ville. Je me renseigne aussitôt près des personnes qui ont constaté elles-mêmes la présence de l'image de Notre-Dame du Trésor sur les grêlons qu'elles ont vus et examinés.

Les renseignements que j'ai recueillis ce jour-là et les jours suivants étaient si précis, si concordants qu'il était de mon devoir de les communiquer à Votre Grandeur. Vous avez jugé, Monseigneur, qu'une enquête sérieuse s'imposait et vous l'avez prescrite par votre lettre en date du 17 juin.

Je l'ai annoncée à mes paroissiens en prévenant eux d'entre eux qui auraient des renseignements à me donner de vouloir bien venir au presbytère. Pendant plusieurs semaines j'ai donc vu et interrogé

à part bon nombre de témoins, en leur faisant remarquer la gravité et l'importance de leurs dépositions.

Menée, je crois, avec toute la rigueur que demandait l'importance de son objet, l'enquête a été close le 10 juillet dans une séance présidée par Votre Grandeur accompagnée de M. le Chanoine Chichy, vicaire général, de M. le Curé de Saint-Etienne et du clergé de la ville.

Le dossier complet des dépositions signées sous la foi du serment représente un total de 107 témoins :

Ils se répartissent ainsi :

REMIREMONT	{	Hommes - - 16	} 48
		Femmes - - 26	
		Enfants - - 6	
SAINT-ÉTIENNE	{	Hommes - - 15	} 48
		Femmes - - 32	
		Enfants - - 1	
SAINT-NABORD	{	Hommes - - 1	} 11
		Femmes - - 6	
		Enfants - - 4	
<i>Récapitulation</i>	{	Hommes - - 32	} 107
		Femmes - - 64	
		Enfants - - 11	

Ici, cesse le récit historique de l'orage du 26 mai, des grêlons qui l'ont accompagné et de l'enquête qui l'a suivi. Il nous laisse en face du témoignage de plus de *Cent personnes* qui, sous la foi du serment, affirment avoir vu l'image de Notre-Dame du Trésor dans les grêlons qu'ils ont eus entre les mains et sous les yeux.

Que faut-il penser de leurs constatations? L'empreinte de la Madone était-elle dans leur imagination seulement, ou en réalité sur les grêlons nommés grêlons-médailles, parce qu'ils portaient, comme les médailles du Couronnement, l'image de Notre-Dame du Trésor?

Cette question a une importance capitale : là est le nœud de l'enquête. Elle devait donc porter surtout son contrôle sur la valeur des constatations, de manière à écarter l'*illusion* et la *suggestion* et à mettre ainsi dans un relief saisissant l'authenticité de nos grêlons.

En voici les résultats :

1° Les constatations ont été simultanées, concordantes et précises.

Elles ont eu lieu en même temps, le même jour et à la même heure, vers 6 heures du soir, sans que l'on puisse dire quelle a été la première.

Elles sont concordantes : toutes affirment la présence de l'image de Notre-Dame du Trésor sur les grêlons. Les divergences qu'elles présentent ne portent que sur des détails et sont imputables à l'état des grêlons au moment où se sont faites les constatations.

Elles sont enfin d'une précision remarquable. Ce n'est pas une forme vague que les témoins ont vue, mais une effigie absolument nette, minutieusement détaillée et rigoureusement conforme à la médaille frappée en souvenir du Couronnement.

2°/ Les constatations ont eu lieu à plus de vingt endroits différents, éloignés les uns des autres de plusieurs centaines de mètres, et même de plus d'un kilomètre, comme Saint-Étienne, Moulins, commune de Saint-Nabord.

3°/ Elles se produisent à peu près toutes de la même manière. La curiosité les provoque et, à chaque endroit, le premier témoin du fait extraordinaire en est tellement stupéfait d'abord, puis ravi, qu'il s'empresse d'en faire part à son entourage, soit pour lui faire partager sa joie, soit pour s'assurer qu'il ne s'est pas trompé, de sorte que dans chaque centre de constatations il y a de *deux* à *neuf* témoins qui se contrôlent eux mêmes.

Plusieurs ajoutent à ce contrôle la confrontation des médailles qu'ils portent sur eux avec celle des grêlons : leur similitude est parfaite. En même temps, ils écartent les grêlons sur lesquels ils ne voient rien : tous, en effet, n'avaient pas l'image de la Madone.

4°/ Les constatations ont enfin pour résultat de produire immédiatement, dans l'âme des témoins, une conviction intime, profonde et indestructible.

Vous avez entendu, Monseigneur, quelques dépositions et Votre Grandeur sait avec quelle chaleur de conviction elles ont été faites : "Je donnerais tous mes membres" disait l'un, et "jusqu'à la dernière goutte de mon sang" disait un autre, "plutôt que de dire que Notre-Dame du Trésor n'était pas sur les grêlons et que je ne l'ai pas vue."

J'ajoute deux faits, car l'exemple sera toujours la voie la plus rapide et la plus sûre pour saisir la vérité.

A Saint-Etienne, M^{me} André, mère de famille, était chez elle pendant l'orage de la Trinité. Son mari, instituteur en retraite, était absent : il assistait à une séance de patronage. Poussée par une curiosité bien légitime, elle ramasse quelques grêlons qui la frappent

le plus par leur grosseur et par leur forme. La voilà saisie et profondément émue : C'est l'image de Notre-Dame du Trésor qu'elle voit d'une façon très distincte.

En bonne épouse, elle pense immédiatement à son mari qui doit revenir à la maison dans quelques instants, et au lieu de jouir en égoïste du spectacle touchant et extraordinaire qu'elle a sous les yeux, elle cherche le moyen de retarder la fonte de ses précieux grêlons.

Elle y réussit. De retour au foyer, son mari les voit et les examine. Il est stupéfait. Sa femme ne s'était pas trompée, il le constate avec joie.

En paroissien bien avisé : "Marie, dit-il alors à l'une de ses filles, il faut porter ces grêlons à M. le Curé."

Celle-ci obéit. L'accueil fut plus que froid. Le pasteur ne voulut d'abord ni rien entendre, ni rien voir. Sur les instances réitérées, très pressantes de sa paroissienne qui lui présente les grêlons, il se résigne enfin à abaisser les yeux. Très étonné de ce qu'il voit, il a recours à ses lunettes pour mieux s'assurer de la réalité de l'image de Notre-Dame du Trésor. L'heureux curé est aujourd'hui l'un des apôtres les plus ardents des grêlons-médailles.

A Remiremont, Alcide Jeangeorge, âgé de 44 ans, et Marie-Clarisse Parmentier, son épouse, âgée de 39 ans, avaient loué un lot de terrain dans les jardins ouvriers. Voyant tomber la grêle avec fracas, ils sont désolés en songeant à leurs légumes. L'orage passé, ils s'en vont tristement voir s'il en reste quelque chose. Quel n'est pas leur étonnement de voir d'une part que leur jardin n'a pas de mal et d'autre part que les allées sont couvertes de grêlons ! Ils en ramassent quelques-uns : ils y voient l'image de Notre-Dame du Trésor bien marquée avec l'Enfant-Jésus, la couronne et la robe.

En s'en retournant chez eux, ils trouvent sur le bord du canal de l'Est des grêlons bien conservés, ils en ramassent aussi plusieurs où l'image de la Vierge est parfaitement visible.

M^{me} Jeangeorge a l'idée d'en emporter dans son tablier pour les montrer à des parents qui se trouvent sur leur chemin, au Rang-Sénéchal. On compare aux médailles que l'on a sur soi les grêlons qu'on a sous les yeux : la ressemblance est parfaite.

Voilà deux faits : je pourrais en ajouter d'autres, car ce qui s'est passé dans ces deux centres de constatations s'est reproduit avec quelques légères modifications dans tous les autres.

D'autre part, vous avez lu, Monseigneur, les remarques qui en précèdent le récit. A cette double lumière, le simple bon sens

n'est-il pas obligé de reconnaître que dans les constatations faites par les témoins il n'y a aucune place ni à *l'illusion* ni à la *suggestion* ; qu'ils ont vu en réalité ce qu'ils affirment ; que le nom de GRÊLONS-MÉDAILLES est pleinement justifié.

J. VUILLEMIN,
Vicaire général honoraire,
Archiprêtre de Remiremont.

(4)

REMIREMONT, 15 septembre 1908.

Je soussigné, vicaire de Remiremont, certifie que pendant l'orage du 26 mai 1907 au cours duquel sont tombés les "Grêlons-Médailles," aucun membre du Clergé de la Ville, aucune religieuse n'a constaté personnellement le fait. La seule exception est celle de M^r l'abbé Guéniot, curé de S^t Etienne, qui, averti par une de ses paroissiennes, a pu examiner les Grêlons.

GUL. MINOD,
Pr.

(5)

Je me trouvais chez Monsieur C—— le lendemain que la grêle était tombée, et voici ce que m'a raconté ce monsieur : "Ma laitière, M^{lle} J——, vient me demander si j'ai remarqué ce qui était sur les grêlons, qu'elle avait vu Notre-Dame du Trésor." Il me dit là-dessus qu'il l'avait traitée de folle. En voyant cela, M^{lle} J—— lui dit : "Eh bien ! allez voir dans votre jardin." Madame C—— y court aussitôt et en rapporte dans son tablier. On les regarde tout de suite et ils y voient la même image que M^{lle} J——. Monsieur C—— en prend un aussitôt et le porte à Monsieur G—— en lui demandant ce qu'il remarque sur le grêlon, qui était de la grosseur d'un œuf. Aussitôt Monsieur G—— lui répond, sans connaître les impressions de Monsieur C—— : "On dirait la tête de l'Enfant Jésus."

Moi, je n'ai rien vu ; mais Monsieur C—— m'a dit qu'il prenait cela pour un fait extraordinaire.

LUCIE MAXEL.

(6)

REMIREMONT, le 15 septembre 1908.

MONSIEUR,

Je me trouvais à la gare, le soir que la grêle est tombée à Remiremont, le jour que les grêlons miraculeux sont tombés.



FIG. 1.
Enlarged to twice the size of original.

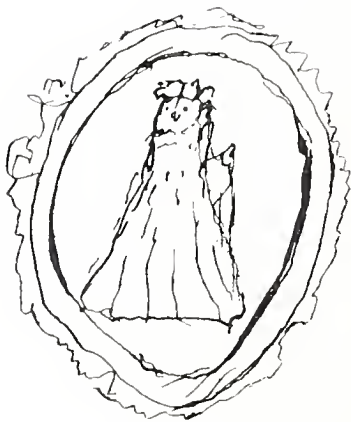


FIG. 2.



FIG. 3.

J'en ai ramassé un des plus gros parmi eux, et je me suis aperçu qu'il y avait une forme de figure, qui se trouvait dans l'intérieur du grêlon, qui ressemblait à une figure de femme; puis cela m'a fait un effet sur ce moment.

Voici la forme du grêlon (Fig. 2).

Alors, le lendemain matin, j'entends dire qu'on avait dit avoir vu des grêlons qui avaient la figure de la Sainte-Vierge dans l'intérieur; alors, j'ai répondu que je l'avais vue moi-même à la gare, le soir de la grêle.

CH. BLAUDELZ.

(7)

REMIREMONT, *September 16th*, 1908.

I, the undersigned, certify that I have reproduced here, solely for purposes of study, but completely, a statement which has been made to me orally and also in writing, as here transcribed by me, by a person whose name I am not permitted to give. This person is intelligent and cultivated, cool and very deliberate in judgment, and in a position that demands caution and prudence.

[The following description with rough sketch (here reproduced, see Fig. 3) of a section of a hailstone was given by this witness:]

“(1) Outer layer, resembling crushed snow, with a rough surface.

(2) White line, very clear and thin.

(3) Inner layer, transparent like ice thoroughly frozen.

(4) Central part of a dull white, showing up clearly against the transparent layer surrounding it, being whiter than the outer layer; of a very smooth surface, the lower part convex and rough or bubbly like the outside of the hailstone.”

To this description are added these words: “The outline of the central part was not sharp; it was only clear white against a transparent background, like a piece of paper adhering to a glass.”

I certify that the above statement is an exact copy of the written original, which lies before me.

GUL. MINOD.¹

(8)

Déposition de M^{me} Jeungeorge (Marie Parmentier).

C'était le 26 mai 1907, entre 5½ et 6 heures. Nous sommes allés à la Toucherie (où sont les jardins ouvriers, sur le Canal de l'Est) pour voir si notre jardin n'avait pas de dommages. Arrivés là,

¹The statement obtained from M. l'Abbé Minod has been, at M. Sage's desire, translated literally into English, since M. Minod objected to its being published in its original form.—ED.

nous avons constaté que les plantations étaient indemnes et les grêlons étaient à au moins cinquante centimètres les uns des autres. Comme l'un de nos enfants nous avait dit qu'on avait vu l'image de N.-D. du Trésor sur les grêlons, sur le chemin du retour nous avons ramassé des grêlons et nous avons constaté qu'en effet ils portaient l'image de N.-D. du Trésor. Nous étions en compagnie de M^{me} Richard qui habite actuellement à Moyenmoutier; elle a vu l'image comme nous. Nous sommes passés chez la mère de cette dame, nous lui avons montré un grêlon de la grosseur d'un œuf de poule, elle a vu aussi l'image, qu'elle a embrassée par la fenêtre ouverte, car nous ne sommes pas entrés chez elle. N.-D. nous apparaissait blanche comme le grêlon; elle était à l'intérieur, dans le milieu. Je n'avais pas de médaille sur moi à ce moment-là. J'en ai acheté plusieurs depuis. J'ai toujours eu une dévotion spéciale pour N.-D. du Trésor et je considère comme une grâce d'avoir pu assister à ce miracle.

Après lecture de ce qui précède et qui avait été écrit sous sa dictée, M^{me} Jeangeorge a signé.

M^{ME} JEANGEOURGE,
née Marie Parmentier.

(9)

Le dimanche jour de la Trinité 27 mai 1907, à 5^{hes} $\frac{1}{2}$ du soir, un orage s'est abattu, sur la ville de Remiremont, venant du Sud-Est; la pluie a commencé à tomber quelques minutes mêlée de petits grêlons, de la grosseur de petits pois, puis a cessé, quelques minutes; cette fois la grêle seule s'est mise à tomber, dont les grêlons étaient de la grosseur de noisettes et de noix, puis tout à coup, les grêlons sont tombés, de différentes dimensions, et sous toutes sortes de formes; c'est ces derniers grêlons, qui ont cassé des milliers de vitres à la filature où je suis portier. Après l'orage, deux de mes patrons étant arrivés, l'un d'eux m'a envoyé faire des courses en ville. C'est à ma sortie que ma femme Marie-Anne Melchior, mes filles Claude Cécile et Claude Angèle, étant à la porterie, m'ont appelé au moment que je sortais, et ma fille Angèle, tenait dans les mains un grêlon de la forme d'un œuf, dont l'image de Notre-Dame du Trésor était très bien imprimée sur le grêlon, et tenant l'enfant Jésus sur le bras gauche, telle que la Vierge était représentée à l'Eglise. Ma femme et mes deux filles, après mon départ, en ont ramassés dans notre jardin plusieurs autres grêlons, dont l'image de la Vierge et de l'enfant était représentée sur les dits grêlons.

Le portier de la filature Schwartz, à Remiremont, ex-gendarme retraité.

JOSEPH CLAUDE.

(10)

Déposition de M^{me} Claude (Cécile).

Je causais à une dame devant chez nous après l'orage. Elle me demandait si je n'avais pas vu les grêlons portant l'image de N.-D. du Trésor. Je répondis non. Au même instant une petite fille arrive près du lavoir, m'apporte un grêlon et me le montre : ce grêlon avait à peu près la grosseur d'un œuf de pigeon. J'ai regardé et j'ai vu en effet l'image et j'ai aussitôt apporté le grêlon à la maison pour le montrer à mes parents. Maman a dit : Voyons si nous n'en trouvons pas d'autres. Nous avons fait le tour du jardin et maman en a retrouvé un, enfoncé dans un trou. L'image était très nette : on la voyait aussi bien qu'à l'église (*sic*), le manteau, ainsi que la tête de l'enfant. On la voyait aussi sur d'autres, mais plus indistincte.

L'usine avait eu des milliers de carreaux de cassés. Mais aucune plante n'avait été abimée dans notre jardin, à nous.

J'ai signé après lecture, en présence de mes parents.

CÉCILE CLAUDE.

(11)

REMIREMONT, le 15 septembre 1908.

Le dimanche de la Trinité de l'année 1907, entre 6 heures $\frac{1}{2}$ et 7 heures, du soir, rentrant de voyage et après un orage de grêle, j'ai remarqué dans mon jardin bon nombre de grêlons non encore fondus et sur lesquels j'ai reconnu l'image en relief et de forme ovale de Notre-Dame du Trésor.

Cette image était en tous points semblable à la statue vénérée en l'Eglise de Remiremont.

Ma mère, mon frère et ma tante ont, eux aussi, remarqué le même fait.

Notre attention a été attirée sur le fait par ma susdite tante.

F. AUBEL.

(12)

Je soussigné certifie que moi Auguste Lamay, tailleur d'habits à Remiremont, rue du Rang-Sénéchal, N° 9, a vu, ainsi que sa femme et d'autres personnes dans un grêlon apporté par sa fille depuis le lieu dit Aux Renauds, a très bien vu et constaté comme il est dit l'image de la Vierge du Trésor.

En foi de quoi j'ai signé

LAMAY, LOUIS AUGUSTE, tailleur d'habits, rue du Rang-Sénéchal, N° 9, à Remiremont, le 15 septembre 1908, sur réclamation de Monsieur Sage, délégué de la Société des Recherches de Londres.

(13)

S^r ETIENNE, le 14 septembre 1908.

Les soussignés, habitant S^t Etienne, déclarent que le vingt-six mai mil neuf cent sept vers six heures du soir, après un orage terrible :

Marie Alice Fresse femme André, entendant une voisine, M^{lle} Justine Coliz, s'écrier "On dit que N.-D. du Trésor est sur les grêlons," s'empressa d'en ramasser un et put constater la vérité de l'exclamation.

Alors elle en ramassa de différentes formes et de différentes grandeurs, et sur la plus grande partie l'image apparaissait très bien, et demeurait nette jusqu'à la fonte complète du grêlon. M^{lle} Coliz, très occupée, n'a pu aller déposer devant Monseigneur Foucault, c'est pourquoi sa déposition ne figure pas au dossier.

M^{lle} André Marie est allée porter un grêlon à M^r le Curé de S^t Etienne pour qu'il puisse constater le phénomène. M^r le Curé se fit même prier beaucoup avant de consentir à regarder le grêlon qu'on lui présentait.

Pour ma part j'affirme qu'à mon retour d'une séance du patronage de Remiremont, ma femme m'a présenté plusieurs des grêlons qu'elle avait recueillis pour me les faire admirer et j'ai constaté, non sans étonnement, la réalité du phénomène dont on m'avait parlé sur la route avant mon arrivée à la maison.

L'image était évidemment en creux mais apparaissait en relief, et tranchait sur la masse du grêlon, comme étant plus mate, moins transparente que la masse.

C. ANDRÉ, M. ANDRÉ, A. FRESSE femme ANDRÉ.

J'étais avec mon père à Remiremont, je suis rentrée avec lui, et j'ai constaté la même chose que lui.

MARTINE ANDRÉ.

J'ai entendu dire par un grand nombre de personnes de S^t Etienne que je connais, qu'ils avaient constaté le phénomène, mais soit crainte puérule ou indifférence, ils n'ont pas répondu à l'invitation de Monseigneur l'évêque transmise du haut de la chaire et à certaines personnes plus particulièrement comme plus instruites que les autres.

C. ANDRÉ.

(14)

Déposition de M. le Curé Guéniot, faite à M. Sage.

Le 26 mai 1907, j'étais dans ma chambre quand M^{lle} André ma voisine m'appelle pour me montrer des grêlons sur lesquels

elle voyait l'image de N.-D. du Trésor. Incrédule tout d'abord je mets mes lunettes de presbyte pour m'assurer du fait et je vois nettement dessinée sur deux grêlons qu'elle me présentait sur sa main l'image d'une Vierge ressemblant à N.-D. du Trésor. Pendant l'orage, j'ai observé que les grêlons tombaient comme s'ils n'avaient pas été sous la loi de l'accélération de vitesse des corps lourds. Dans mon jardin que je croyais saccagé, il n'y avait aucun dégât, les grêlons semblaient avoir ménagé arbres et légumes. Cette observation a été faite par nombre de paroissiens.

L'orage ou mieux la grêle avait la direction de l'est à l'ouest, apparemment au moins, car les nuages restaient immobiles. La bande de terrain visitée par la grêle n'avait pas plus de 800 mètres en large et plus de 4 kilomètres en longueur, le trajet suivi par la statue depuis le S^t Mont où elle était jusqu'à l'abbaye de Remiremont où elle fut transportée. Deux centaines de paroissiens m'ont attesté la présence de l'image sur les grêlons qu'ils ont vus.

J'atteste la réalité de ces faits, qu'une soixantaine de paroissiens m'ont attesté par écrit.

GUÉNIOT,

Curé de S^t Etienne.

P.S.—J'ai pesé 4 de ces grêlons pris au hasard, ils pesaient exactement 160 grammes. L'un d'eux avait exactement la forme d'un boulet avec bavure comme s'il sortait d'un moule.

Les grêlons étaient entourés d'une efflorescence neigeuse à leur chute et à mesure qu'ils fondaient l'image se dessinait mieux. D'autres que moi ont remarqué qu'à la fonte l'image restait la dernière. Certains grêlons étaient encadrés en carré ou en ovale, et la teinte centrale était souvent bleuâtre et même parfois bombée.

(15)

Déposition de M. le Curé Guéniot.

Extrait de la Semaine Religieuse de Saint Dié.

“Jusqu'ici j'ai gardé un silence absolu sur les faits qui se sont passés le dimanche de la Trinité à Saint Étienne et à Remiremont.

“Comme je suis le seul ecclésiastique qui ait vu des grêlons désormais historiques, je crois qu'il est de mon devoir d'en dire un mot.

“Si je donne des détails circonstanciés sur l'emploi de mon temps pendant cette soirée du jour de la Trinité, c'est pour montrer que j'avais toutes les allures du Thomas dont j'ai suivi les traces au Cénacle.

“J’étais seul dans mon presbytère. Mon vieaire avait été appelé pour régler des affaires de famille. Souffrant d’un rhumatisme au genou, je m’étais installé le plus commodément possible pour loger dans ma tête le gros *Traité de Géologie* de M. de Lapparent (pesant au moins quatre kilos).

“J’avais à peine tourné quelques feuillets sur la formation de la glace, que j’entendis la porte s’ouvrir brusquement. M^{lle} Marie André, ne voyant persome, me criait du corridor: ‘Monsieur le curé, Monsieur le curé!’ Comme je ne m’emballe pas facilement, je lui répondis de ma place: ‘Est-ce que le feu est à la maison?’

“Rassuré sur ce point, j’étais resté sur mes positions. Mais elle eria plus fort: ‘Monsieur le curé, venez vite, ça fond...’

“M^{lle} André fit de nouvelles instauces, et je me décidai à me lever pour aller au corridor où elle se tenait debout.

“— ‘Regardez, me dit-elle, voilà l’image de Notre-Dame du Trésor imprimée sur les grêlons.’

“— ‘Allons, allons, lui dis-je, ee n’est pas à moi qu’on raconte des histoires pareilles.’

“Pour la contenter je jetai un regard distrait sur les deux grêlons étalés sur sa main. Mais eomme je ne voulais rien voir et que, du reste, comme presbyte, je ne le pouvais pas, je me détournai pour aller rejoindre mon gros traité de géologie. Elle insista: ‘Je vous en prie, mettez vos lunettes.’ Je les adaptai et vis bien distinctement, sur la face des grêlons légèrement bombés dans le centre, tandis que les contours étaient plus frustes, *un buste de femme, avec une robe évasée au bas, comme une chape d’officiant*: je serais peut-être plus exaet eneore, si je disais qu’elle ressemblait à la Vierge des Ermites. Les contours de l’image étaient un peu creux eomme si on les avait dessinés avec un poinçon, mais très hardiment tracés.

“M^{lle} André voulait me faire remarquer certains détails du costume, mais je refusai de regarder plus longtemps. J’étais honteux de ma crédulité, bien eonvaincu que la sainte Vierge ne s’oeoupait guère d’instantanés sur les grêlons. Je lui dis ensuite: ‘Mais vous ne voyez done pas que ees grêlons sont tombés sur des végétaux, et que ceux-ci s’y sont imprimés. Emportez vos grêlons, ça ne prend pas avec moi.’ Je retournai à mon gros livre, sans faire attention à ce qui venait de se passer.

“Mais j’étais distrait par ees grêlons de forme si bizarre. J’en ramassai trois pour les peser, sans les regarder de près. Ils pesaient 180 grammes. L’un d’eux était parfaitement rond, eomme les boulets

dont se servent les enfants, et faisant cercle autour, une bavure comme s'il sortait d'une moule.

“Pendant mon souper (j'étais seul), je me dis: *Tout de même*, ces grêlons sont singuliers de forme, et une empreinte si régulière sur les deux que j'ai examinés ne peut guère être l'effet du hasard.

“Mais je me raidis bien vite contre toute idée de surnaturel, j'étais honteux d'y avoir songé seulement un instant. L'orage passé, je me levai de table pour aller constater les dégâts du potager. Je ne me pressais guère, car je supposais avec raison que tous les légumes étaient hachés.

“Point. En faisant le tour des allées, je ne remarquai qu'une très petite branche d'arbre cassée. Mais, par contre, le sol n'était qu'un vaste écumeiro, dont les trous de trois à cinq centimètres de profondeur ressemblaient à des pas d'un gros chien. Ces trous restèrent visibles pendant plus de deux mois aux endroits où la terre n'avait pas été remuée, notamment sous les arbres.

“Ces grêlons n'avaient pas été inoffensifs partout, car sur les toits des usines, 1,400 grandes vitres, dont les éclats allèrent se loger sur les métiers, causèrent par leur chute des dégâts assez sérieux, excepté toutefois dans la bourse des vitriers.

“D'après des renseignements que je crois exacts, la bande de terrain visitée par les gros grêlons n'avait pas plus d'un kilomètre de large, allant du Saint-Mont au fort de Remiremont, traversant les établissements industriels de Saint-Étienne. Quelques-uns s'égarèrent seulement jusqu'à Moulins (Saint-Nabord). Mais on n'en vit ni à Saint-Amé ni à Dommartin, ni dans le village le plus rapproché de l'église de Saint-Étienne, qui n'est cependant distant que d'un kilomètre.

“Ce qui m'a paru digne de remarque, c'est que ces grêlons qui devaient être précipités violemment à terre, conformément aux lois d'accélération de la vitesse des corps, paraissaient jetés seulement de quelques mètres de hauteur et n'avoir que la vitesse initiale d'un corps qui tombe.

“Vers sept heures et demie, le bruit se répandait dans les environs du presbytère que beaucoup de personnes avaient remarqué l'image de Notre-Dame du Trésor sur les grêlons, et que bon nombre avaient une forme de médaillons. Les enfants en ramassaient dans leurs tabliers et les montraient à leurs parents qui constataient la présence de la même image. Les uns voyaient même des détails, comme la couronne de la Vierge, de l'Enfant-Jésus, les franges de la robe. Était-ce un fruit de leur imagination?... ”

“Laissant de côté ces détails, il est hors de doute que la plupart des grêlons examinés portaient distinctement l'image de Notre-Dame du Trésor.

“Le lendemain matin, les laitiers, à leur retour de Remiremont, rapportaient que beaucoup de personnes de la ville avaient fait la même remarque.

“Le témoignage historique devenait par là indiscutable. Le dimanche suivant, après la messe et le chant de la Congrégation, je demandai à ces demoiselles s'il en était parmi elles qui eussent vu des grêlons avec l'empreinte de la Vierge. Sur soixante-cinq, dix m'affirmèrent qu'elles l'avaient bien vue. Après les Vêpres, je recueillis encore cinquante signatures de gens bien convaincus de la vérité de leurs observations. Je ne donne pas d'importance à ces signatures, que je pourrais être soupçonné d'avoir provoquées, mais elles ont été spontanées.

“Savants, mettez-vous à la torture pour expliquer ces faits par des causes naturelles, vous n'y arriverez pas. Ce qui reste, c'est que si la municipalité de Remiremont, pour des raisons profondes que je n'ai pas à apprécier, a interdit la magnifique procession qui se préparait, l'artillerie céleste a fait, le jour de l'Octave, à la même heure, une procession verticale qui n'a pu être interdite...”

L'Abbé GUÉNIOT,

Curé de Saint-Etienne-lès-Remiremont.

[M. Guéniot certifies the correctness of this account in the following letter addressed to M. Sage:]

ST. ETIENNE, le 23 [novembre 1908].

MONSIEUR,

Retenu au lit par des douleurs rhumatismales, je puis à peine vous répondre.

Tout est de moi, on a retranché des détails, mais on n'a rien ajouté.

Le mot “grêlons-médailles” n'est pas de moi; il n'est pas assez exact en général. C'est M^r le Curé de Remiremont qui l'a inventé.

Imprimez comme bon vous semblera.

Pardon de mon griffonnage et recevez mes humbles salutations.

GUÉNIOT,

Curé de St. Etienne.

(16)

ST. ETIENNE.

Mes enfants m'ayant présenté des grêlons le 23 mai en 1907, j'ai cru reconnaître sur les grêlons une figure humaine. Ce sont surtout les enfants du pays qui ont attiré sur le fait l'attention de leurs parents.

CLAUDE.

(17)

Déposition de M. Unger, Secrétaire de la Mairie de Remiremont.

Il est exact que le dimanche 26 mai 1907, un orage d'intensité moyenne éclata sur Remiremont vers 4 h. de l'après-midi. A la fin de l'orage vers 4½, après une accalmie de quelques minutes, la pluie revint de nouveau et fit place à des grêlons de grosseur ordinaire. Cette chute de grêle dura 8 à 10 minutes, puis les grêlons se rarifièrent mais augmentèrent de volume; ce fut bientôt une chute d'énormes grêlons, tombant à intervalles très courts (1 ou 2 secondes), mais bien moins nombreux que les petits grêlons du début qui, eux, étaient tombés serrés, comme tombe d'habitude la grêle.

Ces gros grêlons tombaient peu serrés et presque régulièrement; on les voyait labourer la terre des jardins, dans laquelle ils s'enfonçaient en partie, ou bien se briser en éclats s'ils tombaient sur le pavé. Le vent était faible ou nul. Inutile d'ajouter que les serres, les hollandaises, etc., eurent environ la moitié de leurs carreaux brisés. Des verres "cathédrale" (verres dépolis épais de 1 centimètre) furent même brisés ou fendus malgré leur épaisseur.

La chute de ces énormes grêlons dura environ 3 ou 4 minutes et le temps redevint calme.

Tout le monde sortit alors examiner ces grêlons; quelques-uns mesuraient 5 centimètres de diamètre sur 2 ou 3 centimètres d'épaisseur. Les grêlons qui s'étaient brisés laissaient voir nettement, en raison de leur grosseur exceptionnelle, le noyau central et les couches concentriques bleuâtres qui l'entouraient. Ces lignes suivaient la forme des grêlons et, dans ceux qui étaient de forme ovale, ces lignes concentriques prenaient une forme ovale et sinueuse.

Ce sont ces dernières particularités qui firent illusion à un certain nombre de personnes, en leur faisant voir, dans quelques grêlons, une sorte de contour ovale, peu régulier, pouvant à la rigueur ressembler *vaguement* à une silhouette humaine.

Voici, d'un autre côté, le facteur psychologique qui détermina la croyance en des images surnaturelles.

Huit jours avant s'étaient tenues de grandes fêtes religieuses à Remiremont : on avait fêté le couronnement d'une statue de N.-D. du Trésor, madone de la localité. Le clergé avait donné à ces fêtes le plus grand retentissement possible, si bien que la piété des fidèles était, on peut le dire sans exagération, démesurément exaltée. Une procession qui devait avoir lieu fut interdite par le Conseil municipal, ce qui n'était pas pour calmer les esprits.

Ces détails étaient indispensables pour bien faire voir comment prit naissance la croyance en un miracle.

Le lendemain seulement de la chute de la grêle, le bruit se répandit peu à peu en ville que certaines personnes avaient vu nettement l'image de N.-D. du Trésor dans les grêlons. Aucune personne sensée n'y ajoutait foi ; la presse catholique locale n'en souffla mot. Le clergé lui-même n'en parla pas dans le compte-rendu des fêtes de son bulletin paroissial. Il paraissait fort incrédule comme les 9/10^{es} de la population. Cependant sous la pression évidente des dévots, et surtout, dit-on, de certaines dévotes influentes, il se décida à en référer à l'autorité diocésaine qui ouvrit une enquête ; celle-ci conclut à l'authenticité du fait qui a été soumis à un savant, M^r de Lapparent, d'après *l'Etoile de l'Est* N^o du 19/12/07.

Ce dernier a déclaré en substance qu'il croyait en son for intérieur à la matérialité du fait, mais que au nom de la science il ne pouvait rien dire sans avoir entre les mains un des fameux grêlons.

Cette réponse me semble synthétiser parfaitement la morale à tirer de l'aventure.

Aujourd'hui la croyance dans les "grêlons-médailles" a atteint tous les fidèles ; il est surprenant qu'en dehors de quelques-uns d'entre eux, personne n'ait rien remarqué. Il est encore plus surprenant qu'on n'ait pas même songé à photographier l'un de ces grêlons. Aujourd'hui on nous annonce que l'image était en relief, alors qu'au début elle était seulement dessinée. On a également demandé de publier les noms des témoins entendus à l'enquête, afin de juger de leur valeur intellectuelle ou scientifique ; mais cette demande n'a pas été exaucée.

(18)

REMIREMONT, le 17 septembre 1908.

Je soussigné, Unger Georges, Instituteur, adjoint demeurant à Remiremont, 29 Rue des Prêtres, déclare avoir été témoin oculaire de l'orage du 26 mai 1907, à Remiremont, dont la dernière phase fut caractérisée par la chute de grêlons volumineux. La chute

terminée, je sortis aussitôt pour ramasser plusieurs de ces grêlons, dont la taille insolite m'avait frappé. La plupart avaient une forme plus ou moins irrégulière; un seul pourtant retint mon attention par sa forme presque parfaite de cylindre droit ayant, au jugé (car je n'ai point mesuré), 4 à 5 centimètres de diamètre de base sur 3 centimètres de hauteur; sa section présentait une alternance de cercles concentriques alternativement clairs et opaques, de forme régulière; seule la zone centrale, de 1 centimètre de diamètre environ, était irrégulière. Mais sur aucun des grêlons que j'ai examinés, et de très près, je n'ai remarqué de dessin présentant de ressemblance, même très vague, avec une figure quelconque.

G. UNGER.

(19)

Extrait du *Bulletin Paroissial de Remiremont, Septembre, 1908.*

Nos lecteurs nous sauront gré de placer sous leurs yeux le récit du Grêlon-Miraculeux, tombé à Bagnols, dans le Var, au cours d'un violent orage, le 2 juillet dernier, en la fête de la Visitation de la Sainte-Vierge. Nous empruntons ce récit au Bulletin paroissial que M. le Curé de Bagnols vient de nous faire parvenir. *L'enquête canonique* a été ordonnée par M^{sr} l'Evêque de Fréjus.

Sans rien préjuger de la sentence qui sera rendue par Sa Grandeur, et tout en nous tenant dans la réserve commandée par l'Eglise, nous nous réjouissons de cet événement merveilleux qui rappelle si bien nos *Grêlons-Médailles*.

Nous y voyons une preuve de plus de leur authenticité; le Grêlon du Var ne fait que confirmer l'existence des Grêlons de N.-D. du Trésor.

“Le 2 juillet, fête de la Visitation de la Sainte-Vierge, MM. Blanc Denis, Paul Roubaud, Félix Abeille, charretiers habitant la commune de Bagnols (Var), étaient occupés à charrier des billots de pins, au quartier Saint-Charles, dans la propriété de la Bégude, appartenant à MM. Paulet et Demuth, du Muy, près de la rivière de l'Endre, à trois kilomètres environ de la commune de Saint-Paul, quand vers une heure et demie du soir, éclata un violent orage venant du côté des communes de Fayence et Seillans, et un grêlon, de la dimension d'une grosse noix, tomba seul dans le petit ruisseau qui bordait la route.

Peu après, d'autres grains de grêle tombèrent mais de grosseur ordinaire. M. Felix Abeille, intrigué, prit dans l'eau ce gros projectile de glace. Quelle heureuse surprise quand, sur un côté *un peu*

aplati, ils aperçoivent tous les trois, dans l'intérieur d'un médaillon de la grandeur d'une pièce de cinq centimes, une figure de femme d'une rare beauté. Ils l'examinèrent attentivement et écartant la main qui tenait le grêlon, de façon à établir une plus grande distance de leurs yeux, ils virent les traits encore plus brillants. Nul doute, à leur avis, que ce ne soit l'image de la Sainte-Vierge.

Ils sont vivement émus, saisis, et ils n'ont plus la force de continuer leur repas. Ils voudraient pouvoir montrer ce qu'ils admirent à des centaines de témoins et aux incrédules de notre région. Hélas! ils sont à près de 3 kilomètres du village de Saint Paul et dans un lieu absolument désert.

Pendant 10 à 15 minutes, ils contemplant avec joie l'image merveilleuse *où se voyaient très bien une couronne et un voile blanc sur la tête; les plis de sa robe sont maintenus par une ceinture; elle a les mains pendantes, ouvertes et tendues un peu en avant.*

Le buste seul figurait dans le médaillon, *qui était d'un blanc plus brillant que la coque du grêlon.*

Le grêlon s'est peu à peu fondu dans les mains de M. Paul Roubaud et *le médaillon portant l'image a été le dernier à disparaître.*

Tous ces faits ont été consignés dans un procès-verbal signé des trois témoins et communiqué à l'autorité diocésaine.

Les heureux témoins oculaires ont raconté souvent ces faits, aux cafés, dans les rues, partout où on les rencontre. On est heureux d'entendre de leur bouche la vérité exacte, et il faut reconnaître qu'ils n'ont aucun intérêt à mentir. Devant leurs contradicteurs comme devant la commission d'enquête qui a eu lieu lundi, 13 juillet, de 8 h. 1/2 à 10 heures du soir, au presbytère où étaient réunis, outre les délégués de Monseigneur l'Evêque, MM. le chanoine Salomon, pro-curé archiprêtre de Fréjus, l'abbé True, directeur du Grand-Séminaire, l'abbé Chaix, secrétaire de l'Evêché, un groupe d'hommes et de femmes d'un grand bon sens, les trois témoins du prodige ont affirmé la réalité des faits qui passionnent toute la région. Ils ont prêté serment devant le crucifix et signé avec tous les témoins auriculaires le procès-verbal de l'enquête que nous nous sommes contentés de reproduire fidèlement sans rien préjuger."

(20)

[The following official account of the hailstorm was received by M. Sage from the Central Meteorological Bureau in answer to his enquiries. He had also asked for a detailed description of the

hailstones, if any such existed. Not having received this, he concluded that no description had been sent to the Bureau.]

BUREAU CENTRAL MÉTÉOROLOGIQUE,
176, RUE DE L'UNIVERSITÉ,
CABINET DU DIRECTEUR.

PARIS, le 12 novembre 1908.

MONSIEUR,

Pour satisfaire à votre demande, j'ai l'honneur de vous informer que le 26 mai 1907, on a observé à Remiremont une violente chute de grêle qui a duré 3/4 d'heure. La dimension de quelques grêlons aurait atteint, suivant notre correspondant, celle d'une petite tomate.

La fusion de la grêle a produit une hauteur d'eau de 14m/m².¹

Recevez, Monsieur, l'assurance de ma considération très distinguée,

Le Directeur du Bureau Central Météorologique,

A. ANGOT.

¹This probably means that the melted hail was equivalent to a rain-fall of 14·2 mm.

II.

THE HALLUCINATION THEORY AS APPLIED TO
CERTAIN CASES OF PHYSICAL PHENOMENA.

BY COUNT PEROVSKY-PETROVO-SOLOVOVO.

THE idea that many so-called "Physical Phenomena of Spiritualism," especially of the more marvellous kind, might be ascribed to hallucination in some way or another engendered in the sitters by the medium has already found more than one able champion. This view, for instance, was advanced in the early seventies by Professor Balfour Stewart to explain Sir W. Crookes's experiments with D. D. Home, and was tentatively brought forward a few years later at Glasgow before the annual meeting of the British Association by Professor Barrett. In 1885 Eduard von Hartmann in his work *Der Spiritismus*, while admitting most of the phenomena under consideration, drew the line at "materialisation," which he also explained by hallucination induced by the medium. And—not to make this list too long—in more recent years the same view has found an eloquent advocate in Mr. Podmore. After an exhaustive analysis of the possibilities of conjuring in such a case as Home's, he finds himself driven to the conclusion that in this medium's performances we seem to have before us sometimes actual sense-deception, "though of the type which is commonly known as illusion rather than hallucination;" and he even seems inclined to extend this explanation to other cases recorded of mediums whose reputation leaves much to be desired indeed, and cannot in any degree compare with Home's.¹

¹ *Modern Spiritualism*, Vol. II., pp. 245-246. Are we to draw from Archdeacon Colley's descriptions the conclusion that he is one of those witnesses whose most positive and emphatic assertions are not worth the paper they are

If we consider on the one hand, the *a priori* improbability of the supposed phenomena and the exposures of fraud repeated *ad nauseam*, and on the other the many surprises which have been slowly revealing themselves to official science in the domain of hypnotic suggestion, we cannot wonder that this theory (however alien to the orthodox hypnotist's experience) should have been propounded and have attracted attention. Again, if "collective hallucinations" be a fact—and no one who has studied the evidence accumulated in this direction by the Society for Psychical Research can, I think, reasonably doubt it—the theory in question will naturally derive from this fact not inconsiderable support.

In the following pages I propose briefly to review the evidence for "hallucination" in the domain of "Physical Phenomena," and to try to ascertain how far it can account for the most incomprehensible of them.

In undertaking this task I of course keep in view the possibility of explaining many of the "manifestations" by fraud. But since I am here concerned primarily with the "sense-deception" hypothesis and its applicability or otherwise to the cases under consideration, I do not at the moment discuss in each case the possibilities of cheating. To some readers it may appear that some—but I do not think many—of the cases I am going to quote are of too prosaic an origin to deserve the honour of a scientific discussion. Be this as it may, I have thought it desirable to make the above reservation.

I also wish it to be understood that in my review of the evidence I shall exclude the whole domain of Eastern and Far Eastern Magic. I am of course well aware that, though the opinion of so eminent an expert in these matters as the late Dr. Hodgson only a few years ago (in 1893) was that "we have before us no real evidence to the manifestation by Indian jugglers or fakirs of any marvels beyond the power of trickery to produce,"¹ some striking cases have come to light in recent years which seem truly to point *prima facie* to

written upon? or—on the contrary—that a notorious and repeatedly exposed trickster can produce at times genuine and astounding phenomena? See also for the Archdeacon's experiences *Annales des Sciences Psychiques*, 1906, No. 1, pp. 26-34.

¹ *Proceedings S.P.R.*, Vol. IX., p. 365.

something like collective hypnotisation as the most plausible explanation.¹ But startling as they are, these cases are certainly far too few for us to use them as material in our speculations. Many more should first be collected and analysed. Meanwhile it should be borne in mind that certain modes of deception *may* after all have been developed in the East and remained unknown to the Western races, so that an explanation which would fit a fakir's performance might be quite inappropriate in a European séance-room. It should be also borne in mind that on the only occasion when the well-known story of the photographing of Indian conjurors (without their tricks being reproduced on the photographic plate) assumed a concrete form capable of being investigated, it proved to be a hoax.²

Before we start on our review of the evidence for and against the objective reality of the so-called "Physical Phenomena" in Europe and America, we have a serious objection to answer at the outset. It will be this: that irrefutable proof of that objective reality has already been furnished long ago. Thousands of slates have been written upon "directly" at slate-writing séances and the writing has invariably remained, even when—a circumstance at first sight particularly suggesting hallucination—the writing was done in full view.³ Scores of

¹See *Journal S.P.R.*, Nov. 1904, pp. 299-306, 306-308, and Feb. 1905, p. 30.

²I do not wish, however, to minimise the following fact. Some two years ago I happened to meet an officer of the Russian navy, Captain B.-K., who related to me that when in India some time previously he saw a fakir come on board his ship and give a performance which included several tricks, and, I think, the rope-climbing trick among others. A doctor who was present attempted to take a photograph of the tricks and failed to get anything on the plate. I naturally tried to obtain a written statement from Captain B.-K., but failed in this in spite of repeated and urgent requests. As a reason for not complying with them he gave this—that he did not know the doctor's address, and that his testimony alone would be worthless! For the incident referred to in the text see *Journal S.P.R.*, Vol. V., pp. 84-6.

³See, for instance, Mr. Edward T. Bennett's account in "M.A.(Oxon)'s" *Direct Writing by Supernormal Means*, pp. 19, 20. I know of one or two instances at first hand when a pencil (as in Mr. Bennett's case) was *seen* to write in a tolerably good light.

It is of course impossible to appreciate the evidential value even of such cases without a thorough knowledge of all the attending circumstances, the personality of the witnesses, etc. That the visibility of the writing is no proof in itself of the authenticity of the phenomenon the case of Mrs. Francis, a well-known American slate-writing medium, clearly shows. It has been repeatedly

“materialised spirits” have been weighed and photographed or have left behind them specimens of their hair or some part of their attire. Not only so, but we have cases when the photographic plate has registered images or forms which to the sitters’ eyes were invisible. Many objects—of a very mundane and common-place nature, but of presumably unknown origin—have appeared at séances in an enigmatic fashion and have invariably—or at least almost invariably—remained after. Tables apparently suspended in the air (as with Eusapia Paladino) have been photographed; “spirit-hands” have left their impression on smoked paper, or paraffin casts have been taken of them; knots have been tied in endless cords—and so on almost *ad infinitum*.

Then we have the whole mass of the “Poltergeist” phenomena (as distinct from “hauntings”) supposed to be of the same character as the physical manifestations of the séance-room. Surely the vast amount of crockery (chiefly, it is true, of the cheaper kind!) broken in this connection in the course of the nineteenth century alone is such as to compel conviction without further discussion that such incidents (in

asserted that at her sittings, part of the slate having been withdrawn from under the table, the pencil could be seen to write the end of a word; and Dr. Elliott Coues, according to his own account, saw it write a whole sentence. And yet here is the explanation of her method. Mr. Hereward Carrington writes to me:

“[Mrs. Francis] uses a *cardboard* slate, and on it places a small piece of pencil. First, she holds the slate just under the table, for a few moments, then above the table, and one can *see* the pencil jumping about on the slate, and apparently finishing the writing. It is very convincing, and Dr. Hyslop did not see how it was done when he had his sitting; but subsequent observation and experiment explained it.

“When the slate is under the table, she stretches out the *first finger*, places it on the pencil, and scrawls a few words on the slate. This is all that appears. She then lets the pencil slide down to the spot over the last few words. Then she takes the slate out from under the table, and holds it so that part of her hand covers the writing—the last few words. She also keeps moving the slate about, as though to prevent the pencil from hopping off the slate on to the floor. The pencil is dancing up and down, apparently just finishing the writing. This is effected as follows: I have stated that the slate is of *cardboard*. She has rubbed rosin over the first finger, and she draws or rubs this finger over the under side of the slate. The jarring causes the cardboard to vibrate, and the small piece of slate-pencil is thereby caused to jump up and down, and gives the exact appearance of finishing the writing. The illusion is perfect, if well done. Dr. Hyslop and I practised it, and became quite dexterous!”

their great bulk, at least) are of the most objective kind possible.

The objection in question seems to me to have considerable weight, and I do not see how it can be met except in the following way: that nearly all such phenomena, whether of the spontaneous or the experimental kind, must be presumed to be fraudulent—even when by no means proved such, as in Mr. Beattie's case,—almost the only exception being made in Home's favour and, possibly, in that of a very, very few non-professional mediums. There is certainly some excuse for such a rejoinder, seeing that Home's phenomena seem as described to have been, broadly speaking, so much superior to those of any other known medium; but on the whole the necessity of drawing such a distinction—which may well seem quite artificial—and consequently of ignoring an overwhelming mass of data, places us, I should say, in a somewhat delicate position.

Still, let us turn to an examination of Home's phenomena. Some of them—I refer of course to Sir W. Crookes's experiments with the board and spring-balance fitted to a registering apparatus—having already been proved to be objective beyond the possibility of cavil, we need not concern ourselves with the ordinary “telekinetic” incidents of his séances, and will proceed at once to what was one of the most striking features of these sittings—the appearance of “spirit-hands.”

For this “phenomenon” we have an imposing mass of testimony. Much of it is no doubt quite worthless; much could probably have been explained by fraud, and in this connection we have at least one suspicious incident on record.¹ But a good many incidents as described seem by no means easily to lend themselves to such an explanation.

Be this as it may, we have—leaving aside for the present the fraud hypothesis—two theories by which to account for these hands. Either they were due to hallucination or illusion, that is, either they did not exist at all or some other object was mistaken for them, perhaps through suggestion by the medium; or they were actual “projections” from the body of

¹See *Journal S.P.R.* for January and May, 1903. Some Russian sitters with Home while convinced of his mediumship believed him to supplement his phenomena occasionally with tricks. (I am not referring to the “spirit-hands” specially.)

the medium, temporarily clothed in some mysterious substance, which to the touch and to the sight looked (except sometimes for the colour) like ordinary human hands of flesh and blood.

In favour of the first hypothesis we have (if we leave out of consideration the general improbability of the fact) the following circumstances:

(1) That these hands were by no means always equally visible to all present. Thus in Sir W. Crookes's words: "A flower or other small object is seen to move: one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing but the moving flower."¹

(2) That when tightly grasped by the hand of one of the sitters such hands would—sometimes at least—slowly melt away. To quote Sir W. Crookes again:

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour and faded in that manner from my grasp."²

Both these circumstances do no doubt tell strongly at first sight in favour of the theory that hallucinations were in some way or other induced by Home. With regard to the first circumstance—since we know of course that there are various degrees of suggestibility—it might be presumed that those persons who saw a whole "spirit-hand" at Home's séances were more liable to suggestion than those who saw only a "luminous cloud," and still more than those who saw nothing. In fact the truth of some such explanation would seem *prima facie* almost obvious.

The same might be said of the second circumstance. The "hand-melting," which has, I think, never been imitated by conjurors, would involve another kind of hallucination—this time tactile, of an unusual kind, but of no very great intrinsic improbability.

It has been suggested, by the way, that such an impression may have been due to the medium's hand being slowly and gradually withdrawn. I can only say that such a supposi-

¹ *Researches in the Phenomena of Spiritualism*, p. 92.

² *Researches in the Phenomena of Spiritualism*, p. 93.

tion seems to me improbable. That *some* sitters were stupid enough to be mistaken in this way is after all possible. But descriptions given by such persons as Sir W. Crookes and Robert Bell (who says he knows no analogy "in connection with the sense of touch by which he could make the nature of that feeling intelligible"¹) seem clearly to show such an explanation to be inadequate.

Now let us consider the other side of the question. The following circumstances would seem to show that Home's "spirit-hands," whether fraudulent or genuine, were objective:

(1) The fact that such hands were seen by an enormous number of persons at different times and very often by several persons simultaneously.

Of course if we credit Home with an extraordinary power of suggestion, this objection is of no consequence. But the second one is much more to the point:

(2) These "hands" are constantly described as performing actions with a permanent result, *e.g.* moving objects from one place to another. It is hardly necessary for me to quote instances, as such might be found in abundance in any book or paper of reasonable length dealing with the mediumship of Home.

And in this connection it is a striking fact that when such undoubtedly objective movements of objects were taking place, some of the sitters also would see only the object moving, whilst others would see a hand carrying it. One or two instances may be given. In Sir W. Crookes's "Notes on séances with D. D. Home" the following incident is recorded as having occurred at the sitting of July 16th, 1871:

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 [in the centre of the table]. Mr. W[alter] 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 . . . as if it were passing through the table.

¹ *D. D. Home, his Life and Mission*, p. 54.

Immediately after it had disappeared through the table Mrs. Wm. C. 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. C. and Mr. Home saw the hand, but we all saw the movements of the piece of grass, which were as I have described.

At another sitting

Mrs. Wm. Crookes saw a hand and fingers touching the flower in Mr. Home's buttonhole. 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. C. and Mr. Home saw the hand doing this, the others only saw the flower and leaf moving through the air.

A little later at the same séance "a hand was seen by some and a luminous cloud by others pulling the flowers about which were in a stand on the table. A flower was then seen to be carried deliberately and given to Mrs. Wm. C."¹

One more detailed instance must suffice. Viscount Adare (now Earl of Dunraven) tells us that at a séance held in March, 1869, at Garinish, a cottage of Lord Dunraven's on the Kerry coast, the sitters (Lords Dunraven and Adare and Major Blackburn)

all heard a movement about vase N [one of the vases of flowers placed on the small table round which the party were seated], and Home and I [Lord Adare] both saw a hand upon it; I said that the vase was moving, Home insisted that it was not, and requested me to place my hand upon it; I did so and found that it was moving slowly round, but the sound we heard was caused by the hand rubbing against the side of the vase; I saw the hand all the time. We now heard a rustling among the flowers and Home said: "The fingers have closed over a flower and taken it away." I did not see the flower taken, but the hand at that moment disappeared. Home and I both observed a hand rise above the edge of the table near the window and place a flower upon it; I then lost sight of the hand, but Home said he saw it carry the flower across the table and place it near my father; my father saw the flower all the time moving as it were of itself, for he could not distinguish the hand that conveyed it. He took the flower and asked if it was for him.

¹ *Proceedings of the S.P.R.*, Vol. VI., pp. 116, 120, 121.

The following was spelled out: "Yes, and we will give you another soon." My father remarking that he was very anxious to see a hand, the following messages were given: "Place your hand over the flowers." He did so over vase N and we all heard—and my father, Home and I saw—a hand moving among the flowers. "Now on them." He did so and the hand became much more distinctly visible to him. I said to my father: "I suppose you were told to place your hand there in order that they might draw some power from you to enable them to make the hand sufficiently material for you to see it distinctly." "Yes," was answered by three loud raps. Sacha's (Home's wife's) miniature was now carried from table B and placed upon our table; none of us saw anything supporting it, but we observed it placed quietly upon Home's hands, and then gliding off them it moved across the table until it remained stationary on the corner near the window. . . . Home and I now distinctly saw a hand place little Dannie Coxe's photograph on the edge of our table next the window and then push it a little further on to the table. . . . Home and I perceived a whole arm and hand between our table and the window, it was slightly luminous and appeared whiter than the white table-cloth. The hand pushed the accordion, F, along the shelf, S, and then grasping it took it off; the accordion fell, but not heavily, to the ground. All saw and heard the accordion moved.¹

Now, what do such incidents as these show us? Simply this: Had the objects not been undoubtedly moved and not changed their place, we should certainly have been justified in seeing in the inability of some of the sitters to see the supposed spirit-hand while others saw it plainly—a strong proof of its hallucinatory origin. But the case turns out to be quite different. We must look for the "something" which displaced the accordion, the flower or the bell.² And here the very diversity of the impression made by the moving object on the sitters' retinæ would seem to afford a slight presumption in favour of the supernormal origin of the movement. For we may, I think, not unreasonably suppose that had the movement been produced artificially, all the sitters would have seen more or less the same thing.

¹ *Experiences in Spiritualism*, by Viscount Adare, p. 135.

² "I had been invited by the late Mrs. Milner Gibson," says Dr. Hawksley, "to meet a number of friends and Mr. Home at her house in Hyde Park Place.

In view of the undoubtedly objective character of many actions performed by Home's "spirit-hands," it may be doubted whether even the "hand-melting" above referred to is a decisive proof of the subjective nature of these hands. At any rate if this phenomenon experienced by so many of Home's sitters was purely subjective, we have still to account for the movements of objects performed by these very hands. Thus Dr. Garth Wilkinson tells us how in the spring of 1855, at his very first séance with Home, having put his hand under the table he felt a bell being placed in it.

Every hand but my own being on the table I distinctly felt the fingers up to the palm of a hand holding the bell. It was a soft, warm, fleshy substantial hand, such as I should be glad to feel at the extremity of the friendship of my best friends. But I had no sooner grasped it momentarily than it melted away, leaving my hand void with the bell only in it. . . .¹

Dr. Wilkinson adds that he is as sure the limb he felt was a human hand "of extraordinary life" and not Home's foot as that the nose of the Apollo Belvidere is not a horse's ear. I have always thought it a matter of regret that so little attention seems to have been paid, as a general rule, to the position of Home's feet by his sitters, not even excluding the most famous. But here what we want to have explained is not the movement of the bell, but the impression of the "spirit-hand" melting in his experienced by Dr. Wilkinson.

I will give one more instance of the curious behaviour of

It was a summer's evening about eight o'clock, and I sat near to a large window, against which stood a table, and on the table an ordinary large bell. . . . A request was made, I forget by whom, that the bell should be conveyed away by spiritual influence. Sitting very near to the bell I distinctly saw a well-shaped hand appear on the table, and after resting there a short time the hand rose, grasped the bell and carried it away we knew not where. While the hand rested on the table I rose from my seat, went to the table, and without touching the hand, examined it by careful inspection. It looked like a grey gauzy substance, exactly the form of a human hand, and it terminated at the wrist."—*D. D. Home, his Life and Mission*, by Mme. Home, p. 187.

¹*D. D. Home, his Life and Mission*, p. 57 (from Dr. Wilkinson's *Evenings with Mr. Home and the Spirits*). See for other similar cases, pp. 54, 61, 162; and *The gift of D. D. Home*, pp. 77, 93, 258.

these "spirit-hands." The narrator is Mr. F. L. Burr, Editor of the *Hartford Times*, and the séance took place at Hartford, Conn., on March 14th, 1855, the sitters being Mr. and Mrs. Burr and Home. It should be said that a grate of glowing coals directly in front of the party gave what Mr. Burr describes as "a good light."

A sheet of paper which lay on the floor

was taken from the floor, slowly lifted up and placed upon the table, as I can affirm, without the aid of a human hand. Sitting at the end of the table where this was done, I was enabled to see the whole of this proceeding. The paper was placed upon the edge of the table, and so near my hand as to touch it. I saw plainly and clearly the hand that held the paper. It was evidently a lady's hand—very thin, very pale, and remarkably attenuated. The conformation of this hand was peculiar. . . . The hand also narrowed from the lower knuckles to the wrist *where it ended*. All this could be seen by such light as was in the room, while the hand was for a few moments holding the paper upon the edge of the table. . . .

This hand, according to Mr. Burr, took a pencil and began to write. "This was in plain sight, being only shaded by one of the circle who was sitting between the paper on the table and the fire." "The hands of each one present were upon the table in full view." Mr. Burr bent down close to the hand as it wrote and ascertained that it "extended no further than the wrist." When he brought his face still closer to it the hand dropped the pencil and vanished. The writing on being examined proved to be the name "in her own proper handwriting" of a relative and intimate friend of one of the circle, who had died a few years previously.

The hand afterwards came and shook hands with each one present. I felt it minutely. It was tolerably well and symmetrically made, though not perfect, and it was soft and slightly warm. It ended at the wrist.

In a letter written in 1887 to Madame D. D. Home (author of *D. D. Home, his Life and Mission* and *The Gift of D. D. Home*), Mr. Burr subjoins the following particulars :

The hand—white as marble and not visibly attached to any arm—reached out to my hand and shook hands with me: a hearty

human shake. Then the hand sought to withdraw from mine. I would not let it. Then it *pulled* to get away with a good deal of strength. But I held it firmly, resolved to see what it was. . . . When the hand found it could not get away it yielded itself up to me for my examination: turned itself over and back, shut up its fingers and opened them, let me examine the finger-nails, the joints, the creases. It was a perfect human hand, but white as snow, and ended at the wrist. I was not satisfied with the sense of sight to prove this—I wanted the concurrent testimony of other senses; and I swung my arm up and down where the arm belonging to this hand should have been . . . but no arm was there. Even then I was not satisfied. Turning this strange hand palm towards me, I pushed my right forefinger entirely through the palm till it came out an inch or more visibly from the back of the hand. In other words I pushed my finger clear through that mysterious hand. When I withdrew it, the place closed up, much as a piece of putty would close under such circumstances—leaving a visible mark or scar where the wound was, but not a hole.

While I was still looking at it, the hand vanished quick as a lightning-flash. It was gone.¹

The same hand—be it observed—which had just given a palpable proof of its objectivity by writing before the eyes of the sitters.

It goes without saying that we must not attach to this narrative any decisive importance: Mr. Burr describes the most startling episode more than thirty years after its occurrence, and—and this is the main thing—we do not know in what light we must consider his capacities as a witness, especially to such astounding facts. Now, in the realm of Psychological Research the personality of the witnesses is of course everything; and it should always be remembered (this fundamental circumstance is too often, I think, lost sight of) that two precisely analogous statements when made (in all honesty) by X and Y may be absolutely worthless in one case and worthy of all credence in the other. If therefore I have quoted Mr. Burr's experience, it is because, though startling, the occurrence he describes is of comparatively uncomplicated a nature, so that

¹*D. D. Home, his Life and Mission*, pp. 32-35. Mr. Burr's narrative appeared originally in Home's *Incidents in my Life*, pp. 56-61 (published in 1863).

if we suppose that he could have mistaken for the "spirit-hand" Home's own hand or foot, we must credit him, I think, with an extraordinary degree of stupidity. As for the hallucination theory, it seems to me particularly improbable in this case.

On the whole we have, it appears to me, serious grounds for believing that Home's "spirit-hands," whatever their nature, were in most cases at least of an undoubtedly objective character. We see them constantly performing actions of a permanent nature for which we cannot, I think, reasonably account if we maintain these curious appearances to have been subjective. In view of this fact, the "relative visibility" of these hands in some cases proves nothing; nor is the "hand-melting" itself decisive evidence.

Now, if I am told that the objective, and in some cases the permanent, character of the actions performed by the "hands" is after all no positive proof that the hands supposed to produce them were equally objective, I will answer that we must surely draw the line somewhere. I have already met the adherents of the illusion theory more than half way by admitting provisionally that some incidents attested by a crowd of witnesses at different times and very often by several persons simultaneously (and verified in some cases by more than one sense) may have been non-existent. But beyond this I am not prepared to go. If a supposed spirit-hand or apparition can be proved to have accomplished a more or less complicated action—for instance, to have written a word or to have carried an object across the room—I maintain that this is, broadly speaking, a *proof* of its reality (I say of course "reality," not necessarily "authenticity"). If there are people who think otherwise, I think that the *onus probandi* devolves upon them.

Let us, at any rate, see how such a theory would work in the following case. Readers of the S.P.R. *Proceedings* will find in them¹ a condensed account by Dr. Leaf of a sitting held in St. Petersburg in the spring of 1893 with a Russian medium

¹Vol. XIX., pp. 407-409. I had lately occasion to talk the matter over with Dr. Lestchinsky, one of the sitters; and he entirely confirmed to me the startling character of the phenomena and the deep impression they made on him. I say this with special reference to p. 407, footnote.

named Nikolaeff, by six doctors who were members of the Russian Society for Experimental Psychology. After he was entirely stripped and dressed in a garment provided by the sitters which contained nothing white of any kind and the two séance-rooms had been thoroughly searched, Nikolaeff was placed in a chair in a side-room behind a portière in front of which the investigators seated themselves armed with opera-glasses for better vision. There was enough light in the room to see the medium's features and even fingers, his hands resting on his knees. Under these conditions and the curtain having been withdrawn, raps and noises of every description, some of them almost deafening, began to be heard in the medium's cabinet. Then luminous clouds began to appear beside Nikolaeff, out of which first one hand then another gradually formed itself and executed all kinds of movements: now flitting through the air, now audibly snapping their fingers, now violently knocking on the medium himself, on his chair, on the wall, the ceiling, the side-board and a settee which stood in the "cabinet"; in this case the blows were heard "three rooms off." Sometimes these hands rose above the medium's head, at others they would extend down as far as his feet.

Here we have to suppose a collective hallucination, both visual and auditory, affecting six persons for a very appreciable lapse of time. This is already somewhat hard to believe. But when we read that later on one of these luminous hands was seen to come close to the hanging lamp and, after rapping upon the glass violently, suddenly pulled off the silk lampshade and threw it towards the sitters in such a way that one of them involuntarily ducked; and that still later another "hand" pushed the settee violently towards the sitters, bringing it almost close to the curtain, we cannot but feel that here hallucination breaks down altogether. The throwing of the lampshade and the displacing of the settee, to whatever cause due, were at any rate of an objective character. Well, does the illusion theory help us to understand how these things were done? Just the reverse. It merely complicates matters and nothing more.

When we come to another and similar series of incidents—the appearance of full-form phantasms, we again constantly meet with cases when out of several sitters only one would

see a spirit-form.¹ And in some cases the hypothesis of a purely subjective origin for such incidents would at first sight seem the more natural since they obviously appear to have developed after a suggestion made by the medium.

Let us begin with one of the least impressive episodes. Viscount Adare tells us that on a certain occasion Home

had to drop some lotion into his eyes. I dropped it in for him and then put the lights out. Almost immediately he said: "What a curious effect that stuff has had, I see the most beautiful little lights before me." I said: "That is not the effect of the drops; you said when in a trance that we should see lights." . . . He went back to bed and then I began to see . . . the most beautiful little phosphorescent lights moving.²

In the following case again both the visual and the auditory impressions are clearly traceable to suggestions made by Home, and as Lord Adare was the only other person present during the manifestation, the case seems comparatively easy of solution. Briefly stated it happened thus. Lord Adare had seen in the papers the announcement of the death of Adah Menken, an American actress, with whom both he and Home had been slightly acquainted. On the following morning he got a letter from Home saying Adah Menken had been to visit him and was anxious to come when he and Lord Adare were together. On returning to London Home came to stay at Lord Adare's at the latter's request. Both felt very nervous the whole evening. After they had gone to bed and put the lights out they began to hear music "powerful and distinct."

Home said that the music formed words: that in fact it was a voice speaking and not instrumental music. I could hear nothing but the chords like an organ or harmonium played at a distance. Home became quite excited because I could not distinguish the words . . . He asked the spirits if possible to make the words sufficiently clear for me also to hear them.³

¹ In other cases, on the contrary, all the sitters would see lights and forms but one. Mrs. Honynood tells us that a sitting she could at no time "distinguish any form or positive figure or see any eyes save our own," whilst the several persons present continually saw abnormal appearances of every description (*Dialectical Society's Report*, pp. 366-369).

² *Experiences in Spiritualism*, p. 52.

³ *Ibidem*, p. 34.

The music became louder and louder until Lord Adare distinctly heard the words: "Hallelujah, praise the Lord, praise the Lord Almighty." "It was no imagination or the result of anxiety on my part to hear the same as Home did. Every now and then I could not distinguish words, although he said he could; but I repeatedly heard the words above mentioned as plainly as possible."

Home then suggested to Lord Adare that he heard the words "Adah Isaaks Menken" pronounced, but Lord Adare did not. Then, the room being very nearly dark,

we both saw as it were a luminous cloud about the middle of the room, over the table, and another luminous cloud-like body floating in the air. Occasionally I saw a luminous form standing at the foot of Home's bed which he did not see, and he at one time saw a similar appearance at the foot of mine which I failed to perceive; we distinctly heard the rustling of a silk dress moving about the room. Home and I had called on Menken at her hotel one day last year and she then had on a very heavy silk dress: it appeared as though she caused the rustling of this dress to be heard by us. At one time I heard some one moving, and on looking over towards Home's bed I saw her quite plain (as did also Home) as a white slightly luminous body; I could clearly see the folds of the drapery. In passing between him and the window Home said she obstructed the light. She moved up from near the foot of his bed where I first saw her, making as loud a rustling noise as a living woman in a heavy silk dress would do, to the head of his bed, bent over, put her hands upon his head and disappeared.¹

Such a case as this is sure to enlist the particular sympathy of the adherents of the hallucination theory. We have, as it were, in Lord Adare's account several separate suggestions of Home's recorded. First he lets his friend know that the American actress has already paid him a visit and will soon pay another—thus preparing the ground, it may be said, for a visual hallucination. Then he seizes upon some real or imaginary sound to state that he hears sounds of extramundane origin; then he urges upon his companion that a voice is speaking, not music playing; this time the supposed "suggestion" appears to work with more difficulty, but at last Lord Adare gives in;

¹ *Experiences in Spiritualism*, p. 35.

and though another suggestion (that of hearing the actress's name) apparently fails, the road is clear, and Home's friend now sees what the medium wants him to see.¹

How simple and easy an explanation! Nor do I at all deny that (leaving out of account the hypothesis of fraud) it would be, broadly speaking, by far the most natural if this case had stood alone, or if all other cases of apparitions seen in Home's presence had presented the same character. If so, well and good; if not, we must look out for another explanation; and should the hallucination theory prove inadequate in other cases, we should certainly be justified in hesitating to apply it to this one also.

I will therefore mention a case when the supposed "spirit-form" was seen by several sitters. On the evening of February 9th, 1869, Lord Adare, Captain Gerard Smith, and Dr. Gully of Malvern assembled together with Home in Lord Adare's rooms in London. The company were sitting in a small room the objects in which were made dimly visible by the faint light that came in from the window near which Home was "impressed" to place himself, saying: "Sacha will try and make herself visible to you." And then another form beside his own—that of his late wife—grew into distinctness.

Her form (wrote Lord Adare the next day) gradually became apparent to us: she moved close to Home and kissed him. She stood beside him against the window intercepting the light as a solid body, and appeared fully as material as Home himself: no one could have told which was the mortal body and which the spirit. It was too dark, however, to distinguish features. I could see that she had her full face turned towards us, and that either her hair was parted in the middle and flowed down her shoulders, or that she had on what appeared to be a veil.

At Lord Adare's request Captain Gerard Smith wrote to him certifying that he had also seen the "spirit-form," and describing the apparition as follows:

Home rose and stood at the window with his right arm extended, and the spirit seemed to sweep down, until it rested with both hands on his outstretched arm, looking up into his face. From the position

¹ Instances of such "suggestions" might be greatly multiplied. See one further on.

in which I sat the profile of the face was perfectly visible to me, and when the two faces approached each other to kiss, there was no apparent difference in the degree of density of the two figures.¹

Apart from the question whether conscious trickery is excluded in this episode, it will be admitted that the hallucination hypothesis is considerably strained by it, for we should have to suppose that the apparition is "suggested" by Home to three persons simultaneously, the impressions of at least two of them, and probably those of all three, apparently coinciding pretty closely. Yet though strained, the theory in question may still be said to hold the field, as neither was the apparition photographed nor did it leave any permanent traces on the material world; and we still want something more to disprove it definitely.

Let us then consider the following incident. The narrator, it is true, was a powerful physical medium himself, but, as we shall presently see, we have most important corroborative evidence.

On May 7th, 1873, the Rev. W. Stainton Moses attended a séance with Home at Miss Douglas's, 81, South Audley Street. The sitters, besides himself and Miss Douglas, were Mrs. Home, Serjeant Cox, and Mr. and Mrs. W. Crookes. After sitting round the table for fifty minutes, during which time Stainton Moses "felt power drawn" from him and was partially entranced, there were some faint raps both on the table and on Stainton Moses's chair. Then the accordion, on being taken by Home and held under the table, "played a strange weird melody unlike anything earthly I ever heard." "The table rocked about like a ship at sea, groaned and finally separated at the joint"—but as nothing came out of it, it was joined again. Then a chair moved of itself, the sitters ascertaining that "direct gaze would paralyse the movement at once," till at last Home became entranced, rose and went into the inner dining-room, taking the accordion with him and placing it on the dinner-waggon.

The fire-light was lowered, the reading-lamp was put out of the room, the gas behind the window at the end of the room was lowered, and we sat in gloom, the window at the end showing out in bold relief. During the evening Home stood near the fire-place

¹Lord Adair's *Experiences in Spiritualism*, pp. 95 and 177.

and kept us informed of his position. . . . We all saw a hand descend from the top of the curtain and play the accordion. It was a large hand and its reflection on the window blind was strong. After this a head showed in similar way. When Mrs. Crookes was told to go into the room and occupy the chair marked in the plan [near the window], a form was materialised as far as the middle. It floated near the folding doors and advanced towards Mrs. Crookes, who screamed and it vanished.

Lady Crookes (in 1893) certifies this narrative to be an "accurate account . . . of one of the most interesting séances" she "ever had with Mr. Home." She says that the gas behind the window in the back dining-room (where she had been led by Home) "was bright enough to show everything in the room distinctly."

Mr. Home then left me and stood between the two rooms. The accordion was immediately taken from his hand by a cloudy appearance which soon seemed to condense into a distinct human form, clothed in a filmy drapery, standing near Mr. Home between the two rooms. The accordion began to play . . . and the figure gradually advanced towards me till it almost touched me, playing continuously. It was semi-transparent, and I could see the sitters through it all the time. Mr. Home remained near the sliding doors. As the figure approached I felt an intense cold, getting stronger as it got nearer, and as it was giving me the accordion I could not help screaming. The figure immediately seemed to sink into the floor to the waist, leaving only the head and shoulders visible, still playing the accordion, which was then about a foot off the floor. Mr. Home and my husband came to me at once, and I have no clear recollection of what then occurred, except that the accordion did not cease playing immediately. . . . I have always regretted that my want of presence of mind brought the phenomena to so abrupt a termination.¹

Here, I submit, we have good evidence that the apparition, whether genuine or fraudulent, was at least objective, since it was able to carry an accordion across the room and lay it on a certain spot altogether different from the one it had occupied a few moments before. It seems impossible to believe that the experience of the sitters on this occasion was hallucinatory,

¹*Proceedings S.P.R.*, Vol. IX., pp. 309-311; cf. Sir W. Crookes's *Researches*, p. 94.

so I do not see much use in postulating such an explanation in other instances which, taken by themselves, are no more extraordinary than the accordion-playing phantom. As for the rejoinder that the objectivity of the movements performed by the accordion may be after all no proof of the objectivity of the apparition, I beg to refer the reader to what I said in answer to a possible similar objection as to the "spirit-hands."

Once we think it proved that the apparition in the case we have just been considering was no hallucination—we need not postulate hallucination to explain the apparition of a form purporting to be Home's deceased wife,—whether to three witnesses or even to one only; nor that of "Adah Menken" to Lord Adare, nor many similar incidents. And we need not concern ourselves either with the general liability to purely subjective hallucinations which seems in fact to have been the speciality of many of Home's sitters; or with the abnormal appearances of every description seen constantly by Lord Adare and Lord Lindsay; or with the "magnificent white flower as large as a dinner-plate and with long purple stamens" which suddenly appeared on a chair close beside Lady D. one evening as she sat in her drawing-room in company with Home, only to "melt into the air" two minutes later;¹ etc., etc. Many such impressions were no doubt purely subjective, but this does not help us to understand the main incidents.

So much for some of the most striking of Home's phenomena. It is true that there still remain others to be accounted for. Here my task will be less easy. It is difficult to prove the objective reality of such a thing as "elongation" if the evidence of several persons testifying to the fact is deemed insufficient;² and I think the same must be said of the levitations of which, as Sir W. Crookes wrote in the early seventies, "there are at least a hundred recorded instances." Though much of this evidence is undoubtedly worthless, we still have Sir W. Crookes's testimony that he saw Home completely raised from the floor of the room on three separate occasions, and some striking

¹ *Dialectical Society's Report on Spiritualism*, p. 328.

² As many as nine or ten in one instance, it would appear (*D. D. Home, his Life and Mission*, p. 290). Among the persons present were Lords Lindsay and Adare, Mr. H. T. Humphreys, a journalist, and Mr. and Mrs. S. C. Hall, in whose house the séance took place. I repeat again that it is not the *authenticity* but the *objectivity* of the phenomena that I am championing.

statements from Lord Lindsay (now Earl of Crawford), Lord Adare, and others. In 1868 in Lord Lindsay and Mr. Hawkins Simpson's presence "in good light" Home "was levitated slowly and swaying from side to side in air . . . on to the sofa, no one near him or myself" (Mr. Simpson).¹ In March, 1869, at Adare Abbey Home was seen by three witnesses (the Earl of Dunraven, Viscount Adare and Captain Wynne) to float at a height which carried him over a broken wall two feet high without his having touched it. "The distance that we saw him thus carried must have been at least ten or twelve yards," says Lord Adare.² But of course all this must go for nothing, as well, I suppose, as Home's celebrated flight at Ashley House on the 16th of December, 1868, though here the probability that the performance in question was objective seems to me not inconsiderably enhanced, and the position of those who cling to illusion as an explanation made more difficult by the circumstance that—his real or imaginary flight over—the medium did undoubtedly find himself in a room which he had left (in a perfectly natural way) some time previously.³

I add here a case of "levitation" kindly communicated to me by Miss Johnson, and hitherto unpublished. Of the narrator, Miss Johnson writes:

Mr. Wärendorfer (an Austrian member of the S.P.R.) contributed the report of a Poltergeist case printed in the *Journal* for May, 1907. He is an unusually intelligent and competent observer, of long experience. I met him for the first time on January 17th, 1908, and heard then of many experiences of his. Among other things, he told me of a case of apparent levitation, which he had witnessed. At the time he had been a good deal impressed by this, but on thinking it over some months later, and trying to recall all the

¹ *Journal S.P.R.*, Vol. IV., p. 123.

² *The Gift of D. D. Home*, p. 111. In more than one case Home is said to have made pencil marks upon the ceiling when "levitated" (*Dialectical Society's Report*, pp. 190, 194). But we are not given any details.

³ There seems to me to be a flaw in Mr. Podmore's criticism of this famous case in this very point (*Modern Spiritualism*, Vol. II., pp. 255-258). He does not apparently deny that just after his (supposed) levitation was over, Home *did* return to the room in which the three sitters were. If so, by what means? If it was simply through the door, whereas all three believed him to have come through the window, Mr. Podmore, I think, ought to have stated this plainly and not left us in doubt.

circumstances, it struck him as very odd that there was a complete and abrupt gap in his memory at a certain point. This led him to suspect that some dissociation of consciousness had occurred, during which he might have been hallucinated. He was certainly in no condition of abnormal excitement at the time.

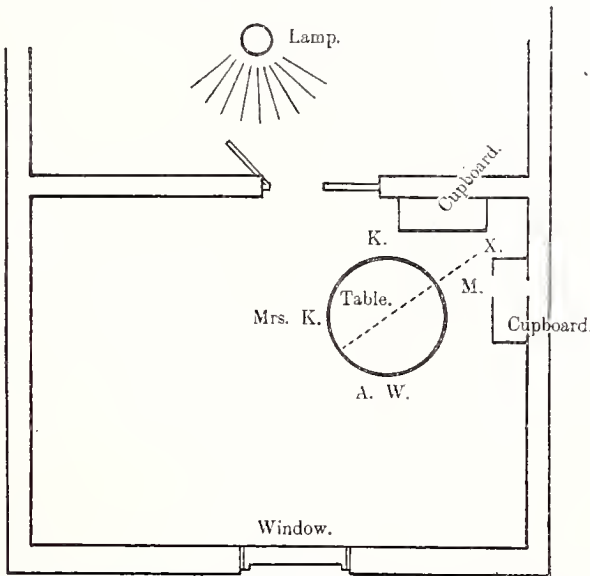
This case occurred in Bohemia in 1906. K. is the foreman of a factory there, which Mr. Wärrdorfer sometimes has occasion to visit. K. has now left the place and been lost sight of, so that his testimony cannot be obtained.

ALICE JOHNSON.

The following is Mr. Wärrdorfer's own account:

February 7th, 1908.

At the sitting four persons took part. The foreman K., his wife, a woman of about 50, very hysterical, the medium and myself. The medium is the wife of the editor of a small local (Bohemian) paper; she is not a professional medium and came on being invited; I paid her travelling and other expenses. She had been recommended to me as a trance-speaker and clairvoyant: at previous sittings she had delivered speeches and given messages which, though quite interesting, had no evidential value whatever. We sat in the corner of the foreman's parlour—see sketch—which was half in the dark; the light came through the open door from a lamp; the light was sufficient to see the features of all the persons clearly; I think one could have read ordinary print.



M. The Medium. The dotted line shows the direction of the medium's body when apparently floating. X. The position of the foreman, K., when standing behind the medium.

After a few minutes, Mrs. K. had an attack of hysterical twitchings, threw her arms and legs about and finally fell off her chair and remained, all in a heap, under the table, her head resting on her knees; she was left there, so as not to disturb the medium and K. saying that he was not anxious about her. The medium had in the meantime risen from her chair waving her arms in a circular movement; her body was stiff, her eyes closed and she leaned backward. The foreman got up and stood behind her with his arms spread out in order to protect her against knocking against two high cupboards, forming an angle behind her. She breathed heavily and after a few moments rattled in the throat; K. spoke to her soothingly and made passes round her, all the while standing close behind her (between her and the chests). I sat quietly watching her, when suddenly there were two very loud knocks, seemingly on the wall below the window opposite, and she appeared to be floating horizontally above the table, about a foot from it, her head on or near K.'s chest, her arms still waving about and her feet kicking frantically in the air, so that I had to jump up in order to avoid being kicked in the face; I remember seeing her (after I stood up) clear above the table, for about half a minute; her skirt did not touch the table, she was free in the air, except perhaps her head and the back of the neck, which may have rested against K.'s chest. She breathed so heavily now, that I was afraid she might suffer seriously, so I made some passes over *her body in the air* and then down her body from the shoulders to her feet, when she stood on the ground, which soothed her at once and brought her back from the trance; she spoke a few words and was not aware of what had happened.

We awakened Mrs. K. who asked at once: "Now, have you seen them?" "Whom?" "Why, the two men, who knocked and came in from there (pointing to the window) and carried her (the medium) about on their shoulders." So far as I know Mrs. K. was fast asleep under the table, with her head on her knees; I am not sure, however, whether or not she saw the medium above the table; she may have done so, without my noticing it. I spoke to K. about the phenomena, immediately afterwards and again later on; I omitted, however, what a more efficient investigator would have done at once, to ask him what he had seen and to preserve his record, independent of mine. I remember to have spoken with him about the medium's floating, and mentioning the fact that it could not be considered a case of clear levitation as

the medium seemed to have touched his body at least with her head and perhaps her neck; he related the occurrence to the medium and to his wife, and conversation concerning it was carried on for some time, but his perceptions may have been tainted by mine; he was evidently very pleased at something remarkable having occurred at his house in my presence and he would have, most probably, willingly accepted and believed any suggestions given by me.

I considered the case a very interesting and good one till it struck me one day, in thinking the matter over, *that I could not recall how the medium got down from the floating into the standing position*; I have a hazy idea about her getting up; I clearly remember her leaning back further and further, her body being quite stiff, and *think* I recollect a kind of stepping movement before I had her feet close to my face; I *distinctly* remember her feet kicking at my face and the sight of her rather shabby stockings and shoes; but from the moment when I made passes over her horizontal body till the time when she woke up, standing, still under my passes, I cannot recall the movements of her body; there is an absolute blank in my memory. Possibly I got flurried by her laborious breathing and the fear that she might suffocate; I do not think so, however, as I was very quiet and not at all excited during the séance, having assisted at a good many before and not being of a very excitable temperament. I have come to the conclusion therefore that I may have been under a hallucination when I believed her to float above the table; what could have evoked such a hallucination I could not tell, as I only expected to hear a speech or some clairvoyant description; what speaks in favour of the hallucination theory would perhaps be the circumstance that the medium never before, nor for some time afterwards, showed any physical phenomena. I therefore give you the case more as one of a possible curious hallucination than as one of levitation. If you wish, I can try and get a report from K.

A. WÄRNDORFER.

I have no comments to offer on this case. My assertion that I see no particular grounds for believing in the subjective character of the supposed levitation would be of course as gratuitous as Mr. Wärendorfer's declaration that he believes his experience to have been hallucinatory. I will content myself with remarking that the "absolute blank" which, as it seems to him, did occur at a certain point in his memory does not appear to me to be a decisive proof of an abnormal

state. I am not at all sure such blanks are not to be met with in ordinary life and under quite commonplace circumstances.

Returning to Home's case, we may next consider the "fire-test," the handling of coals, etc., and *causing other people to handle them*,—a circumstance which at least one very able critic of the Home evidence has apparently left unnoticed. I confess I do not always see where the element of illusion can creep in in the very numerous accounts referring to these episodes. We constantly read of red-hot coals and hot lamp-chimneys behaving just as they should in the natural course of things; of Captain Gerard Smith getting a blister on his finger after touching a glass chimney which had just been found quite cool to the touch by Lord Lindsay and Mrs. Honynwood,¹ of a large red-hot mass of coal which, after it had been handled with immunity by Home first and then by Lady Gomm, on being laid upon a sheet of paper caused it to blaze directly;² of a match which instantly ignited when brought into contact with a chimney which Home had apparently left for four or five minutes in the fire-place among the glowing coals (after which, we are told, he "thrust the heated glass into his mouth applying especially his tongue to it"³), etc. In these cases it cannot be supposed that suggestion and illusion made a roomful of people mistake an inoffensive orange for a "red-hot mass of coal" or a genuinely cool lamp-chimney for a hot one. But if not, *what* happened? The objects in question *must* have been handled by some one to produce these effects—and, if so, how could they, under the circumstances, have been so handled with impunity? And is it really possible to believe that *nine* sitters should have been induced to see during four or five minutes glowing coals placed on the head of Mr. S. C. Hall, his white hair being drawn up in a pyramid over the bright red mass, if nothing of the kind had occurred, the more so as we read that on brushing his hair at night Mr. Hall found a quantity of cinder dust?⁴ And how can we logically admit this strange mixture of "fact and fancy"

¹ *Dialectical Society's Report*, p. 361.

² *D. D. Home, his Life and Mission*, p. 283.

³ *Dialectical Society's Report*, p. 361.

⁴ *D. D. Home, his Life and Mission*, p. 285.

constantly occurring if we adopt the illusion hypothesis: scores of people believing that they are handling hot coals and chimneys when they are in fact touching something quite different, or nothing at all; scores of other people who believe themselves to be witnesses to the same fact; persons becoming victims to this extraordinary illusion instantaneously and in succession; and, amid all this, some undoubtedly physical effects, whether of a temporary (as with Captain Smith's finger) or of a permanent character, produced by objects supposed (under the hypothesis in question) to be quite different from what they appear to be? To adopt such a theory seems to me to strain incredulity (should it not rather be called credulity the other way?) to the utmost.

Now if I am told that I have been writing this under a misconception of the theory; that if suggestion there was, it must have worked in one sense only—that of ensuring immunity for the sitters who went through the “fire-ordeal”—I will answer that this is no explanation; and that what we want to know is precisely *how* suggestion can have protected Home's sitters not only from the feeling of intense pain which must have been felt under the circumstances, but also from physical effects?

So much for the most startling of Home's “manifestations.” I have attempted to show that as applied to them the theory of suggested hallucination does not cover the whole ground (in some cases is even obviously unsatisfactory), and that it cannot, by any means, give us an adequate solution of the whole mystery.

I have left for the end of my examination of the Home evidence a case which seems at first sight to present a real difficulty for my argument: I refer to a well-known instance when a landscape was made visible to several persons in a crystal ball at one of Home's séances. Our chief witness is the Master of Lindsay, who says:

Another time at Mr. Jencken's house I saw a crystal ball placed on Mr. Home's head emit flashes of coloured light, following the order of the spectrum. The crystal was spherical, so that it could not have given prismatic colours. After this it changed, and we all saw a view of the sea, as if we were looking down at it from the top of a high cliff. It seemed to be the evening, as the sun was

setting like a globe of fire, lighting up a broad path over the little waves. The moon was faintly visible in the south, and as the sun set her power increased. We saw also a few stars and suddenly the whole thing vanished like shutting the slide of a magic lantern; and the crystal was dead. This whole appearance lasted about ten minutes. . . .

There were two candles and a bright fire burning in the room.¹

Another gentleman, Mr. J. Hawkins Simpson, has given (in a letter to Dr. Edmunds, Secretary of the Dialectical Society) the following version of the same episode:

A large landscape view as carried in my brain was made perfectly visible in a spherical crystal to every one in a dark room, although the individuals composing the party occupied places opposite to each other, and no one except Mr. Home, who held the crystal, was within three feet of the crystal. . . . Colours were similarly produced, though I could not gather that any brain then present was the exciting cause. Every colour of the rainbow was given brilliantly, especially the violet of a very opaque character; and that (as rapped out) "to show the violet as seen by disembodied spirits."²

That is, I believe, all the information we possess regarding this interesting incident. Meagre as it is, we find in the statements coming from our only two witnesses an important discrepancy. According to one there were in the room two candles and a bright fire burning. The other says the room was dark.³ We do not know either the names or the number of the persons present, nor—which is particularly important—how far their impressions actually coincided; nor how far they were independent of one another; nor whether the medium spoke or preserved silence; in fact, we hardly know anything beyond the bare fact of the vision. And Mr. Hawkins Simpson's account in particular is so loose and scanty that we do not even feel sure that the two last sentences I have quoted refer to the same episode as Lord Lindsay's.

¹ *Dialectical Society's Report*, pp. 206-207.

² *Ibidem*, p. 259.

³ So great is the discrepancy, indeed, that I should have thought the two witnesses were referring to two separate incidents did not one "who ought to know"—Mme. Home—explicitly state the contrary (*The Gift of D. D. Home*, p. 252-253).

Still, unsatisfactory as the evidence is, it is first-hand testimony coming from trustworthy witnesses and so cannot be dismissed without further consideration. Moreover, Lord Lindsay and Mr. Simpson's experience is not unique. In a very interesting case printed a few years ago in the *S.P.R. Journal*,¹ which I will now quote, we have also an instance of apparent collective vision in a mirror affecting not less than four persons. The incident occurred in May, 1904, at B——, Switzerland, Mrs. C. (a friend) being the medium. Here is the evidence of one of the witnesses, Mrs. A., given in a letter written shortly after the event to Mrs. H. J. Wilson, an Associate of the S.P.R., who is intimately acquainted with all of them, and who first reported the case verbally to Miss Johnson:

It was in my bedroom at B——, Switzerland. Mrs. C—— was the medium. She was seated facing the long mirror in my wardrobe, and we, that is C. [Mrs. P., sister of Mrs. A.], A. [the daughter of Mrs. A.], Mrs. H., and myself, were seated just behind her, also facing the mirror. Mrs. C—— was not in trance. In a very short time we saw my father's face form over Mrs. C.'s face (in the mirror), and then S——'s face, two or three times following. She was smiling and looking hard at us, her two sisters. Then she faded away, and a long corridor came, with a large hall or room at the end of it, brilliantly lighted up. Many figures were walking about, but my figure and E.'s [Mrs. A.'s son] were the most prominent—there was no mistaking them. I recognised my own figure walking about, and leaning forward to talk. That was all, as it was rather late, and time to go to bed.

S., the sister of Mrs. A. and Mrs. P., had died in March, 1904; E., the son of Mrs. A., was living at the time, and in London.

The account of the other sister, Mrs. P., was dictated by her to Mrs. Wilson, and sent to Miss Johnson enclosed in a letter from Mrs. Wilson, dated October 3rd, 1904. It is as follows:

It was at B——, about May 1st, 1904, at 8.30 p.m. The electric light was full on all the time, shaded only by a piece of silver tissue paper. There were present Mrs. C—— (the medium), Mrs. A——, A., Mrs. H——, and myself. Mrs. C. sat in front of a mirror,

¹ Vol. XII., February, 1905, pp. 17-21.

Mrs. A. and I sat just behind her, and the other two to right and left of us respectively. Behind us was the bedroom wall, and a washing stand against that, with a small mirror over it. The medium was not entranced. I saw S——'s face form on Mrs. C——'s face, followed by that of old Mrs. P——. Then came a full-length figure of my father in the mirror, in his robes, very like the portrait. He looked benignant and *rested*, with lines of face much smoothed away. This faded, and then all perceived a long passage in the mirror, at a guess about 25 feet long, with bay window at the end, and sunshine streaming through. There was a window seat, and two figures standing by it, unrecognisable. Then third figure appeared, also unrecognisable. They seemed to look out of window and converse. Medium then became tired.

The next account, written in October, 1904, is from Miss A., and is as follows:

Mother, Mrs. C——, Aunt C—— [Mrs. P.], another lady, and myself, were all seated in front of a large pier glass, Mrs. C—— (the medium) being slightly nearer the glass (say 3 inches) than the rest of us. The gas was turned down to about half its strength. Presently, after sitting ten minutes or so, we saw what appeared to be a white mist rising up in front of the medium's reflection, and it finally resolved into a good and distinct likeness of Grandad. When we recognised it the figure smiled and nodded its head. Then a likeness of Aunt S—— appeared, not so distinct, but perfectly easy of recognition, after which a lady appeared unknown to four of us, but recognised by the lady who was sitting with us.

For a time we saw nothing but mist again, but it gradually cleared, and a long corridor became visible with a door at the further end evidently opened inwards, and screened on the side nearest us by looped curtains, through which we saw into a brilliantly lighted room, whether bright sunlight or artificial light we could not tell. Figures too distant to be recognised came and went in the room, and once a girl in what appeared to be bridal dress stood just behind the opening of the curtain. Then the doors appeared to be shut for a time, but presently opened, and two figures pushed aside the curtains and came down the corridor towards us, talking. We recognised them as Mother and E——. Then the picture faded again and we closed the sitting. This is to the best of my recollection, but as I took no notes at the time, I may easily have forgotten details.

In answer to further questions Miss A. writes :

October 14th, 1904.

The likenesses were formed on Mrs. C——'s image in the glass, as it were, transforming her features into those of the persons represented. Her own face, as distinct from the image, was unchanged, except that the eyes were closed, while the faces in the glass all had their eyes open. This is an interesting point, I think.

The fourth witness, Mrs. H., dictated her account to Mrs. Wilson in the early part of November, 1904, as follows :

I first saw the head and shoulders of an old clergyman with grey hair—no beard ; he wore the old-fashioned "Geneva bands" that the clergy used to wear. I did not recognise him, but heard Mrs. P—— and Mrs. A—— say it was their father. I did not see him on the medium's face, but in a corner of the mirror, apart from the medium. I also heard Mrs. P—— and Mrs. A—— say that they saw their sister, but I did not see her. After this we saw a ball-room in the mirror, very brightly lighted, with people walking about in it. I did not recognise any of them. I ought to have said that at first I saw a curtain across the room, and it was when it was withdrawn that I saw the people walking about.

The room we were sitting in was lighted by a candle.

On this case, the Editor comments as follows :

It is unfortunate that the witnesses did not record their impressions at the time, or immediately afterwards, since it is clear that in some respects their present recollections are not quite correct. Thus Mrs. P. says: "The electric light was full on all the time, shaded only by a piece of silver tissue paper." Miss A. says: "The gas was turned down to about half its strength." Mrs. H. says: "The room we were sitting in was lighted by a candle." One or other of these descriptions must be inaccurate, unless all of them are incomplete. It must however be remembered that we hardly ever find two people giving exactly the same description even of ordinary events, and we very seldom have the opportunity of comparing together as many as four independent accounts of the same occurrence. Whenever we did this, we should probably find quite as much disagreement as in the present case.

The position of the medium in relation to the mirror and to the sitters is described in very similar terms by Mrs. A., Mrs. P., and

Miss A., except that Mrs. A. and Mrs. P. say that they sat just behind the medium, while Miss A. describes the medium as being only "slightly nearer the glass (say 3 ins.) than the rest of us."

When we come to the descriptions of the figures seen in the mirror, the discrepancies are far more marked. There is, of course, no proof of inaccuracy in this, because it is quite possible—not to say probable—that the hallucinations were not the same to all the percipients. Miss A. is the only one who describes the appearance of a white mist in the mirror preceding the appearance of the figures. (Our readers will remember that this appearance is a familiar experience with crystal-gazers, whether as a preliminary to subjective or to veridical visions.) With regard to the individual figures seen: (1) As to the father of Mrs. A. and Mrs. P., Mrs. A. and Miss A. say that they saw his face form over Mrs. C.'s face in the mirror, Miss A. adding that the figure smiled and nodded its head. Mrs. P. describes a full-length figure of her father in the mirror, in his robes, the figure having no connection with the medium's reflection in the mirror. Mrs. H. describes the head and shoulders of an old clergyman with grey hair and "Geneva bands," "not on the medium's face, but in a corner of the mirror, apart from the medium." (2) The sister of Mrs. A. and Mrs. P. was seen by both of them and by Miss A. in a similar manner—her face forming over the medium's face in the mirror; but not seen at all by Mrs. H. though she heard the others saying they had seen it. (3) "Old Mrs. P." is mentioned only by Mrs. P. (4) An unrecognised lady is described only by Miss A. (5) In the scene of the long corridor, with a brilliantly lighted room at the end, and figures walking about in it, all the figures were unrecognised, except those of Mrs. A. and her son, which were recognised and described (though somewhat differently) by Mrs. A. herself and her daughter.

These various discrepancies may arise either from actual dissimilarities in the hallucinations, or perhaps from inaccuracies in the recollections of the witnesses, or possibly from a combination of both causes; but, however this may be, there seems no doubt that the hallucinations were to a great extent similar. The case then affords a striking proof of the possibility—so often denied—of producing hallucinations in several persons at once by mere suggestion and expectancy, without hypnosis or any such process. No verbal suggestion even was employed by the medium; for Mrs. Wilson, having made special enquiries on this point, tells us that Mrs. C. closed her eyes and did not speak during the sitting;

the sitters, however, did describe what they were seeing to one another during the time of the vision.

In considering such a case, however, the question first naturally presents itself: what part did the medium really play in the whole incident? And was her presence an essential *sine qua non*? Neither in Home's case nor in Mrs. C.'s do we know whether the medium willed his sitters to see particular images—surely an important circumstance. May not his or her part have been mostly passive? We know of other cases of collective crystal or mirror-vision, sometimes in the absence of any recognised medium, and it may be asked whether there is after all so wide a gulf between two such cases as Mrs. C.'s and, *e.g.* Miss Grieve's?¹ The latter episode seems to me to afford some good evidence for thought-transference, since it is alleged that both Miss Grieve and her friend preserved silence throughout the vision; in the former case, on the contrary, the sitters described to each other what they were seeing, though the medium did not speak. But whether we admit that thought-transference, perhaps helped by verbal suggestion, did operate in the case of our four witnesses or not, I repeat we have *no evidence that they saw what the medium wanted them to see*; and until we have such evidence, similar cases, however interesting, can hardly prove the possibility of inducing collective hallucinations.

But apart from this and in any case, there must surely be a difference between the mental attitudes of two persons, one of whom sees an image in a mirror, while the other beholds a scene enacted or a "form" moving *in a room*; and even supposing some mediums occasionally *have* power to cause their sitters to see images at will, *e.g.*, in the narrow circumscribed sphere of a crystal ball (which from the very nature of the experiment these sitters *must* know to be purely subjective), it does not necessarily follow that they will have equal success when dealing with the séance-room instead of a crystal, and when it comes to making the persons present *believe* in the objectivity of the forms and of the more or less complicated incidents to be seen.

Such an inference does not seem to me logically inevitable.

¹*S.P.R. Journal*, Vol. X., Nov. 1901, pp. 134-136.

Do I therefore positively deny that it is in hallucinatory impressions, more or less deliberately induced by the medium, that we must look for an explanation of *some* incidents connected with spiritistic séances?

I do not.

When an abnormal impression is experienced by only one sitter at a time (whether this sitter is or is not peculiarly liable to purely subjective hallucinations); when the explanation by fraud seems to present serious difficulties, and when we have no other positive evidence for the authenticity of the "phenomenon" supposed to have occurred, then I think we are logically bound to accept, at least provisionally, the explanation that the sitter in question (and may be even many sitters in succession) was subject to a hallucination or to an illusion of the senses.

Let us take for instance a "manifestation" I have often witnessed (and described¹) at the sittings of the late Russian medium, Sambor. Chairs would be frequently threaded on his arm without, according to his neighbours, his hands having been released for a moment. And this would occur almost *ad libitum*: persons who had never attended a séance in all their life being sometimes equally privileged with the medium's *habitués*: men and women, young and old, sceptics and believers.

A wide experience of Sambor's sittings left on my mind at the time the impression that this chair-threading was not due to conjuring—at least conscious conjuring—on the part of the medium, and that we must search for some other clue. Of course two explanations only are possible: either we had in this case an instance of the "passage of matter through matter," or there must be in the experience a hallucinatory element.

The first explanation I now reject, because to believe such a thing possible one must have incontrovertible proof, and this proof we failed to get in the course of our experiments. Nor do I think it has ever been got elsewhere.

There remains therefore only one other alternative: as I have just said, a hallucinatory element must have come in somewhere. Either the sitters, all of them, were mistaken in their impression that a chair was hanging on So-and-So's arm, when in fact it

¹See *Annales des Sciences Psychiques* for 1899, 1900, 1902, and 1904 *passim*, and *Proceedings S.P.R.*, Vol. XXI., pp. 396-7.

quietly stood by (an "explanation" which I utterly and unhesitatingly reject); or the medium's neighbour was mistaken in his conviction that he had not let go Sambor's hand for a quarter of a second, and there must have been a moment when he felt a hand to be in his when in fact there was none.

Since not only was it to the medium's interest to create such an erroneous impression, but it can hardly have originated spontaneously (in the beginning at least) in the sitter's mind, it must have come, in some way or other, from Sambor. Since no one, I believe, ever heard him make a corresponding verbal suggestion, the suggestion must have been mentally made; and I may perhaps go one step further and add that I am prepared to admit it may have been made unconsciously.¹

Improbable as such an explanation may appear (to specialists in hypnotism and suggestion in particular) it is of course a thousand times more plausible than the "passage of matter through matter"; and so there seem to me to be good reasons for holding to it. I will adopt a much simpler one *after* a conjuror has proved to me that unnoticed liberation of a hand under Sambor's conditions *is* possible, but hardly before.²

In the present instance we are therefore quite justified, logically, in framing such a theory. But suppose the "passage of matter through matter" should ever be scientifically established, our theory would then have to be in all probability abandoned as inadequate and unnecessary. But I think such a day will not come for a long while.

Why, it may be asked, did I not admit a similar explanation for the melting of the "spirit-hands" at Home's séances? Simply because it would not have helped us to understand many other incidents connected with these same "spirit-hands." When these incidents have been explained away and nothing left of them, then I am ready to accept a suggested tactile hallucination as a very plausible explanation.

¹On this (supposed) suggestion and consequent illusion of the sense of touch other hallucinatory impressions—this time spontaneous—may have sometimes grafted themselves, as in Madame Youdenitch's experience (*S.P.R. Proceedings*, Vol. XXI., p. 396, footnote).

²See also on the same subject my letter in *S.P.R. Journal*, Vol. XIII. (October, 1908), p. 295, in reply to Mr. Baggally's criticism (supposed premature extinguishing of candle).

Some episodes connected with "materialisation" séances, especially in America, are also quoted sometimes as evidence of the mediums' power to influence their sitters, in a certain sense, and engender illusions in them. I refer chiefly to cases of the supposed "recognition" of dead relatives and friends. Such cases seem to be frequent.¹ To quote Professor H. H. Furness's words :

It is, I confess, a very puzzling problem . . . to account for the faith, undoubtedly genuine, which Spiritualists have in the personal reappearance of their departed friends. Again and again have I asked those who have returned from an interview with a spirit at the cabinet to their seats beside me whether or not they had recognised their friends beyond a peradventure and have always received an affirmative reply, sometimes strongly affirmative. . . . Again and again men have led round the circle the materialised spirits of their wives and introduced them to each visitor in turn; fathers have taken round their daughters, and I have seen widows sob in the arms of their dead husbands. Testimony such as this staggers me. Have I been smitten with colour blindness? Before me, as far as I can detect, stands the very medium herself, in shape, size, form and feature true to a line, and yet, one after another, honest men and women at my side, within ten minutes of each other, assert that she is the absolute counterpart of their nearest and dearest friend, nay that she IS that friend.²

An instance may be given more at length. Mr. William More of Denver, Colorado, personally known to Miss Johnson, writes to her as follows on September 19th, 1906 :

As per your request I herein give you a short account of my experiences some years ago in a series of materialisation séances, held in Denver during the years of 1880 and 1881.

Have been a resident of Denver continuously since 1879; the following year my attention was called to the mediumship of a certain Mrs. Miller [now Mrs. Wilcox] then a resident of Denver, coming here from Tennessee, her native State. I also met her father, Tittle by name, a contractor and builder; he told me these manifestations in one phase or another had followed her from infancy.

¹ See, for instance, *Psychische Studien* for 1897, for Mr. Aksakoff's description at great length of one such case with Mme. d'Espérance.

² *Seybert Commission's Report*, pp. 150, 151.

This is the medium referred to by Bishop Watson of the South Methodist Church, and who published his experiences in a series of books entitled *The Clock struck one, two, three, etc.* However, the phases which came to my attention were materialisation and dematerialisation, these varying all the way from personation and transfiguration to the clear independent form. The *personnel* of the circle contributed largely towards success or failure in producing the highest phase, viz., "distinct independent form materialisation." Have seen the conditions so poor that personation of the entranced medium alone could be had; but often that phase furnished remarkable tests as to character and personal traits of the communicating spirit. The first circle I attended, I assisted Mr. Miller to put up the cabinet, which was a simple four-sided screen, made of dark grey blankets hung on a rough wood frame; the blankets hanging so as to part in front. In the cabinet was a lounge or chair for the entranced medium to recline on. Mrs. Miller was searched by a committee of ladies, who certified that both her outer and underclothing was entirely black, then a minute search was made of the cabinet and surroundings; windows and doors sealed, the medium tied and light shaded. After singing some familiar song or hymn, the voice of Red Face, the Indian control, generally spoke out loud and distinct. Then faces and hands were plainly seen, as well as balls of light on the carpet and round the room. These light balls often showed faces, and later on full forms would shape themselves and disappear in front of us.

When the full power had been attained, Red Face called the individual sitters wanted by the spirit to the cabinet; they entering and generally finding the medium entranced. When I was called, I shook hands with the form of a lady, who seemed greatly distressed that I did not at once recognise her; sobbing she said, "William, don't you know your mother?" Her voice then sunk so low I could not hear, and she moved towards a stand where there was paper and pencil, but before she wrote anything the pencil dropped from her hand, and she and I stooped down to search for it; but the excitement attendant on meeting me broke her down so much that she requested feebly to be assisted back to the cabinet. From the time she left the cabinet till she retired back, she leaned heavily on my shoulder, and I felt this weight up to the front of the cabinet, when she dematerialised suddenly. Later at other séances have seen her walk stronger, but always very lame. Neither Mrs. Miller nor any other person in Denver were aware that my father

had married twice, and that the lady then known as Mrs. More was not my mother, as I nor anyone in the family had ever mentioned it, nor that my mother had died after losing a limb on the operating table. All this, together with expressions and peculiar mannerisms, convinced me that this was really my mother. Another circle I was present at; after the routine opening work, the form of a young man apparently about eighteen or twenty years old came and shook hands with me. I disclaimed his acquaintance, but he assured me that he had seen me at several public meetings, and his name was Van Scotten. I replied, "Why, you are only out of the body little over two months, and I know your father and mother well." He said, "That is the reason I came to you, and please tell them I am all right, and no need to grieve for me." For the previous few seconds I felt his hands slowly drawing from mine, which soon became a strong pull, I keeping my eyes on him steadily all the while; and there in front of me was the form and features of the young man changing rapidly to that of Mrs. Miller the medium; a clear case of transfiguration. The light was strong enough to see the form and clothing distinctly, of first the young man and [then the] gradual change to that of Mrs. Miller. Again I have seen her arm thrust through a chair or other solid article of furniture, and when I grasped her hand the arm seemed to dematerialise, while the chair or other article fell off. Then I have seen the objectifying of lace and white embroidered garments, by the temporary forms or the entranced medium: yard after yard of fine delicate lace made generally from a small nucleus of white light in the palm of the hand; piece after piece of the wonderful fabric handed to the sitters, with the injunction to hold on to it, but two minutes or less was the limit they could retain it. This was done to illustrate how the white garments of the ladies as well as the magnificent robes of bishops and clowns succeeded each other in dazzling array at these remarkable sittings.

WILLIAM MORE.

Miss Johnson adds:

I met Mr. More, who is a convinced Spiritualist, and had a long talk with him about his experiences. I cross-questioned him especially about the case of "transfiguration" when the form and features of the young man changed into those of Mrs. Miller. He assured me that he saw the young man's face in a perfectly clear and distinct manner; there could be no doubt but that it was a man's face; and he spoke like a man. It was while he was

actually looking into the face that he saw the change come over it, as it turned into the face of Mrs. Miller, which he then saw as clearly and distinctly as he had seen the man's face.

I enquired about the clothing of the form. Mr. More said the young man was dressed in ordinary man's clothes, but when the form changed into that of Mrs. Miller, he saw that she was wearing ordinary woman's clothing and not drapery of any kind.

ALICE JOHNSON.

Many more instances of the kind might of course be adduced. In estimating their evidential value we must first of all bear in mind the circumstance that the presumption against the genuineness of professional "materialisation" séances in America is overwhelming. In view of this fact we should, I think, neither attach particular importance to *prima facie* enigmatic incidents scattered here and there in the sitters' accounts (unless these accounts be drawn up by persons peculiarly qualified), nor credit the so often exposed trickster who styles himself a materialising medium with any genuine *uncommon* power without very serious reasons. Fraud without any admixture is the most probable explanation, which must be abandoned only when irresistibly proved to have been inadequate.

As for the "recognitions" themselves, I see no reason to think that, in most cases at least, the medium himself or herself does not play in them a purely passive part. My grounds for this opinion are that these "recognitions" at materialising séances are precisely similar to "recognitions" in the domain of so-called "spirit-photography," where it is certain that, in many cases at least, the illusion which gave rise to the identification of a photograph as the image of a departed friend sprang from the sitter himself without any prompting whatever from any one.¹ Not only so, but we even know that after Buguet, the famous French "spirit photographer," had confessed in the course of his trial that he had practised trickery throughout, many, if not most of his dupes, found it impossible to relinquish their faith, on the ground that they had obtained at their sittings with him unmistakable likenesses of those dear to them. When we take into account that the conditions

¹See on the subject the chapter on "Spirit Photography" in Mr. Podmore's *Modern Spiritualism* and Mrs. Sidgwick's article in *Proceedings S.P.R.*, Vol. VII., p. 268.

under which these "spirit-photographs" were generally taken were far less sensational and awe-inspiring than those of a sitting for materialisation (and, I believe, were even sometimes taken in the sitters' absence and sent them by post), I find that such "recognitions" *à tête reposée*, and to which the Spiritualists in question afterwards so obstinately clung under the prosaic conditions of every-day life, are much more to be wondered at than those taking place under far more propitious circumstances from the emotional point of view: only imagine "the darkened room, the music, the singing, the pervading hush of expectation, the intensely concentrated attention, the strained gaze at the dark cabinet and at its white-robed apparitions. . . ." ¹ No wonder at all if under such circumstances a strongly marked illusion, if not a pure hallucination, occurs now and then, and the sitter really and truly believes himself to behold a deceased friend or relation true to a line, and then, when his state of emotion has begun to subside, thinks (as in Mr. More's case) that he really *sees* the features of the apparition gradually merge into those of the medium. ² Such

¹ *Seybert Commission's Report*, p. 151.

² Here is a case where such an impression of "transfiguration" was obviously purely spontaneous. Mr. W. B. Hodgson, a young journalist, writes to Miss Johnson (to whose kindness I am indebted for this case also) on May 23rd, 1905:

"The experience I mentioned in our conversation the other day happened about seven years ago.

I was in the office of a newspaper in the City, the room being on the top floor with large windows, so that the light was good. The door opened, and some one entered. As he must have passed through the outer office the presumption was that it was some one I knew. I looked at him and jumped to the conclusion that it was a friend I had not seen for a long time. . . . I rose, walked towards him with hand stretched out, and welcomed him. I seemed to see the face of my friend quite clearly. But as I got within a yard or so, the face of my friend seemed visibly to melt, and the outlines of the features to fuse as though they had been wax before a strong fire. For an instant there was chaos, and then there emerged the features of a total stranger, and I saw I had been mistaken.

The mistake strongly impressed me at the time, especially the way in which the features of my friend suddenly seemed to flow into the new form of the stranger. I suppose that upon some trivial point of resemblance (which I was unable to identify) I had built up a mental image which lasted till the impression of the real approaching face grew too strong to be denied.

At this distance of time I cannot recall the name of the imaginary friend, nor the business of the real stranger—only the one fact of the apparent 'fusing' of the features. I suffer from myopia and astigmatism, and use slightly concave glasses for distant vision. . . ."

facts are not open to doubt, but what we want to know is, whether they may not be of a purely spontaneous character rather than of external origin; and whether they can assume a collective character.

Comparison of "recognitions" in the realm of spirit photography and in that of materialisation conclusively shows us, I think, that we need not necessarily look to such an external origin for an explanation.

Still, that repeated verbal suggestion, especially with "trained" sitters, can occasionally, as might *a priori* be expected, bring about some positive results, I do not deny; and beg to refer the reader in this connection to Professor Harlow Gale's "Study in Spiritistic Hallucinations," printed in the *Proceedings S.P.R.*, Vol. XV., pp. 65-82. But I think that any impartial reader, after studying the evidence adduced by Professor Gale, will agree with me that on the whole these results are meagre, and cannot in any degree bear comparison with the incidents of an ordinary séance for physical phenomena or "materialisation."¹

On the whole, therefore, though I think there is some evidence that in certain cases false sense-perceptions can shape and colour the sitter's impressions at a spiritistic séance, I do not think we must generalise from such incidents, or that we should build on them a theory of such "phenomena" as Home's.

And though I do not deny that such false sense-perceptions can occasionally be induced from without, *i.e.* by the medium, I see every reason to believe that very similar illusions can originate in men and women under conditions which practically exclude the possibility of external suggestion.

Still, in some very exceptional cases (*e.g.* that of Sambor's chair-threading) I am ready to admit that illusion induced by the medium is the most reasonable explanation, but I admit it only provisionally, and because on the one hand the possibility of conjuring under such conditions does not seem to me sufficiently

¹Thus some of "Dr. S.'s" (the medium's) *habitués* saw figures equally well with hands held before the eyes, or with eyes closed; some never saw anything; others would see the "face transfiguration" only "on fixating with effort and extreme tension;" some had already seen "figures" before making Dr. S.'s acquaintance (pp. 77-79). I think it may be said in all impartiality that the residuum left after all this discounting is small, when all the accompanying circumstances are taken into account.

proved, and, on the other, because we have, broadly speaking, no other evidence (I mean, no irrefutable evidence) of the occurrence of the phenomenon in question.

As for the possibility of the medium being able to induce a collective hallucination in several sitters in the waking state at once, I see no good evidence for it. Barring, as I said in the beginning of my paper, and for the reasons there specified, Eastern conjuring, I see no reason to think that any one has ever been able to make a roomful of people, or even three or four persons believe (if sitting in the light) that he was holding red-hot coals or floating in the air, if in fact he was doing nothing of the kind. I do not think we have any grounds for admitting that Home could have caused Lords Lindsay and Adare and Captain Wynne to see him outside the window when he was inside the room, nor that he could have caused three persons to see the form of his late wife leaning against him, if all around him there was but empty space. Let us remember that in his case alone, to mention no others, such an assumption has been repeatedly proved to stand in direct contradiction to facts. And before believing anything of the kind possible we must insist on new and good evidence.

The hallucination hypothesis should also, I think, be avoided unless urgently necessary for another reason. Once we have admitted it (or at least the hypothesis of collective and induced hallucination) in one case, we see that, unless we refuse to be consistent and do not draw a purely arbitrary line somewhere quite illogically, it will quickly lead us into the region of infinite doubt. If a medium can cause several sitters to believe they see a materialised hand where there is only "viewless air;" or that they behold him floating in space when he has not left his chair, we are logically bound to infer that he may also *prevent* their seeing some actions of his or even his own person,—may, in fact, induce in them not only positive, but also negative hallucinations. For I wonder on what grounds we could declare such a thing impossible? I consequently submit that, if Nikolaeff was able to engender in his six sitters the belief that they saw luminous hands first gradually forming themselves, then floating in the air, and heard these hands deal vigorous blows in different places when nothing of the kind really occurred, he might have been equally able to prevent

them from seeing how he himself pulled off the silk lamp-shade and threw it towards the six doctors. So must Home have been able to induce in his clients the belief that certain actions (for instance, "direct writing" in Mr. Burr's case) were performed under their eyes by materialised hands, when in fact he did these things himself, merely suggesting a negative hallucination to the persons present. Why is one supposition more improbable than the other? But see to what straits we should finally be driven if we adopt this one. In a region where serious investigation worthy of the name is already so difficult, not to say almost impossible, we shall finally hopelessly entangle ourselves in the factitious obstacles we are cheerfully raising with a fertility of imagination—I think, misdirected—which may well evoke admiration.

For my own part I lay it down as a general proposition,—and I consider that I am entitled to it, not only by the everyday experience of mankind for many centuries, but also by the study of these so-called "Physical Phenomena," whether fraudulent or genuine,—that the testimony of several sane, honest and intelligent eye-witnesses is, broadly speaking, proof of the objectivity of any phenomenon. If there are people who maintain an opposite view, why, let them make experiments themselves.

There may be and often is on the part of these several eye-witnesses misinterpretation of the object seen; distortion (in the retrospect) of the impressions primarily received; occasionally a pure hallucination of memory perhaps; but, I repeat, I do not think we have serious grounds for believing they can be *made* to see something non-existent. Nor do I think we are entitled to suppose that such "misinterpretation" of a real scene or object can assume in several persons (intelligent and sane!) such gigantic proportions as, for instance, to make them mistake a man who simply "thrust his head and shoulders out of the window"¹ for a man floating in the air *outside* the window. For what, I ask, would be the difference between such an "illusion" and a pure "hallucination?" Evidence that such things *are* possible may be forthcoming some day. As yet I see very little of it.

But, it may be asked, did I not say at the beginning of my

¹ Mr. Podmore's *Studies in Psychical Research*, p. 121.

paper that no one who has studied the evidence collected by the S.P.R. can doubt the existence of collective hallucinations? Nor do I doubt it. But these are hallucinations either spontaneously originating in one person and transmitted, so to say, to another, or telepathically induced by a third person at a distance. And then, *il faut nous entendre*. Personally I should not be at all disinclined to invite those who shared in such a strange and collective experience *to prove that it was of a hallucinatory character*, though such a request could hardly be complied with in most cases. And I should have made my invitation especially pressing in connection with certain cases of "apparitions" seen in haunted houses. If I agree to call them hallucinatory, it is on my part almost exclusively a matter of courtesy!¹

Were I now asked whether, if I decline to explain away by false sense-perception most of the cases mentioned in my paper, it must follow that I fully believe in their genuineness, I should certainly answer: "No."

Impressed as I am, in common, I believe, with all serious students of the subject, with much of the Home evidence, I cannot but think that it presents serious drawbacks. The remoteness of the "incidents" and the impossibility of repetition where there is such urgent need for it; the almost unlimited possibilities of conjuring; the numberless exposures of other mediums; the fact that a great many and probably most of Home's clients seem to have been by no means scientifically qualified for an investigation of his claims, and that their testimony may be worth not more than that of many Spiritualists of the present day, which we are bound to reject without hesitation (for in this curious region the most positive statement coming from the most honourable and—in general worldly matters—the most sane man may be absolutely valueless); the part which may have been played now and then

¹ "This hypothesis ["that the apparition is something belonging to the external world"; "that like ordinary matter it occupies and moves through space"] involves us in many difficulties. . . . Nevertheless I am bound to admit that there is some little evidence tending to suggest this theory. For instance . . . A considerable amount of clear evidence to the appearance of ghosts to independent observers in successive points in space would certainly afford a strong argument for their having a definite relation to space" (Mrs. Sidgwick in *Proceedings S.P.R.*, Vol. III., p. 146).

by practical joking;¹ the frequent looseness of the conditions at the sittings (in many cases it is practically certain Home could have imposed any conditions he chose); finally, the fact that even his career, however different in this respect from that of other physical mediums, is not entirely free from suspicious incidents:—all these circumstances stand very much in the way of our definitely accepting Home's phenomena as genuine. And as years roll by and no worthy successor of his appears on the public stage; as new and hitherto unsuspected sources of error spring into view; as the general unreliability in such matters of almost all persons except specially qualified experts becomes more and more obvious,² scepticism appears more and more legitimate and natural, even when it extends to facts in the past which may have seemed impregnable for many a decade.

It seems to me that for very obstinate disbelievers in "Physical Phenomena" such a line of argument (though I do not say I am quite in sympathy with it) may yet prove more fruitful than a theory built, so to say, "in the air," and for which support is to be sought in some measure even in the cabinet of the American materialising medium! And after they have framed on these lines any provisional negative conclusions, let them and all of us possess our souls in patience in the hope that a day will come when a second Home will triumphantly reverse these conclusions!

APPENDIX.

I subjoin an account of a case of table movements apparently without contact. The narrator, M. Schilkine, has been known to me for some eighteen years; he is of an open, intelligent and critical mind, though by no means hypercritical; in fact a good witness of transparent honesty and sufficient sagacity. I think it very probable that the "movements" he describes were genuine, and can only consider the tricks played by M. K. on

¹ See my remarks on this point in *Proceedings S.P.R.*, Vol. XXI., pp. 402-404.

² I should, of course, be the first to admit that there are exceptions to such a generalisation, but they would be good instances of *l'exception confirme la règle*.

other occasions an unfortunate circumstance not necessarily vitiating the case under consideration. Still that frequent unreliability of unpaid mediums is both curious and disheartening!

M. Schilkine writes :

Avril, 1906.

Durant les hivers des années 1896 et 1897 nous avons formé un petit cercle, afin d'observer les phénomènes spirites, dans une série de séances organisées avec toute la circonspection que ce genre d'étude nécessite. Outre les soussignés, nous admettions parfois dans nos réunions des personnes de notre connaissance et notamment un jeune officier du régiment de Novotcherkask, M. P. K., tué en 1905 à Mukden. M. K. paraissait doué d'une force médiumique considérable et donnait pendant nos séances les signes caractéristiques de la transe médiumique. Le problème que nous nous étions proposé, entre autres, était d'obtenir le mouvement des objets par la force médiumique seule, *sans contact* et dans des conditions qui excluraient toute incertitude quant à la réalité et l'authenticité des manifestations. Nous employions pour nos expériences une petite table à trois pieds. Au début, les mouvements ne se produisaient qu'avec le contact de nos mains unies en chaîne médiumique. Dans la suite, sans rompre la chaîne, nous essayâmes de lever nos mains de dessus la table, en priant les esprits d'en continuer le mouvement. Nous avons réussi à l'avoir, mais presque toujours dans une obscurité plus ou moins complète. Nous constatons le mouvement, soit au bruit que les pieds de la table faisaient en glissant sur le parquet, soit au contact dont elle effleurait nos genoux et nos pieds, pendant ses oscillations. Souvent la table tombait sur les genoux de quelqu'un d'entre nous, se relevait pour retomber sur ceux d'une autre personne, et ainsi de suite. Lorsque le phénomène faiblissait nous remettions nos mains sur la table pour lui communiquer la force nécessaire, et les mouvements reprenaient aussitôt.

Enfin, à l'une des séances de l'année 1896 (nos souvenirs varient entre les dates du 28 octobre et du 18 novembre) sur le conseil des "esprits" obtenu au moyen du procédé de l'alphabet, nous avons allumé une lanterne rouge (de celles qui servent pour le développement des plaques photographiques), et nous avons vu les mouvements de la table, libre de tout contact. La séance avait lieu dans le logement de MM. Schilkine, et dans la pièce, où la manifestation s'est produite, en plus des soussignés, se trouvait M. P. K., en proie à sa transe habituelle, et étendu dans un fauteuil, distant de la

table en question, de trois à quatre mètres, au moins. Les soussignés se tenaient debout autour de la table, les mains en chaîne médiumique et élevées d'un demi-mètre au-dessus de la table. Nous nous voyions de la tête aux pieds et ne pouvions manquer de nous convaincre que rien ni personne ne touchait à la table. A notre prière, les mouvements se produisirent; la table glissa sur le parquet, en se penchant de tous les côtés, eomme si elle prenait son élan,—enfin elle se souleva complètement de terre, de ses trois pieds, et se maintint à une hauteur de dix à vingt centimètres, pendant deux, trois secondes. Nous avons remarqué que le mouvement de nos mains en l'air vivait celui de la table, en la dirigeant du côté voulu.

Cette manifestation ne se répéta plus dans des conditions de contrôle aussi scrupuleusement certaines.

(Signed) { THÉRÈSE ZAKRZEVSKA.
D. SCHILKINE.
S. SCHILKINE.

(1) *Extract from M. Schilkine's letter to me, dated May 1 [14] 1906.*

I send you an account of our experiments on table-movements. . . . For the complete truth of all we have written down we can vouch. We have also recalled many interesting things, partly even written down at the time by Mme. Zakrzevska; but unfortunately mutual confidence played too great a part in all that for the occurrences at our sittings to be convincing, not to ourselves only, but to strangers. . . .

(2) *Extract from M. Schilkine's letter to me, dated May 2/15.*

The late K. did, in fact, confess to us having, by way of a joke, simulated mediumistic phenomena in some circle (some relations of his, I think, so as to "scare" old people: I cannot recall it for certain); still with us he always was extremely serious, and seemed to value much the reputation of an interesting medium. This did not prevent us from suspecting in some cases that precisely in order to sustain his reputation he, like apparently most other mediums, could not deny himself the pleasure of acting as an assistant to the spirits—and a more eager one than from our standpoint would have seemed desirable. Still, I must honestly confess that K. was never directly caught simulating phenomena; and our suspicions are based on the same "internal conviction" as many suspicions about other mediums with whom I had experiences later on together with you.

As for the table phenomenon we have described in particular—it is positively impossible to suspect K. of anything in this case: he was too far away from the table, and owing to the conditions of the séance, and to the carefulness of the control (which was the greater, since we always had in view the inclination to “augment” phenomena proper to mediums), it is quite impossible to suppose some mechanical appliances with which K. could have moved and *raised into the air* the table¹ from a distance. The table was ours (it is in my rooms still); during the phenomenon we were rather closely surrounding it, there was light in the room. The most adroit conjuror could not have done anything under these conditions.

The séance described is precisely interesting in this—that even if three persons out of those present had agreed by combined endeavours to deceive the fourth, it is my profound conviction that they would not have succeeded in producing the phenomenon of table-moving in the way it occurred.

It must be noted that K.’s presence at our sittings was not a necessary condition of their success. We had phenomena without him; but the “physical” phenomena proper were rarer and weaker. At first K. sat with us in the chain. Once the “spirits” demanded that he should sit at a distance outside the chain. We were glad it was so, and later on we generally insisted that sittings should take place precisely in this way (of course when there was enough light in the room to see the sitters).

In conclusion I will take the liberty to reassert that if we were of “sound mind and firm memory”² during the séance described, the movements of the table must undoubtedly be considered as occurring without any contact whatsoever. . . .

D. SCHILKINE.

¹M. Schilkine uses throughout the diminutive form of the word in Russian (“little table,” *stolik*).

²A technical expression used in wills in Russia.

III.

THE EDUCATION OF THE SITTER.

BY ALICE JOHNSON.

INTRODUCTION.

IT has been suggested that I should contribute to the discussion initiated by Count Solovovo on the possible part played by hallucination and illusion in producing supposed "physical phenomena," and I follow his lead in trying to trace these agencies especially in the case of Home.

The greater part of the evidence in this case is useless for our purposes, since the accounts of individual incidents are extraordinarily meagre in themselves, and accounts given by different witnesses of the same incident vary so much as to suggest that no reliance can be placed on any of them, and that consequently no definite conclusions, either positive or negative, can be drawn from them.

Two notable exceptions to this general statement are, however, to be found in the evidence of two witnesses, Sir William Crookes and Lord Adare (now Lord Dunraven). The former recounts the facts from the more objective point of view of the man of science; the latter from the more subjective point of view of the cultivated man interested in philosophy and religion. Hence it is the latter case that affords us the best insight into the psychology of the sitter, and Lord Adare's *Experiences in Spiritualism with Mr. D. D. Home* is a valuable psychological document, for in the long series of events happening to one person, and recorded by him pretty fully and almost contemporaneously, enough details are given to show us, as it appears to me, how his mind became gradually educated under the influence and by the suggestions of the medium. "And

if these things are done in the green tree, what shall be done in the dry?" To illustrate my arguments, therefore, I use chiefly instances taken from Lord Adare's book.

But first one remark is necessary to guard against possible misapprehensions. It is difficult to obtain an unimpassioned hearing for the hypothesis that a certain number of alleged physical phenomena can be explained as hallucinations or illusions experienced by the sitters, because there are still many persons who cannot disabuse themselves of the idea that to suggest that a man has had a hallucination is tantamount to an accusation of want of mental balance. It is of course true that some persons of unbalanced mind are liable to hallucinations, though many other unbalanced persons are not. But it is equally true, and must be well known to readers of *Phantasms of the Living* and of our *Proceedings* that many of those who have experienced hallucinations are at least up to the average of mankind in intellectual capacity and sanity. "Calculating boys" are sometimes imbecile; but we should not argue from that that the mathematical faculty was in itself a morbid symptom. Hallucinations, too, are occasionally associated with morbid physical conditions, but in that case they are generally of different types from those which occur to people in normal conditions.¹

In fact, the process of hallucination is in itself, as Mr. Myers insists in his chapter on "Sensory Automatism" in *Human Personality*, an expansion of a natural faculty—the faculty for visualising or externalising ideas that exist consciously or subconsciously in the mind; and this faculty may be utilised as a means of psychological study. We have now come to the stage at which motor automatism may be considered on its own merits. If it is said that a member of the S.P.R. Council writes automatically, the statement is not supposed to convey a covert insult to that member. Why should it be thought more insulting to suggest that a member of the Council or of any other scientific body may visualise automatically?

Certain kinds of visual automatisms may, it is true, be attributed to such a person without offence. It would be

¹See Mr. Piddington's review of Dr. Head's *Goulstonian Lectures for 1901*, in the *Proceedings S.P.R.*, Vol. XIX. p. 267.

permissible to say that he had seen an apparition of an absent friend, *i.e.*, that he had seen a person who was not there. It should then be equally permissible to suggest that if he saw a person suspended in the air, that person might have been standing on the ground. For, whereas the first case would be a hallucination, the second would only be an illusion; that is, in the first case the perception would be much more at variance with the external facts than in the second. The fact is that every one may occasionally experience a hallucination, and every one is constantly liable to illusions; and no intellectual discredit can attach to either. The question of intellectual capacity comes in only in relation to inferences drawn from one's perceptions.

Here we touch on the fundamental difference between the evidence for psychical and that for physical phenomena. In the former case, we are dealing primarily with mental impressions; in the latter with the inferences drawn from mental impressions as to external physical facts. The latter case, then, introduces many possibilities of error which cannot occur in the former. I have argued this point fully in my paper on "Sittings for Physical Phenomena in America" (*Proceedings*, Part LIV., pp. 128-131) and need not repeat it here.

In the purely psychical cases, people do not as a rule draw wrong inferences as to external facts. The man who sees an apparition is not likely to infer that the person represented by it is actually present, because such a mistake could generally be easily corrected. He is only concerned in the first instance with his own mental impression, and this can be ascertained and noted before and independently of any enquiry as to the relation it may or may not have with some external event, such as the death of the person represented. If, however, our hypothetical percipient sees a man rise unsupported in the air, his first thought might naturally be to infer that the man did rise, and the burden of the enquiry is at once shifted to the question whether this inference is correct. We cannot here first note the mental impression and then go on independently to examine the external fact to which it is supposed to correspond, for there may be no evidence for the fact beyond the mental impression.

Consequently it is, as a rule, much more difficult to prove that an alleged "physical phenomenon" has taken place than

to prove, say, a case of telepathy; for the former depends much more often than the latter on the unsupported testimony of the senses.

In ordinary life we are constantly testing and correcting the direct testimony of our senses through the repetition of experiences under varying conditions, so that by striking a sort of average, we get a roughly reliable result. In the case of "physical phenomena" there may often be no opportunity for the necessary tests or corrections, and consequently grave reason to distrust the pronouncement of the senses regarding them.

In order to establish any new facts, it is necessary to criticise the evidence as stringently as possible. The superficial observer is apt to think that criticism tends to discourage the worker and to confine and obstruct advance. I believe that in the long run its effect is exactly the reverse. I believe that by the severity of our criticism of the evidence for telepathy from the living and from the dead we have actually both stimulated its production and improved its quality. It seems to me therefore worth while to point out certain flaws in what has generally been regarded as the best evidence for physical phenomena, in the hope that fresh evidence free from the flaws inherent in this may be forthcoming.

Coming to the consideration of concrete cases, we find comparatively few to which the hypothesis of hallucination can be applied; the more practical question is whether illusions, which are of course far commoner than hallucinations, cannot account for a good many of the cases that are not to be explained by fraud.

HOME'S "SPIRIT-HANDS."

In the case of Home's "spirit-hands," Count Solovovo argues that, though certain features (especially the fact that they were sometimes invisible to some of the persons present) suggested that they were hallucinatory, others (notably the fact that objects were often moved by them from one place to another) seemed to show that, whether fraudulent or genuine, they were objective. Yet the hands that moved objects were also occasionally invisible to some persons present. This—according to Count Solovovo—tends to prove that in all cases, even when invisible, the "spirit-hands" were objective.

I should like to point out, first, the *a priori* difficulties of regarding these hands as genuinely supernormal. One hesitates to accept the alleged facts of "materialisation" because it is entirely contrary to ordinary experience that matter should suddenly become organised and as suddenly become disorganised and dissipated from no apparent cause. Consequently, a great deal of excellent evidence would be required to justify a belief in such a fact.

Still, in the case of some of the spirit-hands referred to by Count Solovovo, the temporary organism, so long as it exists, behaves like any other matter. Thus, the hand carries a flower across the room—as any other hand might—overcoming apparently by its own muscular force the force of gravity and the resistance of the air. Then it apparently dissolves into nothing.

But we meet with an altogether different problem and a phenomenon still more remote from our ordinary experience when we find that the spirit-hand that carries the flower appears to one person like a hand, to another like a luminous cloud, while to a third it is invisible altogether. Here is a kind of matter which is not only temporary in character—a fact in itself extraordinary enough—but exhibits another quite unprecedented characteristic in the arbitrary selectiveness of its effects on other matter. In order to be visible at all, it must reflect light. How does it manage to reflect light that affects the retina of one person and not the retina of another? We may reply that the difference must lie in the retinæ, one being more sensitive than the other. But we do not find the same difference of sensitivity in regard to the light reflected from ordinary objects. It seems to follow then that the light reflected from the spirit-hand is a peculiar kind of light, lying outside the limits of the ordinary visible spectrum. But in that case, why is not the person with the more sensitive retina constantly affected by it? For of course all ordinary objects are constantly giving off radiations outside the limits of the visible spectrum; but our supposed sensitive apparently does not perceive them.

We then seem driven to suppose that not only does the spirit-hand consist of matter of a temporary kind, but that while it exists, it exhibits all sorts of unaccountable excep-

tions to the ordinary behaviour of matter, for each one of which we have to postulate a separate explanation, while for none of these explanations is there any evidence beyond the special facts which it is called in to explain.

Admitting, however, that the "spirit-hands" that moved objects were objective, if only temporarily so, let us consider whether the different impressions they produced on different sitters were not due to these latter being differently situated for normal perception.

In the first case (apart from the statements of Home) quoted by Count Solovovo, the room being "lighted by means of two spirit lamps with soda flames placed on the top of the gaselier" (*Proceedings*, Vol. VI. p. 116), Lady Crookes saw a hand appear from under the table between her and Home carrying a piece of grass 15 ins. long, with which it tapped her shoulder. The other sitters only saw the grass moved, but from their position, as shown in the plan (on p. 115), it seems probable that the hand would normally have been hidden from them by the table or by Home himself intervening.

In the second case (*op. cit.* p. 120), the room being illuminated by two spirit-lamps (as stated on p. 117), or by three (as stated on p. 118), Lady Crookes was the only one to see the hand touching the flower in Home's button-hole; but as she was sitting next to him, she must have been in the most favourable position for seeing it.

Again, at the same séance (p. 121) "a hand was seen by some and a luminous cloud by others, pulling the flowers about." The mention here of a "luminous cloud," and on the previous page of a "luminous hand," suggests that the light given by the two (or three) spirit-lamps must have been very dim, or this luminous appearance could hardly have been perceived. Here again it seems possible that the varying impressions of the sitters may have been due simply to some having better sight than others, or being in a better position for seeing.

And so on through all the cases referred to by Count Solovovo. If these hands had been completely invisible to some person with normal sight looking directly at them in a good light, we should then have good evidence that they were hallucinatory. The amount of variation in their appear-

ance does not seem to me to show that there was anything abnormal about them, *i.e.* anything inconsistent with the supposition that they were either Home's own hands or dummy hands.

This, in fact, seems to be practically Count Solovovo's view. As he remarks, we have at least one very suspicious case on record (that recorded by Mr. Merrifield in the *Journal S.P.R.*, Vol. XI. p. 76, May 1903); and I do not remember any case in which the hands were observed by touch as well as by sight to be completely detached, except in the account by Mr. Burr, quoted by Count Solovovo.

And in this connection it seems to me very significant that there is such a marked difference between the account written—or at all events published—in 1863 (in Home's *Incidents in My Life*, pp. 59-61), eight years after the event, and that written in 1887, thirty-two years after the event. The incidents seem to have grown amazingly in Mr. Burr's recollection in the interval. If he really subjected the hand to the stringent and conclusive tests mentioned in his second account, what possible reason can he have had for omitting to refer to them in any way in his first account? The objective nature of the hand seems well established in both accounts; those circumstances which would establish its independence of the medium are mentioned only in the second. For the *appearance* of a hand ending at the wrist could, of course, be produced by the well-known trick of covering the rest of the arm with a dark cloth.

In the case of Nikolaeff again (quoted by Count Solovovo, p. 449, above), the objective character of the hands seems well established, while the main evidence for their supernormal character seems to be that the sitters thought they saw the medium's hands at the same time. Whether or not these latter were dummy hands, the evidence is insufficient to show.

HOME'S "FULL-FORM PHANTASMS."

As to the "full-form phantasms," I have nothing to add to Count Solovovo's forcible description of the effect of Home's repeated suggestions on Lord Adare's mind, except that I see no reason why the same medium should not use different methods on different occasions, according as each seems best calculated

to produce the effect at which he is aiming. If suggestion fails (and, as I shall show later, there is evidence of its fairly frequent failure in Home's case), why not fall back on mechanism, when it can be used without too much risk?

Thus the "spirit form" of Sacha, seen by Lord Adare, Captain Gerard Smith, and Dr. Gully, may have been a collective hallucination, or a material object; the records are quite insufficient to show which.

Again, in the case of the form seen at the séance of May 7th, 1873, the evidence is dubious. Mr. Stainton Moses, apparently writing at the time or immediately afterwards (*Proceedings S.P.R.*, Vol. IX. p. 310), says that the room was so dark that Home kept them informed of his position: "Now Dan is here; now Dan is touching the, etc., etc." He then speaks of a hand (there is nothing in the account to prove that this was not Home's hand) that played the accordion, and later he describes a materialised form that "floated near the folding doors and advanced towards Mrs. Crookes." Lady Crookes's account (written twenty years later) shows considerable discrepancies with that of Mr. Moses. She describes the light as sufficient "to show everything in the room distinctly" (why then did Home have to describe his position to the sitters?), and according to her it is the materialised form which takes the accordion and approaches her playing it. In the very brief account of what appears to be the same incident by Sir W. Crookes (*Researches in the Phenomena of Spiritualism*, p. 94), it is again said that "a phantom form . . . took an accordion in its hand and then glided about the room playing the instrument."

In general it seems to me impossible to draw any trustworthy inferences from the details of occurrences which are described by the different witnesses, or by the same witness at different times, in very varying manners. And the very serious discrepancies between the witnesses in such cases has been, I think, too often overlooked, and even perhaps to some extent overlooked by Count Solovovo.

LEVITATIONS.

To illustrate the way in which various sources of error,—suggestion by the medium, self-suggestion by the sitters, mal-

observation or misdescription, and illusion,—may all be combined in one incident, I will try to reconstruct from the sceptical point of view one of the most famous events in Home's career,—his alleged flight from one window to another at Ashley House,—which Count Solovovo challenges the sceptic to explain.

In the first place, all the three witnesses, Captain Wynne, Lord Adare, and the Master of Lindsay, had received suggestions of various kinds beforehand, which had often been effective. For instance, Captain Wynne (*Experiences*, p. 63) had been told that certain sounds on his pillow and shaking of his bed were spiritually produced, and that he would "soon be able to have raps." Lord Adare and the Master of Lindsay afford two of the most marked instances of "the general liability to purely subjective hallucinations which seems (as Count Solovovo says) to have been the speciality of many of Home's sitters." A few examples of this have been quoted, but no one can read Lord Adare's *Experiences* without being struck by the careful daily and nightly training in suggestibility to which Home had subjected him, apparently with considerable success. He seems to have tried his hand with equally fortunate results on the Master of Lindsay. Thus, on Nov. 20th, 1868 (p. 73), "Lindsay and Home heard a voice, and we all heard a spirit moving about the room." Soon afterwards Home "began speaking of the strange and horrible influences about the Tower (Lindsay is quartered at the Tower). He said, 'They are very dreadful, but can do no harm; they are obliged to remain at the Tower,' and then went on to describe several of them. "Turning to Lindsay, he said, 'You will have a curious manifestation at the Tower, quite alone.' Lindsay asked him about it. 'I must not tell you anything about it.'" This reticence seems prudent, and, as might be expected, a few days later (see p. 77), "Lindsay called; he said that he had had strong manifestations that evening when alone, and had been told to go to Ashley Place." At the previous séance he had seen "spirit forms." At this one,

The room was nearly dark. We had physical manifestations. Home went into a trance; he walked about the room for some time, arranging the light and talking to himself; he then opened the window, drawing the curtains, so that we could see nothing but his head, and got outside the window. This frightened us, and Lindsay wanted to stop him, but did not. Presently he came back

and told us that we had no faith whatever, or we would not have been alarmed for his safety.¹

Here seems to have been the first rehearsal of the scene that was enacted with considerably more dramatic effect on the next occasion. Later in the same séance, a discussion was carried on between two supposed spirits, both speaking through Home, as to how he might be lifted up in the air. It was arranged that he should be lifted first on to the back of Lord Adare's chair, and Lord Adare then felt his feet there, but was soon obliged to let go of them, as he appeared to be lifted up and carried to the other side of the room, when Lord Adare was called over to him, "took his hand and felt him alight upon the floor." This being done in complete darkness, there was no evidence of any real levitation, but it probably served to prepare the minds of the sitters for the crowning effort, for immediately afterwards, Home remarked (p. 79), "We will lift Dan up again better presently and in a clearer light, so that you can see better."

The next séance was the eventful one of Dec. 16th, 1868,² the sitters being Captain Wynne, the Master of Lindsay and Lord Adare. There was no light in the room, except what little came from the window. (The hour is not stated, but it seems as usual to have been late at night.) Presently

Lindsay saw two spirits on the sofa and others in different places. . . . A chair moved of itself from the wall up to the table between Home and Charlie [Captain Wynne]. Charlie said he could feel that there was some one there, but he saw nothing. Lindsay per-

¹The same incident is described rather more dramatically in *Human Nature*, Vol. III. p. 50, by H. D. Jencken on the authority of "the Hon. the M—— —," *i.e.* The Master of Lindsay. Mr. Jencken, writing in December, 1868, says: "Mr. Home had placed himself at the window, which he opened, and deliberately stepped upon the ledge outside, looking on to the street, some 80 feet below, with utter unconcern. The Honourable the —— said he shuddered, alarmed at what he was witnessing. Mr. Home noticing this stepped down and reproached his friend, saying: 'Little faith, little faith; Daniel will not be injured!'"

²The date of this séance is generally given thus; but Lord Adare's account (*Experiences*, p. 80) has the heading: "Séance at 5 Buckingham Gate, Wednesday, December 16th," and opens with the words "On Sunday last, etc." It seems then that the séance really took place on Sunday, December 13th, 1868; and that the account was written on the following Wednesday.

ceived the figure in the chair, and said he was leaning his arm on Charlie's shoulder. . . . [Home, in the character of this spirit] laid his head upon my [Lord Adare's] hand on the table and sobbed violently ; two or three tears fell upon my hand. *Home*: "Do you feel how hot his tears are?" *Adare*: "Yes, I do." *Home*: "They will leave a mark of blood upon your hand." . . . Home told me to go into the next room and look if the tears had left any mark upon my hand. I perceived a very slight red mark. When I returned he told me to stretch out my hand. I did so, and Dannie Cox [a spirit] touched it with the tip of his finger and said, through Mr. Home, "You will see the marks plainer in the morning." They were rather plainer, but still indistinct, when I awoke the next day (pp. 80-82).

This little incident looks like a rudimentary case of stigmatisation.¹ Other instances of effects apparently similar to some of the most commonplace effects of hypnotic suggestion will be referred to below.

Returning to the central event of the séance, we find the sitters now in good trim, with their minds well prepared to accept any suggestion that may be made to them.

Home then got up and walked about the room. He was both elongated and raised in the air [apparently in almost complete darkness]. He spoke in a whisper, as though the spirits were arranging something. He then said to us: "Do not be afraid; and on no account leave your places;" and he went out into the passage. Lindsay suddenly said: "Oh, good heavens! I know what he is going to do; it is too fearful." *Adare*: "What is it?" *Lindsay*: "I cannot tell you, it is too horrible! Adah [Menken] says that I must tell you; he is going out of the window in the other room and coming in at this window" (p. 82).

Here then we see the sitters' minds raised to the highest point of horrified expectancy, Home having uttered vague hints of a possibility of this kind at a former sitting, and his hints having been elaborated and formulated by the excited imagination of the Master of Lindsay. The narrative continues:

We heard Home go into the next room, heard the window thrown up, and presently Home appeared standing upright outside our

¹ For some of the most instructive cases of this phenomenon, see *Human Personality*, Vol. I. pp. 491-9.

window; he opened the window and walked in quite coolly (p. 82).

The Master of Lindsay's account, given to the Committee of the Dialectical Society on July 6th, 1869, is:

Home . . . first went into a trance and walked about uneasily; he then went into the hall; while he was away I heard a voice whisper in my ear, "He will go out of one window and in at another." I was alarmed and shocked at the idea of so dangerous an experiment. I told the company what I had heard, and we then waited for Home's return. Shortly after he entered the room. I heard the window go up, but I could not see it, for I sat with my back to it. I however saw his shadow on the opposite wall; he went out of the window in a horizontal position, and I saw him outside the other window (that in the next room) floating in the air.¹

It is difficult to understand how the Master of Lindsay, sitting with his back to the window of one room, could have seen Home floating outside the window of the other room. We can only suppose that he is describing what he imagined was happening, not what he saw.

Similarly Captain Wynne, writing to Home on February 2nd, 1877, gives no description of what he saw but merely says:

I was present and a witness. . . . The fact of your having gone out of the window and in at the other I can swear to . . .²

Here again is an obvious confusion between observation and inference, as none of the witnesses was in a position to see Home go out of the first window.

Writing of the same incident on July 14th, 1871, the Master of Lindsay says:

We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air outside our window. The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window-sill and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room feet foremost and sat down.³

¹ *Report on Spiritualism of the Dialectical Committee*, p. 214.

² *D. D. Home: His Life and Mission*, pp. 306-7.

³ *Modern Spiritualism*, by F. Podmore, Vol. II. p. 255. Mr. Podmore's account is quoted from *The Spiritualist*, Vol. II.

In regard to the moonlight, Mr. Podmore points out that the séance took place on Dec. 16th, 1868, two days after new moon,¹ and Lord Adare, whose account seems to be almost contemporary, says that immediately afterwards he went into the next room with Home, who professed then to show him how he had gone out of the first window. He appeared to be swung out and in, but "it was so dark I could not see clearly how he was supported outside" (*Experiences*, p. 83), though there seems no reason to suppose it was not on the stone balustrade.

Later in the séance "Lindsay and Charlie saw tongues or jets of flames proceeding from Home's head. We then all distinctly heard, as it were, a bird flying round the room, whistling and chirping, but saw nothing, except Lindsay, who perceived an indistinct form resembling a bird" (*op. cit.*, p. 83). These incidents seem to have been hallucinatory, since they were not perceptible to all the sitters, and, if so, further evidence of a generally suggestible condition on their part is furnished.

As to the levitation which Count Solovovo challenges us to explain, two hypotheses may occur to the reader. The rooms, says Lord Adare, were on the third floor of the house. Outside each window was a small balcony or ledge, 19 inches deep, bounded by balustrades, 18 inches high. The space between the balustrades of the two windows measured 7 ft. 4 ins., so that Home could not normally have passed outside the house from one to the other unaided. He might, however, have done so by means of a board laid across from one balustrade to the other,² or by a ladder, but this would probably have involved an accomplice. A far more probable hypothesis is that he did not go outside at all, but crept back noiselessly into the room he had just left, made his way round in the darkness to the window, and then mounted on to the window-sill, standing *inside*, while the spectators believed him to be *outside* the window. He might

¹Or, as I have pointed out above, see foot-note *ante*, on Dec. 13th. I find from an almanac of 1868 that new moon was on Dec. 13th.

²As far as I can understand from the record, though it is not quite clear on this point, Home was staying in the house at the time, and so must have had opportunities of making preparations.

then have opened the window and stepped down into the room, thus giving them the impression that he had come in through the window.

This illusion would not, I think, be difficult to produce in the almost complete darkness of such a sitting. I have tested my own capacity for determining, under rather better conditions of light, whether a man who was standing on a windowsill, was outside the window or inside it, and I found that I could not see on which side he was. In Home's case the sitters had been led to expect that he would appear outside the window, which, it is to be noted, they were forbidden to approach, for Home had said to them before he left the room, "On no account leave your places." It must also be noted that, if Home had tried to produce the illusion by this means and failed—if, that is, the sitters had perceived that he was inside and not outside—no harm would have been done, for he could easily have passed it off by saying there was not "power" enough to do it that night and making some excuse, if one was demanded, for his position.

The importance that has been attached to this case seems to me to have arisen merely from its sensational character, because it looked as if a great risk had been run. Evidentially, it is not strong; for it occurred in a very bad light, and to three witnesses of suggestible temperament, whose minds had been carefully and skilfully prepared beforehand, and who experienced undoubted hallucinations at this very sitting both before and after the "levitation."

The two instances of levitation recorded by Sir W. Crookes (*Proceedings S.P.R.*, Vol. VI. pp. 119 and 126) are far stronger, for they seemed to have occurred in fairly good light, though they too may possibly be explained as collective visual illusions. On the other hand, this explanation can hardly apply to two other instances described very briefly by Sir William Crookes at a meeting of the Society on Oct. 26th, 1894 (see *Journal S.P.R.*, Vol. VI. p. 342), as follows:

On another occasion I was invited to come to him [Home], when he rose 18 inches off the ground, and I passed my hands under his feet, round him, and over his head when he was in the air.

On several occasions Home and the chair on which he was sitting at the table rose off the ground. This was generally done very

deliberately, and Home sometimes then tucked up his feet on the seat of the chair and held up his hands in view of all of us. On such an occasion I have got down, and seen and felt that all four legs were off the ground at the same time, Home's feet being on the chair.

Unfortunately there seems, as far as I can discover, to be no contemporary record of these occasions when the levitation was stated to be not only plainly visible, but tested by the sense of touch.

THE FIRE TEST.

Coming to the "fire test," some cases of this, as displayed by Home, have always appeared to me among the most difficult of his performances to explain away, either by the hypothesis of any mechanical trick or by that of illusion.

In regard to tricks: chemical methods for procuring immunity from burning might have been used by Home for his own hands, but hardly for those of his sitters. It is possible to hold a kettle full of boiling water on one's hand for a moment, the hand being protected by an intervening layer of steam formed from its own moisture, but the protection would only last for a very short time. Mr. Baggally tells me that if a handkerchief be stretched tight over a small plate of cold metal, such as the back of a watch, a red-hot coal may remain on it for a few seconds without burning it. All these are known methods, and it seems not impossible that Home may on occasion have resorted to them.

I am inclined to think that suggestion may also have been used occasionally. In that case we should have to suppose that, by some sleight-of-hand, Home was able to create the impression that he was taking a coal out of a red-hot fire when he really took it, say, out of his pocket, and we should have further to suppose that he made his sitters believe it was red-hot when it was only, say, painted red. This supposition would at least be not inconsistent with the cinder dust left in the hair of Mr. Hall after the (supposed) red-hot coal had been placed in it (Lord Adare's *Experiences*, pp. 178-9). But, says Count Solovovo, in this as in some other cases (see also pp. 146-7) these alleged hot lamp chimneys or coals burn some people and not others.

Oceasionally it seems to me that this could be explained, not by the hypothesis that Count Solovovo mentions only to dismiss,—viz. that some of the sitters were somehow rendered immune from the heat,—but on the contrary, by supposing that the chimney or coal was not really very hot, and that the effect of burning and blistering was produced in the case of Captain Gerard Smith's finger (*Dialectical Society's Report*, p. 361), by *suggestion*, as in a number of cases referred to in *Human Personality*, Vol. I. pp. 495-7.

This hypothesis, however, does not apply to cases where a sitter is not burnt by a (supposed) red-hot coal which does (apparently) burn some inanimate object, such as a piece of paper (Lord Adare's *Experiences*, p. 179). Here we should have to suppose further that Home had contrived by some other means to set fire to the paper.

But when we come to the first case described in Lord Adare's book (pp. 67-68), where Home not only takes coals out of the fire, but places "his face right among the burning coals, moving it about as though bathing it in water," and afterwards holds his finger for some time in a candle-flame;¹ or to the two cases recorded by Sir William Crookes, when he observed that Home stirred the hot coals of the fire about with his hands (*Proceedings S.P.R.*, Vol. VI. pp. 103-4), Sir W. Crookes on one occasion standing close to the fire and stooping down to it as Home put his hands in; we can hardly explain away these occurrences without assuming either a wholesale incapacity for observation, or an abnormal condition of consciousness.

QUASI-HYPNOTIC EFFECTS.

But have we any other evidence, besides that afforded by some of the fire-tests, of effects produced on Home's sitters analogous to the effects of hypnotic suggestion? I think we have. I quoted above the red mark that appeared on Lord Adare's hand after Home had wept two or three tears on it; for it can hardly be supposed that these tears were actually hot enough to produce a mark.

Again (see Lord Adare's *Experiences*, p. 68) Home says he will withdraw the moisture and scent from some flowers; then

¹Note, however, that after these performances Home remarked that he must wash his hands.

he rubbed Lord Adare's hands, "imparting the odour of the flowers to them . . . he also flipped the moisture and with it the scent from his fingers to each person." Later (p. 76), Home having "magnetised" some water, Lord Adare is told to take some of it night and morning as a cure. Then comes a curious story of brandy being made weak (p. 78) by Home making passes over the glass and flipping his fingers over it, "sending a strong smell of spirit through the room; in about five minutes he had made the brandy as weak as very weak brandy and water; it scarcely tasted at all of spirit; both Lindsay and I tasted it at the moment, and also some time after the séance was over."

Again (*op. cit.*, p. 90):

Home then made some very curious experiments with flowers; he separated the scent into two portions—one odour smelling exactly like earth, the other being very sweet. . . .

[Later in the sitting, Home went out of the room and then] returned, holding in his hand half a lemon, freshly cut; he handed it to each of us to taste. He laughed and said, "Yes, it is very good, is it not? So refreshing." He then held it up above his head and said, "We will withdraw all the acid flavour from it." A yellowish light came over the lemon; he held it up for some little time and said, "Now taste again." He held it out to me, but the room being rather dark I bobbed my nose against it, and therefore tasted nothing. All the others tasted it, and described it as most disagreeable, having no odour, and the flavour being a sort of mawkish alkali; some describing it as like magnesia; others as like washing soda. Home laughed and said, "We will take the nasty taste away presently." . . . [Later, having stated that the acid would now be restored to the lemon], he held the lemon up and a rose-coloured flame, or rather light, came over it. After a little, he gave it to those who had tasted it the second time; they said that it was quite good and fresh, and that all the natural scent and flavour was restored to it.

These incidents irresistibly recall the ordinary platform hypnotic experiments of making subjects eat, say, pieces of soap or candle under the impression that they are pieces of cake. It is of course well known that some simple delusions of this kind can be imposed on many persons without hypnosis,

and it certainly looks as if Home had the capacity for doing this.

There are, further, indications too numerous to quote in full of persons at his sittings partially or completely losing either their consciousness, or their control over their muscles—which may, one would suppose, involve some change in the consciousness.¹ Thus, Mr. Holt at his first sitting becomes much affected; his hands are taken possession of and violently agitated; his arms are drawn back behind his chair (Lord Adare's *Experiences*, p. 22). It is this agitated gentleman who is specially called upon by Home to observe the details of the process of "elongation" of the medium on this occasion. At the same sitting one of the ladies present becomes entranced. Lord Adare says (p. 28, foot-note) that he has often "seen people's hands taken possession of and agitated during séances," and "the same thing has occurred to myself." At another séance (p. 44) Count Ronicker was present, "and his magnetic influence was so strong that it made us all more or less ill." At a sitting ten days after the window levitation episode, the Master of Lindsay fell into a trance, and at first could not speak. After waking, he saw spirit forms (p. 89). Mr. Lawless feels a sensation as if a hot stream flowed into him when Home's hand is pressed against the back of his neck, and later he and Miss Smith become hysterical (p. 99). On March 2nd Mrs. Blackburn becomes slightly under influence and a good deal agitated. Home tells her this is caused by two spirits whom he can see standing behind her and magnetising her. Meanwhile Mr. Lawless is again hysterical (p. 105). Two days later the same thing happens to Mrs. Blackburn again, and Home tells her she is coming under spirit influence (p. 109). On a third

¹ Sensations of this kind are sometimes regarded as indications of a super-normal power on the part of the medium in whose presence they occur. Mrs. Sidgwick, in her paper on "Results of a Personal Investigation into the Physical Phenomena of Spiritualism" (*Proceedings S.P.R.*, Vol. IV. p. 55), observed during an undoubtedly fraudulent performance that "the gentleman who held the medium's left hand, and who was not placed so as to be able to see what was going on, was of a sensitive organisation, and felt during the performances the sensations which he always experienced at successful spiritualistic séances,—shudderings and convulsive movements of the arms, I think they were—which shows that sensations of this kind afford no evidence of the genuineness of the manifestations."

repetition of the same, he makes passes over her, suggesting that her mediumistic powers will be developed (p. 117).

These passes seem to have been used with effect on other occasions, and notably if made by Home when in a trance condition. Thus (p. 86) "Home was taken possession of, his hands and arms became partially cataleptic, and he made passes in this condition over Augusta [Gore] for some time, then stooping down he made passes under the couch [on which she was lying], which Augusta said she felt distinctly." At the same séance—it is not clear whether before or after the passes—she sees "spirit-forms," apparently seen by no one else.

Again (pp. 133-4) Home, under influence, makes "mesmeric passes" over all the sitters, and repeats them after an interval. This was at one of the sittings referred to by Count Solovovo, when "spirit hands" were (after the passes) seen by the sitters.

A much more striking scene occurred at a later séance (pp. 153-5), when Mr. J. and Lord Adare were the only sitters. After Home had gone through a realistic series of dramatisations, which were interpreted as representing scenes in the life of Mr. J.'s brother, Mr. J. fell into a deep trance, sobbed violently, spoke in Arabic with great rapidity, and called his brother's name, evidently referring to the scenes just enacted by Home, who had finally to wake him up from the trance.

Again (p. 163), the sitters remaining behind after a séance with Home, the Master of Lindsay was first mesmerised by Mr. Bergheim, and on waking mesmerised Mr. Bergheim in his turn. Mr. Bergheim became very uncomfortable, and said he was being "cross-mesmerised." On waking he said that the last thing he recollected before becoming entranced was seeing a figure or form of some sort standing beside the Master of Lindsay. The experiment was repeated, and he again imagined himself under the influence of some spirit; then he said the spirit had gone away, and that the Master of Lindsay could not wake him without its help, and implored him to bring it back. They opened the door and told him it had come back, which seemed to satisfy him; then he soon awoke, but was in a nervous state for some time.

All these incidents seem to me to point to a very suggestible condition on the part of the sitters.

In connection with this subject I may briefly refer to an experience of my own at my second sitting with Eusapia Paladino. The sitting, like many of those with Home, was held in almost complete darkness, and I was supposed to be controlling Eusapia's left arm and hand, while Mr. Myers was controlling her on the right. At that time I had had little practical experience in the kind of holding that is required under such circumstances, and I apparently let the hand and arm on my side get free. Various phenomena followed, all easily within the capacity of this hand, if free,—such as touches on my head, back, etc. Quite apart from these phenomena, I went through a series of curious hallucinations of an almost indescribable kind,—indescribable because they were so unlike any ordinary sensations. There was no break in consciousness, but the condition was, I have no doubt, a slightly abnormal one, and one in which I could not depend on my own powers of observation as to the actual events of the sitting.

It was my recollection of this occasion that made me inclined to think that Mr. Wärendorfer might have been in a somewhat similar condition when he witnessed the "levitation" described above in Count Solovovo's paper, p. 457.

OCCASIONAL INEFFICACY OF THE SUGGESTIONS.

Further evidence of Home's practice of suggestion is to be found in many instances given in Lord Adare's report where the suggestion failed to take effect. Failures of this kind have, as has often been remarked, no tendency to discredit a medium. If a professed conjurer fails, it is put down to want of skill on his part. If a medium fails, he can generally charge it on the want of spiritual capacity of the sitter.

The case of Adah Menken (Lord Adare's *Experiences*, pp. 34-7) has already been referred to by Count Solovovo in this connection. Here Home could, it seems, only partially produce the effect at which he was aiming.

On another occasion (pp. 56-59), just after the death of Dannie Cox, Home took Lord Adare in the middle of the night, and in complete darkness, into the drawing-room in which

the child's coffin was placed, and told him to raise the lid of the coffin, when he heard a slight rustling inside, and then took him back into his bedroom and said to him :

“Little Dannie is there between you and the light; can you not see him?” “No,” I said, “I cannot.” He laughed and said, “Dannie would make himself appear as white; but he cannot just yet; he has so recently come to us. He will try and make himself visible as a dark shadow to you.” I still said that I could see nothing. “Ah, never mind!” Home said; and holding one of my hands in his, he stretched it out in the dark and said, “Dannie will let you play with it first.” I perceive a strong scent, as it were, blown over me and felt a flower touch my fingers and then withdraw itself. Presently I felt a little soft hand touch mine, and a flower was given me. I then felt a strong tremor run through Home's hands, and he spoke as little Dannie and said, “You must get into bed quickly; Dan is going to awake; if you would like very much to see what you have got, you can make an excuse to light a candle presently.” Accordingly, after Home had awoke, I lit a candle, and found I had been given a purple and white petunia that had been placed in one of the little hands in the coffin.

The account shows, it may be noted, that Home would have had no difficulty in abstracting the flower in question from the coffin.

After a few more séances, in one of which Dannie was supposed to manifest, the suggestion was repeated with greater effect (see p. 65), again in Lord Adare's bedroom, which he shared with Home and which seems to have been the scene of much of his training as a sitter. First, Home entranced and in bed, speaks as little Dannie and tells Lord Adare to come and sit on his bed, which he does, remarking that he wished to see manifestations. Then :

We heard a spirit come in and walk about the room; and perceived a light near the ceiling. Little Dannie Cox then came and moved away a pillow that Home had over his feet. He stroked and pulled my feet and sat on them. . . . We also saw the same sort of little star we had seen at Stockton. He then said, “Now good-night” and stood upon the foot of the bed. I saw him distinctly as a shadowy figure, of the same size as his mortal body, with

apparently some loose drapery on. His hand was stretched out towards us waving about. The hand and arm were directly between me and the window and interrupted the light as palpably as if made of solid flesh and bone.

Again (p. 63), Home tells Lord Adare that "A—— has just come in; he has come bustling into the room; you heard him." Lord Adare replies, "Well, I heard a noise as if the door had been opened." "Yes," says Home, "that was him; you will always know when A. comes; he will make a sound like that at the door." Here we see the partial failure skilfully covered up. Similarly (p. 64) Home says: "You were magnetised just now, and you heard a spirit shout." Lord Adare replies, "I am not aware that I did." Home rejoins, "You did not notice it; you did not know what it was and you did not pay any attention to it; but you heard it."

On a later occasion (p. 72) Home gives a graphic account of a vision he professes to see at night of a race-course and men betting and then fighting, but only succeeds in getting Lord Adare to hear a sound as of a horse galloping and a noise in the corner of the room like a blow struck.

I have already referred to the promised levitation which failed to take place (p. 79), but precluded the successful attempt at 5 Buckingham Gate on Dec. 16th, 1868.

Again, he tries to persuade Lord Adare that the latter has had a certain dream (p. 85), after ascertaining that he could not remember what he had dreamt the night before.

Similarly (p. 148), while sitting up together in the evening in Home's room, they hear raps on the door, and Home says, "Your grandfather has come in; do you not see him sitting in that chair yonder?" "I see no one," I answered, "which grandfather do you mean?" "Your father's father; you will at any rate hear him." Accordingly Lord Adare hears a sound as if some one sitting on the chair had put his foot on the ground, and then sees the chair move from a distance up to the table, apparently untouched.

ALTERNATION OF SUGGESTION AND OTHER METHODS.

The incident just quoted is a possible instance of the alternation of suggestion and other methods. Home may easily

have had some arrangement for moving the chair. But the incident would have been more impressive if the grandfather had been seen moving it, so he tries to make Lord Adare see his grandfather, but only succeeds in making him hear a vague sound. As a rule, he can only produce definite visual hallucinations in complete or partial darkness.

Suggestion is of course a safer method to use than a mechanical contrivance which may be discovered, but why should not a medium adapt himself to circumstances, and use one or the other or both? Thus the visions seen by Lord Adare in his bedroom at night were probably all hallucinatory. But the materialisation of Adah Menken, described by Lord Adare (p. 145), seems to me of a familiar objective type.

[The room having been darkened] Home went into a trance. . . . We all saw a very curious appearance form itself above his head; it looked at first like a lace handkerchief, held out by a stick or support of some sort; soon, however, it became more distinct, and appeared to be a shadowy human form enveloped in drapery; it was about two feet in length. Some one present remarked that it exceedingly resembled a "vignette" heading one of Adah Menken's poems. Home said (speaking as Menken), "Yes, that is it, that is what I wish to imitate; I will try and make my form visible to you." The surface of the wall to Home's right became illuminated three or four times; the light apparently radiating from a bright spot in the centre. Across the portion of wall thus illuminated we repeatedly saw a dark shadow pass; it appeared to me rather the shadow cast by a solid substance than the actual form itself. Home's collar stud dropped on the floor, and a spirit [Home?] brought it and placed it on my head, touching my brow while doing so.

The full account (see pp. 95 and 177) of the apparition of Sacha, referred to by Count Solovovo, again suggests strongly a "materialisation" manipulated by Home, on whom, it is to be remembered, no restrictions whatever were placed in any of these sittings.

RECOGNITION.

These cases lead us on to consider what kind or degree of illusion is involved in the "recognition" of materialised forms or spirit photographs, and how far such an illusion is induced

by the medium, or whether it originates spontaneously in the sitters. In the case of Adah Menken just quoted the medium seemed to have profited by a casual remark of one of the sitters to suggest the identification; while in the second case he himself told them that the form was Sacha. In neither case, however, does it appear that any distinct resemblance to the supposed original was perceived by any of the sitters, and in this respect the cases are similar to many materialisations produced by professional mediums, where it is simply assumed that certain forms represent the first person thought of by the sitter with whom they are supposed to be connected.

Yet no one who has attended such sittings and carefully watched the proceedings can, I think, doubt that occasionally some sitter really sees a very close resemblance in one of the faces to some intimate friend of his. In cases where the identity of the medium with the form is detected, as in the case recorded by Mr. More (quoted above by Count Solovovo, with which may usefully be compared the case of Mr. W. B. Hodgson, see above, p. 474, footnote); or in the case of collective vision in a mirror (quoted above by Count Solovovo, p. 463), this phenomenon is called by believers "transfiguration." In other cases it is called "materialisation."

That there is at least a very frequent element of illusion in these cases is proved by the fact that different sitters vary widely in their impressions of them. I quote the following instance from notes of my own.

June 20th, 1905.

Mr. A. E. H., a member of the American Branch, who called here this morning, gave me a long account of his experiences in seeing materialised forms. It appeared that he had been investigating the subject for some 20 years, and had concluded that most mediums were fraudulent. But there were two or three whom he had experimented with a long time and believed to be genuine, or at least that some of their phenomena were so.

He told me this incident among others: On one occasion he had very clearly recognised the face of a friend of his, seen in a perfectly life-like manner, the colour and form of the face exactly like life and exactly like the person. A friend of his, looking at the same face, saw only a vague luminous cloud-like thing

with no features. On the same occasion, this friend saw quite clearly and recognised the face of some friend of his in what appeared to Mr. H. a vague, luminous, cloud-like thing with no features.

Here one or other of the percipients must have been under an illusion. Similarly when Professor Furness (as quoted by Count Solovovo) saw the medium in the forms recognised by other sitters as their friends, *either* he *or* the other sitters must have been under an illusion. For the purposes of my argument, it makes no difference whether it is the believer or the sceptic that was deluded; I merely maintain that illusion there was, and that of a pronounced kind.

Probably most people are not aware of the differences in faces that are produced by different accessories, or, in particular, by differences of illumination, and therefore do not know how easily mistakes in recognition may be made. Some years ago, after witnessing the "materialisations" of Husk and Craddock, and hearing from a number of people how much they had been impressed by seeing forms which they recognised, I tried experiments on this point, as follows:

On May 17th, 1905, seven persons, (five of whom were members of the S.P.R.) came to the Rooms at 20 Hanover Square at my invitation to witness experiments in sham materialisations, my object being to test how far they would recognise or fail to recognise the faces of persons slightly disguised, but well known to them.

The room was arranged as is usual for sittings for materialisations, that is, it was darkened as completely as possible, with a cabinet in one corner, near to which the sitters were arranged in a semi-circle. The performers entered the cabinet from a door opening into the back of it.

There were three performers who played the part of materialised forms, viz. myself and one of the Assistant Secretaries, both of us being well known to most of the sitters, and a third lady who was only known to one or two of them.

This lady took the first part and dressed herself in drapery with a head-dress supposed to be Persian. She came out into the room, holding a luminous slate up to her face, and spoke in a low voice one or two Hindu phrases which she happened to know.

The Assistant Secretary with the help of a very obviously false moustache and turban posed as a Hindu. The sitters, who were

asked to note their impressions, described her variously as a young Indian, an Egyptian, or of the Hindu type.

I appeared as a nun, with drapery over the head. I was interested to find that this simple disguise led the sitters to estimate my age variously as from 18 to 25; for I had lately been told by a man who had been attending Husk's materialising séances that one of the forms that came to him was a young man of about 18 or 20, and the medium being about 50, it would have been impossible, he said, for him to personate such a young man. Husk was accustomed to use a luminous slate such as we were using to show the faces of the "spirit" forms.

At this experimental sitting, not one of the performers was recognised at any time by any of the sitters, and this in spite of the fact that they knew the performance to be a sham and therefore were not open to any emotional influences that might have interfered with their powers of observation. They knew too that my assistants and I were likely to be among the performers; yet the only one whom they thought they recognised was the assistant who happened not to be there.

POSSIBILITY OF NEGATIVE HALLUCINATIONS.

Count Solovovo remarks that if we admit that positive hallucinations may occur at séances, "we are logically bound to infer that [the medium] may also *prevent* [his sitters'] seeing some actions of his, or even his own person,—may, in fact, induce in them not only positive, but also negative hallucinations." I think this actually does occur not infrequently, and I quote an instance of it from Mr. Podmore's *Modern Spiritualism*, Vol. II., p. 217, in connection with a slate-writing séance given to his brother, Mr. Austin Podmore, by Mr. S. J. Davey. Mr. A. Podmore held in his left hand a slate the other end of which was held by Mr. Davey. He then unlocked a double slate given to him by Mr. Davey, put three pieces of chalk, red, green and grey, inside, locked it up again and placed the key in his pocket and the slate on the table where he could watch it. His account continues:

After some few minutes, during which, to the best of my belief, I was attentively regarding *both* slates, Mr. D. whisked the first away and showed me on the reverse a message written to myself.

Almost immediately afterwards he asked me to unlock the second slate, and on doing so I found to my intense astonishment another message written on both the insides of the slate—the lines in alternate colours and the chalks apparently much worn by usage.

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

AUSTIN PODMORE.

Mr. Frank Podmore adds :

Mr. Davey allowed me to see exactly what was done, and this is what I saw. The “almost immediately” in the above account covered an interval of some minutes. During the interval, and indeed throughout the séance, Davey kept up a constant stream of chatter. . . . Mr. A. Podmore, absorbed by the conjurer’s patter, fixed his eyes on Davey’s face, and the latter took advantage of the opportunity to remove the locked slate under cover of a duster from under my brother’s nose to the far end of the room, and there exchange it for a similar slate, with a previously prepared message, which was then placed by means of the same manœuvre with the duster in the position originally occupied by the first slate. Then and only then the stream of talk slackened and Mr. A. Podmore’s attention became concentrated upon the slate, from which the sound of spirit writing was now heard to proceed. To me the most surprising thing in the whole episode was Mr. A. Podmore’s incredulity when told that his attention had been diverted from the slate for an appreciable period.

Here then it seems that Mr. Davey had got up from his place and walked over to the other end of the room and back again without the sitter being aware that he had done so, and this in full light, with a sitter whose whole attention (as he himself believed) was being directed to his movements.

Count Solovovo maintains that we are not entitled to suppose that misinterpretation can assume such gigantic proportions as to make several people mistake a man who thrust his head and shoulders out of the window for one who was floating in the air outside the window. My reply would be that a very small error in perception may sometimes lead to a very large error of inference. I have suggested that when Home was believed to be standing outside, he was perhaps really standing inside. If so, this, as far as the perception

of the witnesses was concerned, would have involved but a slight illusion in regard to the relative positions of Home and the window, and one which I find is easily induced, at least in myself. But it would involve a very large error of inference to suppose that Home had come to the window from the outside if he had really come from the inside.

During the sittings with Eusapia Paladino at Cambridge in 1895, I experienced an illusion of position of a kind which is known to be frequent in darkness, which I described at the time as follows:

With regard to the [supposed head of John King] I noticed a curious illusion which I cannot explain, viz. that while something in the appearance suggested to me that the "head" was on a level with the further end of the table—which Eusapia's head could hardly have reached unless she stood up and leant far forward—something else gave me the impression that the "head" was only at the point that she could easily have reached without standing. She was actually sitting at the time, and I have no doubt that the latter impression was the correct one. But if this second element in the perception had been missing, I should have thought I had seen a head in a position where it was almost impossible for Eusapia's head to be.¹ [Subsequent observation showed that this head was practically in the position of Eusapia's head and undoubtedly identical with it.]

I will quote one more instance of spontaneous illusion or hallucination as to the real position of an object, sent to me by Mr. F. C. Constable, of Wick Court, near Bristol, who writes:

I have frequently to walk from my house to the village club. The road outside the house runs, for perhaps twenty yards, with trees on one side and an iron fencing on the other. Then comes a five-barred gate which I have to open to pass through into an open field. The road is naturally very familiar to me.

At nightfall when, on leaving the light of the house, I can at first see nothing and, later on, only the path very dimly, and objects dimly definite but at a yard or two, the following false visualization is of almost common occurrence. I see the bars of the gate before me, crossing my path, before I come to the material gate. For

¹ *Journal S.P.R.*, Vol. VII. p. 158.

instance: last night it was so dark I walked from the path on to the grass. As I felt my way back to the path and raised my eyes there were the bars of the gate before me. I put out my hand, felt nothing and walked on some steps before I reached the gate itself. This false visualization has occurred, very possibly, twenty or thirty times during the last three years, and, carefully dissecting my experience, I am of opinion the false visualization is, to me, as real and definite as visualization resulting from the material.

I should perhaps state that this false visualization is unique in my experience.

[Later Mr. Constable adds:] Last night walking to the club I determined to "bilk" the hallucination. As I walked I marked a tree on my right and said to myself "now the gate is within three feet of me." I looked. There was the gate. I walked to it. It was not there, but some six or seven feet distant. I looked again at the tree (remember it was but a dim shadow in the darkness) and saw I had mistaken it for another.

A clear case of a visual hallucination raised by a *false association* of ideas.

F. C. CONSTABLE.

It appears to me that simple and slight errors of this kind, whether occurring spontaneously or suggested by the medium, may account for a good many supposed telekinetic phenomena; since through such errors, which would, of course, be chiefly liable to occur in a bad light, the medium might appear to be at a little distance from objects with which he was really in contact.

NOTE ON MISS JOHNSON'S PAPER.

BY COUNT PEROVSKY-PETROVO-SOLOVOVO.

I HAVE read Miss Johnson's paper on "The Education of the Sitter" with the greatest possible interest and sympathy.

Her arguments have struck me as being presented in a very forcible way; and I willingly admit that there is in them a good deal of apparently good evidence tending to indicate suggestion on Home's part as a plausible explanation of some at least of his marvels.

But we have still to give full weight to the following circumstances: (*a*) that whilst some of Home's phenomena have been proved objective beyond a doubt, none have ever been undoubtedly shown to be hallucinatory; (*b*) that, apart from Home, there exists an overwhelming mass of evidence showing the most startling "phenomena" of Spiritualism to be objective, to whatever cause due.

For with regard to the last point, it must not be lost sight of that the distinction drawn between the "manifestations" of Home and those of other mediums is purely arbitrary. *If* Home's manifestations were authentic, those of some other mediums must have been equally genuine: if *all other* physical phenomena are spurious, then Home's *must* have been fraudulent also.

It should also be borne in mind, I think, that here, as in every-day experience, the most plausible explanation may after all not be the true one. Misdescription, illusion pure and simple, and illusion combined with fraud may work very well as explanations in ninety-nine cases; but when we come to the hundredth there may turn out a circumstance which will clearly show such a hypothesis to be inadequate; and if in one case, why not in others?

From this point of view, let us consider a characteristic instance. Mr. T. Adolphus Trollope narrates how at one of Home's sittings in Florence

a middle-aged Italian gentleman of the Jewish persuasion asked that the spirit of his father, who, it was stated by the medium, was present, should mention where he and his son, then communicating with him, last met on earth. It should be stated that the inquirer, having abandoned the faith of his fathers, professed entire disbelief in any existence of the soul or any future life. The answer to his query was spelled out in the manner I have already described [*i.e.* through raps] a certain Italian city being named. I watched the face of the sceptical inquirer as the letters were "rapped out" and gradually completed the name required. And I needed no confession of the fact from him to know that the answer had been correctly given. I thought the man would have fallen from his chair. He became ghastly pale and trembled all over. . . .¹

Here the explanation almost lies on the surface, and there cannot be any doubt that it could fit many cases. But suppose it is undoubtedly disproved in but one clear instance, what then? Are we to maintain that the experience of the "Italian gentleman of the Jewish persuasion" is still to be put down to Home watching the expression of his face at the appropriate letter when we read that at another séance at Mr. Trollope's house,

there was present a well-known and much respected English banker established in Florence, a hale, robust, cheery sort of man. . . . A "spirit" was announced as having come for him. Who is it? A name was rapped out in the manner described. The elderly banker declared that he never had any friend or relative of that name, and had never heard it before. A second time the name was spelled out, while the banker sat thrashing out his recollections. Suddenly he struck his forehead with his hand and exclaimed: "By Heaven, it is true! Nancy ———! (I forget the name). She was my nurse in Yorkshire more than half a century ago!" . . . Taking into consideration the total severance of the old banker's infancy both as to years and locality from any of his then surroundings, the fact that it was so long since he had heard the name in

¹ *What I Remember*, by T. Adolphus Trollope, Vol. I. pp. 391-392. I am indebted to Miss Johnson for this reference.

question mentioned that he had himself entirely forgotten it, and the further fact that there was nobody at Florence who had any connection with him or his family in his early years, and the circumstance that he that evening saw Mr. Hume for the first time—I confess that it seems to me that the improbability of any proposed explanation of the mystery must be incalculably great indeed for a solution, the improbability of which approaches so very near to impossibility, to be preferably accepted.¹

From which it follows that the theory which presented itself almost irresistibly to the reader's mind as an explanation of the first incident proves in the present instance utterly insufficient; and should consequently hardly be pressed too much as a general solution of a certain category of the Home mysteries.

So it may be with regard to many of the incidents adduced by Miss Johnson in her paper. Taken separately, they seem to point to "suggestions" as not only the most natural, but the almost inevitable explanation. But it does not follow that this is necessarily the true one.

At the same time it goes without saying that if we postulate: (*a*) the general untrustworthiness of the accounts of Home's séances; (*b*) the probability of his having been able at times to impress hallucinations or illusions on some of his sitters; and (*c*) especially the possibility of such impressed illusions being sometimes (as suggested by Miss Johnson) coupled with fraud, we shall have dealt the Home evidence a most damaging blow.

Point (*a*) is perhaps the most worthy of note and the most discouraging. And it is especially to be regretted that there are unsatisfactory features even in our best Home evidence,—that coming from scientists of world-wide fame. For, with all due respect to them, it seems to me distinctly unsatisfactory that the most startling incidents should be sometimes described in a few lines of print only; that in other cases recollections more than twenty years old, and apparently not based on any contemporary notes, should be deemed sufficient; and that we should be told again and again that such and such phenomena occurred under specially pre-arranged conditions, without, at least in most cases, being

¹*National Review*, May 1890, pp. 306-307.

shown what these conditions were. And if such drawbacks occur in our best testimony, what wonder if witnesses of much inferior scientific standing do not conform to the required standard.

Again, Miss Johnson thinks it "very significant" that there should be so wide a difference between Mr. Burr's first account of his experience with a materialised hand published in 1863 and that given in Mme. Home's work 32 years after the event. I also think such a discrepancy unfortunate from the positive side; but I do not see in this a decisive proof that Mr. Burr was labouring, in 1887, under a hallucination of memory. It is perhaps possible, though, I admit, not very probable, that if Mr. Burr abstained in 1863 from recounting the whole of his experience, it was simply because the public at large were less prepared then for such a thing as a materialised hand with a human fore-finger pushed right through it, than they could be supposed to be a quarter of a century later, after the public stage had long been occupied by Slade, Eglinton and other marvel-mongers, and after so many persons of scientific eminence had "endorsed" the most stupendous mediumistic miracles.

To my mind the main thing is not why Mr. Burr omitted to mention in 1863 a fact on which he dwelt at length in 1887, but what kind of witness he was. If he resembled in this respect some Spiritualists with whom I have the pleasure of being personally acquainted,—well, I can only say I should reject his testimony unhesitatingly if brought forward even thirty-two days, not years, after the event.

But to return to illusion *versus* the "Physical Phenomena." Quite lately, at the S.P.R. meeting of June 29th, 1908, we had the old story of the photographing of the Indian fakirs brought to the front again, and this time by an undoubted eye-witness (*Journal S.P.R.*, Vol. XIII. p. 273, July, 1908). Here, I think, is the *crux* of the whole matter. Let Dr. Mehri properly authenticate his story, and the old controversy will be brought very near a definite settlement. Till this is done, all this theorising, whether for or against the objectivity of the "Physical Phenomena," appears to me little more than beating the air. What we want is new facts, and I earnestly trust we shall get them.

SUPPLEMENT.

REVIEWS.

Psicologia e "Spiritismo": Impressioni e note critiche sui fenomeni medianici di Eusapia Paladino, by E. MORSELLI. (2 vols. Fratelli Bocca, Turin, 1908.)

THE fame of Professor Morselli as a nerve-specialist and psychologist is world-wide, and his pronouncements on the mediumistic phenomena of Eusapia Paladino cannot therefore but excite considerable interest. The book before us, in two thick volumes, consists of three parts, besides a valuable bibliography of the literature of modern spiritualism and Psychical Research, and Professor Morselli approaches the subject with a wide, if not in every case deep,¹ acquaintance with this literature. Part I. treats of modern spiritualism and mediumship generally, and gives a brief history of Eusapia Paladino. Part II., which occupies the greater part of the book, consists of descriptions (written on the night of the sitting or as soon after as possible) of the twenty-eight sittings the author has had with her. Twenty of these sittings took place in 1901 and 1902, and six in the winter of 1906-7. It is these last six which have excited most interest among psychical researchers in this country, doubtless because much publicity was given to them through the Italian daily press; but it is interesting to note that Professor Morselli himself considers them inferior to the earlier ones, and that he is of opinion that Eusapia's mediumship has deteriorated.² A great deal of general discussion, psychological, biological, theoretical and critical, accompanies the narrative, and

¹I have noticed some misunderstandings and misrepresentations of passages from works with which I am acquainted, but possibly this may only be due to quoting from memory or from inadequate notes.

²I do not think that, as described, any of Professor Morselli's experiences appear as striking as those of Sir Oliver Lodge on the *île Roubaud*.

the author is specially interested in demonstrating that the spiritualistic hypothesis is unreasonable, superfluous and absurd.¹

The third part of the book, which is quite short, is a sort of summary of Eusapia Paladino's "mediumistic" phenomena and the various hypotheses held concerning them. Professor Morselli's own conclusion is that the great majority of the phenomena that occur at her séances are genuine manifestations of some kind of supernormal activity to be explained by hitherto unknown psychical forces connected with the human organism. A few of those described may, he thinks, be due to illusion, and a small proportion—say 10 per cent. or less—are due to fraud (Vol. I., p. 312). For none is a spiritualistic explanation required, and "John King," Eusapia's "spirit guide," is not a real entity.

To the views expressed in this last sentence we may safely assent. It is difficult at least to conceive how any serious student can suppose that the hypothesis of the agency of "spirits" would render Eusapia's phenomena more intelligible. But we need not dwell on this, for the previous question—whether there are any supernormal phenomena to explain—occupies the field, and the more important point is not to prove the absence of spiritual agency, but to prove the absence of tricks. To the present writer it does not seem that in Professor Morselli's work quite enough attention is given to showing that trickery was adequately guarded against, or that a sufficient margin is allowed, beyond what within known laws of nature is apparently possible, to justify the assumption that these laws have been transcended.

As Professor Morselli says, there is a great sameness about the general scheme of Eusapia's séances. After reading his book, I again read through the notes of the Cambridge sittings of 13 years ago,

¹In proving this he sometimes uses rather double-edged arguments. Thus he takes pains to point out that the position and nature of, *e.g.* the touches are generally such as they would be if sometimes Eusapia's hands and sometimes her feet were used to produce them. For example, only the sitters next to her are touched on the side, as it were with her feet. More distant sitters are touched, if at all, on the back of the hands (on the table) or on the face (*cf.* Vol. I., p. 276), as it were with her hand. It is as if, Professor Morselli says, Eusapia had the idea of touching thus—as if she represents it thus to herself. He draws the inference that we are not dealing with any psychological entity other than hers, but that her powers are increased, exteriorised, by means of some unknown biological law. It is obvious that the facts mentioned may equally point to trickery, if we can suppose a hand or foot free.

and was struck afresh with this. With us, as with him, the sittings usually began with movements and levitations of the table, often in a goodish light. The phenomena that followed—touches, grasps, movement of objects, appearances as of hands or other extensions of Eusapia's limbs, and occasionally lights, depended evidentially almost entirely on adequate holding of her hands and feet in a poor light, or almost complete darkness. I may remark in passing that our conditions of holding seem to have been, on the whole, better than those in use at Professor Morselli's sittings, for whenever Eusapia would allow it, we held her feet with our hands instead of trusting to contact between the sitters' feet and hers. There is one respect in which the plan of the sittings seems to have developed since 1895, namely, in the importance of the part played by the curtained recess. At Cambridge no dark curtained recess was specially provided. There were window curtains in Mr. Myers's drawing-room where we sat, and also curtains between two parts of the room. Both these sets of curtains were used at different sittings—the table being placed near them at first, or moved there after the sitting had begun. By supposed supernatural force the curtains were from time to time thrown forward over the sitters or between Eusapia and those next to her.¹ But they played a less important part than at Professor Morselli's sittings, and there were no thin black curtains hung between the ordinary heavy curtains to serve as a veil between the sitter and the hands that touched him. Nor were the objects for use at the séance placed behind the curtains at Cambridge.

In another respect, Professor Morselli's experiences differed from and went beyond ours. He had, and we had not, a sitting for "Materialisations." This—it was his twenty-second, and took place in March, 1902—he regarded as the high-water mark of Eusapia Paladino's manifestations. She was tied to a camp bedstead on which she lay behind the curtains, and half-length figures with head enveloped as with a scarf (or once as with a frilled cap), appeared at the openings in a poor light. Readers will probably differ as to whether this adds to the weight of evidence for the genuineness of Eusapia or the reverse. So far as I can judge of the conditions from Professor Morselli's description of them, I do not think we should have regarded them as convincing in the case

¹One of the few unexplained phenomena which occurred at Cambridge was connected with a curtain just behind the medium, which on one occasion, in a good light, bulged out several times as though there were wind behind it.

of the "materialisations" I have personally witnessed with other mediums. These other mediums, however, failed to satisfy us, and sooner or later were caught personating the materialised spirit by investigators less scrupulous about seizing the "spirit" than ourselves.

Materialisations of this sort, showing faces and forms, are recorded comparatively rarely with Eusapia, but they may be said to be led up to by the phenomena that are of constant occurrence. For the touches felt at almost every *séance* are supposed to be made by materialised hands, and sometimes these hands are seen. Sometimes, too, a roundish object suggesting a head appears silhouetted against some faintly-illuminated background, or some faintly-illuminated limb or other object appears against the darker background. At some of Professor Morselli's sittings what were taken for parts of a human form were felt pressing against the curtains from behind. There was no question of an accomplice, and on some occasions sitters were allowed to look behind the curtains and saw nothing. It is not clear, however, whether such looking was always simultaneous with the touches, and even if it was, supposing these to be done by Eusapia's hand or arm (as the description sometimes suggests to the reader), a person giving a rapid glance in a very poor light and expecting to see a whole figure might easily be deceived. These materialised limbs, whether seen or only felt, seldom even appear to operate beyond the reach of the medium's own natural hands or feet or head,¹ and the reason for taking them to be anything else is simply that her limbs are supposed to be held or watched by the sitters.

I may illustrate this by some experiences at Cambridge. At the first sitting of the Cambridge series, after various phenomena had occurred, I (and others) saw a hand between me and the window. At first I thought it was Eusapia's hand, but Mr. Myers said he was holding her hand on her lap at the time. Later in the sitting Eusapia said that John King was coming out from the curtain

¹ Professor Morselli thinks that sometimes hands operated and objects were moved beyond Eusapia's reach, and this was also occasionally thought by some observers at the Cambridge sittings. But there is at the sittings so much moving of the position of the whole circle, including the medium, so much restlessness altogether, and so much difficulty in ascertaining what were the exact relative positions before the phenomena, that it is difficult to get clear evidence on this point. Moreover, careful experiments would be required to determine the limits of possible reaching, which are wider than is often supposed.

behind her. Presently several of the sitters saw a white object with a rounded point to it moving behind Mr. Myers, who sat at Eusapia's right hand, and against whose shoulder her head was resting. Mr. X., who was next but one to her on the same side, was new to the phenomena, and apparently did not realise that "grabbing" without leave was against rules. He put out his hand and touched the object, which thereupon drew back. He said it felt like a hand, or at all events something more solid than the curtain (which had been moving about previously). Afterwards, "John King" said he had used the medium's handkerchief to produce this phenomenon, and asked where the handkerchief was, thinking apparently that Mr. X. had taken it. After the sitting, Eusapia's handkerchief was found lying behind the curtain. It is obvious in this case that, if Eusapia had got her right hand free, she was in a convenient position to use it to produce this phenomenon. Again, at a certain point of the second sitting of the series, Eusapia was standing up, Mr. Myers had her left hand, and Mrs. (afterwards Lady) Stanley her right hand. I was in charge of her feet, and was consequently lying on the floor holding them. As I looked up from that position, the ceiling made a light background, against which I saw silhouetted what looked exactly like Eusapia's right arm and hand lifting a chair and placing it on the table. After the chair was on the table, I similarly saw against the ceiling Eusapia's arm and Lady Stanley's apparently holding each other by the hand. I did not see any transition. Lady Stanley reported that on this occasion Eusapia had drawn her (Lady S.'s) hand to her (E.'s) body, and the pressure on her hand became that of two fingers. The chair was lifted on to the table, and then the fingers left Lady Stanley's hand, and Eusapia's cool hand returned and closed over it.

It may be asked why, after experiences like these, we did not give up the sittings, convinced that we had to do with a trickster, especially with the warning of Signor Torelli Viollier, repeated by Professor Richet, in our minds. No doubt the events above described were suspicious; but we had behind us the séances at the ile Roubaud which had so greatly impressed Sir Oliver Lodge and Mr. Myers; phenomena, like the best of those on the island, might be coming. Besides, we had so far no proof of trickery. Lady Stanley felt and described very accurately the way the hand resting on hers narrowed till it became like two fingers¹; but they were fingers, of that

¹ See *Journal S.P.R.*, Vol. VII., p. 150.

she was sure, and where did the fingers come from if the other hand was well held? We had not yet traced the drawing of the two hands together and the substitution of part of one for the other.

So we went on, sometimes depressed but sometimes cheered up again, through twelve sittings. Others besides Lady Stanley noticed the narrowing of the hand, and sometimes the brief gap in the contact which she had so carefully described, but still no one observed the actual substitution of one hand for the other. We thought the sittings on the whole sufficiently successful and impressive for it to be worth while to invite eminent men of science, and on one occasion a well-known conjurer, to witness them.

Mr. Hodgson arrived from America after the twelfth sitting. What he did was to systematise the observations. He was, of course, an experienced observer, and had given much attention to tricks of various kinds, both as practised by mediums and by professional conjurers. At his first sitting he observed the narrowing of the hand as Lady Stanley had done. It was at his second sitting, the fourteenth of the series, that he was able to observe the whole process of substitution, and the way one hand represented both while the other was free. The more important part of the report of this sitting was printed in the *S.P.R. Journal*, Vol. VII., pp. 151-5, and I need not repeat it here. After this others of us were able to observe, over and over again, the process of freeing a hand or a foot. It was done with skill, care and caution,¹ and evidently with deliberation.

¹ I should like to say that after our Cambridge experiences I realised that secure holding under the conditions allowed is much more difficult than I had previously supposed, and I should not now attribute unusual gullibility to any one who failed to detect the substitution. I say this because I expressed a different view after certain experiences at Carqueiranne. See *Journal*, Vol. VI., p. 340. On that occasion I held the left hand, and Dr. Ségard was responsible for the right hand. An accordion placed near was passed on to the table between Dr. Ségard and the medium at about the level of their shoulders, and against a faintly-illuminated background I could see it being brought forward by what looked like the outline of a hand and arm, which I should have felt sure were Eusapia's right hand and arm, had not Dr. Ségard been sure he was holding her right hand. Later, each time Professor Richet, who was under the table holding Eusapia's feet, said he was touched, I could see her stooping about as much as was, I should judge, required in order to touch him with her right hand. Each time I asked Dr. Ségard whether he was really sure that he was holding the right hand, and he said he was. Since our Cambridge experiences I have felt no doubt that the right hand was free, and that I had allowed the left hand with mine holding it to approach Dr. Ségard and represent two hands. But I do not now think this argues unusual ineptness as observers either in Dr. Ségard or myself.

After studying the notes of our previous experiences, and comparing with them what we now perceived, we felt no doubt that the trick had been practised throughout, and that no holding under any such conditions as prevailed at Eusapia's sittings is to be relied on.

We, and especially Mr. Hodgson, have been blamed for allowing Eusapia to get her hand free when we began to see what was happening.¹ I cannot understand this point of view. When there seems to be a clue to the *modus operandi* the only scientific procedure is surely to follow it wherever it may lead—whether to exposure of fraud or proof of genuineness. Before we realised the clue, through twelve sittings, we had done our best under such conditions as Eusapia would allow to obtain phenomena of whose genuineness we could feel no doubt, so that she had had every opportunity of proving her powers to be supernormal, if proof was possible. The result was that the evidence depended almost entirely on the holding of hands and feet, and in connexion with this holding there were suspicious circumstances. It became, therefore, of the utmost importance to follow any clue which might enable us to estimate the value of holding such as Eusapia allowed.

I have dwelt thus long upon our experiences at Cambridge, although so much of the tale has been already told, partly because I do not think Professor Morselli has altogether understood what happened there, and partly because it enables me to bring out clearly in what respects and why my judgment differs from his. He is evidently a good and careful observer, he is aware that Eusapia Paladino does sometimes trick, and has, in fact, himself

¹There is another matter in which we have been blamed. A legend has grown up in France and Italy that we treated Eusapia Paladino unkindly. I do not know whether she is herself responsible for this legend. If she is, it is perhaps not unnatural, but I think it is ungrateful. We did our best to keep her happy and amused, and took a great deal of trouble about it, and as far as we could judge were fairly successful, except during a day or two when she was not well. She lived in Mr. and Mrs. Myers's house, and lived with the family. She constantly played croquet in the garden with the children, and after Mr. Hodgson came she played with great gusto with him; we used to take her out shopping (at our expense), in which she delighted, and to take her out for carriage drives and sight-seeing expeditions, *e.g.* to London. Professor Morselli speaks of some offensive searching to find trick apparatus to which she had been exposed somewhere, and suggests that it was at Cambridge. The nearest approach to this that I ever heard of was that on one or two occasions, after a good *séance*, Mrs. Myers accompanied her to her bedroom when she went up to bed, helped her to undress, and folded her clothes for her.

sometimes detected her in trickery or what looked suspiciously like it. But he appears to think that when on any particular occasion trickery has not been detected by sensible persons responsible for watching the medium, the presumption is that it has not occurred. In this I cannot agree. I have not the same confidence that he has in my own or any one else's powers of continuous observation, especially in darkness or semi-darkness; and when it has been shown that a medium systematically practises trickery, the presumption, I think, is that on any particular occasion when an unexplained phenomenon takes place, an opportunity for trickery unobserved by the investigator has been found. It must be remembered that the medium is not bound to produce phenomena at any given time. If no opportunity occurs nothing need happen. In this a tricking medium is at a great advantage as compared with an ordinary conjurer.

I do not profess to explain everything that is described by Professor Morselli. Most of it is not difficult, if a free hand or foot is granted; but I think there are other tricks, and any explanation of them I might offer would be conjectural. I may point out that even a professional conjurer could not probably explain a conjuring trick with which he was unfamiliar from the description of a witness who had not detected it. It is because essential points have not been observed that the observer has been puzzled. Mr. S. J. Davey's experiments give proof of this, if proof be needed.

Some phenomena which the freeing of a hand or foot will not explain should be mentioned in addition to the materialisation phenomena already referred to when the medium was tied to the bed behind the curtain. On another occasion (Vol. I., pp. 441-6), part of the experience described seems to require her to have freed herself completely, so as to be able to leave the table and go behind the curtain. Of a different kind, but again not depending I think on failure in holding hands, are certain levitations of the table, especially one described in Vol. I., p. 424. Mr. Hodgson gave some attention to this subject, and was himself able to hold up a heavy table a foot off the ground in a manner resembling Eusapia's, by passing a band round his shoulders, under his waist-belt, and round a leg of the table. In the particular case above referred to, the table seems to have risen too high for this method. Experiments in the raising of tables by this and other mechanical means should be tried, if importance is to be attached to the phenomenon. Another phenomenon, where there is no question of holding hands

or feet, was the movement of a small bell along the table and other movements of objects in a good light in a manner which would be explained if we could suppose the use of a thread (see Vol. I., p. 425, and Vol. II., pp. 202-3).

One more point. Importance has been attached to the question whether Eusapia Paladino is genuinely entranced during the occurrence of at least part of the phenomena. I think it probable that she is. Professor Morselli thinks so, and he and other medical observers ought to know. This might be important if it were our business to decide on the degree of moral blame attaching to the normal Eusapia, though I think that a strong case could be made out for collusion between her normal and trance-consciousness. But in deciding the matter actually before us, namely, what the evidence is for attributing the physical phenomena produced by Eusapia to hitherto unknown powers, the question whether she was entranced seems to me of no importance whatever. Systematic trickery may be practised in a frequently recurring auto-hypnotic condition as well as in a normal one.

In conclusion, Professor Morselli's work gives the added weight of his authority to that of other eminent persons who have convinced themselves that Eusapia Paladino, notwithstanding trickery, does exhibit phenomena which cannot be explained by known physical or biological laws. He admits, however, that in order to obtain any real understanding of these extended biological powers, examination of them in the case of some person who will allow real scientific experiment is necessary, and he does not intend to spend more time on Eusapia. If, in spite of all that has been said about her, I personally still doubt whether the *prima facie* case for believing in a residuum of genuine phenomena in her case is sufficient, it is owing to a long course of experiment and disillusionment with fraudulent physical mediums. Nevertheless I do not at all deny that there are grounds for thinking that such extended powers do exist, and if so, their investigation is very important. Our hope of discovering the truth about them lies in their being developed in private persons willing to take trouble and allow investigation, and should Professor Morselli's work stimulate and lead to the discovery of such persons, it will not have been thrown away.

ELEANOR MILDRED SIDGWICK.

P.S.—Since the above review was written, an investigation of Eusapia Paladino has been carried out for the Society for Psychological

Research by Mr. Feilding, Mr. Baggally, and Mr. Carrington—all experts in the tricks of physical mediums—and I understand that they have come substantially to the same conclusion as Professor Morselli. Their reports will doubtless appear in a future Part of the *Proceedings*.

E. M. S.

The Naturalisation of the Supernatural, by FRANK PODMORE. (G. P. Putnam's Sons; New York and London, 1908. 374 pp. Price 7s. 6d. net.)

THE title of this most attractive and very useful book is undoubtedly to a certain extent misleading. If by "naturalisation" is meant—as seems indeed obvious—"explaining away on natural [in the everyday sense of the word] lines," then Mr. Podmore leaves a good deal unexplained. Practically out of the whole domain of Psychical Research, "Poltergeists" and clairvoyance at close quarters seem to be almost the only two groups of alleged "phenomena" towards which he still maintains an uncompromisingly negative attitude. That he should admit the reality of telepathy (and by the way, whilst fully realising the stupendous difficulties which stand in the way of a physical explanation, Mr. Podmore sees grounds for hoping that these difficulties may ultimately diminish, see p. 14) is of course not to be wondered at. But the position he has taken up in the work under consideration especially towards the spirit-hypothesis and even, to a certain extent, towards the "Physical Phenomena of Spiritualism" appears to me more unexpected. It strikes me as somewhat significant that the chapter on "Spiritualism" (chiefly devoted to recounting Davey's slate-writing feats) should close as follows:

"It cannot be said that these recent researches [with Eusapia Paladino] have done much to strengthen the case for Eusapia's genuineness. . . . But if we can attach little weight to the records, it is impossible not to be impressed by the scientific standing and the obvious sincerity of the witnesses . . . [who] have no manner of doubt that they have witnessed in Eusapia's presence phenomena inexplicable by any known force. If they do not enable us to share their conviction, they at any rate compel us to hold our judgment in suspense. There is at any rate a problem here, for the solution of which we must wait. If the things are genuine, we want to know how they are done; if fraudulent, how it is that so many competent observers have come to believe in their genuineness" (pp. 201-2).

More suggestive still are many passages in the sections of the book dealing with such topics as "Communication with the Dead" (Ch. IX.), "Messages received through trance and automatism" (Ch. XII.), "Haunted Houses" (Ch. XI.) and the inevitable Mrs. Piper (Ch. XIII.). Mr. Podmore admits that "those investigators who of recent years have given the closest study to the case of Mrs. Piper and other automatists have been led to attach increasing weight to the hypothesis of some form of spirit-communication" (pp. 207-8); he does not deny that "we have clearly no right to lay down *a priori* a standard to which spirit-communication should conform" (p. 208); and *à propos* of Professor Münsterberg's preposterous statement (*Psychology and Life*, p. 252): "[With regard to the question] whether departed spirits enter into communication with living men by mediums and by incarnation the scientist does not admit a compromise; . . . he flatly denies the possibility . . . the facts as they are claimed do not exist and never will exist," he says:

"The man who at the present stage of the enquiry invites us on the strength—or weakness—of the evidence so far available to acclaim the proof of human immortality, may be doing serious injury to his own cause. But the other man who, because our present ignorance does not enable us to decide what is the true meaning of these elusive 'seemings,' condemns the whole enquiry as abortive, has surely no title to speak in the name of science" (p. 210).

Mr. Podmore thinks that if some peculiarly striking cases accumulated by the Society for Psychical Research should ultimately be multiplied, the conclusion of *post-mortem* agency "would no doubt appear less dubious" (p. 274); he admits that "the assumption of an alien personality speaking through the entranced person" has been in certain cases made "by observers whose training and special knowledge render them peculiarly qualified to form a judgment in such matters" (p. 284, footnote); and he winds up his account of Mrs. Piper by pointing out, though, it is true, in a dubious form, that "in certain cases, at any rate, we may come somehow into contact with the minds of the dead" (p. 329). As we see, in spite of the book's delusive title, a good deal of the "Supernatural" has not been "naturalised" by Mr. Podmore.

As I have just mentioned Mrs. Piper by name, I may as well point out that I do not consider all the samples of the evidence brought forward by the author in the chapter dealing with the celebrated Boston Pythoness as altogether satisfactory. I must especially protest against Mr. Podmore's summing up in less than

two pages (pp. 317-318) of such an episode as "Uncle Jerry's" in Mrs. Piper's English sittings in 1889. The account is given, it is true, in Sir Oliver Lodge's words, but slightly abridged; but in *Proceedings*, Vol. VI., where the same account is printed, the reader may also find, if he chooses to, the original notes of Sir Oliver's sittings covering many pages, and I think that after he has waded through, his impression may be somewhat different. For in such highly-condensed accounts, especially if drawn up by a sympathetic observer, stress will naturally be laid on the chief episodes, many attending circumstances and seemingly unimportant details being omitted and the "messages" being given not in the piecemeal fashion in which they occurred, but in a coherent and impressive form, with the main facts standing out in bold relief. But in Sir O. Lodge's account mention is at least made of some of "Uncle Jerry's" messages being false (p. 459), whilst in Mr. Podmore's all reference to this circumstance has dropped out. The impression on the uninitiated reader's mind may consequently be the deeper—but it will be an impression to a considerable extent erroneous. (With the circumstance that many, if not most, of the incidents narrated for evidential purposes by "Uncle Jerry" were exactly such as arise in the experience of almost nine out of ten human boys I am not concerned here.)

Mr. J. T. Clarke's account of his sitting with the same medium (pp. 311-316) is more satisfactory, technically speaking; but much in Phinuit's statements to him which he thinks very remarkable strike me as much less so, and I believe that, after an inspection by no means too severe, but little remains even as evidence of telepathy. The most curious thing is that Mr. Podmore should not apparently disapprove of Mr. Clarke putting down as "correct" such statements as "there is lots of trouble all over you, but I see light beyond . . . you will wade through it all right in the end"—which statement bears a most suspicious resemblance to the commonplace fortune-teller's twaddle; nor of the same gentleman writing in all seriousness:

"My child was in Germany at the time, and thus lived in my memory rather than in my daily view. Hence although the medium felt that she was alive . . . her personality was yet spoken of as 'in the spirit.'"

Phinuit, it should be said, in answer to a question as to the whereabouts of the sitter's daughter, had begun by saying: "She is in the spirit," but had quickly added: "That is to say, her

spirit is here, but her body is at a distance." One may conclude, without being a hypercritical person, that Phinuit's correction was due merely to Mr. Clarke having betrayed in some way that the first shot had been wide of the mark. This gentleman prefers another explanation; but does Mr. Podmore endorse it?

I also think that a statement such as that the sitter has an uncle named John (on which, by the way, Phinuit did not insist when contradicted) even if proved correct afterwards, should not be considered particularly evidential (p. 313); nor do I find much resemblance between two such names as Williamson (first said to be Williams) and Lambertson (p. 312); nor do I think that "changing" my "house" is identical in meaning with my wife being "away from her house" (p. 315); nor does it strike me as very extraordinary that a piano and a clock should be the chief features of two particular rooms (p. 316). It is, I think, somewhat unfortunate that such a sitting should have been brought forward by Mr. Podmore as a sample of the Piper evidence, and presumably a particularly favourable one.

The "G. P." communications, indeed, stand on a different footing. But here objections of another kind arise.

The question which will naturally first present itself to the reader is: What opportunities did Mrs. Piper have to obtain information about G. P., his friends and circumstances, by normal means? The fact that in other cases she undoubtedly made no private enquiries (for in the great majority of cases the poorest amateur detective would have done far better than her "controls") is after all no definite proof. There may have been exceptional facilities in G. P.'s case. (He died in New York in 1892, and Mrs. Piper was there at the time.) If so, what importance can we attach, for instance, to G. P. having mentioned to the Howards by name his friends Berwick and Orenberg? (Mr. Podmore, p. 325). The question is: *Could or could not* Mrs. Piper have learnt by normal means that G.P. had friends of that name? If she could not, this ought, I think, to have been so stated, possibly with the grounds for such a conclusion. If she could—well, the incident is evidentially worthless, and if so, what is the use of adducing it? Taking a professional medium's honesty for granted in an enquiry involving issues so momentous, even in one particularly striking instance, seems to me a risky thing.

I say "particularly striking" because, as a general rule, the Piper spirits so persistently avoid giving surnames, whilst revelling in

Christian names (especially of the William-Mary-John type). This is already bad enough; and so it is the more unfortunate that such a *rara avis* as this "Berwick-Orenberg" incident should be apparently open—without, I think, undue straining—to a natural interpretation.

This avoiding of surnames is indeed a very curious thing. I can understand an order of existence in which all names, Christian and others, should be dropped, though I do not well see what could be used instead with equal convenience. But on what charitable hypothesis can we understand the persistence of one set of names and the discarding of the other? And, again, suppose there were only three surnames in existence for Englishmen and Americans, say Smith, Jones and Roberts: would it be too hard on Mrs. Piper to conjecture that they would turn up much oftener than they do now?

To return to G. P., Mr. Podmore, who notes in passing (p. 328) that even that spirit has on more than one occasion evaded test questions put to him, might have added, I think, that not content with this, G. P. has repeatedly given false information (*Proceedings*, Vol. XIII., p. 303, 334, 335). He is also responsible for corroborating false statements made by other Piper spirits (*Proceedings*, Vol. XV., p. 24) and his way of constantly referring to books lent to his friends without ever giving the title of the book is distinctly irritating.

I confess I am to a certain extent in sympathy with Mr. Andrew Lang when I find him saying:

"If Mr. H., or Phinuit, or G. P. were honourable spirits [*i.e.* what they pretend to be] they would say they don't know, when they don't know. They would not give false information, 'natural enough' (easily guessed) but totally wrong" (*Proceedings* S.P.R., Vol. XV., p. 42).

And again:

"That spirits in the next life making use of Mrs. Piper's brains, nerves, voice and hands, should be confused is intelligible. But why should they be impudently mendacious, absurdly ignorant and furtively evasive; fluent in twaddle and 'groping' when a simple question as to something familiar to them when alive is asked?" (*ibidem*).

Of course such a picture, if intended for G. P., is too darkly coloured! I admit that some incidents connected with him are decidedly startling (perhaps chiefly those which we are not

allowed to know in detail: see especially *Proceedings*, Vol. XIII. pp. 321-322) but precisely in order to appreciate them at their true value we must have all the features of the episode before us in equal prominence, positive and negative. Otherwise Mr. Podmore's readers (especially if his reputation of an out-and-out sceptic has reached them) will be apt to become too frantically enthusiastic about G. P. and other Piperites, and surely frantic enthusiasm is not a mood suited for our researches!

Again, remarkable as is the fact that many of G. P.'s former friends became convinced, after sitting with Mrs. Piper, that they had been conversing with him *in propria persona*, Mrs. Sidgwick's very pertinent remarks on this subject may, I think, advantageously be read. Says she:

"The representation given of the deceased person must from the nature of the case be of a very limited kind. For instance, when the *soi-disant* G. P. communicates, he usually does so in writing, the whole of Mrs. Piper's body except the hand being in an inert condition. At the best, therefore, he is limited to the words he writes and to the possibilities of dramatic representation of a person's whole *manière d'être* through the movements of the hand alone. The hand-writing . . . is not like that of the living G. P. The case is not materially improved when the communication is by spoken words, for gesture and expression and voice are still excluded from the likeness and the 'language shows a tendency to depart more or less from the language that would have been used by the communicator when living.'¹ A likeness under these circumstances must bear to a full dramatic representation of a person somewhat the relation that a clever pen and ink sketch done in a few strokes bears to a finished portrait in oils" (*Proceedings*, Vol. XV., p. 21).

In short, most of such impressions, however convincing personally, do not easily lend themselves to scientific estimation, and can hardly *entrer en ligne de compte*. (See in the same article by Mrs. Sidgwick, a little further on, mention of a case when the personation of G. P. was not thought successful, the sitter, Mr. Marte, also carrying on with G. P. a conversation on "philosophical" subjects; and a very queer conversation on G. P.'s side it was, see pp. 26-7.)

I do not deny that it is very remarkable that (Mr. Podmore, p. 326) G. P. recognised *all* his friends who visited Mrs. Piper under assumed names, in no case making a mistake. Still with all that—though this must be of course a question of "personal equation"—I must

¹ *Proceedings*, Vol. XIII., p. 332.

say that after reading one such narrative as "Miss Morton's" (Mr. Podmore, pp. 266-271, in the chapter on "Haunted Houses") I have felt myself nearer something like an invisible world than after perusing hundreds of pages of the Piper records.

Turning to other sections of the book, I will make one general remark. It seems to me that somewhat undue prominence is given by Mr. Podmore to *dreams* as evidence of supernormal faculties. He makes up a very conclusive case against them from this point of view, giving at length the various reasons for their evidential inferiority (pp. 76-80); but theory is one thing and practice another, and throughout the 365 pages of Mr. Podmore's book we meet with dreams not infrequently. That the amount of coincidence involved in such a case as the one quoted on p. 343, where the percipient dreams of ducks buried in sand with heads protruding at a certain spot, only to learn a few hours afterwards that her dream corresponded exactly with actual facts, is such as to make explanation by chance coincidence extremely improbable, there can be no doubt; but in this respect the incident in question is almost, though not quite, unique; and some of the other instances of dream-fulfilment given in the book seem to me decidedly less striking and hardly beyond the scope of chance coincidence, which no doubt gives occasionally results equally striking, as anybody, and I in particular, can testify from personal experience.

Should not therefore dreams, and death dreams in particular, be given a wide berth in "Psychical Research" as a general rule,—a rule which should be infringed in very exceptional cases only?

But it is perhaps time to bring this review to a close. I can only take leave of Mr. Podmore's unusually interesting, very candid and very much up-to-date book with hearty wishes for its success. May it very soon reach a second edition to begin with, in which case I would suggest to Mr. Podmore the desirability of depriving the late Mr. Aksakoff of a title—that of Professor—which he never possessed (p. 292).

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OF THE

Society for Psychical Research

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PROCEEDINGS

OF THE

Society for Psychical Research.

PART LVI. VOL. XXI.

February, 1909.

PRICE 3s. net.

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The responsibility for both the facts and the reasonings in papers published in the Proceedings rests entirely with their authors.

PRINTED FOR THE SOCIETY BY
ROBERT MACLEHOSE & COMPANY LIMITED,
UNIVERSITY PRESS, GLASGOW.

Agents for the sale of publications:

LONDON: FRANCIS EDWARDS, 83 HIGH STREET, MARYLEBONE, W.

GLASGOW: JAMES MACLEHOSE & SONS, 61 ST. VINCENT STREET.

AMERICA: THE W. B. CLARKE CO., 26-28 TREMONT STREET, BOSTON, MASS.

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