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SOCIETY FOR PSYCHICAL RESEARCH.

A RECORD OF OBSERVATIONS OF CERTAIN PHENOMENA OF TRANCE.

BY RICHARD HODGSON, LL.D.

(*This Paper is a sequel to those in PROCEEDINGS, Vol. VI., pp. 436-650.*)

§ 1. INTRODUCTORY.

My knowledge of Mrs. Piper began early in May, 1887, about a fortnight after my arrival in Boston. Professor William James mentioned her to me, and appointed an hour, without, of course, mentioning my name, at which Mrs. Piper could give me a sitting. Mrs. Piper, however, was engaged at the time I called, and could see me only to arrange for a sitting a day or two later. As my readers know, from the article in *Proceedings S.P.R.*, Vol. VI., pp. 436-650, Mrs. Piper passes into the so-called "mediumistic trance," and then usually purports to be "controlled" by a "Doctor Phinuit." For convenience of reference I shall speak of "Phinuit" as a distinct personality, and consider later some points that bear on the probability or improbability that Phinuit is an intelligence entirely separate from the individuality of Mrs. Piper. After I had had several sittings I informed Mrs. Piper of my name and address, &c., for convenience in arranging sittings—either for myself or for other persons—and I estimate that I have made appointments for at least fifty persons whom I believed to be strangers to Mrs. Piper. At one time I arranged with Mrs. Piper that she should give me the first hour on three mornings of the week for several successive weeks, and I sent persons at these times to keep the appointment, usually warning them not to speak of their intended visit even in the presence of their nearest relatives, while Mrs. Piper knew simply that either myself or some person deputed by me would fill each engagement. On a few occasions I accompanied the sitters and took notes of the sittings.

Several times Mrs. Piper was unable to go into trance at all. At other times the attempts of Phinuit to give information to the sitters-

were not only unsatisfactory, but were calculated to produce the opinion that he had no supernormal faculty whatever, but was "fishing" and "shuffling" like any ordinary pseudo-medium, and this opinion was produced in some of the sitters, who regarded Mrs. Piper as probably fraudulent. Others again believed themselves to be, through Phinuit, actually conversing with their deceased friends, while others regarded the communications as explicable on the hypothesis that Mrs. Piper in her trance state possesses the power of getting glimpses into the sitter's past experiences, or, to use the phrase of one sitter, of "fingering in the wastepaper basket of our memories." These sittings, therefore, were very much of the same character as those already reported in Vol. VI. of our *Proceedings*. Much interest was aroused by these preliminary inquiries, which I conducted for my own personal satisfaction, and finally, in 1888, a serious attempt was made by the Committee on Mediumistic Phenomena (appointed by the Council of the American Society for Psychical Research) to investigate Mrs. Piper, and I extract the following from the Report of the Committee (*Proceedings of the American Society for Psychical Research*, p. 320):—

"During the year the committee, as such, has undertaken the careful examination of the results obtained by one well-known trance medium, who is reported to have given to many prudent sitters names and communications of such accuracy and fulness that it is supposed that such results could only be reached by some occult agency, or by some mental process which is not exactly recognised as yet. The committee was of the opinion that the reality of such phenomena could probably be satisfactorily determined by a series of sittings held with suitable sitters under the personal supervision of a member of the committee and stenographically reported. In this plan we were aided very materially by the generous co-operation of the medium, who expressed herself ready and willing to act with us in our work. Thus far we have been able to have only eight or ten sittings in which the desired conditions were reasonably fulfilled. The results thus obtained are not of such a character as to warrant any very decided judgment as to the nature of the phenomena under examination, but they throw some light on the questions involved."

This special investigation ended owing to lack of funds. The committee regarded the stenographic reports as essential, and these were expensive.

I had the opportunity of studying the stenographic reports mentioned in the above extract, and also the comments of the sitter and of the member of the committee in each case. I have also in my possession several stenographic reports of sittings made at the instance of Professor James previous to my arrival in America. In addition I have had sittings for the purpose of testing Phinuit's capacities in various ways, and among them a series of sittings which Mrs. Piper gave gratuitously, for the purpose of enabling me to find out what I could from Phinuit, in any way that I chose, concerning his own personality,

his knowledge, his relations to Mrs. Piper, &c. This series of sittings last referred to, of which the circumstances at the time permitted me to have only five, were stenographically reported, also gratuitously, by a lady member of our Society who had had frequent sittings with Mrs. Piper, and was well known to the Phinuit personality. Furthermore, I have received oral accounts from a large number of persons, some of whom have had frequent sittings with Mrs. Piper for several years, independently of my arrangements. I have before me also the reports of Mrs. Piper's sittings in England. Mrs. Piper, throughout all my acquaintance with her, has shown the fullest readiness to accept my suggestions in any way whatever for the purpose of ascertaining the meaning of the Phinuit personality, and both she and Phinuit gave me full permission to try and test in any way that I might think desirable. As my investigations have proceeded I have been more and more strengthened in the conviction that Mrs. Piper's trance is a genuine abnormal state, and that the normal waking Mrs. Piper has no direct knowledge whatever of the sayings and doings of her trance personality. That she exhibits supernormal phenomena in the trance state I have no doubt. In brief, I find myself in entire agreement with the formal summary report presented by Professor Lodge in *Proceedings S.P.R.*, Vol. VI., p. 443, which ran, it will be remembered, as follows :—

“ It is the case of a lady who appears to go off into a trance when she pleases to will it under favourable surroundings, and in that trance to talk volubly, with a manner and voice quite different from her ordinary manner and voice, on details concerning which she has had no information given her.

“ In this abnormal state her speech has reference mainly to people's relatives and friends, living or deceased, about whom she is able to hold a conversation, and with whom she appears more or less familiar.

“ By introducing anonymous strangers, and by catechising her myself in various ways, I have satisfied myself that much of the information she possesses in the trance state is not acquired by ordinary commonplace methods, but that she has some unusual means of acquiring information. The facts on which she discourses are usually within the knowledge of some person present, though they are often entirely out of his conscious thought at the time. Occasionally facts have been narrated which have only been verified afterwards, and which are in good faith asserted never to have been known; meaning thereby that they have left no trace on the conscious memory of any person present or in the neighbourhood, and that it is highly improbable that they were ever known to such persons.

“ She is also in the trance state able to diagnose diseases and to specify the owners or late owners of portable property, under circumstances which preclude the application of ordinary methods.

“ In the midst of this lucidity a number of mistaken and confused statements are frequently made, having little or no apparent meaning or application.

“ Concerning the particular means by which she acquires the different

kinds of information, there is no sufficient evidence to make it safe to draw any conclusion. I can only say with certainty that it is by none of the ordinary methods known to Physical Science."

§ 2. SOME PECULIARITIES OF THE TRANCE STATE.

Mrs. Piper seems, so far as my experiments have gone, to be partially anæsthetic in the medium-trance. Professor James tells me that on one occasion he found the lips and tongue analgesic. Phinuit claims to have neither taste nor smell, and I was unable to get any indications of them. Once, however, when I was testing Phinuit's knowledge of herbs (see below, p. 51), Mrs. Blodgett was present and tasted one of the specimens, whereupon Phinuit put a portion in his mouth, but in reply to my inquiry said that he could not taste it. Phinuit claimed to get no sensations of smell from a scent-bag or a bottle of perfume,—at which I was not surprised, since, on a previous occasion, I could not detect the smallest signs of discomfort¹ after he had taken several inhalations of strong ammonia. I took special care to see that the ammonia was actually inhaled. Similarly he appeared to be quite unaware of a spoonful of salt which I placed in his mouth. Dr. C. W. F. states (see below, *Reports of Sittings*, No. 23) that the sense of taste was in the forehead, but the single incident upon which he founded this opinion is capable of another explanation. Dr. F. writes to me :—

"February 16th, 1891.

"At my first séance with Mrs. Piper, Phinuit said, 'Get the medium to cut off a lock of your hair for me to examine and then prescribe some medicine for you.' This was done and the medicine sent to me, and I took it for a time, and thought it soothed the bladder. I put a small vial of it in my pocket before visiting Mrs. Piper again, as I wished Phinuit to tell me what it was. I took it from my pocket during the trance and handed it to her, when she removed the cork and wetted her finger either from the cork or vial and placed it to her forehead. Phinuit remarked that it was all right, correctly prepared. It contained, among other things, uva ursi and wild carrot. I now remember asking him the question, 'Why was it necessary for you to have a lock of my hair to examine before prescribing for me when you had me right before you?' His answer was to the effect that the medicine might be examined by him after its preparation to see that it was all right. He then instanced a case he prescribed for where a wrong salt was used by the apothecary to the injury of the lady having the séance. I made no further experiment as to the seat of the sense of taste."

On the other hand, Miss W. relates an incident that seems to bear on this point (see p. 31), where Phinuit apparently went through the process of "tasting," and suggested that Mrs. Piper had been eating onions. Miss W. further writes :—

¹ Mrs. Piper suffered somewhat after the trance was over.

“Dr. Phinuit seemed to *taste* the onion. The tongue moved about in the mouth and smacked on the lips for several seconds, while I waited with much curiosity. Neither then nor afterwards did I get any hint of the odour through my own nostrils.”

He localised pinches correctly in various parts of the body, and sensations of touch, temperature, pressure, and the muscular sense seem to be all present, though apparently somewhat enfeebled. The sense of hearing is present, though this seems to vary in fineness to a certain extent in different trances. When I made some rough experiments on localisation by pinching—sometimes rather severely—Phinuit explained that he “lost control” temporarily of that portion of the body. “Makes it like a stick. I have got no feeling in that for a time, but when you let go I feel it again.” Later on, unexpectedly, I held a lighted match to the left forearm. The arm was drawn away, not suddenly, but slowly, as though a vague discomfort was appreciated. “Oui, I feel it,” exclaimed Phinuit. “Did you feel pain?” “No, felt cold—cold, I think.” I have not tried any severe pain tests. (See *Proceedings*, Vol. VI., p. 447.) Whenever I examined the eyeballs in the medium-trance I found them rolled up, and the pupils reacted to light. They reacted also, I learn from Professor James, in the ordinary hypnosis which he succeeded in obtaining with Mrs. Piper. On one occasion, having persuaded Phinuit to stand up,¹ I held the eyelids up and urged Phinuit to force the eyeballs into their ordinary waking position. This seemed to involve considerable effort on Phinuit’s part, and Mrs. Piper’s face became much drawn and rather ghastly during the process. The eyeballs, with a vacant stare, remained down for about half a minute, though I did not take the exact time, and then suddenly rolled up again. (At the end of that sitting Mrs. Piper was an exceptionally long time recovering from trance. Phinuit had said “Au revoir,” but after several minutes spoke again in a low voice, and complained that he had “got twisted round somehow and could not find his way out.” After a short interval, however, Mrs. Piper began to come to herself in the usual way.)

Here I fully expected to have added the report of Mrs. Piper’s physician, who attended her for several months in 1890, and who was present at a sitting which Mrs. Piper gave on December 4th, 1890; but after hesitating for some time he absolutely refused to make any report whatever.

Dr. Wadsworth, who made an examination of Mrs. Piper’s eyes in

¹ Mrs. Piper stood up without changing the position of her feet, at the same time throwing her head slightly back and her chest forward, and thrusting the thumbs jauntily into what would have been the armholes of her waistcoat had she worn one.

the normal state, informs me that she has slight astigmatism, but that otherwise the eyes are normal in all respects.¹

§ 3. HYPOTHESIS OF FRAUD ON THE PART OF MRS. PIPER.

I need hardly say that in estimating the value of my own as of all other sittings, I was compelled to assume, in the first instance, that Mrs. Piper was fraudulent and obtained her information previously by ordinary means, such as inquiries by confederates, &c. Not only was this assumption as to Mrs. Piper's fraud necessary, but it was also needful to suppose that she worked herself into a hyperæsthetic state during which she obtained much further information given in various ways by the sitter, consciously or unconsciously, by speech, gesture, and other muscular action. That I did not obtain a sitting at my first visit might be pointed to as a very suspicious circumstance, and it might well be supposed that, in consequence of my known connection with the Society for Psychical Research, Mrs. Piper might have previously "got up" information about myself and other active workers in the Society in the expectation of future use. The inadequacy, moreover, of my notes may also be alleged, since they were not absolutely *verbatim* and my attention was more or less given to the associations connected with the information communicated by Phinuit. In reply to this I can only say that I have striven with the utmost care to avoid attributing to Phinuit any statement which might have been obtained previously from my own words.² My opinion about my own sittings is that they would appear much more remarkable if stenographic reports had been taken.

Now, we cannot argue that the facts related to me by Phinuit were not such as were likely to have been provided by confederates, because we must suppose that Mrs. Piper has an astuteness at least equal to ours, and would therefore anticipate an argument of this kind. And there is hardly any single fact about any single person of which a medium may not be legitimately supposed to have acquired some knowledge, either accidentally or by systematic secret inquiry. The difficulty in supposing that Phinuit's knowledge has been acquired in this way is

¹ *Examination by O. F. Wadsworth, M.D., Boston, Mass.*—Mrs. L. E. Piper, January 11th, 1891.—Eyes on external inspection normal in appearance. Right eye: vision, with — 25 sph. and + 75 cyl., axis vertical, $\frac{1}{4}$ +. Left eye: vision, with + 50 cyl., axis vertical, $\frac{1}{4}$ +. Reads 5 Snellen 26" to 9". Field of vision in each eye normal. Colour sense normal. Fundus normal.

² In recording the early sittings both of myself and other persons, my object was not so much to note down every word of Phinuit, but to note the substance of such specific statements as were made by Phinuit without help from the sitter, using, of course, Phinuit's words as far as possible. I did not, moreover, anticipate any detailed publication of these early records, which I made for my own satisfaction and for subsequent questioning of the sitters, at a time when I was looking forward to a systematic examination of Mrs. Piper's trance state by the then existing American S.P.R.

owing to the large number of facts communicated concerning a large number of different sitters, special care having been taken with the view of preventing Mrs. Piper's knowing anything of these persons beforehand. There is, I think, in the reports which follow, enough evidence to show that fraud on the part of Mrs. Piper is very far from being an adequate explanation, though it is, of course, conceivable that in some cases Mrs. Piper, had she been fraudulent, might have acquired by ordinary means such information as Phinuit gave to the sitter. Mr. John F. Brown, for example, appears to have concluded that this supposition, allowing also for guesswork and questioning during the sitting, is the actual explanation of his own experiences with Mrs. Piper (*Reports of Sittings*, No. 13); and Professor Henry P. Bowditch, M.D., has given me an account of some circumstances which he finds hard to explain, except upon the hypothesis that Mrs. Piper was acting fraudulently.

Professor Bowditch had a sitting with Mrs. Piper in May, 1886, at which the communications were entirely irrelevant. His connection with the American Society for Psychological Research was prominent, and he might have been seen by Mrs. Piper presiding at public meetings, and his name ascertained. He is frequently called Dr. Henry Bowditch. An uncle of his, Henry I. Bowditch, M.D., was also well known as a practising physician in Boston. About December, 1887, Professor Bowditch, accompanied by his brother's wife, called on Mrs. Piper for the purpose of having a sitting. Mrs. Piper, he says, declined to give a sitting on the plea of ill-health, but held some conversation with them, and presumably recognised Professor Bowditch. Several weeks later I arranged a sitting for them, at the request of Professor Bowditch, without, of course, mentioning any names. At this sitting, which was held on January 17th, 1888, several specific details were given which purported to come from a deceased lady well known to the sitters. Her Christian name and surname were correctly given, and also the place of her death, in Europe; but the references to Professor Bowditch, his father, and other relatives were incorrect as applied to him, but would have been correct if applied to his uncle, Dr. Henry I. Bowditch, to whom also the deceased lady had been well known. Moreover, no statements at all were made which appeared specially to concern Professor Bowditch's sister-in-law, who accompanied him. It was plain to him during the sitting that there was some confusion, but it was not till afterwards, in talking the matter over with his sister-in-law, that it occurred to him that the references would have fitted his uncle. Professor Bowditch's inference was that Mrs. Piper had obtained information beforehand by ordinary means concerning Dr. Henry I. Bowditch, and had applied it to himself, supposing him to be the person.

Unfortunately no record was made of this sitting, and although Professor Bowditch's explanation is the one that would appear most reasonable to any person who was not familiar with Mrs. Piper's trance state, I think it probable that the incident could easily be explained otherwise if we had a detailed report of the conversation between Professor Bowditch and Phinuit. In personal appearance, at least, Professor Bowditch could never be mistaken for his uncle; but if we suppose Phinuit to be receiving there and then—from whatever source, "departed spirits" or the minds of the sitters—a general mass of information about the Bowditch family, it would not be matter of surprise that he should be confused as to the two doctors Henry Bowditch. It would be much more matter of surprise that *Mrs. Piper* should make this mistake. It may even be that Phinuit was drawing information, not only—at the time of the sitting—from the sitters or from some extraneous source, but also from the knowledge, conscious and unconscious, previously possessed by Mrs. Piper, and in attempting to piece these fragments of information together made some mistakes. But in the absence of precise details as to what Phinuit said, how far there was mere confusion and how far there was definite mistaken identity, my explanation cannot go beyond conjecture. The reader may compare the incidents described by Professor Lodge in *Proceedings*, Vol. VI., p. 454 and p. 462 (footnote).

I have already stated my conviction of Mrs. Piper's honesty, and I hold further that the reports quoted here—not to speak of those already published in Vol. VI.—establish the existence of some faculty in Phinuit which goes at least as far as telepathy. The detailed reports themselves are offered as justification for this view, and—after what has been already published—I think it superfluous to attempt any summary of them for the purpose of proving either that Mrs. Piper could not have acquired by normal means the information given at the sittings, or that Phinuit, as distinguished from Mrs. Piper, could not have obtained all this information by guessing, questioning, and interpretation of muscular and other indications consciously and unconsciously given by the sitters. My readers, I shall assume, are familiar with the analysis of Phinuit's character and methods by Professor Lodge and also with the—to a certain extent complementary—analysis by Mr. Leaf. With all their criticisms of Phinuit's "tricks and manners" I substantially if not completely agree, and I wish to emphasise this fact very strongly, not because of the mere agreement itself, but because it should be understood that I do not pass lightly over the weakness and deficiencies of the Phinuit personality. Indeed, I have been at sittings where Phinuit has displayed such paltering and equivocation, and such a lack of lucidity, that I believe had these been my only experiences with him I should without any hesitation have

condemned Mrs. Piper as an impostor. Such failures appear to depend sometimes, but not always, on the sitter. As Phinuit himself confessed (May 26th, 1888): "Sometimes when I come here, do you know, actually it is hard work for me to get control of the medium. Sometimes I think I am almost like the medium, and sometimes not at all. Then [when the control is incomplete] I am weak and confused."

Admitting, then, and emphasising the shortcomings of Phinuit, and allowing that many statements correctly made by Phinuit might be accounted for on the supposition that Mrs. Piper had "got up" the information beforehand, I shall here assume that there is nevertheless a large residuum to be attributed to some supernormal faculty. From this point of view the really important questions for consideration are: (1) What is Phinuit? and (2) By what supernormal means does he get his information? I have no final answer for either of these questions, but I think it useful to collate briefly some of the most important incidents in the records here published, with the view of showing why the most obvious answers are not entirely satisfactory. In doing this I propose to follow the example of Professor Lodge (*Proceedings*, Vol. VI., p. 647), and dismiss altogether the hypothesis of imposture on the part of Mrs. Piper.

§ 4. HYPOTHESIS OF THOUGHT-TRANSFERENCE FROM THE SITTERS.

Considering, then, my own first six sittings, I find that all the correct (verifiable) statements made by Phinuit concerned matters known to me, except the insignificant prophecy that my sister (in Australia) would soon have a fourth child—a boy. I had no (conscious) knowledge even that another child was "coming very soon." On the other hand, I did not consciously know the Christian name of my mother's father, though I had probably heard it, and this was *incorrectly* given as John. Further, Phinuit failed to obtain information, or made fundamental mistakes, in matters about which my own recollections were very clear and vivid. The most striking circumstances correctly mentioned were concerning the lady whom I have called "Q." and my cousin Fred, and were such as I should expect those persons to select, if in actual communication with me, as proofs of identity. But then, again, Phinuit was unable to tell me of circumstances about which I made special inquiry, and which were at least as familiar to the alleged "spirit" as those described to me. Thus, Phinuit never told me the full name of "Q.," though I frequently asked for it at later sittings. His explanation was that "Q." refused to tell him, but Phinuit has frequently urged his ignorance on this point as a proof that he cannot "read my mind" (an inability of which he is very anxious to assure me), and I suspect that this ignorance may be assumed. However this may be, there is no doubt but that

Phinuit's unquestionable failure to obtain satisfactory replies to many questions which have been asked of the "deceased friends" is a most formidable objection, as we shall see later, to the "spirit hypothesis"—at least, as it is commonly accepted.

Admitting now that the facts mentioned at these first sittings of mine were drawn by Phinuit from my mind, I must notice that they were, certainly most of them, and possibly all of them, obtained from my mind at a time when I was not consciously thinking of them, that is, presuming that Phinuit obtained his knowledge during the sittings. Vivid conscious thinking of a circumstance does not seem, indeed, to help Phinuit in any way, but rather the contrary. Mr. Wendell's experience (Report, No. 21), which apparently suggested to him that Phinuit's obtaining the names of his uncle and E. was in consequence of their "coming into his head" after he had been reminded of their "death conditions" by the actions of Phinuit—clutching of throat, gasping—does not, I think, necessarily involve any conscious as distinguished from subconscious thought-transference, especially if we consider that Mr. Wendell's attention may have been temporarily diverted by Phinuit from the thought of the name or the personal appearance. (See my remarks about Phinuit's habit of turning the conversation away from a subject upon which information is sought, p. 14.)

(My conclusion, then, about my own first six sittings is that the statements made by Phinuit may be regarded as explicable on the hypothesis that he had access to portions of my "subconscious" mind.) The same, allowing for Phinuit's previous knowledge, can also be said of the sittings of Mrs. Okie and Dr. Hopkins, and Mr. T. P. Derham, my brother-in-law (Reports, Nos. 7, 8, and 9). I understand that all the (verified) facts mentioned to Mr. Derham were known to him, though some of them were unknown to myself.

(The next reports, in connection with Mrs. Blodgett (Report, No. 10), are specially important, owing to Mrs. Blodgett's attempts to obtain from Phinuit a copy of a letter written by her sister, Miss Hannah Wild, shortly before death, the contents of this letter being at the time of the first experiment unknown to any living person. Mrs. Blodgett (of Holyoke, Mass., about 100 miles from Boston), previously unknown to Professor James, wrote to him explaining the circumstances of the letter written by her sister. Mrs. Blodgett thinks that she sent Professor James a copy of the *Woman's Journal* containing a notice of her sister's death, though Professor James has no recollection of this, or of knowing even the name of Hannah Wild until the conclusion of the first experiment. Professor James suggested trying Mrs. Piper. The case may be most conveniently considered in four stages.

(4) The first trial was made early in 1887. Articles worn by Miss

Wild were forwarded by Mrs. Blodgett to Professor James and by him to Mrs. Piper's father-in-law, Mr. J. M. Piper, at whose house Mrs. Piper was living at the time. Professor James had explained the nature of the test to Mr. Piper without giving any names, and Phinuit had requested some articles worn by the writer of the letter, to enable him, as he alleged, to get into communication with the "spirit." As a result Phinuit obtained the name of Hannah Wild, and perhaps some perception of her connection with the *Woman's Journal*, in which she was interested and to whose pages she had contributed, also the name of her sister, Bessie (Mrs. Blodgett), to whom she was to give the test, and some impression concerning the then recent marriage of this sister. Beyond these facts practically nothing correct was obtained. Mr. Piper had numerous sittings for the purpose of receiving the details of what Phinuit gave as the death-bed letter, and was confident that he had been conversing with the spirit of Hannah Wild; yet the description given of her personal appearance was almost entirely wrong, Phinuit's letter contained no hint of the substance of the real letter, which Mrs. Blodgett forwarded to Professor James¹ for comparison with Phinuit's statements, and the numerous circumstances referred to in Phinuit's letter had scarcely any relation to the life of Hannah Wild. They were chiefly a tissue of incorrect statements. This result so far suggested that however Phinuit succeeded in obtaining the names and the other impressions which proved to be more or less correct, he at least did not get them from the "spirit" of Hannah Wild.

(B) The next attempt made was about a year later—May 30th, 1888—by Mrs. Blodgett herself, who took with her to the sitting, in a small bag, various articles which had belonged to her deceased sister. This sitting, at which I was present, was very striking, and contained much of the personal element which has led so many to suppose that in their sittings with Mrs. Piper they have been communicating with their deceased friends. In this case Phinuit "controlled" throughout, and professed most of the time to be repeating the remarks of Hannah Wild, who was represented as exceedingly anxious to prove her identity to Mrs. Blodgett, frequently affirming that she was Hannah Wild, and would give her sister "that letter." Mrs. Blodgett had carried the small bag into the sitting-room unperceived by me, and had placed it on the floor behind her. Phinuit groped for this near the beginning of the sitting. All the articles in the bag—spectacles, hair, photograph, and will—which had belonged to Miss Wild were seized, and various details concerning them correctly given by Phinuit, excepting the death-bed letter which had been in the bag, wrapped in a rubber cloth,

¹ Professor James is the only living person who knows the contents of the letter. He read it at the end of the first experiment, and immediately returned it to Mrs. Blodgett, in whose possession it has since remained.

and which Mrs. Blodgett took out of the bag and placed on the floor behind her when the bag was opened at the sitting. This letter was wrongly stated to be "at home in the box." The bag itself was incorrectly described as Miss Wild's, but it seems noteworthy that Miss Wild had frequently used it. Mrs. Blodgett was not consciously aware that her sister's photograph was in the bag, yet Phinuit correctly asserted¹ that it was before finding it. Similarly Mrs. Blodgett was not consciously aware that she had put her sister's thimble into the bag, but "Hannah" stated that she saw Mrs. Blodgett put it into the bag, and Mrs. Blodgett afterwards found that she had done so, but had taken it with other articles out of the bag before starting for the sitting.) Mrs. Blodgett was doubtless subconsciously aware of both of these facts (compare the experiments of Miss X. in *Crystal Vision*, *Proceedings*, Vol. V.); and Professor Lodge has noted the keen "scent" which Phinuit often displays for articles which have been connected with some object which he is examining. (See *Proceedings*, Vol. VI., p. 460.) (The names and other circumstances mentioned at the sitting showed an intimate knowledge in some respects of personal matters connected with Hannah Wild and her relatives, and the remark made by Hannah Wild to Mrs. Blodgett when the test letter was put away in the tin box was quoted, "It would be like ringing church bells if I could come back" (instead of "the City Hall bell"). With all this personal matter correctly given and purporting to come from Hannah Wild, Mrs. Blodgett herself was acquainted.) On the other hand, references were made to a comb and to a Moses which had no significance for Mrs. Blodgett, and the attempt by Phinuit to read the contents of a letter written by Alice Wild to Hannah was a failure. Also, two especially important statements were made about Elizabeth Wild and Sarah Hodson (the full name of the latter being correctly given by Phinuit), one of which at least was incorrect. Both were friends of Hannah Wild; the former living in Philadelphia, the other in Waterbury, Conn. Neither of these ladies was in good health when Mrs. Blodgett last heard of them about two years before the sitting. In reply to Mrs. Blodgett's question whether "Cousin Elizabeth" was living, Phinuit stated that she had "passed out of the body." Sarah Hodson, according to my notes at the sitting, was affirmed to be living, but according to Mrs. Blodgett's recollections, Phinuit stated that she was dead. It was afterwards ascertained that both ladies were living at the time of the sitting and in much better health than at the time of Miss Wild's death.

¹ When Phinuit made this statement he could hardly have detected the presence of a photograph by normal means, since, as I remember the incident, the photograph was of small size—vignette, not cabinet—and the envelope in which it was had been placed with other objects in a small parcel not yet opened. The statement may, however, have been a likely guess.

(C) (At the sitting on May 30th, 1888, I believe that some promise was made by Phinuit that the letter would be dictated to me at a later sitting. Mrs. Blodgett sent me a lock of her sister's hair, which she had cut from her sister's head after death, and with the help of this, on August 1st, 1888, Phinuit gave what purported to be the substance of the letter. This was a statement (in general terms, no names being given) concerning a disappointment which prevented Miss Wild from marrying. Mrs. Blodgett refers to it as "the one sorrow of sister's life." At a later sitting—October 3rd, in the same year—with the help of a much larger lock of hair and a "tidy," which Miss Wild had finished a few days before her death, Phinuit made another attempt, worse than before, to give the letter.) The statements purporting to come from Hannah Wild, some of them as the substance of her death-bed letter and others in reply to questions which Mrs. Blodgett had requested me to ask, were almost entirely wrong, though there may have been one or two obscure perceptions by Phinuit of circumstances connected with Miss Wild or Mrs. Blodgett that had not been mentioned in previous sittings. Mrs. Blodgett's first husband's name was given as John Henry (or Henry John) Clifford, whereas it was John Rothmall Barr, although a Mr. John Henry Clifford is known to her. The name of her son was given as "Willie," instead of "John Marion Barr." Miss Wild knew a "Mr. Tom" and his sister, and had talked with him on church matters, and worked on the tidy in their presence. In Phinuit's letter she is described as having talked on church matters with a Mr. *Town* and his sister. There was possibly also a reference to the existence of a test between Miss Wild and her sister Alice. But the death-bed letter, as we learn from Professor James, was not concerned with any of these matters. It will hardly be contended that there is any proof here of the actual presence of Miss Wild.

(D) (The last efforts made to obtain the letter, at two sittings on May 28th and 29th, 1889, when Mrs. Blodgett herself was again present, were equally unsuccessful. On May 28th Mrs. Blodgett tested Phinuit with eleven articles, five of which had been used by her sister. The "influence" of Miss Wild was recognised¹ in connection with the five articles which had been used by her, though incorrect statements were also made concerning them, and Phinuit (rightly) did not connect her with any of the other six articles.) A "waist" was rightly

¹ The articles were (1) waist, (2) letter, (3) lock of hair, (4) birds' eyes, (5) pin, (6) glove, (7) stocking, (8) box, (9) ear-spoon, (10) probe, (11) chain. Of these articles (1), (8), (9), (10), and (11) had been used by Miss Wild. My notes of the sitting are specific as to the recognition of (1), (8), (9), and (11) as Miss Wild's, and my impression is that (10) was also recognised as hers, though my notes do not specifically state this. Phinuit failed in (2), (3), and (4), was partially right in (5), getting the "mother's influence" with it, but said nothing at all about (6) and (7).

said to have belonged to Miss Wild, but wrongly alleged to have been worn by her during her sickness. And a piece of chain was rightly said to have belonged first to Miss Wild's mother and later to Miss Wild, but wrongly alleged to have been given to Miss Wild by her mother. These two mistakes were likely mistakes for anyone who was somehow aware of the connection of the articles in question with particular persons, but did not otherwise know the related facts; and Mrs. Blodgett in her notes has drawn special attention to other points in the sitting that tell strongly against the presence of the "spirit" of Hannah Wild. Thus the "birds' eyes" were not recognised "by Hannah" at all. The real Hannah Wild, however—although she had never touched them—yet knew all about them, and had been in the habit of seeing them for many years. One incident that occurred at the sitting affords a striking example of what appears to be a frequent resource of Phinuit. (Mrs. Blodgett asked who was present when her sister wrote the letter. Phinuit began to reply, showed some confusion, and then abruptly changed the subject, thus diverting Mrs. Blodgett's thoughts from her question and the answer. Shortly afterwards Phinuit recurred to the matter, and gave a correct description of the circumstances. "She wrote the letter on a stand; you and sister Alice were there. She sat in a chair with big arms to it; leant back, tired.")

It will be remembered that in some of our experiments in thought-transference the result suggested that the percipient might have been getting impressions not of the object upon which the agent's attention was concentrated at the moment, but of the object previously thought of. In a series of six experiments with diagrams which I made some years ago, with myself as percipient, the agent, a lady, discarded the first diagram made by her in two of the experiments, in one case on the ground that it was too simple, in the other case on the ground that it was too complicated. She had drawn the figure, then crumpled the paper and thrown it on one side, and drawn another. In each of these two cases I got a correct impression of the *rejected* figure (not of the adopted figure in any of the trials), and it may even be that when the object thought of "at the time" is correctly guessed by the percipient, the impression is in reality obtained by him not while the object is perceived by the agent, but during one of those transient mental departures from the object which no agent can altogether prevent, and which in truth, in the alternate moments, render his own perception of it more vivid and, strictly speaking, are necessary for any consciousness of it at all. Now I have observed that Phinuit, when questioned about points known to the sitter, is accustomed to change the subject of conversation somewhat abruptly, apparently for the purpose of absorbing the sitter's waking consciousness by another topic. In the meantime perhaps he is—for so his behaviour suggests—grasping at

and surreptitiously examining the experience which he has induced the sitter to lay on one side.

There is in this sitting also a good illustration of a clumsy attempt by Phinuit to minimise the serious mistake which he made in saying that Elizabeth Wild was dead. Mrs. Blodgett had learned that this lady was still living, and Phinuit's inquiry about her implies that he, too, had acquired this knowledge—may we not assume from Mrs. Blodgett at this later sitting?—and was about to evade if possible the charge to be brought against him. Making a vague remark about being “confused” when he made this wrong statement, he changed the subject, but later referred once more to the “Aunt Elizabeth” and made some statements about her ill-health, &c., since ascertained to be entirely untrue. These statements were made apparently for the purpose of suggesting to us that Phinuit had confused mere illness with a death.

On May 29th one intimate question asked by Mrs. Blodgett, viz., what had happened to Hannah that Alice only knew, was answered correctly—that something “about mother” had “happened twice, and if it happened the third time Hannah would pass out.” This was as much as Mrs. Blodgett knew, and no more was given by Phinuit, though Hannah knew more about it, and Mrs. Blodgett's living sister knows more.

The evidence, then, in this series of sittings seems to be very far from proving the presence of Hannah Wild. Most of the statements made by Phinuit are explicable on the hypothesis of thought-transference from Mrs. Blodgett's mind; even the correct statements made to myself, months after Mrs. Blodgett had left Boston, Phinuit might be presumed to have obtained from her during her sitting and stored up for later use. Still, there are a few circumstances for which this hypothesis seems insufficient, and among these it ought to be said that there are some facts which *prima facie* seem to support Phinuit's belief that he is aided in obtaining knowledge by handling articles which have been used by persons who possess the knowledge. Thus the fact that Phinuit got the name of Hannah Wild and other connected facts before Mrs. Blodgett had seen Mrs. Piper at all would be explained if we could suppose that, by means of the articles sent originally through Professor James, he got into some relation with Mrs. Blodgett's mind or the mind of Professor James. It may be noted, too, that the name of John Henry (or Henry John) Clifford was given (incorrectly given as name of Mrs. Blodgett's first husband), while Phinuit was handling a “tidy” which had been (probably) worked upon by Hannah in the house of Mr. John Henry Clifford, and, further, that Phinuit seemed to obtain a glimpse of specific incidents in connection with Mr. Tom and his sister, in whose presence Hannah had worked on the tidy. How far the hypo-

thesis that these facts suggest can be seriously entertained, I shall afterwards consider. At present I am chiefly concerned to note the difficulties in the way of supposing that all Phinuit's statements in connection with Mrs. Blodgett's experiments can be accounted for by thought-transference from the mind of the sitter.

The next incident in the reports which suggests that the hypothesis of thought-transference from the sitter is inadequate is the subject of No. 15, the announcement to Mrs. William James and Mr. Robertson James that their aunt Mrs. Walsh, in New York, had died that morning, and that Mrs. James would find a "letter or telegram" to that effect when she got home. But this, as Professor James says (*Proceedings*, Vol. VI., p. 658), may "have been occasioned by the sitters' conscious apprehension of the event."¹

In Report No. 19, Mr. "A. Y." states that what a certain person was doing at the time of the sitting was correctly described, but it seems possible that this might have been suspected by the sitter. He also writes that another person was named, and stated to be fatally ill, as was true, although the fact was not known to Mr. "A. Y." at the time of the sitting. But here another hypothesis should be mentioned, suggested by circumstances which have come to my knowledge concerning the sittings of the Rev. W. H. Savage and the Rev. M. J. Savage (Reports, Nos. 26 and 27), and to which I shall refer later (see p. 35). Can we be sure that no other friend who knew of the illness had had a sitting previously and had provided Phinuit telepathically or otherwise with the information afterwards given to Mr. "A. Y."? At the same time, there are cases in which this hypothesis is highly improbable, such as the case mentioned by Miss Z. (Report, No. 28), who had but one sitting with Mrs. Piper, for which she made engagement herself about a week in advance and without giving her name. "In the midst of other tests" Phinuit suddenly said that he "saw a lady by the name of Marie or Maria, and in the room with her was, she should say, her daughter, perhaps, named Estelle or Stella. The lady Maria had some trouble on the back of her hands and wrists which looked like eczema." This was practically true, as Miss Z., who was ignorant of the fact, ascertained by writing to her "Aunt Maria living in Vermont, some one hundred and fifty miles from Boston, who has a daughter

¹ Misapprehensions are so easy that I think it well here to remind the reader that for my present purpose I have dismissed from consideration the hypothesis of imposture on the part of Mrs. Piper. Referring to the above-mentioned incident from the barely evidential point of view I wrote in an article in the *Forum* for April, 1890, that "it might be alleged that the medium, in Boston, had a confederate in New York, where the death occurred, who was watching for the death of the aunt, and who telegraphed to the medium the information that was given to the sitters. This is far from being my own opinion, but I feel bound to mention the possibility of such an arrangement."

Stella." This incident could hardly have been learnt from the mind of the sitter, as she was unlikely to have heard of the trouble with her aunt's hands and completely forgotten about it,

The incident narrated in Report No. 29 might have been among the most remarkable of the series had contemporary records been obtainable. It appears from the account that Mrs. W. was told by Phinuit that her son Nelson—who had been away from home about seventeen years, from whom she had not heard for three years, and of whose whereabouts she was ignorant—was coming home, that she would hear from Nelson within two weeks by a letter from a friend of Nelson's, and that she would afterwards get a letter from Nelson himself. These letters came within the stated time, and a later one (all three from California) announcing his departure for home. The account is given by Mrs. D. (sister of Mrs. W.), who states that Mrs. W. informed her of these details of the sitting immediately on her return from Mrs. Piper. It is corroborated by Miss Webster (now Mrs. Browne, see Report No. 39)—known to me—who states that she heard of the incident from Mrs. D. before Mrs. W.'s son had returned. The case is a very interesting one, but as the account was written nearly two years after the event, and we cannot question the sitter, Mrs. W. herself, who died two months after her son's return, we can hardly use it as a basis for any new theory as to Phinuit's capacity. It may be well to point out, however, that the experience, as it stands, seems explicable on the hypothesis that Phinuit got somehow into relation with the mind of Mrs. W.'s son Nelson.

Mr. A. J. C. (Report No. 32) was informed that his niece had "a humour, a breaking out." He was unaware of it, and the statement was correct, but he was also incorrectly told that his sister had trouble with a tooth.

Another case which loses much of its value from not having been recorded in writing until a year afterwards is the report (Report No. 34) given by Mr. and Mrs. "M. N.," both personally known to me, but not, so far as I am aware, residing in America. According to the account, the death of Mr. M. N.'s father was foretold as about to happen in a few weeks. It occurred suddenly a few weeks afterwards, in England, from heart-failure. Mr. M. N. probably knew that his father had been suffering from an attack of bronchitis. Two or three days after the death Phinuit described some of the details of his father's will, and claimed to have influenced his father, while yet alive, on these matters; but the most extraordinary part of the account is the statement that Mr. M. N.'s sister in England, who was chiefly at her father's bedside the last three days of his life, said that her father "had repeatedly complained of the presence of an old man at the foot of his bed, who annoyed him by discussing his private affairs." Miss

“M. N.’s” testimony, however, at present is only second-hand ; and I do not recall any other testimony to the apparition of Phinuit (?) except an incident related by Mrs. Holmes (who assisted me in several experiments with Mrs. Piper, see Reports Nos. 45-50), where there is nothing to show that what was seen was any more than a purely subjective hallucination. The receipt of a special letter which Phinuit correctly prophesied for Mr. “M. N.” might possibly have been anticipated in the sitter’s unconscious mind ; but the statement that a relative had a sore or wounded thumb—afterwards verified—was probably entirely beyond the knowledge of the sitters.

Mr. Rich (Report No. 40) was informed of mistakes made by his coloured cook in the preparation of medicine, and afterwards verified the statements made by Phinuit, though he was ignorant of the circumstances at the time of the sitting. He was also informed that he had a sister who was born dead (premature birth) some years before his own birth, and, so far as he knew, he first heard of the fact from Phinuit. He was directed by Phinuit for verification to his “aunts,” from one of whom he did, in fact, obtain confirmation of the statement.

But the strongest evidence that Phinuit is not confined for his information to the knowledge of the sitter is drawn from the records of experiments with locks of hair and other objects. *Ceteris paribus*, information volunteered, so to speak, by Phinuit, can never be so valuable evidentially as information obtained in response to determinate experiment. Thus, for example, the chances that Phinuit may have ascertained from previous sitters, telepathically or otherwise, the information desired, are vastly reduced when the choice of subject lies with the sitters and not with Phinuit. Three notable instances of experiment on this line are described by Professor Lodge (*Proceedings*, Vol. VI., pp. 458-463), and there are not a few cases in the reports here quoted. Let us take a brief survey of these.

Discovering somewhat early in my investigation that Phinuit claimed to obtain special information from locks of hair, which he recommended should be enclosed in silk or tinfoil, I procured some locks of hair from friends in England, arranging that I should be ignorant of their associations. Those which I tried under these conditions were complete failures (Report No. 41, 1-5). In another case a lady, Mrs. M., known to me, sent from England, at my request, a lock of her own hair. This evoked from Phinuit a general description of character, true as far as it went, and some other details about which I was ignorant, and which were chiefly wrong (Report No. 41, 6). These trials, of course, suggest that when Phinuit does recognise a lock of hair, it is by direct telepathy, but I venture to think that we must hesitate before adopting this explanation, as Phinuit’s success in “recognising” locks of hair in many other cases is certainly remarkable. A lock of hair from Hannah

Wild, deceased, was at once recognised (Report No. 10). In another case (Report No. 12) two locks of hair, known to the sitter, were given successively to Phinuit. These had been close together for a short time, and Phinuit complained of their being "mixed." His remarks about each lock of hair would have been almost entirely correct, so far as they went, if applied to the other. Miss Savage (Report No. 25) took three locks of hair to her sitting. One of them was her mother's hair; this was correctly stated by Phinuit, and her mother's ill-health was correctly diagnosed, other details concerning the family being also given. These facts were known to Miss Savage. The other two locks of hair were given to her by Mr. Day, and Miss Savage was unaware to whom they belonged. One of them was recognised as belonging to Mr. Day, concerning whom additional facts were given; but as Mr. Day had previously had a sitting with Mrs. Piper, we may suppose that these statements were possibly reminiscences from this previous sitting. As to the third lock of hair, Phinuit could only say that it had not been cut off near the head, and had been handled by too many people; and, in fact, it had been cut off near the end of the hair, and had passed through several people's hands. Miss Z. (Report No. 28) took two locks of hair, knowing to whom they belonged—her brother and the Rev. M. J. Savage. It does not appear that Mr. Savage's own name was given by Phinuit, but he was unmistakably signified by the names of other members of his family and his relationship to them. In connection with her brother's hair Miss Z. received her brother's name—Charlie—and the details of an incident in her brother's life about his spending a night with Ned M. or N. just before this Ned died of consumption. All that Miss Z. knew consciously was that a poor boy of whose last name she was not sure, and whose first name she had never heard, had died several years before of consumption and that her brother had been kind to him. She learnt afterwards from her brother that the statements made at the sitting were true. Ned's surname began with N. Mrs. G. H. Browne (Report No. 39) took two locks of hair, apparently knowing from whom they were obtained. Phinuit demanded both of these before he described either, on the ground, seemingly, as he has frequently put it at other times, that the "influences" had got "mixed," and he wished to disentangle them. The characters were correctly given from the locks of hair and the full name correctly stated in connection with at least one of them, viz., "Bertram Ellis." Mr. Rich (Report No. 40) took a lock of hair, knowing that it belonged to a friend's sister, but descriptions unknown to him were given of persons said to be connected with a fire (about which the owner of the lock of hair was specially interested and wished him to inquire), and these descriptions "tallied perfectly with that of the parties suspected." Again, a lock of hair belonging to a

friend was at once recognised as his by Phinuit when Mr. Rich presented it. Miss E. G. W. (p. 32) mentions the incident of her sending a lock of hair of a sick friend from a distance to Mrs. Piper, and the complete failure of the test. The lock of hair sent to me by Mrs. S., from Albany, N. Y., suggested to Phinuit a strange mixture of truth and error (Report No. 41, 7); but the correct statements might have been chiefly guesses depending upon the fact, known to the sitter (myself), that the hair was white.

On May 28th, 1891, I gave to Phinuit some hair carefully tied up with silk ribbon, which had been in my possession about six months, and came, as I knew, from a cat which I had seen in Baltimore. It was given to me while on a visit in Baltimore by a young lady of the family, with whom the cat was a very great pet. None of the family had ever seen Mrs. Piper. Of course, I gave no intimation to Phinuit that the hair was other than human, though this would be revealed by its colour.

"Lady in connection with this that's passed out of the body not long ago. I see a big black grey cat, and I see, oh, a funny looking cat, kind of a pet. It lays down on a rug a good deal. The lady that gave it you . . . it's a general pet, a big fellow." (Go and try to get cat's name.) "This cat was ill a little while ago,—didn't eat much. Great big nice fellow. Mary connected with it, in body . . . elderly lady, aunt, I think, passed out of body some time ago. Will get more another time."

At the close of a sitting on June 4th, 1891, I asked for the name of the cat, presenting the hair again.

"Sounds like *Pick*."

Phinuit then wrote what might be interpreted as *Pisk* or *Disk*, but more probably *Pisk*.

"I think it's Pete,—P—e—t—e. No, *Peek*."

On July 10th, 1891, I tried the hair again, and Phinuit said:

"Name sounds like *Pick*. Girl has headaches a good deal in surroundings of this one. . . . There's four of them, five of them. One of them's away. Think it's a cousin; think they call him Fred. The lady Mary wears glasses, you know, occasionally."

The cat is of enormous size, of uniform purplish grey colour (no black). Mary is the first name of the mother of the family to whom the cat belongs. This I had forgotten, but knew "subconsciously," as it appeared in her signature to the account of some experiences which I had read, her first names being written *Mary E.* The cat's name, as I knew, was *Dick*, and that Phinuit should finally give *Pick* for *Dick* is curious in connection with the precisely similar approximation in the case of Professor Richet's dog. (*Proceedings*, Vol. VI., p. 620.)

Immediately after the sitting on May 28th, I wrote to the lady who gave me the cat's hair, who informed me that there had not been any

death of an "elderly lady aunt," and there had not been "deaths of any such members of the family for years"; also that the statements about the cat (on May 28th) were "not correct in any one particular"; also that the Mary in her mother's name "was completely dropped, and to her family and friends she has always been Lily and Lizzie" (her name being Mary Elizabeth). To my further inquiries, after the later sittings, I have received no reply. I vaguely recalled having seen Mrs. [X.] wear glasses, but could not recall having heard that either of the daughters had headaches. On these points I have learnt through a friend [November 2nd, 1891] that Mrs. [X.] does wear glasses "occasionally, but not regularly," and that the daughter who gave me the hair "has suffered from terrible headaches until recently." I have not yet succeeded in obtaining information concerning the other points mentioned.

But it is not merely "locks of hair" that appear to set Phinuit on the track of events that may or may not be known to the sitters. Any object, if it has been handled or worn much and almost exclusively by specific persons, seems to serve equally well. Indeed, though not enough experiments in this direction have as yet been tried to warrant me in making any final statement about this, the conclusion is strongly suggested that on this path Phinuit is most reliable, though not by any means infallible. At least I think that he is much more likely to succeed with the help of such objects than without them. It is quite conceivable, of course, that Phinuit's belief that such articles act as clues may itself influence his success, even though that belief be merely subjective.

At my fourth sitting (Report No. 4) Phinuit was able to tell me that I had "lost something," and after handling my keys gave a fairly detailed description of the place in the mountains where I had lost a bunch of keys, between two or three months previously; but, oddly enough, he insisted that the keys were still in the mountains, much as if a picture of the place had been suggested to him with the keys lying there as a part of the scene; and this, moreover, after the keys had been returned to me. Somewhat similar was Phinuit's detection that Mr. Derham (Report No. 9) had lost a "funny round thing, a ring thing . . . black fellow got it," Mr. Derham having left his field-glass in the train at Niagara, and suspecting that the conductor, a coloured man, had taken it. But in this case it does not appear whether Phinuit obtained a "clue" from some specific object worn by Mr. Derham at the sitting, or, without such help, by direct telepathy. In the experiment made by Mrs. Blodgett (Report No. 10) the name Hannah Wild was correctly given by Phinuit as the wearer of a glove and a hat-lining, but, besides this, Phinuit made a large number of other statements in connection with Hannah Wild,

nearly all of which were wrong. At later sittings other articles belonging to Hannah Wild were immediately recognised as hers. (See Report No. 10, and see also pp. 11-15). The stone presented by Miss Z. (Report No. 28) apparently afforded a clue to the personality and surroundings of the owner, and possibly to the circumstances under which he first obtained it. The "piece of embroidery" tried by Mr. Rich (Report No. 40) produced the name of the sailor who made it. More important still, Mr. Rich took a box, of the contents of which he knew nothing, and Phinuit described correctly the person X. who gave Mr. Rich the box, the person Y. who had provided X. with the article for the experiment, and the person Q. who had given the article to Y. The article in the box was described by Phinuit as a "charm" and "glittering," and as having been brought from "far off over the sea"; it was a carved "but not glittering" button brought from Japan, and "latterly worn as a charm with a gold attachment." Mr. Rich also tried a dog's collar, with which Phinuit got the description of the dog and his names, Rover and Grover, these circumstances being known to Mr. Rich. Miss Edmunds (Report No. 43) was correctly told that her locket brought her grandmother's "influence," and that she had had it since she was a little girl, also that her watch had been given by her father to her aunt, who had given it to her; these statements being made after Phinuit had handled the objects. A little box in which her father used to keep coins was also recognised as having contained "little shiny things" and having been connected with her father. At a sitting on June 25th I presented a bookmark which Miss Edmunds had placed between cards to prevent injury, and the history of which was known to her but not to me. Phinuit recognised Miss E.'s "influence" in the cards, but was completely wrong about the bookmark. At a later sitting Miss E. herself took the bookmark, and Phinuit obtained its "associations": that it was connected with a little girl pupil—described—of Miss E.; that Miss E. had heard from her when she was ill; that she was dead. The names Emma and Maria were given, and a message was offered from Maria to Emma, and Gideon was said to be a cousin. These statements were correct, Maria being the girl's name, and Emma the name of her mother. All these circumstances were known to Miss E. Two other statements about which Miss E. was ignorant were made in connection with the bookmark, and she has not yet been able to ascertain whether they are true or not.

The pen which Mrs. C. presented (Report No. 44) was at once recognised as bringing the "influence" of her deceased husband, and Phinuit was conscious of another article on the person of Mrs. C. that was also her husband's, and finally named the watch. "Your husband says it's his watch, but it's not his chain." Mrs. C. had temporarily

forgotten that she was wearing her husband's watch, which she had carried for about a month, having broken her own. She had taken her husband's chain off and put her own on.

Now some of these incidents are explicable on the hypothesis of direct telepathy from the sitter, though even in these the object seems to serve in some way as a link of association; but in others this hypothesis is inadequate, as in the case of the box taken by Mr. Rich. The evidence, of course, in the cases which I have thus briefly summarised is too slender to afford a substantial conclusion, but the experiments recorded in the last series of sittings—those held since Mrs. Piper's return to America—go far to confirm the view that it is not necessary that the sitter should be aware of the associations of the object, but that contact with the object itself, independently of the sitter, in some way enables Phinuit to obtain correct information concerning its associations.

In experiments I made in connection with Mrs. Holmes (pp. 139, 140), the first two locks of her hair presented—the one by myself who knew to whom it belonged, and the other by Miss R. who knew nothing about it—both failed as clues; but a third lock, which—unlike the others—had been cut close to the head, was immediately recognised by Phinuit as the “same influence.” I presented this on June 5th, 1891, at the latter part of the sitting (the first part of which had been occupied by the objects sent to me by Mr. “V.,” see p. 132), and Phinuit at once began to make statements which suggested that he was getting veridical glimpses of some kind owing to the lock of hair. Among other things Phinuit stated that the owner “had something the matter with her foot” and that she “had to have something done to it not long since”; and it is a curious coincidence that the letter of Mrs. Holmes accompanying the hair mentioned an accident to her son's foot, and also enclosed a letter from this son describing the accident. I may have read these letters hastily, when I received them, on June 4th, the day before the sitting, but could not recall the incident of the “foot.”

I draw attention here to a “trivial” circumstance, which in itself proves nothing, because I think it, nevertheless, may indicate a possible cause of some of Phinuit's mistakes, or apparent mistakes. At one of my early sittings I handed Phinuit an envelope addressed to myself, containing a letter. Phinuit gave a correct general description of the writer and gave the single name William in connection with it. This, though correct, was, of course, not remarkable, but Phinuit went on then to describe a lady also in connection with it—tall, fair, &c. Later on in the sitting I gave Phinuit another envelope, and after handling it he at once exclaimed that this was the “influence” he had described previously in connection with “the gentleman”; that I had got them

“mixed”; that it had nothing to do with him. The description as first given did suit the writer of the second letter, viz., Mrs. Piper herself.¹

Returning to the experiment of June 5th, some of the correct statements made by Phinuit concerned matters known to me, but of most of them I was ignorant, and Phinuit was wrong in describing the hair as grey and black, whereas I knew that it was grey and brown-gold. Similarly, most of the statements at the later sittings referred to matters unknown to me, though I had visited Mrs. Holmes, had seen the house and surroundings, and met the members of her daughter's family. I had also met Miss Eleanor or Ella B., whose first name was given as Ella by Phinuit. The apparent success of Phinuit in locating Mrs. Holmes at the sitting of June 10th led to my requesting her to make notes of her doings on June 15th at the time of my sitting. This, unfortunately, she did not do until after she had received my report of the sitting. According to her annotations, the following statements made by Phinuit were approximately correct as regards her doings close to and during the hour of the experiment, but Phinuit's description did not coincide exactly in time with her actions, but were given about half an hour later. Phinuit stated that she trimmed some flowers and put them in a vase; that she sat down at a desk to write, and that *Charles* was on the paper in front of her; that she went to the window to speak to a man, that she pulled something down at the window and returned to the desk; that she “pawed over a box of things.” Phinuit also stated, incorrectly, that she had a parcel like a book in her hand that she had been reading, had thrown a wrap over her head, had on a dark dress with little light spots in it, was doing something to a picture, and, later, was doing something with a brush.

The correct statements appeared to be so much more than could be due to chance that I requested Mrs. Holmes to write out her doings between 11.15 and 12.30 on June 23rd and 24th, sign the record and obtain the corroborative signature of her daughter, Mrs. K., and mail her account at once to Professor H. P. Bowditch, to whom also on the day of the experiment I sent a copy of my notes of Phinuit's statements concerning the doings of Mrs. Holmes. These two sittings I regard as failures on the part of Phinuit to see what Mrs. Holmes was doing at the time, but to the student of the detailed accounts (Reports Nos. 45 to 49), with the comments of Mrs. Holmes, it will, I think, be strongly suggested that Phinuit in some way was getting

¹ I asked Phinuit whether the writer of this second letter was “in the body” or “in spirit.” He replied at once, “In the body,” but added: “Why, no; that's curious. There she is in the spirit, talking to an old lady.” This appeared to bewilder Phinuit, who, after some soliloquising and mumbling, went on to another subject. Several times at the close of later sittings he referred to the “medium” as “coming back,” “laughing,” “asking questions,” “trying to touch the sitter,” &c.

glimpses into the mind of Mrs. Holmes, was reading off some of her past experiences (*i.e.*, past before the moment of Phinuit's statements), and that some of these occurred as recently as, say, half an hour previously; though certainly Phinuit was not clairvoyantly then and there perceiving what Mrs. Holmes was doing.

A similar conclusion is suggested by the attempts of Phinuit to describe my doings on July 1st (Report No. 50), and the doings of Mrs. Holmes and myself on July 6th (Report No. 51). In this sitting of July 6th, 1891, Phinuit located me incorrectly at two different places, his description of which indicates circumstances of my holidays in the summer of 1890, and although, after handling the envelope addressed by me, Phinuit corrected these mistakes and located me in my own rooms, he may have acquired this information through the leading question asked intentionally by Miss Edmunds, who knew where I was. Still, even in this case, and putting on one side the knowledge that he may have obtained telepathically or otherwise from Miss Edmunds concerning my doings, Phinuit seems to have given more correct information concerning my actual doings than can be accounted for by mere chance; that is to say, if as much success were obtained in a large number of experiments, we should infer that Phinuit was exhibiting some supernatural faculty beyond that of thought-transference from the sitter.

This general conclusion is greatly strengthened by the results of a sitting on October 16th, 1891 (Report No. 53). Miss A. took with her to the sitting three articles, of the history of which she knew nothing—a locket, a ring, and a watch. The locket she obtained the evening before through a lady friend whom she met by accident in the street. This friend, at Miss A.'s request for a "personal article of an individual unknown to her," called at the office of a gentleman whom Miss A. had never seen (she "knew only his surname in a casual way") and procured from him the locket. It was wrapped in a paper envelope, and Miss A. did not look at it till the sitting was over. *Inter alia*, the owner of the locket was correctly described as being physically well, handsome, of light hair and complexion, as having a big head, and as being immensely extravagant, as writing and dictating (letters, &c.) a great deal. Phinuit stumbled round and about the names Joseph and George in his attempts to get the owner's Christian name, mentioning both (and also we must add Judson) without affirming either to be the name. Joseph George were the owner's first names. After the locket was opened, which contained a picture of the owner's mother on one side and some hair of his father and mother on the other, Phinuit correctly got the father's and mother's "influence" from the hair, and apparently connected the name Elizabeth with the hair and the picture, Elizabeth

being the name of the owner's mother. There seemed, indeed, to be some confusion between the "influences" of the owner and those of his mother; and in connection with the latter, apparently, various names were given, of which the owner knows nothing. He knows, however, very little of his mother's family, and apparently is not interested enough to make the inquiries necessary for corroboration.

Miss A. knew, but not intimately, the owner of the ring and the watch. Phinuit said that the ring brought a *bad* influence—that there was an insane lady connected with it who began to lose her mind at an early age, and that another person connected with it died with cancer. Concerning the watch Phinuit said that it came across the water many years ago, had been in Italy; that it had the influence of a gentleman who had died; that the owner had a sister named Annie. The name Elizabeth, Eliza, Lizzie was given in connection with the watch. Phinuit said that he saw the watch in a box with other trinkets kept in cotton. The names, John, Joseph, and Jennie were finally given. All these details proved to be correct, except the name Jennie, the owner's mother being named Jesse [Jessie?].

The name of a relative Henry was given as having been connected with some "printing" establishment, and also the name Davis. It was further stated that a Henry gave the watch to Elizabeth. I presume that these details are incorrect, though the report is not quite clear upon this point. The present owner was wrongly called a man.

The ring and watch, it appears, were kept in the same box. John, a "bad character," had given the ring to the present owner, who suspected him of having stolen it. John's father had repudiated a debt to the owner's mother; he died of cancer in the stomach. The owner's sister, named Elizabeth, and called Eliza and Lizzie, suffered a great fright at the age of three years, from being left alone in a burning house, and "gradually became entirely idiotic." She was for many years under the sole charge of the owner of the ring, and as the watch amused her, it was frequently given to her by the present owner's mother, to whom it came at the death of the uncle *Joseph*. The watch, Geneva make, had been bought abroad by Joseph, who lived for some time in Italy. Several additional correct statements which were made in connection with the articles, but not mentioned in the report, were regarded as too private for publication.

Miss A.'s own view appears to be a form of that suggested by several previous reports, and particularly in connection with Mrs. Blodgett's experiments, that the information given by Phinuit was obtained in some way from the objects themselves, to the exclusion, that is, of individual minds either of the living or the dead. Miss A. stated, in reply to my inquiry, that Phinuit did not profess to obtain his information (concerning the objects) from "spirits." "He gave no intima-

tion that he was getting his facts from anyone, 'in' or 'out of the body'; the impression conveyed was rather that he was ferreting about for himself in some obscure way for the information asked." It is probable, however, that if Phinuit had been questioned on this point he would have claimed that his information was derived from the deceased.

Thus (March 21st, 1888) : Phinuit : " Who's Margaret in your family ?" R. H. : " Can't you tell me that ?" Phinuit : " It's your mother." [Correct.] R. H. : " Who told you that ?" Phinuit : " Your father."

Again, I placed in Phinuit's hands a pencil-case with the initials J. B. upon it, saying that I had received it from a friend who wanted to be told who gave it to him. The name of John B—— was given correctly, but he has a middle name which was not given at all. (That he had a middle name was known to me at the time, though I cannot recall that I had ever heard what it was, beyond the initial letter.) Then :—

" George gave it to him. I get the influence of Elinor and Palline, and a young man. No, it wasn't George, cross that out. It was Harry or Henry, and Harry's sister's influence was connected with it before he gave it to him. That is all I can tell you." "How did you get to know this?" " J—— B——'s wife in spirit told me. She's gone away now."

Pauline is the name of Mr. B.'s eldest daughter, and Eleanor is the name of one of her most intimate friends. But Miss B. and two other members of Mr. B.'s family (not himself) had previously had a sitting each with Mrs. Piper, and the names Eleanor and Pauline had been given at Miss B.'s sitting, at which her mother, deceased, was also referred to. All that was correct was in my mind, consciously or subconsciously, but what I desire specially to emphasise here is that while Phinuit's language—about " getting the influence," &c.—did not suggest the " spirit " hypothesis, but rather the contrary, he claimed, on being questioned, that he received his information from a " spirit." Further, he has recently expressly disclaimed any power of obtaining information from objects themselves independently of specific personalities.

§ 5. CLAIRVOYANCE AND PROPHECY.

At different times, I have tried a few experiments for " clairvoyance," presenting envelopes containing writing unknown to me, and turning the hands of a hunting-watch so that I should be ignorant of their position. Phinuit disclaimed any ability to tell the contents of the letters, but thought he could " feel," through the case of the watch, the positions of the hands. The results, however, on that occasion did not justify his belief, and I did not repeat the watch experiments. (See *Proceedings*, Vol. VI., p. 457.)

Several incidents recounted in the reports suggest that Phinuit may have " prophetic " power (see especially the cases related by Miss W.,

p. 34, and Reports Nos. 34 and 36), but there are other cases, besides those mentioned in the report, where Phinuit has made specific prophecies which were unfulfilled, and without a tolerably complete record of both the fulfilled and the unfulfilled predictions, we cannot conclude that his successes, allowing for supernormal knowledge of the present, are more than would be due to chance. But I think that while there is no evidence at present worth detailed consideration, for the view that Phinuit possesses any power of premonition, in the strict sense of the term, there is enough evidence to make it desirable to record his "prophecies" most carefully in future.

§ 6. THE "SPIRIT" HYPOTHESIS CONCERNING PHINUIT AND OTHER "CONTROLS."

It now becomes necessary to take into more direct consideration the assertion which Phinuit persistently makes concerning himself and his communications, that he is the "spirit" of a once but no longer living human being, that he occupies Mrs. Piper's organism during her trance, and receives direct messages from the "spirit" friends of the sitters. This, as is known to the readers of the previously published reports, is the invariable form of Mrs. Piper's trance, save that other "controls," who also profess to be "spirits" of once living human beings, occasionally take the place of Phinuit.

Now, the status to be assigned to Phinuit will depend, partly on his own account of himself—with verification or otherwise—our opinion of his veracity, the conclusions we may reach concerning his "powers," &c., and also upon the impressions produced by the other alleged "controls." There appear to be at least three instances of other "controls" in the following reports (Reports Nos. 16, 30, and 40. See also Report No. 35). But the fullest account which I have received concerning other "controls" is given by Miss W., a most excellent and discriminating witness. Other members of her family have also had sittings with Mrs. Piper, and they form such an important contribution to our study of Mrs. Piper's trance personality that I quote Miss W.'s account in this part of my article.¹ Miss W. has had forty-five sittings with Mrs.

¹ My attention was first called to the sittings of the W. family by a message given by Phinuit in the latter part of January, 1890, while Mrs. Piper was in England, and forwarded to me by Mr. Myers. "Little Katie W. is very sorry (in the spirit world) that the little dog Gyp has been run over and had its foot hurt. Her father (William W.) has had a cold, but is better." Mr. W.'s address was sent to me, having been obtained from Mrs. Piper. I wrote to Mr. W., informing him that I had received a message from his daughter through Mrs. Piper, but wished, before delivering it, to ask him some questions. He called upon me on February 11th, 1890. H. : "Have you a little dog Gyp?" W. : "Yes." H. : "Is he all right?" W. : "So far as I know; he was all right when I left home this morning." H. : "Gyp has not had any accident within the last few weeks?" W. : "No; he had an accident last fall some time. He was run over by a milk-cart, and one of his toes was nearly cut

Piper between November, 1886, and June, 1889. She has witnessed four controls—Phinuit, her mother's stepmother, and two friends. These personalities appeared very different from one another. Miss W. has made a careful record of her sittings, usually taking notes during the sitting, and writing out her detailed account the same day. Her father has also had many sittings, unfortunately not recorded, at most of which his daughter Katy, who died in 1871, when but three months old, purported to control directly. Her mother has had one sitting, not recorded, and her sister, Miss M. A. W., has had three or four sittings, also not recorded. Miss W. states that the majority of her own sittings contained practically no indifferent matter, but some of them contained a good deal of irrelevant talk such as might have come from a stranger to her, although her personal friends purported to be speaking; and on these occasions, although the thread, so to say, of the personality was kept up, there was nothing that actually suggested the actual presence of her friends. She has received at the sittings numerous correct statements of facts concerning herself and her friends, living and dead, and, among them, many which she regards as too personal for publication. Especially, allusions have been made to circumstances known to no person living but herself, yet known to the person from whom they purported to come, and who had died between one and two years previously.

Miss E. G. W.'s Account of Sittings with Mrs. Piper.

My forty-five sittings with Mrs. Piper cover the period from November 12th, 1886, to June 19th, 1889. In forty-one of these the control was taken, for at least a part of the hour, by a personal friend whose subjects of conversation, forms of expression, and ways of looking at things were distinctly unlike either Mrs. Piper's or Dr. Phinuit's. The clearly-marked personality of that friend, whom I will call T., is to me the most convincing proof of Mrs. P.'s supernatural power, but it is a proof impossible to present to anyone else. Messages, in some instances characteristic, were received from

off." H.: "Was this referred to by Mrs. Piper?" W.: "I have no remembrance of any such reference; indeed, I do not think I had a sitting with Mrs. Piper after the accident occurred."

H.: "How has your health been?" W.: "Pretty good." H.: "Have you had a cold?" W.: "Well, I had a cold in about the latter part of November, and it held on so tenaciously that I thought I might have to go South." H.: "When did you recover from it?" W.: "Well, it was worked off very slowly; if I had to state the time when I recovered from it, I should say, perhaps a month ago."

Further conversation made it clear that the accident to the dog occurred before Mrs. Piper left America in 1889, but it appears that no members of Mr. W.'s family saw Mrs. Piper between the time of the accident and Mrs. Piper's departure for England.

Mr. W. mentioned some incidents which had occurred at his own sittings, and stated that one of his daughters, then in Italy, had made careful notes of her experiences. This led to my obtaining an account from Miss W. herself.

other friends, but no long-sustained conversations were held save with T. and Dr. Phinuit. T., who was, while living, a Congregational minister, talked of religious subjects (of which Phinuit disclaimed either interest or knowledge), of professional matters, of our large circle of mutual acquaintances, and of many private affairs known only to himself and me.

T. was a Western man, and the localism of using *like* as a conjunction clung to him, despite my frequent correction, all his life. At my sitting on December 16th, 1886, he remarked, "If you could see it like I do." Forgetful for the instant of changed conditions, I promptly repeated, "*As* I do." "Ah," came the response, "that sounds natural. That sounds like old times."

March 1st, 1888, he requested, "Throw off this rug," referring to a loose fur-lined cloak which I wore. I noted the word as a singular designation for such a garment, and weeks after recalled that he had once, while living, spoken of it in the same way as I threw it over him on the lounge. February 18th, 1887, T. remarked, "I like your *arrangement* here," referring to a new gown by a term which he was wont to use.

March 2nd, 1887, came this: "I never knew you had a little sister here. She tells me she has been here a long time, ever since she was a little toddling baby." Certainly not I, nor Mrs. P., who has children of her own, would speak of a four months old child as a "*toddling* baby." It is more thinkable of a man who, like T., never knew anything of young children.

I have received from T., dictated through Mrs. P. to her husband and sent me by post, seven letters at intervals from November 29th, 1886, to January 22nd, 1889. Each contains some unintelligible matter, but each contains familiar allusions and the old-time opening and closing phrases, either of which is too long and individual to have been merely chanced upon. The post-office address of the first is worth mention. Mrs. P. had learned from me neither name nor residence, nor had any other than my pet name, Nellie, been given at the sittings. On November 16th, 1886, Dr. P. told me that T. was dictating a letter to me. "How will you address it?" I asked. "T. knows your address and will give it to the medium." November 29th, a friend, who had been sitting with Mrs. P., brought me word that the promised letter had been mailed to—

Miss Nellie Wilson,
Care David Wilson,
Reading, Mass.

By applying at the post-office at Reading I was able to obtain the letter. I alter the names, but these points may be noted:—

1. My surname is given correctly.
2. I have a cousin, David Wilson, of whose relationship and friendship T. was well aware. His home, however, has always been in New York.
3. Reading was my home during my childhood and youth, but I removed from it thirteen years ago. I knew T. only subsequent to that removal.
4. While living there I wrote my name with the diminutive, Nellie, but since then have preferred to write my baptismal name Ella, or merely the initial E. T. was wont to use the initials merely.

At my next sitting, November 30th, I inquired about this mongrel address. "T. was not strong enough," said Phinuit, "to direct where the letter should be sent, but he thought your cousin David would attend to your getting it.

Your other friends here helped us on the rest of the address." "But they would not tell you to send to Reading," "Yes, they would, they did. It was Mary told us that." "Nonsense," said I, thinking of a sister of that name. "Not Mary in the body. Mary in the spirit." "But I have no such friend." "Yes, you have. It was Mary L.—Mary E.—Mary E. Parker told us that." I then recalled a little playmate of that name, a next door neighbour, who moved away from Reading when I was ten years old, and of whose death I learned a few years later. I had scarcely thought of her for twenty years. The "E." in the name I have not verified.

I quote two tests of partial clairvoyance. March 2nd, 1887, I was asked by my mother to inquire the whereabouts of two silver cups, heirlooms, which she had misplaced. Said Dr. P. : "They are in your house, in a room higher up than your sleeping room, in what looks to me the back part of the house, but very likely I am turned round. You'll find there a large chest filled with clothing, and at the very bottom of the chest are the cups. Annie [my mother's name] placed them there and will remember it." Returning home I went to a room on the third floor at the front of the house, but remotest from the stairway, found the chest (of which I knew) and the contents (of which I was ignorant) both as described, but no silver. Reporting the message to my mother I learned that she had at one time kept the cups in that chest, but more recently had removed them.

February 11th, 1887, my sister L. wished me to ask Phinuit where she should find her missing card-plate. To be thoroughly explicit, I took her calling-card with me and placed it in Mrs. P.'s hand, inquiring, "Where is the plate from which this is engraved?" Phinuit replied, "You will find it in a box with a brush and a bottle. The box is in the house where you live, in a drawer under something that looks like a cupboard or closet or something of that sort. There are soft things cluttered up in the drawer." L. and I searched together all possible places, and finally concluded that the "cupboard or closet" might be the stationary washstand in her bedroom which is set into a recess with shelves above and drawers below. The second of these three drawers, of whose contents I knew nothing, we found filled with loose pieces of woollen and muslin, and under these pieces a small box. The box contained specified box and bottle, but instead of L.'s card-plate her stencil-plate. We subsequently wondered that the mention of brush and bottle had not forewarned us of this mistake, but it had not.

I am asked if I have any indications that Mrs. P. is ignorant of her utterances during the trance. These five instances may bear on that:—

1. November 26th, 1886, Phinuit, on taking control, tasted for several seconds and then began, "The medium has been eating that *nasty* thing, what do you call it?" I had perceived no odour, but suggested "onions." "Yes, that's it, you must excuse it." After the trance I asked Mrs. P. if she had eaten onions lately. She said she had yesterday, and asked was it possible that any unpleasantness lingered in her breath?

2. March 2nd, 1887, T. controlling, remarked, "The medium's hand feels numb. I can't use it well. It doesn't seem natural."¹ I rubbed it a

¹ At a sitting which I attended on February 20th, 1888, Phinuit declared that one of his thumbs "belonged to the medium," and added, "I cannot move that."—R. H.

little and got the acknowledgment, "That helps it." I asked Mrs. P. later if her hand was hurt, and she said, "No," adding after a moment, "I jammed it slightly this morning, but the pain was gone long ago."

3. At the same sitting T. narrated how a few days before when he was dictating a letter to me "there were some things about her ears I didn't like." "Earrings?" "Yes. They got in my way and I couldn't hear well. You never wore such things and I never did, so I asked the gentleman in her surroundings [Mr. Piper] to have them removed." This incident was substantiated.

4. More than once in the winter of 1886-1887 T. spoke gratefully of "the medium's great kindness in letting me come and talk with you." To this I always assented. From my sitting of February 18th I quote, "Tell me, how is it about talking with me here? Do you pay anything to come here?"

5. March 15th, 1887, T. observed, "This medium is good and true. I am glad to say that because I used to think she was a fraud. Do you remember?" "No; I didn't know you ever said so"—thinking only of communications received through her. "Why, yes, last summer, when you sent her a lock of my hair. Don't you remember?" I then recalled that during T.'s fatal illness in June, 1886, I had won his reluctant consent to send Mrs. P. a lock of his hair. I first heard of her at that time, and faintly hoped that a clairvoyant might diagnose a malady which physicians had failed to reach. The diagnosis proved worthless, and T. had freely characterised the whole thing as trickery and fraud. I have never mentioned that correspondence to Mrs. P., and since I wrote her from a distant city, she is not likely to have associated it with me.

Somewhat analogous to the incident of the bruised hand is this:—A friend, H., was visiting me who during his childhood and youth had been paralysed throughout his left side. He had so far recovered that a slight limp and a little awkwardness in the use of the left hand were the only indications of the illness. H., interested in our account of Mrs. P., arranged for a sitting, but, alone among the many whom I have sent to her, was disappointed; the trance would not come on. He went again in the evening, October 23rd, 1887, and I went with him to establish communication. He had a long and, he assured me, satisfactory conversation with Dr. Phinuit, during which no allusion was made to his former invalidism, or to the failure of the morning. At my next sitting, Dr. Phinuit asked, "Who was that here with you the other day? A fine fellow, but I found him very hard to talk with. Some queer things about him. All the way down this side [indicating the left] I couldn't get hold of him or get any magnetism from him. But I would not be so impolite as to tell him so." Unwonted reserve for Dr. Phinuit!

These three cases suggesting clouded vision of physical things interested me:—

1. December 16th, 1886, I mentioned to T. that I had recently met D., a former acquaintance of his, and asked if he remembered him. "Yes, I remember D., but not in your present surroundings, nor in X. [referring to a former home]. It was in D.'s surroundings that I knew you first, but not in his home. He has not a church, but a large house, an institution to take

charge of." My request for fuller particulars was met by a promise to think of the matter and tell me at my next visit. December 21st, T. introduced the subject, saying, "I was to remember about D. It was in his institution that I met you first. I think the institution was for poor people, sick people." "No, that is wrong." "I cannot tell why it seems to me like a hospital, unless because so many of the people that I'm working among here have come from hospitals." I first met T. when he was visiting at a Western college, of which D. was president and I a teacher.

2. February 11th, 1887, T. remarked, "I saw you lately working at your desk with your back toward the window, the light. But what is that large piece of furniture at the right of the door in your room?" For the purpose of misleading I suggested, "A table?" "No, that is at the left." After several leading questions from me he concluded it might be the book-case, which it was. Question from me: "If you see the furniture so indistinctly, are you quite sure whom you saw at the desk?" An emphatic affirmative, with a denial of any analogy between me and the book-case.

3. Late in June, 1887, Mrs. Piper went yachting with us for an afternoon. At my next sitting, July 1st, T. said, "I saw you with the medium the other day riding along in a very large vehicle of some sort. I could not make out what. It moved so quietly and gently, 'twas as if on a carpet. But it was not. It was clear, and I could see into it." "Was it a carriage?" "Oh, no; larger than that. And it was not moving on the ground, either." "A balloon, perhaps?" "No, I couldn't see as clearly as if it had been air." "Well, if neither earth nor air, it must have been——" "Water, of course. That was it. You were in a boat. Strange that I could not see it!"

The scepticism of one, B., with whom he had much in common, had seemed a matter of concern to T. He spoke of it November 26th, 1886: "I remember how we used to talk about this [spirit-control], and how set against it B. was—like a wall. He thinks so yet." December 16th, 1886, he again introduced the matter, saying, "I notice your father has a letter from B. How strongly he holds his old notions. He's determined not to admit anything in this, isn't he?" The letter, whose contents were correctly summarised, was received by my father that very morning. I did not know of its arrival until my return home after this sitting. In July, 1887, B. visited my father and the two had a sitting with Mrs. P. At my next visit, August 5th, T. thus spoke of it: "I have seen B. He seems changed and so inquisitive. I do not remember him so. But he seemed to think me different." I learned afterward from my father that B.'s conversation had been a bombardment of questions.

On one occasion my mother went with my father to Mrs. P.'s. On my next visit, August 15th, 1887, T. spoke of it with pleasure, but added: "This seemed so strange. A little while after she was here I heard her say to your father, 'It did not really seem like T.' It was on the piazza that she said it." I verified this on reaching home. Nothing of the sort had been said to me.

January 5th, 1888, I was told, "Here is somebody who says he is your grandfather. He is tall, wears glasses, and is smooth-shaven." "Which grandfather?" "He gives his name F." "Yes, it must be my grandfather F., if smooth-shaven." "Well, it is. But do you mean that your grand-

father E. wears a beard?" "Yes." "I think you must be mistaken." "No; I am sure that he did." "I never see him so, and I see him often." My grandfather E. died before my birth, but I felt sure that he had been described to me as full-bearded, like his son. But my father, when appealed to, disappointed me. "No, you are wrong," he said; "I am like him in figure and features, but not in cut of beard. He was always smooth-shaven."

Here are the most significant prophecies. There have been others, fulfilled and unfulfilled—about half of each.

In the autumn of 1886 my young brother, K., started in business. He had had slight experience, had given no marked promise, and those who knew him best were not confident of success. At my first sitting, November 12th, 1886, Dr. Phinuit's first words were of K., calling him by name and assuring me that he was bound to get on; there was no trouble about him. He would do finely. At nearly every sitting during the winter Phinuit recurred to the subject, asserting, with laughable emphasis, "K.'s the fellow for me. He'll get on; he'll get to the top. He may not care so much for books as some of you, but he's sure to succeed." K., while not yet at "the top," has wholly disappointed the fears of his friends, and has established (March, 1891) an influential and profitable business.

On January 5th, 1887, T. brought me the message: "N. is here and has something to tell you. She says O. is to be married in the spring." N. was a friend who had died five years before, and whose widowed husband, O., I saw not infrequently. "Preposterous!" I replied. "It cannot be N. who tells me that." "She does not ask you to believe it. She simply asks you to hear it. She knows you would rather hear it from her than from any other source. And she would like, too, that you should remember it as a little test that it is she who is speaking to you." Then followed a somewhat extended conversation in which N. took positions which I was forced to admit were characteristic. Her first assertion, however, was so violently improbable to my mind that I attached little importance to it all. The prophesied marriage occurred, however, in the following June.

In the spring of 1888, an acquaintance, S., was suffering torturing disease. There was no hope of relief, and only distant prospect of release. A consultation of physicians predicted continued physical suffering and probably mental decay, continuing perhaps through a series of years. S.'s daughter, worn with anxiety and care, was in danger of breaking in health. "How can I get her away for a little rest?" I asked Dr. Phinuit, May 24th, 1888. "She will not leave her father," was his reply, "but his suffering is not for long. The doctors are wrong about that. There will be a change soon, and he will pass out of the body before the summer is over." His death occurred in June, 1888.

E. G. W.

I have also received from Miss W. the accounts of several other incidents, the details of which she gave to me before writing her general report. One of the communications from Phinuit that seemed specially striking in the first instance has lost much of its significance owing to facts which I have ascertained from Miss W. The Rev. W. H. Savage, at a sitting on December 28th, 1888 (see Reports, Nos. 27 and 28),

received a message for his brother, the Rev. M. J. Savage, purporting to come from the Rev. Robert West—full name and description given—regretting a certain article which he had written against the Rev. M. J. Savage in a paper called the *Advance*, and naming correctly the cause and the date of his death. At a sitting on January 15th, 1889, the Rev. M. J. Savage also received a communication purporting to come from the Rev. Robert West, in which the place of his burial and the text on his tombstone were correctly given. All these circumstances were unknown to the sitters. Now, Miss W., it appears, was a friend of the Rev. Robert West, and aware of the text on his tombstone. The Rev. Robert West has purported to communicate directly with her, without the intervention of Phinuit, and early in 1888 (February 2nd) referred to “a blue-eyed, brown-bearded man, about my age [42], who comes here, named ‘Savage,’” and wished Miss W. to refresh his (West’s) memory about Mr. Savage, whom he claimed he used to know in the West. Miss W. put some leading questions with this object in view, and Mr. West then referred to the article in the *Advance*, which Miss W. had not specially mentioned, but about which she knew. There were also allusions, at her sittings in the early part of 1888, to the text on the tombstone and the place of burial. It seems clear, therefore, that all the information which was given to the Rev. W. H. Savage and his brother might have been obtained previously from Miss W. without supposing any more than telepathy from the sitter.

The above is the simple outline of the case. The full details are somewhat more complicated, and appear to be as follow:—

On February 2nd, 1888, “Mr. West” gave to Miss W. a general personal description of “Savage” which would suit well enough either M. J. Savage or W. H. Savage. Miss W. did not know whether the description was applicable or not, but supposed at the time that M. J. Savage was meant, for *she did not know of the existence of his brother*. But Mr. West never knew M. J. Savage *in the West*, but he did know W. H. Savage there, both being Congregational ministers at the same time in towns not very far apart in the State of Illinois. On May 24th, 1888, “Mr. West” stated to Miss W. that he had (since February 2nd, 1888) seen Mr. Savage and communicated with him. “I had a talk with Mr. Savage. Dr. Phinuit was talking with him, and I said to the doctor, ‘I think I know that gentleman.’ So he told Mr. Savage, who asked me to come. I told Mr. Savage about a good many things in my life, about my illness, &c., reminded him of that note we published. He remembered it very well, said he did not think it quite the right thing, but was ready to overlook it.”

Mr. M. J. Savage did not remember any such sitting, and in reply to my inquiry stated that he had no recollection of

attending any sitting between February 2nd and May 24th, 1888. I discovered, however, that during this interval Mr. Savage *had* visited Mrs. Piper, not as the "sitter," but as an officer of the committee of the A.S.P.R., accompanying the sitter and a stenographic reporter for the purpose of supervising and adding comments concerning incidents at the sitting which were not likely to be noted by the reporter, and avoiding, as far as possible, communications to himself. He received no communication from the Rev. Robert West at this sitting (March 7th), as I have ascertained from an examination of the stenographic report in my possession. Mr. W. H. Savage also believes that he did not visit Mrs. Piper at all between those dates. It is, of course, just possible that since Mr. M. J. Savage forgot that he had any sitting at all with Mrs. Piper between the dates of February 2nd and May 24th, 1888, whereas he was certainly present at an important official sitting between those dates, he might have also had another sitting as alleged by "Mr. West," though perhaps he was hardly likely to forget such a conversation as that described on May 24th to Miss W. Recently (November, 1891) I questioned Phinuit about this incident and quoted Mr. Savage's statement that no such conversation had occurred. Phinuit purported then to get into communication with "Mr. West," and stated in explanation that it was probably his (Phinuit's) fault, that Mr. West had given him the message to deliver, and he had forgotten it, and told Mr. West that it would be "all right, or something of that sort," thus giving rise to another misunderstanding on the part of Mr. West that Mr. Savage had offered a communication in return. But this explanation seems somewhat inadequate when we consider the explicit account given to Miss W. on May 24th by "Mr. West."

Again, at Mr. M. J. Savage's sitting on January 15th, 1889, when he received from "Mr. West" the information about the place of burial and the text on the tombstone, the Rev. C. L. Goodell purported to be present (Report, No. 27). Mr. Savage was unaware of his death, but afterwards ascertained that Mr. Goodell died early in 1886. Miss W. writes to me: "Dr. C. L. Goodell was an acquaintance of mine. His name was mentioned to me (at a sitting with Mrs. Piper) with a message of regards on December 16th, 1886, and several times thereafter." Dr. Goodell was also known to the Rev. Robert West.

Taken altogether, the incidents form a curious series of events. The person unfamiliar with, and incredulous of, the possibilities of trance states like Mrs. Piper's would naturally infer, on reading the accounts given by the Rev. M. J. Savage and his brother, that Mrs. Piper had "worked up" the cases of West and Goodell by ordinary means of inquiry. The firm believer in "spirit control"

would probably conclude at once that the Rev. Robert West and Dr. Goodell were personally communicating. But while we cannot say that this second view is absolutely untenable, there remains another explanation, that Phinuit, drawing his information from Miss W. telepathically and by conversation, and knowing (as Miss W., consciously, did not know) that both M. J. Savage and his brother had talked with him and were likely to come again, stored up the information for future use, and found the first favourable opportunity on the visit of W. H. Savage.

In the light of the foregoing incident we are, I think, bound to regard several other peculiar cases of which accounts have been furnished to me by Miss W.

On March 23rd, 1887, Miss W. received a communication from "Mr. West" to this effect: "Katy asks, Do you know Mabel Fuller? She lived in Lake City and was drowned there some six or eight years ago, while skating on the lake with John Gerster." On March 31st she was further told: "It was in Lake Pepin she was drowned with Gerster some seven or eight years ago. Her father's name is John."

Mr. W. also had sittings with Mrs. Piper about this time, and in reply to his inquiries the information concerning the above incident gradually became more definite in successive sittings. Unfortunately no record was made of the actual changes, &c., but Mr. W. is sure that he finally had the following statements to go upon:—That a boy named Fred Guernsey, whose father kept a drug-store in Lake City, was drowned in Lake Pepin while skating in company with a girl, and that their bodies were found clasped together in the lake. He could not get the name of the State, and several States contain a Lake City, but the Lake Pepin pointed to the Lake City in Minnesota, and he accordingly wrote to Mr. Guernsey to this address on May 20th, 1887 and received the following letter in reply:—

Drugs, Books, Stationery, Notions,
Fancy Goods, Wall Paper.
A. T. GUERNSEY.

Lake City, Minn.

May 24th, 1887.

. . . In reply to your inquiries under date of the 20th, would say that I lost a son by drowning December 13th, 1878, while skating on Lake Pepin in company with Miss Florence E. Wyckoff, daughter of Rev. Samll Wyckoff, at that time pastor of the Presbyterian Church of this place. Both were lost. His name was Porter Brewster Guernsey.

A. T. GUERNSEY.

On July 1st, 1887, Miss W. drew the attention of the "control" to the mistake in the name Mabel Fuller, acquainting him probably, as

she thinks, with the contents of the letter received from Mr. Guernsey. An explanation of the mistake was offered to the effect that Mabel Fuller had lived in Lake City, was a friend of Miss Wyckoff, and was the daughter of a Baptist minister there, Miss Wyckoff being also the daughter of a minister. It was not ascertained at the time whether this explanation was founded on facts or not, and my own letters to Lake City received no reply. I have at last, however, received the following statement from one of our members, Mr. H. W. Smith :—

St. Paul, Minn., November 30th, 1891.

. . . You ask as to the identity of Miss Mabel Fuller, &c., all of which I will try to place before you in the following. Your letter of March 9th to A. T. Guernsey is also before me—temporarily in my possession—and I also attempt to cover the questions therein contained. Before me also are two letters, copies of which I enclose, which Mr. Guernsey states reached him from a party claiming to be W. H. W. The originals are written in a beautiful cultivated hand, well punctuated ; otherwise my copies are accurate.

Mr. A. T. Guernsey is a druggist doing business at the corner of Selby-avenue and Dale-street, in St. Paul, Minn., having removed with his family from Lake City, Minn., some three years ago. The following statements were made to me this evening by said Mr. Guernsey, while in his presence, by oral declaration. He is the father of Porter Brewster Guernsey, who was drowned in Lake Pepin in the vicinity of Lake City, Minn., in the evening (not the afternoon or day) of December 13th, 1878. He (young Guernsey) was skating in company with Florence E. Wyckoff at the time, and she was drowned with him. Miss Wyckoff's father was the Presbyterian minister at Lake City, Minn., having removed from Portage, Wisconsin. The former Baptist minister at Lake City was a Mr. Fuller, who removed to Litchfield, Minn., two or three years before Mr. Wyckoff or any of his (Wyckoff's) family arrived. Besides this strong indication that the Fullers and Wyckoffs were not acquainted, there is independent evidence which is nearly conclusive. There was no such person as Mabel Fuller residing in Lake City or anywhere around, or known there, before, at the time, or subsequent to the above-mentioned drowning. Mr. Fuller had two daughters, neither of whom was drowned, neither knew the Wyckoffs, neither of them was named Mabel. Both, and all the family, moved away, as above stated, two or three years prior to Wyckoff's arrival, and now reside at Litchfield, Minn. Porter Brewster Guernsey and Florence E. Wyckoff were drowned and died together on one and the same occasion. The evidence is that Guernsey was trying to assist Miss Wyckoff, when both went down together, and the fact is that when found the bodies were attached ; that is to say, Mr. Guernsey had hold of Miss Wyckoff's arm at death and the bodies had remained so. I have already given you the date of drowning. Young Guernsey's name is correctly given above, and Fred Guernsey (see Mr. W.'s letter) is not correct. No such person as Fred Guernsey was drowned. Mr. A. T. Guernsey never saw, nor corresponded with, nor heard Rev. Robert West ; never subscribed to the *Advance*, and believes, therefore, his name never came to their notice. He had read the *Advance*, and recollects Rev. West as a writer.

Again, Miss W., at a sitting on March 31st, 1887, was informed

by "Mr. West" that he was very busy just then with the care of a William N. (giving the name in full), who had passed out of the body "by his own act, from some Western City." William N. wanted to send a message to his wife *Lulu*. Shortly after this, Miss W. ascertained that a bearer of the name given had been in . . . in St. Paul, Minnesota, and had committed suicide. I learn (November 29th, 1891) from Mr. H. W. Smith, who sent me the information concerning the Guernsey incident, that William R. N. committed suicide in 1883, and that his wife's name is *Louise*. My informant adds that "the remains were, or were to be, taken to Lake City, Minn., for interment."

Now, taking the view which I do of Mrs. Piper's trance (and therefore rejecting the supposition which many of my readers will naturally make, that Mrs. Piper in her waking state had consciously "got up" the information given), there are at least four hypotheses which might be suggested for the "Guernsey" and "W. N." incidents.

1. The hypothesis of "spirit-control." But in this case it seems difficult to account for the mistakes made in connection with the "Guernsey" incident.

2. The hypothesis suggested by the "West-Savage" incident, that some other person to whom the facts were at least partially or "unconsciously" known had previously had a sitting with Mrs. Piper, and that Phinuit had obtained his information from this other sitter. It is curious that the statements in both cases concerned events in Minnesota. Possibly the sitter came from that State, or was specially interested in matters occurring there.

3. The hypothesis that Miss W. or her father had casually seen a brief account of the circumstances in some newspaper, and either had forgotten them afterwards or perhaps in the first instance had never consciously noticed them (compare the experiences of Miss X., Vol. V., pp. 507-8), and that Phinuit had filched them telepathically from their subconsciousnesses.

4. The hypothesis that Mrs. Piper herself had thus casually seen these items of news without noticing them, but that the "Phinuit personality" had noticed them and reproduced them afterwards as tests. This and the two previous hypotheses seem to fit most naturally with the scantiness and partial incorrectness of the statements made about the "Guernsey" incident. It is a common thing to find an item of news in a paper in the form of a despatch prefaced by the name of a city without the name of the State.¹ Thus a telegraphic

¹ In making inquiries about remarkable stories which have appeared in newspapers, I have several times been inconvenienced by this fact. There are numerous instances where towns, frequently important ones, of the same name are found in different States.

despatch might appear somewhat in this way:—Lake City.—A boy named Guernsey, whose father keeps a drug-store in this city, was drowned to-day in Lake Pepin while skating in company with a girl,—&c. We must note further that the Christian name of the boy was first given as John and afterwards as Fred, his first names being in reality Porter Brewster. These errors would be rather remarkable for either the boy himself or his girl-companion to make, and if we add to these the further facts that the name of the State was not obtainable, and that the name of the girl who was drowned, from whom, apparently, the information purported to come, was given as Mabel Fuller instead of Florence E. Wyckoff, there remains practically no evidence whatever for the identity of the supposed “spirits” whose bodies were drowned.

After writing the above I made further inquiries of Miss W., who says in reply:—

“The acquaintance who introduced me to Mrs. Piper in 1886 was a St. Paul business man. He had then had several sittings with her, but has had few since that time. He could, if he would, tell you much of interest about her, but he would not. . . . My St. Paul friend was the person through whom I verified the account of William N.’s suicide. I think he knew him personally—certainly knew of him.”

Miss W. also states that she remembers telling her St. Paul friend (now abroad) of the Guernsey incident, and “he had no recollection of having heard of the matter.”

This additional information certainly seems to make the second of the above hypotheses so much more probable than the others that I allow the others to remain as suggestions only because of the next incident to which I turn, which is also an outcome of the W. sittings.

In May, 1888, Mr. W. was told by his daughter “control” that she was intimate (in the “spirit-world”) with a little girl whose father’s name was X. Miss W. received further details on May 24th, 1888, purporting to come from Katy through “Mr. West.” “Gracie X. here about four years. Her father is William X., who keeps a shop on Winter-street (Boston), sells furnishings, buttons, fancy goods, trimmings. Katy describes her dress, in open work stockings, high buttoned boots, white dress with two frills round the bottom and falling just below the knees, sash of blue ribbon tied a little at one side of the back, long, light flowing hair, crimped by being braided, smoothed back from her forehead and parted off from each side and tied here (the back of the top of the head indicated by a gesture) with a ribbon and falling down behind. She is not so old as Katy. She was ill with membranous diphtheria. She wants you to tell her papa about this and see what he says. She was an only child.”

Mr. W. walked down Winter-street and found a shop there corre-

sponding with the name of X., but not William X., and he made no inquiry at that time. Miss W. afterwards inquired for William X. at the shop and found that he was or had been a junior member of the firm, but was engaged in another business in Devonshire-street. She found him there, and was informed that the statements concerning his daughter were correct. The description of his daughter's dress was accurate, but his daughter's grave was in Forest Hills Cemetery, and there was a statue of his daughter there dressed as described. His daughter, he said, was wont to wear blue. Miss W. questioned Mrs. Piper concerning her knowledge of Forest Hills Cemetery, which is in one of the suburbs of Boston, and Mrs. Piper recalled that she had several years previously visited this cemetery on a drive, but she could not recall anything about the statue.

I questioned Mrs. Piper about her visit to the cemetery, and she stated that she accompanied a lady, Mrs. E., to the cemetery, that they went in a horse-car, and walked in the cemetery itself; that some time after Miss W. told her about the statue she visited the cemetery again, on purpose to see the statue, that she could not recall having ever seen it before, and that Mrs. E.'s lot is in another part of the cemetery.

Miss Edmunds has visited the cemetery and furnished me with a detailed description of the X. lot, from which I extract the following passages:—

On the upright between the top and lower steps is engraved "Wm. H. X." In the centre of the lot is a large grey granite monument . . . forming a pedestal for the statue of a woman in flowing draperies, full size, the whole being about twenty feet. . . . In the front is engraved in large letters "X—." On the left hand side of the monument [and not seen when directly facing the monument from the front of the lot] . . . is "children of William H. and Emily D. C. X. Grace Sherwood, June 5th, 1876—November 11th, 1880." [Below this is a space as though for one or more other names.] . . . To the left of the large monument is the statue of a beautiful child, about three feet high, in pure white marble, standing on a pedestal, only a few inches from the ground, which is decorated with leaves. . . . Her left hand is holding her sash, and in her right hand are a few flowers, held down in front. The sash is plain, in loose folds below the waist and tied at the back in a large bow; and the dress, apparently of fine white muslin, beautifully and closely embroidered (not "open" work). The front and back down to the sash has a broad embroidered band, and the skirt below the sash is beautifully worked. The hair is tied with a ribbon, with large bow and ends falling back from the top of the head, straight fringe over forehead. The whole statue is enclosed in a glass case. ("Gracie" seems to be the only one as yet buried in the lot.) . . .

I have also visited the lot myself, and add some further details which were brought out also in drawings made by Miss Edmunds of the statue, and which should be compared with the statements made to Miss W. at her sitting. The boots are "high-buttoned," and the dress

falls "just below the knees," out the sash is tied exactly in the middle of the back. There is no sign of any "open work" about the stockings, and there appear to be no frills round the bottom of the dress. There is no indication on the lot as to the cause of Gracie's death. She had been dead not "about four years," as stated in the communication, but between seven and eight years. The name Gracie appears in large letters on the pedestal of the statue.

In reply to my further inquiries, Miss W. writes on November 9th, 1891:—

I have no notes of my conversation with Mr. X. My recollection is that he said Gracie was at her death the only child; that another had been born since. He assented to the description as correct, at the same time saying that the statue on the grave probably gave Mrs. P. her information. Whether I quoted to him the "open-worked stockings" and "sash tied on one side," and he failed to notice the discrepancy, or whether I gave him only my recollection of the description, I do not remember. I should doubt, however, that I omitted both items. Should you find Mr. X., you may care to ask him about this "test" which I find in my notes for June 21st, 1888. It seemed so intrinsically improbable that I never cared to inquire. "Gracie X. is glad you have been to see her papa, and wants you to ask him if he remembers a little light blue silk dress with white lace that her mamma made her. She knows about her little sister, but she does not know her name [apparently in reply to my inquiry]. She will go to the house, a little way out from this city, with trees all round it, and find out."

It has not yet been ascertained whether these further statements are true or not, and, even if true, it is, of course, possible that they may have been obtained from some other sitter, a relative or friend of the X. family.

Reverting to our four hypotheses (p. 39), it is clear that not only (2), but (3) or (4) might be the actual explanation of the Gracie X. incident; even if we suppose that neither Mrs. Piper, nor Miss W., nor Mr. W. had ever seen the grave in Forest Hills Cemetery. It is not improbable, *e.g.*, that some account of the statue appeared in a newspaper, together with some statement about Mr. X. and the manner of his daughter's death. This account may have been read, and afterwards completely forgotten, by Mrs. Piper or the sitters, but lingering still in the "subconscious" mind, it may have formed the source of the information given out by the trance personality. It certainly seems remarkable that the dress of Gracie should be described with such minute particularity, unless the statue in some way formed the starting point of the communication. On the other hand, however, an advocate of the "spirit" hypothesis may urge that the very circumstances in connection with the dress that led Mr. X. to place the statue on his child's grave may be held in very definite remembrance by Gracie herself. But, on this hypothesis, how did the mistake of four years instead of eight years as the interval since her death originate?

Taken together, I think it must be conceded that these cases which Miss W. has given me, in addition to her general report, do not in themselves furnish any proof of the "spirit" hypothesis. Miss W.'s opinion as to the personality of her friend T. I regard as valuable, but it should be noticed that her mother, at the single sitting which she had with Mrs. Piper, was not equally impressed with the T. control. "It did not really seem like T." The incident of this remark, made to Mr. W. by Mrs. W. on their piazza, was mentioned at her next sitting to Miss W., who was ignorant of the circumstances. This apparently goes beyond thought-transference from the sitter. So also does the more striking instance of Mr. W.'s receipt of a letter from B., of which Miss W. was informed at her sitting on December 16th, 1886, with a correct reference to its contents. These cases are, of course, explicable on the hypothesis of telepathy from the mind of a distant living person (Mr. W.); and the cases of the "silver cups" and the "card-plate" perhaps strengthen this explanation, as the details communicated to Miss W., though unknown to her, were, presumably, known to her mother and sister respectively, and did not include the information of which they were—consciously—ignorant, and which Miss W. specially sought, viz., the actual whereabouts of the missing objects. Omitting for the present the prophecies mentioned in Miss W.'s report, it would seem that the T. "control" presented marked characteristics of the friend it purported to be; showed specific knowledge of private matters known only to that friend and the sitter; showed a knowledge of facts of which he was reminded by the sitter, and in turn reminded the sitter of facts temporarily forgotten by her; made some mistakes in matters once known to the friend, and remembered well by the sitter, and told the sitter of facts not known to her and afterwards verified. Is it probable that Miss W.'s friend was in some sense actually communicating with her, or was the T. personality fictitiously represented by Phinuit? Or, shall we put it rather, does Mrs. Piper's secondary personality fictitiously represent itself as (or believe itself to be) Phinuit, T., and various other "controls"?

I have myself witnessed five "controls" besides Phinuit. At one of my earliest sittings, I believe the third, Mrs. Piper became entranced, and yet, as I thought, no one spoke for some minutes. Finally my attention was drawn to a very low whispering sound which I was conscious had been continuing for some time, and on bending my head I caught the repetition of my Christian name, with the statement that the speaker, who purported to be "Q." (see p. 9), was too weak to talk any more. Shortly afterwards Phinuit came to the front in the usual way. About a year later, Phinuit, in connection with an inquiry that I was making, had asserted (wrongly, as afterwards appeared) that a particular person was in Denver, Colorado. I wished to know whether

Phinuit could not visit Denver then and there and become quite sure of his statements. He said he could, it would take him about five minutes, and in the meantime the medium was to "leave the room and have a change of surroundings and be freshened up." Mrs. Piper came out of trance. I told her of the circumstances. She left the room and returned in a few minutes, and immediately became again entranced. To my surprise the first words were, "I'm Commodore Vanderbilt," and then followed some general statements about Vanderbilt's life which I cannot recall. I inquired how it was that he came when I expected Dr. Phinuit. "Dr. Phinuit said he had to go off in a hurry and didn't know whether he could be back in time. If he didn't get back he said I was to come and talk to you till he came." The style was curiously different from that of Phinuit, and after a short talk, suggesting the fragmentary conversation which one might hold with a stranger while waiting for dinner, the alleged "Commodore" said, "Here's Dr. Phinuit, I'm going, good-bye." After a pause came the characteristic Phinuit, and I inquired how it was that he could take the place of Commodore Vanderbilt so easily.

"Oh! I said, 'Commodore Vanderbilt, I want to speak to you.' He came out and I popped in." "What sort of a fellow is he?" "Oh! he's a good sort of fellow; but I don't care about him very much." "Why?" "Oh! he swears."

Vanderbilt is mentioned both by Mrs. Piper (p. 46) and Phinuit (*e.g.*, in sitting on June 9th, 1888) as among the early "controls."

I have also had several experiences with the "E. control." (See *Proceedings*, Vol. VI., pp. 493, 516-7, 524, 552-3, and 656.) This began by alleged messages from "E." through Phinuit at a sitting on March 15th, 1889, with Professor and Mrs. James. On March 22nd, 1889, the mother of Mrs. James received through Phinuit a message from "E." for Professor James. A few days later "E." purported to control directly at a sitting where a friend of mine, Mrs. Y. (unknown to "E."), was present, giving name, &c., and saying that he had heard my name and found that the "conditions" of Mrs. Y. were specially favourable for his "controlling." With Mrs. Y., Professor James and myself both witnessed this supposed "control" afterwards. The language was not at all like that used by the living "E." who was well known to Professor James and myself, though there were occasionally reminders, as it were, not in words, but in ideas, of his manner and thought. Thus he earnestly desired that tests should be provided by another friend who had known him most intimately; but, on the other hand, when the test questions were obtained and presented the answers were either not forthcoming or were wrong. The whole thing rather suggested a simulation by Phinuit, though a specific question of my

own was correctly answered, and other matters were alluded to which showed knowledge of *some* events personal to "E." and myself. Further, the full name and occupation, when living, of another person, "Z.," were mentioned by the "E." control, as well as the fact that "Z." had died before "E." The name of "Z." was first mentioned incidentally. "E." said that he himself was very much confused, but that he had met "Z." and found "Z." in a still more confused state, although "Z." had been longer in the "other world." The rest of the information was given in reply to our inquiries. The statements made were afterwards verified, and neither Mrs. Y., nor Professor James, nor myself knew (consciously) anything about such a person. I was the only one who was likely to have known anything about him, and it is almost certain that, years previously, I had heard of his name and position; but it was improbable, though quite possible, that I had heard of his death. It was probable also that "E." had known him personally. This incident was the only case where any knowledge was at that time shown concerning matters which the sitters were unable to recall, and it may have been drawn from my subconsciousness or from the mind of some other living person. If we assume that this control was the "make-up" of Mrs. Piper's secondary personality, it apparently involved some very subtle use of information drawn telepathically from at least the minds of the sitters, and at the same time the most extravagant ignorance and confusion concerning other facts, some of which were known to the sitters, and which we should expect to be vivid in the remembrance of "E."

Several times in reply to my request Phinuit had promised to bring several other persons to "control" in succession, and on November 7th, 1889, after Phinuit's voice had died away, another "control" started, purporting to be a friend of "E." and to be a German. Beyond this the words uttered, including the name, were almost entirely unintelligible. This "manifestation," which lasted a very short time, and was not at all like Phinuit, was followed by the "Mrs. Walsh" control, which I have described in Report 16. This was decidedly *sui generis*, and strongly suggestive of Mrs. Walsh (the aunt of Professor James. See *Proceedings*, Vol. VI., p. 656). I have heard of several other "controls," purporting to be relatives of sitters who regard their experiences as too private for publication, and I think it probable that some of these may now be, whatever they were in their incipient stages, fairly good personations. On any hypothesis, perhaps, we should expect such personations to improve. Phinuit himself is much superior to what he was four and a-half years ago, though he has remained throughout the same characteristic personality, and his origin, I venture to think, is still open to doubt.

§ 7. MRS. PIPER'S EARLY TRANCES.

(Much light might be thrown on this problem of Phinuit's origin, and thus also on that of the other "controls," did we possess a stenographic report of what ensued on Phinuit's first appearance as Mrs. Piper's trance personality, but I have been unable to obtain any satisfactory accounts of Mrs. Piper's early trances. Mrs. Piper herself has given me what information she could. In reply to inquiries in January, 1888, she informed me that her husband's father and mother had been impressed by a sitting which they had with a medium in 1884, and persuaded her to try consultation with a medium who gave medical advice. She was at that time suffering from a tumour. She visited Mr. J. R. Cocke, a blind medium, also a "developer" of mediums. He professed to be controlled by a French physician whose name was pronounced *Finny*. While there, she felt curious twitchings, and thought she might become completely unconscious. On a second visit to Mr. Cocke he placed his hands on her head, and shortly after she became unconscious. As she was losing consciousness she was aware of a flood of light and saw strange faces, and a hand moving before her. The "flood of light" she had experienced once before, a few months previously; it immediately preceded a swoon, caused by a sudden blow on the side of the head. When she lost consciousness on the occasion of her second visit to Mr. Cocke, she was said to have been controlled by an Indian girl who gave the name "Chlorine," and to have given a remarkable test to a stranger who was present. She had several more sittings with Mr. Cocke, and was again controlled, apparently on each occasion by "Chlorine." On her second visit to Mr. Cocke he professed to be controlled by John Sebastian Bach. After this she tried sitting at home with her relatives and friends. *Phinuit* (*sic*) "controlled" first, and since then regularly, but she was also controlled at occasional times by Mrs. Siddons, Bach, Longfellow, Commodore Vanderbilt, and Loretta Ponchini. It was said that "Mrs. Siddons" recited a scene from *Macbeth*, Longfellow was said to have written some verses, and Loretta Ponchini (who purported to be an Italian girl) to have made some drawings. These verses and drawings have not been preserved.)

I requested a lady member of our Society, who is a shorthand reporter, and personally acquainted with Mrs. Piper and her family, to make some inquiries of Mr. James M. Piper (Mrs. Piper's father-in-law) concerning the earlier "trances." The following is her account of Mr. Piper's statements:—

Mr. Piper said that the first time Mrs. Piper went to Dr. Cocke's she went for medical advice, and was told she would make a remarkable medium (she went to see if she had cancer).

The second time she visited Dr. Cocke she went under control and wrote

a message. Mr. Piper only accompanied her on those two occasions. Mrs. Piper herself only went a few times. She was first controlled by Chlorine, and I asked Mr. Piper distinctly if the names of any of her controls were mentioned in her presence at the séances before she professed to be controlled by them, and he said, positively, *No*.¹

Sebastian Bach said he was the one to "form her band," and Chlorine was the principal control for a long time for *outside* sitters, and Loretta Ponchini and Mrs. Siddons, and one or two others, used to come at first for *family* sittings only and not for outsiders.

Dr. Phinuit only came at first to give medical advice. He "didn't care to come for other matters," as he thought them "too *trivial*."

Finally Sebastian Bach said they were going to concentrate all their powers on Phinuit, and he became ultimately the chief control.

Mr. Piper says that there is no question but that it is the same Phinuit or personality who controls Dr. Cocke, no matter how their names are spelt.

Phinuit said at first that he was *permitted* to come through Mrs. Piper, and for quite a while he used to speak of a "blind medium" and of things that had happened at the blind medium's, and would speak of certain persons who had been at the blind medium's and would describe them. And Mr. Piper had asked Dr. Cocke if such persons were with him at such a time answering to Phinuit's description, and he said *Yes*.

(Mr. Cocke is a professional medium. I visited him myself, accompanied by a friend—not giving any names. He purported to go into trance and give medical diagnoses. His diagnoses of my friend and myself were completely wrong, and there was nothing of any sort, in voice, words, gestures, &c., about this supposed "trance personality" which in the least degree resembled Mrs. Piper's Phinuit. I was informed, in reply to my inquiry, that the control was a "Dr. Finny" (so pronounced), but I forbore to press further questions, as my inquiry appeared to me to be received with a certain amount of resentment. But I may have misjudged Mr. Cocke in this, since at a later period he gave some information to my assistant Miss Edmunds, when he found that she had called in the interests of the S.P.R. He stated that he had a full history of his "control" written out which he did not mean to divulge until he published it himself. But he was willing to state that his control was Albert G. Finnett (pronounced Fin'-nē), a Frenchman, who had studied medicine a little as a "barber's surgeon." He claims to be "no one in particular." When "controlling" Mr. Cocke he gives medical diagnoses and prescribes medicines. Mr. Cocke stated further that Albert G. Finnett also speaks French fluently, but he explained that he had studied French thoroughly himself when at school, and that, though not by any means a French scholar now, he understands it fairly well.)

¹ A lady who had been at Mr. Cocke's "circle" at the same time as Mrs. Piper stated, in reply to my inquiry, that all the early "controls" of Mrs. Piper had been previously mentioned in Mrs. Piper's presence. This lady, however, declined later to give me any written statement on the subject.—R. H.

I have ascertained from several persons who attended some of Mrs. Piper's early sittings that Phinuit's name was originally pronounced *Finny* or *Fin'-nē* (see Report, No. 39); but I do not know of any "authentic" spelling of his name before the incident referred to at the close of the following account received by me from Mrs. Piper on September 23rd, 1890. Mrs. Piper had given me an oral account of this incident a long time previously, but I was unable to find any record of it among my notes.

In reply to your several letters of recent date, asking for information in regard to my family history and other matters, I will say that I have taken special pains to get the information you desire, and the facts about my family I feel certain are absolutely correct.

1st. Whether there has been in my family any phenomena similar to my trance?

I know of nothing of the kind, except in the case of a younger brother who has been all his life somewhat of an invalid. He has a nervous temperament, although the physicians say he has no regular nervous disease. He has several times been entranced, but the fact is known to no one outside of his immediate family, and he would positively refuse to submit to any investigation by strangers.

2nd. Whether there has been any nervous disease of any kind, any insanity or crankiness of any sort, on either my mother's or father's side?

None at all. My grandfather, on my father's side, died of old age, at the age of ninety. My grandmother is now living. They had twelve children, eight of whom are living, and the rest died in infancy. My grandfather on my mother's side died of heart disease at about eighty years of age. My grandmother died suddenly in bed at an advanced age, over eighty, being in full possession of all her faculties up to the time of her death. They also had twelve children, six boys and six girls. Of these, one uncle died in infancy, two uncles are now living, and the remaining three died of heart disease at a mature age. Of my aunts, one died in childhood of hemorrhage, one of cancer, and one of diabetes in middle age; my mother and two aunts are now living.

3rd. Did Phinuit ever give the last name, Sciville, to any person before the sitting which you and Miss R. had together?

Yes, he had several times given the name to Mr. Piper.

4th. Can I give you the date of my marriage, and the date of my eldest child's birth, and the date of my first experiences in trance?

I was married October 6th, 1881. My first child was born May 16th, 1884. My second child was born October 7th, 1885. My first experience of being in trance was on the 29th of June, 1884. I remember this date distinctly, from its being two days after my first birthday following the birth of my first child. I consulted a certain medium for medical advice on a Saturday, and during the interview was partially unconscious for a few moments. The next day, Sunday, I attended a circle at the house of this same medium, being urged to do so by friends who were curious to see if anything further would develop, and went into a trance. What took place at that time I have previously explained to you.

5th. Can I describe the circumstances of my seeing the name Phinuit written out for the first time, giving the date as nearly as possible, and, of course, telling exactly what I saw written ?

As near as I can recollect, it was several months after the birth of my second child, which was in October, 1885. I had not, of course, been giving sittings for a considerable length of time. It was in the evening, soon after I had retired, and before I had fallen asleep at all. The room was quite dark. Then I suddenly saw light. I said to Mr. Piper, "Do you see a light ?" He said, "Why, no, what is the matter ? Are you going into a trance ?" I replied no, that I was my natural self, but that the room was full of light. He said that he saw nothing. I said, "Wait a minute ; I see something" ; and just then I saw on the wall beside my bed the letters "Dr.," a capital D and small r and a period, just as the abbreviation is ordinarily written. Then I saw the letters "P-h-i-n," but could see nothing more. I arose, got a light, and placed it so that it would shine on the same spot on the wall to see what effect it would produce, but there was nothing like what I had just seen.

Whether the letters P-h-i-n were given to or suggested by any sitter prior to this "hallucination" of Mrs. Piper, I do not know. The spelling given to me both by Mrs. Piper and Phinuit in 1887 was *Phinnuēt*, and I incline to think that the present spelling Phinuit is due indirectly to an error of my own. Forgetting the spelling as originally given to me, and being frequently asked by persons who were interested in Mrs. Piper's sittings how Phinuit was spelt, I not only got into the habit of spelling it with a single *n* myself, but, as I believe, caused many sitters and other persons to spell it with a single *n*. I was never confident of this spelling, but did not for a long time refer to my original notes. The waking Mrs. Piper herself in this way became familiarised with the spelling Phinuit. The result, apparently, of all this was that Phinuit himself began in the first half of 1888 to spell his name with a single *n*. He spelt it thus on June 5th, 1891, and when I then charged him with having dropped an *n* owing to a mistake on my part, and pointed out that he had changed his name unwittingly, he denied it, saying that there were two *n*'s, and affirming that probably he jumbled the two *n*'s together quickly so that it sounded like a single *n*. But there was no tone of confidence in the denial, and Phinuit's *written* signature, given on June 30th, 1888, contains only one *n*.

Returning to the statements made by Mr. J. M. Piper, it is curious that Phinuit himself, in a sitting of May 26th, 1888, should have stated specifically that he had never controlled any other medium but Mrs. Piper.

Q. : "Did you ever control any other medium ?" A. : "No." Q. : "Who is this Dr. Phinuit that controls the organism of Dr. J. Cocke ?" A. : "Is that the same Dr. Phinuit that controls Dr.—what is that doctor's name in your country ? I do not know those fellows at all. Another

gentleman tells me that he went to two mediums, and they both got a Dr. Phinuit ; one is Phinuit and the other is Phinnie." (This name may not be spelled correctly, but it ends with an *e* in distinction from the other.—STEN.)

§ 8. PHINUIT'S ACCOUNT OF HIMSELF.

(In reply to my inquiries on different occasions, Phinuit stated that his full name was Jean Phinuit Scliville. "Phinuit is one of my names ; Scliville is my other name ; Dr. Jean Phinuit Scliville ; they always called me Dr. Phinuit." He was unable to tell the year of his birth or the year of his death, but by putting together several of his statements, it would appear that he was born about 1790 and died about 1860. He was born in Marseilles, went to school and studied medicine at a college in Paris called "Merciana" (?) College, where he took his degree when he was between twenty-five and twenty-eight years old "Merciana. You know the name 'Meershaum' ? That is the same name ; I cannot spell it ; sounds something like that." He also studied medicine at "Metz, in Germany." At the age of thirty-five he married Marie Latimer, who had a sister named Josephine. "Josephine was a sweetheart of mine first, but I went back on her and married Marie after all." Marie was thirty years of age when he married her, and died when she was about fifty.) He had no children. P. : "Do you know where the Hospital of God is, Hospital de Dieu (Hôtel Dieu) ?" Sitter : "It is in Paris." P. : "Do you remember old Dyruputia ? Dyruputia [Dupuytren ?] was the head of the hospital, and there is a street named for him." He went to London and from London to Belgium. "I went to very different places after my health broke down."

Some discrepancies will be noticed between these statements and those given in *Proceedings*, Vol. VI., p. 520, and I understand that no trace of "Jean Phinuit Scliville" has been discovered at the medical schools where Phinuit claims to have studied and practised, or along other lines of inquiry suggested by the few fragments which he offers of his life history. Definite evidence establishing the existence of a Jean Phinuit Scliville under the circumstances described by Phinuit would not, of course, establish the identity of such once living person with Mrs. Piper's Phinuit, but the complete *lack* of any such evidence appears to me to tell forcibly against the supposition that Mrs. Piper's Phinuit is what for several years he has been asserting himself to be.

(Concerning his inability to speak French, Phinuit's original explanation to me was that he had lived in Metz the latter part of his life, and there were many English there, so that he was compelled to speak English and had forgotten his French. I replied that this explanation was very surprising, and that a much more plausible one would be that

he was obliged to use the brain of the medium, and would therefore manifest no more familiarity with French than she possessed. This—trite enough—suggestion appeared to Phinuit also more plausible, since a few days later he offered it himself to another sitter as an explanation of his inability to sustain a conversation in French !)

Dr. C. W. F. (see Report, No. 23) questioned Phinuit about the prominent medical men in Paris in Phinuit's time. The names of Bouvier and Dupuytren were given. Dr. F. tells me that he (Dr. C. W. F.) knew nothing about Bouvier previously, but knew well about Dupuytren. The doctors he had in mind at the time of his question "were Velpeau, Bouillaud, Nelaton, Andral, and many others, all prominent forty or fifty years ago with extended reputations."

Taking the foregoing considerations together, it appears to me that there is good reason for concluding that Phinuit is not a *French* doctor.

How far in the next place can Phinuit substantiate his claim to be a *doctor* at all? Where the sitter was aware of the nature of the ailments described, we can suppose that Phinuit's communication may be accounted for by telepathy. Mr. Piper informed me that Phinuit had been frequently tested with herbs and had never made a mistake. I obtained three specimens of herbs from a friend of mine, a druggist, taking care that their names and uses should be entirely unknown to me. Phinuit spent considerable time over these, but was absolutely wrong in everything that he said about them. Dr. F., who had three sittings with Mrs. Piper, and who has given me information concerning them additional to that contained in his letter on p. 4, questions whether Phinuit's medical knowledge extends "beyond what Mrs. Piper has read in 'Domestic medicine.' He gives always the common or vulgar names of the medicines he describes, and never their botanical ones." Dr. F. tells me that at his first sitting Phinuit

"dictated a prescription of plants to be steeped. They are in common use, save one, for bladder affections, and Sir Henry Thompson, in his special work, refers to this rather exceptional one as having done good service in some bladder cases. I told Phinuit these might soothe the bladder some, but could effect nothing for me. 'Have you ever prescribed *triticum repens*?' I asked. I gave the French for it (*chiendent*). Now this is used every day in the week in the Paris hospitals as a diet drink, and when Phinuit said, 'What is the English of that?' I was astonished. He neither knew the botanical nor the French name of this common dog-grass."

The chances for diagnosis of myself personally have been few. At one of my earliest sittings Phinuit pronounced me to be perfectly sound, "an old bach [bachelor], live to be a hundred" (not, of course, meant as a literal prophecy); then added that there was a slight inflammation of the nasal membranes, which was correct, though I know of no external sign that could have guided him to this. He recommended a preparation of hamamelis. At another sitting I inquired

concerning a slight pain which I no longer had, but had recently suffered from, and Phinuit, after first objecting that he had told me before that I was "all right," passed his hand over my left shoulder, and put a finger on the exact point under my left scapula where the pain had been, saying that it was due to a cold draught from an open window, as might have been the case. At another time I inquired concerning a pain which I had, and Phinuit almost instantaneously located it correctly, somewhat below the chest, pressing on the precise place with his finger, and began to say that it was indigestion, but corrected himself and explained that it was a strained muscle, due to sudden exercise. I had not consciously thought of this as the explanation, which was probably correct, as on the second night previously, just before retiring, I had, for the first time for many weeks, gone through a series of exercises, bending forwards and backwards, &c., and I first experienced the pain on the day following. Phinuit's prescription was to rub the part affected with cold water, applied by the hand.

I have been informed privately of other diagnoses in addition to those mentioned in the reports, and agree with Professor Lodge (*Proceedings*, Vol. VI., p. 449) that the "medical statements" form part of the evidence in favour of "the existence of *some* abnormal means of acquiring information"; but if we allow for telepathy, and admit that Phinuit may acquire supernormal perceptions of the various parts of the body, including the internal organs, I see no reason to suppose that he possesses any technical medical knowledge—in other words, any more knowledge than might be possessed by a secondary personality of Mrs. Piper. Nor do I know of any statements made by Phinuit which, from the linguistic, or scientific, or philosophic point of view, can be regarded as beyond the capacity of such a secondary personality. Incidents like that related by Mr. Rich (Report, No. 40)—*c'est une alliance*—even were there many of them, as there are not, might be explained by the supposition that Phinuit obtained these expressions from previous sitters, or by the fact that for several years Mrs. Piper's children had a quasi-governess who lived in the house, and who could speak French fluently. We are then, I think, forced to the conclusion that there is far from sufficient evidence to prove that Phinuit is either a Frenchman or a physician.

Further, he now believes—or confesses—that his name is not Phinuit at all. I have referred above to the changes—apparently both of pronunciation and of spelling—through which this name has passed, and have spoken of the matter on more than one occasion to Phinuit himself, to whom I have frequently pointed out some of the difficulties in the way of supposing that he is what he purports to be, a "spirit from the other world." I have also spoken of the matter to Mrs.

Piper on several occasions, and in the last conversation with her prior to November 13th, 1891, I pointed out to her how strong the presumption was that Phinuit was an instance of auto-hypnotic suggestion, especially since he first called himself Dr. Finney, a French physician, and she had previously witnessed Mr. Cocke's alleged "control" of the same name (so pronounced). (On November 13th, 1891, Phinuit asked me to state candidly what I really thought about him, and the result was a very plain conversation, in the course of which I described the view that he was the secondary personality of Mrs. Piper and that his name was suggested by that of the alleged "control" of Mr. Cocke; and I mentioned the changes in the pronunciation and spelling of his name, and quoted the statements of Mr. J. M. Piper, that Phinuit was unquestionably the same person who had controlled Mr. Cocke, that Phinuit had described Mr. Cocke's sitters, &c. (p. 47). Phinuit then said that the frequent mention of Mr. Cocke's name had brought back to him circumstances which he had forgotten. He said that he recalled that on the first occasion of his "controlling" Mrs. Piper, this Mr. Cocke was present, that he (Phinuit) had made some diagnosis, and on being questioned "Who are you?" had replied that his name was Sciville, but that Mr. Cocke had said, "No; you're Dr. Finny." "My name's Sciville." "No; you're Dr. Phinuit." "All right; call me Phinuit if you like." "And I tell you, Hodgson, I really don't know whether I'm Phinuit or not, but I think that's the way it came in. My name is Jean, and Sciville, or something like that.") Phinuit explained further that he did describe sitters with Mr. Cocke, but only in the same way that he described what, e.g., Mrs. Holmes (Reports, Nos. 45-49) was doing at a certain time. They sent him, he said, to find out what Cocke was doing, but he never professed to "control Cocke's organism." He still insisted that his name was really Sciville, that he was connected with Dupuytren and Latimer, and that some trace of him should be discovered.

In reply to my inquiries, Mr. Wm. Piper states that "from the commencement and through the whole period of her [Mrs. Piper's] trances, the control has given his name as Schiville, coupling it with Jean and Phinuit. Phinuit being the easier for me to say, I have always spoken to and of him as Phinuit." In conversation, Mr. Piper has further informed me that he has no recollection of any such circumstances as those described by Phinuit, and he believes that Mr. Cocke was not present at all when Phinuit made his first appearance. I have also made inquiry of Mr. Cocke as to what happened when he witnessed Mrs. Piper's Phinuit control, and he assured me that he had never seen the Phinuit control at all, that he had witnessed "Chlorine" only. To say the least, therefore, there is no evidence to corroborate Phinuit's statement about the origin of the name Phinuit.

On November 17th I questioned Phinuit still further, pressing him with the apparent inconsistencies between statements of his, and the difficulty of maintaining that he was Scliville when such name could not be found in the hospitals where he said he had been. I asked him if Mr. Cocke had not also suggested to him those details about his life which he has frequently given, but he maintained resolutely that this was not the case, that he was Scliville, that he was born in Metz, afterwards went to Marseilles, and studied under Dupuytren in Paris, and that his name ought to appear in the register of physicians in Metz. On my reminding him that he had formerly said that he was born at Marseilles, he queried whether he had not told me that it was either Marseilles or Metz, and he added that he was sure now that it was Metz. I find on examining my notes that Phinuit stated at my early sittings that he was born at Marseilles, but on June 5th, 1891, that he was born either at Metz or Marseilles.

At the close of a sitting on November 20th, 1891, after Phinuit had said "Au revoir," and was in the act of "departing," he murmured, "Jean Phinuit—no, *not* Phinuit—Scliville." This was repeated, and then a third time he began, "Jean [here came a word which I could not hear distinctly, but it was not "Phinuit"] Scliville. Ha! ha! I've got my name at last." I referred to this incident at my next sitting, November 21st, and Phinuit said that he had recollected his middle name, which was *Alaen*. He reiterated that he was born in Metz, but thinks that he left Metz when he was very young. His full name was Dr. Jean Alaen Scliville. At more than one later sitting I have tried to shake Phinuit's belief or statement that he is "Dr. Scliville" the "spirit" of a once living human being, but without success.

These recent incidents, taking into account the statements of Mr. J. M. Piper (p. 47) and Phinuit's distinct prevarication concerning the spelling of his name (p. 49), strongly suggest that Phinuit found himself absolutely "cornered" at last on the name *Phinuit*, and so surrendered it with an ingenious explanation of its origin which he had worked up on the very basis of my objections. This hypothesis is strengthened by the fact, as I think, that Phinuit's memory is marvelously good, so good that it is scarcely credible that he could have forgotten the circumstances which he now alleges occurred on his first appearance.

§ 9. RELATION OF PHINUIT TO MRS. PIPER.

(I have not been able to trace any continuity of memory between Phinuit and Mrs. Piper. I have already stated my belief that Mrs. Piper is entirely ignorant of what occurs during the trance, and Phinuit is, or pretends to be, equally unaware of the knowledge possessed by Mrs. Piper, and of the incidents which happen to her in her ordinary life.

On one occasion, not long before a sitting (June 30th, 1888), Mrs. Piper was startled by a very near sudden clap of thunder, and Phinuit, on being afterwards questioned, appeared to have no knowledge of the circumstance, and apparently tried to guess at what had occurred. Similarly on questioning Phinuit at one of my early sittings concerning the life of Mrs. Piper, he professed ignorance on the subject, but said that he would "find out things" about her. At another sitting he said that he had been enjoined by Mrs. Piper's relatives not to talk about her and her family (members of which at that time occasionally resorted to Phinuit for information and advice). Soon afterwards, however, Phinuit told me of incidents in connection with Mrs. Piper which I think that Mrs. Piper herself would never have mentioned to me, but it is uncertain whether he possessed this knowledge by virtue of Mrs. Piper's possessing it, or whether he acquired it by whatever supernatural means he uses with ordinary sitters, or simply by conversation with Mrs. Piper's relatives. I have also met with several cases where Mrs. Piper knew not a little of the sitter's ordinary environment, names of friends, &c., and yet this information was not given by Phinuit. Further, indeed, I have known Phinuit under such circumstances to be confused and to make mistakes upon points well known to Mrs. Piper. Still, all this "ignorance" may be "the perfection of acting" on the part of Phinuit, and possibly many of the details given by Phinuit in his attempts to describe my distant doings were speculations resting upon Mrs. Piper's knowledge. (See Nos. 50 and 51.) Recently, in giving a diagnosis, he spoke of "bronical," but immediately corrected it to "bronchial," and a day or two later Mrs. Piper, in her normal waking state, pronounced the word "bronical," without correcting it.¹ But an incident of this kind hardly proves anything, since it might be alleged that Phinuit's mistake was literally a *lapsus lingue* of Mrs. Piper's organism, and therefore explicable on either hypothesis—of secondary personality, or of extraneous intelligence.

It seems hard to prove that Phinuit possesses all the knowledge of Mrs. Piper, and still harder to prove that he possesses none of it, but I incline myself to think that if Phinuit is the secondary personality of Mrs. Piper, the case does not belong to the class referred to by Mr. Leaf (*Proceedings*, Vol. VI., p. 560), where "the abnormal state is conscious of what goes on in the normal," but rather to a type where the change to the trance personality involves a partial obliteration.

¹ Since the above was written I mentioned the circumstances to Mrs. Piper and explained the word, and she was apparently unaware that it should be pronounced *bronchial*. Later still, after I had been sent out of the room by Phinuit during a sitting, I lingered within earshot for the purpose of taking notes, and heard Phinuit say *bronical* without making any correction.

tion of the facts known to the normal waking self. (See "A Case of Double Consciousness," *Proceedings*, Part XIX.) Supposing that there is such a partial obliteration, I have no suggestion to offer as to its extent, unless it be that Phinuit possesses the subconsciousness of Mrs. Piper, so that he knows all that Mrs. Piper has known and has forgotten, but is ignorant of what she can still consciously remember. But, again, I am unable to trace any connection between the apparent deficiencies in Mrs. Piper's sense-organs during the trance state and any limitations of the knowledge exhibited by Phinuit.

(I made one attempt only, unsuccessful, to hypnotise Mrs. Piper. Professor James, after several trials with her, succeeded in producing a semi-hypnosis which he describes as "very different from her medium-trance." (*Proceedings*, Vol. VI., p. 653.) I have frequently given Phinuit post-hypnotic suggestions concerning acts to be performed by Mrs. Piper in the waking state, but entirely without result. The attempts of Professor James in the same direction were also unavailing, and we have both tried to obtain, during Mrs. Piper's waking state, some manifestation of Phinuit by gesture, speech, or automatic writing, in reply to our inquiries and commands, and during the trance state some manifestation of Mrs. Piper; but no response of any kind was elicited from the temporarily "hidden" personality.)

§ 10. CONCLUSION.

These considerations are all that I can offer at present towards the elucidation of the Phinuit personality, and they leave me still unsatisfied with any simple interpretation. As experiments are still proceeding, I have not entered into such a detailed discussion as it seems to me would be desirable were this report to be looked upon as final. So far, however, I am convinced, as regards the bare information shown by Phinuit, that it cannot be accounted for entirely by thought-transference from the sitters, and that at least some hypothesis which goes as far as thought-transference from the minds of distant living persons is demanded. Although Phinuit purports to obtain most of his information from "spirits," he has at times stated that some of his information he obtained himself from the sitter's "surroundings" (as once in my own case), or from the sitter's "astral light" (Report, No. 23)—a phrase which he doubtless acquired from a previous sitter, just as he learned the word "ethereal" from myself. Possibly Phinuit may be assisted in some way by inanimate objects which have been much worn or handled by specific persons, and, as I have said, they seem to add to the chances of his success. There are some striking examples of this already referred to in the reports, reminding one of the singular term "psychometry" (originated, I believe, by J. R. Buchanan in 1842), so common in Spiritualistic literature. Phinuit apparently

claims that such objects bring him into relation with the persons who have handled them, whether such persons be living or dead. Now where the sitter knows the circumstances connected with the object, the associations will probably form a specially vivid cluster of experiences in his mind, conscious or subconscious, owing to the very presence of the object within the field of his perception, and this may help Phinuit to discover and disentangle these associations by direct thought-transference. Where, on the other hand, the sitter is ignorant of the circumstances connected with the object, it may, at any rate, form a sort of *point de repère* enabling Phinuit to get telepathically, through the mind of the sitter, at the mind of the distant living person from whom the object was obtained and who knows of its associations.

And here we touch what is perhaps the most important question concerned in the phenomena connected with Mrs. Piper's trance-state. (Putting aside all the facts which can be explained by direct thought-transference from the sitter, and considering simply the information given which was not known to the sitter and which purports to come from "deceased" persons, but which was known to, and afterwards verified by, distant living persons,—is there sufficient ground for concluding that Phinuit is in direct communication with "deceased" persons, and that he is a "deceased" person himself as he alleges? I think that the evidence here presented, together with that previously published, is very far from sufficient to establish any such conclusion, and indeed the failures in answering test-questions and the apparent ignorance displayed in other ways by the alleged "communicators," such as I have instanced (in connection with Mrs. Blodgett's experiments (pp. 10-16), the "E." control (p. 44), and the additional cases furnished me by Miss W. (pp. 28-43),) constitute almost insuperable objections to the supposition that the "deceased" persons concerned were in direct communication with Phinuit, at least in anything like the fulness, so to speak, of their personality. Whether Phinuit may not possibly get into some indirect communication—actual, though partial and fragmentary—with "deceased" persons, is a much more difficult question to determine, and I venture to think that this hypothesis is one that should be continually borne in mind.

(The hypothesis which for a long time seemed to me the most satisfactory is that of an auto-hypnotic trance in which a secondary personality of Mrs. Piper either erroneously believes itself to be, or consciously and falsely pretends to be, the "spirit" of a deceased human being, Phinuit or Selville, and further fictitiously represents various other personalities according to the latent ideas of some of the sitters. Several facts which I have mentioned—especially concerning the name "Dr. Fin-nē" as that of Mr. Cocks's "control,"

witnessed by Mrs. Piper before her trances began, the adoption of this name by Mrs. Piper's trance-personality, its corruption into Phinnuit, later into Phinuit, and the subsequent apparent prevarication to explain these facts away—seem to point strongly towards this view. My confidence, however, in this explanation has been considerably shaken by further familiarity with the Phinuit personality and other allied “manifestations” of Mrs. Piper's trance-state, and I have no certain conviction that any single theory which has been put forward is really the correct one. I do not know of any precise parallel to the phenomena which we are here discussing, among any of the recorded types of hypnotic trance where the action of other than embodied human intelligence is a plainly superfluous hypothesis. It is much to be desired that any of our members who may happen to have ample opportunity for experiment with hypnotic subjects, should, by endeavouring to reproduce cases akin to Mrs. Piper's, see what can be done in the way of demonstrating whether these phenomena can be fully accounted for without supposing the action of such extraneous intelligence.)

Addendum. May, 1892.

The foregoing report is based upon sittings not later than 1891. Mrs. Piper has given some sittings very recently which materially strengthen the evidence for the existence of some faculty that goes beyond thought-transference from the sitters, and which certainly *prima facie* appear to render some form of the “spiritistic” hypothesis more plausible. I hope to discuss these among other results in a later article.

APPENDIX.

DETAILED REPORTS OF SITTINGS.

The following accounts of sittings comprise nearly all the records which I have received (before November, 1891). I possess several records which I have no permission to use, and several others which, either from the fragmentariness of the account or the insufficiency of the explanations of the statements made at the sitting, I regard as of no value; but all of these that I omit, I believe, are favourable to the view that Mrs. Piper exhibits some supernormal faculty. So far as I am aware, I have not omitted any other records in my possession—except, of course, the two series of stenographic reports dealt with by the Committee of the former American Society for Psychical Research¹ and the recent series concerning articles sent by Mr. "V." (See p. 132.) It is hardly needful to point out that the records differ widely in evidential value. Some of them are made from very full notes taken during the sittings, others from memory long afterwards, but I think that all of them will prove of some service in our endeavour to get at the real meaning of the Phinuit personality, of which it is desirable to have as complete a history as possible.

The series of reports 1—17 are of sittings which came under my own immediate arrangement or were noted by me, and may be regarded as a representative (not selected) group.

Reports 18—23 were forwarded to me by Professor James, and reports 24—28 by the Rev. M. J. Savage; reports 36 and 38 I received owing to my having made the appointment for the sittings. In connection with the work of the Society I ascertained the names of many persons who had had sittings with Mrs. Piper, and endeavoured to obtain accounts from them, but with little success. Reports 29, 30, 33, 34, 37, 39, and 40 represent the result. Mrs. Piper also furnished me, at my request, with some names of persons who had had sittings with her, and hence reports 31, 32, and 35. Report 41 is of specific experiments made by myself at different times with locks of hair.

Reports 42—53 form a representative group of sittings given by Mrs. Piper since her return to America.

I have also the stenographic reports of my attempts in 1888 (May 26th, June 2nd, 9th, 16th, and 30th) to obtain better explanations from Phinuit himself of his own "control," &c. (see pp. 2, 3). I have used these largely and quoted from them in the previous pages. It seems unnecessary to print further extracts at present.

¹ See my reference to this on p. 2, and the remark of Professor James in *S.P.R. Proceedings*, Vol. VI., pp. 652-3. The stenographic reports were for the private use of the Committee.

1. R. Hodgson. *First Sitting. May 4th, 1887. 10.30 a.m.*

[From notes made on return to my rooms immediately after the sitting.]

Phinuit began, after the usual introduction, by describing members of my family.

"Mother living, father dead, little brother dead." [True.] Father and mother described correctly, though not with much detail. In connection with the enumeration of the members of our family, Phinuit tried to get a name beginning with "R," but failed. [A little sister of mine, named Rebecca, died when I was very young, I think less than eighteen months old.]

"Four of you living besides mother." [True.]

Phinuit mentioned the name "Fred." I said that it might be my cousin. "He says you went to school together. He goes on jumping-frogs, and laughs. He says he used to get the better of you. He had convulsive movements before his death, struggles. He went off in a sort of spasm. You were not there." [My cousin Fred far excelled any other person that I have seen in the games of leap-frog, fly the garter, &c. He took very long flying jumps, and whenever he played, the game was lined by crowds of school-mates to watch him. He injured his spine in a gymnasium in Melbourne, Australia, in 1871, and was carried to the hospital, where he lingered for a fortnight, with occasional spasmodic convulsions, in one of which he died.]

Phinuit described a lady, in general terms, dark hair, dark eyes, slim figure, &c., and said that she was much closer to me than any other person: that she "died slowly. Too bad you weren't with her. You were at a distance. It was a great pain to both of you that you weren't there. She would have sent you a message, if she had known she was going. She had two rings; one was buried with her body; the other ought to have gone to you. The second part of her first name is—sie." [True, with the exception of the statement about the rings, which may or may not be true. I have been unable to obtain any information about them. No ring ever passed between the lady and myself. She died in Australia in 1879. There were no relations between her family and ours after 1875. After trying in vain to "hear distinctly" the first part of the name, Phinuit gave up the attempt, and asked me what the first name was. I told him. I shall refer to it afterwards as "Q."]

In reply to Phinuit's question as to the name of my living brother, I said "Tom." "There are two Toms," said Phinuit, "both brothers; the spirit brother is Tom as well." [True.]

John was given as the name of my mother's father. [Since ascertained to be not true.]

Names of William and Robert—said to be not living—were mentioned; and also Alfred, Alice, Arthur, Carrie, Charlie, Ellen, James, Lizzie, and Marie, but nothing specific was stated in connection with them.

During the sitting I could not recall anyone named Marie, one of the names which Phinuit said he heard. When "Charlie" was mentioned I thought of a living friend of mine and said so. No further details were given. As I walked down the street after the sitting was over, it flashed

upon me that Charlie was the name of a friend, an Oxford University man, who had died in India (I think in 1885), that he was engaged to a young lady whose first name was Marie, whom I knew exceedingly well and was accustomed to hear called Marie, and that these names had been connected in some way by Phinuit. This incident is doubly suggestive, as regards the extreme importance of stenographic reports in investigations of this kind. The relation between Marie and Charlie might not have been directly suggested by Phinuit at all, but might have been the result of my own mental action afterwards. On the other hand, during the sitting, I denied ever having known a Marie, and did not think of the Charlie who had paid a special visit to my rooms in Cambridge, and whom I had accompanied to the station on his departure. As I have learnt by later experience, Phinuit frequently mentions a name, having some specific facts to give in connection with it if the sitter recognises the person Phinuit has in mind. Thus, Fred is mentioned, and I say that it might be my cousin, and Phinuit details highly characteristic marks of identity. Charlie is mentioned, and, possibly, I think of the wrong Charlie, and get nothing further.

My younger sister was rightly spoken of by Phinuit as married, and he used a phrase, the exact words of which I could not recall, implying clearly that she had three children. This was true, but I gave no sign of approval, whereas I had been assenting to at least the important statements previously made by Phinuit. Following my silence, Phinuit repeated the statement, and I again let it pass without agreeing; whereupon he attempted to turn the phrase and have another "shot." "What I mean is that there are three in the family, don't you see? There's herself, and her husband, and one child. That makes three." I then told him that he had been right at first. "Why didn't you say so, then? And there's another one coming very soon, and it's a boy." [True. My sister, who lives in Australia, had a fourth child, a boy, before the end of May.]

2. *R. Hodgson. Second Sitting. November 18th, 1887. 12—1 p.m.*

[From notes made during the sitting.]

November 18th, 1887.

Various persons mentioned as in previous sitting. Fred—with description of death—Harry, &c. [Harry, Fred's brother, still living in Australia.] Other incidents repeated. The following is chiefly new matter.

Phinuit mentioned "Q." and apparently said that she had a sister and a brother. [Not true, as I believe; I think that there was only one other child in the family, still-born; I do not know the sex.]

Phinuit said that "Q." would soon be able to "control";—referred to a black lace collar, with a pin with a head, also a ring with a stone, and said that "Q." wanted the pin and the ring to be given to me. [I recollect the collar distinctly, and the pin vaguely, but cannot recall any specific incidents attaching to them. I do not recall a "ring with a stone."]

School-mate, with lot of freckles, little fellow, red hair, name that sounded something like Wingford—he lived with his grandmother. [This recalled a school-mate of mine—Australia, about 1868. One day I took him

on a bathing excursion, and he was very anxious to get home by a certain time, because his grandmother had told him to do so, and I learnt for the first time that his mother was dead. I felt a special tenderness for the boy after this, but do not know what became of him. His name was not Wingford, but I struggled vainly at the sitting to recall it. Some hours later it came—Grimwood.]

Referred to another school-mate mentioned by "Wingford"—this other was lame—the name sounded like Brookford. [Grimwood used to sit on the front row, and on the same row, and I think next to Grimwood, sat a boy who was lame. His name was not Brookford, but I think was something like Brooks.]

Referred to Charles Knight, and said his uncle was present. [I think that Charles Knight sat immediately behind me in the same class, but I also knew a Charlie Knight at a Sunday-school, and cannot distinguish them clearly.]

Edward—a Dr.—"Tell him he uses his brain too much." He hasn't been very well. [I was associated in S. P. R. matters with a Dr. Edward —, whose other work was slightly straining him at the time, but hardly so as to justify Phinuit's statement.]

Weldon. Wilton: "He's all right." [I knew both a Weldon and a Wilton intimately, the former in England, the latter in Australia, but nothing specific was mentioned concerning either of them.]

[I here made inquiry concerning an incident which occurred on November 9th, 1887. On the afternoon of that day a lady called upon me, with whom I had corresponded concerning her "mediumistic" (private) experiences. During the interview she obtained an "impression" with reference to myself, that she said came from a person who was slow at expressing his thoughts, and who had never "communicated" before. She thought the communication came from a man; but the only word she could get was Lakes. I described the occurrence, and asked Phinuit if he could explain it.] He said at once, "Henry Lakes," connected with Emily and Sarah. Both "passed" [dead], he also; lived at house at corner of a Park-street in England, an old house. [These remarks recalled to me an elderly man, who lived in a house at, or close to, the corner of Park-street and the passage from St. John-street into Park-street. I think that two young ladies lived in the same house, which I passed several times a day on my way to and from my lodgings in Park-street. I have no remembrance of ever knowing the names of any of them. Mr. Myers inquired, and cannot ascertain that anyone of the name of Lakes lived there.]

J. — gave a description of Mr. J. [Full name given.] Said J. was in spirit land some time, couldn't tell exactly how long, difficulty in estimating time. George J. mathematics, some paper in a book in a desk. Tell Al. something—to get it; will be useful. [There was an obscurity about this message, but my impression was that Phinuit wished to convey to me that Mr. J. was dead. The family was identified clearly enough. The eldest son George had specialised in mathematics, and one of the daughters is named Alice. I had not heard anything about the J.'s since leaving England in April, 1887. Two years after the sitting I learnt that Mrs. J., who was a special friend of mine, died on November 10th, 1887. Mr. J. is still living.]

Referred to beautiful teeth of "Q." Said that she wanted me to keep the book of poems always with me, the book which I had sent her, and had received back. I should recollect the writing in front of it, which I had written myself. ["Q.'s" teeth were not beautiful. On the contrary, a year or two before her death, the state of her teeth compelled the drawing of a large number of them. Many were taken out at one time, and the operation entailed upon her a severe nervous exhaustion, from which, however, she was eventually supposed to have recovered. I had lent "Q." *The Princess* (Tennyson), which had been returned. It is the only book in my possession, and I think the only book of any kind, which I had ever lent her. This book is now with most of my other books in England. It was my custom at that time to write favourite lines on the fly-leaves of special books. I do not recall with certainty what lines, if any, I had written in this book.]

Marie. Aunt of Marie, in spirit world, appeared, but with veil before, couldn't impress or be seen distinctly, hair parted in middle, curled back over ears, peculiar crook in nose. [See note concerning name Marie in first sitting. I know nothing of her aunt.]

* * * * *

[Phinuit said he could describe my rooms by "leaving the medium" for five minutes, would try when I had the earliest sitting some morning, when not confused by atmospheres of different spirits and different persons.]

3. R. Hodgson. *Third Sitting. November 29th, 1887. 9.30 a.m.*

[The only special note which I can find concerning this sitting is the following, which I had written as an appendix to my account of the second sitting.]

Tried to describe the room at next sitting, which was poor, chiefly repetition; but did not "leave the medium." The description was, on the whole, a failure, and failed as description of the rooms at the time.

4. R. Hodgson. *Fourth Sitting. December 4th, 1887.*

[From notes made during the sitting.]

Just returned from sitting with Mrs. Piper. At my previous sitting I had arranged with "Dr. Phinuit" that he should make inquiries of my (dead) friends, and communicate the results to me at the next subsequent sitting. I had arranged for sitting on Wednesday, November 30th, 1887, 9.30 a.m., the first which Mrs. P. should give that morning, but Mrs. P. begged to be allowed to give a sitting at 8.30 a.m. to a lady who was going to New York, to which I assented. On Wednesday morning Mrs. P. told me that she had considerable difficulty in going into trance for her previous visitor. After waiting for about half an hour with me, Mrs. Piper gave up the sitting, as she could not go into trance. The sitting of this morning was substituted for Wednesday's.

Usual preliminaries, and then "Dr. Phinuit" started away at once without any remark at all by me, to reproduce what he recollected of his conversations. I changed my seat to the floor partly behind Mrs. Piper, where I could get enough light to make notes.

1. Information purporting to have been received from "Q." The chief new matter was :

- (a) That I had given her a book, "Dr. Phinuit" thinks, of poems, and I had written her name in it, in connection with her birthday. [Correct.]
- (b) [Correct. This includes a reference to circumstances under which I had a very special conversation with "Q." I think it impossible that "Q." could have spoken of this to any other person. It occurred in Australia in 1875.]
- (c) That she "left the body" in England, and that I was across the country. [This is incorrect. "Q." died in Australia. I was in England.]

2. Information purporting to have been received from my cousin Fred. The chief new matter was :

- (a) That I was not there when he swung on the trapeze and fell and injured his spine, finally dying in a convulsion. [At my first sitting the accident was not described, only the death, at which I was rightly said not to have been present. At this sitting the accident was described, at which also I was rightly said not to have been present.]
- (b) That he wanted to remind me of Harris at school, who was a very able man, &c. [I believe it was also stated that Fred and myself talked together about Harris, and that Harris had a high opinion of Fred's ability. This was all true. Harris was a schoolmaster who taught Fred and myself (Melbourne, Australia), about 1868 or 1869. I saw Harris, I think, a short time after my cousin's death (in 1871), and he expressed his regrets, &c. I do not recall having seen or heard anything of Harris since.]
- (c) That his father was my mother's brother. [True.]

All the preceding matter came steadily out, after which "Dr. Phinuit" appeared to have exhausted his recollections, and to be attempting to get further information there and then. He referred to a church to which both "Q." and myself used to go, and then asked if it was in "Hanover Square." I replied, No, whereupon he told me not to note anything until he got it "clearer."

"Dr. Phinuit" then charged me with weighing too much who he was, where he came from, &c., while he was trying to give me information, and said that this harassed and confused him. I should, he said, be as "negative" as possible during the sitting. [The charge was justified, as I had actually drifted into the consideration of what Phinuit was, &c.]

He referred to a "Joe," but told me nothing special about him. [Although I had a special friend in Australia whom I used to call Joe.]

He said he heard "something about being in Yorkshire." Was the lady [*i.e.*, "Q."] in Yorkshire? (No.) [I have spent holidays in Yorkshire, and my father was a Yorkshireman.]

* * * * *

"Dr. Phinuit" then said there was something in my pocket connected with a loss, and asked me to empty the objects from my pocket into her and. I asked which pocket? "The right pants pocket." I gave

her each article in turn, and she rejected all, and then said it was in my other pocket. She rejected purse and lens from this pocket and grabbed at the keys. She ("Dr. Phinuit") said I had lost some of my keys near some mountains. There was a big mountain near; the keys were lying near a walk, by some leaves. There was a cottage near. The keys were still there. They were on a ring, something different from the holder of the keys in her hand. What held the lost keys was round. [I had lost my keys in the Adirondack Mountains, and hunted vainly for them. They were found after my departure from camp on a spot answering to "Phinuit's" description. Before their recovery, however, I had been compelled to obtain duplicates of most of the keys, and had fastened these on a heart-shaped holder. The old keys were fastened on a common key-ring. All that "Phinuit" said was known to me. "Phinuit" was right in all except in the statement that the lost keys were still in the mountains. At the time of the sitting they were locked up in my desk. I believe that some of the old keys were on the new bunch, though I cannot be certain of this, not having noted this point at the time.]

I asked "Dr. Phinuit" to get me information, before my next sitting, concerning: 1. Full name of lady—"Q." 2. Detailed description of face. 3. Place of dying. 4. The church to which "Dr. Phinuit" referred. 5. Details of the finding of my keys, with all the persons concerned.

* * * * *

5. R. Hodgson. Fifth Sitting. December 23rd, 1887.

[From notes made during the sitting.]

Fred says you came from Australia. [True.] Lady, "Q.," says so too, says she was there and knew you there, and used to be a great friend of your sister. [True.] You heard about her death by letter from your sister. [True.] [Little confusion about letters. This note was made during the sitting.]

You went into Germany. Fred went with you in spirit. You went to Germany after father went into spirit. (No.) Got awfully provoked with a lady in Germany. You said she was deceitful, called her a storyteller. [True. While in Germany, in 1882, I charged a lady with falsehood under somewhat peculiar circumstances. My father died in 1885.]

Harris. [See previous sitting.]

Wordsworth and St. John's. Fred mentions it, i.e., Fred mentions that one of my chief reasons for choosing St. John's College was the fact that Wordsworth was a Johnian. [True, though Fred died in 1871, and it was years afterwards when I first contemplated going to Cambridge.]

Mary Chadwick. [No significance. I know a family named Chadwick, but not any Mary Chadwick.]

Ellis? Bates? Connected or associated with "Q." [I know nothing about "Q.'s" companions between 1875 and 1879.] Isn't her name Ellerton? (No.) Doesn't it end with "on"? (You must tell me.) Her hair is brown, blue eyes, she's rather small, slim, hair darker than yours, prominent nose, considerable colour in cheeks, rather pretty teeth. She says she died in England. (Wrong. Your description of "Q." all wrong.) [Note made during sitting. She went over facts correctly.] [The preceding note apparently means that the general description and place of death of "Q.," Australia, were correctly given.]

We then had a long talk about the "Phinuit's" powers, &c., and he said that I had confused him by not letting him go his own way, that when he was trying to get through his memories of what Fred had told him I interrupted him, &c., and that he got mixed up about what "Q." told him, that I had asked him too many things at once, &c.; said he would ascertain full name of "Q." and her exact description, and that would be enough. [The above sitting began by Phinuit's saying that he had had long talks with Fred, and that he now knew all about me, that Fred in spirit had accompanied me wherever I went, &c. I interrupted Phinuit by demanding replies to my specific questions asked at previous sittings.]

6. R. Hodgson. Sixth Sitting. January 20th, 1888.

[From notes taken during sitting, with several minor points recollected afterwards during the same day.]

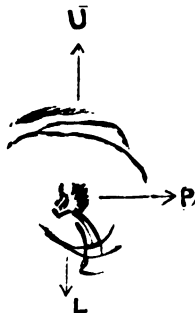
Had a sitting this morning with Mrs. Piper.

Phinuit referred to "Q.," said she spoke of a Loo—something. [Louie was the name of a cousin of "Q.," very intimate with "Q." and myself in childhood.] Said her full name was "Q." A—. Is that right? (No.) Well, she says "Q." A—. [A— is the surname of other cousins of "Q.," who frequently stayed at her house, and were well known to me.]

Phinuit then proceeded to give a general description of "Q.," right so far as it went, and described the eyes as "dark." She then began to rub the right eye on the under side, saying, "There's a spot here. This eye (left) is brown, the other eye has a spot in it of a light colour, in the iris. This spot is straggly, of a bluish cast. It is a birth-mark. It looks as if it had been thrown on. [Being asked to describe its shape.] It is like this, running in towards the pupil." [Presenting the back of one hand towards me, with fingers pointing downwards, and tracing on the little finger-nail, with the forefinger of the other hand, an acute-angled triangle with apex upward—thus :—



I asked her to draw it, the result being the figure, a reproduction of which is attempted below :—



This was drawn with the book held away from Mrs. P., where she could not see what she was drawing, her eyes being behind and close to the

block-book.] "This (U) is the top part of the iris. This (L) is the bottom. This (P) is the pupil. The light part is here" [making the other lines in the figure].

["Q." had a splash of what I should call *grey* (rather than blue) in the right eye, occupying the position and having very nearly the shape assigned by Phinuit. I should have drawn it as I remember it, thus :—



It was very peculiar ; a little jagged in the edges, and sharply and distinctly marked off from the rest of the *brown* iris. I asked Phinuit how he obtained the information about the eyes. He said that "Q." was standing close to him and showing him her right eye so that he could see it clearly, and saying that that was what I wanted. This peculiarity in the eye was what I had in mind when I asked Phinuit for a detailed description of "Q.'s" face.]

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7. Mrs. Howard Okie. February, 1888.

[Appointments made by R. H. No name given.]

Mrs. Okie had two sittings with Mrs. Piper, at both of which I was present. I took notes during the first sitting on February 1st, 1888, but I cannot find any notes of the second sitting, on February 8th, 1888, except a brief entry in my diary. At this second sitting Mrs. Okie's father was again described, and said to be her father. The name was also given, being spelt out Vaughn, the real name being Vaughan. There was also what apparently purported to be the direct "control" by Mr. Vaughan, addressing Mrs. Okie as his "daughter Lily," according to Mr. Vaughan's custom when alive. "Lily, I passed away in my chair." It was also stated that he was reading Mill's *Logic* when he died. Mr. Vaughan died in Providence, R.I. He was found dead in his chair before the fire, with a book in his hand, but Mrs. Okie has been unable to ascertain the name of the book. Mr. Vaughan was much interested in philosophical questions, and talked with me about Mill, Hamilton, Spencer, &c. In this second sitting the name Henry was also given, and Phinuit stated that Henry was managing the money matters all right. Henry is the name of Mrs. Okie's brother, but the statement about him made by Phinuit had no special significance.

Mrs. Okie writes : "My first sitting with Mrs. Piper was not at all satisfactory to me. There seemed to me to be a great deal of guessing and 'hedging.' As we were leaving the house we met friends, two of whom had known me since I was a young girl. Owing to this occurrence I could not help feeling a bit suspicious on my next visit when the medium was able to give the full names of many of my relatives with perfect accuracy and confidence ; but nothing was given to me which those friends did not know."

8. *Saml. A. Hopkins, M.D. Spring of 1888.*
 [Appointment made by R. H. No name given.]

235, Marlborough-street, June 27th, 1890.

MY DEAR HODGSON,—I have no notes of my sitting with Mrs. Piper, nor was there anything remarkable to record, save, possibly, one incident, which is perfectly clear in my mind. After the usual rubbish of mentioning a lot of names—John, Will, Fanny, &c., she seemed to stick at Lily, and insisted that I knew Lily, and asked me who the doctor was who was near Lily, and insisted that I knew him. [Mrs. Okie's husband is a doctor.—R. H.] Then she said, "There is someone here who has been in spirit land only a short time, who wants to send a message to Lily. V—A—U—G—H—N—Vaughn wants to send a message to Lily. He wants you to give her his kind regards. Don't forget it, now. Vaughn has only been here a little while, and is a little lame." Mrs. Okie's father had been dead only a short time, and I afterwards found was a little lame, though I had never discovered it. The other statements of Mrs. Piper's were either wrong or entirely negative. . . .

S. A. HOPKINS.

9. *T. P. Derham. May 21st-22nd, 1888.*

[Appointments made by R. H. No name given.]

Notes were made by me during the sitting. Mr. Derham is my brother-in-law, having married my younger sister. He resides in Melbourne, Australia. The sitting was a successful one, though Phinuit made a few mistakes. Several circumstances mentioned were unknown to me, among them the following. Early in the first sitting, Phinuit said: "Something lost. Pin. Watch chain. What the devil is that thing you've lost?" And later on in the same sitting returned to it: "You've lost something. It's a funny round thing; a ring thing, don't you know? Black fellow got it. You'll never see it again. You lost it escapading." Mr. Derham says:—"I was the last to leave the railway carriage at Niagara, and left my field-glass suspended by its strap to a bar below the roof. I have no doubt the coloured conductor secreted it. I had telegrams sent to every station, but never recovered the glass."

Mr. Derham's comments on the sittings sufficiently explain their character:—"August 18th, 1890.—I have made no study of the subject, but am inclined to think that the condition into which Mrs. Piper seemed to pass was real and not assumed. For one thing, I do not think a nervous woman could go through the teeth-grinding she did without shuddering. The only incident that would incline me to the contrary view is that when she said I had lost something she put her hand to my watch-chain, which had a short pendant chain, but nothing at the end of the pendant. She seemed to infer that what was lost had been attached to the pendant; though she did not say so.

"I may say that scarcely anything she said was in my mind the moment before she spoke, though everything of which I now have any knowledge, except prophecies, was stored somewhere in my mind.

"I was much impressed with her groping after 'Eggleston,' my partner's name. I feel sure that if it had been a little less difficult she would have found the name. [The nearest approach was 'Everson.']

"The history of my family, living and dead, was given straight out—without any guessing and without the slightest assistance from either Dr. Hodgson or myself. I think I did not speak at all, and Dr. Hodgson only spoke to bring her to the point.

"If I remember rightly, Mrs. Piper represents herself as taken possession of by the spirit of a deceased doctor whose name I forget. (Is it Phinuit?) In fact, the first words she uttered after 'going off' were, 'Comment vous portez vous?' and she continued, with more or less constancy, to speak in broken English. I do not for a moment believe this pretence, and am, therefore, inclined to say that Mrs. Piper introduces *some* humbug into her performances, though, as I do not understand the subject, she may be herself deceived. The explanation that would harmonise with my impression at the interviews is, that she had the power of reading, not my thoughts at the moment, but facts stored away in the recesses of my memory.

"I do not know that I can usefully add anything, except that I am naturally sceptical, and, by training, incredulous."

10. *Mrs. Blodgett. May 30th, 1888. 9.30 a.m.*

Mrs. Blodgett was anxious to obtain a special test, if possible, concerning her deceased sister. She gives an account of this in the following statement:—

Miss Hannah Wild died July 28th, 1886. She was a strong Baptist,—never went to any other church. About one year before her death a paper in Boston published what claimed to be a message from our dead mother. My sister was very much wrought up about it.

I had been very much interested in the subject for about two years, but as far as I had gone had never got anything true, only what could have been mind-reading. So I told sister all my experience and asked her to write me a private letter, and if ever she came back she was to tell me what was in it. If she could not tell I was not to believe it was her spirit. We talked it over every day for weeks, in fact every time she had a bad spell I would say, "Sister, you have not written me the letter." One day, about a week before she died, she said, "Bring me pen and paper. If spirit return is true, the world should know. I will write the letter. It will also prove that the dead do not lie asleep in their graves waiting for a resurrection, like the Second Adventists believe."

She wrote the letter,—sealed it (no mortal hands were to touch it), and put it into a tin box with bank book, where it was to remain until I got a copy of it that sounded like her. When she handed me the box she said, "If I can come back, it will be like ringing the City Hall bell." She spoke about the letter often after. I told her I would wait for an answer if I had to get an English medium to answer.

My hands have never touched that letter. It is in my husband's safe. When I sent to Professor James, I took it out with scissors.—Yours,

MRS. BESSIE BLODGETT, sister of Miss Hannah Wild.

Holyoke, July, 1890.

P.S.—The letter is in my husband's safe, where it has been kept ever since we were married.

Mrs. Blodgett, having seen a notice of the American S. P. R. in a paper in the latter part of 1886, in which the name of Professor James was mentioned, wrote to him, telling him the circumstances of the letter written by her sister. As a result of the correspondence, Professor James endeavoured to obtain some information from Phinuit. A brief account of the experiment, which was a failure, was given by Professor James (*Proceedings*, Vol. VI., p. 657), but it appears to me to be of such extreme importance in the endeavour to estimate the significance of the Phinuit personality that I give the details. Mrs. Blodgett sent Professor James a glove that her sister wore on the day she wrote the letter, and the lining from her sister's hat. The original copy of what purported to be the letter—sent to Professor James by Mr. J. M. Piper, the father-in-law of Mrs. Piper, and afterwards returned to him—I have been unable to obtain. It was either lost or destroyed. Mrs. Blodgett, however, made a substantial copy of it, and I reproduce her copy of it here, with her remarks. Mr. Piper, as appears from one of his communications to Professor James, had many sittings for the purpose of obtaining the letter, and was quite confident that he had been conversing with the "spirit" of Hannah Wild.

Copy of Letter dictated by Phinuit.

1. DEAR SISTER,—In the bottom of my trunk in the attic with my clothes I have placed a little money, and some jewels given to me, as you know, by mother, and given to her by grandfather who has now passed away. Bessie, I now give to you; they are all I have, I wish I could have more. It has grieved me not a little not to have given the Society something, but as you know, sister, I am unable to do so. If it be possible I will give them my presence in spirit. [Sister left no trunk. Never lived in any house with an attic. Mother never gave her any jewels. Mother's father died in 1835. Mother died in 1880, and gave all her jewels to me. These jewels had been previously given to mother by myself. Sister left money, and could have given the Society some had she chosen to do so.]

2. The table-cover which I worked one year ago I want you to give sister Ellen, John's wife. The reason I did not dispose of them before will be a satisfactory proof of spirit return. My dearest sister, should you ever marry, as I think you will, take the money and use it as you think best, to buy a wedding outfit. [She never worked a table-cover. I worked one and gave her. Brother John died when five years old. There is no one by the name of Ellen connected with the family. She did think I would marry, but knew that I had plenty of money to buy an outfit.]

3. Do not dress in mourning for me, for if it be true the spirit can return I want to see you dressed in light, not black. Not for me now, my dear sister Bessie. Try to be cheerful and happy through your married life, and when you hear from me—this for you a copy, "remember sister Hannah is not dead, only passed out of the body." I will give you a beautiful description of our life there and of my darling mother if I see her. [Hannah always

wore black, and often said it would be wicked for me to take it off, for my child always said, "Mamma, you will always wear black for me," and I have worn black for twenty years, ever since my child died.]

4. In regard to brother John I forgot to say I worked him a pair of slippers, and they are in the bottom of that old-fashioned carpet-bag of mine, with the check silk handkerchief of grandma which your uncle Ezra brought from California. The bag hangs in my room, in the closet. [Brother John died July 10th, 1856, aged five years. Hannah never worked him any slippers. She did embroider a memorial piece with the date of his death on. This was framed, and has hung on the wall since 1860. There has been no old carpet-bag in the family since 1856, when we moved. Sister Hannah made it into a floor-mat, which I now have on the floor; it was between the kitchen and the sitting-room when Hannah died, and had been there for years. We had a check silk handkerchief that came from England, *but not from grandma*. One grandma died in 1815, the other about 1860. Never was any Ezra connected with the family. My husband was in California from 1868 to 1870. His name is *Charles*.]

5. The wreath of flowers which we pressed and was laid on mother's casket keep for your children, if you have any. Always remind them it is a token from Aunt Hannah. I shall be with you, dear sister, if possible. All the little things I have done in this way is for the purpose of giving you tests, as I call them. If I can produce a copy of this after I have passed out you will fully understand that I am as conscious in the spirit, and have in my memory the things concerning this letter of which I now write. [We had no wreath of flowers on mother's casket. A friend sent a bunch of lilies tied with white ribbon. These were put *inside mother's casket*. A wreath of solid green English ivy was placed on top of the casket and was buried with the casket. It was I alone who arranged the wreath.]

6. In my little chest you will find two copies of the *Woman's Journal*, not to be disturbed until I write a copy of this. Tell my particular friend, Margaret Dow, I am sorry I left matters so unsettled in connection with the paper. But notwithstanding all, I will make a satisfactory explanation if it is possible for me to return. This thing concerns me here, as you know it was my life work there. Dear sister, the reason for writing this is to floor the fact of spirit return, as I know no human being can produce a copy of this, and no other spirit but my own. Dear sister, you say you want a test of my spirit return. I shall now copy this, so there will be no mistake. I may mix things up a little, but I do it as a test for my sister. [We had a small chest which at the time of Hannah's death was full of papers and tracts on different subjects, and this contained, among other things, perhaps as many as thirty copies of the *Woman's Journal*. The chest was not Hannah's, and she never called it hers. It was my father's school chest, and we all called it the "night-gown chest," as it was kept for that purpose until 1874, when my boy died. Hannah called it the night-gown chest all through her sickness. No such person as Margaret Dow is known to us.]

The following points may also be noted. They are taken from contemporary letters [1887] written by Professor James and Mr. J. M. Piper, and were obtained by the latter from Phinuit.

1. The name of the writer of the letter was Miss Hannah Wild. [True.]
2. "You [Mrs. Blodgett] were married last summer [1886], after your sister's death." [My sister died July 28th, 1886. I was married in the following *winter*, December 18th, 1886.]
3. "There was an agreement between you and your sister that her letter was not to be opened till the 10th of October, 1887." It was also alleged that this date was mentioned in the letter. [Absolutely wrong.]
4. "Miss Wild has given the following description of her former self : Eyes, bluish grey. [Correct.] Hair, dark brown sprinkled with grey. [Her hair was not dark brown but was light brown, and I do not think she had a grey hair in her head.] Nose, *retroussé*. [Wrong.] Teeth, peculiar in appearance, some of them artificial. [Her teeth were very good, and so even that many asked if they were not false. She had four filled, but not one artificial.] And also stated that it was her custom to comb her hair straight back and do it up in a coil behind. [Wrong. She parted her hair in the middle, combed it down on each side, and wore it in a "French twist" behind.] My recollection is that she said her age was 48, but I will not be positive." [Her age was 51.]

In 1888, Mrs. Blodgett made an appointment by letter with Professor James, to meet him and myself at my office, 5, Boylston Place, on the afternoon of May 29th, and I arranged an appointment with Mrs. Piper for the Wednesday morning, May 30th, without, of course, mentioning any names. I was present at the sitting and took notes, which are reproduced in the next account. The statements in the round brackets were made by Mrs. B. during the sitting; those in square brackets are explanatory, and have been made by myself since; the other statements were made by Phinuit, as taken down by me during the sitting. I sent these notes recently to Mrs. B., requesting her to supplement my statements by further explanations, and she has given me a fuller account of the sitting, which appears to me to be in the main accurate, and has also added detailed notes of explanation. I think it desirable to give both my own original notes and Mrs. B.'s fuller account, especially as there was much important matter that I was unable to take down during the sitting. After the usual beginning, Phinuit during most of the sitting purported to be repeating the words of Mrs. B.'s sister.

[From notes of R. H.]

You have a sister here, and did you ever find out about that letter? Anna. Hannah. Hannah Wild. She calls you Bessie Blodgett. You was in an audience and a message was thrown to you. She'll tell you all about that. How's the Society—the women you know? Moses. He's in the body. I want to tell you about that letter.

[Phinuit gropes on the floor with hand to get a small leather bag, which Mrs. B. had taken into the room without saying anything about it to Mrs. Piper. Phinuit takes bag in lap, saying "Mine." Tries to open it, but fails.

Mrs. B. opens it. Mrs. B. says that her sister usually had much difficulty in opening the bag.]

[Takes spectacles, hair.] That's mine. Picture of mine here. [Mrs. B. shook her head. Finally Phinuit produced a photograph of Miss Hannah Wild, tied up in a small parcel with other objects.] That's the picture. (Truly I didn't know that picture was there.)

[Re letter, i.e., as Mrs. B. explains, the will of her sister.] This is to you. That was mine to you. I wrote it and gave it to you. That was my feelings at the time. I felt there was something that would never divide us. Wherever you go and whatever you do, don't vary from the instructions I gave you there.

You remember my dress and my comb. You remember what I told you to do with my money. I told you personally, on my death-bed. Alice. Our sister's little girl. She is a namesake. (Shall I give her the money?) Yes. (What is this?) [Giving Mrs. P. a paper in a yellow envelope.] Alice has written here for the disposition of the money. [Wrong.] This is my little niece. Mother's here. [Fingering the envelope and paper.] Where's the doctor? (He's home.) Where's brother? (I don't know.) I'll tell you about him in a minute. Alice wrote this,—Sister Alice.

Who's Sarah? That belongs to gentleman over there. Sarah Obs, Hobs. (Hodge?) Hodge, Odge. [See below.]

Where's my great big silk handkerchief? (The little niece has got it. You gave it to her.) Where's my thimble? (How many brothers have you got in spirit-life?) One,—two,—three. Who's Henry? He's in the spirit, but not with us—a good way off. He has been here weeks.

Do you remember I told you it would be ringing a church bell? (City Hall bell.)

[Asked concerning the contents of the yellow letter.] Alice wrote to know about some money and the children. [Wrong.]

Who's William and the doctor? Brother William. I've found him. He's all right. Don't worry about him. William's influence is stronger than mine. He'll come to see you every day and every hour. What do you think about the lot? (What lot?) The lot where he was buried.

[Concerning the bag.] That's my own. I give it to you.

[Asked concerning the contents of the sealed letter which she had written on her death-bed.] Sacred and religious. I remember something about elevation of myself.

William Henry is better out of the world than he was in it.

(Cousin Elizabeth living?) She's passed out of the body. [Mrs. B. writes on June 6th, 1888, that Elizabeth is still living.]

Do you remember the morning you rubbed me? [Mrs. Blodgett writes: "Cannot recall any particular morning I rubbed sister. I did it every morning, and she would put her arms around me and kiss me and say how good I was."]

(Can you tell me what I did with the instrument that the doctor told me?) You know what I did. I'm here and I want you to know it. Brother Henry was a queer genius. (Do you know what your brother Fred died with?) It was in his stomach. He passed out suddenly, congestion of organs in the stomach.

You go up in my rooms and sit there. [This, as I remember it, was an injunction and not a dogmatic statement.] (Can you tell me anything new I've got in my home?) Give me the little one. [Meaning the picture.] It's taken from this and elevated larger. [No reference to change of house, &c., of which Mrs. B. was thinking.]

[Mrs. B. picked something wrapped in silk out of the bag and asked what it was. Mrs. P. took it in her hand.] That's mother's chain.

Sarah Hodgson. [Here Phinuit explained that there was no "g" in the name, and that Sarah Hodgson was a friend of Hannah.] Sarah's in the body. [Mrs. Blodgett thinks that I made a mistake in noting this, and that Phinuit said that Sarah was *not* in the body.]

Mrs. Blodgett writes on June 6th, 1888 :—

I write to inform you that I have just received a letter from Philadelphia saying the lady, Mrs. Elizabeth Wild, who Mrs. Piper said was dead, is living, and in much better health than she was two years ago when I heard from her. Perhaps you will remember sister Hannah said she went to see her after she left the body. I think I can explain why she said so. The letter which I brought from sister to have the medium read, and which she did not read correctly, was first written "Did you go to cousin Elizabeth after you left the body?" Sister Alice then thought we had heard of that, and so wrote the note which you read, and put it into the same envelope.

The more I think of our sitting the more strange points I see in it. It was all true, yet not one word I did not know.

Another point: Sister Hannah was so slow and took so long to tell a story. She would go all around the story before she would touch the point, and you know that was not the case when we were sitting. Every medium I sit with says it is because I am so clear and my magnetism is so strong that they can get better tests.

I almost know it was not sister for this reason. She said I was to go sit in her room. I did sit there every day until we moved, and have wanted to so much since that I feel that it must have come from me. It is very wonderful how quick she got into my magnetism. This is the point I want to find out—did I enter the medium, or did she enter me, or was there a third party, and if so, who or what is the third party?

Mrs. Blodgett writes on June 10th, 1888 :—

I have just received a letter saying Sarah Hodgson, of Waterbury, Conn., is living, and is better than she was two years ago, when last sister Hannah heard from her.

Mrs. Blodgett writes on July 10th, 1890 :—

I have written from my own notes of sitting as I took them down that night. Yours are very good. Only, not knowing the parties, you seem to have misplaced one or two things. About the photo: I am sure I did not know it was there, as I brought another one, which I showed Professor James and you the night before. Also, what you call a letter was her will.

She did not give me name of Alice until she took mother's chain in hand.

I cannot remember much about the place I have marked with a cross; only I know she was religious, and did say something about it. I know the

reason. I tried to get her to tell me her funeral text, but she did not. [This concerns the passage in my notes, referring to the contents of the sealed letter.—R.H.]

Please note.—Brother Joseph was travelling. She did not tell me where he was. Alice's letter I did not know. That was not correct. Sarah Hodson. Did not know. That was wrong. [According to my notes taken during the sitting, Phinuit was right about this.—R.H.] Cousin Elizabeth also. But what I knew was most all correct, except the bag. She said that was hers, and it never was [though Miss Wild had frequently used it].

She took no notice of Maria's scissors in the bag, nor of the letter which was wrapped in rubber cloth. [Maria was my husband's first wife. Sister had known her, and also said many times during her sickness, when he went away, "When I die, I will tell Maria all about him, how good he has been to me."]

[Account by Mrs. Blodgett.]

1. "Bessie, Betsie Blodgett, my sister. How glad I am to see you! I am Anna, Hannah, your sister, Hannah Wild. How's father and all the folks? Oh! I am so glad to see you!"

2. "Saw you once before in that audience. Threw a message at you."

Mrs. B. : "Where was it?"

P. : "Oh, I will tell you all about that."

3. "How's the Society, Lucy Stone and all of them?"

4. "Moses is here. He is in the body."

5. "Want to tell you about my letter." (Gropes around floor for bag, which I had taken in and which Mrs. P. had not seen.) "My photo in that bag." (Could not open the bag. I opened it.) Kept pulling things out of bag, saying, "Picture of mine in here." Finds picture.

6. Taking spectacles in hand. "These are my old glasses. I have read many precious truths with them."

7. Taking hair switch. "That's mine. I made it. Hard work, but I did it."

8. Picks up the will, which she had shaken out of the envelope when she found picture. "This is to you. I wrote it and gave to you. That was my feelings at the time I wrote it. You did not think as I did. You made me feel sad sometimes. But you did take good care of me. I always felt there was something that would never part us. Do just as I told you to. Don't vary at all. You remember about my dress? Where's my comb? You remember about my money? I told you what to do with that. That ain't written in this paper. I told you that on my death-bed."

9. "How is Alice?" Mrs. B. : "What Alice?" P. : "The little girl that's a namesake."

10. Takes Alice's letter in yellow envelope. Mrs. B. : "What is in that?" P. tore it open, saying: "She wants to know what's going to be done with the money." Mrs. B. : "Shall I give Clara part of the money?" P. : "Yes."

11. "Mother is here. Where's doctor? Where's brother?"

12. Takes mother's chain in hand. It was wrapped in silk. I said,

"Hannah, tell me whose and what is that?" Feels of tassel on end of chain. P. : "My mother's chain. Alice Wild, my mother, and Alice Wild, my sister, wrote this letter."

13. "Who's Sarah?" I asked, "Sarah Grover?" "No. Sarah Obb—Hodg—" At last, after pointing to Mr. Hodgson, said it belonged to him. Then said it was "Sarah Hodson."

14. P. : "Where is my big silk handkerchief?" Mrs. B. : "I gave it to Clara. You told me to." P. : "Where is my thimble?" Mrs. B. : "I don't know." P. : "I saw you put it into this bag."

15. Mrs. B. : "Can you tell me, sister, how many brothers you have in spirit-life?" P. : "One, two, three."

16. "Who's Henry? He is in spirit a good way off."

17. Mrs. B. : "Can you tell me where that letter is now that you wrote?" P. : "It is at home, in tin box." Mrs. B. : "Can't you tell me more about it?" P. : "I have told you. It would be like ringing church bells if I could come back."

18. "Where's William and doctor?" Mrs. B. : "Hannah, you tell me where William is?" P. : "He is here. I found him." Mrs. B. : "How long has he been?" P. : "Weeks. You know all about it. He sticks to you all the time every day. William wants to know how you like that lot." Mrs. B. : "What lot?" P. : "You ought to know. You bought it to bury him in. William is better out of the world than in it. He was a strange fellow. He don't like that lot. Do you?" I answered, "No."

19. "Cousin Elizabeth is here." Mrs. B. : "Hannah, did you go to see her the day you died?" P. : "I never did die."

20. Mrs. B. : "Do you know what I did with instrument doctor told me to do?" P. : "You know what you did."

21. Mrs. B. : "Can you tell me what brother Fred died with?" P. : "Oh, sudden; it was his stomach. Congestion of stomach."

22. Mrs. B. : "Can you tell me anything new that I have got since you went away?" P. took small picture and said, "One from this. A larger one, elevated."

23. Closed by saying it was church time. She must go, as she never missed church.

[Notes by Mrs. Blodgett on the foregoing account, 1888.]

1. Correct. Kept slapping me with her hand. Just like sister. My name was Bessie Barr when sister died.

2. Went to Lake Pleasant four weeks after she died. John Slater, medium, said, pointing to me in a large audience, "Lady here who wants to have you know she is here. Henry, the lame man, is with her. She wants to know about big silk handkerchief. Says she will tell you what is in that paper soon."

3. I was down to Boston to attend the Women's Suffrage meetings. Lucy Stone is the editor of the *Woman's Journal*, and wrote a piece about sister when she died.

4. Don't know any Moses.

5. Bag contained her glasses, hair, mother's chain, Maria's scissors, which she did not take out, and her letter, wrapped up in rubber cloth, which she did not touch; also her will, in which was the picture. It must have been in envelope when I put will in envelope, for I did not know that I had taken the photo with me; also a letter which sister Alice had written for Hannah to tell what was in it. The letter was sealed.

6. Correct.

7. Her own hair, which she had learnt to weave into a switch.

8. Correct,—but I do not know anything about any comb. The paper was about her books and dresses and all her personal effects except money.

9. Sister Alice (living) had a child named Alice Olivia, and Hannah always called her Alice. The rest call her Ollie. Hannah did not like it, as she was named Alice after my mother, and Olivia after my sister's husband's mother. Hannah took pains to have us all know she did not want the Alice dropped.

10. I do not know what was written in the letter. Sister Alice wrote it. But what was said about the contents was not correct.

11. My husband is a doctor, known to Hannah. I have one brother living, named Joseph, who travels most of the time.

12. The chain was a long chain of mother's. It was cut in two after mother died. Hannah had worn one half. The half which I took to the sitting had not been worn since mother's death, and it had a tassel on the end, different from the half Hannah had worn. Did not tell who wrote the letter until she got the name with the chain.

13. Sarah Hodson was a friend of sister's in Waterbury, Conn. I had thought of her the night before when I met Mr. H., as she also came from London, England.

14. The handkerchief was a large silk one given to sister by a lady who lived with us for years, and it came from England. I did not know I had put Hannah's thimble into the bag, but found on return to the hotel that it was there on the bed, with the rest of the things I had taken out of the bag before starting for the sitting.

15. I asked her how many brothers because William had only been dead since March 27th, same year (1888). Wanted to have her tell me if she had seen him. "Three" was correct.

16. This Henry was my mother's only male cousin, and she had lived with him all her life until she was married. His picture hangs in the house. He was lame. The same one John Slater had told of before. (See Note 2.)

17. The letter was in the bag wrapped up in rubber cloth. Sister did say when we put the letter in tin box, "It would be like ringing the City Hall bell if I can come back."

18. I had bought him a lot in Wood-lawn Cemetery, N.Y. His wife wanted him buried there. We wanted to take him to our home, and bury him by mother. Brother was very proud, and we thought that the lot was not as nice as he would like.

19. When sister died Cousin Elizabeth was sick and dreamt at about the

same hour some one was dead at our house, so I asked question. She lives in Philadelphia. Mrs. P. would not answer the question.

20. Dr. Blodgett had to come and inject morphia into sister every few hours for the last few days, her pain was so great. He made me do it the last two days. It almost killed me to do it. I wanted to see if she knew it. Would not answer my question. I remember I asked a number of questions, but Mrs. P. would not answer. She kept saying, "I want you to know it is me, Hannah Wild, Hannah Wild."

21. Brother Fred dropped dead as soon as he reached the sidewalk after getting out of a street car in Chicago, Ill. Hannah went on there. The doctor told her it was heart disease.

22. Dr. and I had got married since Hannah died. Built a new house and moved into it. Took father to live with us. I wanted her to tell me about it. She seemed to think I went up and sat in her room, and I could not, as the house was rented to another family. I did have a large picture made of sister for father's Christmas present, and it hangs on the wall. Sister Hannah's cousin made it, and I should have thought she would have said something about him, as he took a new picture of her every time she went to see him.

23. Just like sister, never missed church. It was Decoration Day, and she always went to the service.

The next reports, which have been made by Mrs. Blodgett, with the assistance of my notes taken during the sitting, and which have been revised by me, refer to sittings which Mrs. Blodgett requested me to have on her behalf, for the purpose, if possible, of obtaining the letter written by her sister. After her sitting in May, Mrs. Blodgett told Mrs. Piper who she was.

Sitting on August 1st, 1888.

I sent a lock of hair which I had cut from sister's head after her death. Phinuit thought that it was not Hannah's hair, then that it was, but that someone had handled it. He then purported to give a copy of the letter: "It's something about Hannah's early history, that letter is." "At one time I met a person whom I loved. A circumstance in our affection changed my whole life. Had it not been for this one thing, I should have been married and happy. Consequently I went into religious work and did all the good I could. The circumstance that marred my happiness regarded my intended marriage. Whoever reads this letter after I am gone will know the reason why I remained as Hannah Wild. When I am gone I will return and repeat word for word this letter." "It has been opened, I'm sorry to say."

Phinuit said that if he had a longer piece of hair next sitting he could give the letter word for word.

[The fact referred to in the above dictated letter is correct. It was the one sorrow of sister's life. But we learn from Professor James that it was not what sister wrote in her death-bed letter. Phinuit had previously been told that the letter had been examined for comparison with his first statements.]

Sitting on October 3rd, 1888.

I sent Mr. Hodgson a large lock of hair, and also a tidy which sister had finished a few days before her death, requesting him to ask the name of my first husband—the middle name he was to be very particular about—also to ask the name of my only child, who died at the age of ten, whom Hannah had taken care of for years. Had names been given correctly, it would have cut off all thought-transference as far as Mr. Hodgson was concerned.

R. H. placing hair and tidy in Mrs. P.'s hands. P. : What is this for ? R. H. : You must tell. P. : Hannah Wild. Betsy gave you this. I'll tell you all about this directly. R. H. : What was the name of Mrs. Blodgett's first husband ? P. : John Henry or Henry John Clifford. [The name of my first husband was John Rothmall Barr. I know a Mr. John Henry Clifford, and his daughter tells me that she is almost sure that Hannah had worked upon the tidy in their house.] R. H. : What was the name of her boy ? P. : Willie. [The name of my child was John Marion Barr.] P. : Hannah says, Ask my sister Bessie if she doesn't know what I said to her last. It's awful hard work to bring back recollections. "I said this, 'It's hard work to be ill and leave your friends in the body.'"

The letter was said to be as follows :—

"I left a great deal of my work unfinished. Could I have been able to stay here longer, I should try to be of some benefit to those who were leaning more particularly on me. There's Mr. Town has always been very, very kind to me. I had some talk with him regarding matters in the church which nobody knows but himself and me, and a sister of his. After I have passed out and returned to earth to dictate this letter, and it is opened, please give 1,000 [here Phinuit wrote 1,000 on my block-book.—R. H.] dollars for the benefit of the church.—Hannah Wild." "I told my sister should I come back and dictate this letter it'll be like the ringing of the village church bell." [Hannah never said it was hard to be ill ; neither did she think it hard to die. She left no work unfinished. I sat by her side hour after hour and wrote down to whom every article she possessed should be given. She made all her own arrangements for her funeral and selected the verse for her funeral sermon. No one was leaning on her. My sister had a friend named Mr. Thomas F—, who was kind to her and who had some talk with her on church matters—Hannah often called him Mr. Tom. She had worked on the tidy in the presence of this gentleman and his sister. My sister made me promise not to give any money to the church, as they had built a new one in a fashionable part of the city and closed the old one where it was needed. She never said "The village bells," but always the "City Hall bell." See sitting of May 30th, 1888, Note 17, p. 77. We learn from Professor James that this was not the substance of Hannah's death-bed letter.]

P : Hannah wants to give you a test to her sister, something that no one else knows, but she cannot recollect it now. [There was a test between sister Alice and Hannah, but I do not know what it was. The test has never been given, and sister Alice has seen the accounts of our attempts to obtain communications from Hannah.]

The next attempt to obtain the letter was in 1889, when Mrs. Blodgett and myself had two sittings, of which the following are the reports,

made by Mrs. Blodgett with the assistance of my notes taken during the sitting, and finally revised by me.

Sitting on May 28th, 1889.

P. : Anna's here. No, Hannah! Hannah says: "Bessie, you haven't been feeling very well of late." Mrs. B. : No. What has been the matter? [No answer.] P. : What noise did you hear the night before this? Mrs. B. : Rapping. [I had heard a rap that seemed to come on the bed the night before, but could get no answer from it.] P. : Hannah did that. [Here followed some talk about father.]

Mrs. B. : Can you give us a copy of Hannah's letter this morning? P. : Hannah says that she did mention a sum of money to the church. Some money for the benefit of, for educating the children. Mrs. B. : What church? [I asked what church to see if she would say the old Baptist or the new Baptist.] P. : Baptist. P. : Where's Aunt Elizabeth? Mrs. B. : She ought to be in Philadelphia. You said she had passed out, the last time I was here. (See sitting of May 30th, 1888, pp. 76, 77, Note 19.) She had not. P. : [Made some remark about being "confused," and returned to the "letter."] Also about the doctor, when he should have changed his surroundings, if she had been with him, she would be of great assistance to him. If she had stayed in the body she would have helped the brother. Mrs. B. : Are the words "My brother" halfway down the second page? [I got an impression that they were there.] P. : Yes; halfway down the second page. [Some obscurity here in the notes. Either, "Got good memory. I see the things over again," or, "Not a good memory. I say the same things over again."—R.H.] [Hannah's memory was very good, and she was the encyclopædia for the whole family.]

P. : [Fingering a "waist" which Mrs. B. had placed on her lap.] She wore that when she was sick. She knows that. [The "waist" belonged to Hannah, who had worn it frequently, but not when she had her last sickness.]

Mrs. B. : [Taking out an envelope containing a lock of hair and some writing and giving them to P.] Tell me about these. P. : Letter to her. It ain't written nice. [The letter was written by Hannah's niece to Hannah, and was written nicely. The lock of hair was from the same person.] P. : [Fingering the hair.] Do you know who Alice is? This comes in connection with Alice. This is the mother's. Mrs. B. : Alice is the mother's name. P. : That hair is in the spirit. [Wrong.]

Mrs. B. [Putting some imitation birds' eyes into P.'s hands.] Tell me about these. P. : Eyes. Cats' eyes. Came from Europe. Mrs. B. : Did they come from France? P. : No. More German like. [A box of birds' eyes, from which these were taken, was a prize drawn by father in the first Paris Exposition for a white crane which he had sent, about 1847 or 1848, I cannot recall the exact year. Hannah was very proud of them and would have known them at once. But she had never handled them. We were only allowed to look at them in a glass case.]

Mrs. B. : [Puts a pin into P.'s hands.] P. : Mother's influence. Got the little nephew here. Your mother's pin brings the nephew. He had some trouble with head, throat, and stomach. You gave this to her. [It was my mother's pin, but had been given to her by my father. My boy died of

consumption.] P. : She used to have a chain with this. Mrs. B. : Yes. I gave it to Alice. [A chain was sometimes worn with the pin.]

Mrs. B. [Handing P. a glove and stocking belonging to her child, the nephew referred to, asked :] Who is there in Heaven that I should love best ? P. : You ought to know. [Hannah had always kept the glove and stocking in the family Bible, and would have known them at once.]

Mrs. B. [Puts a round box, from which she took an ear-spoon and eye-probe, in P.'s hands.] P. : Sister's influence. [Correct.] [Concerning the ear-spoon.] That's her ear-thing. [Fingering the probe a long time, asked what it was, and at last said :] That's a probe. [I had hoped to make Hannah say that she was very deaf—as she was—a fact never given by P.]

P. : [Concerning a chain which I put into Phinuit's hands.] Before she passed out she broke this chain three or four times and tied it up with thread. Mother's influence comes with this chain. It was mother's first. Mother gave it to her. [See sitting of May 30th, 1888, pp. 76, 77, Note 12. Mother gave her chain to me. I had it cut in half, and gave one portion to Alice, and the other portion to Hannah. The piece belonging to Alice I took to my sitting of May 30th, 1888. Alice never wore it, but Phinuit got the name from it. The other piece was that which I gave here to Phinuit, and had been worn by Hannah. It had also been broken and tied up with thread by Hannah in as many as three places ; by myself in two places when she was sick in bed. It was tied with thread when Phinuit held it.]

Mrs. B. : Ask Hannah who was there when she wrote the letter. P. : You were there and another lady, not her sister, but your sister. [Some confusion, but no help by Mrs. B. See below.—R. H.]

P. : Fred's here ; says, How's Joe ? Mrs. B. : Yes ; that's my brother. [Fred was my dead brother. Joe is my only living brother.] P. : Ella in Joe's surroundings. [I found soon after the sitting that brother Fred had a sister-in-law in Chicago named Helen, who is living and is often called Ella. But my brother Joe does not know of any such person. I did not think until recently (1891) of my father's cousin's children, of New York State, in connection with this communication. We played together as children, and were like one family. Their names were Fred, Anna, Joe, and Ella. They were all known to my brother Fred. Further, this second cousin Fred went to Chicago about the year 1865, and both father and I think that we heard he was drowned on the lakes. Anyway, we have not heard from him since about that time. Joe, Ella, and Anna are living.] [The cousin Fred was not drowned, as Mrs. B. supposed. She has since ascertained that he is still living.—R. H.]

P. : Hannah's coming. Aunt Elizabeth is lame ; had a fall ; got rheumatism ; sore eyes. [Every detail incorrect, as I have since learned.] P. : She (Hannah) used to write for the papers, and she said in her letter that she wanted the paper to be kept up as well as the church matters. [Hannah wrote many letters to Lucy Stone on Woman Suffrage. Some were printed in the *Woman's Journal*. Hannah did say to me that I was to keep up that journal, but I cannot recall that she asked me to keep up any church matters.]

P. : She wrote the letter on a stand. You and sister Alice were there. She sat in a chair with big arms to it. Leant back tired. It'll

be like ringing the old church bell. Mrs. B.: The City Hall bell. P.: Yes, that's it. [The account given of the writing of the letter and the persons present is correct.]

P.: Much in the letter about the doctor. She speaks about the piece of land in the letter, and that's in connection with the doctor also. And it's four pages. P.S.—And this is all settled satisfactory to me. Sister Hannah. About the church, land, doctor, paper, brother, and helping the doctor in change of surroundings. [My husband had bought a new piece of land since Hannah's death, and had built a new house and moved into it. But I cannot see how Hannah could have helped him. I think she would have helped brother if she had lived.] [We learn from Professor James that the above details are not the substance of Hannah's death-bed letter.]

Sitting on May 29th, 1889.

P.: Are you well? Mrs. B.: No. I want a medical examination. P.: No real organic disease; little weakness in kidney. Sometimes trouble in head. Mrs. B.: What is the cause of the head trouble? P.: That's because you're a medium. R. H.: You must be careful, Doctor, as Mrs. Blodgett's husband is a medical man. P.: You clear out. I won't do anything while you're here. [R. H. leaves the room.] Mrs. B.: [Phinuit made a thorough examination. Said I was perfect. This is not correct.] [R. H. recalled.]

P.: Light complexioned person, grey hair, aquiline nose, full eye, square face, moustache, don't see any beard, much to do with new building. Marie in surroundings. [Maria was the name of my husband's first wife. The description does not answer to my husband. I do not know anyone who corresponds to it.] P.: Esther also. [I do not know an Esther, nor, as far as I can ascertain, did Maria. My husband had an aunt of that name, who died a long time ago.] Mrs. B.: Whom does Maria wish to talk to? P.: Given name is Charles, and he's across the country. [Charles is my husband's first name, and Maria called him Charles. He was in Holyoke, where we live.]

* * * * *

Mrs. B.: Is Hannah Wild here to-day? P.: No. R. H.: Tell her she did not give the letter correctly. P.: How do you know? Have you read it? R. H.: No. James says so. [P. was angry, and said that James had better "sharpen up his memory," &c., and finally said he would go and get Hannah.] [Mrs. P. came out of trance, and after a short interval became entranced again.]

P.: Miss Davis—Hannah wants you to go and see her and say she has a message for her. Will give it later on. [I do not know a Miss Davis. I know a Mrs. Davis, who was a widow when Hannah died. Hannah knew her, but was never in her house.] Mrs. B.: What was the maiden name of mother, and where was she born? P.: You ought to know as well as Hannah. [Hannah knew mother's maiden name. She was a perfect family encyclopædia.] P.: There's something in [the letter] about mother. Mrs. B.: What happened to Hannah that Alice only knew? P.: It happened twice, and if it happened the third time Hannah would pass out. Mrs. B.: Did it happen the third time? P.: Yes. It was about mother. [Correct as far as I know. Sister Alice will not tell what it was, as she

promised Hannah not to. It was about mother. Sister cannot say whether it happened three times or not, as she was not present at the death of Hannah, but I have notes of every word Hannah spoke that day.] Mrs. B. : Whom did you see just before you passed out? P. : Mother. [She said she saw Mary, but *not* mother.] P. : I say in the letter to my sisters Alice and Bessie,—If she could see her mother in spirit she would come back and tell you of her experience with her mother, also of any other friends that I may meet. I mention my brother also, the church, your happiness with the doctor, and the surroundings. [Mixture of pronouns due to Phinuit.—R. H.]

P. : Mr. "E." is here. He says, "What is this all about?" R. H. : Tell him. P. : He says you must always send Phinuit away from the medium to ask and then come straight back to the medium and tell you. [This is the device that I suggested and carried out long before.—R. H.] [The results of this sitting were submitted to Professor James. He replied : "All this is not to the point. The sister's letter, as I remember it, contained none of these statements."]

Addendum. (By R. H.)

On May 27th, 1891, Dr. Blodgett had a sitting with Mrs. Piper. Mrs. Blodgett and myself accompanied him, but Mrs. Blodgett remained at first in the adjoining room. Phinuit, however (on behalf of "Bessie's father"), insisted upon seeing Mrs. Blodgett, and then shortly afterwards refused to proceed unless Dr. Blodgett and myself left the room. Hannah purported to be present. In the last part of the sitting Phinuit talked with Dr. Blodgett alone. My notes are too fragmentary to be of any value, but the main point is that no further attempt was made by Phinuit to give the letter, and apparently not the slightest reference was made to it by either Phinuit or any of the sitters. No other information was given that inclined Mrs. Blodgett at all to believe that her sister was actually "communicating." At a sitting on May 28th, 1891, Phinuit's first statement (Mrs. Piper entranced at 12.10 p.m.) was : "Been with Bessie. She's been writing, a few minutes ago." On June 1st Mrs. Blodgett writes :—

"Phinuit was correct. I was writing my notes out of book on different papers."

Two days later (June 3rd) Mrs. Blodgett sent me a letter to Phinuit, which I read at the beginning of a sitting on June 15th. This occasioned the following statement from Phinuit, which had nothing to do with the letter :—

"She's been reading a funny book. A life of somebody. She called on an old friend of Hannah's, somebody I told her to go and see. Hannah told her. Mrs. B. has a friend named Severance."

Mrs. Blodgett writes on June 17th :—

"Really he [Phinuit] is doing wonderfully well as far as thought-transference goes, but positive proof that it is not Hannah. Saturday night [June 13th] I gave a talk to the Young Women's Rooms about Helen Gardner's new book, *Is this your Son, my Lord?* 14th. I did not go to see the friend in body, but I know my mind went, and I wrote him the letter to ask him what Phinuit told me to do when there. You will recall he said, I

must go and see Mr. L— and tell him I was sorry I had slighted him. You will see by letter enclosed [dated and postmarked June 15th, and referring to Mrs. B.'s letter of June 14th.—R. H.] Mr. L— did not see me in the Senate. That was my mind. Hannah never saw Mr. L—, nor, to my knowledge, ever heard me speak of him. He was my friend in W—. This is quite a point. I also know Hannah never heard of 'Severance.' I wrote him three letters, just before we were married, as doctor had seen him and bought the enclosed picture at Onset. I said on the 14th how I would love to write him again now we were married and see if he would know it, or if Maria would."

11. *O. F. Wadsworth, M.D., June 15th, 1888.*

[Appointment made by R. H. No name given.]

[Notes made by R. H. during sitting.]

This sitting was a failure, though one or two incidents suggested to me that the "conditions" of success were present had Phinuit received any assurance at the beginning that he was not confused. Thus there seemed to be an approximation to the sitter's name in the first specific statement made by Phinuit: "Got a lady here calling *Watson*." And later on another attempt was made—*Watson*. But this may have been a mere coincidence, as altogether more than twenty statements and names were offered, almost all of which were wrong.

12. *Mrs. P. July 11th, 1888.*

[Appointments made by R. H. No name given.]

Mrs. P. had a sitting a few weeks previously, at which I was not present, and no written account of it was made at the time. Much of what was said by Phinuit at this first sitting appeared to Mrs. P. to be vague and irrelevant, but her father-in-law was described and alleged to be very ill, as was the case. There was an approximation made to the name P., which was not, however, correctly given. Among other names mentioned, to which Mrs. P. could attach no special significance, the name Sarah was given and said to be that of her mother, and it was stated that she died from a cancer. This was true, but Mrs. P. does not attribute much importance to this, as she afterwards heard that a similar statement was made to another sitter, to whom it did not apply.

I took notes during the sitting of July 11th, at which the father-in-law, in the meantime deceased, was represented as appearing. His surname was correctly given. So also was the surname of the sitter's mother, but the sitter is not sure that she did not mention her mother's name at the previous sitting. In addition, eight Christian names were given, of which five (Sarah, Fanny, Telly, Helen, Frank) were closely connected with the sitter. The other three names were also approximations. John and Thornahan were the attempts to get the name of the father-in-law, Jonathan; a lady relative was mentioned as having a nickname Tete, and Pete would have been correct; one of the sitter's five brothers is named Edgar, and Phinuit spoke of an "Ed—something." No other names were given by Phinuit. Several

irrelevant and incorrect statements, however, were made, and a prophecy that the sitter was going to California the next year was not fulfilled. In addition, the sitter made experiments with two locks of hair.

1. Had great deal of sickness—disease. Person has passed out of the body. Did this one have a cancer? He had disease in stomach. Don't you remember the sighs he used to make? You've got them mixed. [All wrong. The hair of a living person,—a lady.]

2. This is lady's influence. She thought everything of you. I want to say there's a misunderstanding all round in this influence. Weakness across chest and right round the heart. [All wrong. The hair of my father-in-law, Mr. J. P., deceased.]

13. *Mr. John F. Brown. June and October, 1888.*

The following accounts are by Mr. John F. Brown, a member of our Society. Mr. Brown writes to me on February 20th, 1891, that he is fully convinced that Mrs. Piper's dealings with him have been false and fraudulent throughout. His opinion, I believe, is that Mrs. Piper pretends to go into trance, proceeds by guesswork, questioning, &c., and adds such information as she has been able to obtain by secret inquiry beforehand concerning the sitters. I understand that he attributes importance to the details of all his visits to Mrs. Piper, and his accounts are therefore given in full.

Sitting with Mrs. Piper, June 11th, 1888. 9.30 a.m.

The bell was answered by a voice through the speaking-tube. I afterward recognised the voice as Mrs. Piper's. I said I had an appointment and was told to come up. Mrs. Piper met me at the door upstairs.

Without much delay she took me into the room adjoining, seated me in a chair, and after locking the door between the rooms and closing the shutters sat down in a rocking-chair in front of me. Said she supposed Mr. Hodgson had told me how to talk to her when in the trance, about asking questions and answering what the Doctor said. I replied, "Yes, I understand I can ask any questions I wish to." This did not satisfy her; said I should admit what the Doctor told me, if it was true; that I should talk freely, and answer all his questions; that by so doing much better results would be obtained. Having settled this matter, which she seemed to consider of the greatest importance, she speedily went into the trance.

When fully under control, some Frenchy salutations were given and then the Doctor said, "Hallo! John, I'm pretty well. How are you?" I said I was well also and was pleased to make his acquaintance. Soon he spoke my last name, getting it piecemeal and pronouncing it Bur-oun. Had some difficulty with the name, said it over a number of times and asked me two or three times what I called it. I said I was satisfied with what he called it and did not help him out. Then he gave my middle name (Fenner), but did not get it quite right, got in a *d*—Fedner, or something like that, and seemed to think it was not quite right and asked me what it was. He kept saying it over, trying to get it just right, and kept asking me what I called it. I said, "Let it go that way, that's near enough." But he persisted, and finally, thinking

that he knew already, for he came as near it as he possibly could and miss, I said, "It is Fenner." "Yes, yes," he replied, "Fenner, that's it, Fenner." Then he spoke about my children, said I had two pretty children. I asked if they were boys or girls. He said one was a boy, the older one; the younger he seemed to be in doubt about, was inclined to think it was a girl—asked me which it was. I said that was for him to tell. He seemed a little provoked, and said he couldn't tell everything and that I must answer his questions. He asked me two or three times, and finally said in a very decided manner that he wouldn't say another word until I answered the question. I thought for a moment that the sitting was at an end and also my acquaintance with Dr. Phinuit. I wasted no words, however, and showed no irritation, but very quietly told him to tell me what he could and let the rest go. By this time he had about concluded (supposing he did not already know, and I have no special reason for thinking that he did) that the child was a boy, said it looked like a girl (he had already spoken of it as a baby) but that it might be a boy.

There was something, however, that looked very much like finessing. I rode to Boston on my wheel, wearing long stockings and knee breeches. Mrs. Piper said she took it I dissipated on the bicycle. I said, Yes, I had been riding, and some remarks were made about bicycle riding. Dr. Phinuit took hold of my breeches at the knee and asked what I wore those for. I said, "I must wear something." "Yes, but what for you wear those?" "They look pretty, don't they?" "Oh, I am not joking, I am in earnest. Why don't you wear the long ones?" Then I tried to make him tell, but he would not and said no more about it. The Doctor did not give up trying to pump me, but, having resolved beforehand to resist all such attempts as irregular and uncalled for, his efforts were in vain. At one time he said I must be frank and not try to mislead him, that I could put him on the wrong track if I wished. I assured him I would not be guilty of anything of that kind, and I certainly was not.

Again, he declared he was going to thrash me. I laughed and said it took considerable of a man to do that. He said he could do it. I asked why he proposed to thrash me. Instantly came the answer, sharp and decided, "Don't you say *Ugh* to me any more; you say, Yes, sir." Then he said he was coming to see me at my house. I told him to come along, I should be pleased to see him, and I wouldn't thrash him either, I didn't thrash spirits. He said I was wise not to try it.

He gave the name Edward for the older child, which is altogether wrong. The name of the younger he did not give. The medium put her hand on her chest, rubbing it up and down, and Phinuit said there was or had been something the matter with one of the children. I asked which one. Said he thought it was the younger, that he would get all over it and that they would both grow up and be strong and healthy. Said they were fine children and things of that sort. I asked if there were any more. He said, No. Would there be any more? Said he seemed to see another—a girl—but that had not come yet.

By-and-bye he spoke the name Fannie. I said, "Who is Fannie?" At first he couldn't tell, but finally said it was Edward's mother. He called me a funny fellow, but did not explain in what way, and I couldn't get it out of

him. "Oh, what a fine dog!" Said it was mine, and then asked me if it was mine. I didn't say whether I ever owned a dog or not. Said dogs liked me. I asked if folks liked me as well as dogs. He didn't answer the question very directly, but said I didn't make very many intimate friends, but I was a good man. Spoke of the girls I had been intimate with and said I had had a good many "escapades." Gave the names of two girls that I had thought a great deal of. One was Louie, who was very congenial. We were very fond of each other. I asked why I did not marry Louie. The answer was, "Because you were crazy, cranky." Felt of the top of my head and said I had lost a good deal of hair, but that he could have saved it seven or eight years ago. I asked how, and he mentioned some remedy which I do not remember, and said that would stop it from coming out any more. Felt of my fingers and asked if I did not come near losing one some years ago. Felt of the bones and joints as if trying to make out which finger it was. Asked me which it was and if I had not had some such injury. I said merely that I had had some injury to my fingers, and he went no further. Said that years ago I had been bathing with a friend who came near being drowned; tried to give the person's name and asked me what it was. I said I used to go bathing sometimes and asked the Doctor the name of the person to whom he referred. Then he gave the name of a white-haired gentleman who knew me, and said this gentleman knew the name of the friend who came near drowning. Several other names were given. I did not recognise any such persons, but did not say whether I did or not. He told me I was going to make a change in business within four months. I asked what sort of a change it would be, but could not find out. When the opportunity presented itself, I was to take it without hesitation—the change would be greatly to my advantage. Said I had been making some investments that had turned out well. The Doctor questioned me closely about this, but nothing further was elicited.

After a time the Doctor said he was going away, but if I had any questions to ask I could do so. I said he had told me enough for once and asked if he would come and see me again. Yes, he would. I asked if he would see my friends in the spirit, talk with them and tell me all about myself and family when I came again. Yes, he would. "Au revoir." "Good-bye," and the medium twisted, groaned and grated her teeth just as she did when going into the trance, then stared about wildly and appeared to be coming to herself. She seemed surprised to see me and said, "Are you here? I didn't know you were here." She acted bewildered for a moment and in answer to my question said she felt dizzy. She asked if the sitting had been satisfactory. I replied that she had told me a good many things, but that I had nothing with which to compare it, never having sat before with the same kind of medium. Said she thought it very desirable for sitters to have seen other mediums, and that she would like to know if there wasn't someone else who could do "this" and relieve her.

When in the trance Mrs. Piper talked in a gruff, masculine voice, very different from her own, and the Doctor's identity was well sustained throughout. Everything connected with the trance seemed very natural, excepting her surprise and bewilderment when coming out. It seemed to me that there was some assumption about this, but it may have been just as genuine as the rest.

Second call on Mrs. Piper, June 12th, 1888. 9.30 a.m.

I was a few minutes late, having let the car I wanted pass by and then having to wait a long time for another. I touched the electric knob and a voice came through the speaking tube. The voice I recognised immediately as Mrs. Piper's. I said: "I have another appointment with you, and will come up." Hearing nothing more, I went upstairs, and waited at the door. No one came, and I was thinking of knocking when the door opened and the Swedish servant-girl let me in. It was just ten minutes past the appointed time when I sat down in the parlour. After waiting five minutes or more Mrs. Piper came in. I said "Good morning," and she asked if I had come for a sitting for that hour. I said I had. She did not speak as though I had already told her I had come for a sitting, but acted as though she would have me think she had had no previous conversation with me that day, and that it was the girl who had answered my call. She seemed to be in no hurry whatever, and I got the idea that she had no engagement for the hour following.

I could hear a noise as of water falling upon tin. She called my attention to it after she had been in the room a few minutes and said a man was coming to fix the faucet in the bathroom, that the water had been running all the morning and made her nervous, as she feared an overflow. Said she hoped the man would not disturb us. She went out to look at the running water, saying she was afraid it would overflow, and it was 9.50 when we went into the séance-room. She did not get on well, the noise troubled her, said it made her nervous. She went out again, but apparently did nothing to deaden the sound, though a sponge or cloth would have stopped it. The noise of washing dishes also disturbed her, and she left the room again to speak to the girl and see that the door into the kitchen was closed.

By this time it must have been about ten o'clock. She now spoke for the first time of another sitter who was coming at 10.30, a business man who couldn't afford to lose any time. She said she would leave a note for him; that she sometimes had to do this when the previous sitter was late, as though trying to lay the blame on me. She put a note on the sofa in the parlour and came back and tried again, but without success. Then she asked me if I would wait and let her try first with the gentleman who was coming, saying if she could succeed with him she probably could with me afterwards. I agreed to this, and we went into the parlour, the note being removed. She didn't stop in the parlour, but went off through the hall and talked with the girl, leaving the hall door open. At first I could not hear what was said, then Mrs. Piper spoke up quite loudly, so I could hear every word. It's something about the faucet. The leather is worn or something like that. Soon the gentleman came, and she explained the situation and took him into the séance-room, leaving me in the parlour. She came back and said if she succeeded in going into the trance she would ask Thinit what the trouble was before, if it was anything about me, though she was sure that was not it.

She had no better success than before and soon gave it up, the gentleman leaving immediately. She asked if I wished to make another engagement. I said I could not then, and went away.

Mr. Brown writes on June 20th, 1888:—

I wrote to my wife, who is away (without giving any details of my

sittings), and asked her to send me a statement of what Mrs. Piper told her about ourselves and the boys, in order to compare it with what I got. In reply she sends me a full account of her sitting, which she says was already nearly written. This I include also. [I do not know whether I received this or not, but I cannot find it among my documents.—R. H.]

In regard to Mrs. Piper, I have the secret of her power. That is, I have a good deal of confidence that such is the case, and am anxious to have my theory tested in such a manner as to be either proved true or shown to be false. I think she proceeds by guesswork, in which she is materially assisted by the conversation of the sitters, this conversation being to a considerable extent guided and controlled by herself. So far as pure guesswork goes, do not think she shows any great skill, that there are others who can do this much more scientifically and successfully, and that her skill lies chiefly in getting the help of the sitter, who points out the way she is to travel in a manner analogous to that in which Bishop's subjects lead him to the hidden articles.

When Mrs. Brown told me about her sitting I resolved that when I sat the Doctor should get no information from me as to the truth or falsity of what he told me. This I pretty consistently carried out, though I asked many questions and was as frank and open as possible. Now, what was the result? Leaving out of account such statements as these: that dogs liked me, that I don't make as many intimate friends as some, but am a good fellow all the same, and that one of my boys has had a bad cold, she told me absolutely nothing that is true except the following facts: My name in full, John Fenner Brown; my wife's first name, Fannie; that we have two children, the elder being a boy.

You will remember that when we were in your room, May 9th (it is referred to in Mrs. B.'s report), Mrs. Piper came in. The sitting with Mrs. Brown had just taken place. Mrs. Piper would naturally guess who I was, and the fact of finding us there would make her expect a call from me and be on the look out for it. Referring to Mrs. B.'s report, we find Dr. Phinuit's knowledge at the conclusion of this sitting, and in relation to the above-mentioned facts, to be as follows: My name in full, John Fenner Brown; my wife's first name Fannie; that we have two boys; the name of the younger—the correspondence is startling.

What I wrote to my wife was that I had had a sitting with Mrs. Piper and that she had told me nothing except what she already knew or could guess. This can be verified, for Mrs. B. will have the letter. I also said I was going to give the medium a surprise party the following morning (June 12th), and that I would not be received with open arms. It certainly turned out as I anticipated. Quelling all suspicion about the leaky faucet, the fact remains that Mrs. Piper wanted to get rid of me. She showed it just as plainly as did — the slate-writer. In fact, her manner tallied exactly with that of the other mediums I have met. They all do fairly well for me at first (doesn't this go to show that there is no trouble with me?) and then their powers are on the wane.

Sitting with Mrs. Piper, October 20th, 1888.

I rang the bell at 9.25. Mrs. Piper, I am quite sure, answered the call.

I said, "I had an appointment for 9.30," and was told to come up. A girl met me at the door upstairs. Mrs. P. came in almost immediately. Her greeting was by no means cordial, and she seemed to be ill at ease, though trying hard, and with pretty good success, to conceal her embarrassment. She asked if Mr. Hodgson made the appointment for me, and if I had not had one sitting and failed a second time owing to her nervousness. I answered "Yes" to these questions, which were evidently not asked for the purpose of getting information.

Soon she commenced talking about people who mistrusted her, who had no faith in the manifestations. Said they made her nervous, and she wished they wouldn't come; that she was foolish to mind it so, but she couldn't help it, she was so very sensitive. She talked in this strain for some time, there being nothing personal in her remarks, except by inference. At length I said: "You don't think I mistrust you, do you?" "Yes," she replied, "I know you do." Then she spoke freely, said I had no faith in her or the manifestations, and that I thought she did not wish to sit for me. She spoke of the leaking faucet mentioned in my last report. Said that when she told me of it I showed by my looks that I did not believe it. I said I did not doubt the faucet leaked. "Yes," she replied, "but you thought it was a pretext to get rid of you." I could not deny this, nor would it have been of any use to have done so, for she evidently knew how I felt about it. She said it was a misfortune to be a medium, and spoke in general terms of the insults to which she had been subjected. It did not occur to me to ask if she thought I had misused her in any way, but I did ask if she thought I had attempted to mislead Dr. Phinuit. She did not give a direct answer, but appeared to think that perhaps I had done so. I assured her that such was not the case, and that I did not think there was anything in my attitude that ought to prevent a satisfactory sitting. Ever since she first spoke of people who mistrusted her she had been in a very nervous and excited condition. But she gradually became calmer. She said she was afraid I would not like to have her talk so freely, but she was so very sensitive she couldn't stand it, and must speak out to relieve herself. I told her that was right, she couldn't talk any too freely to suit me.

About 9.55 she announced that she was ready, acting as though she hated to sit, but as though for some reason, not altogether apparent, she must do so, and was resigned to the inevitable. She took my hands pretty soon after we were seated, and almost immediately I became aware that she was going into the trance. Her nervousness seemed to be all gone, and it took but a very short time.

Dr. Phinuit called me by name, John, and said he had talked with my friends who had passed over and had learned a good deal about me. Three or four of my friends were present—a grandfather, a brother, and an uncle. The name Edward was given (see account of first sitting) and I was asked if that was the name of the brother. I said, Not exactly. This was as near as the Doctor could get it, and he asked me what the name was. I said, Edgar. Then Phinuit saw an elderly man with "these" (stroking my beard) on his face. He had trouble with his stomach, had dyspepsia. [True.] I asked who he was. P.: My father. B.: Living or dead? P.: Living. B.: What is his middle name? The Doctor could not tell. I was told to ask questions

if I wished to, and I said: "Tell me about my brothers and sisters, if I have any," and intimating more by my tones than by what was said, that I had brothers but no sisters. (This I did inadvertently. Throughout the sitting I answered all the Doctor's questions and asked a good many myself, but was in general careful not to make my questions leading, or no more so than could be helped.) Phinuit laughed and said he wasn't going to tell me about what I hadn't, but about what I had. And I said, "Tell me about my brothers, then." He replied that there were five of us, four living and one dead, which is correct. I had already in effect admitted that I had brothers and a brother not living, but, so far as I am aware, this is all that could be gathered from what I had said.

The medium rubbed her hands over mine, felt of my fingers, and then the Doctor said he saw wheels, wheels all over me. I waited a moment to see what was coming, but as usual during this sitting nothing came until I asked for it. I said, "What kind of wheels?" And then, in a moment: "Large ones or small ones?" The answer was: "Oh, big ones, great big ones, with crooked things in them. What you call them? Spokes?" I asked what they were used for. The Doctor said for machinery, but didn't seem to know for what kind of machinery until I asked the direct question, and then he said, hesitatingly at first, then with confidence, "Steam engines." Then he saw an office where writing was being done; the elderly man was there and I was there. Business was to be good for the next year and I need not worry about that account that had been troubling me—that would come out all right. The names Fannie and Mira (Meera) (see Mrs. B.'s report of her sitting) were given. Fannie was the mother of my boys. There was some difficulty in finding out who Mira was, and it was finally given up after some apparent guesses had been made.

I was told to ask questions if I wished, and I said, "Who is Horace Brown?" The answer came immediately, "He is your uncle"—the uncle who was there, and whose presence I had forgotten till thus reminded of it. I said, "How about his son?" What followed I consider quite interesting and remarkable, though by no means a good test of the alleged supernatural power. So far as I am aware the medium knew nothing about Horace Brown or his son, certainly they had never been mentioned by me. My question would afford a professional guesser the opportunity to get in some pretty good work, but there was no appearance of guesswork. Nothing was said to draw me out in the slightest degree—unless it was to make me ask questions. The replies were not given in a hesitating and half-questioning tone, so that I could deny or correct, or the speaker readily change them if occasion required; they were plumped out in the most positive and decided manner, and, so far as my knowledge extends, with but one partial exception, were exactly right.

My last question was answered like this: "Oh, he's alive." Then, without anything being said by me, it was added that he left home some time ago. Afterwards it was said a good many years ago, though this may have come from me; that he had been about a good deal and had been at sea. This also (and what follows, unless otherwise stated) without help from me. That when he left home he was single, but now was married and living in Southern California. I asked why he left home. Because he was uneasy and of a

roving disposition. Why didn't he write to his folks? There was no particular reason; it never occurred to him to do so. Phinuit said he couldn't tell just where in Southern California he was (this without questioning by me), but that he could find out. I told him to do so. Said he couldn't then, I would have to come again for that. (Finessing?) He gave the name of the son as Charles (in reply to my question) and said I would hear from him soon, within a year, I think. The best way to get a good sitting, Phinuit said, was to have him talk with my departed friends and then see me within three or four days.

There was nothing further of interest, nor which I can recall. Phinuit said if I had anything more to ask about I must do it soon, but I told him there was nothing more, bade him good-bye, and he took his departure. When the medium was coming to, she saw snakes on my hands and kindly pulled them off. She complained of being pricked on the hand, said, "Don't prick me so," or something like that, and after she was entirely herself asked me two or three times if I had pricked her. I assured her that I had not. She asked if I got anything, and I told her she did very well, much better than she did the first time. This seemed to please her greatly. As I was going out, I said, "You have done so well to-day, if I should come again, you wouldn't feel towards me as you have this time, would you?" She shrugged her shoulders, said, "I don't know," and mumbled something further which I could not catch.

JOHN F. BROWN.

14. *Mr. "Q." December 29th, 1888.*

This sitting was a failure. At the close of it Phinuit said that he thought he had been getting the influence of the previous sitter, and was anxious to try another sitting. We arranged for another sitting for the following day, but Mrs. Piper's illness then prevented our having it, and Mr. "Q." was unable to stay in Boston any longer. Mr. "Q." writes on September 11th, 1890.—"I return the notes of the conversation with Mrs. Piper. At the time of the sitting my general impression was unfavourable; the answers, at any rate, were irrelevant and inaccurate in everything except as to those which might have been inferences from my personal appearance."

15. *Mr. Robertson James. March 6th, 1889.*

5, Boylston-place, *March 6th, 1889. 1 p.m.*

Mr. Robertson James has just called here on return from a sitting with Mrs. P., during which he was informed by Mrs. P.—entranced—that "Aunt Kate" had died about 2 or 2.30 in the morning. Aunt Kate was also referred to as Mrs. Walsh.

Mrs. Walsh has been ill for some time and has been expected during the last few days to die at any hour. This is written before any despatch has been received informing of the death, in presence of the following:—

RICHARD HODGSON.
WM. JAMES.
ROBERTSON JAMES.

On reaching home an hour later I found a telegram as follows :—" Aunt Kate passed away a few minutes after midnight.—E. R. WALSH."

(Signed) WM. JAMES.

Mrs. William James, who accompanied Mr. Robertson James to the sitting on March 6th, writes as follows :—

18, Garden-street, Cambridge, *March 28th, 1889.*

Concerning the sitting mentioned above on March 6th, I may add that the "control" said, when mentioning that Aunt Kate had died, that I would find "a letter or telegram" when I got home, saying she was gone.

ALICE H. JAMES.

July, 1890.

It may be worth while to add that early at this sitting I inquired, "How is Aunt Kate?" The reply was, "She is poorly." This reply disappointed me, from its baldness. Nothing more was said about Aunt Kate till towards the close of the sitting, when I again said, "Can you tell me nothing more about Aunt Kate?" The medium suddenly threw back her head and said in a startled way, "Why, Aunt Kate's here. All around me I hear voices saying, 'Aunt Kate has come.'" Then followed the announcement that she had died very early that morning, and on being pressed to give the time, shortly after two was named.

A. H. J.

16. *R. Hodgson. November 7th, 1889.*

[From a letter written to Professor W. James on the day of the sitting.]

Mrs. D. and I had sitting to-day at Arlington Heights, and the usurpation by "Kate Walsh" was extraordinary. She (Mrs. Piper) had got hold of my hands, and I had to make a few fragmentary notes afterwards of the remarks, themselves fragmentary, which she made. The personality seemed very intense, and spoke in effortful whispers.

"William—William—God bless you." (Who are you?)—"Kate—Walsh"—(I know you.) "Help me—help me—" [Taking my right hand with her right, and passing it to her left and making me take hold of her left hand.] "That hand's dead—dead—this one's alive" [i.e., the right]—"help me." The left hand appeared to be at a decidedly lower temperature than the right. It was cooler than either of my hands, while the right hand was warmer than either of my hands.

"I'm alive—I'm alive—Albert's coming over soon. He can't stay—poor boy—poor boy—Albert—Albert—Alfred—Albert—I know you—Alice—Alice—William—Alice—" (Yes, I know. I'll tell them. You remember me. I stayed with you in New York.) "Yes—I know. But, oh, I can't remember. I'm so cold—I'm so cold. Oh, help me—help me"—[making tremulous movements of hands]. (I know. I'll tell them. You remember me; my name's Hodgson.) "Yes. Mr. Hodgson. Where are the girls? Yes. You had fish for breakfast on the second day, didn't you?" (I don't remember very well.) "And the tea—who was it spilt the cup of tea? Was it you or William?" [I think I remember something about the tea, but not very clearly.] "You were in the corner room—bedroom—upstairs. Were

you cold? Then there was some blancmange—you didn't like that. No. It was cream—Bavarian cream. Albert—poor boy; he's coming soon. William"—[something about arranging the property]. "William—God bless him."

The above was much less than was really said. But that was the sort of thing, and nothing *à la mode* Phinuit at all. It was the most strikingly personal thing I have seen. I recollect having fish for some meal, and recall that some remarks were made about it at the time. I recall very clearly that Mrs. Walsh made tea more than once for my special benefit, and I seem to remember something about the spilling of a cup of tea, but cannot be sure. I don't know whether my room was called corner or not. It was an end room, but was in front of the house. There was a little stumbling over the name, which appeared to be Albert. I don't recall anything about the blancmange or cream stuff, but I have little taste for that kind of dish.

Concerning sitting of November 7th and "Kate Walsh" Control.

Professor James says, in letter of November 10th, 1889:—

"The 'Kate Walsh' freak is very interesting. The first mention of her by Phinuit was when she was living, three years or more ago, when she had written to my wife imploring her not to sit for development. Phinuit knew this in some incomprehensible way. A year later [in a sitting] with Margaret Gibbens [sister of Mrs. James], I present, Phinuit alluded jocosely to this fear of hers again, and made some derisive remarks about her unhappy marriage, calling her an 'old crank,' &c. Her death was announced last spring, as you remember. In September, sitting with me and my wife, Mrs. Piper was suddenly 'controlled' by her spirit, who spoke directly with much impressiveness of manner, and great similarity of temperament to herself. Platitudes. She said Henry Wyckoff had experienced a change, and that Albert was coming over soon; nothing definite about either. Queer business!"

[From Miss E. R. Walsh.]

258, Fourth Avenue, December 1st, 1889.

MY DEAR WILLIAM,—In reply to the questions you ask apropos of Mr. Hodgson's "sitting":

Poor Aunt Kate's *right* side was the one affected by the paralysis. She had the use of her left hand and arm until near the end. I have no recollection of hearing of any such incidents as the "spilling of tea," &c.; but I thought if anything of the kind had occurred, Margaret, in Forty-fourth-street, would be likely to remember it, so, when I was there to-day to ask after Cousin H. [Henry Wyckoff], I questioned M., but with absolutely no confirmatory result.

The partial coincidence of the following facts with the statements made to you and your wife comes a little nearer to the mark. The last week in August Cousin Henry did have a very severe convulsion, lasting many hours, from which the doctors thought he could hardly rally. An hour before, one of the nurses, in helping move him, knocked under accidentally the folding support on one side of the cot on which he lay, and the poor man slipped almost to the floor. He did not really fall, and was not

at all injured, but the nervous shock brought on the convulsion. Wonderful to say, he came out of it entirely, and for several days after his brain seemed much more active; he made constant and excited efforts to speak, and it seemed as though some great change might take place in his condition. This happened in Mrs. Griffitt's stay with him. By the time we came to Forty-fourth-street, in September, he had subsided to a great extent, and then, in a week or two more, began a gradual failure, which has been going on by the slowest degrees ever since. Now he can't even lift what they call his "good hand" outside the bed covering without help. They think, however, he may live months as he is. What a death in life! Poor man, to have such an end to his harmless life. Again, Albert did intermit his visits for seven weeks or more, from the middle of August to early in October, being detained at home by a severe attack of bronchitis, and when he first reappeared one of the nurses said he looked more like dying than his uncle. Since then, however, he has quite recovered, and starts for California on the 18th.

ELIZABETH ROBERTSON WALSH.

17. *Fräulein Veith. September 22nd, 1889.*

This sitting was held at the summer residence of Professor James in the White Mountains, Fräulein Veith being a governess in the family of Professor James, and Mrs. Piper had been several days in the house. Miss Gibbens and R. Hodgson were also present at the sitting, the latter taking notes.

Phinuit wrongly mentioned the sitter's father as being "in spirit." To the sitter's inquiry about her sisters he gave the names Mary [correct] and Marna [Martha?], and said that there were two others [correct], who were afterwards named as Edith and Janet [instead of Ida and Anna]. The name Edith was written as that of a sister who died, and the throat was indicated as cause of death. Ida died of croup. She was said to have a brother in spirit, afterwards that Frith was brother, then that she had two brothers, the second one also dead. She had two brothers deceased named Fritz and Julius. Later on the name Juli—Julus was given without any further statement about it. Some reference was made to a "father's brother," as an old gentleman who left some property unsettled, and who had a son, and afterwards to an uncle Charles. The statement made about the "father's brother" would have fitted an intimate friend of the sitter's father, named Karl. Joseph was correctly described as uncle, and "full of fun." The name Katrine, given by Phinuit early in the sitting, was later on said to be Adeline, "in the body" and "across the water." The sitter had a special friend named Adelheid, who was much in the house in Germany. The only other name given was Emmeline, the sitter's name being Emilie. Phinuit made further two or three mistakes about incidents, and seemed much confused by the names, saying that the sitter's friends were talking German to him, and he could not understand them. Following the sitter's remark that she had "a sore eye," Phinuit said, "There's a

little poison there. Something stung you there." This circumstance was known previously to Mrs. Piper.

Towards the close of the sitting Professor James comes in behind Mrs. P. and says, "Mrs. Piper, raise your left arm." Repeated. "Raise your right arm," &c., &c. Professor James then seizes the right arm of Mrs. P. and moves it slightly, with effect that Dr. P. "calls after the toucher," saying, "Who the devil is it touching me?"

18. *Mr. "A. Y.," Boston.*

To Professor W. James.

June 13th, 1886.

MY DEAR SIR,—I have this evening received your favour dated the 11th.

I have made only two visits to Mrs. Piper. I have had two other appointments, but in the one case I was too ill to attend, and in the other the weather was rainy, and therefore "the conditions" (whatever that may signify) were unfavourable.

At the first interview several remarkable phenomena occurred. Although I was introduced by another name, my true name was early given and some incidents of my life stated, which by no conceivable way could have been known to the medium, even if she had known who I was. The persons seeking communication with me were described by name and by person, with much particularity, and the inquiries made were such as they would have made if in conscious communication with me. I was told that I was about to make a journey to a distant part of the country, which I had no intention to make, and which, indeed, had never been in my mind, but which soon afterwards it became necessary for me to make, and I did make it. One thing prominent at this interview and very unusual, so far as I know, was the concurrent descriptions of persons in life and in the other world and their relations to each other. For example: It was said to me that there was an elderly gentleman in the spirit-world, who was very desirous of speaking with me, and a full description of his person and of his occupation, while in this life, was given, also a like description of an elderly lady, as to her person, and what she was at that moment doing. After a moment it was said that the lady is in the flesh, and that the gentleman was her husband, and in the spirit-world, and that he wished me to give his love to her. A moment later I was told that I am his son-in-law, which is correct, as all of the other circumstances were. At this first interview I do not remember that there was one thing incorrect, but some statements were more vague than others, and this seemed not only to be known but to be accounted for in this way, namely, that the communicators had less power with the medium than would be the case after some further experience, but that there would be an increase of power with a repetition of attempts.

The second interview was, on the whole, less satisfactory. The medium seemed less composed, there was more of her own personality in the interview, and a certain something akin to anxiety to make it a success. New persons appeared, and inquiries by them anxiously made concerning what I knew of a certain person named, who was stated to be very ill, fatally so,

and who is thus ill, though the fact was not then known to me. Much conversation similar to that of the first interview was had, some things of a purely private nature were correctly told; among others the pet name in German by which I was accustomed to address my wife when living and we were alone together. But most of the incidents of this second interview were semi-psychical or circumstantial, rather than supernal or spiritual. There was little that was erroneous, though there was some, but it was for the most [part?] secondary and unimportant. . . . [A. Y.]

19. *Miss Mary A. T., Boston, May 21st [1886].*

Miss T. visited Mrs. Piper about May 21st, 1886, as on that date she wrote to Professor James, giving him an account of the sitting. It was a complete failure.

20. *Mr. E. D. C., Boston.*

[My wife's cousin's widower—got admirable tests. (W. J.)]

MY DEAR JAMES,—The communication I had through Mrs. Piper was of such a nature that I should hardly like to put it on paper. I will say, however, that I went there totally unknown to her, and the names she called and the facts she spoke of, known only to myself and those who are no longer here, astonished me beyond measure, for I had never before visited a medium or seen anything of the kind. Some time I should like to talk with you about it.—Very truly yours,

E. D. C.

Boston, *June 14th, 1886.*

Not till after the sitting, and just before leaving the house, did I let her know that I was acquainted with you and Mrs. M.

21. *Mr. Barrett Wendell, Boston, Mass.*

18, *Gray's, May 26th [1886].*

DEAR MR. JAMES,—My sitting with Mrs. Piper was rather interesting. In the course of it, I had what purported to be communications from a number of people, viz., 1, S. [surname correctly given]; 2, my uncle G. [Christian name correctly given]; 3, "Ellie," whom I half identified; 4, E. [surname correctly given], who bade me say that he meant to communicate with you before long; 5, one Alvin Clark, who bade me "thank Dr. Everett for the beautiful prayer he made at my funeral."

Certain curious circumstances attended one or two of the communications, and Mrs. Piper's recovery from the trance state was, perhaps, the most shocking sight I ever witnessed.

I have no question of her honesty; and not a shadow of belief in anything supernatural. Mind-reading she undoubtedly accomplished to some extent. By the way, is not this mind-reading a rudimentary survival of the methods of communication of lower animals—birds, fishes, horses, &c., &c., much dimmed in ordinary men by the—in every sense—improved development of communication by language?

BARRETT WENDELL.

H

Mr. Wendell adds, in a letter of June 21st, 1890 :—

Neither C. C. Everett nor William Everett—the only “Dr. Everett” I know anything about—had ever made a prayer at any Alvin Clark’s funeral, or at least they personally assured me that they had not. Alvin Clark, the well-known manufacturer of telescopic lenses, was still alive at the time of my sitting, which I think was in 1886; it could not have been later.

The “curious circumstances” mentioned in my second paragraph were these. During the sitting Mrs. Piper was constantly moving, sometimes writhing, and frequently uttering inarticulate sounds. In her writhing she frequently clutched her throat with both hands; this reminded me of the curious affection of the throat—a very large external swelling—of which my friend E. (4) had died within a few weeks. Thus he came into my head; within a half hour or so she had tolerably described and distinctly named him. A similar phenomenon preceded the naming of my uncle (2); her inarticulate utterances took a form that reminded me strongly of the gasping which I had heard him utter during the interval of nearly a day which elapsed between a stroke of apoplexy and his death. Once in my head, she named him before long.

22. *Mr. X. (A Student of mine, W. J.) May 11th, 1889.*

This sitting was practically a complete failure.

23. *(W. F., M.D. Providence, R. I., May 17th, 1889.*

PROFESSOR WM. JAMES.

MY DEAR SIR,—As I am interested, as an outsider, in the work of the S. P. R., and have called its attention, through Mr. Hodgson, to a few cases of interest, I wish to ask you if any endeavour has been made to prove the identity of Mrs. Piper’s “control”—Dr. Phinuit? Mr. Hodgson kindly arranged a séance for me with her in January, and I have had two others since that date. All have been interesting, and rather force me to believe that Dr. P. is not a fictitious personage. Von Hartmann says, “If the spirits are unable to act without a living medium, if they have need of its unconscious will for their mediation, we may as well content ourselves with this unconscious will as a cause.” I fail to be satisfied with this hypothesis, because some interesting disclosures have come from mediums not in an unconscious state.

Dr. P. has partially forgotten his French, so far as speaking it goes, yet I am convinced that he understands all I say in that language, and that Mrs. P. does not, from my tests of her capacity, and she impresses me as being a truly honest woman.

I will here give some of my questions to Dr. P. and his replies :—Q. : “What medical men were prominent in Paris in your time?” A. : “Bouvier and Dupuytren, who was at Hôtel Dieu.” (Bouvier died in 1827, Dupuytren in 1835.) Q. : “Was D. alive when you ‘passed out’?” A. : “No, he passed out before me; I passed out twenty or thirty years ago.” Q. : “How long do you think I shall live?” (He had pretty well described my physical condition.) He answered this question by counting in French on the medium’s fingers to *eleven*. Q. : “What influence has my mind on what

you tell me?" A.: "I get nothing from your mind; I can't read your mind any more than I can see through a stone wall." He added that he saw objectively the persons of whom he spoke to me, and that they conveyed to him the messages given. Q.: "Have you any relatives living in Marseilles?" A.: "I had a brother who died there two or three years ago."

The names of several persons he called up he spelt in French, as Robert, not being able, seemingly, to pronounce them well in English. He mentioned by name my three deceased sisters, and dwelt at much length on my brother George; our strong attachment, our travels in Europe, of his being near me a great deal, of our future reunion, &c., &c. Q.: "Will you ask George to give me some incident in his life known only to ourselves?" Dr. P. then alluded to the loss of our luggage, &c., in Europe. (A train went off without us, in which were our coats, luggage, &c.)

. . . "Robert and Clara are very grateful to you for your good care of their son, your nephew Georgie; you and Georgie will surely go to Europe together after your mother's decease." This was spontaneously given, and much was added regarding this nephew. Being quite curious as to the result of a séance I desired my nephew to have before my last one, he got a friend to arrange one, so that his name should not appear. At this séance of my nephew the first names given were those of his father and mother, but no impression of any weight was made upon his mind by the séance, and he utterly discarded the spiritual hypothesis. In drawing out of him what little I could, I found he asked his father to give him, the son, his exact age. He asked Dr. P. how his uncle (myself) was. A.: "Oh, C. W., he has ———." (Correct.) "He plays on the violin." (Correct.) At my séance subsequent to this Dr. P. spontaneously said: "Your nephew George has been here." I said, he is sceptical about your being a spirit. Reply: "No matter how smart George is, he will have to learn that there is another life." (My nephew, who is thoroughly absorbed in his work as professor at the M. I. T., had said to me that he didn't want another life.)

At my first séance Dr. P. said: "Your friend William is here, and he addressed you as C. W. (This," said Dr. P., "is the way you sign your name), and William is determined to give you his whole name before I go out." As Mrs. P. began to come out of the trance, "Pabodie" was spoken with great force, and Mrs. P. gave a start, saying, "Somebody spoke right in my ear." I thought she seemed to think I had done so. At my third séance Dr. P. said spontaneously: "William Pabodie sends his love to you, and says he has suffered greatly over here from remorse of conscience; and that, had he his life to live over, he would not do what he did." (He committed suicide in 1870.) . . .

Dr. P. said: "Many people think I am the medium; that is all bosh." Q.: "Do you see George?" (Brother.) A.: "Yes." Q.: "How does he look?" A.: "He has dark hair, and looks younger than you." (He had nearly black hair, and died at forty-two, and I am nearly sixty-one.) Q.: "How do you get what you tell me about myself; my length of life, my going to Europe, &c.?" A.: "I get it from your astral light." . . . He seemed to know about my mother's condition, and spoke of it spontaneously. I then asked, "Can you tell me how long she may live?" A.: "I cannot see that she will live a year or two longer." . . . The sense of taste I

found to be not in the tongue, but on the forehead. [See p. 4.] Q.: "Do you see me now distinctly?" A.: "I see more your ethereal organism." Q.: "Can you tell me who that lady was whose *revenant* I saw some years ago in my own house?" A.: "That was your sister Clara. Clara was originally named Clarissa, and it was afterwards changed." (Correct.) The doctor has emphasised my own mediumistic power at each séance, and has said that I would surely write. "Get a planchette, and I will come to your own house as a test."

C. W. F.

24. *Rev. M. J. Savage.* 1885-6.

[The Rev. M. J. Savage has long been widely known in the United States, both as a minister and as an investigator of "Spiritualism."]

Boston, *June 26th*, 1890.

During the winter of 1885-6, I had my first sitting with Mrs. Piper. She was then on Pinckney-street, in this city.

Immediately on becoming entranced, her control, Dr. Phinuit, said there were many spirit friends present. Among them he said was an old man, whom he described, but only in a general way. Then he said, "He is your father, and he calls you Judson." Attention was also called to the fact that he had a peculiar bare spot on his head, and Mrs. Piper put her hand on the corresponding place on her own head.

Now for the facts that give these two apparently simple points whatever significance they possess. My father had died during the preceding summer, aged ninety years and six months. He had never lived in Boston, and Mrs. Piper, I am quite sure, had never seen him nor been in any way interested in him. He wasn't at all bald, but when quite young had been burned; so that there was a bare spot on the right side of the top of his head, perhaps an inch wide and three inches long, running from the forehead back towards the crown. This he covered by combing his hair over it. This was the spot that Mrs. Piper indicated. Now as to the name by which he addressed me: I was given the middle name, Judson, at the request of a half-sister, my father's daughter, who died soon after I was born. Out of tenderness for her memory (as I always supposed) father always used, when I was a boy, to call me Judson, though all the rest of the family called me by my first name, Minot. In his later life father also got to calling me by my first name. No one, therefore, had called me by my second name for many years. I was therefore naturally struck and surprised by suddenly hearing one who claimed to be my father giving me once more my old boyhood name. I was not consciously thinking of either of these things; and I am convinced that Mrs. Piper couldn't have known anything about them.

During this same sitting Mrs. Piper's control also said, "Here is somebody who says his name is John. He was your brother. No, not your own brother; your half-brother." Then, pressing her hand on the base of her brain, she moaned, as she swayed to and fro. Then she continued, "He says it was so hard to die away off there all alone! How he did want to see mother!" She went on to explain that he died from a fall, striking the back of his head. Her whole account of this was realistic in the extreme.

My half-brother John, the son of my mother—for both father and mother had been twice married—died several years previous to this sitting. While building a mill in Michigan he fell, striking the back of his head on a piece of timber. He was far from all friends; and was a most tender lover of his mother. I was not thinking of him until told that he was present.

Many other things occurred during the sitting. But I mention only these, because, though simple, they are clear-cut and striking, and because I see no way by which Mrs. Piper could ever have known them.

M. J. SAVAGE.

P.S.—I have had other sittings with Mrs. Piper. Most of the things told were, however, too personal for publication. Nearly all are inexplicable on any theory that does not go at least as far as telepathy.

25. *Miss Gertrude Savage. October 23rd, 1888.*

Boston, *October 23rd, 1888.*

I made an appointment for a sitting with Mrs. Piper, under an assumed name (that of "Miss Margaret Brown"), and giving the address of a friend on Walnut Avenue.

At the time set I went to Mrs. Piper's; she kept me waiting for a few moments, on account of a severe headache from which she was suffering. Then, on taking me into her parlour, she spoke with me for a moment or two. She said, "Your home is on Walnut Avenue; you must have had quite a little walk over here?" I replied, "No, my home is not on Walnut Avenue; I gave you an assumed name and a false address, to make the sitting a better test." She said, "Oh, well, that does not matter. I only hope I can give you something satisfactory, for when my head aches so, it is rather apt not to be so successful." We then went into the darkened room adjoining, and she took my hand in hers. Immediately her fingers began to twitch and then her whole body, and she groaned and ground her teeth, and constantly muttered, "Oh, what's the matter? what is the matter?"

Before entering the dark room, I had taken three locks of hair, each one enclosed in an envelope, and had placed one in the front of a book, one in the back, and one in the middle. The one in the middle I knew was my mother's; it was only a few hairs, taken by stealth, for she would not give her consent to my having them. The other two I had not looked at, and had no idea to whom they belonged. They were sent me by a friend, already enclosed in the little envelopes, and I was purposely ignorant concerning them—all to make the test more complete. It was on this errand, for this friend, Mr. Fred Day, that I went to see Mrs. Piper.

On going into the trance state, Mrs. Piper's voice became guttural, harsh, and she spoke with a decided accent. Keeping my hand in hers, and pressed against her forehead, she began instantly to speak, and she talked with me incessantly for an hour. She said: "I never talked with you before, and you are very peculiar; it is not easy for me to tell you anything about yourself personally, you are so queer. I do not know who you are. I cannot get your name. My name is Dr. Finway. Can you understand me? Sometimes people cannot, because

I speak with an accent." "Oh, yes," I answered, "I can understand you perfectly. I want to give you a lock of hair for you to examine." I then gave into Mrs. Piper's hand the lock of hair from the envelope in the front of the book—not knowing myself whose it was. Immediately on receiving it, "Dr. Finway" exclaimed, "Fred! Oh yes, Fred, a young man, very thin, wears glasses, little beard, great friend of yours. This Fred—I never had his hair before, but the influence does not seem new! [I learn that Mr. Day had sat previously with Mrs. Piper.—R. H.] Imogene—who's Imogene?" "I do not know," said I. "Yes. Imogene, a young lady, friend of Fred's; influence very strong. Who is she?" "I am sure I do not know. I did not know he had a friend named Imogene. I do not think he has." "He has! Don't contradict me!" exclaimed he. Then he resumed, "This Fred is an only child, mother plump, a lovely lady, but she is not long for your world. This Fred is going on a long journey, across the water, within a year or two. He has already taken two long journeys, one across the water, one not; hasn't he, now?" "I am not sure," said I. "Well, he has," replied he. "You ask him. What I tell you I *know*—I can see it all, and I only tell you facts, and you will find that they are so."

I then gave him the other unknown lock of hair, from the back of the book. Immediately he exclaimed, "Ugh! This is crazy! It makes me sick!" "Well," he said, "I cannot tell you anything about this, because the influence is so mixed; it has been handled by too many people, and it was not cut off near the head, where the magnetism from the body could permeate it; I can't tell you about it." (It proved to have been the hair of Mr. Day's aunt Mary, who died within the year, and it has passed through several people's hands, and was cut off near the end of the hair.)

Then I gave him the little lock of my mother's hair, from the centre of the book. "Ella," he cried, "she is stingy enough with her hair!" "This Ella is very sweet dispositioned, very; but she is not at all well. She has trouble with her head; she has fearful bilious headaches, and they come from the weak state of the nerves of the stomach; and her liver is, of course, disordered; you tell her that I am a physician, and that I say for her to take hot douche baths: now *remember!* She is, it seems to me, some relation to you. Wait a moment—she is your mother, I think. Yes, she is your mother. And she has *un, deux, trois, quatre*—four children—two girls and two boys. You have a brother who is off, away from you, somewhere, a little west of you; he is very independent; he is a strong influence in Ella's life. And you have a younger brother, and a sister; her name begins with H—e— Hellen, I think it is. But here is an old lady here—in the spirit. She has only left the body within a month, and she is your grandmother. You, young lady, are a flirt!" "No," said I, "I am not." "The deevil you aren't. You *are!*" cried he. "You are flirtly, because you do not know; you have not made up your mind; you like your friends in general, but no one of them in particular. I can see the picture of some of them. There is Clifford—he is moody. And his brother Fred is cranky, like you; he does not know his own mind. Then there is Chester; he is out West making his fortune; and he will make a big one, too. And who is Bert?" "I do not know," said I. "Yes, you do. He is a very good

friend to you, very good, although he is not very demonstrative in his speech." (I then knew he meant a young friend of mine, a Harvard man, whom I call Herbert, usually.) Then he said, "And there is this Fred; he is a true friend to you: his last name is Day—Fred Day; and oh! I can see books, papers, and pictures all about him: I think he must take pictures himself for amusement.

"I suppose you think I cannot see you, but I can—you have dark eyes and light hair. I always liked dark eyes and light hair—now, what are you laughing at?—and you will be married. But there is no hurry, not a bit—and in the latter part of your life, you will not live here,—it will be in some foreign country—in England, I think. I can see you crossing the water with a middle-aged lady and a young man. Your life, so far, has been rather even, not eventful; but it will be full of action, later on. But you are so peculiar; and this Fred is so peculiar; you tell your father that he will, within a year, realise something from some money he invested out West, about two years ago; you tell him I said so, and I *know*. And you tell Ella that she will be better in a few years if she takes care of herself; she is a little over forty now, and she is often, on the street, even, taken with dizziness, and with darkness before her eyes: it all comes from the weak state of her nerves. And now I am getting tired. Is there anything you want to ask me? I will tell you if I can. I cannot tell you even your name. I do not know: I cannot seem to get your influence separate from the others—Fred, and Ella, and all. If you will come some time without any locks of hair, I will see how it will be then."

Mrs. Piper then came out of the trance, with a face drawn and haggard, and with a dazed look in her eyes. "Who are you?" she said. "I do not know who you are, do I?" I said, "No, but I will tell you now. I am Gertrude Savage; you have met my father, I think." She was delighted to know me, and who I was, and asked if she had told me anything satisfactory. She was very glad when I told her she had.

Everything she told me when in the trance was true as to fact: the prophecies remain to be verified. The "Imogene," so insisted upon, was immediately verified by Mr. Day, as his old friend, Miss Imogene Gurney, whose first name I had forgotten. The lock of hair was his own—and everything she said in connection with it was true.

During the sitting Dr. Finway talked with me a little in French, but I assured him I had forgotten my French. "Oh," he said, and laughed. "I suppose *je ne sais pas* is all you can say?" And one thing further: He insisted upon it that I must either play or embroider or draw, or do *something* with my fingers. "No," said I; "my accomplishments are highly practical." "Well, I see notes of music, anyway," said he. "What do you do?" "I write shorthand." "Why didn't you say so before? That's it. Shorthand looks like music notes. You do not print it afterwards, though: you are not a regular stenographer; you just do it for some friend, to help him, I think."

All of which, as well as all of the whole interview, was perfectly true.

GERTRUDE SAVAGE.

Wednesday, October 24th, 1888.

[Notes by Rev. M. J. Savage, father of Miss Savage.]

June 27th, 1890.

Miss Savage had her sitting on October 23rd, 1888, and began to write her account the same day, but did not finish it till the day following.

Mr. Fred Day paid a visit to England in 1889.

Clifford and Fred were friends of Miss Savage, living in Boston at the time of the sitting.

Chester's home was in Pennsylvania. He had visited Boston, but had not been there for several years. He met our family at a summer resort on the Maine coast, near Old Orchard.

I had invested money out West about two years previously, but while a good investment, there has been no specially favourable change of any note.

M. J. SAVAGE.

26. Rev. W. H. Savage. Sitting with Mrs. Piper, Hotel Humboldt, Holborn-street, Rosbury, December 28th, 1888, at 12.30 p.m.

Concerning the two following records of sittings in connection with the Rev. M. J. Savage, see my remarks, pp. 34-37.

After several remarkable sayings, she suddenly said, "Ah! Here is somebody from outside—he says his name is Robert West. He wants to send a message to your brother." Then, after a moment, "I wrote an—he is writing it and I am reading for you—an AR—TI—article A—G—A against his W—work in the AD—V—Advance. What the dickens is the *Advance*?" I said, "It is a paper." Then she continued, "I thought he was wrong, but—he was—right, and I repent, he was right. I want you to tell him for me. I am sorry. I want you to tell him for me. I want to right all the wrong I did in the body." I said to her, "Can you see him?" "Yes," she replied. "How does he look?" I asked. "He has greyish blue eyes, a beard, a rather prominent nose, a firm mouth, a large forehead, and he brushed his hair up, so," brushing my hair with her hand, to show the fashion of his. "He is of medium build, rather tall. He died of hemorrhage of the kidneys."

The above is an exact reproduction of Mrs. Piper's words, saving that I may have failed to reproduce in every particular the precise word. The substance is exact, and the words in no way depart from the sense of what she said. The description of Mr. West is photographic in its truth. His appearance at our interview was entirely unheralded by anything leading up to it. All that had gone before had been personal to myself and confined to my family and near relatives.

Written out between 3 and 3.30 p.m. on my return from Mrs. Piper's hotel.

W. H. SAVAGE.

Mr. M. J. Savage writes on June 26th, 1890 :--

In explanation of this sitting of my brother, in which the Rev. Robert West was reported as present, I need to say :—

1. He was a Congregational minister in Alton, Ill., when my brother was

a minister, in the same denomination, at Jacksonville, in the same State. They knew each other there.

2. Mr. West was afterwards a minister here in Boston. He went to Chicago and became editor of *The Advance*. While on that paper he wrote a severe criticism on me, my doctrines, and my work. My brother had not seen this criticism, and did not even know about it.

3. Neither of us knew the cause of his death. On writing to *The Advance*, after this sitting, the correctness of Mrs. Piper's statement as to his death was confirmed.

4. My brother is the minister of the Unitarian Church in Watertown, a suburb of Boston.

Mr. W. H. Savage writes July 1st, 1890, from Watertown, Mass.:—

My brother made the appointment [for my sitting] by a letter saying that a friend of his desired to see her. He gave her no name. [I have since learnt from Mr. Savage that he had seen Mrs. Piper about one and a-half or two years previously.—R. H.]

Mr. W. H. Savage further writes July 5th, 1890:—

1. When Mrs. P. began speaking of Mr. West, she turned with a surprised look, as at an unlooked for interruption, with the remark, "Ah! here is, &c."

2. When I asked for a description she turned again in the same direction and said, "Hold up your head and let me look at you." Then she went on to describe as given in the statement.

3. She gave date of death correctly, as well as cause.

4. I did not know that West was dead.

5. As my brother says, I had never heard of the attack on my brother of which the interview speaks.

[For other incidents concerning Rev. Robert West, see the next account. From the Congregational Year Book for 1887, it appears that Rev. Robert West died at Sycamore, Ill., of Bright's disease, on October 25th, 1886: pastor's assistant at Shawmut Church, Boston, 1881-2; editor of *Advance*, Chicago, from 1882 till death.—R. H.]

27. *Rev. M. J. Savage. January 15th, 1889.*

July 24th, 1889.

On January 15th, 1889, the Rev. M. J. Savage had a sitting with Mrs. Piper, in the course of which Rev. Robert West purported to communicate, stating that his body was buried at Alton, Ill., and giving the text on his tombstone. Mr. Savage was unaware of either of these facts at the time of the sitting. He soon afterwards ascertained that Rev. Robert West's grave was at Alton, Ill., but he did not ascertain the text on the tombstone. He recently informed me of the circumstance, and I have since obtained from Mr. J. A. Cousley, editor of the *Daily Telegraph*, Alton, Ill., a copy of the inscriptions on the tombstone. I requested Mr. Savage then to furnish me with the text which had been given to him through Mrs. Piper. Yesterday

he found his notes made on the day of the sitting, and read me the text, which agreed with that sent to me from Alton—viz., “Fervent in spirit, serving the Lord.”

The above is correct.

R. HODGSON.

(Signed)

M. J. SAVAGE.

July 25th, 1890.

Mr. Savage adds on July 25th, 1890 :—

At this same sitting (January 15th, 1889), the Rev. C. L. Goodell, formerly of St. Louis, Mo., claimed to be present. I was much surprised, for I did not know he was dead, and I know of no reason why Mrs. Piper should have associated us in any way in her mind. I had a slight acquaintance with him at one time ; and when he was settled in St. Louis, I preached the sermon. I made no record at the time of anything beyond the fact of his purporting to be present. Two days ago I went to the Congregational House in Boston, and ascertained the date of his death—February 1st, 1886.

28. *Miss Z. (well-known to Rev. M. J. Savage). November 19th, 1888.*

[Account by Miss Z.]

While talking with Mrs. Piper before she went under the influence of her control I showed her the stone taken from Mr. Savage, and asked her if she would, when in the trance state, tell me all she could about its story, as I wished it for a test. She took it in her hand, put it between her teeth, and then said, “It was given you by a gentleman, a great smoker, an Englishman—that is, directly descended in a straight line from English ancestors ; a man as set as iron, very intellectual, and of a most powerful will. A man I have the impression has been to me, and whom I call very fascinating.” Upon my denying that the man had seen her, as I thought then was true, she said, “I cannot have made a mistake ; but come quickly into the other room, and sit down as soon as you can, for I can’t wait long.” She afterwards told me she was then partially in the trance condition.

Her first communication was to me about my brother, whose hair I gave her. She said a young man called Ned came and said, “Holloa, Charlie ! Holloa, Charlie !” and said Charlie was my brother. This Ned told of his own death by consumption some time ago ; how my brother was by his bedside near to the time he passed away ; that he spent a night by him just before he died, and said his other name began with “M” or “N” or something like, but that all was so far removed from me that it would be impossible to be clear about it. All of which I found was true when I returned home, and none of which I knew, save that a poor boy had died several years since of consumption—a friend to whom my brother was kind. The [first] name I never heard before, and was not sure even of his last name. His message to my brother was personal, and my brother felt it truth. As soon as she finished this message she began to hurriedly grope about for the “stone,” which was in her lap. She told me the stone was found in this country, a long way off, and near where some very valuable things had been found. Under where it was found are mines with lead and

possibly silver. It was given to the owner, who was not I, but a man of very firm will, and to whom I should return it, by a lady who came into and went out of his life a long time since, and with whom I had no interest. The lady she *thought* was now dead. There were three influences about the stone, as the lady gave the stone from the hand of some one who gave it to her, in the presence of a middle-aged gentleman who stood beside his dear friend, the present owner. The stone has been kept in a box on the back part of a desk in a room like an office, of an incessant smoker. Room did not look like lawyer's or doctor's office. She then described the character of the man who gave me the stone, speaking particularly of will-power and intellect, and saying, "Oh, what an old bach. ! isn't he? Everything must be just so fixed and even, or he is frantic with his nerves; and isn't he a fuss? A real old bach.!" As she had already mentioned that I was a "double-twisted old maid," I tried to induce her to believe that the owner of the stone and I were in danger of coming nearer to each other than at present. She made answer to all my old maid silly airs, "No, no, no, for who then is Ella?" And then came in a quick tone, "Who's Joseph? Don't you know? Well, he is this man's father, and he says he was there when you took the stone, and he knows you well."

The letter which I gave her she said was so foreign in its magnetism to me that she could tell but little about it—said it was written a long time ago, and came from a foreign land. In its surroundings whence it came were five people, three gentlemen and two ladies—one gentleman an elderly man. She received the name Elizabeth in its connection, and it seems to contain a sort of invitation. Near to the letter, or the one to whom it was written, comes Win. and Ruth. Then I gave her the lock of hair. She said, after a general outline of the character of the person from whose head it came, which was much the same as the character connected with the stone-owner, "How'd you come to have this hair? The other was your brother's, but where in the world did you get this? Oh, you cut it off yourself, didn't you? Where did that man get his big nose? He's been a trip to Europe lately for his health, and it has done him good, too. Tell him he'll be as well as ever if he don't overwork, and that he has catarrh and part of the pain in his head comes from that." I said, "Does this man smoke as much as the other?" and she said, "Oh no, not so much nearly, and I like him. He likes you, and you like him, don't you?" I then tried to persuade her to believe in a romance connecting me and the man from whose head I had taken the hair, thinking that a very probable conclusion. She answered, "*Fiancée*. No, didn't I say who was Ella and Gertrude and Phil? Why, what are you talking about? What's to be done with his other ties? and let me tell you, if you are thinking of that, there are as many as five women to be disposed of—then—oh! what's the use of trying to cheat me? I know all about it, and you never either of you had such an idea, but Joseph is here, and is this man's father. He says he sees you talking with his son, and there is never anything but kind friendship about it. He stood by the window there all the time you were in that queer little office, and you shouldn't try to cheat a medium so. Joking is all right, but you needn't try to fool him, for he knows. He's glad to send a message by you to his son, he wishes you to tell him he watches over him always, as he ever has, that he's so pleased to see he has come to be so good

a man, and that he tries so hard to help others, and he must not be discouraged or despondent about it, for he often helps many whom he does not know anything about, that his father is so pleased to see how he treats his mother, who is now in the earth-world. Also, he must not give Gertrude a worrying thought, for she is a good, good girl, and her father need never to worry a bit about her." Mrs. Piper told me to put that down in my head and tell it as soon as possible, for no one but the man himself knew what thoughts he had about Gertrude. She then told about Ella's sick headaches, and said "Phil" had a pain and trouble in his chest which his father must look out for, as he did not know it, and a weak stomach, which was not so serious. A description of the pleasant influences about the home life of the family of six—two "big" and four not so "big" people—and the telling why Dr. F. did not like Ella, because Ella did not like him, and would prefer others not to come to him, closed the séance.

[Notes on the above by the Rev. M. J. Savage.]

June 27th, 1890.

During the week preceding her visit to Mrs. P., Miss Z., having accidentally met me, told me that she was going to have a sitting with Mrs. P. on the following Monday. I then said, "This will be a capital opportunity for a test. She will never think of connecting you with me in any way. I would like you to take two or three things for me, and see if she can get anything about me." I arranged to take these things to her on Saturday, but not being well, failed to do so. Meeting her in the Sunday school-room after church on Sunday, I asked her to step with me into the study, and get them. We went together to the study; I unlocked my desk, and took the stone from a collection of curios which lie there, without telling her anything of its history. I gave her also a letter and a lock of my own hair, which she cut off at my request.

The history of the stone is as follows:—In the spring of 1865 a party of friends, among them myself, living at San Mateo, Cal., went across the coast range of mountains to the seashore, where there is a famous pebble beach, called the Pescadero Beach. While there one of the party picked up this curious stone among others, and it was given me by a lady of my acquaintance in the party, and has since lain most of the time in my roller-topped desk in my study, not strictly in a box. There are mines not far away from Pescadero Beach. I do not know whether the lady is dead or not, and have no means of easily tracing her. There was a middle-aged gentleman in the party, one of my parishioners. I do not know who picked up the stone.

Mrs. P.'s reference to my habits as a smoker is sufficiently accurate, and my study looks like an office. Ella is the name of my wife, and Joseph is the name of my father.

What Mrs. P. said of me before becoming entranced was inaccurate as regards my ancestry. I am of American birth and parentage, though my ancestors, like those of most Americans, came from England.

The letter was one not written to me, and one in which I had no personal interest. It was an old letter, bearing evident marks of age in its faded yellow tint, and came from England. I know nothing of the circumstances

under which the letter was written, and do not think they could now be ascertained. References to nose and trip to Europe and catarrhal tendency all correct. Gertrude and Phil are the names of two of my children. The references to the physical condition of my wife and son were substantially correct, and Phinuit was also right in describing us as a family of six, as I have four children.

M. J. SAVAGE.

June 27th, 1890.

Rev. M. J. Savage writes on June 30th, 1890 :—

I have seen Miss Z.

1. She made the engagement for her sitting in person, and about a week in advance. Two other ladies were present at the time, and she did not give her name.

2. The last name of "Ned," in her report, begins with "N."

Miss Z. writes, about June 30th [received July 1st, 1890] :—

MR. HODGSON,—At the request of Mr. M. J. Savage, I write you an addition to the report which you already have, of a sitting which I had with the medium, Mrs. Piper, November 19, 1888.

My appointment with the medium was made by myself personally. I saw her for only a moment at the time, as others were waiting for her, and I had no conversation whatever with Mrs. Piper on any other subject than the time convenient for her to give me for a séance. I had never seen her before, and have never met her since, except the day she sat to give me tests—November 19.

The point which Mr. Savage tells me you wish to know more about is in regard to something told me of my aunt, who was then in Vermont. In the midst of other tests, and utterly without suggestion from me, Mrs. Piper suddenly said she saw a lady by the name of Marie or Maria, and in the room with her was, she should say, her daughter, perhaps, named Estelle or Stella. The lady Maria had some trouble on the back of her hands and wrists which looked like eczema. They were very troublesome to her, but she would soon come to Boston for a long visit, and her health would be much improved.

I have an aunt Maria living in Vermont, some one hundred and fifty miles from Boston, who has a daughter Stella. I immediately wrote my aunt, asking if she had any trouble with her hands, and in about two days received a reply, that she had been much annoyed by something on the back of her hands, and extending up the arms beyond the wrists a little, which she supposed to be ivy poison, as she knew of nothing else which could have caused it. She later came to visit us, which was unexpected to all at that time, and as her health improved she has had no more of the trouble with her hands.

Miss Z. adds, on July 5th :—I knew nothing of any trouble with my aunt's hands or arms until told of it by Mrs. P., November 19th, 1888. Then I wrote inquiring about it, and received the answer which I wrote to you a few days since.

29. *Mrs. W. March, 1886.*

[From Miss E. R. Webster.]

158, North Avenue, Cambridge.

MY DEAR MR. HODGSON,—You will find enclosed a statement of the experience of the lady of whom I spoke to you. It was written down as Mrs. D. told it, and is necessarily crude, but I think contains all the facts. . . .

EMILY R. WEBSTER.

The statement enclosed by Miss Webster is as follows :—

January 24th, 1888.

Mrs. W.'s son, Nelson G. W., ran away from home when he was between fourteen and fifteen years old, about the year 1869. From that time she heard from him very irregularly, sometimes a period of several years elapsing between the letters. In the intervals between his letters, she knew nothing about his whereabouts, as he was roving from one country to another. The last letter which his mother received from him was written three years before the time when she received information about him from Mrs. Piper. She had given up all hope of seeing him again, and was inclined to think that he was dead. She had been to Mrs. Piper not [more] than twice before the sitting in question. On these occasions she had been there for the purpose of receiving communications from children who had died a short time before, and had received no message concerning Nelson.

Some time in March, 1886 (this date is correct within a month, without doubt), she went to Mrs. Piper for the purpose of obtaining some assurance of his death, if nothing more. Mrs. Piper did not know her name, and had no idea what she wished to find out. She went into a trance, however, and said without previous explanation, "You will hear from Nelson within two weeks." She then went on to tell her that the first letter would not be from Nelson, but from a friend of his (Mrs. Piper told his name, but the narrator has forgotten it) concerning him. This would be followed by a letter from Nelson, the contents of which she did not disclose. She then told Mrs. W. that her son was coming home. This is all the account that remains of the sitting. Within the stated time the letters arrived, and later, one announcing his departure for home. These letters all came from California. He arrived in Cambridge June 15th, 1886, and remained with his mother until she died, August 10th, 1886.

Mrs. W. was a Spiritualist, and believed that these communications came from the spirit-world, but immediately on her return from Mrs. Piper's, she told her sister of the information she had received, so the vision was not coloured by the light of subsequent events.

This above account is given by this sister, who hereby testifies to its correctness.

MRS. H. A. D.

Mrs. D. related this incident to me a day or two after her sister told her, and before Mrs. W.'s son had returned.

EMILY R. WEBSTER.

In reply to further inquiries Miss Webster wrote :—

No record was ever made of Mrs. W.'s experience with Mrs. Piper. Mrs. D. related it from memory, and the only strengthening evidence we

have is that of my memory, according to which her last account varied scarcely at all from her first one, given shortly after the events occurred. It is not probable that the letters exist, for the son destroyed all his mother's papers after her death. There is no independent evidence to confirm the date of the sitting, unless Mrs. Piper has it, which is unlikely, as she did not know Mrs. W.'s name. The dates of the letters too are unobtainable. The son returned on the Panama steamer which reached New York on or about the 16th of June, 1886. The name has gone from Mrs. D.'s mind.

Mrs. Browne (*née* Webster) writes on February 16th, 1890 :—

“I have seen Mrs. D. this afternoon, and asked her if Mrs. Piper gave the correct name of the person who wrote to Mrs. W. about her son. She is absolutely sure that she did. This coincides with my impression of the story as Mrs. D. told it to me.”

30. *Miss A. M. R.*

Boston, *February 14th*, 1888.

I have had a number of sittings with Mrs. Piper, I think thirteen within the past three years, at intervals of some months. At the first sitting I tried to get some information regarding a friend who had then been dead about three months. I was told by Dr. Phinuit, the medium's regular “control,” that I probably would not get anything satisfactory for some time, and was advised to wait about eight months. At the expiration of that time I sat again, and at the third sitting from that time (I think my dates are correct) the medium was controlled for a few minutes during the hour by what purported to be the spirit of my friend, who, however, seemed to have such imperfect control that he could only speak in a choked, whispering voice. At the next sitting he was stronger, and now is able to take control and talk easily and distinctly for perhaps half an hour. I have received the impression, from what has been told me through the medium, that for some months after the death of my friend he did not sufficiently understand the conditions of his new existence, or the conditions under which he could return, to be able to reach me through any medium.

A. M. R.

Boston, *December 17th*, 1888.

I spent a very pleasant evening with Mrs. Piper a week ago Saturday, and had an interesting sitting. . . .

My friend took control first. He used to be lame; had a fall when he was a baby, and one leg was shorter than the other, and he always walked with a crutch, stepping only on one foot. He has often said to me, “You know my lame leg; well, that is all well now.” This evening he sat about five or six feet from my folding bed, on which were some ornaments. I asked him if he thought he could walk over there, and he tried very hard to raise himself from the chair, without succeeding at first. I told him he had better not try, as it might be too much for the medium. He insisted on trying, however, but commenced rubbing one leg, and asked me if I remembered which leg was lame. At last he raised himself, but instead of walking, as Dr. P. would do, he leaned heavily on me, and seemed to hop

or hitch along on one foot, exactly as a person would do who could only use one foot in walking. After he came back, he dropped into the chair exhausted, and said that was the hardest work he had done since coming back, and that it was too much of the real life for him; he did not like it; he was very glad to have had the opportunity to handle the articles with the hands of the medium, because now he could handle them with his spirit hands, but he did not like it; he would rather sit in the chair and talk.

I had both of them write their names on a block of paper, with my name. The two styles of handwriting were very different; both were scrawly, but I think I can detect quite a strong resemblance in the capital letter H to my friend's old handwriting, which was peculiar, although he did not spell his own Christian name right. . . . I handed my friend a grape, and asked him what it was. He insisted that it was an orange. Then I handed him an orange, and asked what that was. He said it was a ball; did not know what else to call it. I tried the same thing with Dr. P., and he called them by their right names at once. I told him the mistake my friend had made, and he said, "Well, he does not handle things in the material world as much as I do; he is as much above sensing an orange as you would be above your dead body if you had passed out of it," or words to that effect.

I asked my friend if he would not get my sister, who seemed to be there, and Dr. P. and all to stand back of me when the medium returned, to see if she could not see them. So when half out of her trance she exclaimed at something which she saw. She described afterwards three persons whom she saw—two gentlemen and one lady—and also some beautiful flowers. I have had a similar experience with her twice before. On one of these occasions she described my friend (referred to above) in general terms, and added: "His nose was just a little bit crooked." This amused me, as my friend and I, before his death, frequently disputed as to the straightness of his nose, and I always maintained that it was slightly crooked. I am satisfied that Mrs. Piper could have known nothing whatever of this.

A. M. R.

Boston, Mass., June 23rd, 1890.

I have had a number of sittings since the date of my last letter to you, and have made notes of what was said within a short time after the sittings. At each sitting I have conversed with two personalities, Dr. P., the regular control, and the control which claims to be the spirit of my friend H. I cannot give you very much in the nature of tests, as most of my conversation with Dr. P. was of a personal nature, consisting of advice, &c., more interesting to me than it would be to anyone else. He recognises me each time as an old friend, and remembers a great deal of what he has said to me at previous sittings; in fact, his memory seems to be quite a remarkable one. He has prophesied a number of material changes which are to come into my life, and which I do not foresee. At first he mentioned the time which he thought would elapse before these changes would take place; but when the specified time passed, and nothing happened, he said that the changes prophesied would certainly come about, but that he could not tell definitely in regard to time. Several unimportant things have happened which he said would happen; for instance, that a certain person whom I had not seen for a long time was coming to see me, &c. A lady with whom I am well

acquainted at one time had a sitting with Mrs. Piper, and Dr. P. told her she was not going to marry a certain gentleman with whom she was at the time very friendly. This lady's name was K. At a later date, at a sitting of my own, I told Dr. P. that he must have made a mistake in regard to K., as she was engaged to the gentleman mentioned, and expected to be married shortly. He excused himself by saying that he had had only one sitting with K., and did not get the right influence; that she was very mediumistic herself, and weakened him when talking with her; but he added that "there was many a slip 'twixt cup and lip." It turned out that K. never did marry the gentleman in question, as he was taken with a hemorrhage, and died quite suddenly a few months after their engagement. Dr. P. has described living friends of mine very accurately, one in particular whom I remember, with whom the medium was not acquainted, and whom I think she had never seen.

When my friend H. takes control of the medium it seems to be quite a different personality, although there is something in the voice or manner of speaking that is like Dr. P. The voice, however, is not nearly so loud. When I asked him once why this was, he told me that Dr. P. was right by him and that he could not stay a moment without his help. In a great many little ways he is quite like what my friend used to be when living, so much so that I am afraid it would take a great deal of explanation to make me believe that his identical self had not something to do with it, wholly apart from the medium's powers or from anything that may be in my own mind concerning him. This, too, in spite of the fact that he does not *always* know how to spell his own name correctly, though I am happy to be able to state that he certainly *knows* what his name is. He says the longer he is away the more he forgets about things in this life, though he does not forget his friends. In one of the earlier sittings he gave the name of a mutual acquaintance, a gentleman with whom he was very friendly just before he died. Also in one of the early sittings he asked me if I did not remember about his lameness, saying that his spiritual body was not lame, but that he had to come back that way so that I would recognise him. This was before he was able to take control himself. He insists that he can see me in my room, and often knows what I am doing. At one time he asked me how I liked that little drab-coloured book that I had been reading with another person. There was a particular book which I had been reading aloud with a friend, but it was covered with brown paper, as I remember, and I had no idea what the cloth cover was. On reaching home I took off the paper cover, and found that it was a drab-coloured cloth cover. I may have seen the book when new, and before the paper cover was put on, but if I did I had completely forgotten about it. I asked him one time if he could tell where I had been that day. He said I had been in a box with windows, and had taken out a pencil and written, that after that I went in something else with horses, then into a building, where he left me. I had that day been in a drawing-room car of a railroad train, and had done some writing *en route*, had then taken a carriage to my destination.

When I talk with H. about the philosophy of spirit return, he always seems more or less puzzled, and generally refers me to Dr. P., saying that he knows more about such things. He hardly knew at first what I meant by the

medium, but says that he has for the time being another organism, and that is about all he knows. When he asked me why I did not come oftener to see him, I explained to him, somewhat as I would to a child, that the medium was not always at command, and that I had to pay money for a sitting with her. He said, "I am an expensive article, then?" I replied, "Yes, you spirits are quite expensive articles."

A. M. R.

31. Miss A. A. B., Boston. January or February, 1888.

July 11th, 1890.

Your letter to my mother . . . was received. She does not think her sitting with Mrs. Piper was of sufficient interest to report. I had one sitting, and will send you the account of some portions of it, and you can use it or not, as you see fit. I wrote it out quite fully at the time.

I went to Mrs. Piper chiefly to see if she could tell me of some china we had lost. It had been stored during a long absence in Europe, and upon our return we could not find it. It was taken from our house, among other things, by a man who had been in our employ for many years. There was no thought in my mind of his dishonesty. I said nothing about it to Mrs. Piper either before or during the trance, and she did not even know my name. I was determined to give her no clue of any kind, and only once asked a leading question, and then purposely to see if she would take the opportunity to build anything from it.

She began by speaking of my father's illness, describing accurately his symptoms, and said his sister Emmeline (who had died many years ago) was watching over him, and that he would be much better in the fall. This latter proved true. Then she said, "You have lost some china, and you feel very badly about it. It was taken from your home by a man who has been in the employ of your family a long time. It is in his surroundings now. You must get him to restore it, but do not accuse him of having taken it. He has already been spoken to about it, and thinks you suspect him. It was a very wicked thing for him to do, very." Several months after Mrs. Piper told me this, the china was found precisely where it had been first placed, and where it had been overlooked, as the box was believed to contain something else.

Mrs. Piper continued, "There is a Mary here, who wishes to speak to you. Do you know who I mean?" "No," I said. She went on speaking of other things, finally broke off—"This Mary says you *must* understand who she is." I said I could not think who it could be. Again, after speaking of other things, "Mary will not go away. You have a friend Lizzie, haven't you?" "Yes." "Well, it is her sister. She had such a bad cough. Now do you know her?" "Yes." "She wants me to tell you to tell Lizzie that she is happy, and she doesn't cough now, and she sends her love." All this very emphatically. Mary I had never seen; she died years ago in consumption, before I knew Lizzie, and without the explanation I should never have thought of her. Once again Mrs. Piper returned to her, and said, "Mary is still here, and wants you very much to tell Lizzie that she wants to see her," adding, "you will tell her, won't you?"

The one rather leading question I asked was if an aunt for whom I was

named was present. She said, "No. Do you wish to speak with her?" "Yes." "Then I will have to call her." In a moment she said, "She does not come; I can't find her. Did she pass away a long time ago?" "Yes, many years." "That is the reason she does not come. She has grown too far away from this world." "Do they, then, forget this world?" I asked. "All that is material is forgotten as of no consequence. It is all a spiritual growth, and all spiritual growth here will help you there."

"Did you ever own a bird?" "Yes." "It is a parrot, and is flying all about your head now." "Do birds, then, have another life?" "I tell you this—anything that you have had here and want there again, you will have. You will have that parrot again." I never owned but one bird, and that was a grey parrot.

"Do you expect to go to a party in a few days?" "No." "Well, you will. Within three days I see you in a large company." I did go in just three days, most unexpectedly. Another prophecy, that she saw me across the ocean within two years, was not fulfilled. She described accurately my home surroundings and my life. She spoke of a number of persons being present, always giving the name, and several times naming the member of the family to whom they sent a message. She also mentioned a number of names that I did not know at all.

These are the chief points of the sitting, I think, though I have not by me the report I wrote at the time. It made a deep impression upon me. I shall be much interested in the report of the Society.—Yours very truly,

(Miss) A. A. B.

Miss B. writes on July 17th, 1890 :—

I cannot give you the precise date of my sitting, but it was a month or two after my mother's, in January or February of 1888. My mother made my engagement without mentioning for whom she made it.

The original draft of my interview is in our town house, and in a day or two I will go in and get it, and then add some other matter. If I remember rightly, the rest of it was so very personal I should hesitate to publish it even without my name. I will then try to give you some statement of my mother's sitting.

Miss B. writes on July 21st, 1890 :—

I will add from my notes upon my sitting with Mrs. Piper what I have omitted from my first paper.

"You have a brother William in the spirit-land." . . . I had a brother William who died when a child.

"I see you painting. You get too absorbed and get very tired. Work for half an hour and then walk about the room. You are not strong enough to work steadily." . . . You were very strong once, but for some reason lost your health. But you are much better, and will be very well again. You are made of good material, and there is no disease." It is true I was particularly strong, but was poisoned and for some years was much out of

health. When I saw Mrs. Piper I was much better. My painting affected me as she said.

She spoke of different friends in the spirit-land as being present, only saying of them that they were very happy.

She broke off very abruptly once and said, "Who is Sadie?" "I do not know." "Yes, you do. She says she did not know you, but knew Lettie. She had a cancer in her cheek—now you know?" "Yes." "She says, give her love to Lettie." This was a young girl whom I had never seen, who died as described, and of whom I had heard much from "Lettie."

Certain other incidents of my life she described with perfect correctness, and the sitting closed.

Of my mother's sitting I can give you but very little, as she had forgotten much of it. She spoke first of my father's illness, saying that was the most important thing in her life then. She described correctly his symptoms, and told her, as she had told me, that Emmelino was watching over him. She described her home and surroundings correctly, particularly mentioning Annie, my mother's maid, as being such a very nice person, and said she would live with us a long time.

She also spoke of a brother "Joe," who lived a long way across the country, and who would come into her life in some important matter. The brother lives in Cleveland, and "the important matter" has not yet transpired. She spoke of Judge B., and my mother said she knew no such person. Mrs. P. said, "Your husband will know him. Ask him when you go home." My mother did so, and found he was an old and particular friend of my father's, who died many years ago. My mother never knew him.

32. *Mr. A. J. C., Meriden, Conn. About February, 1889.*

Miss A. A. B. [see the preceding account] writes on July 17th, 1890:—

I enclose to you a statement of a sitting my uncle, Mr. A. J. C., had with Mrs. Piper. I made the appointment for him, about one year after I had my sitting. I made the engagement in my own name, but did not mention for whom I made it. The remarks in regard to my uncle are very accurate, as he is very much of a recluse, living among his books, much attached to his home, and with the great aversion to medicine which she amusingly illustrates. He is also "open to conviction," but hard to convince. Since he has put down the prophecy of my going to Europe and marrying there, I will add to the statement she made me on this subject, which I omitted in my account, that she said I would be in very congenial company there; that I would marry and be very happy; and with much emphasis, putting her hand in mine, "This will certainly happen, and when it comes to you you will remember what I tell you." I mention it as being rather remarkable, her telling this to both of us, the sittings being a year apart, and I having had no communication with her in the meantime.

[Account by Mr. A. J. C.]

"I am Dr. Favineau [Phinuit]. What do you want?"

"You have in your surroundings William. He is not well and does not

take good care of himself." (This statement, if made concerning Mr. William —, my brother-in-law, at whose house I was a visitor, would be true.)

"Henry is here in the spirit—says he is a friend of yours, but considerably younger ; knew your family well ; there is something about over the water." (I did not at first think of Henry "C.," and, upon my saying that I did not know who was meant, the remark about "over the water" was made, and this reminded me of Henry "C.," of Hartford, Conn., with whom I had planned a European trip. It seems he had spoken of it to his friends, for it was mentioned in his obituary published in the *Hartford Courant*.) "Gives you his love." "I see you in your library—books all around and a desk there. There are four in your family. I see a lady—she is your sister ; your mother is there—she is lame in this (right) foot. There is a little girl—not so very little—she is a sister's child ; she plays music a great deal."

Is the sister who is with me older or younger than I ?

"She is a great deal older ; at least, she looks so. I see your father's picture, with a remarkable expression ; no hair on top of his head ; hair around the base. You have had trouble with irregularity of heart action. You thought something might be the matter with the heart. But there was nothing. It was nervous, sympathetic ; came from the stomach. You must be very particular about your diet. Be careful what you eat. About two years ago you made a change which was very beneficial."

Shall I take medicine ?

"No, there is no use giving you medicine. You are not that kind of a man. You would let the vials stand until the bottoms dropped out before you would take it. Do you know fussy willow ? You can take some of that and pour on boiling water and let it stand, and take a wine-glass full of that if you like.

"I don't like your mother's condition, but she will live a good while yet. You lead a very regular, quiet life, with nothing to excite you, and are in comfortable circumstances, financially, and it will be a long time before you are in the spirit-land. There is one Tom here, and says that he is a friend of yours—that his family lived near you. His hair is very grey—says, remember him to his wife. Your father is here ; says you thought of doing something to your house ; that you had better postpone. You will go away within two years on account of somebody's health."

Do you mean permanently ?

"No. You are so settled that nothing on earth can take you away. Your mother's mind is preserved remarkably. Is it not wonderful ?"

How many are her family ?

"Five brothers—three are living--two in the spirit. Three sisters."

Wrong. There are five sisters.

"I can see only three. Your sister who is with you has had trouble with one tooth since you came away. Your niece, who is with you, has a humour, a breaking out." I don't think so. "She has. Ask your sister and she will tell you. You are staying with friends here—a sister. You have a niece who paints. She will go to Europe within two years and meet some one there whom she will marry. You have a friend, the last three

letters of whose name are 'S—O—N.' He is at a distance from here. You have a grandmother in the spirit named Elizabeth. One of your grandmothers had a relative named Sarah, who died from a sore in her side. Your mother will know about it. You deal in real estate." No. "There is something about land—I see land." I own land. "Hurry and ask your questions. I am tired.

"You do not readily believe. You are willing to receive evidence, but hard to convince. You have been around a good deal, and know the world well."

I do not remember the precise date of my visit to Mrs. Piper. I think it was in February, 1889. My niece made the appointment for me, giving her no information regarding me. I waited about an hour in the parlour while she was occupied with another, Dr. Savage, she said, and said that she was tired. At my first leisure, two or three days afterwards, I wrote out the above, putting down what she said in the order in which it was said, as nearly as I could recollect.

In the early part her statements were, in the main, positive and emphatic. Afterwards, especially at the last, mostly tentative and interrogatory, and at the last, in response to my inquiries for names of friends in the spirit-land (made for the purpose of testing her powers), her guesses were no better than anyone could make. She many times repeated, "I am tired."

All the statements relative to my family were strikingly accurate, except as to the number of my sisters, and that relative to my sister having trouble with her tooth. My niece had the humour or breaking out, although I was not aware of it, and questioned it.

Mother was at the time nearly eighty-eight, now past ninety, and still a cyclopædia of historical, literary, and general information.

The diagnosis for me was correct, so far as I know or can judge. The family physician had examined me for heart trouble and said substantially the same, and a system of dieting adopted two years previously had helped me greatly.

Father's picture is as described. (It represents him at eighty-five. He died at ninety-three.) There was a "Tom," commonly so-called (Thomas Clark), answering the description, who married my cousin and removed from here to California, where he died, a full believer in the Spiritualistic faith.

Father's mother's name was Elizabeth. I was thinking of doing something to the house which is not yet done. Mother knows nothing of the "Sarah." The prophecies regarding my niece and myself have not been fulfilled.

My recollection of the order in which the statements were made was approximate only. There was no connection between them, but abrupt changes of subject.

Before the séance Mrs. P. asked if I came for medical advice. I said, "No," my object being merely to investigate, to witness myself phenomena of which I had heard.

A. J. C.

Meriden, Conn., *July 15th, 1890.*

33. *Mr. F. S. S. Record of Séance with Mrs. Piper [about June, 1888].*

The following record was written immediately after returning from Mrs. P.'s house :—

A week before the séance recorded below, I went with another man, both of us unknown to Mrs. Piper, to make an appointment. She gave us a sitting at that time, but with no success.¹ I then made an appointment for a week ahead, not through the Psychical Society, but on my own account, and *not* giving my name. My friend, subsequently to my second séance, assured me that he had given no information of any kind whatever to Mrs. P., or to anyone else. At the second meeting the medium soon began to talk in the usual broken English dialect, so dear to mediums, as follows :—

“There is a ‘Lou’ in your surroundings. She is Louise, but she is called ‘Lou.’” (My sister has a step-daughter of this name.) “There are five of you ; three brothers, one of them Harry.” (Answer : “No, Harry is a brother-in-law.” I have one own brother.) “Then there are Lizzie and Fanny, who are associated together.” (My brother-in-law has two sisters, Lizzie and Fanny.) “Lou is now with Lizzie.” (They were at the time together at Greenfield, Mass.) “Lou and Harry are associated” (father and daughter), “and Lizzie and Fanny” (sisters). “Then there is your mother.” (Question : What is she like?) “She wears her hair, which is wavy and grey, drawn simply back on the sides” (accompanied by gesture exactly indicating). “She has a very sweet face, and pleasant smile.” (Two marked characteristics.) “She has a sister ; she is Sarah.” (Question : Well, Sarah is her middle name. What is her other ? Could not answer.) “She is different from your mother ; has very original ways of thinking, and ideas. She is very positive ; set as the hills ; and doesn’t believe in me. She is a crank, and so am I, but she will have to be a good deal bigger than she is to scare me.”

(This part of the conversation is very interesting, as it bristles with many facts. My aunt is of very different nature and temperament from my mother in many ways. Her thought is original ; she is progressive and radical in her ideas. Positiveness and firmness are most certainly characteristics of hers. My aunt had given several sittings to Mrs. P., but with no success ; hence she had become somewhat sceptical ; hence the medium’s words, “She does not believe in me.” Mrs. P. had no possible means of associating my aunt and me, to my knowledge, as neither of us had spoken of the other to the medium. Her allusions to her “having to be a good deal bigger than she is now, &c.,” are also very pertinent.)

“You and your brother have lately had a change.” (Question : What do you mean?) “Your domestic relations have changed, you are living in a different place.” (My parents had lately died, and my brother and I had moved from the house where we had all lived.) “There is somebody in your surroundings who is lame.” (I had been lame off and on for several years, from an injury to the shin-bone from a blow. At the time of my visit to Mrs. P. there was no trace of lameness in my gait. Question : What is

¹ I learn from Mr. S. that Mrs. Piper tried but was unable to go into trance on this first occasion. Both Mr. S. and his companion are well known to me.—R.H.

the matter ?) "He is lame here below the knee, on the shin. It is like an accident ; there is a growth of some kind." (This was said before touching the place. There had been some enlargement of the periosteum.) "Yea, Frank"—(I had previously mentioned my first name in course of inquiry)—"has had a good deal of trouble with the knee. You don't sleep well, do you? Your condition is poor from wakefulness." (Perfectly true.) "You have been on a journey lately for your health." (Question : Where?) Answer : "Isn't there a place called New York? Well, you went in that direction and then south." (I had been shortly before this for a change and for my health as far south as Aiken, S.C.) "You will take another journey before long. You will be called away by another's illness." [This did not come true.] "I can't see it all definitely, but you will go away in about a month."

"Is there any bill on your mind?" (Question : Bill, what do you mean—what kind of bill?) "A bill, or a mortgage, or anything? Are you thinking of buying any building?" (Two days before this séance a man had spoken to my brother and me about taking a house as an investment, upon which there was a mortgage. We three were the only persons cognisant of this.) "You are sometimes blue and discouraged, owing to poor physical condition ; but you will come out all right, and you have a happy-go-lucky temperament." (I had suffered so from sleeplessness, owing to my lameness, that it did wear upon me a great deal.)

There the medium came to, and the séance ended. This is my only experience of the sort.

F. S. S.

34. "*Mr. M. N.*" *March*, 1888.

April 5th [1889].

Briefly stated, the three cases of prophesying which I have experienced with Mrs. Piper, and which have come true, are as follows :—

About end March of last year I made her a visit (having been in the habit of doing so, since early in February, about once a fortnight). She told me that a death of a near relative of mine would occur in about six weeks, from which I should realise some pecuniary advantages. I naturally thought of my father, who was advanced in years, and whose description Mrs. Piper had given me very accurately some week or two previously. She had not spoken of him as my father, but merely as a person nearly connected with me. I asked her at that sitting whether this person was the one who would die, but she declined to state anything more clearly to me. My wife, to whom I was then engaged, went to see Mrs. Piper a few days afterwards, and she told her (my wife) that my father would die in a few weeks.

About the middle of May my father died very suddenly in London from heart failure, when he was recovering from a very slight attack of bronchitis, and the very day that his doctor had pronounced him out of danger. Previous to this Mrs. Piper (as Dr. Phinuit) had told me that she would endeavour to influence my father about certain matters connected with his will before he died. Two days after I received the cable announcing his death my wife and I went to see Mrs. Piper, and she [Phinuit] spoke of his presence, and his sudden arrival in the spirit-world, and said that he (Dr.

Phinuit) had endeavoured to persuade him in those matters while my father was sick. Dr. Phinuit told me the state of the will, and described the principal executor, and said that he (the executor) would make a certain disposition in my favour, subject to the consent of the two other executors, when I got to London, Eng. Three weeks afterwards I arrived in London; found the principal executor to be the man Dr. Phinuit had described. The will went materially as he had stated. The disposition was made in my favour, and my sister, who was chiefly at my father's bedside the last three days of his life, told me that he had repeatedly complained of the presence of an old man at the foot of his bed, who annoyed him by discussing his private affairs.

The second instance I would give you is as follows :—

Dr. Phinuit stated that I would receive a professional offer within two weeks, by letter, to my present address, with the name of the manager's firm on the left hand corner of the envelope, and (as far as I could understand him) either from a man named French, or else from a Frenchman. Within the time stated the letter came, answering to the description of its appearance, and to this address, but the offer was from a *Frenchman*.

The third is as follows :—

Dr. Phinuit stated on one occasion that some relative was suffering at that time from a sore or wounded thumb. We knew of no one at the time, and thought this would be a good test. A few days afterwards we went to my wife's grandmother's to dinner, and we asked our aunt how all the family were, and particularly if she knew anyone who had a swollen or sore thumb. She said, "No." Shortly after this conversation my aunt stated that she had received a letter from cousins in Philadelphia. My wife asked how they were, and particularly for a certain cousin Jennie. "Oh, by-the-bye," was the reply, "Jennie has had a little accident; she has injured her thumb in some machine."

I chose these three instances for their simplicity, and I hope they will be of service to you. My wife, as a rule, attended my sittings with Mrs. Piper, and can attest these facts. I cannot be sure of any other I can call upon to support my testimony. I have certainly mentioned certain foretellings to others before they became facts, but I cannot recall to whom I have done so, as these matters have chiefly concerned myself and my wife. I leave it to your good taste to print nothing that will identify me or my family with any publication you may issue, either at your meetings or in the papers. I can also say that Dr. Phinuit cured me, or apparently did so, by a prescription sent me by Mrs. Piper, of an internal trouble from which I had suffered for eighteen months.

[“ M. N.”]

I hereby corroborate the above statements.

[“ MRS. M. N.”]

35. *Mr. and Mrs. T. About June, 1888.*

[From Mrs. T. Detroit, June 3rd, 1889.]

In response to the request contained in your note of May 27th, I will give you as full an account as possible, knowing that you desire the facts for scientific reasons alone.

Mr. T. or myself had never seen Mrs. Piper, but we had heard of your Society, and that you used her mediumistic power for the purposes of investigation. For that one reason, and that alone, I had sufficient confidence to wish to consult her. I am not a believer in the generally so-called medium, and previous to our visit to Mrs. P. had been an absolute sceptic. We were visiting in Taunton; took the early train to Boston, and left on the 3 p.m. train for Detroit. We reached Mrs. Piper's shortly after 9 a.m. She was an absolute stranger to us, as we were strangers to her, meeting her then for the first time. My husband introduced himself and me as Mr. and Mrs. T., and requested a sitting, which she declined to give, having an appointment at 9.30. We were urgent for the sitting, and she yielded sufficiently to say that if we desired to wait, and the parties failed to keep the appointment, she would give us the time. We waited and secured the sitting. Nothing was aid of ourselves—we were there to test her power. I had lost a very dear aunt in November, and my loved father had gone on in May. Grief-stricken under the double bereavement, I was soul-hungry for some word—if word or sign were possible. Mrs. P. could not know of this, for we do not believe in mourning robes, and I wore not a particle of black.

You can, therefore, imagine my astonishment when, after Mrs. P. was under control, and the greeting by the little French doctor (the voice was that of a brisk old man and a foreigner; he introduced himself as Dr. Findlay, or such a name; said he was French), we were greeted by our Christian names of Frank and Mary, and told there was a lady there who was so glad to see us and wanted to speak with us; her name was Mary—(hesitating on the surname, but giving it correctly). “She is not strong yet, and will speak to you through me. She left you so suddenly—she scarcely realised it, and it was a great grief to her to leave her children. She is still weak, but is gaining strength. She knows now it was all for the best. She asks, ‘How are my dear children, Mary? Don’t let them forget me. I want them to feel I am ever near them, and tell Cyrenius (her husband) not to grieve so—that all is well, and that the babe is with me and our other children. Tell him I could not be reconciled to it at first, but now I know it is best, and I am happy here. I have tried so hard to make myself known to you at home, but could not. I am often there, and see the home life going on, and see your care of them. Mary—and you, Frank—you were so kind and thoughtful, and I love and thank you both. Oh, Mary! I’ve seen my own dear mother’s face and been with her; and you know, Mary, how I have longed to know her,’ &c. I then asked, Did you want me to stay with the children, aunt Mary? “That has been part of my happiness here.”

The doctor then said, “The lady is tired and must rest awhile.” He described her perfectly, even to a peculiar motion of the hand, and spoke of much pertaining to the home and of persons in my husband’s family and my own, calling each one by Christian name—describing them or saying something of each one—of at least fifteen or twenty individuals. He spoke so rapidly, and of so many, I became confused, and from surprise was dumb-founded. Then he said, “Here comes a gentleman who wants to speak to you. He is hurrying and motioning to me. Why, what’s the matter with him? He is lame—the left leg is drawn up as if from rheumatism.” (My

father slipped on the ice six weeks before his death, and had broken his left leg below the hip; the bone did not knit, and it was several inches shorter than the right.) "It's your father, Frank." "No, not my father," said my husband. "I tell you it is your father." "It is my father," said I. "Well, it is your father any way." Then came the greeting from my father and a description of the life there, and of his first day there, and that his only unhappiness was that he could not tell me how well it was with him. He had found so many of his friends there—his father and mother and my mother. He spoke of the home here and of my step-mother, and of much known to him alone. He spoke of the life at some length and in words and manner peculiar to himself. My father had been a great student, with an intense love of books, and always expressed his thoughts with a piquant, caustic, ready eloquence, as rare as it was peculiar to himself. Anyone who had ever heard my father speak could not mistake the beautiful and rounded phraseology of his address to us. It could be no one but my father.

Dr. F. then said the old gentleman was weary and must rest, but he was so glad to have seen us. Dr. F. then spoke of my sisters and others, and of circumstances about us, and asked if we had any questions. I had received so much more than I had anticipated that I could think of no question to ask. I must have time to think it all over. What did it mean? It could not be mental transference. Dr. F. had talked rapidly and steadily for more than an hour without the slightest hesitation, and of persons and things some of whom were far from our thoughts.

All of the foregoing that I have written, as given us, was true in every particular. I cannot explain it in any material way.

MARY E. T.

[From Mr. T.]

Detroit, June 12th, 1889.

As you request a statement from me, I will answer the items in your letter instead of my wife.

On our way to Taunton, a year ago, we stopped in Boston a few hours and called at Mrs. Piper's house, hoping for a sitting. She was out, and I left a card with my name signed, as it will be at the end of this letter, asking her to name an hour she would give us during the coming week. The name was written hastily with a lead pencil, and in an awkward position while standing at the door. I did not hear from her, so on our return to Boston, on our way home, we called on her again. She said she had not been able to read my name and therefore had not answered the note. We waited a long time for others to come who had engaged the time, talking more or less on general subjects. I told her my surname and that we lived in Detroit, but nothing more. From the initial F. she might have guessed that my name was Frank, but she could not have gotten at it in any other way. My wife's first name she could not have known, as we were careful not to address each other before the sitting by our given names. Almost the first words, if not the first ones, after she went into the trance state, were "Frank and Mary, I am glad to see you." During the sitting she mentioned fully twenty relatives and friends, all but one or two of whose names were given without mistake, and most of them without hesitation. The name of Cyrenius troubled her, but was given finally without our help.

Mary Newcomb—the name you ask for—she also stumbled over somewhat. The point that made the strongest impression on both of us was the message that came from my wife's father. He was a man of strong personality, and many peculiarities of speech. The message seemed as though he were speaking, and in nearly his natural voice; it was so natural that we both were startled.

F. N. T.

36. *Miss Lilian Whiting. January 4th, 1889.*

[Appointment made by R. H., but Miss Whiting had made one or two previous attempts to have a sitting with Mrs. Piper, to whom her name was known.]

The Brunswick, Boston, *January 5th, 1889.*

My sitting with Mrs. Piper yesterday was one of curious and satisfactory interest. As a test I asked her to describe my rooms at the Brunswick. This was done in several particulars. One thing described was a photograph of the novelist, Edgar Fawcett. "What does that man do?" I inquired. "He writes books," was the reply. In my room are several pictures of Miss Kate Field. This was noted by the medium as "so many pictures of one lady—oh, a great many!" "Tell me about that lady," I said. "She appears before the public in some way. Yes, I see! she lectures. She has a very strong intellect—a brilliant mind. One of these pictures I do not like. It is not good of her. You should put it away. Turn the back to the wall." [This is true; the largest picture I have of Miss Field being one that does her injustice.]

The prophecy was made that I should go abroad within a year to remain indefinitely, and that hereafter my life would be spent mainly in England. The place was described; a country estate, north of London. We can see whether this will be verified. At this time nothing could seem more improbable and all but impossible to me. This I said to the medium, stating that I had not money enough to dream of doing such a thing, but she replied that it would come.

My writing methods and many personal details were correctly given.

LILIAN WHITING.

July 7th, 1890.

Glancing at the proof copy of the above, for which I am greatly indebted to your courtesy, may I add that the prophecy of my going abroad has not been fulfilled; but that circumstances occurred, after my sitting with Mrs. Piper, which were entirely undreamed of by me previously, and which would have resulted in almost a literal fulfilment of the prophecy, only prevented by an equally unlooked-for event? That is, the prophecy nearly *approached* completion, but did not reach it.

I had a subsequent sitting for a friend—with a lock of hair and regarding an illness. Mrs. Piper described the person more vividly than I could have done, and prescribed a medicine that proved highly efficacious. . . .

LILIAN WHITING.

37. Mr. "C. D." May 3rd, 1889.

Mr. "C. D.," a student of psychology, went to Mrs. Piper under an assumed name. He recorded the sitting immediately afterwards, and it was a very successful one on the whole, many correct statements being made about Mr. "C. D.," his family, and acquaintances,—all matters known to Mr. "C. D." There were a few mistakes, and some attempts at prophecy which were failures.

38. Dr. C— L—. October 31st, 1889.

[Appointment made by me. But I believe that Dr. L— had called on Mrs. Piper previously, and had given his name.—R. H.]

Boston, November 9th, 1889.

I saw Mrs. Piper October 31st. She did not know me before.

She reminded me of an accident by which I, as a seven-year-old boy, was very nearly drowned. It is very seldom that my thoughts occupy themselves with the incident. I did not at the time fully realise the danger.

The trance person and I spoke French two or three times during the sitting. He did not seem to be desirous of talking it a long time. He would very soon translate my answer into English, and then go on in English.

Asked if he could tell me which gentlemen I had dined with the previous day, he described both of them in a surprisingly accurate way, their appearance as well as their character.

He told me how many we were at home, described my sister, and gave even her name, Marie. She is in Norway.

He saw me surrounded by books and papers.

He told me that my stomach and nervous system had been broken down, and described my illness at the time very well.

I have been trying to press my brain for more, but I think this is about all of any importance that resulted of the sitting.

C— L—.

November 20th.

In conversation Dr. L— told me that Mrs. Piper in trance said nothing that was incorrect.

R. H.

39. Mrs. G. H. Browne.

[March 5th, 1891.]

Mrs. Browne (*née* Webster) wrote her account early in March, 1891. Her first sitting was about July 22nd, 1886. I abridge her statements.

"Mrs. D—, who sewed almost daily at the house of Mr. R—, where I lived, had told me the story (No. 28, from Miss E. R. Webster) which I sent you, and also that Professor James was interested in Mrs. P. and Miss R—, 'Cora,' and I determined to go to her. No one but Miss R.'s sister knew our intention." Mrs. Piper consented to sit for one of them and Mrs. Browne took the sitting.

"The first words she uttered in her 'trance voice' were: 'It is Dr. Finnee' (I spell it as she pronounced it, the accent was decidedly on the

last syllable, but the 'e' was not the French one), 'who is talking to you.' I did not understand and she repeated it twice, always the same pronunciation."

Phinuit talked about "Otto," who was in Europe at the time, and called him Her-r-r—, and said: "You will marry in two and a-half years. You will marry Herr." [I was married in a little more than three years, but not to Herr.] Phinuit described two other men and gave their names correctly, George and Fred. He called Mrs. Browne Elmily from the first, and kept apologising for mispronouncing it; Emily being her first name.

"The next day, after my first sitting, Miss R. went to see her, but got nothing new, I believe."

The second sitting was probably in the fall of 1886. Phinuit got the name "Oscar Zinkeisen," known to Mrs. Browne, but wrongly said that he was older than she was.

Phinuit spoke of a man named "Frank Tarbelle." He was an acquaintance of "Cora's," and Mrs. Browne had never met him.

"In fact, much of what Mrs. Piper said to me was exactly the sort of thing one might dream; queer mixtures of things perfectly natural, and things too silly to repeat; slight suggestions magnified, and constant reiteration of points which took her fancy; astonishing accuracy in much, and very little that could be shown to be absolutely wrong."

"I have not the slightest recollection of the date of my third sitting. I think, however, it was four years ago next spring. Mrs. P. sat for both Miss R. and me.

"We took the hair of two friends. "Cora" had both in one compartment of her purse, and when she gave the first lock to Mrs. P. the latter complained that it had been with other hair which she demanded, saying she could make nothing out of lock No. 1. On receiving lock No. 2 she immediately described the original of No. 1, giving an estimate of his character entirely coinciding with mine. While she was pressing these locks to her forehead, she seized my hand and held it forcibly (part of the time to her forehead) while she described the owners of the locks. I have forgotten whether she told the name of lock No. 1, but No. 2—whom she described most fully—was "Bertram Ellis." You will notice that she mentioned him in Mr. Browne's sitting. I am very certain that she spoke of him the first or second time I went, though I find nothing of it in the notes I took. Mr. Ellis was a friend of Mr. Browne's, and a man whose distinguishing characteristics were very easy to describe. It was evident that his influence was the stronger of the two. . . ."

EMILY W. BROWNE.

40. *Mr. J. Rogers Rich.*

The following report has been made from contemporary notes of the sittings. On the day of each sitting I made notes in my diary of all the important points. There was much repetition at my sittings, and a few other matters were referred to, especially concerning the landing of my ancestors in

America, which I have not had the opportunity yet either to prove or disprove.

Having frequently heard of the remarkable things said to be done by Mrs. Piper, I finally persuaded myself to call on her. I had always had a dislike for any "mediums" or "spiritualists" of every kind, but on meeting this woman I was at once attracted to her by the simple and sympathetic manner which she showed on greeting me, and I felt a delicacy about making an appointment for a sitting, she seeming to me too gentle and refined for a business of this sort. I was at once struck with the peculiar light, or inward look, in her eyes. Her voice was full and agreeable, but in every way a "feminine" voice, and there was an entire absence of any masculinity in her manner, which I had been expecting to find under the circumstances.

My first sitting with her was on September 6th, 1888. With little trouble she went into the trance—a state which was entirely new to my experience—and after a moment's silence, which followed her rather violent movements, I was startled by the remarkable change in her voice—an exclamation, a sort of grunt of satisfaction, as if the person had reached his destination and gave vent to his pleasure thereat by this sound, uttered in an unmistakably male voice, but rather husky. I was at once addressed in French with, "Bonjour, Monsieur, comment vous portez vous?" to which I gave answer in the same language, with which I happen to be perfectly familiar. My answer was responded to with a sort of inquiring grunt, much like the French "Hein?" and then the conversation continued in English, with rarely a French word, and more rarely a French expression coming into it. Nearly all my interviews were begun in the same manner. I had given no means of identification, and simply awaited results. At the time I made my first visits to Mrs. Piper I was quite unwell with nervous troubles, for which I had been under treatment by a noted specialist. The first thing told me was of a "great light behind me, a good sign." &c. Then suddenly all my ills were very clearly and distinctly explained and so thoroughly that I felt certain that Mrs. Piper herself would have hesitated to use such plain language! Prescriptions were given to me for the purchase of herbs, and the manner of preparing them, which I was to do myself. I speak of this now, as I shall have occasion to refer to it farther on. My profession (painting) was described, and my particular talents and mannerisms in design were mentioned. I was surrounded with pictures—"Oh! pictures everywhere!" At this interview my mother was clearly described! She was "beside me, dressed as in her portrait (painted a year or two before her death), and wearing a certain cameo pin, the portrait of my father." Two living aunts, who are very dear to me, my brother and his wife "Nellie" were well described, and in such a way as to have made it impossible for Mrs. Piper to have so minutely informed herself about them.

Second Sitting, on October 5th.—Mention was made of an old friend whom I had lost sight of for a long time, last hearing of him in a mining camp in Southern California. He ("Dr. Phinuit") suddenly said: "You will hear in a few months from Lennox—you call him 'Frank.' He is doing well and is prosperous." On my asking where he was, if still in California, he said, "No," but had "gone across water to Al—Aul—Aula—how you call that?"

I suggested "Australia," which seemed to puzzle the good "Doctor" for he doubted the name, hesitated, but finally said, "Yes, Australia." Within a year afterwards I received very unexpectedly a letter from this friend, then in Florida, saying that he had been mining in *Alaska* and met with some success and was at the moment of writing doing better than ever before. At this sitting the "Doctor" told me of my niece being frequently "in my surroundings," and that she was then at my side. Up to this time I had not heard my name mentioned so I asked of it from my niece. The "Doctor" was again puzzled and said, "What a funny name—wait, I cannot go so fast!" Then my entire name was correctly spelled out but entirely with the French alphabet, each separate letter being clearly pronounced in that language. My niece had been born, lived most of her short life, and died in France. Then the attempt to pronounce my name was amusing—finally calling me "Thames Rowghearce Reach." The "Doctor" never called me after that anything but "Reach." I speak here of the pronunciation of my name as I will later on refer to it again. Was told of the arrival in this country of my paternal ancestors from Scotland in the middle of the last century, and the family name was correctly given as *Richie*, but I have not as yet verified the accounts of their settling here as the "Doctor" gave me, and which differ much from family traditions. On placing in Mrs. Piper's hands the marriage register of my grandfather, she gave a very minute description of it, although she could not possibly have seen it or its contents. *Phinuit* said there were lots of people's names—it was a marriage—a blood-relation—my grandfather and grandmother. This was all correct; the certificate was of a Quaker marriage, and signed by a large number of persons.

November 8th, 1888.—My sitting on this date was quite remarkable. A friend's sister had met with a loss by fire, and wished to see what could be done towards tracing the incendiary. This lady had a habit of colouring or bleaching her hair, of which she had sent a lock as a test. "Dr. *Phinuit*" at first refused to touch the hair, saying that it was "dead and devilish!" As I knew nothing whatever of the persons connected with the fire, I noted down the descriptions given, which tallied perfectly with that of the parties suspected, as I afterwards learned. At this sitting a remarkable incident happened. Breaking into the run of conversation, the "Doctor" of a sudden said, "Hullo, here's *Newell*!" (mentioning the name of a friend who had died some months before). "*Newell*" is a substitute for the real name. I should add that "*Newell*" had frequently purported to communicate directly with his mother through Mrs. Piper at previous sittings, but this was the first time that any intimation of his presence was given to me. I was totally unprepared for this, and said, "Who did you say?" The name was repeated with a strong foreign accent, and in the familiar voice and tone of the "Doctor." Then there seemed for a moment to be a mingling of voices as if in dispute, followed by silence and heavy breathing of the medium. All at once I was astonished to hear, in an entirely different tone and in the purest English accent, "Well, of all persons under the sun, *Rogers Rich*, what brought you here? I'm glad to see you, old fellow? How is *X* and *Y* and *Z*, and all the boys at the club?" Some names were given which I knew of, but their owners I had never met, and so reminded my friend "*Newell*," who recalled that he followed me in college by some years

and that all his acquaintances were younger than I. I remarked an odd movement of the medium while under this influence; she apparently was twirling a moustache, a trick which my friend formerly practised much. "Newell" also told me that his cousin was then visiting his brother, a fact which I afterwards learned to be true.

December 3rd, 1888.—I had my fifth sitting with Mrs. Piper, but the result was not remarkably interesting, being mostly devoted to family affairs and certain friends who were perfectly described. All this time I had been using the medicines given me by the "Doctor," and generally with the best results. At this sitting he changed the prescription.

December 29th, 1888.—This sitting, similar to my last one, was interesting in its relation to private family affairs, and some remarkable descriptions of these.

January 31st, 1889.—My seventh sitting was amusing in one thing. I had been following the treatment prescribed by the "Doctor," and had prepared at my home the herbs, &c., according to his orders, as I thought. But I found that the medicine had not the effect promised and so told him. The answer was that it was my fault for "they were not properly prepared." I assured him that they were, whereat he said that "that old nigger" (referring to a respectable coloured cook in my employ at the time) "had not followed my directions, had used the wrong proportions, had forgotten to watch the cooking, and was a fool any way!" On inquiry I found this to be the fact, for she had understood me to say a quart instead of a pint, and confessed to having forgotten the mixture and allowed it to boil down but "thought it wouldn't make any difference!" I took a piece of embroidery made by a sailor while abroad on a cruise and at once "An old, wizened-up man" came to its influence. "Who is he?" "Why, D.'s grandfather," giving me the correct name of my friend but one by which I had never known him, but which I only knew after an acquaintance of a year or more, he having followed the sea, as usual with sailors, under an assumed name.

March 26th, 1889.—My eighth sitting. A test was given me by a friend of which I knew nothing. The article was placed in cotton wool within a box, wrapped in paper and tied with a string. The "Doctor" said he "could see it," and described the object fairly well, but said that if I would open the box he could tell just where it came from. I had no idea what was in the box, and the box was not opened until I returned it to my friend. As it was, he described well my friend X, who gave me the parcel; then he described his friend Y, who had given the article, the person who gave Y the article from "far off over the sea," and explained certain characteristics of these persons and their connection with my friend X. All of these descriptions, X afterwards told me, were correct, and the article which the "Doctor" described as a "charm," and "glittering," proved to be a beautifully carved, but not "glittering," button, latterly worn as a charm with a gold attachment, formerly in the possession of a noble Japanese family of great antiquity, and surreptitiously taken from there by a visitor and brought to this country. A lock of hair belonging to a friend who is quite noted for his amusing self-conceit was greeted with a laugh and recognised as belonging to "His Royal Highness," or the "Duke B," calling him by his real name and attaching the titles by way of "chaff."

Some prophecies were made to "occur soon," but I regret to say that the "Doctor's" idea of "soonness" and mine differ greatly—for they are not yet fulfilled.

June 3rd, 1889.—My ninth sitting. This time I asked to communicate with my friend "Newell," previously referred to in my fourth sitting. The "Doctor" said, "I'll send for him," and kept on talking with me for a while. Then he said, "Here's Newell, and he wants to talk with you 'Reach,' so I'll go about my business whilst you are talking with him, and will come back again later." Then followed a confusion of words, but I clearly heard the voice of the "Doctor" saying: "Here, Newell, you come by the hands while I go out by the feet," which apparently being accomplished in the proper manner, my name was called clearly as "Rogers, old fellow!" without a sign of accent, and the same questions put as to how were the "fellows at the club." My hand was cordially shaken, and I remarked the same movement of twisting the moustache, which was kept up by Mrs. Piper during the interview. "Newell" spoke of a "pastel" which I was drawing as a wedding present, and described the pleasure he had in watching me do it. He told me of certain private family affairs which I knew to be correct. Finally he bade me good-bye. Before going he spoke to me of his "present life," and told me that he was writing a poem; that he was now pursuing his literary studies with the greatest pleasure, &c., &c. "But," he said, "was I not sick, and did I not suffer before I left you all? Why, the leaving of the material body, Rogers, is terrible. It is like tearing limb from limb; but once free, how happy one is." When "Newell" left me there was the usual disturbance in the medium's condition, and then the resumption of the amiliar voice, accent and mannerisms of Dr. Phinuit.

Then I produced a dog's collar. After some handling of it the "Doctor" recognised it as belonging to a dog which I had once owned. I asked "If there were dogs where he was?" "Thousands of them!" and he said he would try to attract the attention of my dog with this collar. In the midst of our conversation he suddenly exclaimed, "There! I think he knows you are here, for I see [him] coming from away off!" He then described my collie perfectly, and said, "You call him, Reach," and I gave my whistle by which I used to call him. "Here he comes! Oh, how he jumps! There he is now, jumping upon and around you. So glad to see you! Rover! Rover! No—G-rover, Grover! That's his name!" The dog was once called Rover, but his name was changed to Grover in 1884, in honour of the election of Grover Cleveland.

July 12th, 1889.—My tenth sitting. This was of little interest outside of certain affairs which the good "Doctor" talked about. I tried no tests and had no experiences.

July 17th, 1889.—My eleventh sitting. The "Doctor" this time gave me his full name, &c., as follows:—

"Dr. Jean Phinuit Scivilve, 113 or 115, Rue Dupuytren, Paris. Ami du Docteur Latimer." This was my last sitting with Mrs. Piper before she went to England. It was again of little or no interest to report about.

Among other curious things told me by the "Doctor" was the following: A child was constantly beside me and in my surroundings. It was attracted to me and had much influence over me: "It is a blood relation, a sister." I

denied this to have ever been a fact for I never had a sister and never heard of one. The answer came: "I know that, *you* were never told of it. The birth was premature, the child dead, born some years before you were. Go and ask your aunts to prove it." On questioning an aunt who had been always a member of our family, I learned that such had been the case, and that by the time I came into the world the affair had been forgotten and there had never been a reason for informing me of the circumstances, proving that I in no way had any intimation of it, and that this communication could not be explained by thought-transference or the like.

Although the "prophecies" of the "Doctor" were not fulfilled at the time I understood him to mean as "in the spring" or "in the fall," I have since found several of these things come true, and in the season which he mentioned, but not that year in which he led me to expect them to be realised.

One day Mrs. Piper pointed to a plain gold ring on my finger and said: "C'est une alliance, how you call that? A wedding ring, n'est-ce pas?" This was true. Now if Mrs. Piper had learned French at school here she would most probably have called this ring "un anneau de mariage," and not have given it the technical name "alliance." I several times carried on a short conversation in French, making my observations in that language and receiving answers in the same, but which were always curt, and ended with an expressed wish in broken English not "to bodder about French but to speak in English." I made use, too, of certain slang expressions which were apparently perfectly understood but answered in English, though correctly.

J. ROGERS RICH.

167, Tremont-street, Boston, Mass.

April 14th, 1891.

41. R. Hodgson. Locks of Hair.

I knew nothing concerning the first five locks of hair, but did know from whom the hair came in the sixth case. The first five cases were complete failures. In the sixth case perhaps there is no more than can be accounted for by chance. I did not know to whom the hair sent to me in the seventh case belonged. It was sent to me from Albany, N.Y., wrapped, at my request, in rubber cloth. I took it out of the cloth before giving it to Phinuit, and saw that it was white.

1-5. Locks of hair sent from England, tried in March, 1888. Complete failures. While holding lock 5 Phinuit said: "Here's a spirit named J—. Something very sad about it. And I can see two little boys and a girl here, and there's a person named Alice in the family." [This apparently independent of the hair. The name mentioned was the same as that in my second sitting. See p. 62.]

6. June 27th, 1888.—Mother in spirit. [No.] Friend in her family named Joe. [No.] Sister got married, and very unhappy life. [No.] Good deal of intellect. Had some pain in right breast, and I think up through this (right) jaw. [Left side.] There's four in her family, an elderly lady rather stout, looks like a mother-in-law. [Yes, yes.] Charles, uncle of hers.

[No.] Very nice lady, but set as the hills. Plenty of determination, will, intellect, and good sense. Morally, all right. Open, frank, sincere, true. [The preceding notes in this case were made by the lady herself, now dead. The description of her character, so far as it goes, I think, is correct. I knew nothing of the other circumstances mentioned.—R.H.]

7. *June 10th, 1891.*—There's been a friend passed out of the body. There's an elderly gentleman connected with this. Oh, and he's such a nice old fellow! And I get John right off with this. There's somebody—Adams. Oh, I get such a pain in my head. Take that away quick. [Giving the hair back to me.] There's a relative of the old gentleman whose hair that is, who's insane. [Taking hair again.] He had trouble with his heart and throat. He couldn't hear very well. He has a daughter in the body who was very much devoted to him. Henry—still in the body. I'll have to take this another time. John calls for Henry and says: "Don't worry about Charles. Let him take his own course and all will be right. Don't oppose. He'll be better for the journey." That's not been passed out so very long. He was very fond of music.

June 23rd, 1891.—Oh, this is the elderly gentleman, John, that I told you of. There's somebody named Carter connected with this. There's very little influence in this. It's nearly gone. It belongs to somebody who has passed out of the body.

[Mrs. S., who sent me the hair, writes as follows:—"Yes. The friend has passed out of the body. He was an old man of 90, and a remarkably genial, lovable man. John is not right. The old gentleman's name was William, and John is not a family name. Nor is the name of Adams right; no such name that we know of. There is a relative of the old gentleman who has a disease at present that makes her delirious much of the time, but there's no insanity anywhere in the family. He died of heart failure and had a lung and throat trouble. Yes, he was very deaf. Yes, he has a daughter living who was *exceedingly* devoted to him. All that about Henry, and John calling for Henry, and what he says has nothing to do with the old gentleman, but "not been passed out so very long" is true. The old gentleman died only the middle of last April. Yes, he was very fond of music. On the second date, June 23rd, there is almost nothing. John is not the right name, nor is there any such name as Carter connected with the family. The old gentleman was my grandfather, who died only two months ago. Some of the things were strikingly true. He was deaf, fond of music, and had this one daughter (my mother) who was passionately devoted to him."]

The remaining records are of sittings given by Mrs. Piper since her return from England. (See also last part of No. 41.) The greater part of eight sittings between May 15th and June 25th inclusive was occupied by endeavours to obtain definite information concerning some articles furnished to me by a gentleman, whom I shall call for the present Mr. "V." I reserve these for later publication, partly because I wish to make some further experiments in connection with the matters involved in the articles, and partly because I wish to ascertain the result of further inquiries concerning the statements already made.

42. *Sitting on December 4th, 1890.*

The first sitting given by Mrs. Piper since her return (*February, 1890*) to America was in the presence of her physician and Professor William James and a stenographic reporter. Unfortunately, as I have already mentioned (see p. 5), her physician has refused to make any report whatever. An incident, however, occurred at the sitting having reference to some relations of Professor James, and I give the account of it here, with additional statements in explanation.

[Extracts from stenographic report of sitting.]

P. : You are not the captain. You are William. I know you ; you are James. I am glad to see you. Do you know the—the—the—little one ? J. : Which little one ? P. : A little one, Eliza. [Makes several attempts to pronounce the name ; then pronounces it correctly.] It is a little one in the spirit. Do you know a father named William ? J. : Of course I do ; but what William ? P. : He is what you call the papa. That little one that talked to me. J. : Does she talk to you, Eliza ? P. : She has got the remembrance of her papa ; do you know what I mean ? J. : Yes. P. : The last one she remembers is papa. She wants him to — [Takes watch and other articles out of Mr. James's pocket. Gets knife and holds it up to head ; fumbles it with fingers.] J. : You want to open that ? [No answer ; makes motion of drawing it away.] P. : William ? J. : Yes. P. : The last thing that the little one remembers is the knife ; the knife ; her papa opened the knife. She asked him to open the knife. That is the last thing she says she remembers. J. : What did she die of ? P. : [Taking hold of J.'s necktie.] Diphtheria. She got that of a lady. A lady came into the place that had a trunk. You know trunk ? Some clothes that had been tending the lady. J. : I see ; correct. P. : She tells me and your mother tells me that. J. : Is my mother with Eliza ? P. : She has got her, Emily. J. : Whose knife is this that you are holding ? P. : This knife is not the one.

* * * * *

P. : William, do you know what I mean ? You know what Eliza said ? That is the name, Eliza. J. : Who is that the name of ? P. : That is the name of the one I was talking about. That is the little child.

* * * * *

P. : Where is the knife ? [J. hands knife.] P. : William, I want to ask you if you know this little one is very small ? Will you find out what she means by the knife ? J. : I will. P. : She says something about William—that is papa—to open the knife. J. : Does she want him to open it now or does she say that she did ? P. : She wanted him to open it, I believe ; I can't tell you exactly ; that is the last thing she remembers. Do you know anything about it ? J. : No, I don't know anything about it. P. : He took her up the last, do you know, and put her back again. J. : Can she tell him anything about where she now is or who with ? P. : She is with—do you know his sister ? J. : No, I don't. P. : Don't know Mary ? J. : No. P. : Don't know Lizzie, L—I—Z—Z—I—E ? There are two or three and she is with them.

* * * * *

P. : Will you tell Mary that it is the lady's clothes ? J. : I will. P. :

Will you tell William that Eliza says she caught her diphtheria from the lady's clothes? J. : That is right.

[I think there was another slight reference to this matter, but not important.]

[A. M. R., *Stenographer.*]

[Addressed to me. Dictated by W. M. Salter to his wife.—W.J.]

516, North-avenue, Chicago, *December 9th, 1890.*

DEAR WILLIAM,—We are greatly obliged for the account of the sitting with Mrs. Piper. Baby Eliza did play with my knife, and asked me to open it but a short time before she died—indeed, it was the last show of intelligence that I distinctly remember. I have told this incident to many people, and the whole question is whether in any way it could have got to Mrs. Piper. Margaret thinks she did not tell her, but she is not absolutely sure. If Mrs. Piper had not heard of it in any way it is certainly remarkable.

[From Mr. W. M. Salter.]

Chicago, *December 17th, 1890.*

DEAR WILLIAM,—Mrs. Piper stumbled (with my assistance) on to my sister Mary's name a year ago in Chocorua. The first name she used then was "Lizzie," and who was meant I could not say. I have a living aunt whose middle name is Elizabeth, but she is never called Lizzie. "Emily" I do not recognise at all—have never known or heard of an Emily in our family. If I could only be *sure* Margaret had not told Mrs. Piper of the knife incident!

WM. SALTER.

[From Mrs. W. M. Salter.]

Chicago, *December 17th, 1890.*

DEAR WILLIAM,—We were very glad to get your letter with the stenographic report of the Piper interview. I hope that you will not object to our keeping it. I am ready to swear, if necessary, that I did not tell Mrs. Piper of the knife incident when I went to see her last October with mother. I recall clearly the whole interview. And, indeed, my baby's illness is something I can speak of to no one. Time for me only adds to its pathos.

* * * * *

MARY G. SALTER.

P.S.—I think there is small chance of Margaret's having told Mrs. Piper the incident of the knife. She says that her first impulse was to deny absolutely having done so. Almost the whole interview was taken up with Mrs. Piper's account of her English experiences. Towards the close she referred to Baby's death. Because Margie cannot remember just what she said she is unable to positively assert anything in regard to it.—Yours,

M. G. S.

[Statement by Professor James.]

It seems *unlikely* that so interesting an incident as that of the knife could have been mentioned to Mrs. P. by Margaret G. in the few minutes' talk which she could have had about the death of "Eliza." It was more likely to

have been mentioned to me, but if so, it has sunk to an unrecoverable part of my consciousness.

Mrs. P. saw "Eliza" when at Chocorua in 1889. She saw Margaret once, soon after her return from England, and Mary Salter and Mrs. Gibbens together once, in October last.

[W. J.]

[Statement by Mrs. Piper.]

December 22nd, 1890.

Mrs. Piper states that neither Mrs. Gibbens nor Mrs. Salter nor Miss Gibbens said anything whatever to her concerning any knife incident in connection with Eliza. Mrs. Salter made one reference only to Eliza during her conversation in the fall, viz.: "I thought I might get a word from Baby." This impressed Mrs. Piper because Mrs. Salter was much affected when she made this remark. Miss Gibbens on a prior visit talked more freely about Eliza and the grief which Mrs. Salter felt, but said no more about the details of the death than Mrs. Piper had learned in England from Mr. Clarke, who had told her that the child was dead and that the cause of death was diphtheria. Mrs. Piper is not quite sure whether he said diphtheria or scarlet fever.

[R. H.]

Mrs. Salter writes on December 27th, 1890 :—

When I saw Mrs. Piper she talked almost exclusively about her own affairs. I merely referred to my child's death when I asked her for a sitting; otherwise I said nothing about it.

43. *Miss Edmunds. June 1st, 1891.*

[From notes made during the sitting by Miss Edmunds.]

[Mrs. Piper knew my name; that I was English; had seen me at the office of the S.P.R.; and, during the conversation we had before the sitting, I had made a passing allusion to a nephew; beyond these facts I think that she knew nothing of me. (This nephew was not alluded to during the sitting.) The following account is an abridgment.]

Phinuit stated that I had a father in spirit and mother in body, describing some characteristics of each one. . . . John—no, Joseph—Joseph. [Father and mother each had a brother named Joseph, both deceased.] There's one, two, three, four brothers. [True.] One, two passed out—little things—with their father—that's all there was of you passed out. [True.] James. [Pause.] James. [Emphatically, and writes the name on my pad.] (I don't know any one in the family of that name.) Yes, you do, I know—James in body, married your aunt. (Oh, Uncle Henry.) [James Henry Thomas, whom we have always called "Uncle Henry." But father used to call him "James Henry."] There's a little one, came after he [father] passed out. [True.] Al—Alice, another little girl. (Not Alice.) [Forgetting for the moment that Lillie's name is Alice Lilian, and that my brother usually calls her Alice and writes to her as such.] Yes, Alice. You call her *Lil*, but she's *Alice*! [Phinuit enumerated the girls in the family correctly, giving the name "Ethel, musical," and stating that one was in Australia, summing up:] There's yourself, one married,

one in Australia, one that studies, one that paints, and the two little ones. [My older brother was wrongly said to be married. Ellen, the name of a little sister who died in infancy, was referred to as sending a message, and as being "a big girl now." Mary was mentioned and "Aunt Ellen." Mary and Ellen were great aunts.]

[Here Phinuit made a sudden dart at my watchcord, and I thought of his "scent for trinkets" as he pulled out a heart-shaped locket made of the serpentine rocks at the Land's End, which had been in my possession since a child.] Ha! You had that a long time, since you little girl—rock—sea washed over that. Your mother's influence comes with that—no, your mother's mother—your grandmother. [True.] [Takes the watch from the other end of the cord.] School watch? No, you *not* had that so long as this. [Holding up the locket.] Ask me something else—I'll tell you about the watch presently. [Pause.] No, your father knows that,—see, I hold it up and he say, "Oh, I know that." [Phinuit holds up the watch as if to show it to some invisible person behind him.] He gave it to your aunt, and she gave it to you. [True.] Box, oh, box, he knows that! [I had taken from my pocket a little round black box which father used to keep in his desk, full of old coins.] (What was in it?) [It was then empty.] Oh, I'll tell you presently. I can't hear what he says. [Looking over his shoulder as though listening to someone behind him, while I mentally said, "Coins, coins," and formed a distinct picture of them in my mind.] Picture, where's picture? [Working his finger round a hole in the lid where I believe at one time was a picture under glass.] But you don't know. He does.

* * * * *

Little shiny things in box. (Chain?) No. (Coins?) Coins, yes, coins, coins, *I knew!* [Other names given were Uncle William (correct), Fred and Albert (both brothers), Jessie (sister), Carlotte (Charlotte, sister), "named for a relative on mother's side" (correct), Margaret (unrecognised), Edith (married sister), Fred her husband (correct), with further correct descriptions of character, &c.]

L. EDMUNDS.

July 1st, 1891. (See also No. 50, p. 154.) [Mrs. Holmes present. L. E. taking notes.]

* * * * *

[Once Phinuit turned to me with :] How's Catherine? (Who is Catherine?) You know—your sister—the one whose name I did not give you last time. [I had not mentioned to Phinuit that he had omitted to give the name of one sister, although I had made a note of the fact.] (I have no sister named Catherine.) Yes, you have. (Not Catherine, but Kate.) It's Catherine, that's what your father told me. (That's funny, for father disliked the name of Catherine, and took special pains to register the name of my sister as Kate, so that she should not be called Catherine.) Phinuit here looked a little disconcerted, and mumbled, "Well, that's what he said."

[After another interval with Mrs. Holmes, Phinuit turned to me and said :] You've got something here you want me to tell you about. I'll tell you

all about it. Hodgson gave me something with influence of yours, and I did not tell him right—where is it? Give it to me again. [I gave him the bookmark, and wondered how he knew that he had given wrong information about it.] Yes, that's it. It's something to do with your sister Editha. (No, I do not think she ever even saw it.) Well, you let me have it for a time, and I'll tell you all about it. I'll put it in my hair. . . . This mark has something to do with school-friend. (No.) No, not exactly that, but I see something about school about it. It's something to do with somebody that was under you—someone that you had to teach. There's an influence comes with it—a little girl—rather pretty. Light hair and dark eyes—bright. You had something to do with teaching her. Nice little girl. She seems to recognise this. She's passed out of the body. You heard from her when she was ill. [All true.] There's another influence comes with it—not her brother, but she was very fond of him. She called him cousin—Gideon—he's in Australia. [It is not known where he is now.] He is erratic, but he is doing well, *physically* [laying great stress on the last word]. He has not passed out. He will return. Ella—Elma—Emly—Elmly—Oh, what is it? Emily—no, Emma—Maria sends her love to Emma—do you understand? Maria sends her love to Emma, and says she is often with her. Emma is not well—not at all well—not happy. [Maria was the little girl's name; Emma is the mother's name, and Gideon the name of her nephew, whose whereabouts is not at present known.]

[Note by R. H.]

At a sitting on June 25th, I gave Phinuit the bookmark, which Miss Edmunds had carefully wrapped up between two pieces of plain card. I knew nothing of the history of the bookmark. My notes are as follow :—

“[Phinuit asks me to read it.] A little faint influence about the young lady with you. Didn't she wrap them up? (Yes, I think so.) Fleshy lady connected with this in body. It was given to her mother as a bookmark. This has been in some book like a Bible thing, and it looks like I get the influence Margaret. There's also Edith. There's an influence here of a lady that's fond of her brother—Miss Edmunds' brother. . . . This hasn't so much of her influence as Edith's. I think Edith made it. (Is Edith in the body?) Oui. Isn't Miss Edmunds funny? She's handled this, hasn't she? She put it there [indicating between cards], and I get all her influences come back with it. This came across water originally. These [cards] were handled more by her than this [mark], and the mark has been handled more by the person who made it than by anybody else.”

On my return from the sitting, Miss Edmunds informed me that the statements about the bookmark itself were incorrect. I did not see Mrs. Piper again until after the sitting of July 1st.

July 6th, 1891. (See also No. 51, p. 155.)

[At the sitting on July 6th, besides giving information concerning some tests which I had brought with me, Phinuit gave messages “from father,” and stated that:] Your mother has been having pains in her head. She's gone from the place where I saw her first. [I was then myself under the impression that mother was visiting my sister, but (October 2nd) I have just

heard that she made that visit in September.] [Remarks about my sister Ethel.] There are two children just alike in spirit—they were twins [true]—with your father now. There are two Charlottes, sister and aunt. [True, and Phinuit makes a prophecy concerning my sister Charlotte.] [Messages to my brother Albert.] You are going to visit Albert soon. I see you in his surroundings. There will be a change for him soon after that. [Then, breaking off:] You take this as a test from me—your mother has had a fall. She has slipped and hurt her foot. Now you remember that I said so. [December, 1891.—My mother had no fall.] You are going into the country and also near water—three different places. To the water with a lady, Mrs. Holmes. I see you with her by the water. And you'll also go to a country place where there are children and mountains—a mountainous place—and you'll see your brother last of all. [October 2nd.—I had then just received an invitation from Mrs. Holmes to spend a week with her at the seaside, but I had not mentioned the fact either to Phinuit or Mrs. Piper, and Mrs. Holmes said that she had not mentioned it. I also have visited “the mountainous place where there were children,” and am hoping soon to visit my brother (as she did.—R.H.), but all these circumstances were previously known to me and I expected each event to happen in the order which Phinuit described.] [Mention was also made in this sitting of a younger brother, and his name given without effort—Martin.]

L. EDMUNDS.

44. *Mrs. C. June 19th, 1891.*

[Mrs. C. had a sitting alone with Mrs. Piper in 1889. Of this no record was made. Little mention of her husband was made in that sitting, which was chiefly occupied by the subject of her daughter's ill-health. Mrs. C. lives in New York, and I believe that her name was unknown to Mrs. Piper. I was sent out of the room early in the sitting, and could hear only fragments of the conversation after this. At the close of the sitting Mrs. C. gave an account which I took down at the time. I abridge this account, and embody the information since received from Mrs. C. The names mentioned during the sitting have been changed to others in the record at the request of Mrs. C. I made the appointments for both sittings.—R.H.]

[*Re fountain pen.*] This brings John in the spirit. John the son in body. [Correct.] Phinuit described a little elderly lady, nervous, in my surroundings, and said she wouldn't live long. This suggests my sister, who is never in very good health. [An aunt living in New York, aged 76, not nervous, death not anticipated for several years, began to fail about June 20th, and died July 10th.]

He said I would get a letter from my brother very shortly. [Not true.]

He said there was a stick with a funny handle, marks on it, a walking-stick, that belonged to an old gentleman, grandfather, my father, who had it when in the body, and that he wanted me to have it, that *Sis* has it and that I must ask for it. [The sister writes that there is a walking-stick used by her father. It has not a crook handle, but a knob.]

The names Anderson or Andrews and Flack were given [not recognised]. He kept feeling about me and said: “You have something about you belonging to him” [my husband]. Felt my ring and said: “Oh, he gave you that many

years ago." After searching about and touching various objects, he said : " You've got my watch." I took it out. He said : " Your husband says it's his watch, but it's not his chain." This was correct. I had broken my own watch about a month before, and since then have carried his watch, but had taken off his chain and put my own chain on. Until the watch was mentioned I had entirely forgotten that I had it.

Phinuit said that I had a bad time with my teeth a while ago, and that my husband was with me [*i. e.*, in spirit] when I had them extracted. I had two teeth extracted under gas a month or six weeks ago.

References were made to a document, which made it clear that a certain insurance paper was intended. This I was requested to publish, on the ground that it would be of benefit to myself and a satisfaction to my husband who would then feel that justice was done. The circumstances connected with this document, which are too private to be mentioned in this report, concerned a matter which was of the most vital interest to my husband. It is the very matter he would be most likely to speak of if he were actually in communication with me. Some specific advice was given about the publication of this document. [This advice proved upon inquiry to be irrelevant.]

A correct statement was made about the unfortunate sale of some of my property. Henry was correctly given as the first name of the man who defrauded me.

A prophecy made that Mrs. C. would be out of her difficulties " when snow came " was not fulfilled.

[Note by R.H.]

[At a sitting on July 8th, Phinuit said :] " John's lady feeling particularly blue to-day. I think this is the day John passed out of the body. I hear this from John himself."

Mrs. C. writes on July 10th :—

" Your note of the 8th is just received. I am sorry to say that Phinuit is 'mixed' in his facts, as the date of my husband's death was June 18th, the day before our sitting with Mrs. Piper. During the 8th, at the time you had this sitting, I was not particularly 'blue,' and there was nothing *unusually* depressing in any way, but I had a bad headache, and was feeling generally tired and miserable ; but the condition was more physical than mental.

Sittings 45-50.

When I was in New York early in May, 1891, Mrs. Julia Sadler Holmes, a member of our Society, gave me, at my request, two locks of her hair for experiments with Mrs. Piper ; but I had not explained to her that Phinuit prefers locks cut close to the head, and I found later that these two pieces had been cut several inches away.

On May 21st, 1891, at the end of a sitting where Phinuit had been describing the influences of other articles (sent to me by Mr. V.), I gave him one of the two locks which I had first received from Mrs. Holmes. Phinuit said : " I've seen this influence before. This came from across

the water. Relative of this person across the water. Her name spells with an 'E.' (No.) The influences are all mixed." And he declined to do anything further with it.

Being aware that Miss R. was to have a sitting on May 23rd, I placed the second of the two locks in a clean envelope, different from those which I am in the habit of using, and requested Miss R. to give it to Phinuit during the course of the sitting. She did so, and Phinuit at once said that *my* influence was on the envelope, that the hair was the "same influence" as that which I had recently given him, that he got the name Esther with it, but that it had very little "influence" about it, and he wanted a "better" piece. During a sitting which I had on May 25th, Phinuit referred to this incident, and repeated that he wanted a "better" piece of hair, but did not mention the name Esther. I wrote to Mrs. Holmes on the subject and requested her to send me another lock of hair cut close to the head, and some article of dress, such as a collar, which had come much in contact with the skin (Phinuit claiming that such objects had "influence"), and she sent me a "veritable scalp-lock," and a piece of ribbon which she had worn round her neck. I gave these to Phinuit on June 5th. In this and in the two following sittings with the articles received from Mrs. Holmes, the notes were taken by me during the sitting, and copies of them forwarded to Mrs. Holmes. The remarks in square brackets (except where otherwise specified) were either interpolated by Mrs. Holmes herself or incorporated by me from her letters in answer to my inquiries.

45. *Sitting on June 5th, 1891.*
[Last part of sitting.]

Re Hair.

Ha! that's in the body. That's the same influence I had before, but that's a better piece. She's thinking about going away. [Yes.] She's had considerable sorrow. [Yes.] Lady relative of hers passed out in last year. [Yes, Emma Holmes.] She's done a great deal of good. She's a nice lady, a lady who has a great deal of firmness of character. She doesn't tell all her sorrows to others. You ask her how *Mrs. French* is. [My mother has a cousin Soph. French, or it may be Phinuit sees *Mrs. French*, the medium, whose circles I have been attending recently.] And there's somebody connected with her by the name of *Anna* [Mrs. Holmes had recently made the acquaintance, through me, of Dr. *Anna Lukens*.—R. H.], and *James* in the body. There's a gentleman in her surroundings and he's kind of cranky. [Yes.] His name is William. [No.] She's changed her home within a year or two. [Yes.] She's a bright lady, mighty deep, though; nervous, too; has some trouble with her stomach. [Yes.] She had something the matter with her foot. [No, son's foot.] Had to have something done to it not long since. Somebody connected with it by the name of *Harris*, and *Fred*. [Yes, Harry and Fred.]

Re Ribbon.

Same influence. Her hair is grey and black, mixed, and she dresses it very prettily, and she goes near the water very often, and she writes sometimes quite nicely. Lady's mother—Auntie called Eliza—Elzie—Eliza is not right, but something like it. She wants to know about *Mamie*. [See next sitting.—R.H.] Who's Cooper? Who's Miss Roberts? And Miss Davis? A little sister passed out of the body quite a number of years ago. [Yes, a sister died in babyhood. Recognise Cooper, Roberts, Davis. "Lady's mother" (mother-in-law) in spirit life is named Elizabeth. I know also a lady, called "Aunt Eliza" in my childhood, aunt by marriage. She is still living, however.]

[*Further comments.*]

[In the envelope which brought the "ribbon" and hair was enclosed a letter from Mrs. Holmes's son, *Harry*, in which he refers to the cutting of his foot accidentally, and its being "fixed up" by a doctor. This letter is dated May 9th, 1891.—R.H.] [His letter (Harry's) was brought to me from New York by my son *Fred*. It was sent originally to the man who is "cranky," who forwarded it from B. The cranky man is associated with a geologist named *Davis*, who located some lead and silver mines near B. and then ran off with the secret. We have been quite excited with this *Davis*, who has now returned to B. Mrs. Piper caught all this from Harry's letter, which had probably been carried in the cranky man's pocket. The only mistake she made was in the colour of my hair—it was never *black*, but shaded from a brown to a gold. Curiously, what she handled she could not see, and the cut foot in Montana was shown to her as mine. Possibly because this son Harry (not *Harris*) is nearer to me than any other living thing.

* * * * *

Closely connected with this Southern business is one *James Roberts*, a friend of the K— family. Fortunes hang upon his honesty and ability. I think the *Miss Roberts* and the *Miss Davis* are undoubtedly these two gentlemen. The *Coopers* are all related, and associated socially and financially with *James Roberts*, the K—'s, and the "cranky" man.]

46. *Sitting on June 10th, 1891.*

Re Hair and Ribbon.

There's somebody connected with this named *Vaughn*. [Yes.] And *Mamie*. [About that *Vaughn*. He committed suicide. . . . If the name were *Manie*, it would fit the situation just now, as the *Manie K.* (sister-in-law to my daughter) . . . is constantly on our lips.]

Re Strip of Velvet. [Since the previous sitting I had received from Mrs. Holmes a strip of velvet which she had worn.]

Same influence. She lives out a little way. [Mrs. Holmes lives in a suburb of New York.] There's a big vine [No, a tree in blossom] round the end of the house where she is, on the right as you go in. She's a very nice lady. Who's *Emily*? [My sister who died in babyhood.] (I don't know.) Well, she knows who she is. . . . She's got a mother, a father, and a

brother in spirit. [Yes. Not mother, but mother-in-law.] Either the father or the brother is named William. [It's the brother. His name was William Henry Harrison Sadler. I generally called him *Henry*.] There's somebody named *French* connected with her. [Yes.] She takes me to New York. [Yes.] (How do you know it's New York?) I can see N. Y. I see a desk, and a piece of statuary stands at the end of the desk, and I see a letter on it with N. Y. at the top. [The desk had ornaments, but no statue. There are two bronze statues, however, on a bookcase near.] The letter begins: "My dear Lucy." She has a friend named Jones. [Yes. Who hasn't?] . . . *Emerson*. [Not recognised.] You ask her if she didn't have an aunt named Caroline or Katherine in spirit. [Yes, we called her Auntie Mason.] [See Notes to next Sitings, No. 47.—R.H.] And there's Doctor Somebody here. (Who? Can you get his name?) [Doctor unknown.] It's in the surroundings of a doctor. I think this lady had a sister who went across the water some time ago. I don't think you know this. [No, I went myself.] . . . I see a letter on the desk:—

June 2, 1891.

MY DEAR LUCY,—

Will go to-morrow evening
if possible. In case you do not hear
come round.

[I did not write this in the letter, but said these very words to her next day, or nearly.] (Can you see how it's signed?) I'm trying to. The last letter is "s." (That's right.) [I was thinking of the last letter of the name Holmes.—R.H.] [Here Phinuit tried to write the initials. His attempts show two separate capital S's, another doubtful capital S, a scrawl like a capital U, two initials together like LS, then three initials together, the first of which might be L or J or Q, the second of which might be S or G, and the third of which is most like S.—R.H.] Signed by initials. Looks like A. R. S. You know she's got three names. (That's right.) Looks like "L" or "J." (Is that the first or last or the middle one?) The first. I'll get more another time. [When Mrs. Holmes signs "initials," her J is as much like an L as it is like a J.—R.H.] [Lucy H. wrote me, June 1st, to meet her and go to H. the next Sunday. June 1st, I wrote her to visit me; our letters crossed. Friday, June 5th, I called upon her, saying, "Will you go to Gilmore's concert with me to-morrow evening? In case you do not hear to the contrary, expect me about 5 p.m. Saturday. *I will come round for you, take you to the concert, and then home with me for Sunday. I did not address her as "My dear Lucy," but did sign my initials to a postal card, sent another mail, J. S. H.]*

47. *Sitting on June 15th, 1891.*

[Mrs. Holmes understood that I was to try to get information from Phinuit, during the sitting, of her doings 11.30—12.30.]

Re Glove, Mrs. Holmes.

Who's Ella? [See below.] I've seen this influence before. Somebody's sweetheart. You handed me some influence like this before. Give me the piece that goes with it. I saw the date with this, you know. N.Y.

(That's right.) This lady's been across the water. [Yes, once only, to England.] Been across two or three times. Spent much time in Paris. [Ella has. I have never been on the Continent.]

Re Velvet as well, also Hair and Ribbon.

This [velvet] is a bonnet tie. Nice generous bit of hair, this is. Cut right close to the head. *Dersyer*, I see that written. [Unrecognised by me.] She has a large blue vase that was given to her by an elderly gentleman and lady across the water. [No, but we have two Bolton vases brought from Ireland, by Miss Maggie K.] Ask her if she knows anybody named *Sweet*. [Yes, Frances Sweet, sister of my aunt Louisa, died many years ago.] . . . You know you have to go up steps to get into her house. There's a little thing in front that you swing in. (Hammock?) Yes, hammock. [Baby's swing on side piazza. Hammock is in garden.] There's a chair with a crooked back. [No.] A funny back that throws back with a spring. [We have a velvet chair in New York that falls back with a rod—too big for this cottage.] There is a young lady with very dark hair sitting therein this minute. (About 11.55 a.m., June 15th, 1891.) [Do not know.]

12 Noon.—The elderly lady has a parcel, a square package, looks like a book, in her hand. She's been reading, and she's just arranged something on her head. It looks like a little wrap she's thrown over her head. The lady herself has gone to speak to the younger lady, and she has on a dark dress with little light spots in it. [Wrong, but see Mrs. H.'s letter concerning the dress.—R.H.] . . . She has a friend that she's very fond of, named Ella or Ellen. [Eleanor B., commonly called Ella.] How do you spell that? That's her name—S—T—R, S—T—A—. [Gives it up, apparently.—R.H.] She knows who *Louise* is, Louise in spirit. [I have Aunt Louise in the body.] (What is she doing?) [I explained about appointment from 11.30 to 12.30.—R.H.] She came mighty near forgetting it. [No, I thought very much about it.]

12.15.—She looks as if she's putting some flowers in a vase. [Yes, I was.] She trims and puts them in that. [Yes, pulled out dead ferns and placed vase on desk.] Since I saw her influence the other day [Wednesday, June 10th.—R.H.] she has been having the pillows changed in the room where she sleeps, and some things changed in the bed [Yes, bed broke down—new post put in, and she's been having something put up over the window. [Yes.] Do you know her girl? (Her daughter?) Yes. (Yes, I know her.) She's a nice girl. . . . Her daughter has a friend who's going to be married right away. [Yes, we guess so.] (A lady?) *Oui*. The last part of her name ends in *son*, doesn't it? (No.) Last part of her first name? (No.) She has three names. *Eliza* comes with this (velvet) and she's in the body. [Yes, "Aunt Eliza," sister of *Albert's* mother.] [See below.—R.H.]

12.22.—Now she's doing something to a picture—the mother, who is still in the body—I think there's something the matter with her teeth. [My notes are not clear as to whether this statement was about Mrs. Holmes or her mother, but my impression during the sitting was, I believe, that it referred to the mother of Mrs. Holmes, viz., Mrs. Sadler, who writes on Dec. 4th, 1891: "I cannot remember toothache on June 15th, 1891. Have

had general trouble with my teeth all the year."—R.H.] [Yes, lost gold out of my back tooth yesterday.] [Phinuit asked at beginning of sitting if he wasn't right about the mother, father, and brother being in spirit. I said that the mother-in-law was in spirit.—R.H.] I hear the name of William Henry, who's called Henry. [At beginning of sitting Phinuit asked me if William wasn't the name of the brother. I said that the lady recognised that, although she didn't at first.—R.H.] Did you ever see her paint? (No.) [My daughter is an artist.] She's doing something with a brush. Now she's dropped that—she sits down at desk to write. *Charles* is on the page in front of her. [I sat at desk to write, not my daughter.] [The above remarks, including the painting, were applied by Phinuit to Mrs. Holmes.—R.H.]

12.25.—Now I see her go to the window and speak to a man, short, kind of stout. [Yes, the butcher.] She reaches up and pulls something down. [I opened blind for more light and arranged curtain.] She's gone back to sit down again, at the desk. [Yes.] I hear "Caroline, aunt, passed away with stomach and heart trouble, recognises this influence." [Yes. A dear friend, Aunt Caroline Mason—*Katherine* was her sister-in-law, also called by me Aunt Kate.] She seems to be writing. [Yes, I was writing with planchette.] *Albert*—cousin, a wandering sort of fellow, something to do with soldiers, fighting. Old-fashioned picture of him taken some years ago. [Yes, on a hobby-horse.] He doesn't know whether she or his mother, her aunt, has the photo. [Aunt Eliza has it.] He was very fond of shooting. [Yes, but Albert is alive.] *Maria*. A relative on her husband's side. [Maria Holmes, but on my mother's side, wife of her brother. I am named Julia *Maria* from this aunt.]

12.30.—She's got a whole box of things. She's pawing them over for all she's worth. [I was.] You ask her for another piece of fresh hair, cut close, but I don't want to rob her head.

[Further comments.]

I have a small steamer trunk in my bedroom, full of MSS., &c. About 12 noon I ran up to this trunk after a red pencil. At 11.30, June 15th, I sat down to my writing-desk in bay window to write with planchette. Noticing some flowers fading in glass dish on the desk, I stopped to pull out dead ferns and rearrange the daisies. On the paper under planchette was the name *Charles*, which Lucy Hothersall had partially written last week, Sunday. (No, I never spoke to her of Mrs. Piper or our experiments.) It was very hot, and planchette was evidently wilted. He, she, or it did manage, however, to spell out Phinuit once or twice, with a very *squeaky* pencil, which rasped me so, I threw it away, and got the new red one from "box of things" upstairs.

Strange Phinuit, in second sitting, should have given "Caroline and Katherine" together. They were sisters-in-law. I always called them *Aunt*, though neither were related by blood. Caroline Mason's daughter; Emma, married my mother's nephew, Edgar Holmes. We were intimate from childhood, and I never knew any difference between my own aunt, Maria Holmes, Edgar's mother, and "Auntie Mason," Emma's mother. *Albert* Holmes is *Edgar's* cousin and mine. *Albert's Aunt Eliza*, his mother's sister, adopted him on the death of his mother, *Susan*, and we cousins always called

her Aunt Eliza. She is now living, and Albert has always lived with her, except when he wanders away; he is rather of a roving disposition. Catherine Mason Curtis, Emma's aunt, is principal of Livingston Park Seminary. Emma and I were educated there and called her Aunt Kate. These may be prosy details to you, but they are important as proofs of Phinuit's power.

* * * * *

I have a dark blue dress with small white spots, but I did not wear it at all on June 15th. The hammock is only a few yards from the parlour bay window, swinging from a pear and cedar tree, around which twines a grape vine, forming a natural arbour. It is out of sight of the piazza with the wooden swing, on the opposite side of the house, in the garden. There are three steps leading up to the side piazza where swing is, and it is the first thing one would naturally notice coming from the depot. There are also three steps leading to front piazza, where you sat sneezing that cold night, but no hammock or swing in view from that.

During the two weeks footboard was in city being mended we put pillows out on grass and looked them over. We did this twice. . . .

The something over windows was curtains. We put up a new set in the sitting-room downstairs. This room has an antique oak folding bed, too large to be got upstairs, and I slept here all winter, but my bedroom is really the one above, where mahogany bed is. I had it at first and moved back there this spring. This is why Phinuit speaks of them both as "my room." The curtains were too long. My daughter arranged the extra length in a *lambrequin* drapery over the top, which I afterward rearranged to suit myself. . . . We did this about June 1st.

I cannot remember the exact second when I fixed blind and flowers, or spoke to butcher—will take the watch next time. They all occurred within the hour, at intervals of fifteen or twenty minutes. I went to box of things about noon, in the middle of experiment.

I think Auntie Mason died with stomach and heart trouble. Was sick a long time, up and down.

JULIA HOLMES.

Mrs. H. writes on June 21st, 1891 :—

At 12.30, June 15th, I went upstairs, changed morning dress for street costume, opened trunk, searched among your letters for address of Dr. Lukens, and took the 1 p.m. train for New York. I was at the trunk about 12.40. J. S. H.

At this stage I acquainted Professor Bowditch with the circumstances of the previous experiments, and arranged with him that Mrs. Holmes should write down, at the time, accounts of her doings between 11.15 and 12.30 on the mornings of June 23rd and 24th, sign them and obtain her daughter's signature, and post them immediately to Professor Bowditch. Similarly, I was to send at once to Professor Bowditch my notes taken during the sitting. This programme was carried out, but it will be seen from the reports that there is practically no correspondence between Phinuit's descriptions and the notes made

by Mrs. Holmes during the time of the experiment. A few days later I sent the notes of the sittings to Mrs. Holmes, requesting her to comment upon the statements made by Phinuit, and to specify whether Phinuit's descriptions given during the hour of experiment appeared to be correct pictures of incidents which had happened at other times.

48. *Sitting on June 23rd, 1891.*

[R. H. taking notes.] (*Entranced 11.25 a.m.*)

1. 11.30.—[R. H. gives Phinuit a fresh lock of hair in piece of muslin fabric, which Phinuit then separates.] That's the same lady. That's our friend in New York. (Right. I want you to tell me what's she's doing.)

2. 11.35.—Just at this very minute she's reading. She's got a book, looking in it. I get the name Elizabeth. (How do you get it?) I can hear it. And there's somebody connected with her, named Alice.

3. 11.37.—She's laid the book in a chair. She goes to a mirror and she's doing something to her front hair. You know how she wears it, with funny things here—frizzelettes. She's tidying them up a little.

3½. 11.40.—Now I see her walking to and fro, to and fro, to and fro, &c.

11.41.—Whose little child is that? (Can't you tell me?) I think it's her grandchild. Looks like a boy. She's stopped and spoke to him, stopped the pacing to and fro, you know.

4. 11.42.—Now it looks as if she was showing him some pictures. (In a book?) Looks like pictures of persons, you know. (Portraits?) Things like that.

5. 11.44.—Now she goes to the desk, now gone back to the chair; takes up book, folds it and puts on a shelf high up. Now she goes to the desk, and has seated herself.

6. 11.45.—She says: "Oh, how strange!" W—I—L—L—I—A—M—and there's something about *water*, W—A—T—E—R. I don't know what that is. (Do you see those words written?) I do.

7. She leaves that—she's going upstairs. She goes to the room to her right. She turns in, she takes up a garment off the cot and brushes it. She's got a little cold. Now I see her go to a closet—she stands a minute.

11.47.—Oh, she's hanging up this garment, smoothing it down, and she's closed the door. (Of the closet?) Of the closet.

8. She isn't feeling just well, she's got a slight headache. She's now arranging something here [touching me down the buttons of waistcoat]. Fastening it. [Front of dress, apparently.]

9. 11.50.—Now the lady that I saw before [at previous sitting] goes and speaks to her and calls "Mother." The lady [mother] leaves the apartment and is going down again. The one that's calling looks as if she was going outside with something in her hand and watering the flowers. The elderly lady goes to the door and is speaking to her while she's doing that.

10. She's got on a dark garment with stripes, *stripes*. Now I see her talking to a kind of a stout person—looks like a servant. (A woman?) *Oui*.

She's turned back from the doorway more into the passage-room. The woman leans over the railing [from upstairs] and asks her about the garment which she [the servant] has in her hand. The lady tells her she had better put it on the line.

11. 11.57.—The servant has disappeared. She goes to the back part of the building. A lady in black comes in, dressed in—like mourning; a caller. She [subject of experiment] takes from a little stand in the room a photograph and shows it to the lady [caller]. The photograph is of another lady at a distance. She wants to know if she doesn't think it's good. She's now in general conversation with the lady. I'll have to wait till she changes that. The lady who has called has a little black thing in her hand, looks like an umbrella.

12.3.—[Here Phinuit explains that the spirit William is telling him some things, that other things he sees himself.]

12.5.—I'm sorry she's got this tickling sensation in her throat. She does this, h—m, h—m [clearing the throat], while she's talking.

12. 12.6.—Lady just going out now. She's rather stout, nice-looking lady [i.e., the caller]. She [Mrs. Holmes] mentioned to the lady that she was trying some experiments with a friend of hers, but she doesn't tell her how or which way. She walks out with her a little way.

13. 12.7.—The lady's [Mrs. Holmes] got a little rheumatism in one of her legs. Caller lady comes around in a carriage. The carriage waits for her. Any questions you want to ask me? I'm getting a little obscure, can't see so well.

14. 12.8.—Now she's picked up something and eating it. (What is it?) It looks like a little round thing, kind of white. Perhaps it's a cake.

15. 12.10.—Now there seems to be something going on here. There's a boy called, and she delivers to him a parcel. Now she's gone to lie down, and she'll probably stay there some time, so I'm going to leave her. (See anything written on desk?) T-e-l-l m-e t-h-i-s i-f y-o-u c-a-n.

16. 12.13.—(Can you see the daughter?) She's thinking about going away. Isn't that all right? (I don't know. Do you mean going away from where's she's living?) Yes.

17. You tell her—elderly lady—the boy's not going to be ill, and to take good care of herself.

18. 12.15.—She's got a book. I didn't see her pick it up. Oh, it's the same book. She's lying there, reclining.

19. 12.20.—She's just had a picture changed on the wall. She had somebody else move it. He's gone now. He says "Good-bye" [i.e., the "spirit" William, who, according to Phinuit, has been supplying most of the information].

12.25. [Trance ends.]

[Notes made by Mrs. Holmes during the hour of sitting. In envelope addressed to Professor Henry P. Bowditch, postmarked "New York, June 23, 2 p.m.," and "Back Bay, Boston, June 24, 7 a.m."]

Spuyten Duyvil, *Tuesday, June 23rd, 1891.*

Experiment began at 11.5, cottage parlour. I sat at desk in dark blue

calico wrapper with white spots, and wrote until 11.30 a letter beginning "Dear Dr. Hodgson." My daughter, Mrs. Margaret K—, lounged on sofa in white muslin dress, reading. Went to bookcase, took out encyclopedia, carried it to sofa and read until door bell rang at 11.30. Mrs. K— answered bell; found at door a one-eyed beggar who wanted money. She went upstairs for pocket-book and stopped to eat a piece of pea-nut candy; came down, gave him some money, and returned to parlour.

From 11.30 to 11.45 we sat in parlour and *shelled peas* without interruption. Conklin, the grocer, passed window. From 11.45 to 12 Mrs. K— continued shelling peas and I sat at desk writing Dogmatic, Bigoted, Nice, Smart, Wings, in big letters, on sheets of paper.

From 12 to 12.15 played piano while my daughter sang to big rag doll, rocked it, trotted it on knee, danced round the room with it, and finally tossed it [to] ceiling.

From 12.15 to 12.30 sat on floor and built block houses. We both built a tower of Babel, and closed our hour of experiment with a grand downfall.

(Signed) MRS. JULIA HOLMES.
MARGARET H. K.

[Later notes by Mrs. Holmes on the report of sitting, June 23rd, 1891.]

2. No, not reading—my daughter had just laid down book, 11.30. Yes. Elizabeth Hoyt Holmes, my mother-in-law, has a granddaughter Alice.

3. No. My daughter laid book down, went upstairs, stood before mirror, opened bureau drawer, for purse—does not recall touching her hair.

4-7. Wrong.

8. Yes. Slight headache—very unusual for me.

9. No. My daughter left apartment. I did not.

10. I wore dark blue dress with *spots*, not stripes. Yes, we have a new servant, stout person. I did not talk to her then.

11. A lady called in her carriage six weeks ago. She took Margaret's photograph from table, admired it, asked for it, put her parasol against table while holding photo. I gave her the picture. Do not remember her dress. [It was afterwards ascertained that it was not black.]

12. This lady dined with us last Friday. After dinner, I told her the story of Phinuit's experiments, how he saw me at "box of things," &c. Called him "clairvoyante's control." No name mentioned.

13. Yes, left knee—leg sometimes gives out. Yes, lady's carriage waited outside and drove round a little. While waiting for it to return we *walked* in the garden. See 12.

14. No.

15. No.

16. My daughter is building a house in B—. She will move there in the fall.

17. I have worried about the *girl*, not the boy. Thought of asking Phinuit to read her hair.

18. No.

19. No, we have had no picture changed in this cottage; we did in the city.

49. *Sitting on June 24th, 1891.*

[R.H. taking notes.] (*Entranced 11.29.*)

1. William has been telling me lots of things. This lady lost a little child many years ago, a little child that scarcely lived, stillborn or nearly so.

2. Her own mother is quite well, but she's a little bit deaf. A little trouble on right side of head of mother. The right ear is a little troublesome sometimes. Years ago she had quite a severe illness in the stomach, but recovered, and she'll stay in the body some time yet. William remembers it. [The foregoing concerns Mrs. H.'s mother.] This lady [Mrs. H.] takes a good deal from her mother. Aunt Caroline on the mother's side. You want me to go and see what she is doing? (Yes.) Sometimes William tells me and sometimes I go myself. He takes me there.

3. 11.34.—Her throat's a little better to-day.

4. 11.35.—She has a big stick in her hand, looks like a handle. She's got it, and she's reaching up quite highly and arranging a picture on the wall. A cord from which the picture is suspended. Now she steps to the window and takes the stick and reaches up and drawing the draperies—sort of *portière* that hangs by the window on one side. She stands the stick in the corner, and makes the canopy thing drop down from outside. William tells me it is a-w-n-i-n-g.

5. She's got on a greyish gown.

6. 11.40.—Now she's helping this fleshy person I told you about—looks like a servant—to arrange furniture and things in the room.

7. 11.42.—Now she's disposed of this person and she's sitting down.

8. 11.44.—Well I'll be hanged if she isn't musical. Her fingers going like this [tapping with fingers as if strumming on a board]. (Do you hear anything?) No, I think she's doing it for fun, to see if I can see it. Now she goes to the desk. She's writing something. Does she write to you what she's doing? (Yes.) She's writing down: *Drawn curtain. Talked to Willie. Who's Willie?* (I don't know.)

9. *Told Mary to brush my cloak. Please hang in closet in my room after putting on line.*

10. *My dear mother, I will send things to you to-morrow if possible.*
11.50.—That's all. Now she's stopped.

11. 11.51.—*Samps.* Can't get any more of that now. Perhaps I'll get that later. I see *June*.

12. She's got a letter that's got your influence there, on her desk. She's just lifted it up and looked at it. Have you been writing to her? (Yes.) She's laid it on one side now.

13. 11.54.—Do you know she's got something? She's just picked it up; looks like a watch—a round thing, shiny. Hold on now, she's writing something. *June 24th.* Then a dash—two ones and two and five, *11.25.* (She's in the same surroundings?) She's at her desk. That what you mean? (Yes.)

14. *Had a call from Mrs. French.* I don't think that's quite right, but it looks like it.

15. *Sampson*. (Is *Sampson* written there?) Yes, that looks like on the note to mother.

16. Do you know *Steven*? (No, I don't think so. Do you see that written?) No, I hear it.

17. 12.2.—I see *Mary* written. She had a grandfather named John. (Do you see that written?) No, I hear that.

18. 12.3.—As true as you live she's had the portrait of a gentleman moved on the wall. I see *portrait*. (Written?) Yes.

19. 12.5.—She gets up, and takes a little red wrap-like thing, and puts over her shoulders. Then she goes back, and sits down again in the same scat. "Oh dear!" she says. She takes the book on her knee now. She writes pretty fast this minute.

20. Here comes the same girl now. (The servant?) Yes. Raps on the door and passes her a paper. She [Mrs. H.] says, "Lay it down, please—thank you." Servant passes out.

21. Now the daughter comes in and sits down in rocking-chair and talks with her mother about making arrangements about a house.

22. Who do those two children belong to? Her daughter? She don't know but she'll send one of them away for a little time. For rest and change, you know. Have you been there yourself? (Yes.)

23. 12.8.—Did you notice that little body of water near there? (Yes.)

24. I should think she wouldn't like to be watched like this, but she don't mind.

25. 12.10.—Do you know, I see the name *Margaret*.

26. This lady [Mrs. H.] likes Miss P—.

27. The daughter says something—she'll have somebody—sounds like *Ed*—something—trim up that tree.

28. 12.12.—Her daughter shows her something white like cloth, and asks her how to put it together, which is the best way to have it go.

29. Right behind the lady [Mrs. H.] is a stand with something yellow in it like fruit.

30. 12.15.—Upon my word, that lady's going out to drive. She thinks she won't go till a little later, so it's all right. What time of day? She's talking about lunch. She doesn't know whether to drive before lunch or after. She finally thinks she'll not go till after.

31. *I must get these off by early mail to-morrow*. (She writes that?) *Oui*. No, I've made a mistake there. She says that.

32. 12.18.—She's taken up a little thing and looks as if she was doing something to the ends of her nails. Now she sits back and rocks.

33. The daughter's just going out. The mother goes towards the window and looks out. Then she puts her hands behind her and paces the room to and fro, to and fro, like she did before, you know. She goes towards door, which is open, then goes out into the yard.

34. 12.20.—Now she's stooped over looking at something, a flower. She's got a little pair of nippers and she's culling them. She's trimming the ends of them. She's nipping off the little briars on the lower end of the stems, and the lower leaves, to make a pretty nosegay.

35. 12.23.—Now she pulls up her gown and she steps up the steps and she comes in. Now she goes to a long mantel—like, takes a vase, puts water in it, puts the flowers in it, and stands it on her desk. Looks like roses.

36. 12.25.—Now she's just picked up her pencil. *Picked.* She puts her hand up to her ear. *Flowers, trimmed stems, put them on desk in my room.* I'm getting dim.

37. Now looks as if she was brushing herself [imitating]. (With her hands?) I don't see any brush.

38. 12.26.—Left room, goes out and upstairs. Goes to mirror and is tidying herself up. I cannot see any more. 11.29.—I'm too dim. I can't see any more. I haven't heard William so plainly. I've had to work alone a little bit. He helps me, he gives me strength. If I hadn't had him to help me, I couldn't do half so well. The influence of the articles [lock of hair, ribbon, &c.] goes through me to him like a battery.

39. You ask her when you write if she remembers Florence. William says this.

[Notes made by Mrs. Holmes during the hour of sitting. In envelope addressed to Professor H. P. Bowditch, and postmarked "New York, June 24, 2 p.m.," and "Back Bay, Boston, June 25, 7 a.m."]

Wednesday, June 24th, 1891.

Cottage parlour at 11.15 a.m. I sit in bay window, making the word *Phinuit* in leaves. For fifteen minutes I sew green leaves on a sheet of white paper. From 11.30 to 11.45 I write a few lines to *Phinuit* on this sheet. At 11.45 I stop writing and go to the garden to pick flowers and hunt for a child's sun hat. Do not find the hat, but pick up a small blue jacket. At 12 I lie in the hammock and "loaf with (Walt Whitman) and my soul" for fifteen minutes. Then a boy drives up with a cart and a dog. I get up, pat the dog, take down hammock and speak to the boy. At 12.15 I return to parlour, write a few lines to *Phinuit*, and lie down on sofa. I lie on the same sofa, in the same dress which my daughter, Mrs. K——, wore yesterday, imitating her manner and attitude. At 12.30 I rise, sit at desk and write to Professor Bowditch. It is now 12.45.

JULIA HOLMES.

[Later notes by Mrs. Holmes on the report of sitting on June 24th, 1891.]

1. Yes, I lost a little child, years ago—a premature birth—never knew the sex.

2. Yes, my own mother is a little deaf (don't remember in which ear), sometimes worse than others. Yes, her illness generally takes that form. Has a chronic inflammation of stomach and bowels. Do not remember any special severe sickness so long ago (forty years). William might. No. I am not at all like my mother.

3. Shouldn't have noticed throat if *Phinuit* hadn't called my attention to it. Yes, I have some irritation there—the tonsils are always a little swollen.

4. No, didn't have stick in my hand, and we have no *awnings* anywhere. [See *Addendum*, p. 153.] I daily dust a painting which hangs over writing-desk. I use a small feather duster. Picture hangs close to curtain.

5. I had on white muslin.

6. We have a new servant, who is fleshy, named Bridget. No, I was not helping her arrange furniture at this time.

7. No, not at this hour.

8. I played piano while my daughter rocked rag doll, *the day before*, about this time, 11.44. I played "Johnny, get your gun," &c., to see if Phinuit could hear me. Yes, I was "doing it for fun, to see if I can see it." I left piano and returned to desk. I wrote two lines in a letter to Dr. Hodgson, and made words to look at. I did not write "*Drawn curtain*," but I explained in my letter to Dr. Hodgson, finished in the afternoon, about some *curtains* put up three weeks previously. [All this on the day before, June 23rd.—R.H.] Did not say or write "*talked to Willie*."

9. No.

10. Six weeks ago I wrote my mother I would send her things by express—may have said "to-morrow if possible."

11. See 15.

12. Yes, I had Dr. Hodgson's last letter of instructions on my desk, to which I repeatedly referred.

13. Yes, I had watch on my desk, consulted it every fifteen minutes, and wrote the hour and minutes on paper.

14. No, had no call from Mrs. French—no one called.

15. *Sampson* was a nickname given to my baby, Charles Hoyt Holmes, on account of his extreme littleness. He lived six months. *Sampson* was *not written anywhere*, and I wrote no note to mother at this time.

16. I know *Mary Stevens, née Holmes*, my mother's niece. My mother also has an uncle *Stephen*.

17. I had a great-great-grandfather named *John Sadler*. No *Mary* was written.

18. Wrong. We have no portrait of gentleman on any wall.

19. I got up and put on a red shawl over my muslin dress, wore it in the garden, in the hammock, and after experiment closed. I wrote pretty fast fifteen minutes later, when finishing notes for Dr. Bowditch—hurried to catch postman.

20. Wrong.

21. No, my daughter was in New York. We have often talked over a new house, which we have been designing during the last month.

22. My grandchildren Kenneth and Marjorie K—. We have not discussed sending them away, but I have been anxious about Marjorie, and wished she might have a change.

23. Yes. Spuyten Duyvil Creek and Hudson River.

25. Margaret is my daughter.

26. True.

27. We have not said anything to *Ned* about *training tree*. He is the gardener. [See *Addendum*, p. 153.]

28. No.

29. A yellow table stands just back of my writing chair. Had a dish of cherries there day before experiment.

30. No.

31. Wrong.

32 and 33. At 11.14 my daughter went to the station. I hadn't small leaves enough to make the word *Phinuit*. I went to the garden for another branch, came back, and cut off the smallest ones with some little scissors lying on desk. Cutting out round dots for the *i*, some leaves fell in my lap. I brushed them off with my hands. Think I cleaned nails with these scissors just before beginning to cut leaves. Don't remember sitting in rocking-chair, but did pace up and down two or three times after coming from garden. It is my *habit*.

34. Yes, the smaller leaves were all at the *end* of the branch—not to make a *nosegay*, but a *Phinuit*.

35. At 12.15 I lifted my dress, came up steps, went to bookcase, put flowers (daisies) in a yellow vase, but *forgot the water*. I put vase back on bookcase. There was a pitcher of *roses* on desk—*wild* roses, brought on Sunday. The same wild roses are painted on the pitcher.

36. At 12.25 I took my pen and wrote few lines to *Phinuit*. No, did not say "Put them on desk in my room," but gathered up stems left from word *Phinuit* and laid them on top of desk by the roses.

37. May have brushed a few leaves from my dress just here, but think I did it all before—remember going to open window to let leaves fall in grass.

38. Don't remember doing this at any time.

39. Can't remember *Florence*.

Addendum: That *pole* my daughter put out of the window to poke Walter's coat off the roof may be the *pole* *Phinuit* saw. Could he have mistaken the coat for an awning? I was writing to you about it, and my letter lay upon desk during hour of experiment.¹ Could he have sensed the word *Walter* and mistaken it for *Water*? He confused me and my daughter, and he mixed up the two days of experiments, but he really did *see* a good deal.

While lying in hammock, morning before first experiment, June 23rd, I looked into cedar and pear trees and *thought* if I were mistress here, I should "have *Ned* trim up these trees." But nothing of this kind was *said*. It was about this time my daughter came to the window with the *pole* when I laughed and cried out to her: "Oh, if *Phinuit* could only see you *now*."

JULIA HOLMES.

[Note by R.H.]

The following statements were made by *Phinuit* to me at a sitting on June 25th, 1891:—

11.40.—She is taking books out. She's been dusting them. [No.]

12.31.—She's written two notes and posted them off this very day.

¹ June 23rd. "Wonder if *Phinuit* saw [my daughter] wrap the window curtain about her shoulders and poke *Walter's* old coat off the bay window roof with a long pole about 10 30 this a.m."—[Extract from letter to me from Mrs. Holmes, written June 23rd; received by me on return from sitting on June 24th.—R.H.]

[Yes.] There's been a dark-coloured man there within 24 hours. [No.] I saw her just a little while ago, combing her hair, brushing her hair. [Yes.] She's going to make a call, then she's going to do a few little things at home. [No.] She wrote a lot of numbers in one of the books—objects that she's going to get—a sort of list. [My daughter did—made a list, went to the city, and called on Ella, June 24th, not 25th.]

50. *Miss Edmunds and Mrs. Holmes. July 1st, 1891.*

[I was at Bar Harbor June 26th to July 3rd, and having learned by letter from Mrs. Holmes that she intended to spend a day or two in Boston, and wished to have a sitting with Mrs. Piper, I explained the circumstances to Miss Edmunds (my assistant), and requested her to accompany Mrs. Holmes to the sitting and take notes. Mrs. Holmes came to my office upon her arrival in Boston, on June 30th, and had an interview with Miss Edmunds, who was to have a sitting on July 1st. Mrs. Holmes did not wait till July 1st, and went to see Mrs. Piper in the afternoon of June 30th in the hope of obtaining a sitting. Mrs. Piper could not give her a sitting then, but Mrs. Holmes had some conversation with Mrs. Piper and, inadvertently, "revealed her identity" as the subject of the experiments which I had been making. The new matter, therefore, mentioned to Mrs. Holmes at this sitting can hardly be regarded as of evidential value, and I give the details only of the attempt to obtain from Phinuit some description of my own doings during the hour of the experiment.—R. H.]

[L.E. taking notes.] (*Mrs. Piper entranced about 11.30.*)

* * * * *

[L. E. speaks of the time—twelve o'clock—and suggests that Phinuit be "sent after" Dr. Hodgson. Phinuit does not seem to comprehend at first, and goes on:] . . .

[Phinuit is told again to see where Dr. Hodgson is.] Is that where Marie D— is? I'll go there. I saw him a minute ago. (What is he doing?) [Long pause of nearly two minutes, during which Mrs. Piper breathes heavily and seems to be in a deep, natural sleep; takes her hand away from Mrs. Holmes, and her face is seen looking perfectly natural.] Ha! What do you think he is doing? He handed a book to Marie D—. She turns it over, flopped over some of the pages and handed it back to him. He says he is going out with Charles—going out towards the water—going to take a ride when I left him. He had one foot crossed over the other; shows the book to Marie and goes out. He looks like a countryman. (What's he got on?) Oh, he looks like a Scotchman. [Another pause, during which Mrs. Piper again seems asleep.] Oh, he's flopped over on his stomach! Now he's turned over the other way! I never saw him cut up like that before. He throws both arms up. Now he's stretching and yawning! . . . [Long pause again.] Ha! ha! He did something like leap-frog with Charles—like leaping frog. (On the sands?) No, on the front of the building, at the farther end of it. He going to take a drive now—will presently. [Pause again.] He's got into a kind of funny thing and rolled off.

* * * * *

[Mrs. Piper came to herself at 12.40.]

[Notes by R. H.]

I made only the following notes during the time of the experiment :—

12.—Up from beach with Miss A. Carriage.

12.15.—Started for Green.

12.17.—Dropped book.

[I was staying at Mrs. D—'s, in Bar Harbor, as was known to Miss Edmunds and also, I believe, to Mrs. Piper. Phinuit usually calls Mrs. D. by the name Marie (Mary), and Mr. D. by his first name Charles. I did not look "like a Scotchman," but Phinuit's remarks might have done very well for George D., who wore knickerbockers and a tam o'shanter hat frequently during my visit. I had also specially noticed him lounging on the grass and flinging his arms and body about, but could not say at what time he did this, nor could he give me any information. Somewhere between 11.30 and 12 I strolled down to the edge of the water with Miss A., returning about 12. I fell on a slippery rock just as we left the beach. The carriage was waiting to take a party of us up Green Mountain. We waited a short time for some other members of the party, and then we mounted the high carriage, and, as Phinuit describes it, evidently near the right moment, "rolled off." The incident of the drive appears to be the only one that Phinuit hit correctly—as to time. As we started in the carriage we were joking about the possibility of Phinuit's seeing us.]

51. *Miss Edmunds. July 6th, 1891.*

[From notes made during the sitting by Miss Edmunds.]

[Mrs. Piper entranced about 11.45. I handed to Phinuit an envelope containing what I afterwards found to be a piece of narrow white silk ribbon. Phinuit's remarks are abridged.]

[Phinuit takes the ribbon from its wrappings.] It's nothing but a string-like thing, nothing but string. I get Hodgson's influence—Hodgson and some woman put that together. [He then threw the wraps on the ground and tucked the "string" in Mrs. Piper's hair. I then gave him the large envelope containing some MSS.] That's another of Hodgson's tricks. . . . You see if there is not writing on that. (Yes, there is.) Open it out. [I open it out and put it over his head.] No, not that way; put it with the writing next to my head. [I turned it over.] There, that's better. I want to get Hodgson's influence off it. He has had something to do with it, but he didn't write it. Now, please, give me the wrapper it was in. You see, if we put anything like this into a wrapper the wrapper holds the influence. It's a kind of document. It does not belong to wrapper. I wanted to get it right side up, it was no good the other way. You wait a minute and I'll strain it all out. It has been written a long time—has not been much handled—came way across country. (Across the water?) [Hesitatingly.] Yes, across the water. (I don't know anything about it.) No, I know you don't, it's some of Hodgson's tricks. If I could only get the least bit of perspiration of the person who handled it, but there's nothing. And that thing—the string thing—is just a joke [taking it from his hair and throwing it on the floor]. Somebody connected with this [the manuscript] that's lost, someone that's lost, don't you understand? . . . There is.

no magnetism in that. [The MS.—Creases it up and throws it after the ribbon.]

(Can you find out anything about this?) [Giving him some manuscript written by "Y.," which he throws away immediately, saying:] This makes me cross! . . . This takes me to a relative. (No.) I saw this with Hodgson. When he handed it to me it made me sick—I couldn't tell him anything about it—it's something to do with a woman. This woman is a perfect crank. What she says is no good—she's kind of funny. She's in body—not likely to go out yet; she live long time yet. You know all you want to of her. She thinks she is smart, knows a good deal, but she don't; she don't know so much as she thinks. She's married. It's got *your* influence on it, too—it was written for you—you had something to do with it after she wrote it. [True, I copied the hieroglyphs.] It's no earthly use. Her names spell with an . . . [Three right letters given in last name.] Her first name, Lawlie, Larie, Laurie—no, Laura. (That's wrong. You are nearly right, though, with the last name.) She's a crank. I don't like her influence. She thinks she's very clever. She travels a lot. (Very true.) She's going across the water soon. . . . [Right name given—first name and surname.] . . . [Further description of character correctly given.]

[But I want you to tell me where Dr. Hodgson is. He wants you to call on him this morning.] Oh, I see Hodgson near the water. Who are those children—two of them? He's been talking to two boys.

1. This lady [meaning Mrs. Holmes] near the water. She's sitting in a chair [12.15] in front of the building. She's got a wrap round her. She thinks she is going in. She's got up to go now. Now she's patting both hands together—clap hands. I like her. Her astral body is very clear, very light. [Pause as if asleep.] I went right close to her. She has gone in and put on more wraps—you know, like a lady does—and she is going out to take a walk, a little walk for a little exercise.

2. Do you know who *Shelton* is—Shepard—what you call him? Don't you remember a little fellow with you at same school? He was taken from school on account of being ill. You were going to see him with a lady, to visit him. He passed out. Charles—Charlie—a little lame fellow. (No, I do not remember anything about it.) Can't you think? [In a tone of great disappointment.] (I do not remember a lame boy of that name.) [There was a lame boy with curvature of spine at school by the name of Candler (I do not remember first name unless it was Edward), for whom I remember feeling great pity, but I never spoke to him or visited him. I was friendly with his sisters—the boys were in another house. I have heard nothing of them since.]

3. I see Hodgson in the country—what's the name of that place?—country—in place where William is? (There are a number of Williams in the world!) Yes, but Hodgson doesn't know fifty million Williams! He is not in Charles' surroundings, but in with another William—not William James. There's a lady that has light hair. I get his influence and the lady's together. Now Hodgson is with her. I get their influence together. I see him in surroundings of—I get name William—not William James—you have to go across the water a little way and it is near the water—a country

place. He is not with Mrs. D— now—not there, but in another place. [Seeing he had made so many mistakes I asked a leading question to see whether he would alter his track.] (Is he not in Boylston-place?) No. Light-haired lady. He has been within a few days in surroundings of William—tall man, rather grey, and light-haired lady. Give me something of his. (I have not anything unless this.) [Handing envelope, addressed by Dr. Hodgson, which contained the “string.”] Phinuit puts it to his forehead for a time and went on :] He’s writing now—lots of books and papers around him. Got his feet on something, I can’t describe well. I thought he was by the water ; that water is a tank thing that holds water, and he was washing his feet and hands, that was what the water was. You see it confuses me, Lulie. Mrs. Holmes was by the water. I saw her there, and I saw water around Hodgson, and I thought he was by the water, too, but he was washing himself. He was doing something with the water. Now he has sat down and is writing. [12.30.]

4. He is talking to someone named William, but not William James. I have got the two mixed—Mrs. Holmes and Hodgson. Now I get it clearer. He takes a stick and is poking about in the funniest kind of way, and he seems as if he is talking and laughing to me, and saying all kinds of things to me. He said : “Oh, Phinuit, you’re no good.” Now he says, “Now, Phinuit, you see if you can see that.” And he has piled a lot of things one on top of another [and in same breath] How’s Kate? You’ve sent her a book. Your father say it has reached its destination. [I had recently sent Kate a book.] . . . [Returns to Dr. H.] Oh, now I see him open the window—now he uses water. I see him brushing his hair. I see him drinking something from a cup. Now he’s making a picture like a great big scrawl—funny looking thing! Now I see him go to a closet-like thing and open it and take out something. (What is the “something”?) Looks like a dish of some kind. Now he is walking up and down. Oh, now he’s making such a horrid-looking face. He has put his hands in his pocket and sat back and is looking at something. He’s taken a wreath, a funny thing, and put it on his head. What are those books and papers round him? He’s got so many of them. Are they his? (I expect so.) He goes downstairs, pat-a-pat, and gets letter and goes upstairs, pat-a-pat. That’s not his house. An old lady there. (Landlady?) I don’t know. Who’s William? A light-haired old lady. (Light-haired?) Well, perhaps grey—it’s not black, anyhow. (Why, yes, grey is light, it is not dark.) Yes, grey is light. I was right in saying “light-haired.” A gent has called with a book in his hand. (Do you know him?) He lectures or something. Hodgson has sat down and talks to someone.

Boston, Mass., July 7th, 1891.

[Comments by R. Hodgson on the sitting of July 6th, 1891.]

The piece of ribbon was sent to me by a lady relative of T. C. Hartshorn, the translator of Deleuze’s *Practical Instructions in Animal Magnetism*, and the first manuscript given to Phinuit at this sitting was in the handwriting, many years ago, of Mr. Hartshorn, deceased. The ribbon had been worn by the lady. No one was “lost” in connection with the MSS., and the rest of what Phinuit said about these articles, though correct, can hardly be regarded as indicating any supernatural knowledge.

The second lot of MSS. I had taken at a previous sitting, and Phinuit seemed disgusted with it, and declined to tell anything about it, saying that it was rubbish, and he didn't want to have anything to do with it, and throwing it upon the floor. It was an almost undecipherable first draft of a lecture by a lady known to Miss Edmunds.

Mrs. Holmes made the following notes (either July 7th or July 8th, 1891) upon seeing the record of the sitting :—

1. At 12 noon I was sitting on the sand at Onset beach, thinking intently of Phinuit and willing him to see me. Supposing Dr. Hodgson to be with Mrs. Piper, I also concentrated my mind upon him. I had on black wrap trimmed with gold. At 12.15 I arose, patted the sand from my hands, and went to dinner at the Washburn House. I went into the hall, took off my wrap, hung up my umbrella, had dinner, came out about 1 p.m.—possibly 12.45—and walked to my room in another street.

2. I think possibly Phinuit heard the name *Charles Shelton*, and confused it with the lame boy. He is the father of the late Willis C. Shelton, the celebrated boy organist.

3. I was thinking much of my brother William, wondering if he could see me as Phinuit suggested. I was also apostrophizing Phinuit, saying, "Now come and try to see what I am doing. Are you here, Phinuit?" &c.

4. Yes, Phinuit evidently "got the two mixed, Mrs. Holmes and Dr. Hodgson." . . . I poked my parasol in the sand unconsciously, while thinking, but I piled up nothing.

I believe that Mrs. Piper and perhaps Phinuit also independently (since Mrs. Holmes had a sitting alone on July 3rd) knew that Mrs. Holmes was at Onset (by the sea), so that there is nothing remarkable in Phinuit's statements about her, except, possibly, the description of her clapping her hands about the time when she was patting her hands together to get rid of the sand.

The notes of my own doings, which I made during the hour of the experiment, are as follows :—

July 6th, 1891.

11.30. 12.—Getting up with usual incidents—boiling kettle, making tea, &c.

12 noon.—In office, turning chair upside down, &c. Getting letters, then writing these notes.

12.3.—Pull up window blind.

12.8.—Put on jester's cap with bells. Took it off.

12.12.—Walked about room with jester's hat on. Went into bedroom, took up ginger-ale bottle, having cheroot in my mouth unlit. Light cheroot. Printed "sly veal" on paper and placed it on top of desk, next little clock, saying, "Phinuit, do you see that?" repeatedly and pointing to it with pen. Open and read various letters, occasionally directing my attention to *sly veal*.

12.20.—Put teacup away in cupboard.

12.25.—Postman comes in with registered letter from England.

12.26.—Read Mrs. Sidgwick's letter—envelope contains photograph, &c.

12.35.—Take out large *shell* from box, and hold it up near *sly veal*. Take piece of brick from shell and fit it to the other fragment, &c. Then read reports of Mrs. H.'s sittings.

The description of my having bath, going downstairs to get letters, drinking tea, &c., would have been true if given at the right time ; but these form part of the usual morning routine, and were known to Miss Edmunds and I believe also to Mrs. Piper. Phinuit's account of my talking and laughing to him might, perhaps, have been a shrewd guess, since he was aware that I had arranged the experiment. His reference to my making "a picture like a great big scrawl," putting the "wreath, a funny thing" on my head, and the calling of "a gent with a book in his hand" might, indeed, be vague glimpses of my doings in printing the words "sly veal," putting the jester's cap on, and receiving the postman and signing in his little book for the registered letter. I sat down at my desk to sign, and interchanged a few words with the postman. This last incident must have occurred only a very few minutes before Phinuit's mention of the person calling. Taken altogether, there is enough coincidence to suggest that further experiments in this direction may be successful. It is worth while adding, with regard to possible hypotheses, that there were three "wreaths" (which had been there since Christmas) hanging in my room, and that I had contemplated placing one of these on my head during the hour of experiment, but found them too dusty.

52. *Dr. C—L—.* July 7th, 1891.

[See No. 38, p. 125.]

Boston, July 9th, 1891.

In the beginning of the sitting I had with Mrs. Piper on 7th July, she, or "Dr. Finlay," was uninteresting and vague, but gradually he grew interesting. He read some names of persons which I had written down on a paper, although Mrs. Piper was to all appearances sound asleep, and with her head bent down, so that she could not possibly see the paper. Asked to give some test that I could tell Dr. Hodgson, he said: "Do you know Dr. Hodgson?" and he continued: "You had a fire at your camp at night some time ago ; it did not last very long, but caused some confusion. I tell you this because nobody could possibly have informed me of it." This is perfectly correct. About four months ago, in a very windy night, in Mexico, a fire started in my camp, near the kitchen fire. The cook got his blankets and some of his clothes burnt, and most of our scanty provisions were destroyed, but the damage was nothing much to speak of, and I cannot recollect I ever mentioned this event any more. I feel at least certain I never spoke of it in U.S.; in fact it was too insignificant an accident ever to be mentioned any more.

I then asked whether I had been in any danger on the road, to which he answered: "You came nearly being shot at by the Indians. You were out with another man shooting, and they thought you were after them, but seeing that you were looking for deer they did not disturb you. This happened in the beginning of your journey, and you had no idea of any danger." In regard to this event, I suppose he refers to what took place about five weeks after my start on my journey. Two of my men who had been out prospecting all day reported on their arrival in the evening that they had seen fresh tracks of Apache Indians. We were a large party, and I did not feel any anxiety about their attacking us. Next morning I went out alone with a Mexican, shooting deer, and I heard in the course of the day a shot at some

distance. He said that this is what he refers to. The shot was fired off at such a distance that it was not meant for me, I am sure. He said that it was only intended to frighten me.

He next spoke of my family in Europe. They are all well, he said. My sister has just been, "or is just going to be, married. My married sister has just become a mother."¹ This is news for me, as I have had no mail for a very long time, but as soon as I get news from abroad I will let you know whether he is right. . . .

C— L—.

53. Miss A. October 16th, 1891, 11 a.m.

In accordance with my request, Mrs. Piper arranged to give a sitting on Friday, October 16th, 1891. The name of the sitter was, of course, not mentioned to Mrs. Piper. She is a member of our Society, residing in New York. I shall call her Miss A.

On October 19th she writes :—

. . . In my judgment, the tests were very conclusive, and the information given by Phinuit has proved correct in all three cases according to the statements of the owners of the articles I took with me for the experiment. I enclose an account of the sitting which I have been enabled to make from some quite full notes made [during the sitting] by the friend who accompanied me. The delay has been in getting the various items of information verified, as in the case of the locket the owner is unknown to me and could only be approached through a friend whom I could not get at till late on Saturday.

* * * * *

For myself I am quite convinced, after this test, that objects do carry spheres, whereby the passive personality is enabled in trance to enter the lower astral plane, wherein all the memories of past and present are indelibly pictured. . . .

From conversation with Miss A. I learn that additional points were given correctly at the sitting which have been omitted from the report on the ground that the owners of the articles would object to their publication.

[Account by Miss A.]

* * * * *

Sitter: "I have brought some things I want you to tell me about."
Phinuit: "Do you know about them?" S.: "No, I want you to tell me." P.: "I feel a very strong influence here. It is your father—oh, very strong. He is out of the body. . . . [Continued with some characteristics of my father, all quite true.] S.: "I don't want to know anything about myself, or my relations. I want you to tell me something I don't know anything about." P.: "Ha, well, I will do what I can for you."

[Here a locket was given to the medium and she took it, but imme-

¹ This statement not correct, as Dr. L. writes to me from South America. He does not mention whether a sister had just been married or not.—R. H.

diately called out:] "There is another influence here, I feel it. Who is it?" [A friend of mine was sitting at other end of room taking notes.] S.: "She is a friend of mine, a dear friend. She is a good influence." P.: [Imperatively] "Tell her to come here." [My friend came up close, and the medium felt over her face.] P.: "Ha! she is good; but she is not very well—nervous—I don't mean irritable, but weak nerves. She thinks too much. She has had a great deal of trouble, but it has not been her own fault." [Here Phinuit seemed inclined to go on about the lady in question, but she said: "I don't want you to tell me anything about me," and I recalled him to the articles I had brought, and said I wanted him to tell me about them.] P.: "Oui, oui—yes, I will; but I have to go a long way off."

1. *Locket*.—[Here medium began fingering the locket all over.] P.: "There is a lady connected with it. She has passed out of the body. A young lady, too. She speaks French. She is out of the body. Her name is Al—Aleece—Alice. Somebody here named Win—Winnie—William. [Here medium began to cough hard.] He makes me cough. Oh! very bad cough; passed out of the body with—what you call it?—lung trouble, consumption. A lady comes with him. . . . I get the influence of a nice gentleman—he writes a good deal—a good head—a big head—a—what you call it?—good mind; but he is immensely extravagant." S.: "Can't you tell me who this gentleman is? Is he the one who coughs?" P.: "No, no. This is another influence. He has the locket. He has it." S.: "Do you mean it belongs to him?" P.: "Yes, he has it." [Here medium asked to have the locket opened, and then rubbed it all over her head, and finally held it for a full minute right on top of her head, breathing very heavily. I spoke, but got no answer. Then suddenly Phinuit's voice called out very loudly:] "Ha! I have it. This carries the mother's and the father's influence. It has hair—*cheveux*—two hairs in it. [Here medium began coughing again.] Too bad he has that cough. This takes me a long way—across water. [Coughed hard again.] Difficulty of the throat, but will improve—get better. Matured early—good mind. Too bad he has this trouble here. [I asked where, and medium placed her hand on my chest.] *Here, here*; and his heart was affected, too. Did you know that? Well, it was so. [Very emphatically.] You find out and tell them I say so, and it is so. Gone away across water. He is in spirit now. He has a good friend—Cory—Car—Carrie—Carey. Has a daughter living. . . . There is a spirit I get called Marie—Mary—an aunt of the lady who owned it—a lady in the body who had it." Here the medium wandered a little, saying to the sitter: "Do you know someone in the body—Hodgson? He gives me things I don't know, and wants me to find out for him," and as Phinuit seemed inclined to talk of other matters, I recalled the locket to his remembrance, whereupon he said:] "Oui, oui, but it takes me a long while, don't you know, to find out. I will find out—but it takes me far back—a long way. [Here medium began fumbling with locket again, rubbing it on her head.] This has several influences about it. Did you know that? Well, it is so. An aunt—Marie—Mary—in the spirit. A good influence is connected with it. She passed out of the body with something internal—stomach wrong. . . . Elizabeth—Elizabeth—do you know Elizabeth? Elizabeth.

There is a picture here—there is hair here—two hairs. He was a good man, had a good mind. . . . Who is a Richard? There is Richard here—do you know him? This has been laid away—not used all of the time. . . . I get El—Ellen—Elinor—a cousin—and a Julia. I see a big building—a gentleman—the gentleman with good mind. Edward, his son, studying books in a large place. . . .” [Here medium seemed to be getting so confused that I said: “That is enough about the locket,” and placed another object in her hand belonging to a different person. I regret this now, and think it was a mistake, as, later on, the medium got the articles rather mixed, and if I had kept her to the one she would possibly have got clearer indications concerning it. After telling a good deal about the two other objects, Phinuit suddenly said:] “There was something around the locket—give me what was around it.” [The wrapper, an envelope folded several times, was handed to the medium. She felt it all over and put it on top of her head, then said:] “Several influences about this. I can’t tell much. Feel a doctor strongly!” [Medium threw the envelope away and asked for locket again.] P.: “The gentleman who has this is physically well, and is fine, handsome—what you call it?—good, good-looking.” [Here the sitter suggested the French phrase, “Un bel homme,” as Phinuit seemed to be waxing so enthusiastic over the said gentleman’s appearance. Phinuit said, “*Oui, oui*,” but did not repeat the idiom.] P.: “He has light hair and complexion. He is a nice man, big head, writes a great deal. I see him in an office—he dictates to others.” [Asked here what he meant exactly by dictating, as I thought *giving orders* might be the sense intended; but Phinuit explained that “the others around the nice gentleman wrote down what he was saying.”] P.: “He is a good man—I like his influence. Henry—do you know Henry? He will tell you who Henry is—ask him. I feel Henry’s influence strong. . . . [Here medium interpolated some remarks having evident reference to the other objects given her.] . . . He has a good mind—is intellectual. He has a wife who is a nice lady. I get Ag—Aug—August—A—U—G—U—S—T.” [Thinking this might be a date which would be useful I asked Phinuit about it, but could get nothing definite.] P.: “The locket has passed through four hands. A child had it first—given to a child.” [This seemed to me so unlikely that I imagined Phinuit to be off the track, and to put him upon it again I said: “Can’t you tell me the name of the owner?” Phinuit replied he “would try”—and spelled out G—E, J—E, Jose—Josey—G—E, but seemed very uncertain, and constantly appealed to me for corroboration, but I could not help at all as the Christian names were unknown to me.] P.: “Marie—the aunt out of the body—nice, good influence. I get William with it. His son’s name spells with an “S.” . . . Je—Josey—no, that is not it. [I asked if *Josephine* was what he meant.] No, no, J—U—D—S—O—N. [Spelled out very rapidly, but did not seem satisfied with it.] . . . You tell the nice gentleman he is to go away unexpectedly—will be called away suddenly. J—O—H—N [spelled out quickly]. Who is he? Ell—Ellswart—Ellsworth. Do you know him? George [came very suddenly]. No, that is not it. The gentleman had a friend Cory—Car—Carey. . . . Jo—Josey—Joseph [called out suddenly]—Joseph.” S.: “Is that the name of the nice gentleman?” P.: “There is a ‘U’ and an ‘E’—Jose—Joseph.” [This last came quickly and with a

certain tone of conviction, so I asked again if that was the gentleman's name, but Phinuit could not tell me.] . . .

Here I thought the medium had been long enough in trance—45 minutes—and I said to Phinuit: "I think this is enough. I don't want to know any more." Whereupon Phinuit said hastily, angrily: "You can't send me away. I will go when I get ready." I explained that I thought the medium would be too tired and that it was enough. P.: "I will go when I get through. Don't you want me to find out something more for you?" S.: "No, that is all I want to know about the locket, &c., &c." P.: [Eagerly.] "Well, I will tell you about yourself, then." [Here followed some amusingly correct characteristics of my own, very drolly phrased. He pronounced me to be physically well, but insisted that I slept with my head too high and that it was bad, must give it up; mentioned some events likely to happen in the near future which have vaguely shaped themselves in my own mind as among the possibilities. Here I said again: "I don't want to be told anything I know already." P.: "Don't you want to know any more? Ask me whatever you want" [and after a little more talk said:] "Now I am going," and shortly thereupon medium came out of the trance.

What particularly struck me as very marked, and also curious in the whole experience, was the docility of the passive personality—calling itself Phinuit—to the influence of a strong will. Even when I did not speak my thought, but mentally willed that certain subjects should not be touched upon—as, for instance, recollections of some deceased relations of mine—it was odd to note how the medium would glance off suddenly and go upon quite a different tack where my sphere was not armed against intrusion, such as temperamental facts, characteristics, habits, and so forth.

2. *Ring*.—Sitter: "Here is a ring, Dr. Phinuit, I want you to tell me about." P.: "Do you know about it?" S.: "No, I want you to tell me." P.: "I do not like the influence of this. It makes me feel bad—*mauvais*—bad, bad. Someone connected with it who is wrong in her head—insane—a lady. She began to lose her mind at an early age. Oh! it makes me feel bad. . . . Bad influence. . . . Someone connected with it passed out of the body with cancer. I do not like it." [Very positively said.] Here the medium seemed so distressed that the sitter took the ring from her hand and put a watch in place of it.

3. *Watch*.—P.: "This is a better influence. [Here medium breathed very heavily and was quiet for what seemed fully two minutes.] Ha! it takes me a long way. I can see the surroundings of that watch. [Here medium wanted it opened for her.] It had a curious looking chain—a—what you call it?—fob. It has a gentleman's influence. Came from across the water many years ago. It has been in Italy. The gentleman has passed out of the body. I see a brick house, door in the centre, two windows over the door and two windows each side—no—*one* window each side of door. You come up to it by a—what you call it?—walk—path—and passing around the house at the end is a very singular looking tree. The man who has it is in the body. There is a sister named Ann—Ann—Annie (suddenly). I get the name Elizabeth. Who is Elizabeth?—Eliza—Lizzio. I get Elizabeth strongly—and Henry, too. Henry gave it to Elizabeth—is not that so?" S.: "I don't know—will have to ask." P.: "Well, it is so. I say it is so

[angrily], and you will find it so when you ask. . . . I feel the influence of someone who worked with great, round rolling things." [Various occupations here suggested, and finally Phinuit seemed to adopt the idea that it was a printing house he meant, for he immediately after said :] "There was a brother who was a printer. He has handled this. He has passed out of the body. He was Henry. Someone connected with it named Dav.—Davis. . . . I see this now in a box with other things—little things—what you call them?—trinkets—kept in cotton. It makes me sad now. Elizabeth—Eliza—don't you know Elizabeth? There is an Eliza. [Very positively.] J—O—H—N [spelled rapidly]. . . . I get him—who is he?—and Jo—Joseph [called out quickly and positively]. . . . Jen—Je—Jes—Jenny. Ask who J—E—N, N—I—E is. . . ." [Here medium seemed to wander a little and presently called out: "What was around the locket? There was something around it"—and when wrapper was given her Phinuit resumed upon the locket.]

[Notes.]

None of the three articles in question were mentioned to Mrs. Piper before she went into trance, nor were they even taken out of the bag in which they were brought, or unwrapped, till they were handed to the medium. The sitter had handled them as little as possible, and knew nothing whatever of their associations, and in the matter of the locket did not even know the owner. Nor did the lady who took the notes at the sitting know anything whatever concerning the articles.

1. *Locket*.—I got the locket the evening before the sitting, through a friend whom I met by accident in the street, and upon stating to her that I wanted some personal article of an individual unknown to me, she said: "We are close to Mr. —'s office and I will go in and ask him if he happens to have any trinket about him that he will lend." I waited outside in the street till my friend returned with a little object wrapped up in a paper envelope and handed it to me, saying that "she knew what it was, but knew nothing of its history," &c. I was not told what the article was, nor was I acquainted with the owner—had never seen him and knew only his surname in a casual way. I did not look at the object given till the sitting with Mrs. Piper was over and she had come out of the trance, when we both examined it.

The gentleman who owns the locket bought it for himself when a child, quite a little fellow, with some money that had been given him as a present. It had been put away for many years and quite forgotten; seven or eight years ago it was by chance recalled to his memory, which occasioned a search for it, and, when found, he attached it to his watch-chain, and has worn it since. The locket within has a picture of the owner's mother on one side, and the hair of his father and mother on the other. The gentleman who had a cough, owner identifies as an uncle—Charles by name—a brother of his mother. He himself never saw this uncle Charles, but remembers, when a little boy, hearing him spoken of as out of health—in his own words, "A physical wreck"; that he had consumption, and went to South Africa, where he seemed for a time to improve, but finally died there. Owner knows no name like Cory or Carey in connection with the locket, and, in fact, cannot verify any of the names. He says they may all be correct for all he knows

and belong to different members of his mother's family, who lived in Scotland, and he has never been brought into contact with any of them, his mother having been the eldest of a family of 10 or 12, and she married early and came to this country, where he was born and has always lived. He never knew any of his aunts, uncles, or cousins till a few years ago, when he went abroad and met certain ones who come in later in connection with this.

He says his mother might have had a sister *Mary*; he has a sister living christened *Mary Ann*, now called *Marian*, and that at one time the locket may have been in her keeping, but he is not sure of this.

The "son, studying books in a large building upstairs," owner thinks is an allusion to a cousin of his, whose chance acquaintance he made in England some years ago. This young cousin was the son of an aunt; his father was very proud of the lad's cleverness and took Mr. — to see him. They found the boy in a large building up some stairs, surrounded by books, which he was studying. He cannot remember whether the young man's name was *Edward* or not, as he was merely introduced to him and never saw him afterwards, nor has even thought of the incident till brought up in this connection.

The doctor mentioned when the envelope was handled, owner thinks may be an allusion to his father-in-law, who was a physician, and there was a very intimate relation between them.

Knows nothing about the name *Judson*, or *Ellsworth*.

Thinks the attempts to find out his own name were good, his names being *Joseph George*, and there is a "U" and an "E" in his surname. His mother's name was *Elizabeth*. Thinks the allusion to some throat difficulty, in contradistinction to the lung trouble connected with the uncle, refers to his mother, for she suffered with a bronchial affection which occasioned severe spasms in the throat for some years, and she finally died of the malady—has been dead many years. He thinks the allusions, "good mind—matured early," refer also to his mother, who was very quick, intelligent, and capable. He says the allusions to himself are true: he is very extravagant—to use his own words: "Has had two fortunes and has gone through both of them"; is physically well, has a big head; writes, but dictates more—says he is "too lazy to write himself when he has others to do it for him." Has a wife, and she it was who hunted up and found the locket, when it had been so long laid away and forgotten. Says it would be impossible at this distance of time to verify any of the names. They are none of them familiar to him except *Elizabeth*—his mother's, and *Alice*—that of his little niece [who is living, seven years old, and does not "speak French"].

My friend who asked Mr. — for the locket says the description of him is excellent as to appearance. He has a big head, is intellectual—is very good-looking, and is a very kind, generous-hearted man. Mr. — says he knows of nothing likely to call him away suddenly in the matter of his business.

2. *Ring*.—The ring and watch were handed to me just as I was going to keep my appointment with Mrs. Piper. They were in a box, tied up. I had never seen them, and did not even know of their existence till entrusted to my keeping. The owner is known to me, but not intimately, so that I

knew nothing whatever of the circumstances connected with the articles, which the owner pronounces to be correctly stated in every particular, but has never before spoken of them to anyone.

The ring, an old-fashioned gold one, with English hall-marks on the inner rim, and a few small stones set in the middle, was given to present owner by a young man named John —. Owner always suspected him of having stolen it, as he was of bad character, and would not say how he had come by it. Owner never would wear it, and has often thought of throwing it away, but has kept it in a box with some other old-time trinkets done up in cotton, the watch being one of them.

The young man's father owed a large sum of money to the mother of the present owner of ring, but there having been no papers to prove the loan, upon the mother's decease the father of John [who gave the ring] repudiated the debt altogether, which naturally caused much trouble and bad feeling. The father died of cancer in the stomach. Present owner has a sister, who, at the age of three years, had a great fright from being left alone in a burning house. When rescued she could make no audible sound, and gradually became entirely idiotic. She is now fifty years old. Her name is Elizabeth—was called Eliza and Lizzie. Present owner of ring had sole charge of her for many years, but on her becoming worse she was placed in an institution for the insane, where she now is. She has always been a great care and anxiety to the present owner of ring.

3. *Watch.*—The watch is also old-fashioned, with a gold engraved back and dial, and is of Geneva make. It was bought by an uncle of present owner while he was abroad. His name was Joseph, and he lived quite a while in Italy. Does not know of his having been a printer, but may possibly have been one. He always wore the watch, and at his death it came to the mother of present owner. The mother used often to give the watch to the insane daughter, Elizabeth, as it amused her and kept her quiet. The owner cannot identify the building so minutely described, but thinks there is somewhere in the family a picture of some such house, and will endeavour to look it up. Present owner has another sister living, named Annie. John was the name of the young man who gave the ring. Joseph the name of the uncle who had the watch. Owner keeps in same box with watch and ring a little crystal seal with Joseph engraved on it, which belonged to the uncle. Jesse (not Jen-nie) was the name of the mother of present owner.

[Miss A.]

I have ascertained from Miss A. that her companion at the sitting had never seen Mrs. Piper before. This lady herself writes :—

October 21st, 1891.

To MR. HODGSON,—I desire to verify Miss [A.'s] statement, that I *knew nothing* of the articles submitted to Mrs. Piper during the *sitting* at her house recently.

I know the owner of the watch and ring, and though my acquaintance with her is less than Miss [A.'s] I know her to be a truthful and reliable person, and I believe her report relating to the history of these articles to be strictly true.

I have also received the following statement :—

October 21st, 1891.

This is to certify, as the owner of the ring and watch given to Miss [A.] for the sitting with Mrs. Piper, that I am positive Miss [A.] did not know any of the family or other circumstances connected with the articles, all of which were truly stated by Mrs. Piper.

The day before the sitting I had taken a brooch for Miss [A.] to use in the sitting, but on second thoughts I believed the ring and watch would be better, as I wanted to find out, if possible, who first had the ring, and how the person who gave it to me got it. I brought the ring and watch to Miss [A.] the next morning in a box with an elastic band round it, and told her nothing but that a ring and watch were inside.

I have never spoken to her of our family connections, and she could know nothing about them.

The owner of the locket replies to my questions :—

Q. Were any names or initials on locket? A. No. Q. Had Uncle Charles any other Christian name? A. Don't remember. Q. Was he the brother of owner's mother? A. Yes. Q. Was the locket *new* when bought by present owner? A. Yes. Q. Did the Uncle Charles have a friend with a name anything like Cory or Carey? A. Don't remember. Q. Has he a daughter living? A. Don't know. Q. Has this Cory or Carey a daughter living? A. Don't know. Q. Did owner's mother have a sister Mary? A. Yes. Q. Did his mother have an Aunt Mary? A. Yes. Q. Was this Mary closely connected with a William? A. Owner's mother's sister Mary's husband was named William. Q. Will you inform me if the owner should soon be called away suddenly? A. Not yet. Q. Will the owner try to identify the following names, probably connected with his mother? Richard, Ellen or Elinor—cousin of owner or owner's mother—Julia, Edward, Henry. A. Mother's brother named "Henry," living. Don't remember [the others].

The owner of the ring and watch replies to my questions :—

Q. Were any names or initials on ring or watch? A. No. Q. Did the owner of watch identify the *Henry* referred to? A. No. Q. Does the owner recognise any name like Ellsworth? A. No.

I have records of various sittings with Mrs. Piper since October 16th, 1891. These are reserved for later publication, except several incidents which have an immediate and important bearing on the name of Phinuit. I have referred to these incidents in the course of my introduction.

PROCEEDINGS OF GENERAL MEETINGS.

The 51st General Meeting of the Society was held at the Westminster Town Hall, on Friday, March 4th, 1892, at 8.30 p.m., the PRESIDENT in the chair.

MR. MYERS read a paper on "Indications of Continued Knowledge of Terrene Events shown by Phantasms of the Dead," printed below.

The 52nd General Meeting was held at the same place, on Friday, April 8th, at 4 p.m. The chair was taken by PROFESSOR O. LODGE.

MR. MYERS gave an address on "Hypermnestic Dreams," being a further portion of his study of the Subliminal Consciousness. This, with "The Mechanism of Genius," given at the 50th General Meeting, is printed below.

"A Record of a Haunted House," by the chief percipient in the case, a lady known to Mr. Myers, was also read by him and is printed below.

The 53rd General Meeting was held at the same place, on Friday, May 27th, at 8.30 p.m., the PRESIDENT in the chair.

A paper by MRS. H. SIDGWICK, on "Further Experiments in Thought-Transference," was read. It is proposed to print this in a subsequent number of the *Proceedings*.

Portions of a paper by DR. HODGSON, printed below, on "Mr. Davey's Imitations by Conjuring of Phenomena sometimes attributed to Spirit Agency," were read by MR. MYERS.

I.

ON INDICATIONS OF CONTINUED TERRENE KNOWLEDGE
ON THE PART OF PHANTASMS OF THE DEAD.

BY FREDERIC W. H. MYERS.

οὐκέτι πρόσω
ἀθάταν ἄλα κίονων ὑπὲρ Ἡρακλῆος περᾶν εὐμαρές·
 θυμέ, τίνα πρὸς ἄλλοδαπὴν
ἄκραν ἐμὸν πλόον παραμείβειαι;

PINDAR.

Whatever else a ghost may be, it is probably one of the most complex phenomena in nature. The briefest and simplest veridical apparition suggests a series of questions which as yet we are unable even to formulate with any distinctness. Let us consider for a moment how many difficulties, and of what various kinds, are involved in the very attempt to grasp distinctly the nature of any such occurrence. In the first place there is the *evidential* question. We have to satisfy ourselves that the alleged apparition was actually seen, and that it corresponded with some objective event in such a way as to raise a strong presumption that it had more than a merely subjective origin;—was not due, I mean, to some condition which affected the percipient alone, and involved the operation of no other intelligence. This evidential question is of course of primary importance; and our efforts have mainly been, and for a long time yet must mainly be directed towards the attainment of an answer which shall carry conviction to all unbiassed minds. But while still keeping the evidential question foremost in our regard, we may of course at the same time endeavour to discuss some of the further questions to which the evidence, when duly sifted, is found to point. Thus we may ask ourselves what proportion the apparitions which we deem veridical bear to the phantasmal figures for which we can advance no such claim. We may ask, again, what proportion the supposed veridical apparitions of the dead bear to veridical apparitions of living persons, or of persons at the point of death. Such questions are likely to be answered more fully than heretofore when the results of the Census of Hallucinations, now being conducted in several countries for report to the approaching International Congress of Experimental Psychology, are laid before the public.

Furthermore it is natural to inquire as to the relation between the frequency of veridical apparitions and the time which has elapsed since the death of the person whose phantasm is perceived. A first provisional answer to this question was attempted by Mr. Gurney and

myself. (Vol. V., p. 403, *sqq.*) Once more, before actually committing ourselves to any hypothesis involving so extreme a supposition as the continued action of dead men, we may naturally inquire, as Mr. Podmore has done (Vol. VI., p. 229, *sqq.*), whether these *soi-disant* apparitions of the dead may not still be explained by the more familiar conception of telepathy between the living. In my reply, which immediately follows Mr. Podmore's paper, I have set forth certain reasons which seem to me to make this explanation insufficient. I am therefore, for my part, bound to go on and to face the enormous difficulties involved in the very idea of intercourse between an incarnate and a discarnate mind.

Our attempt to study such intercourse may begin at either end of the communication,—with the percipient or with the agent. We shall have to ask, How does the incarnate mind receive the message? and we shall have to ask also, How does the discarnate mind originate and convey it?

Now it is by pressing the *former* of these two questions that we have, I think, the best chance at present of gaining fresh light. So long as we are considering the incarnate mind we are to some extent at least on known ground; and we may hope to discern analogies in some other among that mind's operations to that possibly most perplexing of all its operations which consists in taking cognisance of messages from unembodied minds, and from an unseen world. I think, therefore, that "the surest way, though most about," as Bacon would say, to the comprehension of this sudden and startling phenomenon lies in the study of other rare mental phenomena which can be observed more at leisure;—just as "the surest way, though most about," to the comprehension of some blazing inaccessible star has lain in the patient study of the spectra of the incandescence of terrestrial substances which lie about our feet. I am in hopes that by the study of various forms of subliminal consciousness, subliminal faculty, subliminal perception, we may ultimately obtain a conception of our own total being and operation which may show us the incarnate mind's perception of the discarnate mind's message as no isolated anomaly, but an orderly exercise of natural and innate powers, frequently observed in action in somewhat similar ways.

But although approaching the problem with most hope by this purely terrene inquiry, we must not neglect any indication which the evidence offers as to the other and remoter side of the act of communication;—as to the condition in which the discarnate mind appears to be when communicating, or the apparent motive of his message, or the apparent knowledge which he possesses either of what may be passing in an unseen world, or of what has passed in this world since his earthly death.

On none of these points, I may say at once, have we as yet anything more than scattered indication and dubious inference. Yet none the less are we bound to set forth our fragments of knowledge as best we may;—in the hope that the direction of attention to these various points in turn may lead to wider interest in the subject, more intelligent observation, more careful record.

And having now a group of unpublished cases (largely due to Dr. Hodgson's energy in collection) to offer to our readers, I take occasion to arrange them in such a way as may throw some little light on the last of the problems on which I have touched;—namely, the question of *continuous knowledge*;—or, How far do phantasms of the dead indicate any acquaintance with terrestrial facts of which they were not aware while they yet lived on earth?¹

And here it looks as though we might best begin by asking whether these phantasms always show a memory of facts which they *did* know while on earth;—whether we can assume that they start with at least that equipment, while we inquire into any fresh knowledge which they may since have gained. But this difficult question may be, I think, more conveniently kept separate from the inquiry which I now propose, and discussed elsewhere in connection with the more general question of the persistence or otherwise of the same chain of memory in different psychological states.

I proceed, therefore, to our more limited question. And here in the first place it is evident that the narratives with which we have to deal may be classed in three main groups, with reference to this special inquiry. First we shall have cases where the phantasm is such as to give no indication whatever of either knowledge or ignorance of what has occurred on earth since the assumed agent's death. Secondly, the phantasm may indicate *ignorance* of what has thus occurred. Thirdly, it may indicate *knowledge*;—and this in very varying degrees,—from a mere realisation of some scene immediately following death, up to a more than terrene comprehension of complex circumstances,—a more than terrene power of predicting events yet to be.

On the first (and largest) of these three groups I need not linger long. All will admit that the phantasm is usually so fugitive a thing that, beyond its mere identification with some departed person, little or nothing can be inferred in detail. I will cite in illustration a case recently received.

G. 203.

We owe this case to the kindness of Lady Gore Booth, from whom I first

¹ In a paper in Vol. VI., p. 13, *sqq.*, I have arranged another batch of material in a somewhat similar way, and have given references to other published cases which I need not here repeat. As the evidence increases it becomes needful to keep many narratives in mind, if we are to understand any of them aright.

heard the account by word of mouth. Her son (then a schoolboy aged 10) was the percipient, and her youngest daughter, then aged 15, also gives a first-hand account of the incident as follows :—

Lissadell, Sligo, *February, 1891.*

On the 10th of April, 1889, at about half-past nine o'clock a.m., my youngest brother and I were going down a short flight of stairs leading to the kitchen, to fetch food for my chickens, as usual. We were about half way down, my brother a few steps in advance of me, when he suddenly said—“Why, there’s John Blaney, I didn’t know he was in the house!” John Blaney was a boy who lived not far from us, and he had been employed in the house as hall-boy not long before. I said that I was sure it was not he, (for I knew he had left some months previously on account of ill-health), and looked down into the passage, but saw no one. The passage was a long one, with a rather sharp turn in it, so we ran quickly down the last few steps, and looked round the corner, but nobody was there, and the only door he could have gone through was shut. As we went upstairs my brother said, “How pale and ill John looked, and why did he stare so?” I asked what he was doing. My brother answered that he had his sleeves turned up, and was wearing a large green apron, such as the footmen always wear at their work. An hour or two afterwards I asked my maid how long John Blaney had been back in the house? She seemed much surprised, and said, “Didn’t you hear, miss, that he died this morning?” On inquiry we found he had died about two hours before my brother saw him. My mother did not wish that my brother should be told this, but he heard of it somehow, and at once declared that he must have seen his ghost.

MABEL OLIVE GORE BOOTH.

The actual percipient’s independent account is as follows :—

March, 1891.

We were going downstairs to get food for Mabel’s fowl, when I saw John Blaney walking round the corner. I said to Mabel, “That’s John Blaney!” but she could not see him. When we came up afterwards we found he was dead. He seemed to me to look rather ill. He looked yellow; his eyes looked hollow, and he had a green apron on.

MORDAUNT GORE BOOTH.

We have received the following confirmation of the date of death :—

I certify from the parish register of deaths that John Blaney (Dunfore) was interred on the 12th day of April, 1889, having died on the 10th day of April, 1889.

P. J. SHEMAGHS, C.C.

The Presbytery, Ballinal, Sligo.

10th February, 1891.

Lady Gore Booth writes :—

May 31st, 1890.

When my little boy came upstairs and told us he had seen John Blaney, we thought nothing of it till some hours after, when we heard that he was dead. Then for fear of frightening the children, I avoided any allusion to what he had told us, and asked everyone else to do the same. Probably by now he has forgotten all about it, but it certainly was very remarkable, especially as only one child saw him, and they were standing together. The

place where he seems to have appeared was in the passage outside the pantry door, where John Blaney's work always took him. My boy is a very matter of fact sort of boy, and I never heard of his having any other hallucination.

G. GORE BOOTH.

Now this apparition—unless we explain it as a telepathic impression projected at the moment of death and remaining latent for some hours before it attained externalisation—may possibly be taken as showing something of continued *memory* in the departed boy. Something of him or from him, it may be said, reverted to well-known haunts, and was discerned in habitual surroundings. But even of this there is no sure indication. If it be suggested that the dead boy waited to manifest until his young master reached a suitable spot, it may be replied that the living boy's presence in that spot merely enabled him to discern some influence which might have been discernible in that spot possibly at any moment during some hours, if the fitting percipient had been at hand. Or else, and perhaps more simply, we may suppose that there was a mere influence transmitted from the departed mind to the living mind, which influence the living mind discerned when in surroundings in which its own recollection of the decedent might most readily be evoked.¹

Let us turn to the second of our three groups, the cases (if such there be) where the phantasm appears to show *ignorance* of what has taken place since the agent's death. May we ascribe to this group certain cases already published where the phantasm seems to return to

¹ As bearing upon the terror which is popularly supposed to be inspired by any manifestation of the so-called "supernatural," it is worth remarking that in cases like the above, where the death was not known, and the phantasm appears in natural surroundings, it frequently happens that no terror at all is felt by the percipient. On the other hand, when the death is known (and the apparition, therefore, of no evidential value), there may be extreme terror. But that terror is in itself no proof that the phantasm in such cases is anything more than a mere after-image. I subjoin a curious case which was sent to Dr. Hodgson by Mr. Frank Cornell, of Athens, Ont., to whom Mr. Barnes' first letter is addressed.

"In accordance with your request to give my recent experience for the benefit of the Society for Psychical Research, I would say: On the 4th of the present month my grandmother, Jane Elizabeth Barnes, died, and was buried on the 6th. On Saturday evening, the 7th inst., my father and mother drove over to my uncle's, with whom my grandmother had resided many years previous to her death, leaving me alone. I had no thought of being afraid, and as it became dark I lit a lamp and placed it on a table in the room; took my pipe and began to smoke. I sat thus for some time thinking over business matters, but my thoughts were in no way connected with my grandmother.

Having finished smoking, I laid my pipe on a stand near by, and my dog coming to me, jumped upon my lap, and I began to play with him. All at once I became conscious of the presence of someone in the room, and on looking up I plainly saw my grandmother sitting on a couch directly in front of me. I was not frightened at first, but astonishment held me fast. I noticed her dress, the same she usually wore when alive; one hand rested on her lap, the other was by her side. I noticed particularly every feature; her face wore the same expression as in life. The distance between us

a *place* rather than to a *person*? where, perhaps, it seems to be looking for a person who is no longer in the accustomed place?

I do not think that we can safely thus interpret these cases of local attraction. For aught we know, the impulse of the discarnate mind may have gone forth to the familiar house quite irrespective of its present occupants. Or in some of these cases our nearest analogy may not be the projection of an impulse, but rather the persistence of a picture. It may be that the departed person's semblance is seen in that house because he once has been there; and not because, in any sense, he is there still.

But there are other cases where the phantasm seems to be not merely attracted to a place, but absorbed in some train of thought which was natural at the time of death, but has since become inappropriate. Thus in Mr. Lewis's case (*Proceedings*, Vol. III., p. 93) the clergyman whose visit the decedent had desired, and who would gladly have paid that visit, had he known of the decedent's illness, saw the phantasm, two days after death, pursuing him with a gaze of reproach. The decedent thus appeared to prolong a feeling of resentment which he might have learnt to be unjust.

Very similar is a case quoted in *Annales des Sciences Psychiques*, No. I., p. 31, *sqq.*, and which may be summarised as follows:—

G. 204.

Observation de Montpellier.

This case consists of a dream of distressing vividness, dreamt by M. Noell, now a chemist at Cette, at 4 a.m., November 24th, 1869.

was not more than ten feet. Not until I had noted every particular did I realise the strangeness of the occurrence. No sooner had I thought of this than fear seized me, and I started for the door, intending to go to a neighbour some ten feet distant. I remember nothing further until I found myself on the bed in my neighbour's house.

I am twenty-four years of age, have a good common school education, am strictly temperate, never believed in ghosts, am not a spiritualist, had not been reading any exciting literature. I can offer no explanation; can say, however, that it all happened.

Athens, Leeds Co., Ont.

SAMUEL E. BARNES."

February 14th, 1891.

"This is to certify that on the evening of the 7th of February, about 7.30 o'clock, I heard something fall against the door, and on opening it I found Samuel Barnes in an insensible condition. I took him in and used means to restore him. After some time he said, 'I have seen,' but was too weak to finish. In the course of an hour he was sufficiently restored to talk, and related the story as given above. I have known Barnes for years, and believe his testimony to be reliable.

WM. PEARCE."

Athens, February 14th, 1891.

Mr. Barnes further writes to Dr. Hodgson under date January 22nd, 1892:—

"I can say I have never fainted or become unconscious in my life except when I saw the apparition of my grandmother.

SAMUEL BARNES."

Mr. Cornell adds that Mr. Barnes does not remember anything regarding the behaviour of the dog, and has never had any other psychical experience. This may have been nothing more than an after-image; but the shock given was greater than in most veridical cases.

He first mentions the fact (confirmed by the register of deaths) that his favourite sister died suddenly from diphtheria, at Perpignan, at 5 a.m. [the official register says at 4], November 23rd, 1869. She had been perfectly well up to within 13 hours of death. The telegrams which the family sent to the absent brother were not delivered, owing to the fault of a servant.

"During the night of November 23-24," he proceeds, in a letter to Dr. Dariex, dated Cette, January 7th, 1891, "I was the prey of a terrible hallucination. I had returned to my lodgings at 2 a.m., my mind at rest, and still dwelling upon the pleasure which I had felt during the 22nd and 23rd, which had been spent in a party of pleasure. I went happily to bed and fell asleep in five minutes.

"At 4 a.m. I saw before me the face of my sister, pale, covered with blood, and lifeless, and I heard a piercing, reiterated cry: 'What are you doing, my Louis? Come! come!' In my agitated sleep I seemed to take a carriage; but alas! in spite of superhuman efforts I could not make it go on. And I still saw my sister's face, and heard that same cry.

"I woke suddenly—my face red, my head on fire, my throat dry, but my body streaming with perspiration. . . . At eleven I reached the pharmaceutical school, a prey to an insurmountable melancholy. Questioned by my comrades, I told them the crude fact, as I had experienced it. . . . [He describes how his surviving sister came to tell him of his loss and the terrible shock which the news gave him.] Two hours afterwards, when I had become more calm, I described to my sister my hallucination of the previous night."

Mlle. Thérèse Noell fully confirms her brother's recollection of the circumstances, and of his having at once informed her of the hallucination or dream.

Now here also the decedent appears still to be feeling grieved surprise at her brother's absence from her death-bed; although a clairvoyant knowledge, had she acquired such knowledge by death, might have informed her that his absence was due only to his non-receipt of certain telegrams.¹

We may, however, doubt whether in such cases there is any fresh realisation of the circumstances on the decedent's part, or whether the mood exhibited may not be a mere dreamlike prolongation of the distress or anxiety which was felt at the moment of death. I cannot recall any instances where the phantasm of a person who has been dead for more than a few days has shown any definite misapprehension of facts. And this notion of a prolonged dream is countenanced by cer-

¹ Those who believe in telepathy, but are unwilling to extend it beyond the grave, may urge that there was in fact a living mind—that of Mlle. Thérèse Noell—which was still perplexed as to the brother's absence,—and which perhaps dwelt on him with special intensity as the hour of the death came round. That the interval *was* just 24 hours is rendered highly probable by the fact that M. Noell has not himself perceived this coincidence;—but has placed his sister's death at 5 (instead of 4), and, through some confusion, describes his own vision at 4 a.m. as occurring 1½ hours after the death.

tain cases where the decedent exhibits traces of his fatal malady ; either in his worn appearance, as in Mrs. Lewin's case (*Proceedings*, Vol. V., p. 462), or in the phantasmal sound of coughing, as in a case contributed by the Dowager Marchioness of Downshire, and not yet published, though printed in the *S.P.R. Journal*, October, 1890, p. 308.

G. 196. Visual and Auditory.

The percipient in this case is dead, and the account is, therefore, at second hand as regards his experience ; but, as will be seen, it is at first hand for certain important details.

December 19th, 1889.

It may have been in 1850 or soon after. We had a French cook, who had been several years with us, named Cartel. It was in July, when he caught a violent cold, which became inflammation of the lungs, &c., and the man was dangerously ill. Two doctors attended him. The weather being extremely hot, and his bedroom over the kitchen, I had him moved into a best spare bedroom, where he continued very ill and had a fearful cough. At last the doctors said they could do no more for him, and he was dying. I asked their permission to try mesmerism. Of course they laughed at me, but admitted it could do no harm. I sent for Fisher, a professional mesmerist. Cartel was mesmerised three times a day, and rapidly improved. At the end of a fortnight the doctors (who had not given up attending him) pronounced him out of danger, and advised Fisher being sent away. He went, but after a day or two poor Cartel began to fail again, and died, though I had Fisher back. As I mentioned, it was *very* hot weather, and, after the poor man's death, I had the room in which he died dismantled, the window left open day and night, and the door locked. It remained so for two or three months, as well as I remember, and then, as we were going to have the house full, the furniture was all replaced, and Mr. Popham, of Littlecote, was put into that bedroom. A day or two afterwards Mr. Popham said, "I have seen a ghost." He then told us that the previous night he was reading in bed, when he heard a man coughing fearfully in his room. He could not understand it, as he could see no one, though he searched the room. He went on reading, and then suddenly looking up he saw a head (only) at the foot of his bed. He described the features, which were those of Cartel, exactly, though Mr. Popham had never seen him, and had never heard of his illness or death. After that several people slept in the room, but nothing was ever seen or heard.

C. DOWNSHIRE.

Virgil's assertion as to the persistence of bodily evils —

Non tamen omne malum miseris, nec funditus omnes
Corporeæ excedunt pestes—

may contain much of truth ; yet we can hardly suppose that the central current of the intelligence of a departed spirit is unaware that he has at any rate shaken himself clear of pulmonary microbes.

It is true that we sometimes find a moral situation apparently much

further prolonged, as in the following case, which seems intermediate between such cases as Mrs. Lewin's and a "haunt" of the traditional type.

G. 205.

The following narrative was sent to us with the true names, but with a request to conceal them, and some local details, on account of the painful nature of the incident described.

Our informant, whom I will call Mrs. M., writes under date December 15th, 1891.

"Before relating my experience of having seen a ghost, I should like my readers thoroughly to understand that I had not the slightest idea that the house in which my husband and I were living was haunted, or that the family residing there for many years before us had had any family troubles. The house was delightfully situated [&c.]. The house being partly new and partly old, we occupied the old part for our sleeping apartments. There were two staircases leading to them, with a landing and window, adjoining a morning sitting-room. One night on retiring to my bedroom about 11 o'clock, I thought I heard a peculiar moaning sound, and someone sobbing as if in great distress of mind. I listened very attentively, and still it continued; so I raised the gas in my bedroom, and then went to the landing window of which I have spoken, drew the blind aside;—and there on the grass was a very beautiful young girl in a kneeling posture before a soldier, in a general's uniform, sobbing, and clasping her hands together, entreating for pardon;—but, alas! he only waved her away from him. So much did I feel for the girl, that without a moment's hesitation I ran down the staircase to the door opening upon the lawn, and begged her to come in, and tell me her sorrow. The figures then disappeared! Not in the least nervous did I feel then;—went again to my bedroom, took a sheet of writing-paper and wrote down what I had seen. [Mrs. M. has found and sent us this paper. The following words are written in pencil on a half sheet of notepaper: "March 13th, 1886. Have just seen visions on lawn:—a soldier in general's uniform,—a young lady kneeling to him. 11.40 p.m."] My husband was away from home when this event occurred, but a lady friend was staying with me, so I went to her bedroom and told her that I had been rather frightened with some noises;—could I stay with her a little while? A few days afterwards I found myself in a very nervous state; but it seemed so strange that I was not frightened at the time.

"It appears the story is only too true. The youngest daughter of this very old, proud family had had an illegitimate child; and her parents and relatives would not recognise her again, and she died broken-hearted. The soldier was a near relative (also a connection of my husband's); and it was in vain she tried to gain his—the soldier's—forgiveness. [In a subsequent letter Sir X. Y.'s career is described. He was a distinguished officer.]

"So vivid was my remembrance of the features of the soldier that some months after the occurrence, when I happened to be calling with my husband at a house where there was a portrait of him, I stepped before it and said: 'Why, look! There is the General!' And sure enough it *was*."

In a subsequent letter Mrs. M. writes: "I did see the figures on the lawn

after opening the door leading on to the lawn ; and they by no means disappeared instantly, but more like a dissolving view, viz., gradually ; and I did not leave the door until they had passed away. It was impossible for any real persons to act such a scene. . . . The General was born and died in [the house where I saw him]. . . . I was not aware that the portrait of the General was in that room [where I saw it] ; it was the first time I had been in that room. The misfortune to the poor girl happened in 1847 or 1848." Mrs. M. then mentions that a respectable local tradesman, hearing of the incident, remarked : "That is not an uncommon thing to see *her* about the place, poor soul ! She was a badly used girl."

Mr. M. writes as follows, under date December 23rd, 1891 :—

"I have seen my wife's letter in regard to the recognition of Sir X. Y.'s picture at ——. Nothing was said by me to her on the subject ; but knowing the portrait to be a remarkably good likeness I proposed calling at the house [which was that of a nephew of Sir X. Y.'s], being anxious to see what effect it would have on my wife. Immediately on entering the room she almost staggered back, and turned pale, saying—looking hard at the picture—'Why, there's the General !' . . . Being a connection of the family, I knew all about the people, but my wife was then a stranger, and I had never mentioned such things to her ; in fact, they had been almost forgotten."

This case may remind us of Mr. Gurney's description of a somewhat similar vision (Vol. V., p. 418), as suggesting "the survival of a mere image, impressed, we cannot guess how, on we cannot guess what, by [the agent's] physical organism ; and perceptible at times to those endowed with some cognate form of sensitiveness." We are, indeed, always uncertain as to the degree of the decedent's active participation in post-mortem phantasms,—as to the relation of such manifestations to the central current of his continuing individuality. But it is in dealing with these persistent pictures of a bygone earth-scene that this perplexity reaches its climax. They may, as I have said elsewhere, be the mere dreams of the dead ;—affording no true indication of the point which the decedent's knowledge or emotion has really reached.

On the whole, then, and speaking from an avowedly inadequate induction, I see no clear evidence that the phantasm of a person who has been dead for more than a few days has shown definite ignorance of events which have occurred on earth since his departure. We have now to consider, on the other hand, to what extent phantasms have shown definite *knowledge* of such posthumous events.

This question is in the first place complicated by the difficulty of determining of what events the decedent was in fact aware—by normal or supernormal means—before his decease. I add here the word *supernormal*, because there is some evidence of a tendency to clairvoyance on the part of dying persons. This is shown in some of our rare "reciprocal" cases, where the dying man not only produces a telepathic impression upon some person at a distance, but is also apparently

aware of having in some way visited that person. Now it is obvious that in order to produce an evidential instance of this sort of reciprocity some very unusual circumstances must occur in conjunction. The dying agent must mention the fact of his clairvoyant perception; and the distant friend whom the decedent supposes himself to be in some way visiting must be so constituted and situated as to be able to realise and remember the so-called visit thus made to him. Each of these conditions is rare; and their accidental conjunction will therefore be rarer still.

It is possible that we might learn much were we to question dying persons, on their awakening from some comatose condition, as to their memory of any dream or vision during that state. If there has in fact been any such experience it should be at once recorded, as it will probably fade rapidly from the patient's supraliminal memory, even if he does not die directly afterwards. A curious case was published in *Phantasms of the Living* (Vol. II., p. 305), where a dying man returns, as it were, from the gates of death expressly to announce that he has had a vision, or "paid a visit," of this kind—which "visit," however, it was not possible to verify. A somewhat similar instance, but with ultimate recovery of the patient, Dr. Wiltse, was printed in the *St. Louis Medical and Surgical Journal*, November, 1889, and in the *Mid-Continental Review*, February, 1890. Dr. Wiltse has since obtained for us the sworn depositions of the witnesses of importance. The experience is long, and for the most part of a thoroughly dreamlike type; but in any view it is extremely unusual, nor can it be fairly understood from extracts alone. I quote, therefore, the essential part of the case in full.

G. 206.

After describing his gradual sinking under an unusual disease—typhoid fever with subnormal temperature and pulse—Dr. Wiltse (of Skiddy, Kansas) continues as follows:—"I asked if I was perfectly in possession of my mind, so that what I might say should be worthy of being relied upon. Being answered in the decided affirmative, I bade adieu to family and friends, giving such advice and consolation to each and all as I deemed best, conversed upon the proofs *pro* and *con*. of immortality, and called upon each and all to take testimony for themselves by watching the action of my mind, in the bodily state in which they saw me, and finally, as my pupils fell open, and vision began to fail, and my voice to weaken, feeling a sense of drowsiness come over me, with a strong effort, I straightened my stiffened legs, got my arms over the breast, and clasped the fast stiffening fingers, and soon sank into utter unconsciousness.

"I passed about four hours in all without pulse or perceptible heart-beat, as I am informed by Dr. S. H. Raynes, who was the only physician present. During a portion of this time several of the bystanders thought I was dead, and such a report being carried outside, the village church bell was tolled.

Dr. Raynes informs me, however, that by bringing his eyes close to my face, he could perceive an occasional short gasp, so very light as to be barely perceptible, and that he was upon the point, several times, of saying, 'He is dead,' when a gasp would occur in time to check him. [See Dr. Raynes, p. 193.]

"He thrust a needle deep into the flesh at different points from the feet to the hips, but got no response. Although I was pulseless about four hours, this state of apparent death lasted only about half an hour.

"I lost, I believe, all power of thought or knowledge of existence in absolute unconsciousness. Of course, I need not guess at the time so lost, as in such a state a minute or a thousand years would appear the same. I came again into a state of conscious existence and discovered that I was still in the body, but the body and I had no longer any interests in common. I looked in astonishment and joy for the first time upon myself—the me, the real Ego, while the not me closed it upon all sides like a sepulchre of clay.

"With all the interest of a physician, I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. I learned that the epidermis was the outside boundary of the ultimate tissues, so to speak, of the soul. I realised my condition and reasoned calmly thus. I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally, as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time the lateral motion ceased, and along the soles of the feet beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began slowly to retreat from the feet, toward the head, as a rubber cord shortens. I remember reaching the hips and saying to myself, 'Now, there is no life below the hips.' I can recall no memory of passing through the abdomen and chest, but recollect distinctly when my whole self was collected into the head, when I reflected thus : I am all in the head now, and I shall soon be free. I passed around the brain as if I were hollow, compressing it and its membranes, slightly, on all sides, toward the centre and peeped out between the sutures of the skull, emerging like the flattened edges of a bag of membranes. I recollect distinctly how I appeared to myself something like a jelly fish as regards colour and form. As I emerged, I saw two ladies sitting at my head. I measured the distances between the head of my cot and the knees of the lady opposite the head and concluded there was room for me to stand, but felt considerable embarrassment as I reflected that I was about to emerge naked before her, but comforted myself with the thought that in all probability she could not see me with her bodily eyes, as I was a spirit. As I emerged from the head I floated up and down and laterally like a soap-bubble attached to the bowl of a pipe until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast and perfectly naked. With a painful sense of embarrassment I fled toward the partially opened door to escape the eyes of the two ladies whom I was facing as well as others whom I knew were about me, but upon reaching the door I found myself clothed, and satisfied

upon that point I turned and faced the company. As I turned, my left elbow came in contact with the arm of one of two gentlemen, who were standing in the door. To my surprise, his arm passed through mine without apparent resistance, the severed parts closing again without pain, as air reunites. I looked quickly up at his face to see if he had noticed the contact, but he gave me no sign,—only stood and gazed toward the couch I had just left. I directed my gaze in the direction of his, and saw my own dead body. It was lying just as I had taken so much pains to place it, partially upon the right side, the feet close together and the hands clasped across the breast. I was surprised at the paleness of the face. I had not looked in a glass for some days and had imagined that I was not as pale as most very sick people are. I congratulated myself upon the decency with which I had composed the body and thought my friends would have little trouble on that score.

“I saw a number of persons sitting and standing about the body, and particularly noticed two women apparently kneeling by my left side, and I knew that they were weeping. I have since learned that they were my wife and my sister, but I had no conception of individuality. Wife, sister, or friend were as one to me. I did not remember any conditions of relationship ; at least I did not think of any. I could distinguish sex, but nothing further.

“I now attempted to gain the attention of the people with the object of comforting them as well as assuring them of their own immortality. I bowed to them playfully and saluted with my right hand. I passed about among them also, but found that they gave me no heed. Then the situation struck me as humorous and I laughed outright.

“They certainly must have heard that, I thought, but it seemed otherwise, for not one lifted their eyes from my body. It did not once occur to me to speak and I concluded the matter by saying to myself : ‘They see only with the eyes of the body. They cannot see spirits. They are watching what they think is I, but they are mistaken. That is not I. This is I and I am as much alive as ever.’

“I turned and passed out at the open door, inclining my head and watching where I set my feet as I stepped down on to the porch.

“I crossed the porch, descended the steps, walked down the path and into the street. There I stopped and looked about me. I never saw that street more distinctly than I saw it then. I took note of the redness of the soil and of the washes the rain had made. I took a rather pathetic look about me, like one who is about to leave his home for a long time. Then I discovered that I had become larger than I was in earth life and congratulated myself thereupon. I was somewhat smaller in the body than I just liked to be, but in the next life, I thought, I am to be as I desired.

“My clothes, I noticed, had accommodated themselves to my increased stature, and I fell to wondering where they came from and how they got on to me so quickly and without my knowledge. I examined the fabric and judged it to be of some kind of Scotch material, a good suit, I thought, but not handsome ; still, neat and good enough. The coat fits loosely too, and that is well for summer. ‘How well I feel,’ I thought. ‘Only a few minutes ago I was horribly sick and distressed. Then came that change, called death, which I have so much dreaded. It is past now, and here am I still a man, alive and thinking, yes, thinking as clearly as ever, and how well I feel, I shall

never be sick again. I have no more to die.' And in sheer exuberance of spirits I danced a figure, and fell again to looking at my form and clothes.

"Suddenly I discovered that I was looking at the straight seam down the back of my coat. How is this, I thought, how do I see my back? and I looked again, to reassure myself, down the back of the coat, or down the back of my legs to the very heels. I put my hand to my face and felt for my eyes. They are where they should be, I thought. Am I like an owl that I can turn my head half way round? I tried the experiment and failed.

"No! Then it must be that having been out of the body, but a few moments, I have yet the power to use the eyes of my body, and I turned about and looked back in at the open door, where I could see the head of my body in a line with me. I discovered then a small cord, like a spider's web, running from my shoulders back to my body and attaching to it at the base of the neck in front.

"I was satisfied with the conclusion that by means of that cord, I was using the eyes of my body, and turning, walked down the street.

"I had walked but a few steps when I again lost my consciousness, and when I again awoke found myself in the air, where I was upheld by a pair of hands, which I could feel pressing lightly against my sides. The owner of the hands, if they had one, was behind me, and was shoving me through the air at a swift but a pleasant rate of speed. By the time I fairly realised the situation I was pitched away and floated easily down a few feet, alighting gently upon the beginning of a narrow, but well built roadway, inclined upward at an angle of something less than 45deg.

"I looked up and could see sky and clouds above me at the usual height. I looked down and saw the tops of green trees and thought: It is as far down to the tree tops as it is high to the clouds.

"As I walked up the road, I seemed to face nearly north. I looked over the right side of the road and under it could see the forest, but discovered naught to support the roadway, yet I felt no fear of its falling. I examined the material of which it was built. It was built of milky quartz and fine sand. I picked up one of the gravels and looked at it particularly. I distinctly remember that it had a dark speck in the centre. I brought it close to the eye and so discovered that it was a small hole apparently caused by chemical action of some metal. There had been a recent rain, and the coolness was refreshing to me. I noticed that, although the grade was steep, I felt no fatigue in walking, but my feet seemed light, and my step buoyant as the step of childhood, and as I walked I again reverted to my late condition of illness and rejoiced in my perfect health and strength. Then a sense of great loneliness came over me and I greatly desired company, so I reasoned thus: Someone dies every minute. If I wait twenty minutes the chances are great that someone in the mountains will die, and thus I shall have company. I waited, and while so doing surveyed the scenery about me. To the east was a long line of mountains, and the forest underneath me extended to the mountains, up their sides and out on to the mountain top. Underneath me lay a forest-clad valley, through which ran a beautiful river full of shoals, which caused the water to ripple in white sprays. I thought the river looked much like the Emerald River, and the mountains, I thought, as strongly resembled Waldron's Ridge. On the left of the road was a high

bluff of black stone, and it reminded me of Lookout Mountain, where the railroad passes between it and the Tennessee River. Thus memory, judgment, and imagination, the three great faculties of the mind, were intact and active.

"I waited for company, what I judged to be twenty minutes ; but no one came. Then I reasoned thus: It is probable that when a man dies he has his individual road to travel and must travel it alone. As no two men are exactly alike, so, most likely, no two travel the same road into the other world. I reflected that as eternal existence was now assured, I had no need to hurry, and so walked very leisurely along, now stopping and looking at the scenery, or looking back over the road if, perchance, someone might come along, and occasionally turning and walking backward, and thus watching the road behind me for company I so strongly desired. I thought certainly some one from the other world would be out to meet me, though strangely enough, I thought of no person whom above others I desired to see. Angels or fiends, one, I said, will come out to meet me—I wonder which it will be? I reflected that I had not believed all the Church tenets, but had written and taught verbally a new and, I believed, a better faith. But, I reasoned, I knew nothing, and where there is room for doubt there is room for mistake. I may, therefore, be on my way to a terrible doom. And here occurred a thing hard to describe. At different points about me I was aware of the expressed thought, 'Fear not, you are safe!' I heard no voice, I saw no person, yet I was perfectly aware that at different points, at varying distances from me, someone was thinking that thought for my benefit, but how I was made aware of it was so great a mystery that it staggered my faith in its reality. A great fear and doubt came over me and I was beginning to be very miserable, when a face so full of ineffable love and tenderness appeared to me for an instant as set me to rights upon that score.

"Suddenly I saw at some distance ahead of me three prodigious rocks blocking the road, at which sight I stopped, wondering why so fair a road should be thus blockaded, and while I considered what I was to do, a great and dark cloud, which I compared to a cubic acre in size, stood over my head. Quickly it became filled with living, moving bolts of fire, which darted hither and thither through the cloud. They were not extinguished by contact with the cloud, for I could see them in the cloud as one sees fish in deep water.

"The cloud became concave on the under surface like a great tent and began slowly to revolve upon its perpendicular axis. When it had turned three times, I was aware of a presence, which I could not see, but which I knew was entering into the cloud from the southern side. The presence did not seem, to my mind, as a form, because it filled the cloud like some vast intelligence. He is not as I, I reasoned: I fill a little space with my form, and when I move the space is left void, but he may fill immensity at his will, even as he fills this cloud. Then from the right side and from the left of the cloud a tongue of black vapour shot forth and rested lightly upon either side of my head, and as they touched me thoughts not my own entered into my brain.

"These, I said, are his thoughts and not mine ; they might be in Greek or Hebrew for all power I have over them. But how kindly am I addressed in my mother tongue that so I may understand all his will.

“Yet, although the language was English, it was so eminently above my power to reproduce that my rendition of it is as far short of the original as any translation of a dead language is weaker than the original; for instance, the expression, ‘This is the road to the eternal world,’ did not contain over four words, neither did any sentence in the whole harangue, and every sentence, had it been written, must have closed with a period, so complete was the sense. The following is as near as I can render it:—

“‘This is the road to the eternal world. Yonder rocks are the boundary between the two worlds and the two lives. Once you pass them, you can no more return into the body. If your work was to write the things that have been taught you, waiting for mere chance to publish them, if your work was to talk to private individuals in the privacy of friendship—if this was all, it is done, and you may pass beyond the rocks. If, however, upon consideration you conclude that it shall be to publish as well as to write what you are taught, if it shall be to call together the multitudes and teach them, it is not done and you can return into the body.’

“The thoughts ceased and the cloud passed away, moving slowly toward the mountain in the east. I turned and watched it for some time when, suddenly, and without having felt myself moved, I stood close to and in front of the three rocks. I was seized with a strong curiosity then to look into the next world.

“There were four entrances, one very dark, at the left between the wall of black rock and the left hand one of the three rocks, a low archway, between the left hand and the middle rock, and a similar one between that and the right hand rock, and a very narrow pathway running around the right hand rock at the edge of the roadway.

“I did not examine the opening at the left—I know not why, unless it was because it appeared dark, but I knelt at each of the low archways and looked through. The atmosphere was green and everything seemed cool and quiet and beautiful. Beyond the rocks, the roadway, the valley, and the mountain range curved gently to the left, thus shutting off the view at a short distance. If I were only around there, I thought, I should soon see angels or devils or both, and as I thought this, I saw the forms of both as I had often pictured them in my mind. I looked at them closely and discovered that they were not realities, but the mere shadowy forms in my thoughts, and that any form might be brought up in the same way. What a wonderful world, I exclaimed, mentally, where thought is so intensified as to take visible form. How happy shall I be in such a realm of thought as that.

“I listened at the archways for any sound of voice or of music, but could hear nothing. Solid substances, I thought, are better media of sound than air, I will use the rocks as media, and I rose and placed my left ear to first one rock and then the other throughout, but could hear nothing.

“Then suddenly I was tempted to cross the boundary line. I hesitated and reasoned thus: ‘I have died once and if I go back, soon or late, I must die again. If I stay someone else will do my work, and so the end will be as well and as surely accomplished and shall I die again? I will not, but now that I am so near I will cross the line and stay.’ So determining I moved cautiously along the rocks. There was danger of falling over the side of the

road, for the pathway around was but narrow. I thought not of the archways, I placed my back against the rock and walked sideways.

"I reached the exact centre of the rock, which I knew by a carved knob in the rock marking the exact boundary. Here, like Cæsar at the Rubicon, I halted and parleyed with conscience. It seemed like taking a good deal of responsibility, but I determined to do it, and advanced the left foot across the line. As I did so, a small, densely black cloud appeared in front of me and advanced toward my face. I knew that I was to be stopped. I felt the power to move or to think leaving me. My hands fell powerless at my side, my shoulders and head dropped forward, the cloud touched my face and I knew no more.

"Without previous thought and without apparent effort on my part, my eyes opened. I looked at my hands and then at the little white cot upon which I was lying, and realising that I was in the body, in astonishment and disappointment, I exclaimed: What in the world has happened to me? Must I die again?

"I was extremely weak, but strong enough to relate the above experience despite all injunctions to quiet. Soon afterward I was seized with vomiting, severe and uncontrollable. About this time Doctor J. H. Sewel, of Rockwood, Tenn., called upon a friendly visit, not knowing I was sick. I was hicoughing terribly and in consultation he said, 'Nothing short of a miracle, I fear, can save him.'

"After many days, it seemed to me, the temperature began to creep up and soon ran above normal, but only a little, wavered back and forth for a few days and settled at a half degree below where it remained during the greater part of convalescence, when it mounted to normal, the pulse mounted to above fifty for keeps, as boys say at marbles, then went to seventy-six and I made a rapid and good recovery, for having travelled some hundreds of miles during the interval, as I close this paper my pulse stands at eighty-four and is strong, just eight weeks from 'the day I died,' as some of my neighbours speak of it.

"There are plenty of witnesses to the truth of the above statements, in so far as my physical condition was concerned. Also to the fact that just as I described the conditions about my body and in the room, so they actually were. I must, therefore, have seen these things by some means."

In a letter to Dr. Hodgson, Dr. Wiltse adds:—

"In reply will say that I have delayed answer to this date in order to interview several persons who have followed me from Tennessee to this State, and who were eye-witnesses to my physical condition at the time of my strange experience.

"I have questioned six of these persons upon the points at issue and find, according to their testimony, the facts to be as stated in answers to your questions.

"The parties named below were present during the phenomena mentioned in your letter. If desirable, you can interview them. I give their present address: Mr. and Mrs. Carpenter, Miss Sara E. Wiltse, 318, Washington-street, Dorchester, Mass.

"With modern Spiritism I can hardly affiliate, although I do not fail to

make all the investigations I can, but I generally find an explanation short of the claims set up."

QUESTIONS.

STATEMENT.—You perceived two gentlemen standing in the door.

1. Q. : Were they actually standing in the door? A. : They were.

2. Q. : Was your face as pale as you perceived it to be? A. : It was much paler as compared with some days before, but one witness states that, as compared with only a short time before becoming unconscious, the face appeared of a dark purple hue.

3. Q. : Did you not recognise any person at all among those whom you perceived in the room? A. : I had no thought of names nor ideas of relationship. I had a strong sense of good fellowship, if I may so term it, but my interest in each seemed alike. I must have forgotten all personalities.

4. Q. : Did the washes which you perceived the rain to have made actually exist? A. : They did to a marked degree, there having been heavy rains for many days consecutively.

5. Q. : Did the fabric in which you seemed to be clothed resemble any which you had ever worn? A. : It did not, and I distinctly recollect thinking that I had no such clothing in the house, although it did not then occur to me that I had never possessed such a suit. I think, however, that my brother who was visiting me had on something such a suit, but cannot be certain, as I cannot learn that I made any reference to any suit in the room as being like it while rehearsing my experience after awaking. If I could see a suit like it I should recognise it at once.

6. Q. : Were you previously familiar with the notion that a delicate thread, in cases of trance, connects the ethereal organism with the ordinary body? A. : Yes, and this will seem to you a case of expectancy. I deem it fair to your Society to state, however, that so far from believing the theory was I that in a volume of fiction upon which I am engaged I had set down an entirely different theory as emanating from one of the characters who is made to teach my own private views strongly enough. When I discovered the thread my mind did not go back to any previous recollections or ideas upon the subject, as I should suppose would naturally be the case.

Dr. Wiltse adds, June 30th, 1890 :—

"In accordance with your request in letter of June 18th for evidential statements I have obtained three sworn statements, which I send herewith."

STATEMENT OF MRS. HAIDÉE I. WILTSE.

Skiddy, Kas., June 27th, 1890.

Mr. Richard Hodgson.

SIR,—I was present at the bedside of my husband during that time in his sickness last summer that his physician and friends supposed him to be dying, some even believing he was dead.

His condition of unconsciousness lasted, I suppose, about half an hour, during which I could see no sign of life in him. Still, I did not really believe him to be dead, nor did I give up all hope of his recovery, for reasons stated,

further on in this letter. This notwithstanding the fact that the physician in attendance told me that he was certainly dying.

After remaining like one dead to appearance (from where I was) for some time, he suddenly opened his eyes and said, "Must I die again?"

I told him he had not died yet. But he said he had died, and began to tell what he had seen, when his physician made him stop talking. He persisted for a little, but finally yielded, said he would tell us all after a while why he had come back, saying he had seen something wonderful, and should never doubt of immortality again.

As to the other matters, I do not recollect.

The reason I did not believe he was going to die was this: I have several times in my life dreamed of seeing a white horse and a black horse harnessed in a carriage and running through the air over an open field and disappearing in a forest on the opposite side. Some friend of mine sits in the carriage and is recognised by me, who invariably dies a few days afterwards. A few days before the doctor was taken sick I saw him in that carriage. But the dream varied in this, that I ran and caught the white horse by the bits, just before they got into the wood, and so stopped them. So strangely had I come to believe in this dream, that I kept believing in it clear through. I told the dream to the doctor the next morning after I dreamed it, and he laughed at me.—Very respectfully,

MRS. HAIDÉE WILTSE.

Morris County, State of Kansas, S.S.

Mrs. Haidée Wiltse, being duly sworn, deposes and says that she is well acquainted with all the facts stated in the above, and that she signed the above with her free will and accord.

Subscribed and sworn to before me, a Notary Public in and for Morris County, State of Kansas, this 30th day of June, A.D. 1890.

H. S. MILLER, Notary Public,
Com. Ex., March 21st, 1892.

STATEMENT OF A. J. HOWARD.

Skiddy, Kas., June 29th, 1890.

Mr. Richard Hodgson.

SIR,—I was chosen by Dr. Wiltse, during his sickness last summer, as the one who could turn and lift him easiest, which arrangement kept me by his bedside a large share of the time.

One day (I forget the date) he seemed much worse, so that the family and neighbours thought he was dying.

I took Dr. S. H. Raynes, the only attending physician present, out into the porch, and asked him to tell me confidentially what he thought of the case. He said, "A gone case; he is as good as dead now." He was fixing a hypodermic syringe, and I asked about it, and he said he was making ready to give the doctor an injection of morphine, in case he should have spasms while dying. This was not done, however.

Doctor Wiltse called to him just then, and said, "Doctor, as soon as I am dead try that experiment, and be sure you don't put it off so late that you have no chance of a positive result. It is worth looking into." He

spoke of this several times, and exacted a promise from some of us that it should be tried. It was, I have since learned, to inject ether to see if he would speak, and what he would say.

He told us to leave room in front of the window, that he might have light, and that if he should see anything that would prove immortality he would tell us, if he had strength even to whisper, and would tell us the truth. He afterwards spoke of a light, but after being silent for some time said he understood the philosophy of the light, that it was a natural occurrence, and explained it to us. He had spells of quiet, like he was going down, but would rouse out of them and talk. He called to one of the neighbours, who was sitting at his right foot rubbing it, and said, "Look now, Mr. Fordham, we have talked a good deal about immortality. I see you rubbing my foot, but I have only sight to tell me. I cannot feel you; my body is about dead. But did you ever see my mind clearer? It is not dying yet." Mr. Fordham said, "I never saw anything like it." Dr. Wiltse said, "This is my last argument. Do you begin to be convinced?" Soon after this he closed his eyes, and seemed to become entirely unconscious. I did not think him entirely dead, although many did. After about half an hour he suddenly opened his eyes and looked about as if greatly surprised, and said, "Do I have to die again?" He then told us not to be scared any more, for he should get well; that his work was not finished, and he was to live until it was. He said he had been to the other world, and began to tell of things he had seen, and said we were immortal. Dr. Raynes made him stop talking several times; but he would soon begin again, and so in a short time he had told by piecemeal that same story which has since been printed, and which he has read to me before it was printed and since, to see if it was stated as I remembered it. I came to Kansas along with him, and so saw the story before it was printed, and it is just as he first told, so far as the incidents are concerned, and he must have thought it up mighty quick if it is not true.

I distinctly remember that while he was sleeping, Mrs. Wiltse and the doctor's sister—Miss Sara E. Wiltse—were sitting at his left side. There were also some women at his head. There were also some men in the door—I think Mr. H. M. Wiltse, the doctor's brother, and Dr. Raynes.

The washes in the street during the doctor's sickness were considerably deepened and widened, as the street in front of his house has a heavy grade. I am sure it showed a good deal of difference from the last time he saw it before that to the day he so nearly died, as it rained a great deal in the time.

A. J. HOWARD.

State of Kansas, Morris County, S.S.

A. J. Howard, being duly sworn, deposes and says that all the facts stated in the within and attached instrument are true, according to his judgment and belief.

Subscribed and sworn to before me, a Notary Public in and for Morris County, State of Kansas.

H. S. MILLER, Notary Public,
Com. Ex., March 21st, 1892.

WILLIAM T. HOWARD.

Skiddy, Morris Co., Kas., June 28th, 1890.

Mr. Richard Hodgson, Boston.

SIR,—I was with Dr. A. S. Wiltse and helped to nurse him for many days while sick in Tennessee about a year ago. I was present on that day when his friends and his physician supposed he was dying. He was several hours without pulse that I could discover, and the physician, Dr. S. H. Raynes, reported the same also. I asked Dr. Raynes privately about his chances for life, and was told that it was utterly impossible for him to recover, as he was already dying. I was greatly agitated at this intelligence until Dr. Wiltse asked his friends to be very quiet and attentive that so they might watch very closely for any sign he might be able to give which might be proof to them of immortality as a fact instead of a mere hope or belief. He asked if the physician was well satisfied that his mind was clear, so that what he might say should be entirely worthy of belief. Dr. Raynes told him it was as clear as any well man's. Dr. Wiltse said he felt that it was, and I must say that I never saw anyone exhibit greater clearness of intellect.

Dr. Wiltse then said that we should stand close by him, as his voice was weak, so that we could hear even a whisper, and that if he saw anything that was a proof he would tell us, and that what he might tell us we could rely upon.

The pupils of his eyes fell open and so his sight began to fail so that he complained of it, when he said he saw a light at the end of the room in the window, but soon after said he had discovered what it was, and explained it upon some scientific plan which I do not recollect, but which seemed reasonable.

I became so interested in his talk that I no longer felt excited, and went and stood by his head that I might hear any words he might speak. I think all in the room must have felt the same, for I noticed that most of them stopped crying, and crowded about him as if they wished and expected to hear something curious and interesting.

His eyes finally closed, and he lay for some time like one dead. I don't know how long, when he suddenly opened his eyes and, as if greatly surprised, said vehemently, "What in the world has happened? Is it possible that I have to die again?"

He then began to tell us of things he had seen, but the attending physician interfered and said he must not talk. Dr. Wiltse then said he would tell us all about it before long, and soon after told the same story substantially as he has since published.

As to matters seen by him about the room, &c., I distinctly recollect that the door was standing partly open and that two men stood in it a portion of the time, although I do not feel certain who they were. It rained a good deal while he was sick, but did not rain on this particular day, but was a bright day. I have no doubt that the washes in the street had changed a good deal from what they had been when he last saw them with his natural eyes. I recollect also that there were some women sitting at his head, although I am not certain how many. I heard him relate his strange experience the first time soon after he awoke, and have heard him relate it probably to a score or

more of people since and twice to audiences, and have purposely watched for any contradictory statements which might throw doubt upon its entire truthfulness. Have also read his published statement, but in all he has never crossed his statements. His experience has evidently made a strong impression upon him, for I have never heard him express any doubts as to immortality since, although before that he had often expressed fear and doubt upon the subject.—Yours truly,

W. T. HOWARD.

State of Kansas, Morris County, S.S.

William T. Howard, being duly sworn, says the above is true in all the matters there stated.

W. T. HOWARD.

Subscribed and sworn to before me, a Notary Public in and for Morris County, State of Kansas.

H. S. MILLER, Notary Public,
Com. Ex., March 21st, 1892.

MISS SARA E. WILTSE, CORUNNA, MICH.
Corunna, Michigan, July 10th, 1890.

Mr. Hodgson.

DEAR SIR,—I cannot make this statement as brief as I would like because the value of it depends upon some of the details.

Dr. A. S. Wiltse is my brother, and had I supposed his illness other than a fatal one, I should certainly have made notes upon his condition from day to day. I think his record in the *St. Louis Medical and Surgical Journal* remarkably clear and exact, even as to our positions beside what we supposed to be his dying bed. Mr. and Mrs. Carpenter read that report with me on its first appearance, and found it in harmony with what we knew or could recall of the circumstances, except that I thought my brother was mistaken about my position beside his cot, but both Mr. and Mrs. Carpenter assure me that my memory and not that of my brother is at fault in that particular. Mrs. Carpenter is in ill-health and I would not like her to review this painful subject at present, otherwise she would respond to your request for a statement.

When my brother, Hon. H. M. Wiltse, and Mr. and Mrs. Carpenter came in response to my telegram, we agreed there should be no moment of what we supposed would be the brief remainder of Dr. Wiltse's life, when he could not see or touch either his brother, his sister, or his niece, the only ones present who were part of the old home circle. We also resolved that, at whatever cost to us, he should be troubled by no tears or sorrowful tones.

Dr. Wiltse has, and has always had, very strong tendencies to beliefs in the supernatural, and has been a ghost hunter, visiting "haunted" houses and inquiring into all popular superstitions that he could find about him. His brother, Henry M. Wiltse, is a lawyer, with little patience with such speculations. I am a teacher, believing strongly in the immortality of the soul, but not in ghostly visitors, though all phenomena of this nature were a favourite topic between Dr. Wiltse and myself. I claimed that a person who saw spirits was in an abnormal condition, and needed medical treatment, assuring him whenever I should see one I would send for him if he

would bring his lancet and powders. Mr. Carpenter, also a teacher, is something of a modern Theosophist, and Mrs. Carpenter is a music teacher of decidedly practical turn of mind, believing in the possibility of seeing a disembodied spirit, but never dwelling upon the subject, being rather reticent about the most serious matters. Such were our mental attitudes when we gathered for what we supposed our last earthly meeting. The physicians in attendance I never met until that week, and I do not now know what their beliefs are.

My brother longed for some Heavenly vision. I think he was profoundly disappointed because he saw no angels and heard no seraphs, for previous to his unconsciousness he expressed surprise that he should be so near the other life and get no impression of it through his bodily senses. I remember perfectly his attention to his failing sight, his measurement of the decreasing length of vision, and his report of the growing dimness while his voice was yet tolerably clear. He often appealed to us to know if we still believed in the life eternal even in that presence, and it seemed to increase his hopefulness that we believed without aid of unaccountable sights or sounds, and while longing for some remarkable revelation, he yet rejoiced in his mental vigour, and occasionally asked the doctor in attendance if he seemed to him to be wandering in the least, for he should be sorry not to be in full possession of his mental faculties when body and spirit separated.

I remember perfectly the attempt he made to straighten his stiffening limbs, for, although he could not speak, he smiled his thanks for the service I rendered by helping him in that last physical effort. I thought he could feel my touch, and believed he saw my face, and so I would not give way to tears. *It was not until we were sure that all his bodily senses had failed that I allowed myself to cry*; therefore his singularly well remembered train of thought about his soul, and his observance of his weeping wife and sister, must have occurred while he was apparently unconscious, and after the doctor had pronounced life extinct.

That it was not an ordinary or even extraordinary delusion of a fevered brain seems proven by his continued clearness of mind; there was none of the usual delirium of fever at any time during his illness, even during those days that are a blank in his memory. I think he was perfectly cognisant of the present moment, its symptoms and his attendants, during all of the time that he was conscious, but he could not remember from hour to hour what medicines had been administered. He prescribed for himself with admirable skill, but had to ask the other doctors if that remedy had already been tried, and was as professionally courteous to them as if he had been in consultation over some other patient. I remember his telling them that he did not forget that he was the sick man, and would not oppose the opinion of the patient to that of the doctors, and showed none of the bravado which a delirious doctor might have felt. I sat up with him many nights in succession, a physician sleeping in his office, and when there was any alarming change in his condition he would tell me what to give instantly—if there seemed no time to lose in calling for aid, always insisting afterwards that I should speak to the doctor to make sure the remedy was approved by a physician in health. These alarming conditions came on very suddenly, and were extremely dangerous, but Dr. Wiltse's coolness and good judgment were

invariably commended by the other doctors ; his failure of memory finally interfered with the safety of his own advice, but his judgment even then was perfectly sound, and there was no muddling of symptoms or treatment.

The fever was of a very uncommon type, and one of the attending physicians had a book with descriptions of a like case. Dr. Wiltse wanted it to read, but the other doctor pretended he forgot to bring it, telling me there were points that my brother should not read up under the circumstances, and my brother felt hurt that a doctor could forget at such a time. Happily he himself forgot the book before many hours. All these recollections are to show my brother's mental and physical condition as I observed it in that illness.

I have had typhoid fever myself, and have seen several cases of it, having been with a cousin several days previous to and during all of his dying hours.

I have seen several people die of various diseases, and am sadly familiar with the symptoms of approaching death. I had no hope whatever of my brother's recovery after the convulsions set in, although I joined in every effort made to prolong his life.

His sinking and all the preceding symptoms were so like death that I always think of the occasion as "when he died," and have to think twice before I can speak with precision of the time when he seemed to die.

It seems to me that the psychological value of this phenomenon lies in the probable activity of the mind during apparent unconsciousness, and not in any guesses that may be hazarded about relations of life and death which might be based upon it, although one must reverence the opinion of any who think as some of the good mountain people do, that Dr. Wiltse actually died and came to life again. — Very respectfully yours,

SARA E. WILTSE.

Finally, we have now obtained the account of the doctor in attendance, as follows :—

Kismet, Morgan Co., Tennessee, *March 31st*, 1892.

Mr. R. Hodgson, LL.D.

DEAR SIR,—I was the attending physician present when Dr. A. S. Wiltse lay apparently dead in August, 1889. I observed his symptoms closely, and if there are any symptoms marking a patient as *in articulo mortis* that were not presented in his case, I am ignorant of them. I supposed at one time that he was actually dead as fully as I ever supposed anyone dead. I thrust a needle deep into the flesh at different points, and got no sign of sensibility. There was no pulse and no perceptible heart-sounds. The breath was, so far as observable, absolutely suspended.

S. H. RAYNES, M.D.

Some readers, perhaps, may smile at this highly modernised parallel to the death scene of the *Phædo*. But surely Socrates would himself have been the first to approve Dr. Wiltse's resolute attempt to substitute *knowledge for opinion* in this weightiest of all crises. Nor need we find anything irreverent in this absorption in experiment in the face of advancing Death. Death's "truer name," the Laureate has said, "is Onward"; and for an agnostic, at least, no attitude in the

last earthly hour can be more manful than the desire that his own parting experience should leave light and hope for other men.

Here, at any rate, whatever view we take as to the source or the content of Dr. Wiltse's vision, the fact remains that the patient, while in a comatose state, almost pulseless, and at a temperature much below the normal, did, nevertheless, undergo a remarkably vivid series of mental impressions. It is plain, therefore, that we may err in other cases by assuming prematurely that all power of perception or inference has ceased.

Setting aside the manifestly dream-like or symbolical element of the vision, we observe that Dr. Wiltse believes that his perception of the people in the room, and of the rain-washed streets outside, was of a clairvoyant type. But this cannot be proved; for the picture of the streets might be due to unconscious inference; and some acuteness of perception, like that of the lethargic hypnotised subject, might account for his knowledge of movements in the room made after his eyes were closed. However this may be, it is probable that if he had actually died, and if some kind of message from him had been subsequently received, that message might have included facts as to the scene of death which the survivors would have believed to have been unknown to him while still living, but which he did in fact acquire during his comatose condition.

G. 207.

The following narrative, while lacking both the precision and the corroboration of Dr. Wiltse's record, indicates a more marked clairvoyance,—exercised, singularly enough, under very similar conditions of deathly cold. The Rev. L. J. Bertrand (Huguenot minister) gave Dr. Hodgson an oral account of this experience, and has now sent it in writing to Professor W. James. The case is very remote; but although the details cannot be trusted at this distance of time, the main fact of the clairvoyance *in extremis*, and of the practical joke played on the guide, can hardly have crept unawares into the story. M. Bertrand's memory of Switzerland, I may add, seems pretty clear.

Neuilly, Seine, 14 Bis, Rue Borghèse, October 10th, 1891.

DEAR DR. JAMES,—Excuse me, but since your last kind letter, illness and death have come in my family; then I have been obliged to visit Belgium, then to help my societies, &c., &c. I have had no time for answers.

Many people remembering my accident on the Titlis answer me, but they exaggerate everything; others have only a vague notion, and because I am alive, I am surprised to find how many have died during the last 30 years; how many have disappeared from their place. My friends' letters and mine will, however, sooner or later, unite the past and the present. If I had been able to visit Switzerland! But death has come, and our plans are forwarded to next year. I have written and written to India—but no answer has yet arrived.

Meanwhile, I send you the relation of *the fact*, avoiding for this time

everything which ought to be told by others, and which happened *after* the awakening or resurrection. I must write, *currente calamo*, and in my poor English ; my time is absorbed by too many things. I authorise you to use my notes as you please, provided you correct them, and that you do not alter in the slightest way what I affirm.—Most respectfully yours,

L. J. BERTRAND.

DEAR DR. JAMES,—For 27 consecutive years, during the two best months, I climbed with two, three, or four pupils the peaks of the Alps and Pyrenees ; of course we had, now and then, disagreeable adventures. Once, a young English officer, Hatton Turner, and I were lost in the snow near the Vignemale for 40 hours. I read in a paper the full description of our own death : it seems that we were murdered by Spanish brigands ! Later, my father and my wife became fully convinced that once or another I would fall into a crevice or a precipice, or be shot in the dark by a bandit. To calm their perpetual alarm, I resolved to hide from them all my little accidents, and to write no journal. Now, I deeply regret my taking such a resolution—too late.

Some 30 years ago, after crossing from the Rhone valley, I sent my young men to Meyringen, and I went to Interlaken to prove to my wife that though she had heard of my falling into a deep crevice of a glacier, I was still fully alive. On my return I missed the coach, and instead of meeting my young men at the foot of the Yoch Pass at 9 a.m., as agreed, I reached them at the inn Engstlenalp—foot of the Titlis, 45 minutes from the Col of the Yoch—only at 1 p.m.

Whilst taking my meal on the grass, surrounded by my companions, I said to a guide : “ Why do you not climb that beautiful Titlis straight up from this side instead of going round to meet the long, zigzagging Trübsee Alp way ? You make such a fuss for an easy climbing of 10,000 feet ! ”

“ Because this side is generally hard, sometimes dangerous, and this year impossible.”

One of my young men replied, laughingly : “ I suppose that you never tried ; if tourists did not first guide the guide, no guide would guide the tourist.”

Then came another older guide, called, I think, Karl Infanger, who told me : “ Lately I went there hunting, and I assure you that this year, because of the snow and of an enormous bump of the glacier, it would be perfect madness to risk it.”

“ Well, we may try, and I will give you double pay, when even we should be obliged to come back unsuccessful.”

“ When do you mean to leave ? ”

“ As soon as you are ready, because I hope to see from the top the sunset instead of the sunrise. Take only a rope ; we have pikes and hooks enough.”

“ We will then make two follies instead of one, for the snow is melting and slippery.”

He was right in calling my obstinacy “ perfect madness,” for when we at last reached the top of the steep and dangerous part we all felt surprised that we had not fallen from a precipice and smashed our bodies against a rock. And then my legs complained pitifully that they had walked from six in the

morning till five in the afternoon, and had made strenuous, tremendous efforts for the last two hours.

I therefore said to my companions : "I have been many times on the summit, and know that you no longer want my prudent (!) direction. As I am very tired, I will remain here, if you promise me to follow my orders. You, guide, do you promise me, when you climb the peak, to go up by the left and come down by the right ?"

"Of course ; we always do so. I promise."

Then I explained to my young men that the peak is like one half of a sugar-loaf, cut from top to bottom, and that on the left there was a dangerous cut, which they might not see in coming down. I therefore placed the strongest of my pupils at the end of the rope, and said : "Do you promise me to remain there the last ?"

"I promise."

"Very well, go."

I sat down, my legs hanging on a dangerous slope or precipice, my back leaning on a rock as big as an armchair. I chose that brink because there was no snow, and because I could face better the magnificent panorama of the Alpes Bernoises. I at once remembered that in my pocket were two cigars, and put one between my teeth, lighted a match, and considered myself as the happiest of men. Suddenly I felt as thunderstruck by apoplexy, and though the match burned my fingers, I could not throw it down. My head was perfectly clear and healthy, but my body was as powerless and motionless as a rock. There was for me no hesitation. "This," I thought, "*is the sleep of the snows!* If I move I shall roll down in the abyss ; if I do not move I shall be a dead man in 25 or 30 minutes." A kind of prayer was sent to God, and then I resolved to study quietly the progress of death. My feet and hands were first frozen, and little by little death reached my knees and elbows. The sensation was not painful, and my mind felt quite easy. But when death had been all over my body my head became unbearably cold, and it seemed to me that concave pincers squeezed my heart, so as to extract my life. I never felt such an acute pain, but it lasted only a second or a minute, and my life went out. "Well," thought I, "at last I am what they call a dead man, and here I am, a ball of air in the air, a captive balloon still attached to earth by a kind of elastic string and going up and always up. How strange ! I see better than ever, and I am dead—only a small space in the space without a body ! . . . Where is my last body ?" Looking down, I was astounded to recognise my own envelope. "Strange !" said I to myself. "There is the corpse in which I lived and which I called *me*, as if the coat were the body, as if the body were the soul ! What a horrid thing is that body !—deadly pale, with a yellowish-blue colour, holding a cigar in its mouth and a match in its two burned fingers ! Well, I hope that you shall never smoke again, dirty rag ! Ah ! if only I had a hand and scissors to cut the thread which ties me still to it ! When my companions return they will look at that and exclaim, 'The Professor is dead.' Poor young friends ! They do not know that I never was as alive as I am, and the proof is that I see the guide going up rather by the right, when he promised me to go by the left ; W. was to be the last, and he is neither the first nor the last, but alone, away from the rope. Now the guide thinks that I do not see him because he hides

himself behind the young men whilst drinking at my bottle of Madeira. Well, go on, poor man, I hope that my body will never drink of it again. Ah! there he is stealing a leg of my chicken. Go on, old fellow, eat the whole of the chicken if you choose, for I hope that my miserable corpse will never eat or drink again." I felt neither surprise nor vexation; I simply stated facts with indifference. "Hallo!" said I, "there is my wife going to Lucerne, and she told me that she would not leave before to-morrow, or after to-morrow. They are five before the hotel of Lungern. Well, wife, I am a dead man. Good-bye."

I must confess that I did not call *dear* the one who has always been *very dear* to me, and that I felt neither regret nor joy at leaving her. My only regret was that I could not cut the string. In vain I travelled through so beautiful worlds that earth became insignificant. I had only two wishes: the certitude of not returning to earth and the discovery of my next glorious body, without which I felt powerless. I could not be happy because the thread, though thinner than ever, was not cut, and the wished-for body was still invisible to my searching looks.

Suddenly a shock stopped my ascension, and I felt that somebody was pulling and pulling the balloon down. My grief was measureless. The fact was that whilst my young friends threw snowballs at each other our guide had discovered and administered to my body the well-known remedy, rubbing with snow; but as I was cold and stiff as ice, he dared not roll me for fear of breaking my hands still near the cigar. I could neither see nor hear any more, but I could measure my way down, and when I reached my body again I had a last hope—the balloon seemed much too big for the mouth. Suddenly I uttered the awful roar of a wild beast—the corpse swallowed the balloon, and Bertrand was Bertrand again, though for a time worse than before.

Here is for me an obscurity. I remember only that all seemed to me confusion and chaos, and I felt disdain for the guide who, expecting a good reward, tried to make me understand that he had done wonders, and for my pupils, who repeatedly approved his tiresome sayings. What I know, too, is that for a time they unmercifully shook and dragged my sore body as if I had been a drunkard. I never felt a more violent irritation. At last I could say to my poor guide, "Because you are a fool you take me for a fool, whilst my body alone is sick. Ah! if you had simply cut the string."

"The string? What string? You were nearly dead."

"Dead! I was less dead than you are now, and the proof is that I saw you going up the Titlis by the right, whilst you promised me to go by the left."

The man staggered before replying, "Because the snow was soft and that there was no danger of slipping."

"You say that because you thought me far away. You went up by the right and allowed two young men to put aside the rope. Who is a fool? You — not I. Now show me my bottle of Madeira, and we will see if it is full."

The blow was such that his hands left my body and he fell down, saying, evidently to himself, "Did he follow us? No, we should have seen him. Could he see through the mountain? Is his body dead, and does his ghost reproach me for what I did?"

"Oh," said I, brutally, "you may fall down and stare at me as much as

you please, and give your poor explanations, but you cannot prove that my chicken has two legs, because you stole one."

This was too much for the good man. He got up, emptied his knapsack whilst muttering a kind of confession, and then flew away. I never saw him after, but I heard that at an inn he was as delirious as myself, and spoke somewhat like this :—

"You believe that captain is a man. [Some guides in the Oberland and at Zermatt called me sometimes captain because I often had with me young cadets.] But now I know him. This year I never would have gone straight up this side of the Titlis. Sure of unsuccess, I went, and we succeeded without any serious trouble. This was already astonishing. At ——¹ he pretended to be tired and stopped there. When we returned he apparently was as dead as death itself from apoplexy, or the *sleep of the snows*, and a cigar in his mouth. However, I rubbed and rubbed him, and to my amazement he came to life again to reproach me for all I had done. He had been in two places, seen his companions leaving the rope, seen me taking a leg of our chicken and some of our wine. Captain is not a man ; my belief is that I never saw the devil before yesterday and that I saw him all this half day."

"Did he pay you what he promised ?"

"Surely not. I would not receive a centime from the devil." [This is true ; I have not yet paid.]

We, of course, arrived late at night at Trübsee Alp, and in the morning my legs and arms were so stiff that to walk the five miles between Trübsee and Engelberg, I took nearly the whole day. How often did I regret that the guide had not cut the string ! My young men tried over and over again to calm my irritation by assuring me that the violation of their promises was justifiable because of the softness of the snow. I simply asked them not to say a word to my wife, who for them was to be next day—and for me was already—in Lucerne.

When I arrived there, I asked her why she had left Interlaken sooner than she had told me.

"Because I was afraid of another accident, and wanted to be nearer."

"Were you five in the carriage, and did you stop at the Lungern Hotel ?"

"Yes ; who told you all that ? Have you a spy for me ?"

"Surely not." And I went away laughing, to write a letter to Karl, who did not answer.

Three days after, being at Pitzker boarding-house, I gave my young friends, as a token of my gratitude (!), a little banquet at the Englisher Hof, to which, of course, were invited my wife and her friend, Miss Hope, of Manchester. There a young man advised secretly Miss H. to ask my wife how I knew of their disobedience ? My wife looked so surprised and displeased that I avoided the answer by a furious attack on chatterboxes, and the subject was dropped.

Another fact tormented me. I had plainly seen, from on high, places where I had never been, and, of course, I much wanted to visit them, and verify whether my vision was exact. One was the route from Meyringen to

¹ I cannot remember the name of the spot, which is at the extreme right of the Rotheck.

Wasen by the Justen. I found later that I had a perfect topography of it, and I must confess that if I kept all those facts secretly in my heart, they had a real, decisive influence on my life. If I have been brought to religion, it is not through a pastor or even my Bible, but by a good many like or different facts which I might relate, but which I cannot explain.

In 1883 I was with my colleague, Reveilland, and Pastors Elgin and Krieger on the summit of Santa Cruz, Algeria, when our conversation led us to "the separation of the soul from the body." I deplored to see medical doctors making a confusion between the soul and the life of a man, and because I thought myself far enough from my wife, I related *publicly for the first time* my story of the Titlis. To my horror, my friend Elgin asked me an abbreviation of it, which he corrected or not, but published in one of his books!

When in Boston, as fantastic argument against materialism, I quoted it again before Doctors Twombly, Griffis, Calkins, Thomas, McKenzie, &c. I always thought that I alone could understand its meaning, and I used it as to say, "Do you know what is behind the curtain? I am afraid of occult sciences, but . . ."

Then came Dr. James, saying: "Hallo! This concerns a *scientific* question. Write for me your adventure, as you remember it, and, if possible, find witnesses." Scientific question! Witnesses!

Of course, now I regret not to have kept a journal, for 20 years have elapsed. When I wrote about my guide the answer was: "Your Karl fell from the Titlis over the precipice." When I wrote—from Boston—to my dearest friend, Professor Jules Dubourg, to whom I had said and written everything, his son Rev. J. A. Dubourg replied: "My father died lately, and we have not found your paper." When I wrote to one of my pupils, his friends answered: "His name is not on the list because he was killed in the colonies." Another "left the place years ago, but I hope to find his new address." A fifth "is probably in India, but I have not yet an answer." I begged of a friend to say to some Swiss guides and chaletiers: "If you can find what Karl Infanger said of a tourist called Captain, his real name being Bertrand, who often climbed the Titlis, you may expect a reward." I received two letters only. One is a ridiculous account of my *resurrection by magic* at Engelberg or Trübsee Alp. The other remembers only having heard that a ghost or devil had a duel with a French officer on the Titlis, but could not throw him down as he did throw Karl Infanger—mere trash of people who heard evidently of my accident, laughed at Karl's sayings, and who have now forgotten everything, but would like the reward. My wife remembers well the dinner at the Englisher Hof and why I gave it, but as she knew little, she answers vaguely about the details, even about Lungern and her travelling companions, whom she thinks were Russians and English. Miss Hope writes that the fact made upon her a *deep impression*, but as she was quite a young lady, the *deepest* impression was that my young men took a long, long time to come from the Titlis to Lucerne.

My children heard—never from me—for twenty years, and from different sides of my adventure, but cannot now give me names.

There I am, but I still persist in thinking that I will find some missing links allowing me to complete my story. All the friends I have questioned

remember *facts, grosso modo*, only because I refused to speak ; some disagree with me on names and dates, and they puzzled my poor memory for the present.

L. J. B.

It is pretty certain, I repeat, that this narrative, written so long after the event, must contain errors of detail. But if we accept the writer's good faith—which there is no reason to doubt—it is probable that there must have been an amount of knowledge supernormally acquired before actual death which, if reproduced in some post-mortem communication, would have seemed to prove a *continued* power of terrene observation,—although in fact that power, for aught we can tell, might have abruptly ceased so soon as the “thread” was finally severed.

Here, then, is one possible source of mistaken ascription of post-mortem knowledge to the dead. Nor is the decedent's own clairvoyance *in extremis* the only clairvoyance which may be thus misinterpreted. There may be telepathic clairvoyance on the percipient's part. Various cases quoted or referred to by Mrs. Sidgwick (*Proceedings*, Vols. VI. and VII.), or published in *Phantasms of the Living* (see *Clairvoyance* in Index), indicate that the shock of the message from the dying friend may in some way enable the percipient to discern, not only his personality, but his actual surroundings at the moment.¹

Let us pass a little beyond the dying scene, and come to cases where the decedent shows a knowledge of his own appearance or dress in the coffin. A striking case of this kind was given in Vol. VI., p. 17, and Dr. Hodgson has since interviewed the informant, with the result of an increased confidence in his accuracy.² Dr. Hodgson has since sent us two cases where a similar knowledge on the decedent's part appears to be shown.

G. 208.

The Herald, Dubuque, Iowa,

February 11th, 1891.

A most remarkable incident has just come to light, and while it cannot be said that the truth of Spiritualism is thereby demonstrated, it furnishes a deeply interesting topic for those who make a study of the human mind and would vainly attempt to explain some of the strange impressions made upon it.

It will be remembered that on February 2nd, Michael Conley, a farmer living near Ionia, Chickasaw County, was found dead in an outhouse at the Jefferson house. He was carried to Coroner Hoffmann's morgue, where, after the inquest, his body was prepared for shipment to his late home. The old

¹ See in this connection Mrs. Farnane's dream (*S. P. R. Journal*, July, 1891, p. 105), where a mother sees her son lying dead, under circumstances fairly corresponding with those which had accompanied his death, unknown to her, a few days previously.

² See also *Proceedings*, Vol. III., 95, *sqq.*

clothes which he wore were covered with filth from the place where he was found and they were thrown outside the morgue on the ground.

His son came from Ionia and took the corpse home. When he reached there and one of the daughters was told that her father was dead, she fell into a swoon, in which she remained for several hours. When at last she was brought from the swoon, she said, "Where are father's old clothes? He has just appeared to me dressed in a white shirt, black clothes, and felt [mis-reported for *satin*] slippers, and told me that after leaving home he sewed a large roll of bills inside his grey shirt with a piece of my red dress and the money is still there." In a short time she fell into another swoon and when out of it demanded that somebody go to Dubuque and get the clothes. She was deathly sick, and is so yet.

The entire family considered it only a hallucination, but the physician advised them to get the clothes, as it might set her mind at rest. The son telephoned Coroner Hoffmann asking if the clothes were still in his possession. He looked and found them in the backyard, although he had supposed they were thrown in the vault as he had intended. He answered that he still had them, and on being told that the son would come to get them, they were wrapped in a bundle.

The young man arrived last Monday afternoon and told Coroner Hoffmann what his sister had said. Mr. Hoffmann admitted that the lady had described the identical burial garb in which her father was clad, even to the slippers, although she never saw him after death, and none of the family had seen more than his face through the coffin lid. Curiosity being fully aroused, they took the grey shirt from the bundle and within the bosom found a large roll of bills sewed with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular, and looked to be those of a man. The son wrapped up the garments and took them home with him yesterday morning, filled with wonder at the supernatural revelation made to his sister, who is at present lingering between life and death.

The Herald, Ham and Carver, Proprietors, Dubuque,

Iowa, *March 2nd*, 1891.

Mr. Richard Hodgson.

DEAR SIR,—Replying to inquiry of February 25th, would say that the facts in case you mention are as stated in an article published in the *Herald* of February 11th, a copy of which is enclosed. The facts were given our reporter, Mr. H. L. Sill, who wrote the article, by Mr. Mat Hoffmann, coroner for Dubuque County. We do not know the name of the young lady's physician, but you could probably learn it by addressing J. A. Wood, Ionia, Iowa.—Yours truly,

HAM AND CARVER.

The Herald, Established 1836, Ham and Carver, Proprietors,

Dubuque, Iowa, *March 11th*, 1891.

R. Hodgson.

DEAR SIR,—I am in receipt of your favour of the 6th inst., and in answer will state as follows:—

Michael Conley came to Dubuque from Ionia, Chickasaw County, Iowa,

P

on some sort of business. He was found dead in the outhouse at the Jefferson House, on Monday, February 2nd. Coroner Hoffmann, who is an undertaker, took charge of the remains. The clothes were covered with filth and thrown outside the morgue. Word was sent the family, and in a day or two the son of deceased came and took the remains home. The following Monday, February 9th, the son returned, as stated in my article of February 11th. I happened in the coroner's office while the son was still there, with the clothes wrapped in a bundle to take home with him. It was a few minutes after the money was found. The story as published is as told me by the son and the coroner, and, strange as it may seem, the published account is not exaggerated in the least.

The coroner's address is, "M. M. Hoffmann, Coroner, Fifteenth and Clay streets, Dubuque, Iowa."

I cannot tell you the name of Miss Conley's physician. Ionia is in Chickasaw County, Iowa, and over 100 miles from Dubuque. You could ascertain by writing the postmaster there.

I will gladly do all in my power to aid your investigation.

H. L. SILL.

M. M. Hoffmann, Undertaker and Embalmer, Dubuque, Iowa, March 18th, 1891, writes to Dr. Hodgson as follows :—

In regard to the statement in the Dubuque *Herald*, about February 19th, about the Conley matter is more than true by my investigation. I laughed, and did not believe in the matter when I first heard of it, until I satisfied myself by investigating and seeing what I did.

M. M. HOFFMANN, County Coroner.

Ionia, July 20th, 1891.

Rev. J. M. Ferris, Earlville, Ia.

DEAR SIR,—Will fulfil my promise as near as possible.

Elizabeth Conley, the subject of so much comment in the various papers, was born in Chickasaw township, Chickasaw County, Iowa, in March, 1863. Her mother died the same year. Is of Irish parentage; brought up, and is, a Roman Catholic; has been keeping house for her father for ten years.

On the 1st day of February, 1891, her father went to Dubuque, Iowa, for medical treatment, and died on the 3rd of the same month very suddenly. His son was notified by telegraph the same day, and he and I started the next morning after the remains, which we found in charge of Coroner Hoffmann.

He had 9 dollars 75 cents, which he had taken from his pocket-book. I think it was about two days after our return she had the dream, or vision. She claimed her father had appeared to her, and told her there was a sum of money in an inside pocket of his under-shirt. Her brother started for Dubuque a few days afterwards, and found the clothes as we had left them, and in the pocket referred to found 30 dollars in currency. These are the facts of the matter as near as I can give them.

GEORGE BROWN.

Mr. George Brown is an intelligent and reliable farmer, residing about one mile from the Conleys.

A. CRUM.

Ionias, Ia., July 24th, 1891.

Rev. J. M. Ferris, Earlville, Ia.

DEAR BROTHER,—You asked me to write you out a statement of facts regarding the Conley girl, who has caused so much newspaper comment concerning an alleged vision of hers. She is of Irish parentage; socially, rather above the average as to respectability; of the Roman Catholic faith, yet commonly regarded as quite free from a superstitious tendency; and intellectually, rather above the average, though possessed of a limited education. The community is divided as to the merits of the case. Many of the most intelligent citizens, and those most *intimately* acquainted with all the circumstances, are pronounced in their unbelief in anything “supernatural” connected with the dream Miss Conley had. No one doubts her sincerity. At times she is regarded as partially deranged in mind since her father’s death.

Personally, I am inclined to join with the sceptical as to any supernatural vision appearing to Miss Conley; but am free to admit that I am unable to account for some features of the case, admitting as I must the veracity and sincerity of the young lady and her brother.

If I have omitted any point concerning which you would like to inquire, let me know, and I will try to answer to the best of my ability.

L. A. GREEN, Past. M. E. Ch., Ionias, Ia.

Dubuque, Iowa, June 23rd, 1891.

DEAR MR. HODGSON,—

I have not been able to visit Ionias, Chickasaw County, Ia., to investigate the case of the daughter of Michael Conley; but from Mr. Hoffmann’s assistant who did all the work on Mr. Conley’s body, finding the clothes, recovering the money, &c., &c., I learn that the case has been correctly stated in the enclosed clipping. I can learn nothing of Miss Conley, but should I be able to go to her neighbourhood I shall make all inquiries and faithfully report the findings.—Very truly, &c.,

AMOS CRUM, Past. Univ. Ch.

Dubuque, Iowa, August 15th, 1891.

DEAR MR. HODGSON,—I send you in another cover a detailed account of interview with the Conleys.

I could not get the doctor.

I have had a long talk with Mr. Hoffmann about the Conley incident, and think you have all the facts—and they are *facts*.

The girl Lizzie Conley swooned. She saw her dead father; she heard from him of the money left in his old shirt; she returned to bodily consciousness; she described her father’s burial dress, robe, shirt, and slippers, exactly, though she had never seen them. She described the pocket in the shirt that had been left for days in the shed at the undertaker’s. It was a ragged-edged piece of red cloth clumsily sewn, and in this pocket was found a roll of bills—35 dollars in amount—as taken out by Mr. Hoffmann in presence of Pat Conley, son of the deceased, and brother of the Lizzie Conley whose remarkable dream or vision is the subject of inquiry.

AMOS CRUM, Past. Univ. Ch.

Richard Hodgson.

MY DEAR SIR,—Complying with your request under date of July 7th, 1891, I have made inquiries of the Conley family residing in Ionia, Chickasaw County, Ia., and herewith transcribe my questions addressed to Miss Elizabeth Conley and her replies to the same concerning her alleged dream or vision in which she saw and received information from her father, then lately deceased.

On July 17th, about noon, I called at the Conley home near Ionia, Chickasaw County, Iowa, and inquired for Elizabeth Conley. She was present and engaged in her domestic labours. When I stated the object of my call, she seemed quite reluctant for a moment to engage in conversation. Then she directed a lad who was present to leave the room. She said she would converse with me upon the matter pertaining to her father.

Q. : What is your age ? A. : Twenty-eight.

Q. : What is the state of your health ? A. : Not good since my father's death.

Q. : What was the state of your health previous to his death ? A. : It was good. I was a healthy girl.

Q. : Did you have dreams, visions, or swoons previous to your father's death ? A. : Why, I had *dreams*. Everybody has dreams.

Q. : Have you ever made discoveries or received other information during your dreams or visions previous to your father's death ? A. : No.

Q. : Had there been anything unusual in your dreams or visions previous to your father's death ? A. : No, not that I know of.

Q. : Was your father in the habit of carrying considerable sums of money about his person ? A. : Not that I knew of.

Q. : Did you know *before his death* of the pocket in the breast of the shirt worn by him to Dubuque ? A. : No.

Q. : Did you wash or prepare that shirt for him to wear on his trip to Dubuque ? A. : No. It was a heavy woollen undershirt, and the pocket was stitched inside of the breast of it.

Q. : Will you recite the circumstances connected with the recovery of money from clothing worn by your father at the time of his death ? A. (after some hesitation) : When they told me that father was dead I felt very sick and bad ; I did not know anything. Then father came to me. He had on a white shirt and black clothes and slippers. When I came to, I told Pat [her brother] I had seen father. I asked him (Pat) if he had brought back father's old clothes. He said "No," and asked me why I wanted them. I told him father said to me he had sewed a roll of bills inside of his grey shirt, in a pocket made of a piece of my old red dress. I went to sleep, and father came to me again. When I awoke, I told Pat he must go and get the clothes.

Q. : While in these swoons did you hear the ordinary conversations or noises in the house about you ? A. : No.

Q. : Did you see your father's body after it was placed in its coffin ? A. : No ; I did not see him after he left the house to go to Dubuque.

Q. : Have you an education ? A. : No.

Q. : Can you read and write ? A. : Oh yes, I can read and write ; but I've not been to school much.

Q. : Are you willing to write out what you have told me of this strange affair ? A. : Why I've told you all I know about it.

She was averse to writing or to signing a written statement. During the conversation she was quite emotional, and manifested much effort to suppress her feelings. She is of little more than medium size, of Irish parentage, of Catholic faith, and shows by her conversation that her education is limited.

Her brother, Pat Conley, corroborates all that she has recited. He is a sincere and substantial man, and has no theory upon which to account for the strange facts that have come to his knowledge. In his presence, Coroner Hoffmann, in Dubuque, found the shirt with its pocket of red cloth stitched on the inside with long, straggling, and awkward stitches, just as a dim-sighted old man or an awkward boy might sew it there. The pocket was about 7 [seven] inches deep, and in the pocket of that dirty old shirt that had lain in Hoffmann's back room was a roll of bills amounting to 35 dollars. When the shirt was found with the pocket, as described by his sister after her swoon—and the money as told her by the old man *after his death*, Pat Conley seemed dazed and overcome by the mystery. Hoffmann says the girl, after her swoon, described exactly the burial suit, shirt, coat or robe, and satin slippers, in which the body was prepared for burial. She even described minutely the slippers, which were of a new pattern that had not been in the market here, and which the girl could never have seen a sample of ; and she had not seen, and never saw, the body of her father after it was placed in the coffin, and if she had seen it she could not have seen his feet "in the nice black satin slippers" which she described.

You may write this Conley incident down as a simple, honest thing. It is unquestionably genuine.

I send you two letters from citizens of Ionia, who are certified to me by the Rev. J. M. Ferris, concerning the Conleys. Mr. Ferris allows me to send the letters as received. They were obtained at my request from old friends of the Rev. Mr. Ferris. I have done all I could to get the bottom facts.—Cordially yours,

AMOS CRUM, Pastor Univ. Church.

Dubuque, Ia.

If we may accept the details of this narrative, which seems to have been carefully and promptly investigated, we find that the phantasm communicates two sets of facts ; one of them known only to strangers (the dress in which he was buried), and one of them known only to himself (the existence of the inside pocket and the money therein). In discussing from what mind these images originate it is of course important to note whether any living minds, known or unknown to the percipient, were aware of the facts thus conveyed.

The second instance occurs at the beginning of a series of experiences, which, for convenience' sake, may here be given entire. The coincidences involved are not all of them equally striking ; but their frequent repetition with the same percipient is a fact of interest.

Dr. Hodgson has interviewed Mr. Quint, and considers him a trustworthy witness. He has never asked money for the exercise of his powers.

G. 209.

February 28th, 1891.

My wife's brother died a year ago last fall. I could not go to the funeral myself owing to pressure of business, but all of my family went.

About two months later I was sitting alone with my wife at supper when I felt an extraordinary heat down the spinal cord, preceded by a shock resembling an electric shock. It made me start. My wife asked the reason. I told her that I saw Frank (*i.e.*, her brother) with his mother (who had died about eight years previously) standing behind me. I explained that he was dressed as I had never seen him—the shirt being very deep and wide open. My wife then told me that he had been laid out in precisely that way. I had not heard any details of his laying out.

(Signed) WILSON QUINT.

The above is correct.

(Confirmation of wife) J. W. QUINT.

A year ago I went to Malden to pay a business visit in the evening to a gentleman there, Mr. M. I had been on two previous occasions to the house and stayed but a moment or two, as my visits were of a very brief business nature. On the first visit I had seen Mr. M. and his wife, and I have a faint recollection of seeing some children at the house.

On the second visit I saw Mr. M. for a moment at the door.

On this last occasion, as I entered the house I *felt* my head enveloped in a cloud, as it were, though I did not *see* anything. I sat down with Mr. M. His wife came into the room, and, as she shook hands, she said, "We have met with a great trial, Yesterday we buried our little girl. She was run over and killed almost immediately. She breathed but once after entering the house." Almost as soon as she had finished speaking, I saw the figure of a little girl standing at the right hand of Mr. M. I did not mention this at once, but first said a few words of comfort, and then stated that with their permission I would tell them what I saw. They desired me to tell them, and I described the figure. "She was dressed in light clothing, not what you would call calico, I think, but probably you would call it muslin. She is round-favoured, blue eyes, light hair. A peculiarity of her dress is what we used to call a tire tied loosely round the neck and loosely round the waist at the back."

I then rose to go. Mrs. M. sprang from her seat and caught me by the hand, saying, "Mr. Quint, the description of our little one is perfect." Mr. M. also said that the description was perfect.

(Signed) WILSON QUINT.

[Mrs. M. writes that they wish to be excused from giving their testimony.—R.H.]

In a savings bank where I am employed, a lady, of apparently about fifty years of age, was waiting to be attended to, and she spoke to me with regard to business matters, saying that she found it difficult to manage her husband's affairs. I said, Did your head come to about your husband's shoulder? Yes.

Did your husband wear a long frock coat buttoned up? Yes.

Did he wear a silk hat? Yes. But why do you ask these questions?

I explained to her that I saw a figure standing a few paces behind her as I described it.

I do not know who the lady was, and have never seen her before or since.

(Signed) WILSON QUINT.

About a year ago, when treating a rheumatic patient by massage treatment and passes, I saw the figure of a young man standing at her right hand holding a hat in his hand. I mentioned the circumstance to her and she said that a son of hers had died about a year before, and that it might possibly be he. Nothing further special was said at that time, but the scene recurred to me in reflection, and I wondered why the figure should be holding a hat, so peculiar as it seemed to be. On my next visit two weeks later, I questioned the lady about the hat and described it in detail. It was a form of Derby, but the top was square like a silk hat. She was much surprised, and told me that that was the identical shape of hat that her son had always persisted in wearing.

[The above is perfectly correct in every respect. To me it is wonderful. I am the mother of the young man.]

(Signed) MRS. MARIA E. FISHER.]

I have had experiences of this kind occasionally for about three years, perhaps eighteen or twenty of them. The forms are just as vivid and real in every way, so far as vision goes, as living men and women. They disappear by gradually fading away—vanishing like a cloud. I have never touched any of the forms.

About two and a half years ago, I called upon a friend one Sunday morning, and while conversing with him, just after he had made some reference to his daughter, I saw three figures in the corner of the room in the direction of his right. I described them to him as follows:—

“I see a young lady about eighteen years of age, an elderly lady with her with a cap on, and another lady a little in the rear of them and between them, apparently about thirty-five years of age.” He recognised them as his wife, his mother, and his daughter, and informed me that his daughter had died at the age of eighteen, and his wife at the age of thirty-five.

I had never seen these persons living, so far as I know, but I believe I had heard that these two members of his family had died.

WILSON QUINT.

Everett, April 13th, 1891.

I remember perfectly well the circumstances as related above.

G. H. BURR.

March 21st, 1891.

About six or seven months ago I was talking with a friend of mine, Mr. Dill, when I saw the figure of a man somewhat past middle age half reclining behind him, as though leaning to the right on one side of a chair, though I did not see any chair. I described the figure to Mr. Dill at his request as follows: “Light complexion, blue eyes, round-favoured, with broad fore-

head and not a superfluous quantity of hair on the front of his head. The peculiarity of his dress was a buff waistcoat, with noticeable watchchain and fob hanging down by the buttons."

Mr. Dill recognised upon the instant a man whom he had known, an old friend, down at Cape Cod, who had been gone a number of years. I knew nothing whatever about any such person.

WILSON QUINT.

Everett, April 2nd, 1891.

The above statement is true as far as I am able to recognise one from a description of his person. The person described was Captain J. J. Jacobs, of Wenfleet, Mass.

N. S. C. DILL.

I may here mention a dream-case recorded in *Phantasms of the Living*, Vol. I., p. 365, with regard to which we have since learnt an interesting detail. The case is briefly as follows: About March, 1857, Mrs. Menneer in England dreamt that she saw her brother, whose whereabouts she did not know, standing headless at the foot of the bed, with his head lying on a coffin by his side. The dream was at once mentioned. It afterwards appeared that at about that time the head of the brother seen, Mr. Wellington, was actually cut off by Chinese at Sarawak. On this case Mr. Gurney remarks: "This dream, if it is to be telepathically explained, must apparently have been due to the last flash of thought in the brother's consciousness. It may seem strange that a definite picture of his mode of death should present itself to a man in the instant of receiving an unexpected and fatal blow; but, as Hobbes said, 'Thought is quick.' The coffin, at any rate, may be taken as an item of death-imagery supplied by the dreamer's mind."

We have now, however, seen a letter from Sir James Brooke (Rajah of Sarawak) and an extract from the *Straits Times* of March 21st, 1857, in the (London) *Times* for April 29th, 1857, which make it, I think, quite conceivable that the dream was a reflection of knowledge acquired by Mr. Wellington after death, and that the *head on the coffin* had a distinct meaning. Sir James Brooke says: "Poor Wellington's remains were consumed [by the Chinese]; his head, borne off in triumph, alone attesting his previous murder." The *Straits Times* says: "The head was given up on the following day." The head, therefore, and the head alone, must undoubtedly have been buried by Mr. Wellington's friends; and its appearance in the dream *on a coffin*, with the headless body standing beside it, is a coincidence even more significant than the facts which Mr. Gurney had before him when he wrote.

Somewhat similar is a case of waking apparition sent by Dr. and Mrs. Entwistle to Dr. Hodgson, where the phantom of a man who dies of a sudden wound,—certainly of a more ordinary type than Mr.

Wellington's decapitation!—is seen with the wound, while the body is lying in the morgue.

G. 223.

Englewood, May 19th, 1891.

Mr. Richard Hodgson.

DEAR SIR,—Your invitation, as indicated by yours of May 14th, at hand, and reminds me of a recent experience of my husband. It occurred the latter part of February, 1891. I will call my husband Doctor, as he is a physician. The others I will give true initials; but as they might object, will not give full names. One morning, about nine o'clock, the latter part of February, the Doctor was walking rapidly along Sixty-third-street for the station to catch a train bound for the city, Chicago, some seven miles distant. He crossed over from the south side to the north side of the street, and looking up ahead of him saw Mr. M. coming—a man who was a drinking profligate, and who boarded in the city, and a carouser who turned night into day, but one whom the doctor had known for twenty years, and had seen, perhaps, every few weeks, as he might meet him in the Grand Pacific Hotel in the city. So his first thought in seeing him was, "You must have had an early start." He noted in his mind his clothes, his overcoat, his hat, and that he looked begrimed and cold. He kept looking at him, and Mr. M. looked directly at the Doctor with such a woe-begone, God-forsaken expression. The Doctor noticed he was bruised, and had a certain shaped cut under one eye, and he thought, "Well, you must have been on a regular tear." Not caring to be stopped, he passed him without speaking; and Mr. M. turned his head, and kept watching him with that same forlorn expression, that the Doctor felt in his heart he ought to have spoken, and hesitated, thinking to go after him, but did not, as he (Mr. M.) crossed the street, and went down Yale, and was lost to view, though he looked around at the Doctor. When the Doctor got on the train he met Mr. L., a brother-in-law of mine, and he told him that he just met Charley M., and he should judge he had been on a terrible tear, and went on telling him as I have told, mentioning this cut, and telling under which eye it was, &c. Mr. L. asked where he (Mr. M.) went, and the Doctor said, "Why, he went down Yale, and I suppose he was going down to see his wife." "Oh, no," said Mr. L., "his wife won't allow him round." (His wife had obtained a divorce some years before.) So the two arrived in the city, and went to the Grand Pacific, and met Mr. A. B., who had a *Tribune* in his hand, and he said, "Charley M., I guess, is dead, for here is a notice in the paper that seems it must be him lying in the morgue for identification, although the name is not quite right." Before he finished the Doctor spoke up and said, "It is not he, for I just met him in Englewood." "Yes," said Mr. L., "he told me about it." Mr. A. B. said, "Why, my brother, Mr. W. B. (who was a brother-in-law to the dead man), has gone to the morgue to see if it is Mr. M.; but, of course, if you met him, why it can't be." So the Doctor took the *Tribune* and read the notice, and said, "This says Mr. N., and says so-and-so; and shows on the face of it they did not know as he was dressed so-and-so, and had a cut under such an eye. Then, anyway, I saw him within the hour *alive*." After a while Mr. W. B. came in, and said it was Mr. M. sure enough; that he was going out to

Englewood to inform Mrs. M., which he did, and the body was cared for and buried. As matters turned out it seems that he had some drunken brawl in some low dive, and the conclusion was he was thrown out, was found by the police unconscious, was taken to the county hospital, where he died within a few hours, still unconscious, was taken to the morgue to await identification, and the notice put in the one paper, probably by some night reporter. It also came out that the Doctor's description was exactly so, and that the time he met the man his body was lying in the morgue. Now, these are the main facts. If there are any questions that the Doctor can answer, he is willing to do so.

M. L. ENTWISTLE.

J. G. W. ENTWISTLE, M.D.

INVESTIGATING A DEATH.

C. H. N., a veteran pensioner, became involved in a quarrel at the Western House on Clark-street, near Van Buren, and was ejected. He was found by the police on the sidewalk, taken first to the station and later to the county hospital, where he died last evening. The case is being investigated.—The *Chicago Tribune*, February 10th, 1891.

M.—Monday, February 9th, at the Cook County Hospital, C. H. M., aged 47 years, late member of the Chicago Board of Trade Battery. Notice of funeral later.—The *Chicago Tribune*, February 11th, 1891.

Dr. Entwistle's companion adds the following corroboration :—

“I think some details in the latter part of the above narrative have not been told nearly strongly enough.

“After Dr. Entwistle and myself reached the city, we went immediately to the hotel, and meeting Mr. A. B., sat down and entered into conversation with him on general subjects. Some gentleman, unknown to either of us, stopped up and pointing out a notice in the morning paper, asked A. B. if he thought it referred to C. M., as the name in print was misspelled. A. B. immediately expressed himself that it was C. M., and then Dr. E., reading the notice, said it could not be, as he had met M. at Englewood that morning. I stated that it was a fact, as the Doctor had told me, and we had talked of the circumstance on the way to the city. This seemed to convince A. B. that it was not M., as he knew Dr. Entwistle was well acquainted with M., and would not be liable to be misled. At this time W. B., a brother-in-law of M.'s, joined us, and the matter of the notice brought to his attention, he suggested that he and the stranger (who we afterwards learned was an army companion of M.'s) should visit the morgue. This they did, although A. B. protested that it was no use, from the fact that M. had been seen that morning at Englewood. Upon returning from the morgue, W. B. told us it was M., and went on to describe his marks and clothing, which tallied in every particular with the description given me by the Doctor in the morning.

“C. L.¹”

“*March 22nd, 1892.*”

¹ In another case, which we owe to the kindness of Lord Bute, the face of the deceased was seen with wraps which apparently corresponded to some rather unusual swathings after death. Mrs. Pilkington, of Valley Lodge, Scarborough, tells us that some years ago an aunt of hers died in London. “About 3 months

I have already (Vol. VI., p. 31) mentioned the "curious type of cases where some manifestation occurs just before the news of the death is received by the percipient." Some more narratives of this kind have reached us;—thus illustrating what we often find to be the case, that these phenomena do really fall into natural groups,—although those groups are often such as we had no previous reason for anticipating.

It is evidentially important to observe that these apparitions occur before and not after the news has been actually communicated. The moment after the communication may be taken as that of maximum shock, and if the recipient of the news were *then* to see a phantom of his friend, one might well suppose that this was the mere embodiment of his own agitated grief. But I do not remember any instance (except Conley's, just quoted) where the apparition *followed* on the receipt of the news. And in Conley's case the phantom showed its reality, as we have seen, in other ways. Apart from that case (so far as I know) the apparition has always *preceded* the arrival of the letter or messenger announcing the death.

What mind, then, is it which knows that the letter is coming? We have elsewhere remarked that this sense of an approaching letter seems sometimes to occur as a form of clairvoyance, where no mind other than the percipient's can be supposed to be specially interested in the letter's arrival. On the other hand, if spirits still in the flesh may possess

afterwards she appeared to me in this way. I beheld her in my room near the door. I noticed that her head was much enveloped and that her mouth was covered over. I wrote an account of this to my sister who was with her at her death." "My sister did not keep my letter, but she told me that previous to death my aunt's head had been much enveloped by shawls, as she complained so much of the cold; and that after death blood had issued from the mouth, caused by her complaint, bronchitis, so that her mouth was covered over after her death." But here the habitual mental picture of a corpse as swathed about the head seems to come too near to the apparition actually seen to allow us to ascribe evidential force to the coincidence in the wrappings.

I might add here a reference to Mr. Romilly's account of the phantasm of the murdered Kimueli, with bandages such as had actually been placed on his head (*Proceedings*, Vol. VI., p. 55). But Mr. Allardyce (with whom we were unable previously to communicate, owing to ignorance of his address) has now returned to England; and we learn from him that he did not himself see the figure of Kimueli, and that his journal contains no record of Mr. Romilly's having seen Kimueli;—although he knows that the natives were on the look-out for the ghost. Now Mr. Romilly does not precisely say that Mr. Allardyce saw the figure; but Mr. Allardyce's account leads us to think that Mr. Romilly's experience may have been a mere subjective hallucination, caused by expectation, and which, even if shared by superstitious natives, cannot count as evidential.

I may mention that we have succeeded in tracing one of Mr. Owen's informants in the Children case (Vol. VI., p. 54). This lady is, as Mr. Owen said, of good position; but she dislikes the topic, and partly (as she tells us) from defect of memory, partly from some private reason, she declines to correspond further on the matter. We can only regret that Mr. Owen did not obtain first-hand signed statements at the time.

clairvoyant power we cannot say that disembodied spirits may not possess such power also ; perhaps specially as to matters relating to their own earth-history,—such as the diffusion of news of their own demise. For the present we must confine ourselves to noting these cases as they occur.

But before proceeding to new cases, I may mention that Mr. Cameron Grant's case (*Phantasms of the Living*, Vol. II., p. 690, and *Proceedings*, Vol. VI., p. 31) has been further strengthened, by permission to print the passages from Mr. Grant's diary, and by interviews of my own with the widow and daughter of the decedent, Lord Z., (not the true initial,) who were present at the time of the death.

The following is Mr. Grant's statement, made to me July 28th, 1889 :—

“The first form in which this impression came to me was that of deep sympathy for [a member of Lord Z.'s family]. After this had lasted for some time I found myself rudely drawing a tall man stooping forwards on to another man. I had a conviction that Lord Z. was dead,—that the falling forward indicated death. I also dimly perceived the position of windows behind the falling figure, though I did not draw these. I wrote to my mother at once to say that I knew that Lord Z. was dead. [Letter not preserved.] I was then up the country in Brazil, and saw few papers. I heard from England that Lord Z. was dead ; but (as I told Mr. Gurney) did not look for date in papers, and did not, so far as I know, hear the date in any letter.

“On reaching England I was partially hypnotised by a physician of my acquaintance [name given]; but did not lose consciousness. During my semi-trance I became aware that I was seeing the room and windows and the falling figure, more clearly than ever before. I talked of this scene to the physician. Afterwards he invited me to look in a crystal. I did so ; and saw the same room ;—the windows, bed, and figure, more distinctly.

“I afterwards went to stay in the house where Lord Z. died. As soon as I entered I asked Lady Z. to allow me to describe to her the room where I had seemed to see Lord Z. dying. Lady Z. was at first incredulous ; but on my describing the position of bed and windows she admitted that it was correct. Lord Z. had died in a dressing-room adjacent to his bedroom. The temporary bed and windows were exactly as I had seen them. He had fallen forwards into the arms of a male attendant, dying suddenly.”

The first impression of the death,—which was nearly *coincident*,—was on December 24th, 1885 (date verified by Mr. Gurney). Entry in diary December 25th, 1885 : There was something upon my mind all day from yesterday,—a sense of a death or loss of someone dear to me. I spoke to E.C. [Mr. Catlin, the manager, who wrote in corroboration] about it ; and I don't know how it is, but as I wrote the above [a member of Lord Z.'s family] has been constantly in my thoughts.

Then on Tuesday, January 26th, 1886, is an entry,—read by me in Mr. Grant's journal, and copied for me by him,—as follows :—

“Impression at about 1 o'clock and drawing and reasoning therefrom on death.”

January 27th. "Very tired, but did not sleep a wink all night. I am sure that something has happened to [a member of Lord Z.'s family]. I heard every hour strike, and kept thinking of [all the members of the family] but *not* of the dear old gentleman [i.e., imagining *them* in sorrow, but not Lord Z. himself]. I got up and wanted to draw him. His features seemed before me. I had before shown Mr. Catlin a face in the *Graphic* that was like him, also that of a dead man. I had the greatest difficulty not to draw his portrait with his head forward and sunk on his breast, as if he had been sitting in a room with a window on his right hand and an old man-servant;—and then his head just went forward, and he fell asleep. Weeks ago [i.e., December 25th] I thought of him,—some time about Christmas; and ever since I have been feeling [pity, &c., for members of family].

On the next day, Thursday, January 28th, 1886, Mr. Grant received by accident a Scotch paper in which Lord Z.'s death was mentioned,—but apparently without the precise date.

I have received a letter, (which I have unfortunately mislaid,) from Mr. Catlin, corroborating Mr. Grant's statements as to his having shown him drawings and spoken of the death of a friend at home.

Lady Z. and Miss Z. gave me, in April, 1892, the following corroboration:—

Lord Z. died December 24th, 1885, in a dressing-room adjoining his own larger room. The dressing-room was narrow, with a window at one end, and a small bed, then occupied by a man-servant who attended on him. Lord Z. had entered this room to speak to the servant, when he fell forward, the servant catching him in his arms, and shortly afterwards breathed his last. His death was unexpected, although he had long been ill. I remember that Mr. Cameron Grant visited our country seat,—where this occurred,—for the first time some months after Lord Z.'s death; and that he said something to me as to his having known of it, or recognised the scene; but I cannot now remember the details. (Signed) [Lady Z.]

I remember that Mr. Cameron Grant, before going upstairs, when he arrived on the visit referred to, asked whether my father had not fallen forwards into the arms of a man, in a long room with a window at one end of it. (Signed) [Miss Z.]

This case should be studied along with Mr. Cameron Grant's other records of experiences (*Phantasms of the Living*, II., pp. 688-690).

It would in a certain way explain these intimations if we could suppose that Lord Z., (who was, and who knew Mr. Grant to be, much interested in such phenomena,) first impressed Mr. Grant at the time of his own death, and then renewed the impression when he knew—in some inconceivable manner—that Mr. Grant was about to receive, quite casually, a newspaper announcement of the decease. On that occasion the decedent seems to have been able to impress a picture of the scene of death on Mr. Grant's subconscious mind; an impression which worked itself out in the rude drawings, as a "motor message," and afterwards returned both as a vision in hypnotic trance, and as a "crystal-vision" in the waking state. Here, however, as in all similar cases, we cannot exclude the possibility of a wide clairvoyance on the percipient's own part. The full psychical history of

every such percipient should be studied ;—a matter hard of attainment in Mr. Grant's case, owing to his absorption in business, and his residence at Marahu, in Brazil.

In the first new case which I shall quote there was already a vivid emotional shock in neighbouring minds, from the receipt of the message, which may have facilitated—some may say have *caused*—the apparition seen by the man to whom the news had not yet been delivered.

This letter was addressed to the late Professor Adams, at Cambridge.

G. 210.

St. Luke's Church, Cer Van Ness-avenue, and Clay-street,
San Francisco, California, *September 11th, 1890.*

DEAR SIR,—I received to-day from some officer of your Society a few circulars *re* your work. These circulars remind me of an interesting and curious occurrence in my parish a few weeks ago, which may be useful as a contribution to your investigations. I will detail it briefly and without names ; but if you find it valuable will try to obtain affidavits, &c. Let me premise by saying that I am in the position of "reserving my judgment" about such phenomena as you investigate. I do not deny that such things occur, nor have I of my own experience any knowledge on the subject.

My choir-trainer, a man in robust health and with a predisposition *against* anything "Spiritualistic," saw plainly the apparition of one of his choir, a man of fifty years old. It happened thus :—

Mr. R[ussell], the bass-singer of the choir, fell in an apoplectic fit upon the street at 10 o'clock on a certain Friday ; he died at 11 o'clock at his house. My wife, learning of his death, sent my brother-in-law down to the house of the choirmaster [Mr. Reeves] to ask him about music for the funeral. The messenger reached the house of the choirmaster about 1.30 p.m. He was told that the choirmaster was upstairs, busy looking over some music. He accordingly sat down in the drawing-room, and, while waiting, began to tell the ladies (sister and niece of the choirmaster) about Mr. R.'s death. While they were talking they heard an exclamation in the hall-way. Some one said, "My God !" They rushed out, and halfway down, sitting on the stairs, saw the choirmaster in his shirt-sleeves, showing signs of great fright and confusion. As soon as he saw them he exclaimed, "I have just seen R. !" The niece at once said, "Why, R. is dead !" At this the choirmaster without a word turned back upstairs and went to his room. My brother-in-law followed him and found him in complete prostration, his face white, &c. He then told my brother-in-law what he had experienced.

He had been looking over some music ; had just selected a "Te Deum" for the morning service. This "Te Deum" closed with a quartette setting for two bass and two tenor voices. He was wondering where he could get a second tenor. Finally, he went to the door on his way downstairs to look up another "Te Deum." At the door he saw Mr. R., who stood with one hand on his brow, and one hand extended, holding a sheet of music. The choirmaster advanced, extended his hand, and was going to speak, when the figure vanished. Then it was that he gave the exclamation mentioned above.

You must remember that he knew nothing of R.'s death until he heard his niece speak of it as detailed above.

This is the best authenticated ghost story I ever heard. I know all the parties well, and can vouch for their truthfulness. I have no doubt that the choirmaster saw something, either subjectively or objectively. Whatever it was, the experience was so vivid that it made him sick for days, though he is a man of exceptional physique.

At first I tried to explain this on natural grounds. I thought possibly he had been in the room overhead, and had overheard, unconsciously, the story of R.'s death, and by a process of unconscious cerebration summoned up the image of the dead man. But this is impossible, because the house is very large, the rooms widely apart, &c.

My present conviction is this: Mr. R. was a man of the utmost regularity and faithfulness in fulfilling his duties. He has sung for us without pay for many years. His first thought (or one of the first), after his stroke of apoplexy, must have been: "How shall I get word to the choirmaster that I cannot go to rehearsal to-morrow night?" In an hour he died, without ever having recovered consciousness. My notion is that in some way he was enabled to make himself appear to the choirmaster. If you refer to the attitude in which he appeared, you will see that it answers to my supposition. It indicates his illness (a pain in the head), and his desire to give up, so to speak, his duty as singer.

You probably have many other incidents of this nature on record. If you have any theory about them I wish you would send me a copy of whatever you have bearing on this.

It is interesting to me because it is so perfectly authenticated.—Yours faithfully,
WM. W. DAVIS, Rector.

Mr. Reeves' own account is reported in the *San Francisco Chronicle* (quoted in *Light*, September 27th, 1890) as "a tale told to a *Chronicle* reporter by a gentleman who would be at once pronounced the last person in the world to become the prey of superstition or the victim of delusion.

"Early on Friday morning Edwin Russell, an Englishman, well known as a real estate agent, was walking near the corner of Sutter and Mason streets when he sustained an apoplectic stroke, from the effects of which he died shortly before noon. He had resided in the city ten years, and was well and favourably known in the commercial world here.

"Mr. Russell was a member of the Protestant Episcopal Church, and also the possessor of a rich bass voice. This made him a welcome addition to the choir of St. Luke's Church, and brought him in immediate contact with the Rev. W. W. Davis, vicar of the church, and with Harry E. Reeves, the recently appointed choir leader. Mr. Reeves is a nephew of the distinguished English tenor of the name, and conducted the musical services at the funeral of President Chester A. Arthur.

"It was to Mr. Reeves that the very sensational and startling revelation now to be recorded was vouchsafed. Mr. Reeves was found at the residence of his sister, Mrs. Cavanagh, 2,121, California-street, by a *Chronicle* reporter. He became evidently agitated when asked if it were true that he had seen the apparition of Russell before hearing of the latter's death.

“‘I will tell you all about it,’ said Mr. Reeves, ‘and, if you allow me, I will illustrate the matter by showing you the positions I occupied during this strange affair. I want to say at once that I am not a Spiritualist, and have always been very sceptical about all stories of *post-mortem* appearances and ghosts generally.

“‘I last saw Russell alive on the Saturday night previous to his death. Russell came to the choir rehearsal. I said to him: “Do you know where I can get a good cigar?” and he recommended a place. I went there with him, and then took such a fancy to him that I invited him to come to my house, or rather my sister’s house. We agreed to postpone his visit till the following Saturday, and he said: “Well, I’ll call on you next week anyhow.” The matter passed from my mind until Friday afternoon, about three o’clock. I always make it a point to look over my music for Sunday a day or two before, and on this occasion I was sitting in the parlour and took up two “Te Deums” to make a choice. One was Starkweather’s in G, the other a composition of Kroell’s. Just as I had taken one in my hand and was going upstairs to my room to look over it I heard the front door bell ring, and recognised that some visitor whom I did not then know had called. I afterwards learned that it was young Mr. Sprague, who can tell you his story when you ask him.

“‘I went into my room [illustrating the action as he ascended the stairs and opened the door into a well-lighted and comfortably-furnished sleeping apartment, with a lounge and parlour organ]. I lay down on the lounge for a moment, then by an impulse I cannot account for, I walked to the door. The head of the stairway was somewhat dimly lighted, as you see it now, but not so dimly but what I could at once see what appeared to be the figure of Russell. It was so real, so lifelike, that I at once stepped forward and stretched out my hand, and was about to speak some words of welcome.

“‘The figure seemed to have a roll of music in one hand and the other over its face, but it was Russell’s image. I am quite sure of that. As I advanced to the head of the stairway the figure seemed to turn, as if about to descend, and faded into the air.’

“‘Mr. Reeves’ manner during the recital was precisely that of a person with well-balanced mind who had seen something horrible and startling, but was willing and ready to accept a rational explanation if any were forthcoming. He went on to say:—

“‘I remember trying to speak to the figure, but the tongue clung to the roof of my mouth. Then I fell against the wall and gasped out. “Ah! My God!” just like that. My sister and niece, with the other folks, came up. My niece said, “Uncle Harry, what’s the matter?” I went on to explain what it was, but was so scared I could hardly speak. My niece said, “Don’t you know Russell is dead?” Well, that flabbergasted me; it only made matters worse, and I nearly fainted. Then they told me that the Rev. Mr. Davis had sent Mr. Sprague to tell me of the sad news. I was terribly startled by the affair, and feel shaky even now, but I am not given to superstitious fears, and I suppose it can be explained. Mr. Sprague had been waiting nearly half an hour before I saw him and obtained corroboration of the news of Russell’s death. It is very strange; very strange, indeed. I saw that man Russell after he must have been dead three hours at least, as plainly as I see you in that chair.’

“In an interview with Mr. Sprague the essential features of this strange story were confirmed. It is a significant departure from the routine ghost story that all the persons connected with this case are unconnected with any Spiritualistic organisation, are of well-balanced mind, thoughtful, and sceptical on all sensational matters. Mr. Reeves is not only a man in the prime of life, of temperate habits, and in good health, but he is also a person of strong nerve, a man of the world, a Master Mason, and the last person in the world to be scared by a ghost or a mediumistic imposition.”

Mr. Reeves confirms this account in a letter to Dr. Hodgson as follows :—
San Francisco, *September 15th*, 1890.

Richard Hodgson, Esq.

DEAR SIR,—With reference to your favour of 5th inst., just received, the full particulars were given in city papers; some things not just exactly as stated, especially the word “flabbergasted,” which is foreign to me.

Apart from what you read, there is nothing more to be given.—With best wishes, yours very truly,

H. E. REEVES.

We have received the following independent and corroborative account from Mr. Sprague :—

Goldwin S. Sprague.

Grand Forks, Dak., *November 29th*, 1890.

Mr. Richard Hodgson.

DEAR SIR,—Your communication was received some time ago, but I have been greatly pressed for time and unable to answer.

You probably know all about Mr. Russell's death and connection with St. Luke's Church, so I shall only give you the facts as they came to my knowledge.

On Friday noon, August 22nd, a young lady friend of the Russells came to my brother-in-law's (Mr. Davis's) house and asked to see Mr. Davis. As Mr. Davis was out, his wife (my sister) saw this young lady. I was not present at the interview, but my sister told me shortly afterwards the facts of Mr. Russell's death, &c., and said that this young lady had come to ask Mr. Davis if the church choir would be willing to sing at Mr. Russell's funeral, as Mr. R.'s family were of limited means and could not afford to pay the choir.

As I was going to Mr. Reeves' house that afternoon my sister asked me to tell Mr. Reeves about Russell's death and ask him about the singing. I called at 1,221, California-street, about 3 [three] o'clock that afternoon, and had been in the parlour some 20 [twenty] minutes talking with Miss Kavanagh (Mr. Reeves' niece), when we heard Mr. Reeves' exclamation on the stairs, and I followed Miss Kavanagh to see what the trouble was. We found Mr. R. sitting on the stairs in his shirt sleeves and evidently very much frightened. Miss K. brought him a glass of wine, also a glass of water, but I think he did not touch either. After a couple of minutes Mr. R. went up to his room, and Miss Kavanagh asked me to go up and see if he was all right, as she was afraid to go. I went up and found Mr. Reeves sitting down on a chair near the window with his legs crossed. He had no coat or vest, collar or necktie on, and the perspiration seemed to roll off him. He seemed

greatly agitated, but in a few minutes he told me his story and I left him. In about 5 [five] minutes he came downstairs and began to talk about it, and continually said, "It is the strangest thing; I can't understand it."

GOLDWIN S. SPRAGUE.

The next two cases are so grotesque that I have been tempted to suppress them. But it is not my business to apologise for the forms which supernormal phenomena happen to take; and the amount of evidence in each case seems enough to make it my duty to allow my readers to form their own opinion.

The principal percipient in the case which here follows is known to me, and is a sensible witness, and much in earnest as to the reality of this her unique supernormal experience.

G. 211.

Written out by F. W. H. M., December 22nd, 1888, from notes taken during an interview with Mrs. Davies the same day; revised and signed by Mrs. Davies.

About 20 years ago I was living with my mother and brother at Islington. Near us lived a family whose name is not important to the narrative. One of their daughters married a Mr. J. W., who went to India. Mrs. J. W. continued living at her father's house. Her father, however, changed his residence, and as Mr. J. W.'s address in India was not known at the time, Mrs. J. W. could not inform him of the change of address. The house where she was living with her father when her husband left home passed to a family whom I will call Brown, with whom I was acquainted, as I also was with Mrs. J. W. and her family.

One evening I paid a visit to Mrs. Brown, and she gave me an Indian letter which had arrived for Mrs. J. W. at the house now occupied by the Browns. Mrs. Brown asked me to transmit this letter to Mrs. J. W. through my brother, who frequently saw a brother of Mrs. J. W.'s. There had thus been some little delay, and perhaps slackness, in getting the letter sent on to Mrs. J. W. I promised to give it to my brother, and took it home. It was a dirty looking letter, addressed in an uneducated handwriting, and of ordinary bulk. I placed it on the chimney-piece in our sitting-room, and sat down alone. I expected my brother home in an hour or two. The letter, of course, in no way interested me. In a minute or two I heard a ticking on the chimney-piece, and it struck me that an old-fashioned watch which my mother always had standing in her bedroom must have been brought downstairs. I went to the chimney-piece, but there was no watch or clock there or elsewhere in the room. The ticking, which was loud and sharp, seemed to proceed from the letter itself. Greatly surprised, I removed the letter and put it on a sideboard, and then in one or two other places; but the ticking continued, proceeding undoubtedly from where the letter was each time. After an hour or so of this I could bear the thing no longer, and went out and sat in the hall to await my brother. When he came in I simply took him into the sitting-room and asked him if he heard anything. He said at once, "I hear a watch or clock ticking." There was no watch or clock, as I have said, in the room. He went to where the letter was and exclaimed, "Why the letter is ticking." We then listened to it together, moved it about, and satisfied ourselves that

the ticking proceeded from the letter, which, however, plainly contained nothing but a sheet of paper. The impression which the ticking made was that of an urgent call for attention. My brother took the letter to Mrs. J. W. either that night (it was very late) or next morning. On opening it, she found that her husband had suddenly died of sunstroke, and the letter was written by some servant or companion to inform her of his death. The ticking no doubt made my brother and myself hand on the letter more promptly than we might otherwise have done.

I have never experienced any other hallucination of the senses. I once heard a strong push at the street-door at the minute (for I looked at my watch) that my father died at a distance ; but, though I went to the door at once and saw no one, I cannot, of course, be sure that some passer-by might not have pushed the door and got out of sight ; for the house was in a street with many passers. I have also heard ticks before a death ; but these may very likely have been caused by the death-watch insect ; which certainly was not the case with the ticks which came from the letter. The incident of the letter made a deep impression on me.

(Signed) ANNA DAVIES.

Mr. Davies, brother to Mrs. Davies (who married a gentleman of the same name), gives his independent recollection as follows :—

64, Church-road, Southgate-road, N.

February 13th, 1889.

I am afraid my recollection of the details after so long a time has elapsed is rather limited and somewhat hazy, so that if my sister has expanded into details, and her version should slightly differ from mine, please consider that I bow to her superior memory, and accept her account as correct. The main features of the incident are, however, as nearly as I can recollect, as follow :— One night, it must be nearly, if not quite, 30 years ago, I returned home between 10 and 11 o'clock, and my sister told me that she had brought home from the house of a friend of hers a letter from India, addressed to a Mrs. Walker, who had formerly lived at the house the letter was directed to, and being acquainted with Mrs. Walker (whose brother was an intimate friend of mine), I was asked to be the bearer of the letter to her. I found it on the mantel shelf, and my sister and myself heard very distinctly a clear ticking noise, as loud as, and similar to, that of a small clock, which we spent some time in trying to account for, and which we could so clearly trace to the vicinity of the letter that it seemed to proceed from the letter itself, but we could find nothing which would in any way account for what we heard. I delivered the letter to my friend the following day to hand to his sister, Mrs. Walker, and afterwards heard that it contained the news of the decease of her husband in India. I am not quite sure but almost so, that on hearing the mysterious noise we remarked on the probable contents of the letter, but we were certainly struck with the coincidence of the noise being heard whilst the letter was on the shelf (and apparently proceeding from it) and discontinuing on its removal.

I have no means of fixing the date, or even the year, as Mrs. Walker and her brother have both been dead for some years.

L. A. DAVIES.

Q 2

The next case is even more perplexing.

G. 212.

— Wis., September 22nd, 1890.

Prof. Wm. James.

A very unusual thing occurred to the writer and one other person—my sister, Miss Mary Q.—at the city of —, Wisconsin, on the 5th day of November, 1885, at 10 o'clock p.m.

Our mother, Mrs. Mary Margaret Q. R., died at our home, in said city of —, Wisconsin, on the above date, at 8.40 p.m., very suddenly, of pneumonia. Our youngest half-brother, Robert B. R., was working at S—, N. Dakota, at that time, about 700 miles distant from —, Wisconsin. At 9.45 we retired to the guests' chamber, a room over the south parlour, and about the same dimensions as said parlour, having two windows to the south and one to the east. There were two beds in this large room, and I lay on one and my sister on the other, trying to compose our broken hearts, for we loved our mother very dearly. The night was cold and the windows were all closed, except the east was down at the top a few inches, when, lo! we both distinctly heard at the same instant my brother, Robert B. R., singing, "We had better bide a wee," in a clear, deep tenor, accompanied by a high-pitched soprano and an old-fashioned small melodeon accompaniment, and it sounded as though they were up on a level with our windows, about 15 feet from the ground; and I arose and threw up the south-west window, from whence the sounds seemed to proceed, and then they—the singing—moved to the next, or south-east, window, and sang another verse. And I threw that up and saw nothing, but still distinctly heard the *words* as well as the music, and so round to the east window, where *they* sang the last verse, and then the music seemed to float away to the north. But the queer part of this occurrence is the fact that at the *very* time that we heard my brother singing in —, Wisconsin, he *was* singing the same song before an audience, with the identical accompaniment, an old, tiny melodeon, and a high-pitched soprano young lady—a Miss E., of North Dakota—as we learned two days afterwards, when he came home in response to our telegram announcing the death of our mother.

Any verification of the above facts will be cheerfully made.

(Signed) [Miss Q.]

—, Wis., October 11th, 1890.

DEAR SIR,—Yours of the 6th inst. was duly received, and in reply to your request for corroborative testimony relative to the "phenomenal occurrence" on the night of November 5th, 1885, at Janesville, Rock Co., Wisconsin—that is, the hearing music and two human voices, and the words *distinctly* audible—one voice perfectly familiar to us as that of our half-brother, Robert B. R., then of N. Dakota, and the other voice that of a strange lady—soprano, and they, my said brother R. B. R., and Miss Sarah E., of N. Dak., *were* singing that *same* song, "We had better bide a wee," at an entertainment given by a church society of S—, a printed programme of which my brother afterwards sent to us:—

I am an exceedingly busy person, but a lover of the truth, and interested in the progress of the race; but my sister, Miss Mary Q., of this city, is

very conservative and proud, and when I asked her for an affidavit of her experience on that eventful 5th of November, 1885, she replied, "I do not wish the world to think me or you a 'crank' or Spiritualist, and do not wish our names published." I will add that my sister, who is blind, is *very* intuitive and clairvoyant, and there is *much* in her experience to deeply interest the psychical student. It seems to me that the loss of her sight has been compensated by another sense—a super-intuition.

I have written to my brother, R. B. R., to reply to your request, and also to obtain a programme of the church entertainment at S—, N. Dak., on November 5th, 1885, at which he and Miss Sarah E. sang "We had better bide a wee," and also to state the exact hour when they were called in the programme, for as Robert stated to us when he arrived on that sad occasion—the death of our good mother—he informed us that the telegram was brought to him, and was held by the operator so as not to spoil the entertainment by telling him *before* he sang, and we—my sister Mary Q. and I—both heard every note and word of that song sung about seven hundred (700) miles away, while our mother's remains were in the parlour under our bedroom.—Cordially yours,

(Signed) [Miss Q.]

MISS MARY Q.

—, Wis., November 15th, 1890.

Richard Hodgson, Esq.

DEAR SIR,—[In reply to] your kind note of inquiry, relative to my experiences on the night of November 5th, 1885, they were such as have been described by my sister [Miss Q.], who is a lover of scientific research, and is not so timid as I and my brother; the latter is very much *opposed* to either of us making known our experience on that night, and has *urged* me not to tell anyone of the occurrences of that eventful time, and he refuses to furnish the printed programme of the entertainment, at which he and Miss E. were singing "We had better bide a wee," insisting that people will believe us all "lunatic" if we make known all the facts; and so in deference to his prejudices I must respectfully decline to make any further disclosures at present.—Respectfully yours,

[MISS MARY Q.]

Per Amanuensis.

December 19th.—A letter of inquiry sent to Mr. Robert B. "R.," and an envelope, with official stamp of our Society on the cover, has been returned to me, unopened, by Mr. Robert B. "R.," so that further corroboration is lacking, at least for the present.—R.H.

It will be observed that Miss Mary Q.'s letter is virtually a confirmation of Miss Q.'s account; and that Mr. Q.'s action is in harmony with his sister's belief that he cannot deny, but does not wish to confirm, the truth of this singular narrative.

Are we in this case to assume any agency on the part of the deceased mother? Was her mind conscious of the scene at the concert-room, and did she transfer it to her daughters? Or did they become clairvoyantly aware of it? Or was it flashed upon them from the mind of the telegraph operator, who was the only living person who both knew of the death and heard the song? If we are to press the details of the

story, we might say that the long continuance, and apparently shifting position, of the phantasmal music indicated not so much an involuntary flashing of the scene upon the daughters' minds as a deliberate effort to attract their attention.

Let us pass on to inquire whether the phantom ever shows knowledge of events in an earthly friend's life not connected with the decedent's own death. Such cases, as already remarked, (*Proceedings*, Vol. VI., 32,) are very rare. Here is one where the decedent, who had been strongly interested in an event which was closely approaching when he died, seems to choose the occasion of that event to manifest his continued interest in the friend whom the little crisis—a theatrical performance—closely concerned. It is at least not easy to see any other explanation of the fact that a moment of the percipient's eager excitement about a quite different matter was also the moment when the phantom took shape before her eyes.

G. 195. Transitional.

The following account of an apparition two days after the death of the person seen was written down by me from the verbal account of the percipient, Miss J., and corrected and signed by her :—

August 4th, 1890.

On the evening of Saturday, April 26th, 1890, I was engaged with my sister and other friends in giving an amateur performance of the *Antigone*, at the Westminster Town Hall.

A passage led down to several dressing-rooms used by the ladies who were taking part in the representation, and nowhere else. None of the public had any business down this passage ; although a friend came to the door of the dressing-room once to speak to some of us.

I was passing from one dressing-room to another, a few steps further along the passage, just before going on to the stage, when I saw in the passage, leaning against the door-post of the dressing-room which I left, a Mr. H., whom I had met only twice, but whom I knew well by sight, and as an acquaintance, though I had heard nothing of him for two years. I held out my hand to him, saying, "Oh, Mr. H., I am so glad to see you." In the excitement of the moment it did not occur to me as odd that he should have come thus to the door of the dressing-room,—although this would have been an unlikely thing for a mere acquaintance to do. There was a brilliant light, and I did not feel the slightest doubt as to his identity. He was a tall, singular-looking man, and used to wear a frock-coat buttoned unusually high round the throat. I just observed this coat, but noticed nothing else about him specially except his face. He was looking at me with a sad expression. When I held out my hand he did not take it, but shook his head slowly, without a word, and walked away down the passage—back to the entrance. I did not stop to look at him, or to think over this strange conduct, being in a great hurry to finish dressing in time.

Next day, as a number of us were talking over the performance, my sister called out to me, "You will be sorry to hear that Mr. H. is dead." "Surely

not," I exclaimed, "for I saw him last night at the *Antigone*." It turned out that he had been dead two days when I saw the figure.

I have never experienced any other hallucination of the senses.

Miss J.'s sister, Lady M., writes :—

August 4th, 1890.

The day after the performance of the *Antigone* I heard unexpectedly that Mr. H. was dead (I had not known that he was ill), and I mentioned the fact to my sister, at a party. She seemed greatly astonished, and said that she had seen him at the *Antigone* the night before. Mr. H. had only met my sister twice ; but I happened to know, from a conversation which I had with him, that he had been greatly interested in her. An announcement of the performance of the *Antigone* was found in a small box of papers which he had with him at his death.

I think it most unlikely that there should have been any mistake of identity, as the passage where the figure was seen led only to the dressing-rooms. But in order to satisfy myself on this point, I sent an account of the occurrence to the papers. It was widely copied, and I received letters on the subject. If the figure had been some living man, I think that the fact would probably have come out. Mr. H.'s appearance was very peculiar.

Mr. W. S. Lilly, the well-known Roman Catholic author, corroborates as follows :—

August 4th, 1890.

I was present at a party when Lady M. suddenly informed her sister, Miss J., of the death of Mr. H. I can bear witness to Miss J.'s extreme astonishment, and her exclamation, "Why, I saw him last night at the *Antigone*."

We have referred to the *Times*, where the death of Mr. H. is announced as having taken place on April 24th, 1890.

The account spoken of by Lady M. was sent to the papers within a week of the occurrence.

But the paucity of apparitions of dead persons at moments when events which would have interested those dead persons are happening is noticeable on any view of the phenomena. Those who hold that such apparitions are always purely subjective, and mainly due to excited expectancy, would look for a special crop of them at these emotional moments. And on the other hand those who hold that the dead are really engaged in watching over the living would anticipate more frequent indications of their guardianship and care. I am disposed to think that the objection to publicity which stifles so many of our best narratives operates here with more than usual strength. For instance, the experience given in *Proceedings*, VI., p. 26, is one which many informants less concerned that truth should be known would have entirely suppressed. Another case privately told to me by one of the percipients, where an apparition seen by both persons present averted a deed of violence, will certainly never see the light.

In the *Journal* for January, 1891, we have printed a case where a deceased mother is seen, as though floating in the church, at the moment of her son's confirmation. The percipient, however, had been well acquainted with the deceased lady's aspect, so that there is here no evidence of external agency, except the fact that the percipient had had other similar experiences, of which some at least, if not all, seem certainly to have been veridical.

And here we approach the question of so-called "spirit guardianship,"—the question whether a departed spirit may continue habitually in some sense in the neighbourhood of a friend still on earth. Like all the more attractive hypotheses throughout our range of inquiry, this hypothesis has suffered from the amount of *bad* evidence adduced to support it. It is the favourite commonplace of the fraudulent "clairvoyant medium"; and, apart from conscious fraud, it is the response which most often presents itself as the mere reflection of the bereaved person's desire. But worthless evidence does not disprove a theory, any more than it proves it; nor need it greatly surprise us if that impalpable telepathic connection which sometimes seems to be long maintained between two living persons were to persist after the removal of one of them by bodily death. Especially where the decedent has telepathically affected his friend at the hour of death shall we look with interest for any account of a similar influence posthumously exercised. In this connection the following case deserves record. The writer, Princess di Cristoforo, who is personally known to me, is the wife of Colonel Wickham, of 7, Comeragh-road, W. ; but is of Greek and Maltese descent. The names given to the decedents are not the real ones.

L. 854. Ad P^s

On the evening of March 13th, 1879, I was dressing myself to go to a dinner party at Admiralty House, Vittoriosa, Malta. I had accepted Admiral and Mrs. —'s invitation, much against my will, as a dear friend was lying seriously ill at Brighton. However, the latest accounts had been so cheering and hopeful that I had allowed myself to be persuaded by my husband into going. An eerie feeling was creeping over me in an unaccountable manner, but I tried to throw it off and succeeded in doing so to a certain extent; still, something made me turn my head round and stare into my husband's dressing-room, which opened into mine. I distinctly saw a hand waving backwards and forwards twice. I rushed into the room—it was empty. Soon afterward, my husband came upstairs, and I told him what I had seen, but he put it down to "nerves." As we crossed the water the cool night air seemed to revive me and I began to laugh at myself for letting my imagination play such tricks. Arrived at the Admiral's, the same weird feeling, that something was near me, crept over me again. I felt sure that if I were to turn round I should see something. All through dinner this idea remained fixed in my mind—and my host, by whom I was seated, teased me

about my preoccupation and want of appetite. I was glad when we came away; had the horrible tension continued much longer I must have screamed, I think. It was only by the most powerful effort I could assume the semblance of composure. We got home, somehow, and I dragged myself upstairs to my room, and commenced undressing. Whilst taking down my hair I distinctly felt a hand pass over my head and neck as if someone was assisting me. I told my husband—to be again laughed at. I knelt to say my prayers. Instead of praying (as I had been used to do) for God to make my friend well, I, without any will of my own, prayed that he might be taken out of his misery. I went to bed. Something came and lay beside me. I clung to my husband, who tried to calm me, assuring me there was nothing there to hurt or frighten me. A cold mouth seemed to freeze on my cheek, and I distinctly heard, “Good-bye, Sis, good-bye,” in my friend’s well-known voice. Still my husband declared he could hear nothing. I said, “I am sure Mr. Abbott is dead.” My husband said I was hysterical and over-wrought, drew me towards him and held my hand till I fell asleep—for I suppose it was a dream and not a vision I had. Be this as it may, I saw my friend come into my room; a livid mark was across his face. He was dressed in a night-shirt, and his feet were bare. He came and sat beside me—told me he was dead—that he had left me some money, and before he died had wished to make some alteration in his bequest, but the end had come so soon, he had not time to do so. He repeated his “Good-bye,” kissed me, and disappeared.

I told my husband of my dream and marked the date. Five days afterwards a letter with a deep black border came to me from my friend’s brother, telling me his brother had passed away at 10 o’clock, March 13th. Allowing for the difference of time, Mr. Abbott must have come to me either just before or just after his death. The legacy left me was as he had stated, also the fact that he had intended to make a change as regarded it, but though the lawyer was sent for, he came too late.

August, 1890.

Colonel Wickham corroborates as follows:—

Certified to truth of above facts.—G. H. WICKHAM (Lieut.-Colonel late R.A.).

L. 855. Ad Pa Collective. Visual.

A friend of mine, an officer in the Gordon Highlanders, was severely wounded in the knee at Tel-el-Kebir.

His mother was a great friend of mine, and when the *Carthage* hospital ship brought him to Malta she sent me on board to see him and make arrangements for bringing him on shore. When I got on board I was told his was one of the worst cases there. So badly was my poor friend wounded that it was not considered safe to send him to the Military Hospital, and he, together with an officer of the Black Watch, was admitted to the naval one. By dint of much entreaty, his mother and I were allowed to go there and nurse him. The poor fellow was very ill, and as the doctors considered he would die if an operation was performed, they did not amputate his leg, which was the only thing that could give him a chance of life. His leg

mortified, but the parts sloughed away, and as he still lingered on, sometimes better, sometimes worse, the doctors began to think he might, perhaps, recover to a certain degree, though he would be lame for life, and must eventually die of decline. For nearly three months and a half he lay on his bed of agony. About a month before his death the head doctor said that the presence of a lady always near him excited him and retarded his recovery, so I went away to my home on the other side of the harbour, going over frequently to see his mother and learn from her how he was. As he would never take food or medicine, excepting from me, I was troubled to think what the poor boy might do. At last the doctor sent for me, begging me to go back, as he was literally dying of starvation, refusing to take food or medicine until I returned. When I went to him he put out his hand to me and said: "They have let you come back to me now that it is too late. I've eaten nothing." He lingered about a fortnight after this, and a few days before the end I pinned the Order of the Osmanli on the front of the poor dying boy's night-shirt. It was very cold, and the hospital draughty, my lungs were delicate, and I got a fearful cough and kind of fever from the impure air of the room, for I sat in an armchair by his bed all night, as he slept better holding my hand.

One night, January 4th, 1886, no immediate change being apprehended, his mother made me go home to have a night's rest, as I was by this time very ill indeed, not being strong at the best of times. He had been in a kind of lethargy for some hours, and as the doctor said he would probably sleep, being under the effects of morphia, until the next morning, I consented to go, intending to return at daybreak, so that he should find me there when he awoke. About three o'clock that night my eldest son, who was sleeping in my room, woke me with the cry of: "Mamma! there is Mr. Blake!" I started up! It was quite true. He floated through the room about half a foot from the floor, smiling at me as he disappeared through the window. He was in his night-dress, but, strange to say, his foot, of which the toes had dropped off from mortification, *was exactly like the other one*. We (both my son and myself) noticed this. Half an hour afterwards a man came to tell me that Mr. Blake had died at 3 o'clock, and I must go to his mother, who had sent for me. She told me that he had been half conscious just before he died, and was feeling about for my hand, after pressing hers and that of his soldier-servant who had remained with him to the last. I have never forgiven myself for going home that night.

The writer's son, who was, as she informs us, nine years old at the time of the occurrence, signs the account as follows:—

I certify to the above fact.—EDMUND WICKHAM.

G. 640. Collective. Visual and tactile.

August, 1890.

In the summer of 1886 I was living at Stuttgart, having taken my family there for educational reasons. We were all seated at the tea-table, talking and laughing, when I felt an extraordinary sensation as if someone was leaning heavily on my shoulders. I tried to turn round but literally *couldn't* do so. My head was stroked, and my cup, which was full, was lifted up, and put down half empty. Looking across the table I found my daughter's eyes

fixed, and staring with a scared look in them I never wish to see again, at the back of where I sat. I said nothing at the time, but when we were alone together in the drawing-room I asked L. what had made her stare at, or rather beyond, me so.

"I saw Mr. Abbott and Mr. Blake standing, one on either side of you ; they had one of their hands on each of your shoulders, and they changed places once," replied L.

"How were they dressed ?" I asked.

"Mr. Abbott was in his grey suit ; Mr. Blake in Highland uniform."

"Did either of them drink out of my cup ?" I asked.

"I don't know. My head was fixed as if in a photographer's rest, and I could not take my eyes off their faces."

"Were they sad-looking ?"

"No ! They were both smiling down at you. I could not see lower than their waists clearly ; there seemed to be a kind of haze, but their faces were quite clear."

Both these young men had appeared to me previously--at the time of their deaths. [See two previous accounts.] They were much attached to me, and very fond of my little daughter. When first meeting these two men they *both* told me they had seen me before--that I was in the habit of sitting in a chair by their bedside and staring at them.

Miss Wickham has given to me, verbally and in writing, a completely concordant account.

The Princess di Cristoforo believes that the same two figures have since been described to her by a clairvoyante.

If the departed thus watch their friends on earth, it is possible that they may acquire some retrospective or prospective insight into the events of those friends' lives. They may, for instance, discern the approach of death before that prognosis is clear to an earthly physician. A narrative of this type reaches us from America.

G. 213

January 28th, 1891.

About eleven years ago I was much distressed owing to the illness of my wife, who suffered from cancer in the stomach. I heard about a medium, Miss Susie Nickerson White, who was said to have given some remarkable tests, and I called on her as a stranger and requested a sitting. My wife's sister purported to "control," giving her name, Maria, and mentioning facts about my family which were correct. She also called my wife by her name, Eliza Anne, described her sickness, and said that she would pass over, but not for some months. I said, "What do you call this ? Is it psychology, or mesmerism, or what ?" Maria said, "I knew you were going to ask that ; I saw it in your mind." I said, "Do you get all the things out of my mind ?" She replied, "No. I'll tell you some things that are not in your mind. Within three days Eliza Anne will say that she has seen me and mother, too, if I can get mother to come along." (My wife's mother had died

about forty-five years previously, and my wife's sister had been dead from six to eight years.)

I kept these circumstances to myself, but within three days the nurse who was in attendance upon my wife came running to me and said that my wife was worse, and was going out of her mind; that she had called upon Maria and mother, and had sprung out of bed and ran towards the door, crying, "Stop, Maria! Stop, mother! Don't go yet!"

I soon consulted Miss White again, and Maria again purported to control, My wife had been unable for some days to retain any food in her stomach, could not keep even water or milk, and was very weak and also unable to sleep.

Maria told me to give her some hot, very strong coffee, with plenty of cream and sugar and some cream toast. This prescription amazed me, but it was prepared. My wife ate and drank with relish, and slept soundly afterwards. She lived upon this food for some days, but gradually became unable even to take this.

I consulted Miss White again, and Maria told me to get some limes, and to give my wife some pure juice of the lime several times a day; she said that this would give her an appetite and enable her to retain food. The prescription was a success; but gradually my wife failed, and I consulted Miss White again, and asked Maria how long my wife would continue to suffer. She said she could not tell exactly when she would pass away, but would give me a warning—"The next time she says she has seen me, don't leave her afterwards."

Some days later, as I was relieving the nurse about three or four in the morning, the nurse said, "Mammie" (meaning my wife) "says she has seen Maria again." In a few minutes my wife said, "I must go." And she expired.

(Signed) E. PAIGE, MARY A. PAIGE.

[Formerly Mary A. Dockerty, the nurse.]

[I have had long interviews with Mr. Paige. He seems to be a shrewd and careful witness.—RICHARD HODGSON.]

To this may be added a French incident,—carefully observed, but in itself not conclusive evidence for more than telepathy between living minds.

G. 214.

In *Annales Psychiques*, Part II. (March-April, 1891), p. 98, a case is given which presents some analogy to these. The case is a recent one, and it occurred among the immediate friends of M. Richet; but, as will be seen, the apparitions were very indistinct. There was a coincidence of two dreams or "borderland" impressions, as follows:—

1. *Sœur Marthe*, attending on the dying M. Bastian, dreams with great vividness that an unrecognised female figure, with the voice of Mme. Bastian, dead some eight months previously, approaches the bedside of Cécile, daughter of Mme. B. (asleep in the same room with *Sœur Marthe*), takes her hand, and says, "Elle est gentille, Cécile."

2. On the same night, and at *about* the same time, Mme. M. Houdaille, daughter of M. Bastian, lying in bed between sleep and waking, saw a white

figure standing beside her bed, which so alarmed her that she shrieked aloud. Her brother, alarmed by the shriek, rushed into her room and found her with a terrified expression.

These dreams or impressions were independently noted.

They occurred March 6th, 1891. M. Bastian died March 13th.

On the analogy of the cases given above, it is conceivable that the figure represented Mme. Bastian, and that its appearance was induced by the approaching end of M. Bastian.

This view, however, is obviously incapable of proof in this case.

Two other American cases may be added to this small group.

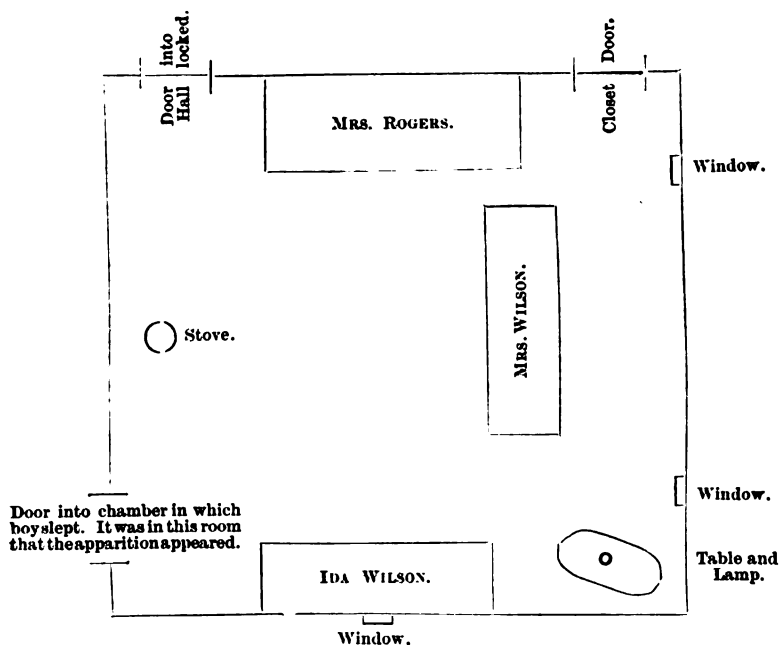
G. 215.

From Mrs. Wilson, through Prof. W. C. Crosby, Associate member, S.P.R.

Mrs. Caroline Rogers, 72 years old, a widow who had been twice married, and whose first husband, a Mr. Tisdale, died about 35 years ago, has lived on Ashland-street, in Roslindale, Mass., for the last 25 years; and since the death of her last child, some years ago, she has lived quite alone. Early in March of this year she was stricken with paralysis, and after an illness of nearly six weeks died on the afternoon of Tuesday, April 15th.

Mrs. Mary Wilson, a professional nurse, forty-five years old, attended Mrs. Rogers during her illness, remaining with her almost constantly until she died. She had never seen Mrs. Rogers before the latter's illness, and knew nothing of her family or history. Mrs. Rogers spoke frequently to Mrs. Wilson, and also to others, as had long been her custom, of her second husband, Mr. Rogers, and her children, expressing a desire to see them again, &c.

On the afternoon of April 14th Mrs. Rogers became unconscious, and remained so all the time until her death twenty-four hours later. Mrs. Wilson sat up with her through the whole of Monday night. Mrs. Wilson's daughter Ida, twenty-five years old, kept her mother company, and a boy of ten or twelve years slept in an adjoining chamber, to be called in case of an emergency. These four were the only persons in the house. The outer doors were securely locked, the door leading from the sick chamber, on the second floor, into the hall was kept locked all the time, because it was near the foot of Mrs. Rogers' bed; and entrance to the sick chamber was gained by passing from the upper hall into the living-room by a door which was locked that night, and thence through the chamber in which the boy slept; the two chambers having been made to communicate by cutting a door through the back of a small closet. This door was diagonally facing the bed on which Mrs. Rogers lay. Mrs. Wilson rested on a settee placed at right angles to the head of Mrs. R.'s bed, so that when lying down her face was almost directly opposite this door and not more than ten or twelve feet from it. The lamp, which burned brightly all night, stood on a small table in the corner of the room directly opposite the door; and Ida occupied a couch against the wall and between the lamp and door.



Mrs. Wilson was pretty well worn out with her long vigil ; believing that Mrs. Rogers was dying, she was naturally very nervous and timid ; and having heard Mrs. R. speak frequently of seeing her departed friends, &c., she had a feeling of expectancy and dread with regard to supernatural visitations. Between two and three a.m., while her daughter was asleep, and while she was resting on the settee, but wide awake, she happened to look toward the door into the adjoining chamber and saw a man standing exactly in the doorway, the door being kept open all the time. He was middle-sized, broad-shouldered, with shoulders thrown back, had a florid complexion, reddish-brown hair (bare headed) and beard, and wore a brown sack overcoat, which was unbuttoned. His expression was grave, neither stern nor pleasant, and he seemed to look straight at Mrs. Wilson, and then at Mrs. Rogers without moving. Mrs. Wilson supposed, of course, that it was a real man, and tried to think how he could have got into the house. Then, as he remained quite motionless, she began to realise that it was something uncanny, and becoming frightened, turned her head away and called her daughter, who was still asleep on the couch, awakening her. On looking back at the door after an interval of a minute or two, the apparition had disappeared ; both its coming and going were noiseless, and Mrs. Rogers remained perfectly quiet, and so far as could be known entirely unconscious during this time. The chamber into which this door leads being quite dark, there was no opportunity to observe whether or not the apparition was transparent. Mrs. Wilson shortly afterwards went into this chamber and the living-room, but did not examine

the lower part of the house until morning, when the doors were found properly locked and everything all right.

In the morning Mrs. Rogers' niece, Mrs. Hildreth, who lives in the neighbourhood, and has known Mrs. R. and her family for many years, called at the house. Mrs. Wilson related her experience to her and asked if the apparition resembled Mr. Rogers, and Mrs. Hildreth replied emphatically that it did not. (All who knew Mr. Rogers are agreed on this point.) Their conversation was interrupted then, but when resumed later in the day Mrs. Hildreth said that Mrs. Wilson's description agreed exactly with Mr. Tisdale, Mrs. Rogers' first husband. Mrs. Rogers came to Roslindale after marrying Mr. Rogers, and Mrs. Hildreth is the only person in that vicinity who ever saw Mr. Tisdale; and in Mrs. Rogers' house there is no portrait of him nor anything suggestive of his personal appearance. Mrs. Wilson is also very positive that the apparition was unlike anyone she ever knew.

Mrs. Wilson has had similar experiences before, and at least one, which occurred when she was 18 years old, which appears to have been veridical.

The foregoing account of my experience is correct in every particular.

MARY WILSON.

The foregoing is a full and accurate statement of Mrs. Wilson's experience as she related it to me on the morning of April 15th.

F. E. HILDRETH.

June 5th, 1890.

Mrs. Wilson and Mrs. Hildreth have both impressed me as being intelligent and perfectly honest and truthful; and I have no doubt that Mrs. Wilson's experience was real and substantially as she has described it.

W. O. CROSBY.

The next case was sent to us by Mrs. Reynolds, Millington House, Thelwall, Warrington.

G. 221.

Congleton, Cheshire.

March 23rd, 1892.

A friend of mine, named Mrs. Johnson, died in November, 1877; she had been confined just over a week. A few days before she died she said to me, "I am going to die," and asked me to take care of her baby, which I did until it died three months after. The night before she died we were awakened between twelve and one o'clock by a noise like tapping at the window twice. My husband got up and went downstairs, but could see nothing. So we tried to settle to sleep again, when all of a sudden we were alarmed by our little boy, who was not quite two years old, calling out "Auntie," by which name he used to call her, and pointing towards the foot of the bed, and there I saw her standing all in white. She died the next morning (Thursday) between nine and ten. She appeared again a second time three months later; it would be about midnight. My husband saw her standing by the fire. At first he thought it was I, until he turned round and saw I was in bed. We were very much frightened for a long time after. The baby died the next day about three o'clock in the afternoon (Thursday). They both died on the Thursday to the best of our knowledge. And it was on the Sunday when they were both buried. We can't recollect the exact day

of the month, as they had no cards printed for either. The mother died in November, 1877, the baby in February, 1878. This is as near a true account as we can give, it being so long ago, nearly fifteen years since.

MARY JANE PEDLEY.

JAMES PEDLEY.

Mrs. Reynolds adds, under date March 24th, 1892 :--

Mr. Reynolds and I went to Congleton yesterday, and called upon Mr. and Mrs. Pedley. We heard the story from both.

It seems that when Mrs. Pedley saw the apparition on its first appearance she screamed, and frightened her husband so much that he dared not look.

There was a light in the room on both occasions. We saw the son who called out "Auntie"—a youth between 16 and 17 years of age.

Mr. and Mrs. Pedley consent to the story being published, with names and address.—Believe me, yours sincerely,

EDITH REYNOLDS.

He told me that he looked several times, and each time saw it standing by the fire. Mrs. Johnson is stated to have been unconscious the night before she died.

E. R.

Mrs. Pedley subsequently procured for us the certificates of death which follow, and which show that each death occurred on a Thursday, as she had remembered.

Annie Johnson died on the 1st of November, 1877, at Thomas-street, Congleton, aged 23 years.

Elijah Johnson died on the 31st of January, 1878, at Thomas-street, Congleton, aged 14 weeks.

Given this 24th March, 1892.

W. HENRY CARTER,

Deputy Superintendent Registrar.

Congleton.

A point of difficulty which often meets us in estimating the knowledge possessed by the departed is as follows :—

Cases occur where there is certainly some kind of coincidence,—say an apparition at the moment of death—but along with this coincidental apparition of a dying person there is an apparition or dream of some other person, already known as deceased. Suppose, for instance, that a mother loses her son at a distance ; and while that son is dying sees him in a dream accompanied by his long-dead father. Here, considering the symbolical character of the details in many of these veridical dreams, we have no right to assume that the father's figure is itself more than a symbol. On the other hand, it is, of course, conceivable that the father may be welcoming the son in some other world, and that both may be able to appear together to the surviving wife and mother.

The case which follows is interesting, as showing that a monition of

death which at first appears of simple type may in reality be based upon a background of symbolism involving the possible action of a deceased relative.

A young German lady, whom I will call Fräulein A., known to me as governess in the house of friends, sent to me in January, 1892, a statement which I here translate.

G. 216,

"On November 23rd, 1890, while I held my [previous] situation as governess at H., I was awakened at half-past six by a strong smell of death. Before awakening I had had a vision of the corpse of my brother Carl, who was at that time at Zürich. Alarmed by this strange dream, I sent a telegram to Zürich, in which I said that I would return home if my brother were dangerously ill. [In a further letter Fräulein A. explains that November 23rd was a Sunday, and that her pupil's lessons prevented her from telegraphing till the afternoon of November 24th; as she did not like to mention her wish to send a telegram merely because of a dream.] I received a telegraphic reply which advised me to remain where I was. Two days later I received from my relations the news of the death of my brother Carl, which had taken place at 6 a.m. on November 23rd, 1890."

The date of the death is confirmed by a "Totdenschein" sent to Fräulein A. from the Civilstandsbeamte of the Civilstandskreis in which the death occurred. Fräulein A. has kindly presented us with this certificate.

The fact of the receipt of Fräulein A.'s telegram is testified to by Fräulein Pauline Tobler, who writes as follows from Zürich, February 12th, 1892:—

The undersigned bears witness that between herself and Fräulein [A.], then in Helensburgh, on November 24th, 1890, at 6 p.m. a telegram and reply passed as follows:—"Wenn Carl gefährlich erkrankt, komm nach Hause. Antwort." "Conseille rester." PAULINE TOBLER.

We learn from the General Post Office, Edinburgh, that the forms of foreign telegrams are preserved for six months only. Nor has the Zürich post-office preserved a copy. We cannot, therefore, produce the original despatch. It is obvious, however, from Fräulein Tobler's evidence, that Fräulein A. telegraphed while unaware of her brother's death. Thus far, then, the case appeared to be a well-attested dream of death, promptly acted upon, but with no unusual features. In conversation with Fräulein A., however, I found that she regarded the incident in a different light; as forming one of a series of instances in which her departed mother had informed her of events closely concerning her. One of these instances was too private for publication; the rest Fräulein A. records as follows:—

"On May 31st, 1887, my dear mother died. I had nursed her during her illness; and before her death I begged her to send me some intimation if anything of importance were to happen in our family. She promised me to do this, so far as might be possible to her.

"In December, 1889, I left Switzerland, and went to London, and thence took a temporary engagement as governess near Welwyn. In February, 1890, my mother appeared to me in a dream. She held in her hand three small nosegays, each of them consisting of a bunch of green leaves and a primrose; and signed to me to choose one of them. I stretched out my

hand to the middle one. Before I had grasped it, the flower fell. My mother pointed to the fallen flower, and turned sadly away. The dream impressed me strangely, as I had three brothers, of whom the middle one had been specially recommended to my care by my dying mother. I inquired at once after his health ; but he was quite well.

“In the following June, 1890, I saw my mother again in a dream, as though on her deathbed. This dream was repeated. After the second dream I woke, and again slept and dreamt. This time I saw my brother, already mentioned ; his cheeks red with fever. Alarmed by this dream I wrote home next day, but could hear of nothing unusual. I was reassured ; and dreamt no more until some months later I dreamt of my brother as dead. It was only after his death that I learnt that at the time when I dreamt of him as in a fever he actually had influenza. He recovered ; but died some months later from a second attack.

“These were the only dreams which have ever left a deep and permanent impression upon me—the only dreams upon which I have ever acted.”

It is, of course, conceivable that the mother's figure seen in dream may have been merely a symbolic form assumed by a telepathic message from the still living brother. On the other hand, we have the mother's dying promise to bring just such messages, if possible, from her new world.¹

In Fräulein A.'s case the intimations, as will have been observed, are *wordlessly* conveyed, and so it is with the majority of these visions.

¹ I add in a note a case where the apparition conveys information which leads to important results ; in the hope that the publication of the narrative, which is now obtainable only at second hand, may lead to the improvement of the evidence. We have the real names ; the transmitter of the case, Mrs. Bodington, a medical practitioner at Matsqui, British Columbia, and author of a book of lectures on Evolution, is known to us by correspondence as a painstaking informant.

G. 222.

I was residing in the year 1869 in the family of a retired naval officer and his wife, two miles from a seaport town. The wife, whom I will call Mrs. R., was what is usually understood as a highly domesticated person ; to the last degree unimaginative ; rarely opening a book, and indifferent to everything except household concerns and the care of her children.

One afternoon, in the month of September, the conversation happened to turn upon the subject of the often recorded appearances of dying persons to their friends at the moment of death. [After some talk] Mrs. R. and her husband looked at each other and seemed as if hesitating about speaking. After a pause, Mrs. R. said : “If you do not laugh at the very idea of the possible appearance of the dead, I should like to tell you of something that happened to myself. When I was engaged to my husband I was living with my brother, who was British Consul at Cadiz. [Captain R. was a widower ; his first wife, with whom he had not lived happily, having died some eight months previously, leaving a young infant. Mrs. R. had never seen or known the first wife, and was not in England at the time of her death.] After our marriage we returned to England, and my husband's first care was to find the nurse with whom his youngest child had been left. To his great grief, the woman had left P., and had removed to some other part of England, taking the baby with her. Soon after this vain search for the baby we went up to London, and took lodgings for a time. The bedroom in these lodgings was entered from the sitting-room, and there was no other means of getting in or out. One night I could not go to sleep ; the fire

Sometimes, as in the narrative next to be cited, there is a record of prolonged *speech*, but in such cases, especially when few or no actual words are quoted, we can hardly be sure as to the degree of externalisation which the voice assumes. The apparition here seems to have at least comprehended the percipient's inward situation, although it is not clear that any prediction requiring supernormal insight was actually made. I owe the narrative to the kindness of Mr. Morell Theobald, who printed it first in *Light* for March 5th, 1892. It is written on an old piece of paper (sent to me) and marked "For Mr. B.'s private perusal." The history of the paper is as follows:—A Mr. C. (I must not give the names), well known to Mr. Theobald, and holding a good position in one of the Australian colonies, discovered it among the private papers of his uncle, Mr. B., who died twelve years ago. The apparition, as will be seen, occurred on October 24th, 1860, and the account is endorsed November 9th by the percipient's father. Further particulars, sent to Mr. B. by the percipient, are dated November 13th, 1860. The first account seems to have been sent by the percipient to his father, and by the father to Mr. B.

The percipient has been identified, and confirms, as will be seen, this early narrative. It is interesting to find a contemporaneous record of a case of this now familiar type, written down at a time when less attention had been directed to these messages from departing or departed friends.

was burning brightly in the sitting-room, and the door was partly open. I had a consciousness that there was someone in the next room. I saw the door gently pushed back, and a beautiful lady came in, followed by a common looking woman, carrying a child about a year old, dressed in a yellow pelisse. The lady came up to the side of the bed, and said, pointing to the baby, 'This is Johnny; you will remember Johnny.' She smiled at me, and I was just going to answer, when the whole vision was gone. I did not feel the least afraid, and I even turned to see where the beautiful lady with the child and nurse had gone to. Then it suddenly struck me that these were not real people, and I woke my husband and described what I had seen. He said, 'I do not know what to think, but you have *exactly described my first wife.*' The lost child's name was Johnnie. Well, we tried to think the incident had been an ordinary dream, and some days elapsed, when we chanced to lose ourselves in returning from Westminster Abbey in one of the low streets of that neighbourhood. Suddenly I saw coming down the street the common-looking woman I had seen in the vision, carrying the baby with the yellow pelisse. I said to my husband, 'That is the woman I saw.' He warned me to be careful, and as the woman approached, he said to her, 'That is a nice little boy you have got there.' 'Yes, sir,' she said, 'he is a nice little boy. But I wish I could find them as owns him. His father is an officer in the navy, and I doubt whether his ship is back yet.' We made further inquiries, and we found the woman was really the one with whom my husband's wife's relations had placed the baby. We took the baby home, and he grew up and went into the navy when he was old enough, and it is for him that I am now in mourning." This was the story as told by Mrs. R., and so great was the impression made upon my mind that I am certain of remembering all the details, if not always the precise words. But these words I do remember precisely, "This is Johnny; you will remember Johnny."

ALICE BODINGTON.

R 2

G. 217.

"On the evening of Wednesday, October 24th, 1860, having retired to bed about nine o'clock, I had slept, I conclude, about two hours, making it then about eleven o'clock p.m. I was awoke from my sleep by a hand touching my forehead, and the well-known voice of Mrs. B. pronouncing my name, E. I started up, and sat in bed, rubbed my eyes, and then saw Mrs. B. From the head to the waist the figure was distinct, clear, and well-defined: but from the waist downwards it was all misty and the lower part transparent. She appeared to be dressed in black silk. Her countenance was grave and rather sad, but not unhappy.

"The words she first uttered were: 'I have left dear John'; what followed related entirely to myself, and she was permitted by a most kind Providence to speak words of mercy, promise, and comfort, and assurance that what I most wished would come to pass. She came to me in an hour of bitter mental agony, and was sent as a messenger of mercy.

"I would have spoken more to her, but the form faded, and in answer to an earnest appeal, a voice came to me which, though apparently hundreds of miles away, was distinct and clear, saying, 'Only believe,' and she was gone.

"Throughout the interview I felt no fear, but an inward, heavenly peace. It was new moon, but the room was as light as day!"

Our next information consists of a statement of Mr. D.'s (so to term the percipient, a gentleman of position), written in reply to Mr. B.'s questions, November 13th, 1860; found (in Mr. B.'s handwriting) among Mr. B.'s papers, and now summarised for us by Mr. C.

"Mr. D. had been asleep but could not say how long. Had not seen Mrs. B. for several months. Can't recollect what dress she had on then. Was not in bad health. Was alone in the house. The subject of his anxiety was not known to Mrs. B. nor connected with her. The apparition seemed to wait for questions, and when put they were answered. The subject of the communication was one greatly influencing his thoughts and feelings, and had been deeply agitating him before he went to bed. It was not a religious matter; but Scriptural language was used; Mark xi. 23, 24 were quoted;—a passage well known to the writer, and often dwelt upon by him. The window faces north. The night was wet and cloudy. The writer did not put it down at the time, believing it too real ever to be forgotten. He had not mentioned it to anyone but his father and Mrs. B. He saw the notice of the death for the first time on Saturday in the *Observer*. Resided about 10 miles from Gawler, which is 25 miles from Adelaide."

Mr. C. has forwarded to us a printed extract from the *South Australian Register* of October 25th, 1860, which includes a notice of the death of Mrs. B. on October 24th, at Bank-street, Adelaide. The hour of the death is fixed by Mr. C.'s own recollection, depending on his own fixed habits at the time. He writes to Mr. Theobald, under date May 3rd, 1892:—

"I was at that time a clerk in my uncle's office, which was at his house in Bank-street, Adelaide; but was staying just then at Glenelly. I left the office at 4 p.m. on the 23rd after saying good-bye to Mrs. B., leaving her in her usual state of health. She was taken ill about 11 p.m., and asked frequently for me, expressing a strong desire not to die before I arrived; but when I

got to the house at the usual time, about 10 a.m., next morning, I was met with the news that she had been dead about two hours."

The death, therefore, had taken place more than twelve hours before the apparition was seen.

Mr. D. makes a slight mistake in his original account, in saying that it was new moon, whereas the moon was then ten days old. But as it was a cloudy night, and his window faced north, the light by which the figure was seen was doubtless, as in so many of these cases, itself a part of the apparition.

At Mr. Theobald's request Mr. C. communicated with Mr. D., who is still living; and we have therefore the opportunity of comparing a thirty years' old recollection with the same person's contemporary statement. The comparison shows that,—as I believe to be often the case,—the memory of the supernormal incident had not *grown*, but *dwindled*.

Reminded in a general way, but without detail, of the occurrence, Mr. D. writes (in a letter seen by me), April 21st, 1892 :—

"There was no conversation. She only said to me, 'E., I have left dear John.' I cannot remember whether it was wet or not; but as to the moon, it was not at all like that light. It was more like an electric light;—a subdued brilliancy. . . . 'How long did the spirit remain in conversation with me?' Certainly not more than 5 minutes, if so long. . . . I sent the account to my father, who probably handed it to Mrs. B."

Further reminded of his contemporary account, Mr. D. writes, May 1st, 1892 :—"I appear to have spoken, but have no distinct recollection of doing so. What she did say was entirely personal." It related to the removal of a painful misunderstanding with a friend. "So far as I know she had never seen, or even heard, of the friend alluded to." Mr. D. declines to give further detail; but he still considers that the communication showed "a plenary knowledge" of facts personal to himself. His hesitation of memory seems to have been on the point whether the hope and consolation were conveyed by spoken words, or in some directer fashion. The confidence inspired by the message was, he tells us, justified by the result.

The supposed conversation in this case may have been more dream-like than the percipient supposed. It may have taken place, so to say, in his own mind, without definite auditory externalisation.

We may, indeed, expect to find various transitional forms between the visual phantom and the more strictly automatic message;—between the hallucinatory image of the departed friend and the words uttered in trance, or given by writing or table-tilting, which claim to originate in his intelligence. The manifestations are fundamentally of the same order, but with this advantage on the part of the motor messages, that they employ a physical faculty of the automatist's which can be easily exercised for a long time continuously; whereas the faculty needed to see or hear a phantasmal figure or voice seems liable to rapid exhaustion.

I will conclude this paper, as I concluded my "Defence of

Phantasms of the Dead," in Vol. VI., with a group of messages of the motor type—messages given through automatic writing or other varieties of automatic movement. Such messages have perplexities of their own,—perplexities discussed in other papers, and to which I cannot here return. But with all the doubts as to their true origin these written messages seem to me to form our most hopeful approach to the exact knowledge which we desire. A single form of *repeatable experiment*,—even if that experiment succeed but once in a thousand times,—is basis enough for generations of research.

I will give three cases, presenting different points of interest. In the first we have a message containing a fact perhaps known to the deceased person from whom the message purported to come; and certainly not "consciously"—that is, supraliminally—known to the automatists who received it. If, however, we assume the existence of any subliminal clairvoyance on the part of those living persons,—or even, perhaps, of a degree of perspicacity exceeding that possessed by their normal selves,—we might explain the message as having originated in their own minds.

In the second case we have a series of automatic messages,—some of them, perhaps, explicable on the lines just now suggested; some of them possibly to be explained by telepathy from living minds, some of them, on the other hand, at least *prima facie* referable to the source in the mind of a departed person, from which they professed to come. Whether there are in reality so many different origins of a series of messages given to one automatist, or whether any one explanation can be made to cover them all, is a matter to which we shall elsewhere have to return.

The third case narrates the success of a direct experiment,—a test-message planned before death and communicated after death, by a man who held that the hope of an assurance of continued presence was worth at least a resolute effort, whatever its result might be.

G. 218.

345, W. 34th-street, New York, *October 3rd, 1888.*

Dr. Richard Hodgson.

MY DEAR SIR,—Thinking that you may possibly be back from your vacation, I send you with this the account of the finding of the note by Mrs. B. and the letter to me from Dr. Knorr.

(Signed) W. D. HARDEN.

Savannah, Ga., *September 16th, 1888.*

Judge W. D. Harden,

345, W. 34th-street, New York.

DEAR FRIEND,—This morning, when I paid a professional visit to Mrs. B.'s sick son, she showed me a rough draught of the statement she intended to send to you. Fearing further delay from her intended re-writing report, I

begged her to let me have it. She consented, if I would explain to you the circumstances of the shortcomings of that draught.

I think I need to add very little to Mrs. B.'s statements. You are acquainted with the *modus operandi* of the communications with the sliding rod, the rod and the alphabet board being at B.'s house, the same you saw at Miss Maggie R.'s. In order to facilitate your description for Dr. H. I send you a paper model of the rod and a printed alphabet (with other convenient inscriptions), that is to be pasted near the two (right and left) edges, leaving a space between of sufficient width for the points of the rod to point out the desired letters.

I have to remark that a couple of days after the death of Miss Nina B.'s fiancé (Mr. N. H.) I assisted her to get into communication with him. We succeeded, Miss Nina turning out to be feebly mediumistic, and many communications were received from him.

This attracted Major B.'s attention. He tried then with me (the major was then an Agnostic), and found that he also was mediumistic, and he got communications from his father and his uncle that were so characteristic that he became convinced of the reality of spirit communion. So when the major departed, last spring or summer, he was well acquainted with the *modus operandi* of spirit communion; and therefore the very day after his departure we could receive a few words from him. Later on we received many messages from him.

I think I was present at the séance when he stated that the note was deposited somewhere, but could not tell where. It looks as if at that time he had not yet discovered the whereabouts of the note, but continued hunting for it, and at last discovered it.

I think I have touched upon every point that needed elucidation.

L. KNORR, Savannah.

Judge Harden.

In compliance with your request I will state: After my honoured husband Major Lucius B.'s departure from this life, I was in distress of mind that none could understand but one surrounded by similar circumstances. Of his business transactions I knew but little. After a week or two of stunning agony, I aroused myself to look into our financial condition. I was aware that he had in his keeping a note given by Judge H. W. Hopkins to some several hundred which was due, and I searched all the nooks and corners of his secrétaire, manuscript, letters, memorandum-books, read several hundred letters; but all for naught. For two months I spent most of the time going over and over, but with the same result. I finally asked him at a séance about the note.

Q. : "Have you deposited the note anywhere?" A. : "I have."

Q. : "Where?" No answer.

Finally I wrote to Judge H. (who had written me about it): "I had as well tell you the note has not been found. I cannot imagine where it is." This was on Friday. The following Sunday, about four o'clock, my daughter Nina, who possesses some singular power, proposed we try if we could not get a communication from our loved ones. While she went to get a little arrangement (a rod that worked on a board upon which the letters of the alphabet were printed) I sat in my room alone, thinking, if it were possible

for Major B. to see the heart filled to overflowing with anguish, and added to this the mind distressed by business cares, would he not communicate with me and try to give some consolation or assistance.

But I did not express my thoughts to anyone. Nina returned, and after a little conversation we put our hands on the rod and it promptly spelt "Look in my long drawer and find Willie." I became excited, ran to the bureau and pulled out the bottom drawer, turned the contents upon the floor, and commenced to search. Under all the things was a vest; in its little breast pocket was the note.

Major B. was in the habit of calling the bottom drawer, where only his under-garments were kept, "My long drawer," to designate it from several small drawers set aside for his use. The vest was the only garment, other than underwear, in the drawer. The vest was the one taken off him when he first became ill. He was unconscious during the first day of his illness. The vest was put in the drawer after or during his illness by my friend, I think, who assisted in caring for him while sick.

The drawer had not been opened that we knew of after he left us until the note was discovered. Although I had moved to another room, I gave instructions that the bottom drawer was not to be disturbed.

As soon as the rod spelt "Look in my long drawer and find Willie" I was perfectly electrified with the knowledge that Willie H.'s note was in that drawer, although I never would have thought of looking in such a place for a valuable paper.

Major B. and myself always spoke to and of Judge H. as "Willie," he being a relation of mine and a favourite of Major B. from Willie's childhood.

I have just read the above to my daughter, and she says she will endorse the statement as being correct.—I am, very respectfully,

(Signed) MRS. E. F. B. B., widow of the
late Major Lucius C. B.

(Signed) N. H. B.

Savannah, Ga., *September 16th*, 1888.

The two signatures have been made in my presence, and I corroborate many of the facts and circumstances mentioned in the above report. I am now requested by the ladies to say that they do not wish their names to appear in public.

(Signed) LOUIS KNORR, M.D.

Savannah, *October 27th*, 1888.

Judge W. D. Harden,
345, W. 34th-street, New York.

MY DEAR FRIEND,—The delay in answering yours of the 9th inst. was caused by Mrs. B., who sent me her answer only an hour ago, notwithstanding my having reminded her a dozen times.

As you see from her statement, the exact date of the memorable séance cannot be given by her. But some coincidental occurrences, as you'll presently see, will make it the 13th or the 20th of May last. It is certain that it was a Sunday, as Mrs. B. states, for I remember that, when I returned from Wilmington Island that Sunday, Mrs. K. told me that Miss Nina B. had been here and had told her to inform me that something important had happened that afternoon, and she had pleasant news to com-

municate to me. I guessed at once what it referred to ; for they had all along been so anxious to get some information about that note, and I was present at the several previous séances, when ineffectual attempts had been made to get that information.

When I was conferring with Mrs. B. for the purpose of getting at the date, she at last remarked : " It was about a week or two after Miss Ida entered Dr. Nunn's service." I remembered that circumstance well, and thinking Miss Ida might help to get at the date, I called on her. She distinctly remembers the circumstances and thinks it was the second Sunday after. She told me that she commenced with Dr. N. on Monday, the 7th of May last ; then the following Sunday was the 13th and the second Sunday the 20th of May. I thought first that it would be possible to decide if it was the 13th or 20th by consulting the tide-tables—making that Sunday the correct one on which there was an *afternoon flood tide*. But on further consideration I see that would not be perfectly reliable ; for although I generally selected such Sundays for going down and coming up from the island on which there was a favourable (flood) tide, still I did not do so invariably, because the prevailing southerly winds in summer permitted sailing up to Thunderbolt even against the tide. So there is no means to decide whether it was on the 13th or the 20th of May.

I see Mrs. B. does not answer No. 2 of Dr. H.'s questions (date of sitting where question about the note was first asked) at all ; so I will do so as far as I can. It was about a week after Major B.'s demise that the question was put in my presence, and further at several subsequent séances at which I was present ; but no exact dates could be given, further than that it occurred, say, between the 6th of April and the 13th of May, on several occasions in my presence, and in the presence of Mrs. B., Miss Nina B., and sometimes of the youngest child (Lettie, eight or nine years).

In answer to No. 5 of Dr. H.'s questions (" Is Mrs. B. certain that neither she nor her daughter put the vest away ?") I have to state that I have the repeated assurance of both the ladies that they feel sure that they did not put the vest away, nor that they had the least suspicion that there could have been so valuable a paper in that vest-pocket, or else they would have hunted for the vest in that drawer, among others where clothing might have been stowed away, and thus should have discovered what they hunted for.

And as to question No. 4 (" Can any more definite statement be obtained concerning the putting away of the vest ?") I have to state that Mrs. B. and Miss B. always thought that their cousin (Miss Mel Thomas), who had with the most self-sacrificing devotion nursed the major during his sickness and had the entire management of the sick room, had put it away. But on questioning her she said she had no recollection of so trifling an occurrence.

In answer to question No. 6 (" Who were present ?") Mrs. B. says, " Possibly one of the children." I have to explain this answer. She ought to have answered, " Possibly my youngest child, Lettie." For of her children, besides Miss Nina, it is only Lettie who has something to do with these séances—she being a far stronger medium than Mrs. B. or Miss B.—but at the same time does not feel the least interest in the matter ; on the contrary, hates to be called away from her dolls, puts her hands on the sliding-rod with

a great deal of grumbling, and is always very glad to get off, the sooner the better.

Miss Nina reported to me that that Sunday she and her sister Lettie were first holding communication with their father and received some pleasant and convincing messages from their father; then Lettie would not continue any longer. It was then that Miss N. called her mother to take Lettie's place, and the result was the getting of that message in regard to the note. So, you see, it may have been possible that Lettie had not left the room yet at the time.

I have also to state that great precautions are taken against intruding spirits that may personate (and on one occasion have done so, personating Willie Morrison, the young lawyer staying in Colonel Lester's office) and give us all kinds of lying messages. These precautions consist in a secret signal and a secret pass-word—the two being necessary, since at one time the intruders succeeded in getting hold of one; but could not get hold of the other too, and thus were foiled. To make doubly sure, the two signs of recognition are changed frequently.—Yours truly,

LOUIS KNORR.

October 27th, 1888.

Mr. Richard Hodgson.

DEAR SIR,—In answer to your questions I will say: 1. Major B. died just at sunrise (Easter morning), first day of April, 1888. 2. I told all I know about putting away the vest. 3. About three o'clock, Sunday, the first or second week in May. Myself and daughter were the only ones present that I remember—possibly one of the children. It happened just as I stated. To me there is but one solution.—In great haste, very respectfully,

(Signed) E. F. B.

The next case is from a gentleman whose name cannot at present be given in full.

G. 219.

Dr. Richard Hodgson.

N.Y., *November 15th, 1891.*

DEAR SIR,—Recently I learned that you are the Secretary of the American Branch of the Society for Psychical Research. Being interested in the subject, I concluded to write to you, offering a statement of my own experience. As so-called spiritual manifestations are viewed unfavourably *here*, and as it would be much to my detriment if my connection with the subject were to become known, I ask that my name be withheld from the public.

For the past five years I have been a so-called writing medium. The writing is involuntary on my part, and the thoughts expressed are not mine—that is, as far as I know they are not mine.

Sometimes, instead of writing, off-hand pen work will be done, but it is not of a very high order. In the writing the penmanship is generally very good, and the thoughts expressed are generally good, and are sometimes valuable. As you are undoubtedly familiar with this class of writing, I will not go into details, but will leave you to inquire for such facts as you see fit.

I am anxious to find a satisfactory explanation of this, and I hope the Society may yet be able to furnish one.

As an indication of the trend of my thoughts, I will add that for the past

13 or 14 years I have been a student of the works of Herbert Spencer and other great men of liberal views, and that I am an evolutionist, so called.

If you think my experience will be of use, please call for it. You may send questions, or you may state in a general way the outline of what will be of use.

N.Y., December 22nd, 1891.

Dr. Richard Hodgson.

SIR,— . . . Five years ago I was in Vermont on business, and while there made a visit at the home of a relative. In the evening, for amusement, a planchette was produced and operated. Pretty soon it was written that I was a writing medium, and I was requested to try with a pencil. I took a pencil in my hand and to my surprise I found I could write some in the "automatic" manner. The writing was not very good and was accompanied with more or less breaks and difficulties. It was written that practice would make it much freer and better. This I found to be so. Persons in the room asked as to dates on pieces of money and other similar tests, and the answers were generally correct. After that I wrote some almost daily for some time and soon became quite a ready writer in this manner.

On one occasion, not long after, a friend, of whose life I had known nothing until about that time, proposed to ask some questions mentally and see if the answers written would be correct. It was written that the spirit of his wife was present. I inquired (mentally) for her name. In reply her name was written out in full, correctly. I did not know her name: I knew that he was a widower, and I knew no more of his wife or the matters inquired about. My friend then asked (mentally) where she died and when? The answers were correct. He then asked, "What was the cause of her death?" The answer, "Heart disease," was correct. He then asked for the circumstances of her death. It was written that she died suddenly, at night, by the side of him, in bed, and that the first thing he knew of her death was when he found her dead in the morning. This was correct. He asked for her age, size, and for any particular mark by which she could be identified? The answer was correct as to age and size, and as to identification it was written that she had a large scar near the knee, caused by a burn. This was also correct.

Many other questions were asked and answered; and whether he asked the questions aloud, or mentally to himself, the answers were strictly correct in almost every instance. There was no one but us two present.

On another occasion, about the same time, I made inquiry (I was alone) touching a case I was then investigating. Briefly, the facts are these:— A wealthy widow, Mrs. X., had died at her summer cottage with no one present save her sister and a neighbour. She left a will: by its terms this sister was to receive several thousand dollars. Our client, Mrs. Y., was also a legatee and the executrix of the will; and as such it was her duty to collect in all assets. Our client knew it to be a fact that the deceased had in cash in her possession a short time before her death about \$700. After Mrs. X.'s death no money was found, and the sister who was with her claimed there was no money; that Mrs. X. had no money at the time of her death about her, except some \$15. Our client saw this sister and questioned her closely, but to no purpose. I did not see or know this sister until some time after the writing I am about to give. The question was, what had become of the

\$700? Alone by myself I asked for the facts, which were written out much in detail, but in substance the facts as written were these: That the deceased had on her person at the time of her death about \$600; that she had spent the other \$100; that immediately after her death her sister, Mrs. Z., had stolen the \$600 from her dead body; that she had since spent some of it and deposited the balance, some \$500, in a bank in the village of A. In the course of a few days we made inquiry, and learned that Mrs. Z. had made the deposit there, but had recently drawn it out. We then cited her before the Surrogate, and she swore that just before the death of Mrs. X. (the same night she died) Mrs. X. gave her the money, \$520, to give to a nephew as a present; that there was only \$520; that she had just given it to the nephew. We commenced a suit against her for the money (\$520) and recovered it. The jury did not believe her defence and made her pay. I have only stated so much of the case as seems to bear on the "automatic" writing. The question is, where did I get the knowledge of the theft, the amount and the deposit in the bank? I may add that we afterwards learned she did spend some money about that time that we always thought was some she took in addition to the \$520, and it would have made the sum stolen about \$600.

About four and a half years ago an aunt of mine, Miss T., learned that she had a cancer growing on her breast. She had it cut out, and soon was apparently in very fair health. After a few months she began to fail very much; was about the house, but was very generally run down. Cancer did not reappear. She was not said by her doctors to be in any immediate danger; but for some reason I made inquiry, and to my surprise it was written that she was very badly off and that she would only live a very short time. I inquired the cause, &c., and it was written that her system was poisoned through and through with cancerous matter. I inquired as to when she would die? The answer was that it was impossible to tell just when, that the most that could be said was that she would live about thirty days, judging from a careful examination of her case made at that time. It was written that she would certainly die, that she could not possibly get better or live much longer than thirty days. Within the next week or so I inquired on several occasions as to the matter, but the answers were always to the same effect and positive. My aunt declined fast and died at the time set within a day, and I think it was just 30 days. She was abed only 10 days or so. A *post-mortem* showed she died from cancerous poisoning.

On many occasions I have made inquiry as to whether certain sick ones would die or recover; and if die, when? Generally the answers proved very correct.

About a year ago I was writing (for the spirit of deceased friend, Mr. A. *so claimed*). After some writing of a friendly nature, it was written substantially as follows:—"There is one thing that I wish you could do for me, but I don't see how you can, and that is, stop my son" (name fully given) "from drinking." I answered (by thought), "Why, I am surprised. He doesn't drink, does he? that is, not any to speak of, any way?" A.: "Yes, I am sorry to say he drinks a good deal too much." Q.: "Where does he do his drinking mostly?" A.: "At the B. Hotel." I said I never heard of his drinking. A.: "Well, you watch and inquire, and you will find out

that he does." "I should be very glad to be of some service in the matter." A. : "If I see a chance where you can I shall certainly call on you."

Upon investigation I found this was all true.

In May, 1887, while looking for authorities on an obscure point in a case I was then preparing for trial, it was written in substance : "I know where the authority is that you need." Q. : "Where?" A. : "In *Wendell's Reports*, Vol. —, page —." Q. : "Who are you?" A. : "I am A. B." The volume and page, as well as the name, were given in full; the name was that of an old lawyer that I had known well. The case cited was just what I needed. I had never seen or heard of the case before to my best knowledge. There are 26 volumes of *Wendell's Reports*, of about 700 pages each.

I frequently find as I am examining indexes for judgment, debtors, grantee's or grantor's, &c., in clerks' offices, and elsewhere, that there is this same manifestation of intelligence in another form. Let me explain : Say I am searching an index under the head of "S," looking for the name of Stearns, John J. By placing my hand or finger on the book, drawing it along down over the names, with no thought of the work in hand, as soon as my finger passes the name desired my finger will stop. My eyes must be directed towards the book, but no matter how listless or absent-minded I may be, still at such times my finger will stop at the name in question. When contrasted with ordinary searching the unconscious intelligence that seems to be behind this is *very marked*.

Once, being much in doubt, I asked, "What ails —?" (one of my sons) "What shall I do for him?" The answer was, "You had better not try to do anything for him, but go and get Dr. T. He will know what to do." I called Dr. T. He examined him and immediately gave an emetic. The contents of the stomach showed that digestion had been stopped, or rather, that the food had not digested at all. The boy recovered rapidly. Dr. T. said it was well I called him. The boy had been rather suddenly taken ill a few hours after a hearty meal and soon after a severe fright or mental strain.

In a contested case over a certain clause or bequest in the will of C. we had been defeated and were about to appeal to the Court of Appeals, our highest court. It was my opinion, also my partner's, that we would win on the appeal; but upon inquiry it was written that we would be beaten, and this opinion was expressed on several occasions, with very good reasons assigned. We were advised not to appeal. We brought the appeal and were defeated.

I have made many inquiries as to whether certain sick persons would recover or die. The answers have been very correct, generally. Writing touching the future is generally stated to be but an opinion, based on known facts, and fallibility is freely admitted. When opinions are written the reasons assigned are very frequently not only new to me, or unthought of, but are generally good reasons.

I have had a good deal of experience and made a good many tests. Those I have given are a fair sample, I think, of the writing that proved to be true. Many statements made were false and many predictions made proved untrue; of these I have given no illustration, but could if necessary. I have done most of my writing when no one was present. Perhaps I should state that

it has been repeatedly written not to believe any writing or statement unless my own good judgment approved of it. I have written a good deal touching a future state, political and philosophical matters. Of all this I have not spoken, as it does not seem of much importance for our present purposes. In passing I will say that much of it was apparently very good, and quite reasonable.

December 28th.

Since writing the foregoing I have read your very able article [on "Premonitions"] in the *Arena* for January, and I have also had an experience that may be of interest.

On Christmas Eve there was, as you are probably aware, a railway accident near Hastings, a little way out from New York City, in which 12 persons were killed and another has since died from injuries received. This last-mentioned person resided near me. The news of the injury to this person reached me on Christmas Day. Telegrams in the afternoon were favourable, and indicated a recovery.

I made inquiry as to the matter, and it was written in substance that the person would not recover. I suggested that telegrams indicated a recovery. The answer was: "Yes; but we have made an examination, and are of opinion that no recovery will take place."

Telegrams the second day were still more favourable, but my writing did not change in opinion. The party died at nine o'clock on the evening of the 26th.

January 29th, 1892.

Dr. R. Hodgson.

DEAR SIR,—In reply to your inquiry for such facts as I may be able to give, touching the experiences given you by my husband, as automatic writer, I will state:—

Not long after he began to write, some five years ago, I saw a sheet of paper upon which was written a full account of the robbing of the body of the dead sister. I read the account carefully. My husband said that he had written it automatically; that he had asked for the facts and that was the answer. The account of it, as written out for you by my husband, is the same in substance as what I saw and read, except it is very much shortened. I had the paper for some time, and, I think, until after the facts as given were proven true; but it was destroyed long ago. I attended the trial of the suit brought to recover the money. His account given you I believe to be correct.

The lady, Miss T., who had a cancer, was my aunt. The account of her sickness and death are correctly given you by my husband, but I saw no writing, although my husband told me at the time he had written something concerning her, and he stated that it was written that she would die and told when. I do not recall the time set, but I recollect her death occurred at the time predicted.

I recollect the time referred to when our son —— was sick. I saw my husband doing some writing on that occasion, and it was written to go and get Dr. T. The account as written out for you by my husband is, as I recollect it, true in every respect.

Concerning the accident of Christmas Eve, I remember that on Christmas

Day, after we heard of the accident, my husband did some writing. He said he had inquired as to Mr. E.'s condition, &c., and that it was written that E. would die, that he was internally and dangerously injured. On the next day the answers that he received as to Mr. E.'s condition were to the same effect. The telegrams received during the same time indicated that he would recover, one reported him out of danger. E. died about nine on the night of the 26th.

I have known my husband to write out correctly quite a good many things that were out of the knowledge of ordinary persons, but of the circumstances which he has given to you I do not now recall anything further.

[Mrs. W.]

January 29th, 1892.

Dr. Richard Hodgson.

DEAR SIR,—I recollect the occasion referred to by Mr. W. I think it was about five years ago. We were alone; he spoke of the queer writing he was doing. After some talk on the subject Mr. W. consented to try his skill. I inquired what spirits were present, and Mr. W.'s hand wrote that my wife was. I inquired for her name, and he wrote Adelia O. B., which was correct. I also inquired where she died, and where and under what circumstances, and I asked for a description of her. Mr. W. wrote out answers to all the questions as I asked them. As I recall it, I asked most of the questions by thinking. He wrote that she died of heart disease, and the date of her death was correctly given, as was also her personal appearance. And it was written that she died in bed with me; that the first I knew of her death was when I awoke in the morning. He also wrote that there was a large scar near the knee on the left leg.

I recollect that the answers were correct, although I don't recollect all the words used, perhaps. I am very certain that Mr. W. did not know anything about my wife. I had not lived within 20 miles of him, neither had I known him until several years after the death of my wife. It puzzled me how he was able to answer as he did, as I have no reason to think he had any knowledge on the subject. I will add that the height, colour of eyes and hair and the entire personal description given were exceedingly exact and correct.

Mr. W. also wrote on that occasion what purported to come from an old friend of mine—that he went fishing with me to Lake Ontario, that I tipped the boat over near shore and got him wet. This was true, but I hadn't thought of it in a long time. Mr. W. never heard of it, I am confident, until he wrote it out.

S. H. BRITTON.

As soon as Mr. Britton called my attention to the tipping over of the boat I recalled that I wrote about it at the time,

W.

New York, February 4th, 1892.

Dr. R. Hodgson.

[In a subsequent letter, Mr. W. adds:—] I began my automatic writing with my left hand, and have ever since been able to write in that manner with my left hand, but I am naturally right-handed, and I can write more rapidly and readily with my right hand, although the ideas expressed, &c.,

are of as high an order, as far as I have observed, when written with one hand as when written with the other.

In automatic work, when the mechanical ability to form letters is not required, as, for instance, in running the hand down an index, I find my left hand is fully the equal of my right. Perhaps I should state that I met with a serious injury to my right hand many years ago, by which I lost the two first fingers and greatly crippled my hand otherwise.

The reason that I did my first automatic writing with my left hand was that the planchette directed me to do so. I wrote a day or two with my left hand and then I tried my right, and since that I have generally written with my right. I can write some slowly in the natural manner with my left hand, but have never done so but very little. The special point I wish to call attention to is, that the *ideas* automatically written are of as high an order, written with one hand, as with the other.

I will conclude the present instalment of evidence with the third motor message already mentioned;—a case singularly interesting, as recording what purports to be the successful accomplishment of an experiment whose partial *failure* in one carefully watched instance we have already recorded. (Vol. VI., p. 657.) It is an experiment which everyone may make;—which everyone *ought* to make;—for, small as may be the chances of success, a few score of distinct successes would establish a presumption of man's survival which the common-sense of mankind would refuse to explain away. If accepted, the incident shows a continued perception on the part of the decedent of the efforts made by friends to communicate with him.

G. 220.

The first account, says Dr. Hodgson, which I received of the following case was given in an article by Herman Snow in the *Religio-Philosophical Journal* for January 31st, 1891. Mr. Snow wrote as follows :—

The most perfect spirit identity test which I find upon my records is as follows : It occurred in the town of Kingston, Mass., about twenty-five years ago, and was related to me by the Unitarian minister of the place in whose parish the parties resided. All the facts were well known to him and personally vouched for to me. There lived in that town a young man of marked spirituality, who was also a poet of a high order of inspiration. A volume entitled *Cousin Benja's Poems*, written by him, was held in high esteem by many Spiritualists of the earlier times. The home of this young man was with a sister, between whom and himself existed ties of affinity and affection of unusual strength and permanency. But the brother was a confirmed invalid. Consumption had laid its irresistible hand upon him and was slowly but surely loosening the immortal from the mortal of his being. Knowing this, and having a firm faith in the spirit's power to return, but being at the same time, as an advanced spiritual thinker, aware of the difficulties in the way of a perfect identification, he told his sister that he would try to arrange matters so that she would have satisfactory proof of his return to her when at

length he should be fairly over to the other side of life. And this was the way it was done : He took a piece of soft brick and carved it into a slender oblong form, and taking it to his sister broke it in two pieces, giving one to her with the injunction to take good care of it ; the other, he said, he would himself take care of. He also especially enjoined upon his sister that after his departure she should give him an early opportunity of communicating with her to the end that the proposed test might be consummated. When at length the time came, it was communicated to her that if she would go into the carefully arranged room formerly occupied by him, and look upon a certain shelf in the corner now designated, she would find a large sea-shell ; and in the recess of that shell she would find the mate to the piece of brick he had given her. This was done, and thus was the test made complete. For, on trial, the two pieces were found exactly to fit into each other, thus proving beyond reasonable doubt that this discovery of the piece of brick was made by the brother, the only one who had known of its hiding place.

Belvidere, N.J.

HERMAN SNOW.

The Unitarian minister, the Rev. J. H. Phipp, who informed Mr. Snow of the case, died in 1871. We learnt the address of the decedent's sister, Mrs. William A. Finney, from the Rev. Courtland Y. de Normandie, who is now pastor of a church in Kingston, Massachusetts.

Mr. Snow has also sent us a transcript from his note-book of his first article on the subject, written at San Francisco, January, 1881, and published, he thinks, in 1881, in the *Religio-Philosophical Journal*. The later article is merely a repetition of this earlier account. We have therefore two independent memories,—one at third hand from Mr. Snow, recorded 15 years after the event, one at first hand from Mrs. Finney, recorded 25 years after the event,—closely coinciding with each other.

The following letters on the subject have been received from Mrs. Finney :—

Rockland, Mass., *April 19th*, 1891.

Mr. Hodgson.

DEAR SIR,—Some weeks ago I received from you a few lines asking me to give you an account of the communication received from Cousin Benja in spirit-life, some twenty-five years ago.

For weeks and months before my brother left the form we conversed freely on the subject of spirit communion and such matters, and one morning he requested me to bring him a small piece of brick, also pen and ink ; he then made two marks on one side and one on the other with the ink, then breaking the brick in two, gave me one piece, telling me at the time to take care of it, and some day he would hide the other piece away where no one but himself would know, and after leaving the form, if possible, would return in some way and tell me where it was. I could then compare them together, and it would be a test that he could return and communicate, and *my mind* could not have any influence over it, as I did not know where he put it.

After he left the form our anxiety was *very great* to hear and learn all we could of communicating with spirits, and for months we got nothing satisfactory.

We then commenced sitting at the table at home (mother and myself), which we did for some little time; at last it commenced tipping, and by calling the alphabet spelled out where we could find the piece of brick that he put away,—that was the way we got the test. To us that was truth that spirits can and do communicate with us, and nothing but the influence and power of Benja could tell us that test.—Truly yours,

MRS. WM. A. FINNEY.

Rockland, Mass.

Rockland, May 3rd, 1891.

Mr. R. Hodgson.

DEAR SIR,—Yours of April 21st received, and I will add a few more lines as to statement of brother Benja's communication.

By calling the alphabet we spelled out :—

“You will find that piece of brick in the cabinet under the tomahawk.—
“BENJA.”

I went to that room and took the key, unlocked the cabinet, which had not been touched by anyone after he locked it and put away the key. There I found that piece of brick just as it had spelled out, and it corresponded with the piece I had retained, fitting on exactly where he broke it off the piece I had. It was wrapped in a bit of paper and tucked into a shell, and placed in the bottom of the cabinet *exactly* under the tomahawk, as was spelled out by the alphabet.

This is truth, and no power but Benja's could tell that.

Mother is not living; I am the only one of the family that is living.—
Yours respectfully,

MRS. WM. A. FINNEY.

Rockland, Mass.

Rockland, May 11th, 1891.

Mr. R. Hodgson.

DEAR SIR,—Yours of 6th received. I will continue to say, in answer to your questions, that the piece of brick was entirely concealed in the shell, so that it could not be seen from outside of cabinet. It was wrapped in a piece of paper stuck together with mucilage and tucked into the end of the shell, then a piece of paper gummed over that, so that nothing was visible from the shell.

The shell was on the lower shelf of the cabinet, and only the top of the shell was visible outside the cabinet.

One more little incident I will mention, for to me it is as valuable as the other. He wrote me a letter (about the time he gave me the piece of brick) and sealed it, saying at the time it was not to be answered, but the contents of the letter to be told. I got that in the same way I did the other, by calling the alphabet and the table tipping. It was these words :—

“Julia! do right and be happy.—BENJA.”

That was correct. Just the contents of my letter. I have no particular objection as to giving my name, for I have stated nothing but the truth,

At my home in Kingston I have that little shell with the piece of brick, and if you would like them I will send them to you. Will place the brick

into the shell as it was when I found it. Of course, the paper that was around it then is worn out years ago. The cabinet is disposed of.

JULIA A. FINNEY,

Mrs. Finney further writes :—

Rockland, *June 26th*, 1891.

I send you by express a box containing the letter and shell with the piece of brick. I have placed one piece in the shell just as it was when I found it, so you can see how nicely it was concealed in the shell. The papers that were around it then are worn out. You can retain them if you like, as I do not care for them now.

To me it is a positive truth that he did communicate to us, and our minds could have nothing to do with it.

J. A. FINNEY.

Rockland, *July 19th*, 1891.

. . . The shell was placed on the same shelf with the tomahawk, and no other shells on that shelf. It was placed with the open side down, and the tomahawk stood directly over it. I cannot say why he did not tell us to look inside of the shell. We started to look as soon as he told us. It was in the cabinet under the tomahawk. We did not wait for any more to be said.

I am not intimately acquainted with many public people. As to my integrity, will refer you to Rev. C. Y. de Normandie, of Kingston.

J. A. FINNEY.

The shell is a large Triton, about ten inches long. The piece of brick was wrapped in folds of soft paper and tucked deeply into the recess. Another piece of paper was then gummed around the sides of the shell in the interior, so as absolutely to prevent the piece of brick from falling out. When I received the shell from Mrs. Finney and looked into the interior and shook the shell violently, there was nothing to indicate that the shell contained anything but the piece of gummed paper.

The piece of brick in the shell weighs one and a half ounces, and the piece of brick retained by Mrs. Finney weighs about two and a quarter ounces. The shell with the piece of brick and paper wrapping weighs about eleven and a half ounces.

Mrs. Finney also forwarded me the letter written by her brother. The shell and the pieces of brick and the letter are now all in my possession.

R. HODGSON.

We have a letter (in original) from the Rev. C. Y. de Normandie, of Kingston, Canada, to Mrs. Finney. "I expressed then," he says, speaking of a former note to Dr. Hodgson which accidentally went astray, "that to the best knowledge I had of you and to my firm belief your word could be implicitly relied on. I felt confident that you would state a matter as you understood it, as you regarded it, without reference to the consequences; and that you would not be any more likely to be misled and deceived about a matter of that kind than others similarly situated."

The experiment which was in this case successful is one which might be tried by everybody. And I may close the present instalment of evidence with the remark that it is to experiment with automatic

writing, crystal-vision, &c., rather than to spontaneous apparitions, that we must look for any real information as to the degree in which departed spirits retain their knowledge of the things of earth.

Once more I must express my astonishment and regret that amongst some tens—perhaps hundreds—of thousands of persons, scattered over many countries, who already believe that the road of communication between the two worlds is open, there should be so very few who can or will make any serious effort to obtain fresh evidence of so important a fact. But, quite apart from the Spiritist camp, there are now many inquirers who know that automatic writing is a real fact in nature, and who are willing to discuss with an open mind the origin of any message which may thus be given. Let these set themselves to the task, and the result of organised and intelligent effort will soon, as I believe, be made plain.

For aught that we can tell, there may be collaborators elsewhere who only await our appeal. Why should not every death-bed be made the starting-point of a long experiment? And why should not every friend who sails forth *κίονων ὑπὲρ Ἡρακλέος*—into the unknown sea—endeavour to send us news from that bourne from which few travellers, perhaps, have as yet made any adequate or systematic effort to return?

II.

MR. DAVEY'S IMITATIONS BY CONJURING OF PHENOMENA
SOMETIMES ATTRIBUTED TO SPIRIT AGENCY.

BY RICHARD HODGSON, LL.D.

In the Introduction which I wrote (*Proceedings S.P.R.*, Vol. IV., pp. 381-404) for the late Mr. Davey's "Experimental Investigation," conducted for the purpose of ascertaining "the possibilities of mal-observation and lapse of memory from a practical point of view," I pointed out that "to explain the tricks would in itself be of little advantage to the investigator of the 'physical phenomena' of mediums"; that other methods than those employed by Mr. Davey may be (and unquestionably are) practised; and in any case that explanations of the methods in use would hardly be likely to convince persons who have testified from personal experience to the genuineness of the "psychography" of well-known "slate-writing" mediums that such methods were used for the production of the phenomena which they witnessed. "They will scarcely," I said, "be likely to *remember* the occurrence of events which they perhaps never observed at all, or observed only partially and erroneously; which, whether correctly or incorrectly observed, they have afterwards continually misdescribed or completely forgotten; and which, in many cases, would be distinctly excluded by the acceptance of their testimony as it stands." The notes appended to the detailed reports quoted in the article referred to would, we thought, sufficiently show to the reader the several kinds of mistakes made by intelligent witnesses in recording their impressions of performances like Mr. Davey's, and would enable the student—not necessarily to discover in every case the exact *modus operandi* of the tricks, for this appeared to us to be of trivial importance, but—to appreciate the unreliability of human testimony under circumstances common to such performances. It was, indeed, my own personal opinion that on the whole it was advisable that the methods of Mr. Davey should be described in detail, as far as possible, though in many cases it would be difficult to explain verbally exactly what occurred so that the reader could enter fully into the situation. Mr. Davey, however, was strongly opposed to the revelation, and for various reasons. His chief objections, I believe, were that other methods than the ones which he employed had probably been used by pseudo-mediums, that new methods would doubtless be invented, that the description of his

methods would interfere greatly with his projected plan of giving numerous additional sittings and obtaining further reports (in connection with which he proposed to explain his methods fully), and that many of his sitters would be annoyed at finding precisely how they had been deceived. Mr. Davey's death has removed the only argument—I may now freely say—which had special cogency in my own case, viz., his purpose to give another series of sittings, all of which should be attended by a person thoroughly familiar with his methods, and cognisant beforehand (so far as such cognisance was possible) of the precise things which he intended to do; this person was to write an account both of what was intended and what he witnessed; Mr. Davey was to supplement this account by his own statements; and these accounts were to be compared with the reports of the sitter in each case. The object, of course, in this projected later series was to emphasise still more forcibly the unreliability of the testimony so widely accepted, among Spiritualists, as adequate to establish the genuineness of the manifestations in question.

It appears, however, that the accounts of Mr. Davey's sittings published in Vol. IV. of our *Proceedings* are in themselves more than enough to demonstrate the affirmed unreliability of such testimony, and to justify the position originally put forward by Mrs. Sidgwick that the possibilities of mal-observation and lapse of memory must be absolutely excluded before the testimony to "slate-writing" and similar performances can be taken into further serious consideration. This is clearly shown by the communication which formed the immediate cause of this article, viz., the letter of Mr. Alfred Russel Wallace printed in the *Journal* of the Society for Psychical Research for March, 1891, in which he stated that Mr. Davey's performances "are claimed to be *all* trick, and unless *all* can be so explained many of us will be confirmed in our belief that Mr. Davey was really a medium as well as a conjurer." At the close of my Introduction to the reports of Mr. Davey's sittings, I asked the "experienced Spiritualist" to "point out exactly where the difference lies between 'Mr. Davey's performances' and mediumistic phenomena." Mr. Wallace has accepted this challenge in the name of "many of us";—there is no more illustrious name than his upon the roll of adherents to a belief in Spiritualism; and his reply is substantially a confession that he cannot distinguish between Mr. Davey's performances and ordinary "mediumistic" phenomena. But, strangely enough, as it appears to Mrs. Sidgwick and myself, and others who were familiar with Mr. Davey's devices, Mr. Wallace's conclusion seems to be, not that the analogous phenomena which have been reported about "mediums" were due to trickery, but that Mr. Davey's performances were "mediumistic"! The issue has changed. We are no longer asked to prove that this or that

medium is a "trickster";—we are asked to prove that Mr. Davey was not a medium! Could any better evidence be offered that Mr. Davey's performances and those of certain professional mediums belong to the same class?

Now, I am not at all sure how far my explanations of Mr. Davey's devices will make clear to Mr. Wallace and the many others who agree with him, that every apparently "phenomenal" occurrence at his sittings can be accounted for by ordinary means. It is impossible to reproduce all the details of the sittings, so that the reader may have a faithful picture of the seemingly insignificant incidents that made the writing upon a slate on or under the table, or the turning over of one or two slates, or the substitution of one slate for another, or the secreting and carrying out of the room (to deal with at leisure) of one of the sitter's own slates, appear to the instructed and watchful observer so transparently easy. I should have much greater confidence did I know that these doubters of Mr. Davey's dexterity were familiarising themselves with such books as Professor Hoffmann's *Modern Magic* and *More Magic*, Mr. John W. Truesdell's *Spiritualism, Bottom Facts*, and a recent book published in America by Farrington and Co. (St. Paul, Minn.), entitled *Revelations of a Spirit-Medium*. Above all, I recommend these doubters to experiment for themselves. It may be difficult for them to obtain the assistance of a person like Mr. Davey, but they can at least study from books on conjuring the details of many performances commonly exhibited on the public stage, and by accompanying their uninitiated friends to the entertainment, and listening to their accounts of the tricks afterwards, they will be, I venture to think, considerably helped towards a proper appreciation of the misdescriptions usually given of such performances, and will perhaps begin to see the absurdity of attributing "mediumship" to Maskelyne, or Lynn, or Davey. In this direction at least the account of Mr. Davey's methods may prove serviceable.

I shall begin by giving a brief statement of the chief methods used by Mr. Davey and then illustrate his actual practice by describing in detail some of the most important occurrences at sittings where I was present myself. I shall then state what occurred, according to Mr. Davey, at the sittings particularly noted by Mr. Wallace as remarkable, and finally give the explanation of other incidents which without such special reference might still remain incomprehensible. Had I foreseen my departure for America, and my continued stay here, and therefore the impossibility of my conducting such a later series of experiments as I have mentioned above, I should doubtless have reduced to written record at the time the details of the sittings which I myself witnessed, as well as Mr. Davey's statements concerning the other sittings. As it is, I must depend upon my recollections, assisted by the contemporary

notes published, in connection with the reports, in Vol. IV. of the *Proceedings*. With the regular methods employed by Mr. Davey I was, of course, very familiar, as he frequently practised them in my presence, and consulted me about variations of them. Further, I talked them over in detail with Mrs. Sidgwick and Professor Hoffmann, and was present at five out of the sixteen sittings reported, and saw them used. I questioned Mr. Davey at the time about all the incidents at the sittings where I was not present, and was perfectly satisfied with his explanations, I may add that I have seen similar methods used by "mediums" in America, as will be seen later from my account of a visit to the notorious medium Slade.

Referring to the reports, it will be noticed that the manifestations most frequent at Mr. Davey's sittings were:—(1) Writing on the upper surface of a single slate held against the underside of the table; (2) Writing on the upper surface of the under slate when two slates were placed together above the table; (3) Writing in Mr. Davey's locked slate. I shall describe the normal method used in each case; I say "normal," because differences between the sitters as to their attention, &c., together with other incidental circumstances, produced, in almost every instance, certain slight variations from the prescribed steps.

(1) The slate having been cleaned and placed near the edge of the table on top, with a piece of pencil or chalk upon it, Mr. Davey takes a thimble-pencil from a hip-pocket, and slips it on the end of a finger, say the third, of the right hand. A thimble-pencil is a tailor's thimble with a small piece of pencil (or chalk) fastened to it. He then draws the slate over the edge of the table, with the thumb of his right hand on top of the slate, the finger with pencil being tucked into his palm, brings the first and second fingers up to the under surface of the slate, and slowly slides the slate under the table, requesting the sitter on his right to hold the slate with him, and to keep it pressed closely up to the under surface of the table. The sitter does so. The slate is out of sight, but the thumbs of the holders are visible. The sitter, in response to Mr. Davey's suggestion, asks a question. Mr. Davey writes the answer noiselessly with his thimble-pencil on the under surface of the slate, without the knowledge of the sitter. After an interval of waiting, he proceeds to withdraw the slate, ostensibly to see if anything has been written. He places it on the table, and by that time the sitter has let go of the slate. Nothing is found written (on the upper surface of the slate, where the sitter knows that the writing is to appear if it comes at all, and where alone inspection is made). Mr. Davey lifts the piece of pencil off, rubs the upper surface again with a cloth, then seizes the slate with the fingers uppermost, and the thumb underneath, raises the slate

from the table and places it once more under the table, turning the slate over as it is going under the table, and just before pressing it against the under surface of the table, drops upon it again a piece of pencil from the table. The answer to the question is now on the upper surface of the slate, pressed against the table. He then reminds the sitter to hold the slate also, and asks that the question be repeated. After a short interval, the sound of writing is heard, caused by Mr. Davey writing (for it is possible to write either with or without noise), on the now under surface of the slate, the answer to a question not yet asked, and which Mr. Davey may ask himself after the next insertion of the slate under the table. The slate is then withdrawn as before, the answer on the upper surface is read, that surface is cleaned by Mr. Davey; the slate is again placed under the table and turned as before in the process. And so on.

(2) Writing on the interior surface of one of two slates held together above the table.

One slate has already been written upon, during or previous to the sitting, and this lies, writing downward, upon the table. Mr. Davey gives two other similar slates to the sitter to examine and clean, asks him to place pencil (or chalk) on one of them on the table, cover it with the other, and place his hands upon them. Mr. Davey also places his hands upon them. After an interval of waiting Mr. Davey suggests looking to see if there is writing. The sitter removes his hands, Mr. Davey takes off the top slate and places it with seeming carelessness on one side close to where the third slate is lying, and after removing the pencil, say, from the other slate, and perhaps rubbing it again with the duster, which afterwards is perhaps thrown on the slate just removed, and placing some pieces of chalk again on the slate, he takes the *third* slate (writing already on the under surface) and places it on top. The sitter and Mr. Davey place their hands on the slates as before. After another interval of waiting Mr. Davey proposes to hold the slates in the air, or resting against the sitter's shoulder. The sitter raises his hands from the slates. Mr. Davey takes the two slates together, the fingers of his right hand above, the thumb below, and in lifting them from the table turns them both over together. This movement is probably completed by the time the sitter also takes hold of the slates. After a short time, a sound as of writing is heard, and when this is finished, the sitter lifts the top slate, and finds the upper surface of the lower slate covered with writing. But what produces the sound as of writing? Sometimes the finger-nail of Mr. Davey on the under surface of the bottom slate, sometimes a movement of his knee to which is attached a piece of common slate-pencil, the ends resting in two small loops of rubber sewn on to his trousers. He chafes this piece of pencil against another piece

attached to a fragment of wood from which project two fine steel points, by means of which he easily secures it to the pendent rim or the leg of the table. This was Mr. Davey's variation, I believe, on the idea suggested by the wedge-shaped clamp illustrated by Mr. Truesdell. (*Spiritualism, Bottom Facts*, p. 199.)

(3) Writing in the locked slate.

Mr. Davey has two locked slates precisely alike, *i.e.*, as precisely alike as skilled workmanship could make them. In some cases a communication was prepared beforehand, and when a reply was not demanded to some specific question, a single substitution was all that was required. When a question was asked in the locked slate, two substitutions were needed. Thus, a question is written by the sitter in locked slate A. Mr. Davey substitutes locked slate B for A, opens A and answers the question (usually taking it out of the room for the purpose), and later on re-substitutes it for B.

"Well, but," I hear some readers say, "I want to know exactly how and when he makes these substitutions, and besides, how and when does he cover the side of one of the sitter's own slates with writing?" It is just these questions that are difficult to answer satisfactorily without introducing the whole *mise en scène*, so to speak, of the sitting. I think, however, that a tolerably fair conception may be formed by considering several of the reports and describing, as far as I can now reproduce them, the immediately connected details. But before doing so I shall describe Mr. Davey's usual method of substituting one of his locked slates for the other. This might almost be called his favourite device.

The first step was to engage the attention of the sitter on some other object. This was usually done by starting an experiment with another single slate or pair of slates. While the sitter was occupied in cleaning a slate, or examining pieces of pencil or chalk, or inspecting the writing that so "mysteriously" appeared on the ordinary slate, Mr. Davey was manipulating his "duster," a cloth which he used for drying the slates. This, after perhaps drying a slate with it, he would throw, apparently carelessly, over the locked slate on the table, and so as to hide this slate completely. Then, under cover, occasionally, of the use of his handkerchief, he would slip the other locked slate from his coat pocket or from beneath his waistcoat, slide it softly upon the edge of the table, and, bending over the table somewhat, with possibly one arm resting far forward on the table, so as partly to obstruct the view of the moving slate, push the slate softly forward till it was near the first slate concealed by the "duster." He would then sometimes boldly remove the duster with the first slate inside, and, below the surface of the table, slip the slate beneath his waistcoat, afterwards replacing the duster on the table. Sometimes after the second

slate had been placed upon the table, he allowed the first slate, covered by the duster, to remain on the table also for a considerable interval, owing to the possible danger of removing it without detection. On one occasion it remained there, I think, for more than a quarter of an hour, until at least the conclusion of the sitting, when he gathered up his various articles into his bag. While the sitter was wondering at the long communication in the *second* locked slate, the *first* locked slate, under the duster, was lying within his reach on the table before him.

Let us now consider the above explanations in detail with special reference to Sitting II. (*Proceedings S.P.R.*, Vol. IV., pp. 426-435.) For convenience of reference I here reproduce portions of the accounts:—

Mrs. Y.'s Account.

A piece of chalk was placed on one of our slates, and the slate was held tightly up against the underside of the table leaf by one of Mr. Davey's hands and one of my daughter's. Their thumbs were on top of the table, and their hands spread underneath on the underside of the slate. I held Mr. Davey's other hand, and we all joined hands around the table. I watched the two hands holding the slate without a moment's intermission, and I am *confident* that neither Mr. Davey's hand nor my daughter's moved in the least during the whole time. Two or three questions were asked without any sign of response. Then Mr. Davey asked rather emphatically, looking hard at the corner of the table under which they were holding the slate, "*Will* you do anything for us?" After this question had been repeated three or four times, a scratching noise was heard, and on drawing out the slate a distinct "*Yes*" was found written on it, the chalk being found stationary at the point where the writing ceased. As my eyes were fixed uninterruptedly on both my daughter's hand and on Mr. Davey's also, and as I certainly had fast hold of his other hand all the time, I feel *confident* he did not write this word in any ordinary way. This same result was obtained two or three times.

Miss Y.'s Account.

Mr. Hodgson brought us a little pasteboard box, in which were a number of small pieces of chalk of different colours. I chose two of these and placed them on one of our slates. We had all previously written either our names or our initials on that side of the slate. Mr. Davey slipped the slate under the edge of the table, I holding on to it all the time, and we held it flat under the table with our thumbs above the table. I held the slate very firmly against the table, and I am sure I did not relax my hold once. After waiting some time and asking various questions, we heard, or seemed to hear, the chalk moving on the slate. We drew the slate out, and on it was written "*Yes*," which was an answer to our last question. We again put the slate under the table, and, in order to be sure that nothing had been written on it, I half slipped it out again and saw that it was perfectly clean. After some more waiting, my father asked when we were to sail for America. The chalk again squeaked, and on drawing the slate out we found "*the 18th*" written very indistinctly. This happened not to be the date, which was the 15th.

There is no mention of the previous withdrawals in either of these accounts. Mr. Y., however, did remember them, and recorded them in his report.

At the first and second examination nothing was on the slate, and it was washed afresh, and soon the word "Yes" was found scrawled on the upper side of the slate as an answer to some indifferent question.

Mr. Davey did not venture to write the word at once, and did not produce his writings continuously. The first part of a sitting was often a time of tedious waiting, so that the vigilance of the sitters might become relaxed, and so that they might be accustomed to regard the withdrawals of the slate as having no special meaning, if, indeed, it should ever occur to a sitter that they were suspicious. After one of the early withdrawals, Mr. Davey, having previously written the word *yes* on the under surface of the slate, turned the slate over in the act of replacing it, and, of course, during this interval Miss Y.'s hand was *not* holding the slate. She had relinquished her hold when the slate was placed on the table. Mr. Davey then asked his own question, to which the *yes* was a proper reply. Similarly after one of the later withdrawals, Mr. Davey, having written "the 18th" on the under surface as a reply to a question previously asked by Mr. Y., and having turned the slate over in the act of replacing it, requested Mr. Y. to repeat his question. "On what day do we sail for America?" Thereupon the writing was apparently produced, and the answer exhibited proved to be relevant, though the date given was not correct. It would weary the reader were I to point out all the discrepancies between the reports which I quote, such as that Mrs. Y. speaks of "a piece of chalk," and Miss Y. speaks of "two" pieces as having been placed on the slate. It is important, however, to emphasise here that although the slate was several times withdrawn from under the table, and Miss Y. on these occasions relinquished her hold of it completely, yet there is not the slightest indication in the above accounts that Miss Y.'s hold was ever relaxed at all, or that there was a single withdrawal when nothing was found written upon the slate. These are instances of the complete omission, from the record, of circumstances without which the trick would have been impossible. They were due to lapse of memory rather than to mal-observation, since at the times of the withdrawals the sitters were doubtless aware of them. The turnings of the slate as Mr. Davey replaced it under the table were probably not observed; that is to say, it was not observed that his method of placing the slate under the table brought the unexamined surface to the top.

After this explanation I think that the reader will find no difficulty in seeing exactly how the similar "phenomena" recounted in the other reports, in connection with a single slate held under the table, were produced. He must supply, of course, the "withdrawals" and the accom-

panying circumstances, since these are completely omitted from nearly all the records, and where the withdrawals are mentioned there seems to have been no conception, in the mind of the witness, of their significance.

Proceeding to the cases of writing appearing between two slates above the table, I quote the three different accounts from Sitting II.

Mrs. Y.'s Account.

After a short rest, Mr. Davey asked us to wash two of our own slates and put them together, with pieces of chalk of different colours between, and all of us to reach across the table and hold them all together. This we did, and then Mr. Davey asked my husband to choose mentally three colours he wished used in writing. After all holding the slates closely pressed together for a few minutes, we placed them on the table, and Mr. Davey and I placed our hands on them while the rest joined hands. In a few moments the same sort of electric shock seemed to pass through Mr. Davey, and his hand and arm which were on the slates quivered nervously, and immediately a scratching noise was heard. He then asked me to lift one slate off the other, which I did, and found one side covered with writing in three colours, the very three my husband had mentally chosen. I am perfectly confident that my hand was not removed from the slates for one single instant, and that I never lost sight of them for a moment.

Miss Y.'s Account.

After this experiment, we put aside Mr. Davey's slate and took two of our own. We cleaned them, and placed on one a number of little pieces of coloured chalk. The second slate was put on the first one, and my mother and Mr. Davey held it above the table. Mr. Davey asked my father to think of three colours. We joined hands once more, and in a little while we heard writing between the slates. When we took one off, on the under one was written :—

In *red*, "We are very glad to be able to give you this."

In *white*, "We can do more yet."

In *green*, "Good-bye."

My father had thought of red, white, and blue. We could not be sure by the night light whether the "good-bye" was written in green or blue. But there was a piece of chalk on the slate that looked much more blue than the piece with which the "good-bye" was written.

Mr. Y.'s Account.

We next placed small pencils, in six colours, between two of my newly-bought slates, marked by ourselves with our names written in pencil, without removing them from the top of the table, and the hands of some of the party were laid upon them for some minutes, after which they were held up in the hands of two persons. I had been asked to choose the colours in which the writing should be made. I mentally chose red, white, and blue, but did not tell my choice. After holding Mr. Davey's hand for some minutes, with my mind strongly fixed on these colours, the slates were opened, and we found, in the order I had mentally selected :—

(Red) "We are glad to be able to give you this."

(White) "We can do more yet."

(Blue) "Good-bye."

The slates used were the *three* ordinary school slates which Mr. Y. had purchased on the way to the sitting, which was held at my rooms at Furnival's Inn. The experiment preceding this was with Mr. Davey's locked slate. While the sitters were still pondering over the writing that had appeared in the locked slate, Mr. Davey retired to an adjoining room, taking with him, under his waistcoat, one of Mr. Y.'s slates. He there wrote upon the slate in red, white, and blue, thinking that if Mr. Y. were asked to choose mentally three colours, he would be more likely to select these three than any others. (I believe that Mr. Davey usually had red, green, pink, blue, yellow, and white chalks at his sittings.) Returning to the room and the table he surreptitiously placed this slate on the table again, writing downward, pushed Mr. Y.'s remaining two slates, which we may call the *first* and *second*, forward, and requested that these should be cleaned thoroughly. After the cleaning, Mr. Davey placed some coloured pieces of chalk upon the first slate and covered it with the second. According to my remembrance, Mr. Davey then lifted the two slates a little from the table and asked all the sitters to join in holding them. After a short interval he suggested looking to see if there was any writing, and the slates were lowered to the table, the sitters removed their hands, and Mr. Davey took off the top slate (the *second*), showing the under surface of it where there was no writing, and placing it on the table close to the *third* slate. Moving the chalks slightly, to be assured that there was no writing, he "replaced"—not the second slate which he had just removed, but—the *third* slate, which already had the writing on the under surface. He then placed his hands upon the slates, and so also did one or more of the sitters. After another short interval, Mr. Davey suggested holding them up in the air; the sitters lifted their hands, Mr. Davey seized the slates, raised them, turned them over together and requested, I believe, Mrs. Y. to join in holding them. At this stage I think that the sitters all stood up and that Mr. Davey then called upon Mr. Y. to think of three colours to be used in the writing. Very shortly the sound as of writing was heard. When the sound ceased, Mr. Davey let go of the slates, and the writing was found on the upper surface of the lower slate.

It is probable that my remembrance of the scene even where it is clear and distinct is wrong in some points, and on others even my remembrance is not clear. I cannot recall very clearly, for example, at what point Mr. Y. was asked to think of three colours. He may have been asked earlier to choose mentally three colours, and the request may

have been repeated later. But these points are unimportant for my present purpose, which is to show the reader how the trick was done. I witnessed Mr. Davey abstract the slate; I witnessed him in the act of writing the message in the adjoining room; I witnessed him return the slate to the table, and afterwards substitute it for the other slate, and I witnessed him turn both slates over together as he raised them in the air. These were the important points for me to watch, as I knew beforehand.

Now for the omissions in the reports. In the first place, Mr. Y. and Miss Y. refer nowhere in their whole reports to the fact of Mr. Davey's leaving the room. Mrs. Y. refers to it, but supplements her reference by stating that "the slates were all the time in full view on the table with the rest of us who remained behind"! If she could but have seen Mr. Davey's hurry and excitement in the other room while he was preparing the message on one of her own slates!

In the second place, there is not the slightest indication, in any one of the three reports, that the slates were separated during the experiment after they had once been placed together, yet they were not only separated, but the separation was used for the purpose of substituting a third slate for one of the two cleaned for the experiment. (All three slates, I believe, had been marked at the beginning of the sitting, but no special markings were made for this particular experiment.)

We may now turn to the other cases where this particular trick was performed, and notice certain variations in the details. In Sitting I., the reader will easily be able now to supply the omission made by the two recorders; the top slate was removed and the third slate substituted in a manner similar to that described above. But in this case Mr. Davey wrote on the slate *before the sitting began*. Mr. R. took three slates to the sitting, and he states that there "could not possibly" have been "any tampering" with them, "as during the whole séance they never for one moment left the room." This last assertion is true, but Mr. R. gives 7.30 p.m. as the time of his going to Mr. Davey's house, and the sitting did not begin till 8.30 p.m. In the meantime Mr. Davey had taken one of Mr. R.'s slates and Mr. R.'s box of chalks also into another room, and written upon the slate, and rubbed away the corners of some of the fragments of chalk and pencil, and brought them back to the room. What occasion was there for the intending sitters to watch their slates then? The sitting had not begun, and besides, Mr. Davey had, let us say, given them some interesting curios or remarkable photographs to examine while he excused himself for a few moments. Later on, the sitting begins. Mr. Davey takes the parcel of slates: "Ah! these are your slates, Mr. R. Very glad you've brought your own slates. If anything comes, you see, it's so much more satisfactory. We'll try first if we can get

any writing on one of your own single slates. Better clean it thoroughly," at the same time holding up the top slate for Mr. R. to take, and of course he takes it. The slate upon which Mr. Davey has written is the lower one of the remaining two, the writing being on the under surface; and these two slates remain on the table in full view while the experiments with the single slate are in progress. This important lower slate, however, becomes completely forgotten, temporarily at least, when the sitters are preparing the other two slates for the second form of experiment, at which time, had there been any need, Mr. Davey might have written upon it again. Hence Mr. Davey's note to this sitting that "although Mr. R.'s slates did not leave the room during the séance, one of them was left unguarded on the table on one occasion for about sixty seconds." As a matter of fact, however, as Mr. Davey assured me, he wrote upon this slate before the sitting began.

The next instance of this "manifestation" occurs in Sitting IV., held in my rooms; Mr. Padshah had taken three new slates, but had left them in my rooms while he made a call upon some friends. In the meanwhile Mr. Davey arrived, and used the opportunity to write on one of Mr. Padshah's slates, which he then placed at the bottom. When we were ready for the sitting, Mr. Padshah having returned, Mr. Davey began by passing round his locked slate for inspection, cleaning, &c. He then took the top one of Mr. Padshah's slates for trials with a single slate held under the table, leaving the two other slates in the middle of the table. Later on, in the midst of experiments with the single slate, he lifted the top slate of these two, placed some coloured chalks on the lower one, and placed the other slate again on top. The other important movements I may give in the words of my friend, Mr. J. Russell, who saw them. He had not been initiated into the *modus operandi*, but he did know definitely and positively that Mr. Davey's performances were not "mediumistic," and he was acquainted with the object of Mr. Davey's investigations. Mr. Russell is naturally an exceptionally keen observer, and he noticed and recorded the important trick-movements, of which there is no mention in the reports of the other two uninitiated witnesses. I therefore add his testimony to my own. Mr. Russell writes in his report:—

In the meantime, Mr. Davey had once more examined the two slates where the coloured chalks were, but finding nothing, had placed them side by side, and carelessly, as if in a fit of absent-mindedness, had taken the chalks from the slate which had been at the bottom, and placed them on the other. He had then put them together as before, except that the original position of the slates was reversed, the old bottom one being now at the top, and the old top one at the bottom. Presently, asking Mr. Padshah if in a former sitting with Eglinton the medium had not got some writing on his shoulder, he took up the two slates and placed them on Mr. Padshah's shoulder, but in less

than a minute took them off, reversing them as he did so, and replaced them on the table. The old bottom slate was now once more at the bottom, and the old top one at the top, but each slate had been reversed, so that the two sides which had originally been turned to the table were now turned up. In a few minutes Mr. Davey had a sort of convulsion, Mr. Hodgson and Mr. Hughes said they heard sounds like writing, the slates were opened, and there, on the lower one, was a message, half in green, half in red (nearly the colours chosen by Mr. Padshah and my wife), expressing a hope that we should be satisfied with writing given thus, under such excellent test conditions.

Now, from the point of view of the psychologist analysing the value of human testimony, I regard Mr. Padshah's reports as in several respects the most instructive of the whole series. Mr. Padshah's mind is pre-eminently clear and sincere, and his report, written immediately after the sitting, is an excellent expression of the effects produced upon him. We can see, so to speak, a piece of wonderful testimony (as regards this particular manifestation) *in the act of making, but not made*. Describing the commencement of the sitting, Mr. Padshah wrote :—

There was full light on every corner of the table ; two of my (!) slates, one washed by myself, the other by Mr. Davey, were put very nearly in the centre with a number of small chalk-pieces between them of different colours.

Later on, in discussing this manifestation, Mr. Padshah wrote :—

I confess I do not remember, even after such a brief lapse of time, whether I had examined the two slates *not* washed by me, and found them unwritten. I imagine I must have, for otherwise it would be very stupid.

Here, in the first place, we see that while Mr. Padshah's memory told him at the commencement of his report that *one* of these two slates had been washed by himself, his memory told him, apparently, a short time later that *neither* of these slates had been washed by himself. This, at least, seems to be the fair inference from his words. But the next point, concerning the *examination* of the slates, is more important. He imagines, he says, that he must have examined the slates, "for otherwise it would be very stupid." In the case of ninety-nine out of a hundred *bonâ fide* witnesses the statement in their report would not have taken this form. Their *imagination* that they *must* have examined the slates would have usurped the place of their failing remembrance, and they would have written, with perfect sincerity, "I examined the two slates and found them perfectly clean."

The same general method was employed in Sitings V., VI., VII., IX., XII., and XV., the slates being Mr. Davey's, and the communications having been prepared beforehand, and I think that the reader will have no difficulty now in supplying the omissions which vitiate the records. The choice of colours and the transcription of passages from books chosen by the sitters, and the writing in foreign languages, I shall consider later.

In Sitting VIII. the word *Yes* was found on the upper surface of the lower of two of the sitters' slates held together. This word was written on the top of one of the sitter's slates while the sitter was glancing over the books on the shelves for the purpose of choosing one for the locked-slate experiment. I saw Mr. Davey write it on the slate, as the slate lay on the middle of the table, and then turn the slate over. This slate afterwards reached the required position by the regular method. After this experiment came that of the locked slate, which was also a success, and while the sitter was wondering over the locked-slate message, Mr. Davey took one of his slates into another room and covered one side of it with writing. This interval the sitter speaks of parenthetically as a "momentary absence." After Mr. Davey's return the two-slate experiment was conducted in the regular way, and was indeed completed; but Mr. Davey got nervous, shuffled the slates out of position again, and hardly knew himself what had become of the writing. In trying to make up for this false move he slipped again, the sitter noticed a shuffle of the slates, seized them, and discovered the writing "before its time."

As regards the "two-slate" incident which occurred in Sitting XVI., Mr. Davey informed me that before the sitting began, and while exchanging greetings in the ordinary manner, he undid the parcel containing the slates brought by Miss Symons, took out one of her slates, substituted for it a new slate brought by himself, and tied up the parcel again,—all this with his back to the parcel so that his movements might be concealed from Mrs. Sidgwick and Miss Symons. He then left the room, ostensibly to fetch his own slates, &c., from another room, and while absent, wrote on the slate belonging to Miss Symons. Miss Symons herself carried the parcel, now containing Mr. Davey's slate, to the séance table without, of course, noticing anything wrong. Her slate, with writing on it, was placed among Mr. Davey's own slates, and, when the time came, in the course of the two-slate experiment, was re-substituted openly, as described in detail by Mrs. Sidgwick in the following account, which was written the day after the experiment, and before she knew how and when the trick was done. (The footnotes are a later addition.)

Miss Symons had brought two common slates and a locked one. Mr. Davey had also slates with him of various shapes; one of them with round corners as Miss Symons's had, and some with square corners. Miss Symons's two slates¹ were held together on the table and under the table by her and Mr. Davey. Then one of Mr. Davey's square-cornered slates was substituted for one of them, then again removed, and the two round-cornered ones²

¹ This is, of course, a mistake. It was the two slates out of the parcel, but one of these was really Mr. Davey's.

² Really Miss Symons's this time.

again held, on the ground that though it might be easier to get writing on Mr. Davey's slate, it would be more satisfactory to get it on Miss Symons's. We waited a considerable time. Mr. Davey asked me to draw the curtains between the two rooms. Then we sat as before, the two slates on one another on the table, and our hands on them. The sound of writing was heard, and presently on looking between the two slates, one of them was found to be written on all over one side. I cannot remember every detail of what occurred, but the impression produced on my mind most distinctly was, that one of Miss Symons's slates had been written on all over one side, and that there had been no possible opportunity for Mr. Davey to have done this.

We now come to the experiments with the locked slate. In addition to the two similar locked slates of small size which I have already mentioned, Mr. Davey had some other similar locked slates of large size, of the Faber make. One of these is represented in *Proceedings*, Vol. IV., pp. 466, 467. My impression is that he had *three* similar slates of the large pattern. He most frequently, however, used the smaller size, described by Mr. H. W. S. in *Sitting XI.*, as "composed of two ordinary pieces of slate, about six by four inches, mounted in ebony covers hinged on one side with two strong plated hinges, and closed in front, beyond the question of a doubt, with a Chatwood's patent lock." Let us call these two locked slates A and B, and suppose that A is the first locked slate exhibited. I shall now describe in detail the locked slate incident in *Sitting II.* Mrs. Y.'s account of this is as follows:—

He gave me a locked slate of his own, which I thoroughly washed and locked myself, and put the key in my own pocket. We then joined hands, and Mr. Davey and my daughter placed one hand each on the slate as it was lying on top of the table. Different questions were asked, and we waited some time, but no response came. Mr. Davey seemed to me very much exhausted, and I urged him to desist from any further efforts. But he seemed loth to do this, and said he would rest a little while, and would then, perhaps, be able to go on. After a short time of conversation, the slates all the while being in full view and carefully watched by me, we again tried it, under the same conditions as before, only that this time Mr. Davey requested us each to take a book at random from the shelves in the room, and mentally think of two numbers representing a page and a line, and he would see if he could reproduce it. This also failed of any result, and Mr. Davey said he feared he was too tired to produce anything, as he had been very much exhausted by a long and very successful *séance* the night before. We again begged him to desist, but after a short rest . . . he insisted on another trial. The slates still remained all the time in full view on the table. Mr. Davey asked my daughter to choose another book, which she did at random, he having his back to her and standing at some distance while she did it. This book was at once tied up and sealed by one of the party, Mr. Davey never touching it from first to last. I then held it in my lap, while we joined hands as before, and Mr. Davey and my daughter each put one hand on the slate. Still nothing came. Then we changed positions, and I placed

my hand on the slate instead of my daughter, giving her the book to hold. During this change she kept her hand on the slate until I had placed mine beside it, and the book was awaiting her on the opposite side of the table, my husband all the while holding Mr. Davey's other hand. I am *confident* that Mr. Davey could not possibly have manipulated the slate during this change, for it was in full sight all the while, and our hands were on it, and the book was tied and sealed on the opposite side of the table. A few minutes after this readjustment Mr. Davey seemed to have a sort of electric shock pass through him, the perspiration started out in great drops on his forehead, and the hand that was touching mine quivered as with a nervous spasm. At once we heard the pencil in the slate moving, and in a few moments Mr. Davey asked me to unlock the slate. My daughter took the key out of her pocket and handed it across the table to me, and I unlocked the slate, and found it covered on both the inner sides with writing. When read, this writing proved to be a sort of essay or exhortation on the subject of psychical research, with quotations from the book chosen intermingled throughout. I forgot to say that Mr. Davey had asked us *all* to choose in our minds two numbers under ten to represent a page and a line of the book, but had finally concentrated his thought on what my husband was thinking. In the writing there were quotations from every page we had any of us thought of, but not always the line; but in the case of my husband the line was correct, but not the page. He had thought of page 8, line 8. The line was quoted from page 3, and Mr. Davey said this confusion between 8 and 3 frequently occurred, because of the similarity of the numbers. This test seemed to me *perfect*. The slate was under my own eye on top of the table the whole time, and either my daughter's hand or my own was placed firmly upon it without the intermission of even a second. Moreover, we closed and opened it ourselves.

This sitting was held in my rooms in the evening. In the morning Mr. Davey came to my rooms, and re-arranged some of my books. He placed a series of greyish-white books (chiefly Cambridge University Calendars) on a shelf easy of access, and in the middle of them he put a volume of selections from Mrs. Browning's poems after first copying some phrases from it. This book had a blue binding with gilt lettering on the back. The communication afterwards found by the sitter embodying these phrases from the book, I saw Mr. Davey then and there in the morning write in the locked slate. At the first trial of this experiment, the volume of Mrs. Browning was not chosen. No result, therefore, was obtained. At the next trial Miss Y. chose the required book. Now, Mrs. Y. states that Mr. Davey had his back to her daughter and was "standing at some distance while she did it." Mr. Y. also says, "My daughter, leaving him at the table, replaced on the shelves the book she had first taken down, and took at random a copy of Mrs. Browning's poems." Miss Y.'s own account of this part of the incident is also positive :—

We sat as before around the table, discussing the failure of the experiment. Finally Mr. Davey started up and said, "We must try it with one

book alone. Will you choose one, Miss — ?” I supposed that he asked me to do it because my seat was nearest to the bookcase. I got up and went to the bookcase. Mr. Davey stood by the table with his back to me. That latter fact I feel as if I remember most distinctly. I mention it to show that I chose my book at random and was not influenced in my choice by him.

As a matter of fact Mr. Davey escorted Miss Y. up to the bookcase and led her, as it were, up to the very shelf where the required book, in bright contrast to its dingy neighbours, was “forcing” itself to be chosen. “Choose a book, any book, take any book at random,”— with a wave of the hand in front of the special shelf, and Miss Y., quite naturally, reached out her hand and took the book that “fixed” her gaze. I gave in my previous notes what I thought was the probable explanation of the agreement of all the witnesses in the erroneous statement that Miss Y. went alone to the bookcase to choose her book. After the writing had been produced in the locked slate, Mr. Y. asked Miss Y. if she had gone alone to the bookcase, and she replied that she had, and that Mr. Davey had remained by the table with his back towards her. I conjectured also that Miss Y.’s lapse of memory was an instance of *transposition*, that she remembered correctly Mr. Davey’s actions, but connected them wrongly with her second choice of a book instead of with her first.

By the “forcing” of this book the first step in the trick was performed. The next step was to substitute locked slate B for A. But the sitters were very careful, as the reader may notice from the accounts of their actions when Mr. Davey suggested that Miss Y. should change places with her mother. Miss Y. kept her hand upon the slate as she walked round the table, and correctly says that she did not relax her hold of the slate till her mother had her hand upon it. Nevertheless the time came when Mr. Davey did substitute B for A. But there is no mention whatever, in Mrs. Y.’s report, of the circumstances which enabled Mr. Davey to perform the substitution. Nor is there any mention whatever of these circumstances in Mr. Y.’s report. They are mentioned, however, in the report of Miss Y.

Mr. Davey asked us each to think of two numbers as before. Finally he asked us to write them down on a slate. I wrote mine on one of our own slates so that he could not possibly see what I had written, and I placed it on the table away from Mr. Davey, and leaned my elbow on it. I think the others did the same with the other slates. To my remembrance, some of us watched the locked slate all the time while we were writing.

Miss Y.’s remembrance, about which she was apparently not sure, is not correct. At this juncture all the sitters forgot the locked slate and left it unguarded on the table. My impression is that all the sitters left the table, Mr. Davey having so candidly remarked that they must not let him see the numbers they wrote, and not let him even see

the movements of the end of the pencil. I then saw Mr. Davey with the help of his duster (see p. 258) substitute locked slate B for A. I may mention that Mr. Davey gave a plausible reason for desiring the sitters to write their numbers down, viz., that a previous sitter had forgotten the numbers which he had finally chosen, and therefore could not tell whether the passages quoted in the writing were according to the chosen numbers or not.

In Sittings I., III., V., VIII., IX., and XV. the *modus operandi* will now be obvious. In each case the communication was prepared beforehand, and an opportunity was given for the substitution of B for A.

In connection with Sitting IV. it is noteworthy that Mr. Padshah, who was not perfectly satisfied that he had taken due precautions in examining the two single slates, and in seeing that all the surfaces were clean, did become absolutely convinced that the locked-slate writing, if not produced by chemical means, was "undoubtedly genuine." Mr. Davey, as he had done for Sitting II., came to my rooms in the morning, and placed in a "forcing" position, with the neutrally tinted numbers of the periodical *Mind* in its neighbourhood, Bastian's volume on *The Brain as an Organ of Mind*, a bright red book of the International Scientific Series. Mr. Davey wrote on the locked slate in my presence the communication afterwards found there by Mr. Padshah, including the words, "The Brain an Organ of Mind." When asked to choose a book Mr. Padshah finally chose (mentally) the periodical *Mind*, after having thought both of *The Brain as an Organ of Mind* and of *International Law*. Mr. Padshah's conclusion about this experiment was that it is "evident that Mr. Davey must have minutely studied the time it takes for complete precipitation; or that the whole precipitation takes place simultaneously; or that the phenomenon is undoubtedly genuine. The theory of writing without a chemical and then bamboozling me would be really contemptible." As I pointed out in my contemporary notes to this sitting, Mr. Padshah did nevertheless lose perception of the slate A for a short time, and during this interval Mr. Davey substituted B.

In Sitting VI. a double substitution was made. The sitter wrote a question in A. Mr. Davey substituted B, opened A, read the question and answered it, and re-substituted it again. Mr. Davey's usual method in these cases was to take A out of the room for the purpose of reading and answering the question. Later on, the substitution was made again for another experiment, B having been prepared beforehand, and the book to be chosen by the sitter placed in a "forcing" position.

Sitting X. was with a Japanese gentleman, and the locked slate used was of the large size. The first locked-slate experiment involved merely a simple substitution. This was all that was involved in the

second locked-slate experiment also. The Japanese part of the message was easily enough obtained. Mr. Davey had met the sitter before and had obtained some information about him. He then went to the "Japanese Village" on exhibition in London, and for a consideration procured the services of an interpreter in translating and writing in Japanese on the locked slate the communication which Mr. Davey provided in English. The sitter says: "Once more I locked the double-slate . . . and put the key in my pocket and even sealed it myself." Mr. Davey suggested the sealing, but he substituted the second locked slate for the first before the sealing took place. (Compare Zöllner's experiment with Slade. Mrs. Sidgwick supposes that Slade substituted for two slates put together by Zöllner two other slates upon which he—Slade—had just written. *Journal S.P.R.*, December, 1886, p. 481. This case of Mr. Davey's is exactly parallel.)

In Sitting XI. there was a double substitution in experiment [a]. In experiment [c] there was a single substitution. Experiment [d] is described by the sitter as follows:—

Lastly, as requested by Mr. Davey, I took a coin from my pocket without looking at it, placed it in an envelope and sealed it up. I am certain that neither Mr. Davey nor myself knew anything about the coin. I then placed it in the book-slate together with a piece of pencil, closed it as previously and deposited it on the table; and having placed my hands with those of Mr. Davey on the upper surface of the slate, waited a short time. I then unlocked the slate as requested, and to my intense amazement I found the date of the coin written, by the side of the envelope containing it.

The seal and envelope (which I have now) remained intact.

I do not recall with certainty what the coin was. Let us suppose it was a shilling. Mr. Davey beforehand wrote the date of a shilling of his own in locked-slate A, placed this shilling in an envelope and sealed it up, and placed this envelope also in locked-slate A, which at the beginning of the experiment he had concealed about his person. He then requested the sitter to take a shilling from his pocket without looking at it, to place it in an envelope and seal it up, place it in the locked-slate (B), &c. The sitting was at Mr. Davey's house, and Mr. Davey provided the envelope, from the same packet, of course, as the one already containing Mr. Davey's shilling in locked-slate A. The sitter was requested not to look at his coin, ostensibly, I believe, on the ground of precluding thought-transference, but really so that the sitter might not know the difference between his own coin and Mr. Davey's. It is now plain that all the dexterity required in this experiment was a simple substitution.

In the locked-slate experiment described in Sitting XII. there was a double substitution. In the first locked-slate experiment in Sitting

XIII. there was a double substitution. For the second there was a single substitution.

Mrs. Sidgwick has furnished the following account of the locked-slate experiment in Sitting XV. :—

We then [after the writing of the word Melbourne] again sat at the table, Miss Symons next to Mr. Davey. She now took charge of the locked slate, which at this period was examined and was blank. [Then follows the account of obtaining the message with the Spanish sentence in it.] It was not easy to read, and while we were engaged in deciphering it Mr. Davey was still gasping and suffering apparently from the effects of the effort. He wandered restlessly about the room, with convulsive movements, &c. After a time he seemed better, and we determined to try another experiment. A book was chosen out of Mr. Podmore's bookshelf and laid on the table under our hands, and Miss Symons and Mr. Davey sat next each other, this time holding the locked slate.

The locked slate was unguarded while we were poring over the first long message, and there was plenty of time and opportunity then either to substitute another similar one or to write the message. Moreover, the book chosen was the one wished for by Mr. Davey. He made various objections and suggestions till I perceived that for some reason he wanted that one and chose it. I tried at first to choose a small book because I wanted the trick to succeed, and fancied it would be done by holding the book on the slate under the table and opening it there. Whether I should have been conscious of acting on anything but my unaided impulse [in choosing the large book] if I had not wanted to help Mr. Davey [by choosing a small one] I do not know.

I shall now describe the method of producing writing on the interior surfaces of common slates screwed and corded together and the knots of the cords sealed. For accounts of this experiment see Sittings XIII. and XIV. I quote here the account given in Sitting XIII.

I now took the two new slates which I had purchased, and which had never for a moment passed out of my possession, I even taking the precaution of sitting on them during the foregoing proceedings. I placed a piece of red crayon therein, and screwed them down top and bottom so tightly that by no possibility could even the thin edge of a penknife be introduced. I then corded the slates twice across and across, sealing them in two places with red and blue wax (for, of course, any attempt to remove the seals by heat would cause the colours to fuse, and thus immediately detect the artifice), stamping them with my own private signet. Mr. Davey placed the slates under the table, and requested me to name some word I would like written. I stipulated for "April." After a few minutes, during which I most carefully watched him, he returned them, and after 10 minutes' work, so tightly were they closed, I found exactly what I had desired.

. . . After perusal of above, considering that the expression, "I found exactly what I desired," might be liable to a possible misconception, I think it better to add that I state in the most unequivocal, explicit, and

emphatic manner, that after Mr. Davey had returned me my two slates, secured as above described, and which I most carefully and minutely examined to detect any signs of tampering, finding, however, my seals intact and the cording and screws in exactly the same condition as when they left my possession a few moments before, and that the word "April," which I had asked for, was legibly written with the crayon, on one of the inside surfaces. Whether the top or bottom I did not observe. The apparently impossible having thus been solved as I hereby testify.

The sitter might also have sealed the screw-heads without preventing the performance of the trick.¹ Mr. Davey takes the slates thus prepared and places them in a horizontal position between his right leg and the adjoining leg of the table. He holds them in that position by the pressure of his right leg. He then takes from his hip pocket a wedge with a fairly sharp edge for insertion, but with the other edges smoothed so as to avoid indenting the frames of the slates. I think that the wedge that Mr. Davey used was made of brass, and was somewhat more than two inches long and about half an inch wide. He forces this wedge between the frames of the two slates at a point farthest from the screws. Thus if the screws are on the top and bottom of the slates, he forces the wedge in at the middle of one of the sides. There is enough elasticity in the frames and the cords to prevent any injury to the frames or the cords or the seals. An opening a quarter of an inch wide is easily produced in this way. Leaving the wedge in position he takes from the hip of his trousers, where it has been fixed by the insertion of its ends in two small rubber loops, a piece of an umbrella rod, say seven or eight inches long, in the end of which is fastened a piece of pencil or chalk. This he inserts through the aperture produced

¹ In this connection the following extract from an account of a séance by Mr. T. O. Roberts, whom Mr. Davey characterises as "without exception the keenest witness I have ever met," may be of interest. The séance took place on April 23rd, 1887, later than any recorded in Mr. Davey's paper in *Proceedings*, Part IV. Mr. Roberts was, I believe, aware that Mr. Davey was a conjurer.

Mr. Roberts "purchased two common slates with wooden frames (8in. x 5in.) and rounded corners." He continues :—

I cleaned the slates myself and placed a small piece of grey chalk . . . between the slates, which I then placed together, noting which were the inner surfaces by a printed heading at the top of each ; I next drilled six holes through the frames, one at each end, and two at either side, into which I drove six screws, these tightly binding the two slates together, placed my seal on the head of each screw, then bound the slates with thick cord and sealed the ends after tying the final knot.

When I handed the slates, thus prepared, to Mr. Davey, he told me that the test was too severe, and that he did not think that it would be possible to produce the writing under such circumstances, but expressed his willingness to try.

Operations commenced by his placing the slates under the flap or leaf of the table near the corner, supported by the fingers of his right hand while his thumb rested on the table ; with my right hand I held his left above the table and with my left I assisted in supporting the weight of the slates in the same manner as adopted by him.

by the wedge, and writes the words required. He withdraws the rod and the wedge, replaces them in their private receptacles, and brings the slate above the table.

The writing or drawing produced under an inverted tumbler placed on a slate on top of the table is described in several accounts. (Sittings I., II., and XVI.) The following is Mrs. Y.'s account of this experiment in Sitting II. :—

He placed one of our slates on three little china salt-cellars that lifted it up about an inch from the table. Upon the middle of this he placed several pieces of different coloured chalks, and covered them with a tumbler. Then he told my husband to form a mental picture of some figure he wished to have drawn on the slate under the glass, and to name aloud the colour he would have it drawn in. He thought of a cross, and chose aloud the blue colour. I suggested that blue was too dark to be easily seen, and asked him to take white, which he agreed to. We sat holding hands and watching the pieces of chalk under the tumbler. No one was touching the slate this time, not even Mr. Davey. In a few minutes Mr. Davey was again violently agitated as with an electric shock, which went through him from head to foot, and immediately afterwards we *saw*, with our own eyes, each one of us, the pieces of chalk under the glass begin to move slowly, and apparently to walk of their own accord across the space of the slate under the tumbler. My husband had said just before that if the piece of red chalk under that tumbler moved, he would give his head to anyone who wanted it, so sure was he that it could not possibly move. The first piece of chalk that began to walk about was that very red piece! Then the blue and white moved simultaneously, as though uncertain which was the one desired. It was utterly astounding to all of us to see these pieces of chalk thus walking about under the glass with no visible agency to move them! All the while Mr.

The word selected by me to appear between the slates was "Parnell."

After remaining in this position for some fifteen minutes, during which time I watched his hand most carefully, and thwarted what appeared to me to be his several devices for diverting my attention, he informed me *he could not produce the writing unless I allowed him to take the slates out of the room!*

To this I assented, feeling that I was beginning to expose his inability to rival the "spirit-mediums" if only ordinary watchfulness were exercised. While these and similar thoughts crossed my mind, the door opened, he returned with the slates, having only been absent from the room 3 minutes. I then examined the slates most carefully, and I solemnly assert that my seals were intact in every case and that the slates were bolted together so tightly that it would have been impossible to introduce even the blade of a penknife between them, while my cord round them was as tight as when it left my hands, and the sealed ends were undisturbed.

The task of unscrewing the slates, &c., occupied several minutes, and this I performed myself, when I confess, greatly to my surprise, that the word "Parnell" was clearly and distinctly written on the inner surface of the lower slate. This I was at a loss to account for, especially as the piece of chalk that was enclosed had no sign of friction whatever upon it, this being evident at a glance, as the ends thereof had been newly broken.

I neither know nor pretend to understand how this trick is done, but I congratulate Mr. Davey on the celerity displayed by him, and the skill he undoubtedly possesses.

Davey, whose hands were held on one side by myself and on the other side by my husband, seemed to be on a great nervous strain, with hot hands and great beads of perspiration. When the chalks stopped moving, we lifted the tumbler, and there was a cross, partly blue and partly white, and a long red line marking the path taken by the red chalk! We were impressed by this test beyond the power of words to declare. The test conditions were perfect, and the whole thing took place under our eyes on top of the table with no hands of anybody near the slate.

The ostensible reason for placing the slate on the salt-cellars was that the slate might be insulated, so that the explanation of "electricity" might not be offered! Mr. Davey has a fine silk thread attached to one end of a button on his waistcoat. To the other end is fixed a small piece of *red wax*, which except when in use in the experiment is in his pocket together with the slack of the silk thread. While placing the slate on the salt-cellars with his left hand he takes the piece of wax between the fingers of his right hand, picks up with these same fingers some pieces of chalk,—moves his right hand forward to the other side of the slate—not yet placed in position—so that the thread shall be *under* the slate when the slate is placed on the salt-cellars. He then places the slate in position, brings his hand down from the far side of the slate and places the pieces of chalk and the piece of wax on the middle of the slate, and places the inverted tumbler over them. But while he is making a little heap of the chalks on the middle of the slate, before placing the tumbler in position, he also draws a figure (or a number, as the case may be) that he thinks the sitter is most likely to choose. He draws this, of course, very rapidly and dexterously, and he arranges the chalks over it so as to conceal it. Further, he has placed the piece of wax on the side of the heap which is nearest to himself. He now takes his place very carefully so that the thread, the length of which has been well calculated, shall not be tightened too soon. The reader will now see that by withdrawing his body from the table, Mr. Davey can finally cause the wax to move in the opposite direction, *i.e.*, away from himself, and through, so to speak, the little group of chalk fragments, producing a movement in them also. The tumbler is then lifted in excitement, usually by Mr. Davey, the slate is inspected, and a figure discovered. In the meantime Mr. Davey gives a jerk to the thread, moves away from the table, and gathers the wax and thread once more into his pocket.

There are several minor details of Mr. Davey's performances which hardly need explaining. Thus many of the sitters describe the pieces of pencil or chalk as being worn at the conclusion of an experiment. Usually they would have been found equally worn at the beginning of the experiment had the attention of the sitters been then called to them. Sometimes, indeed, they were not worn at the beginning, but Mr. Davey then took care to substitute worn pieces before the

writing was produced. There are several specific cases (Sittings I., IX., and XIII.) where the pencil was found resting at the end of the message. These were in locked-slate experiments. Mr. Davey had chosen and placed the pencil so that when the slate (to be substituted) was closed, the pencil did not move when the slate was shaken. When the slate was carefully opened, right side up, the pencil was found where Mr. Davey had placed it.

After the foregoing explanations I believe that the reader will find little difficulty in explaining to himself Mr. Davey's *modus operandi* in most of the experiments in the series of sittings with him recorded in Vol. IV. of our *Proceedings*. But I shall give the details of a few other cases where either possibly the reader may still be unable to see the exact method used, or where a special additional trick was involved.

In Sitting III. occurs the following description :—

The next experiment was the placing of 3 bits of coloured chalk on the table, and of a clean slate (selected and placed by myself) over them. I put my hand on the slate, Davey his on mine, and we joined contact. Again we heard the sound of writing, and when I lifted the slate there was written large and neatly in the coloured chalks (three lines or so in each colour) this message :—“Don't you think I've done enough for you to-night I'm tired Joey.” I noticed the chalks seemed worn, showing signs of work, just like the little bit of pencil in the previous experiment.

Mr. Davey very rarely used the “trick slate,” but the case described above was one instance of its use. The slate was neither selected nor placed by the sitter. Mr. Davey first placed some coloured nibs of chalk on the table just in front of the sitter. He then took one of his own slates which the sitter had not touched, and apparently sponged both sides thoroughly. Mr. Davey himself then placed the slate over the pieces of chalk, and asked the sitter to place his hand upon the slate. The sitter then for the first time touched the slate. The slate used in this case had a false flap, which fitted the frame. On the surface of the slate itself, under this flap, was a prepared communication. The exterior surface of the flap resembled the exterior surface of the true slate. The interior surface of the flap was covered with a piece of blotting-paper which bore marks of use in the form of casual blots and lines, &c. On the table in close juxtaposition lay a pile of blotting-paper, the top of which was also marked by casual blots, &c. This blotting-paper was there for the ostensible purpose of drying the slates. Mr. Davey took the slate with false flap uppermost, and sponged the exterior surface of the flap. He then turned the slate over on top of the blotting-paper, and sponged the other surface of the slate. He then lifted the slate and placed it above the chalks, leaving the false

flap behind upon the pile of blotting-paper, but with the blotting-paper side of it uppermost. The sitter was watching the slate "with all his eyes," but, of course, saw nothing which it was undesirable that he should see. "The chalks seemed worn," as the sitter says, but then the sitter did not examine the chalks beforehand, or he would have found them equally worn then.

There are two reports of Sitting VII., and I may refer to an experiment where the reports differ in a very important point. Mr. V.'s report is:—

The medium tore off half a sheet of letter-paper bearing the address of his house; this he gummed to the surface of an ordinary slate, a fragment of lead pencil was put on the paper, and the slate then transferred beneath the table-flap, and held by Mr. P. and the medium. Writing immediately audible. At our request the slate was exposed before it had ceased. To the best of my remembrance the slate could not have been beneath the table-flap for more than 20 seconds. On examination we found the following message written in a hand which bore a much greater resemblance to the medium's than any of the others.

Mr. M. writes:—

Mr. Pinnock asked if we could not get the writing on a piece of paper instead of the slate. Mr. Davey said we might try, and thereupon tore a sheet of writing-paper into two, and pasted one half on to a slate by the four corners; he cut off a small piece of black lead from the end of a pencil, put it on the paper and covered the slate with another slate. Writing was heard at once, and we separated the slates and found the paper written over diagonally as in the case of the first slate. The paper was not, however, quite full, and it looked as if the slates were separated too soon, as the sentence was not finished. The writing was evidently written with the point of the pencil.

This experiment was actually "led up to" by Mr. Davey, who had already prepared the message, and who substituted the slate containing the prepared message by the two-single-slates method already described (p. 257). Mr. Davey also suggested that the slates should be examined before the sound as of writing had ceased.

In her report of Sitting XVI. Miss Symons describes one experiment as follows:—

He took up 12 squares of paper, asked me to name any 12 animals I liked, whose names he wrote on the 12 squares of paper. These were shuffled together, and I was asked to choose one, which I was to glance at and then instantly to burn. Mr. Davey at the same time threw the other squares into the fire. I next wrote the first and last letters of the animal I had chosen on another piece of paper, this Mr. Davey burned in the gas, bared his arm and showed us that there was nothing written there, rubbed the ashes of the burnt paper over the bare arm, and presently what looked like letters became very faintly visible. They did not, however, become sufficiently distinct to enable us to read them, and Mr. Davey said he would presently get the

animal's name written on a slate. . . . Before he left, Mr. Davey held a slate with me under the table, and asked that the name of the animal written on the slip of paper I had chosen should be written on the slate. Writing was heard, the slate brought up, and I found "rhinoceros"—wrongly spelt—in red chalk. This was correct, though how Mr. Davey knew, or by what means the word was written, I have no idea, for the slate appeared to me to be clean when we put it under the table.

This, though not on this occasion completely successful, is a very easy trick. Before the experiment, write on the arm, with a brush or a feather, in uric acid, the name of an animal (or a flower, or a country, &c.) likely to be one of twelve chosen. Wait till it dries. There is then no visible trace upon the arm. When the sitter names an animal, write, on the square of paper, the name that you have written upon your arm. Do the same with every piece of paper, no matter what animal the sitter names. The slip chosen afterwards by the sitter will necessarily contain the name written upon your arm. Rub the ashes of this paper upon the arm, and the letters will "stand out" in the colour of the ash. I have performed this experiment myself successfully two or three hours after writing the name upon my arm. The word "rhinoceros" was already written on the slate when Mr. Davey placed it under the table, as Mrs. Sidgwick had good ground for stating, for Mr. Davey wrote it openly in her presence and showed it to her while Miss Symons was out of the room.

Those who have read thus far, and who have taken pains to compare my explanations not only with those accounts which I have re-quoted in this article, but with the reports as originally given in Vol. IV. of our *Proceedings*, will realise now, I trust, if they have not done so previously, the extreme imperfection of those reports, and therefore the great unreliability of any testimony to the ordinary "slate-writing" performances of professional mediums. The medium may leave the room, he may withdraw a slate several times, he may separate slates placed together on the table, and alter their respective positions, he may turn slates over together, and yet not one of these circumstances may appear in the report of the sitter. These points and others the student might easily have discovered for himself by comparing the different reports given of the same sittings by the uninitiated witnesses, and yet these points are all of the most fundamental importance as regards the question of trickery. Thus in Sitting II. only one witness out of three refers to Mr. Davey's leaving the room, and only one witness out of three mentions the withdrawals of the slate before the writing was manifest. In Sitting IV. only one witness out of three records the separation of slates placed together on the table, &c. Further, in Sitting II. only one witness out of three records a highly important incident (the sitters' writing down on slates the numbers of

which they were thinking), which was specially brought about by Mr. Davey for the express purpose of making a substitution, and during which the substitution was actually made.

Yet here I must confess that while it is gratifying to learn that Mr. Davey's labours have been so successful in producing the conviction that his "manifestations" and those of certain professional mediums do actually belong to the same category, it is disappointing to find that the chief object of at least my own Introduction to Mr. Davey's investigation seems to have met with but little appreciation by Mr. Wallace and those whom he represents. I admitted that "there are numerous records of 'psychographic' phenomena that have occurred with mediums (and also with Mr. Davey) which, *as described*, are inexplicable by trickery," and I endeavoured to show "how far such records might be misdescriptions, and what were the chief causes of the misdescriptions." The notes to the records were made for the purpose of showing to investigators some of the important misdescriptions that actually occurred, and that are therefore to be expected in such records. Further, there were five sittings each of which was reported by more than one witness, and opportunity was given to the student to discover for himself, by a comparison of different reports of the same sitting, numerous other instances of misdescription. The question of primary importance concerns the value of human testimony under the circumstances involved. Why do we not accept such testimony? Because it is demonstrably fallible in precisely those particular points where it must be shown infallible before the phenomena can be accepted as supernatural. I have already briefly adverted to some of the instances of this fallibility in the explanations which I have given of Mr. Davey's methods, but it seems to me needful to further emphasise it in view of the fact that Mr. Wallace has been able to entertain the idea that Mr. Davey was a "medium." My purpose will, I think, be sufficiently conserved if I refer to one or two additional striking cases of discrepancies between reports of the same sittings.

In Sitting I. a long message was obtained on the locked slate, but the message was incomplete, ending "We hope to." Mr. Davey ended the message purposely in this way and afterwards "led up to" the request that the message might be concluded. In the meantime Mr. Davey had written the conclusion of the message on one of Mr. R.'s slates, which was lying on the table, writing downwards, ready for the experiment.

Mr. R. writes as follows:—

I desired after this to have the writing on the double slate of Mr. Davey's continued at the point where it had been broken off, and obtained this result on one of my slates which I held underneath the table and which began immediately. "We hope to see you again—Joey." I was also anxious to

know what the VII signified as I have already said before. On the first attempt we got the answer—"good-bye Joey"—but we were more successful on again putting the question, the result being a distinct "Septe—"; whether, as I have already said, it was intended for September I cannot tell.

Mr. L.'s account is:—

The writing having stopped so abruptly, two ordinary slates were placed upon the table in the manner before described, and it was asked by Mr. R. that the letter should be concluded. Within a period of 15 seconds from the time of asking such question and after completing the circle with our hands, the words "to see you again, Joey," were written.

The two slates were again placed in the same position as before, and Mr. R. having put an unimportant question, after the completion of the circle as before, I saw upon the slate "Good-bye, Joey"; but on a second trial a scrawl was obtained which looked very much like "Sept. Joey," but it was impossible to say definitely what it was intended for.

It is noteworthy that Mr. L. makes this experiment follow immediately after the locked-slate message, and places the "tumbler" trick last, while Mr. R. makes it follow the "tumbler" trick, which he puts immediately after the locked-slate experiment. I do not recall what Mr. Davey told me about his precise operations in connection with these writings, but from my knowledge of his methods, aided by his note, I infer that he cleaned the top of the slate, the underside of which was already prepared with the conclusion of the message, that he placed this slate under the table, turning it over in the process according to the single-slate method described on p. 256. He then wrote "Good bye, Joey," on the then under surface of the slate with his thimble-pencil, brought the slate up and laid it upon the table, when the words "hope to see you again, Joey," were manifest. These words were rubbed out, and this slate placed upon another slate, and both slates together placed under the table, being reversed in the process. He then wrote "Sept. Joey" on the under surface of the bottom slate, brought both slates together to the top of the table, and lifted the top slate, when the words "Good-bye, Joey," appeared on the upper surface of the bottom slate. He rubbed these out, put this slate upon the other, and placed them once more under the table, reversing them as he did so, and then possibly, as though changing his mind, placed them on top of the table again. When the top slate was removed, "Sept. Joey" appeared on the upper surface of the bottom slate.

But I wish to draw the reader's particular attention here, for a reason which will appear later, to the fact that one witness states that the communication came upon a single slate held underneath the table (a statement which Mr. Davey confirms), and the other that it came between two slates placed on top of the table. Nor is this the only instance of a mistake of this kind in the reports. Comparing the accounts of the letter-paper incident which occurred in Sitting VII.,

and which I have quoted on p. 277, it will be noticed that in one account the experiment is described as having been made with a single slate held underneath the table, in the other as having been made with two slates above the table. The experiment was actually made with two slates which were probably finally held under the table.

Another important discrepancy between the reports of Sitting VII. occurs in the case of the ordinary two-slates experiment. Mr. V., after referring to the locked slate and the writing of a question therein, &c., describes experiments [a] and [b], and then proceeds to describe experiment [c] as follows:—

Two ordinary slates taken, cleaned by us, but not marked, pieces of red and green chalk introduced between them, the slates then deposited in front of the medium in full view, and about four or five inches from the edge of the table and from the medium's body; the medium rested one of his hands on the upper surface of the top slate, and my hand reposed on his.

After a pause the sound of writing distinctly audible; this continued for about 15 seconds, then the medium remarked, "What a pity I forgot to ask you what colour you would have it in." Mr. M. suggested green; sound of writing continued for about five seconds longer, then ceased. On the removal of the top slate, the bottom slate was found to be completely covered with writing. The writing ran in diagonal lines across the slate; the writing was upside down with respect to the medium; the writing was firm and distinct in character. The first three-quarters of the message were written in red, the last quarter in green.

Mr. M. is much more accurate in his account of this incident, and I include, in the quotation which I give, his reference to other experiments which came between the beginning and the end of the two-slates experiment. There is no clue to the *modus operandi*, for the uninitiated reader, in Mr. V.'s account, but there are very obvious clues, for any careful student of the series of reports, in Mr. M.'s account. Mr. M. describes the locked slate, &c., &c., and then proceeds:—

Mr. Davey then showed me some ordinary slates, in wooden frames. These I helped him to wash and dry. We then took our seats round the table. . . . Mr. Davey asked Mr. Pinnock to place the locked slate under his (Mr. Pinnock's) coat and then button up the coat.

[c] We now took three slates, on one of them we placed three fragments of crayon, two of which were red, the other green, we then covered up this slate with another and left them on the table in full view.

[a] On the third slate we also put a piece of crayon and then held the slate underneath one flap of the table which we put up for the purpose. . . . We sat in this way talking and smoking for some time, twenty minutes to half an hour I should say, nothing whatever occurring. At last Mr. Davey asked me to change places with Mr. Pinnock. This I did and thus had one of my hands on the slate. Mr. Davey now said, that in the manner usual at séances we would ask questions of an imaginary being;

and he said, "Are you going to do anything to-night, Joey?" After a short pause he repeated the question, and then I felt the slate vibrate as if being written on, and could hear a scratching noise; we took the slate from under the table-flap and saw the word "yes" written over Mr. V.'s initials, and I particularly noticed that the writing was *towards* Mr. Davey, and upside down to him, and in all we saw afterwards this was the case.

[b] I now asked a question as to the whereabouts of a person at that time, not knowing the answer myself; we waited for some time without any result, when Mr. Davey asked me to again change places with Mr. Pinnock.

[d, e, g, &c.] I did so, and Mr. Davey told Mr. Pinnock to place the locked slate on the table beside the two slates we had left face to face, and we also lifted the uppermost of these two slates and found the slates still quite clean, with the three pieces of crayon between them. We again waited some time with no results; meantime, having a discussion as to mediumship of different people, and then Mr. Davey asked if I were a medium. After a pause I heard vigorous scratchings on the two slates left face to face on the table and on which Mr. Davey's arm was resting, his two hands being engaged, one in holding the slate under the table flap, the other in holding Mr. V.'s hand; the scratching lasted roughly under ten seconds, and I expected to see a dozen words or so, and was therefore amazed to discover, when the top slate was lifted, that the underneath slate was covered with writing from corner to corner, and also the writing was not straight across the slate, but was across it diagonally; three-quarters of the writing was in red, the other quarter in green, and *no crayon was left*.

Now, the reader will easily infer from Mr. M.'s account that the two slates were placed in position by Mr. Davey and were wrongly *supposed* by the sitters to have been taken from those cleaned by them some time—not immediately—previously. After studying the accounts of Sittings IV., especially the reasoning by Mr. Padshah, and after considering that the slates used were Mr. Davey's, the reader will also infer that the under surface of the bottom slate was already covered with the writing afterwards found. He will then argue that if a series of movements such as those described by Mr. Russell (see p. 264) could be completely omitted from the report of Mr. Padshah, they might also have occurred in Sitting VII., although they are not recorded in the reports of that sitting. But more instructive even than these clues in Mr. M.'s account to Mr. Davey's *modus operandi*, is the fact that Mr. V. describes the steps of the experiment as though they came in immediate sequence; whereas we learn from Mr. M. that about half an hour elapsed between the first and last steps of the experiment, and that during this interval experiments were being made with a single slate. These experiments [a] and [b] are described by Mr. V., but they are described as occurring before the commencement of [c].

I shall give one more illustration of differences between reports of the same sitting before proceeding to consider in detail those (slate-writing) sittings which Mr. Wallace has mentioned as being, apparently,

particularly hard to explain. In his report of Sitting VII. Mr. V. writes:—

At the request of the medium, Mr. P. wrote a question in the book-slate (I shall call this slate A in future); he then locked it and pocketed the key. Neither Mr. M. nor I knew the nature of the question at the time. The slate was left for some minutes upon the seat of an arm-chair, but was subsequently transferred first to Mr. P.'s coat, and then to the table at which we sat.

Later on, after recounting experiments with a single slate and with two slates, Mr. V. continues:—

The medium and Mr. P. placed their hands upon slate A, which had remained in sight in front of the latter since the commencement of the séance. The sound of writing audible almost immediately. Mr. P. opened slate, and we found the question he had written, together with the accompanying answer.

Turning now to Mr. M.'s account, we find that he also mentions that Mr. Pinnock, at the beginning of the sitting, wrote a question in the slate, locked it and kept the key. He says nothing, however, as to what was done with the slate at that time, but goes on to describe, as the next events, the examination of the table, the cleaning of ordinary slates, seating themselves at the table, &c. He then writes: "Mr. Davey asked Mr. Pinnock to place the locked slate under his (Mr. Pinnock's) coat and then button up the coat." Then follows his description of the two-slates experiment, which I have quoted above (p. 282), on reference to which it will be seen that Mr. Pinnock placed the locked slate on the table before any writing had been obtained between the two single slates. After the writing between the two slates was obtained, the locked-slate experiment was proceeded with.

Mr. Davey now put his hand on the locked slates which had been left on the table since Mr. Pinnock took them from under his coat; we heard scratching inside.

Putting these accounts together, it is obvious where the opportunities for substitution were given. B might have been substituted for A shortly after A was locked up and while it was resting on the arm-chair as described by Mr. V., so that it was really B that Mr. P. placed in his pocket (a desirable place lest the sitter should think of examining it before A was re-substituted). The re-substitution of A was easy while the sitters were absorbed in the long message that appeared between the two slates.

Compare, with these reports, those of Mr. R. and Mr. L. of the locked-slate experiment in Sitting I. The first mention of this experiment by Mr. L. occurs *after* the experiments with the single slate and with the two slates together. He writes:—

Mr. Davey then produced a "locked slate," which I examined *most minutely*, and, as far as I was able to judge, the surfaces were genuine slate

and had not undergone any process of preparation which would aid him in obtaining writing. A small crumb of pencil was inserted, and the slate closed and locked by Mr. R. The key was then given into my possession. We then placed our hands in an exactly similar position as before, and Mr. R. having repeated the question, "Will the Emperor of Germany live through the year?" I very soon heard the pencil travelling over the surface of the slate. After the lapse of about four minutes the slate was carefully unlocked by Mr. R., and the pencil very much worn was found at the place where the writing ended.

From this account it would seem that the first inspection of the locked slate almost immediately preceded the production of the writing, but it appears from Mr. R.'s account that the slate was inspected and locked at the very beginning of the sitting, and was put by him in the pocket of his coat. After describing the experiments with a single slate and with double slates, he continues:—

The next experiment was with Mr. Davey's closed slate. After it had been produced from my pocket we laid it on the table locked and with the small piece of pencil inside, joined hands as before and the question was put, "Will the Emperor of Germany live through the present year?" Immediately the writing began, exactly the same as on previous occasions, and when after the space of 4 minutes (about) I carefully unlocked the slate we found the following wonderful message.

If the reader will compare these accounts with the accounts of the locked-slate experiment in Sitting VII., and especially with that by Mr. M., he will at once surmise that the locked slate was produced from Mr. R.'s pocket before the communication was obtained between the two slates in the preceding experiment, and that while the sitters were absorbed in its contemplation Mr. Davey substituted B for A. But the important point to notice is not how the trick was done. The important point is that just as we have seen from the reports of Sitting VII. that a witness may describe the steps of the *two-slates experiment* as though they occurred in immediate sequence, with no other experiments intervening, whereas in reality the last steps were separated from the first by an interval of half an hour, during which other experiments were made with a single ordinary slate, and the locked slate also claimed attention:—so here we find, from the reports of Sitting I., that a witness may describe the steps of the *locked-slate experiment* as occurring in immediate sequence, with no other experiments intervening, whereas in reality the last steps were separated from the first by an interval during which various experiments were made with a single slate and with two slates together.

Bearing in mind, then, these two special possibilities of error and also the other possibilities of error to which I have drawn attention on pp. 260, 263, 269, *all of which are sufficiently demonstrated by comparing the reports of the sitters themselves*, let us now consider in detail the

reports of Sittings XI. and XII., which Mr. Wallace has particularly mentioned (*Journal S.P.R.*, March, 1891) as needing explanation.

The report of the experiments in Sitting XI. is as follows:—

[a] After I had finished examining the [locked] slate, Mr. Davey asked me to write in the slate any question I liked while he was absent from the room. Picking up a piece of grey crayon, I wrote the following question: "What is the specific gravity of platinum?" and then having locked the slate and retained the key, I placed the former on the table and the latter in my pocket.

After the lapse of a few minutes I heard a distinct sound as of writing, and on being requested to unlock the slate I there discovered to my great surprise the answer of my question: "We don't know the specific gravity, JOEY." The pencil with which it was written was a little piece which we had enclosed, and which would just rattle between the sides of the folded slate.

Having had my hands on the slate above the table, I can certify that the slate was not touched or tampered with during the time the writing was going on.

[b] Next; having taken an ordinary scholar's slate and placed a fragment of red crayon upon it, Mr. Davey placed it under the flap of the table. I held one side with my hand as before. I then heard the same sound as previously, and when the slate was placed on the table I found the following short address distinctly written: "Dear Mr. S——,—The substitution dodge is good; the chemical is better, but you see by the writing the spirits know a trick worth two of that. This medium is honest, and I am the only true JOEY." The writing was in red crayon, and was in regular parallel straight lines.

[c] Then, again, Mr. Davey requested me to place a small fragment of slate-pencil in the lock slate, which latter had been previously cleansed with sponge by me. Respecting the method of closing the slate, &c., everything was done as in the first instance; the slate was locked, and I retained the key.

As soon as the sound of writing was over I picked the slate from off the table, where it had been lying right under my eyes, unlocked it, and read as follows: "We are very pleased to be able to give you this writing under these conditions, because with your special knowledge upon the subject you can negative the theory of antecedent preparation of this slate as advanced by certain wisecracks to explain the mystery.—'JOEY.'" The fact that the pencil when removed from the interior of the slate had diminished in size and showed distinct traces of friction convinces me that it was the pencil and nothing else which produced the caligraphy. If the particles taken from the pencil by friction did not go on the surface of the slate, where could they go?

[d] Lastly, as requested by Mr. Davey, I took a coin from my pocket without looking at it, placed it in an envelope and sealed it up. I am certain that neither Mr. Davey nor myself knew anything about the coin. I then placed it in the book-slate together with a piece of pencil, closed it as previously and deposited it on the table; and having placed my hands with those of Mr. Davey on the upper surface of the slate, waited a short time. I then unlocked the slate as requested, and to my intense amazement I found the date of the coin written, by the side of the envelope containing it.

The seal and envelope (which I have now) remained intact.

This last feat astonished me more than the others, so utterly impossible and abnormal did it appear to me. I may also mention that everything which was used, including the cloth and sponge with which the slates were cleansed, were eagerly and thoroughly scrutinised by me, and I failed to detect anything in the shape of mechanism of any kind.

Now, that this report is very scanty and inadequate is obvious on the face of it, and Mr. Davey assured me that there were other experiments tried of which no mention appears in the report. But I do not propose to depend, for my explanations of this sitting, simply and merely upon either my remembrance of conversations with Mr. Davey or my detailed knowledge of his methods. I am anxious that students should learn how to interpret for themselves such accounts as these, and it seems to me that I can best achieve this result by pointing out, to begin with, some of the most obvious indications, which we find in the report itself, of its deficiencies, afterwards amending the report as regards its most flagrant misdescriptions. We shall then easily see how the tricks were performed.

In the first place, then, let us note that various important circumstances receive no mention whatever in the report. Mr. S. tells us that after he locked the slate in experiment [a] he placed it on the table, and "after the lapse of a few minutes" he heard "a distinct sound as of writing," &c. But he tells us absolutely nothing as to what happened during this interval which he describes as a "few minutes." He does not even mention the return of Mr. Davey to the room. The locked slate might have been changed a hundred times for all that appears to the contrary in the sitter's account. What he certifies is "that the slate was not touched or tampered with *during the time the [sound as of] writing was going on.*" The reader may also notice that the sitter does not say anything about enclosing a piece of pencil when he first locked the slate, but it appears afterwards that "the pencil with which it [the answer] was written was a little piece which we had enclosed." Here is another indication of circumstances omitted. When did "we" enclose it?

Concerning experiment [b] Mr. S. writes: "Having taken an ordinary scholar's slate and placed a fragment of red crayon on it, Mr. Davey placed it under the flap of the table. I held one side with my hand as before." *Before? when?* The sitter makes no mention of any previous experiment where he assisted in holding a slate under the table, yet his remark here carries a clear implication that there was at least one such previous experiment. Again, the sitter says that *Mr. Davey* placed the slate under the table, and he does not say that any examination of it was made by himself. There is, therefore, nothing in his description of this experiment which conflicts with the supposition that

Mr. Davey took a slate with the writing already on one side, slipped it under the table, turned it over, pressed it against the flap, and then asked the sitter to join in holding it against the table.

Similarly, in his account of experiment [c] there is no express statement that conflicts with the supposition that the slate might have been changed during the interval between the sitter's examination of the slate and the beginning of the sound as of writing. The sitter says nothing as to the interval that elapsed between the time of his depositing the slate, after locking it, on the table, and the conclusion of the sound as of writing, except the remark, "where it had been lying right under my eyes," and he does not expressly say that it had been "lying right under his eyes" during the whole of the interval in question. The inference from his remark, comparing it with his account of experiment [a], is that what he meant was that the slate had been "lying right under his eyes" during "the time the [sound as of] writing was going on." Other experiments occupying, say, half an hour might have been in progress between the time of the sitter's locking the slate and hearing the sound as of writing.

Now, we have already seen that witnesses may make numerous positive and express statements which are entirely erroneous, the result being that *if their descriptions are taken as correct*, the phenomena which they describe are inexplicable by trickery. But, curiously enough, in the report before us, the phenomena described in the three first experiments mentioned by the sitter are perfectly explicable by trickery without altering a single word of his accounts of them. Only in his account of experiment [d], and scarcely in that, are the details narrated in such a way that, *as described*, trickery seems impossible.

Let us now revise the report of these four experiments. We may do this by consideration of the methods usually adopted by Mr. Davey as revealed in the whole series of sittings, and by consideration also of the errors to which a witness is liable, as revealed by a comparison of the different reports given of the same sitting. We find, then, that Mr. Davey usually began by giving the locked slate to the sitter to examine, and possibly to write a question therein. He then tried experiments with a single slate and with two slates together, and afterwards recurred to the locked slate. Observing this general order, I amend the report as follows, correcting, of course, by no means all of its fundamental misdescriptions; but—and I desire to lay very special emphasis on this fact—the changes which I do make, excepting the descriptions of the actual substitution of one slate for another, and the doings of Mr. Davey while out of the room, are *all warranted by a comparison of the reports of those sittings where more than one independent report was made*. The additions which I make are in square brackets, and the italicised parts explain how the tricks were done.

[a] After I had finished examining the slate, Mr. Davey asked me to write in the slate any question I liked while he was absent from the room. Picking up a piece of grey crayon, I wrote the following question: "What is the specific gravity of platinum?" and then having locked the slate and retained the key, I placed the former on the table and the latter in my pocket.

[When Mr. Davey returned to the room, he asked me to examine the table carefully, which I did. It was an ordinary table, without any trick-mechanism of any sort. *During this interval Mr. Davey substituted B for A.* He then gave me some ordinary slates to wash and dry. *During this interval Mr. Davey left the room, opened A and answered the question, and returned and re-substituted A for B.* Mr. Davey now took three slates. [b] On one of them (*which had not been in the hands of the sitter, and on the under surface of which was the prepared message*) he placed a fragment of red crayon. He then covered up this slate with another and left them on the table in full view. On the third slate he also put a fragment of crayon and held it under the table against the flap and asked me to hold it on my side. We asked if we should get any phenomena, and after a short time the sound of writing was heard, and we looked at the slate and found the answer "Yes." We then put our hands on the locked slate.]

[a] After the lapse of a few minutes I heard a distinct sound as of writing, and on being requested to unlock the slate I there discovered to my great surprise the answer of my question: "We don't know the specific gravity, Joey." The pencil with which it was written was a little piece which we had enclosed, and which would just rattle between the sides of the folded slate.

Having had my hands on the slate above the table, I can certify that the slate was not touched or tampered with during the time the writing was going on.

[c] Then, again, Mr. Davey requested me to place a small fragment of slate-pencil in the lock slate, which latter had been previously cleansed with sponge by me. Respecting the method of closing the slate, &c., everything was done as in the *first* instance; the slate was locked, and I retained the key.

[In the meantime Mr. Davey lifted the top slate of the two on the table, but there was no writing there. *He reversed the positions of the two slates so that the slate with the message on the under surface was now on top.* Mr. Davey then took these two slates and placed them under the flap of the table, *reversing them together as he did so.*]

[b] I held one side with my hand as before. I then heard the same sound as previously, and when the slate was placed on the table I found the following short address distinctly written: "Dear Mr. S——,—The substitution dodge is good; the chemical is better, but you see by the writing the spirits know a trick worth two of that. This medium is honest, and I am the only true Joey." The writing was in red crayon, and was in regular parallel straight lines.

[*While the sitter was examining this message Mr. Davey substituted B for A.* Mr. Davey now put his hands on the locked slate. Very soon the sound of writing began.]

[c] As soon as the sound of writing was over, I picked the slate from off

the table, where it had been lying right under my eyes, unlocked it, and read as follows: "We are very pleased to be able to give you this writing under these conditions, because with your special knowledge upon the subject you can negative the theory of antecedent preparation of this slate as advanced by certain wisecracks to explain the mystery.—'Joey.'" The fact that the pencil when removed from the interior of the slate had diminished in size and showed distinct traces of friction convinces me that it was the pencil and nothing else which produced the caligraphy. If the particles taken from the pencil by friction did not go on the surface of the slate, where could they go?

[While the sitter was copying the communication Mr. Davey left the room and placed the coin in envelope, and envelope in slate A, and wrote date (see p. 271) and returned.]

[d] Lastly, as requested by Mr. Davey, I took a coin from my pocket without looking at it, placed it in an envelope and sealed it up. I am certain that neither Mr. Davey nor myself knew anything about the coin. I then placed it in the book-slate together with a piece of pencil, closed it as previously and deposited it on the table.

[Mr. D. showed and explained to me a means commonly employed in producing slate-writing by fraud. While the sitter was examining the trick slate, Mr. Davey substituted A for B. I then took the locked slate.]

And having placed my hands with those of Mr. Davey on the upper surface of the slate, waited a short time. I then unlocked the slate as requested, and to my intense amazement I found the date of the coin written, by the side of the envelope containing it.

The reader now will surely need no further enlightenment as to the details of events in Sitting XII., or indeed in any other sitting of the series, and will, I trust, be disposed to think, with Mrs. Sidgwick and myself, that the most startling result of Mr. Davey's investigation is not the wonder of the tricks themselves, but the extreme unreliability of the accounts given of them by uninitiated witnesses. And we should remember further that these accounts probably represent the most accurate reports, as a whole, of such performances, ever brought together in a series. For the witnesses knew beforehand that they were expected to write out accounts of what occurred, and more important still, the reports were written within two or three days after the sittings. And I may here also refer the reader to my remarks in *Proceedings S.P.R.*, Vol. IV., pp. 396-399, concerning the disadvantages under which Mr. Davey laboured as compared with the ordinary professional medium.

The reader may now ask how far his knowledge of Mr. Davey's methods may prevent him from being imposed upon by fraudulent mediums. Possibly not very much. Frequent observation and practice of them, however, would no doubt be of great assistance. Surreptitious writing on slates held under the table, the substitution, openly made, in the case of slates lying on the table, and the manipulations of two slates where the writing is originally on the under surface of the lower

slate, and eventually is found on the upper surface of the lower slate, are, I have no doubt, in frequent use by fraudulent mediums. Eglinton was apparently in the habit of using all these methods. Mr. Davey purchased some of his devices from an individual who gave him to understand that they had been procured from an American medium. The author of *Revelations of a Spirit-Medium* enumerates eight different methods of apparently producing "independent slate-writing" without the help of a confederate. The most important of these is a variation of the two-slates experiment combined with the trick-reading of pellets, and as I have reports in my possession written by a member of our Society who witnessed this general method in the case of two well-known American mediums, Watkins and W. A. Mansfield, I quote what the author of the book says (pp. 124-126) about this trick.

Another feat that is astonishing and convincing is accomplished with two clean slates. They are thoroughly cleaned and laid side by side upon a table, on one side of which sits the "sitter," and opposite him the "medium." The "sitter" is now furnished with a small square of soft white paper and requested to write the name of some deceased friend or relative, and with it a question. This being done he is requested to fold it up small, similar to the physician's powder papers. The "medium" has a blank one, folded in the same way and palmed between the index and middle finger of the right hand. When the "sitter" has folded his pellet, the "medium" reaches forth his right hand and takes it between the thumb and index finger and carries it to his forehead. While raising the hand to the head, he slips the written pellet down and the blank one in view. After holding it to his forehead a few seconds he requests the "sitter" to take it and hold it against his own forehead for a moment. Of course the "sitter" gets the blank pellet and the "medium's" hand drops to his lap. He now opens the pellet and reads it. We will say it reads: "John Smith. Will my business succeed? George."

Having read it and palmed it again, he now requests to hold the pellet to his forehead again. He effects the change and says to the "sitter": "You now hold the pellet in your left hand and I will write the answer."

This time the "sitter" has the pellet he wrote, and holds it while the "medium" takes up a slate, and leaning well back, holds the slate with his left hand and body, and writes with the right hand in such a position that the "sitter" cannot see the writing. He writes:

"Dear George,—Your business is sure to succeed beyond your expectations. John Smith."

He now states to the "sitter" that he does not feel at all sure that he has written the correct answer, and reads aloud:

"The papers will never be found. Harry White."

Of course it is *not* an answer to the question, and the "sitter" so states. The "medium" requests that he open the pellet and see if it is plainly written, with no omission of words.

While he is doing so the slate is deftly turned the other side up. When the sitter reports that the question is properly and plainly written, the "medium" *apparently* rubs off the line of writing and lays the slate on the table, writing underneath. He now announces that he will let the spirits do

their own writing, and putting the other slate on top of the one containing the writing lays his hands on top of the slate a few seconds, when he opens them, and of course there is no writing.

He now states that he does not believe he can get anything—but, wait, he says, we will put the pellet inside—that may help them.

The pellet is placed on the blank slate and the one containing the writing laid on top. Now the writing is between the slates. In picking up the two slates together, he turns them over, and the writing is on the bottom slate. He now allows the "sitter" to hold the slates alone, and indicates when to open them. They are opened, and much astonishment created by the pointed answer to the question inside the pellet.

It is obvious that there may be many variations of this trick. In the sittings with Watkins and Mansfield, accounts of which were written by Mr. John F. Brown, an Associate Member of the American Branch, each of the sitters (three at one sitting and two at the other) wrote several questions on slips of paper afterwards crumpled or folded into pellets. Some of the medium's surreptitious dealings with their pellets were observed by the sitters. Mr. Brown's account of the two-slates incident at the sitting with Watkins is as follows:—

Watkins "gave the name of George Hall, and soon commenced to write rapidly, covering one side of the slate, then he turned the slate over on his arm so that the writing could not be seen, and wrote a few lines more. He said we had better copy the messages as it would be more interesting for us to have them to refer to. A. took pencil and paper, and Watkins read slowly the following communication. . . . The side of the slate containing the signature was turned towards us without any concealment; the opposite side was kept from our view. After he had finished reading, and while we were looking at the copy, Watkins erased the part we had seen, then turned the slate end for end, rubbed the sponge again over the same side and put the slate on the table with writing on its under side. . . . Not long after the George Hall message, a second attempt was made to get independent writing, a first attempt having been unsuccessful. The previous attempt was shortly before the first message, and its lack of success gave Watkins the excuse for writing himself. A bit of pencil was now laid on the top of a clean slate and the slate with the writing already on it lifted from the table and placed upon the other. Watkins then took hold of them both, waved them in the air, and, as he brought them back, turned them over so that the slate now underneath had writing on the upper side. All this was distinctly followed by us both, and we were looking for writing just where it appeared."

The writing that appeared, as Mr. Brown points out, was doubtless what Watkins had written when he was pretending to write the first part of the George Hall message; and when he pretended to read the George Hall message from the slate he "made it up" as he proceeded until he turned the slate over.

I witnessed yet other slight variations at a sitting with a Mrs. Gillett. Under pretence of "magnetising" the pellets prepared by the sitter, or folding them more tightly, she substitutes a pellet of her own

for one of the sitter's. Reading the sitter's pellet below the table, she writes the answer on one of her own slates, a pile of which, out of the sitter's view, she keeps on a chair by her side. She then takes a second slate, places it on the table, and sponges and dries both sides, after which she takes the first slate, and turning the side upon which she has written towards herself, rubs it in several places with a dry cloth or the ends of her fingers as though cleaning it. She then places it, writing downward, on the other slate on the table, and sponges and dries the upper surface of it. She then pretends to take one of the pellets on the table and put it between the two slates. What she does, however, is to bring the pellet up from below the table, take another of the sitter's pellets on the table into her hand, and place the pellet which she has brought up from below the table between the slates, keeping in her hand the pellet just taken from the top of the table. The final step is to place a rubber band round both slates, in doing which she turns both slates over together. She professes to get the writing without the use of any chalk or pencil. Some of her slates are prepared beforehand with messages or drawings. More interesting, perhaps, because of its boldness, is her method of producing writing on the sitter's own slates. Under pretence of "magnetising" these she cleans them several times, rubs them with her hands, stands them up on end together, and while they are in this position between herself and the sitter she writes with one hand on the slate-side nearest to herself, holding the slates erect with the other hand. Later on, she lays both slates together flat on the table again, the writing being on the undermost surface. She then sponges the upper surface of the top slate, turns it over, and sponges its other surface. She next withdraws the bottom slate, places it on top and sponges its top surface, keeping its under surface carefully concealed. The final step, the reversal, is made, as in the other case, with the help of the rubber band. Mrs. Gillett has probably other methods also. Those which I have described were all that I witnessed at my single sitting with her.

In many records which have been written of experiences with "pellet mediums," the writers affirm that the medium never touched their pellets. In the case of such records we are fully justified in applying our general conclusions, drawn from a consideration of the errors made by sitters with Mr. Davey, although Mr. Davey did not, at any of the sittings reported, use the "pellet" device. If a *bonâ fide* witness can report with confidence that he held his hands on the slate and watched it continuously during the experiment, when in reality he completely forgot about it for an appreciable interval during which it was manipulated by the "medium," he can equally report that he watched his pellets the whole time, and that they were not touched or tampered with by the medium, although as a matter of fact the

medium did touch them, and did substitute one pellet for another. A good instance of this has been brought to my recollection by the following memorandum, which I have just found among my notes :—

October 8th, 1888.

On Saturday morning, October 6th, Mrs. [Q.] called, and during the conversation referred to the medium Watkins, and a conversation we had had concerning him the previous week. She had then been profoundly influenced by sittings which she had with him, and had been most strenuous in denying that Watkins touched the pellets in any way, although admitting that Watkins had rolled up one piece of paper as specimen, and left it on the table, and she was unable to say what had afterwards become of it. She had also been positive that Watkins did not tamper with the slates which she was holding.

On Saturday morning Mrs. [Q.] told me that since leaving me the previous week she had recalled that twice, at least, Watkins had touched the pellets, once when he moved one pellet aside, saying "this is mine," and on another occasion when he took up a pellet and asked her to pinch it up a little smaller.

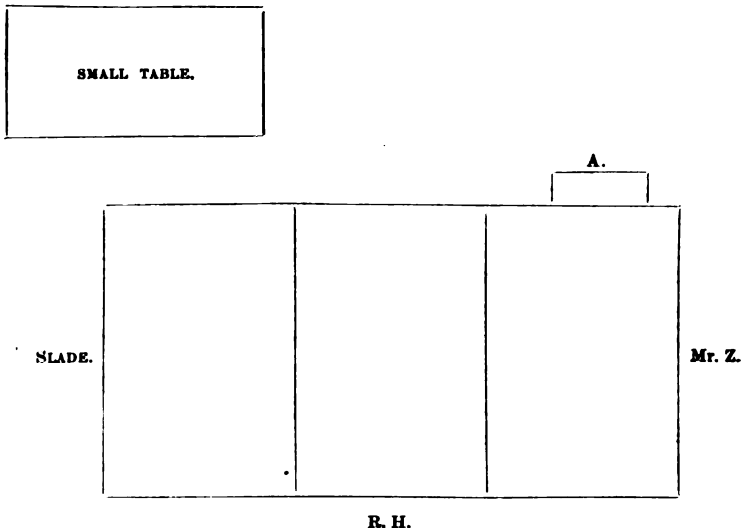
Lapse of memory again, we must note, rather than mal-observation. Similarly, Mr. Padshah originally scouted the suggestion that he had lost perception of the locked slate, but when I assured him positively that he had lost perception of it, he was finally able to discover, in a dim recess of memory, on its way to oblivion, the occasion of the loss. And Mr. Padshah's report was written immediately after the sitting. When we reflect on circumstances like these, how manifestly absurd appears the reliance which so many Spiritualists place upon reports of "psychographic" and kindred phenomena, where the lapse from memory of possibly a single apparently trivial detail vitiates the whole record of the uninitiated witness.

Slade also uses the two-slates method, as appears from the following account of a sitting which I had with him in February, 1891 :—

February 10th, 1891.

Sitting with Slade, 11 a.m., February 3rd, at 229, East 14th-street, New York, with Mr. Z.

Second room—simple table with two leaves—large Pembroke. On further side of table was a small table close to the large table and close to the wall, with a cloth over it hanging down. [The accompanying rough diagram will illustrate the positions.]



Slade took two slates from the little table, upon which there were four, and showed them to us. He turned them over and let us turn them over—they were clean. He then replaced them on the small table, and suggested trying to get “raps.” He asked if Mr. Davis was present—three raps. Just before this he sat somewhat facing me, with right leg visible and left leg partly so, saying, “Notice my position.” Almost immediately, however, he turned square towards the table and his left leg disappeared from view entirely. The raps, which continued for some time—two or three minutes—might easily have been produced by his foot. All our hands were together upon the table.

Slade then took one of the replaced slates from the side table, put a piece of pencil on it (he had a box full of small fragments on the table), and held it with his right hand under the table for a short time. He did not keep the slate close to the table. No result. He then replaced the slate on the table, and then took from the side table one of the two slates which we had not inspected (the surface of which was much newer looking), and placed it on top of the slate No. 1. Then seizing both slates together with his left hand, he turned them over and laid them on the right arm of Mr. Z., slanting away from me. Almost directly the sound as of writing was heard. Slade’s fingers were concealed behind the slate, but I observed the tendons working in his wrist.

The message was an ordinary general statement signed by the name Davis. The writing, of course, was already on the under surface of slate No. 3 when Slade took it from the side table.

Then Slade took the clean slate and held it under the table—then said, “They’re taking it away from me,” and stooped and pressed up against the table as though his arm was being drawn under. Half of the slate then became visible [at A] facing me to the right, then disappeared, and shortly

after struck me at the lower part of my waistcoat and fell to the floor. All this might easily have been done by Slade with his feet.

He placed the slate on the table again and turned it over. It was clean. Then he took it in his left hand, and stooped down somewhat to the left. I then heard a sound as of a slate slipping to the floor, and conjectured from the position of the upper part of his left arm that he was substituting the slate which we had just seen to be clean for slate No. 5, which was probably out of sight and leaning against the leg of the little table. (See *The Seybert Commission on Spiritualism*, p. 74.) In making the substitution I suppose that one of the slates slipped on the floor. However, he brought this slate (No. 5) to the top of the table, took No. 2 or 4 (I am not sure which) and placed No. 5 on top of it. Then seizing both slates together with his right hand, he turned them over and laid them on my left arm slanting away from me and away from Mr. Z. Almost immediately the sound as of writing began—but the slates slid along my arm slightly, bringing Slade's fingers in gentle contact with my arm, and I could feel the motion of a finger or fingers moving backwards and forwards. Slade also noticed the contact, and drew the slates up further so that his hand did not touch my arm.

The writing was a general kind of message, signed by T. Z.—the name of Mr. Z.'s father,—but as Mr. Z., at a sitting ten days before, had been specially asked by Slade what his father's name was, there was no test. The two writings were evidently by the same hand.

After this, Slade asked me to write a question on the side of a slate (No. 2 or 4) remote from himself. I wrote, "Fred, will you give me a test if you are here?"

Slade took the slate in his right hand with the question on the under surface and held it under the table, not close to the leaf. Almost immediately the slate rubbed past my left knee, suggesting that Slade was turning the slate over. I then observed him furtively looking downwards, and he shortly asked me if I had asked two questions. I replied, No. After waiting a little longer, he said that he felt that there was no influence present—the power, he thought, was exhausted, and he could generally tell when it left him. He thought it was no use sitting any longer. He suggested that I should have another sitting soon, alone.

(Mr. Z. thought the writing between the slates remarkable, and had no idea whatever of the trick movements, &c., made by Slade. I explained the details to him immediately after we left.)

There remained to ascertain the truth of my conjecture concerning slate No. 5. I requested permission to thoroughly examine the large table, and began by turning it completely over to my right, so that I could see the corner where I supposed the fifth slate to be. As I did this, Slade carelessly stooped down, picked up the fifth slate from the floor, close to the foot of the small table, and laid it by the other slates on the table.

Further, I have proof that Mr. Davey's general methods are easily discoverable from the reports themselves by persons who have paid special attention to the production of such phenomena by trickery. About a year ago I became acquainted with a Mr. W. S. Davis, of New York, a printer by profession, who was making himself familiar with

the methods used by fraudulent mediums in rope-tying, slate-writing, materialisation, and other "physical phenomena." I requested him to read the accounts of the sittings with Mr. Davey and write me a description of the methods which he supposed Mr. Davey used. His descriptions were practically correct throughout, and indeed he gave additional variations of some of the methods. The only cases where the reports failed to give him sufficient clues were the book incidents, where the communication was prepared beforehand and the book was "forced." Mr. Davis himself has given some sittings which have been regarded as specially remarkable by various Spiritualists of New York and Brooklyn, and brief accounts of these have appeared in some Spiritualistic papers. Mr. Davis informs me that he never claimed that he was assisted in any of his performances by "departed spirits," and as a matter of fact, they were all due to trickery, and he has explained to me his methods in detail. It may be interesting to compare the reports given by "Spiritualists" of a sitting with Mr. Davis with his account of what actually occurred. But I shall first give the explanation of Mr. Davey's "materialisation" séance which has been furnished by Mr. Munro, who assisted Mr. Davey, or rather, I should say, actually produced the phenomena.

The following is the report by Mr. R. of the sitting for materialisation:—

On Thursday evening, the 7th October, 1886, I was present at a séance held by Mr. Davey, at his house. There were in all eight persons, myself included. We took our seats at 7.30 p.m., round an ordinary dining-room table (in the dining-room of the house), which, at Mr. Davey's request, we examined carefully, as also any other objects in the room which demanded our attention. The door of the room was locked, and I placed the key in my pocket, it was also sealed with a slip of gummed paper; the gas was then turned out, so that we were left in darkness. A musical box was wound up, and set to play an air, with the object, as I suppose, to enliven the proceedings! I held Mr. Davey's right hand, his left was held by Mrs. [J.]; the rest joined hands, so that during the séance a continual chain was formed which was maintained the whole time. After we had remained some time thus, various noises as of a shuffling of feet, &c., were heard in different parts of the room, and I distinctly felt something grasp my right foot; almost immediately I was touched on the forehead by a cold hand, which, at Mr. Davey's request, also touched those that wished it. The musical box was lifted, and although it was dark I fancied I saw it, surrounded by a pale light, descend through the air; it certainly struck me lightly on the side of the head, then it was again raised, and deposited on the table.

The hand which touched me was cold and *clammy*; it evidently belonged to a most courteous and obliging spirit, for it did exactly what we desired! and at my wishing to feel the full palm on the back of my head (so as to ascertain its shape and size) it rested there for fully three seconds; it was, however, a somewhat weird experience! Various raps were now heard, a gong sounded

behind my back, and we were told by Mr. Davey to pay attention, as something wonderful was about to take place. Faintly, but gradually growing more distinct, a bluish white light appeared hovering about our heads ; it gradually developed more and more till at length we beheld what we were told was the head of a woman. This apparition was frightful in its ugliness, but so distinct that everyone could see it. The features were distinct, the cheek bones prominent, the nose aquiline, a kind of hood covered the head, and the whole resembled the head of a mummy. After favouring those of the company who wished to see its full face by turning towards them, it gradually vanished in our presence. The next spirit form was more wonderful still ; a thin streak of light appeared behind Mr. Davey, vanished, appeared again in another part of the room, and by degrees developed into the figure of a man. The extremities were hidden in a kind of mist, but the arms, shoulders, and head were visible. The figure was that of an Oriental, a thick black beard covered his face, his head was surrounded by a turban ; in his hands he carried a book which he occasionally held above his head, glancing now and then from underneath it. The face came once so near to me that it appeared to be only two feet from mine. I thus could examine it closely. The eyes were stony and fixed and *never moved* once. The complexion was not dusky, but very white ; the expression was vacant and listless. After remaining in the room for a few seconds, or rather a minute, the apparition gradually rose, and appeared to pass clean through the ceiling, brushing it audibly as it passed through. The séance here terminated ; the gas was turned on again, and everything appeared the same as when we first sat down ; the door was unlocked, the seal being found intact. I will mention that during the whole of the séance I held Mr. Davey's right hand, with but one exception, when it was found necessary for him to light the gas to see to wind up the musical box, as it had stopped playing. *Nothing was prepared beforehand ; the séance was quite casual ;* we could have sat in any room we wished, and we had full liberty to examine everything in the room, even to the contents of Mr. Davey's pockets, which were emptied (before beginning the séance) by him on the table before our eyes !

October 8th, 1886.

JOHN H. R.

Mr. Munro's Account.

Although Mr. Davey was kind enough to instruct me in the methods of his slate-writing, I was not present at any of the sittings described in Vol. IV. of the *Proceedings*, with the single exception of the materialisation séance, which is the only one published in which confederacy was employed.

The explanation which I am about to give of that séance may be of interest as indicating how much or, I should rather say, how little, accounts of such phenomena correspond with the facts which actually occur. And the sitting for materialisation is eminently adapted for this purpose, inasmuch as the accounts were written so very soon after the sitting ended, two of them at least having been completed on the same evening. At the same time I should like to remind the reader that any explanation I can give of the phenomena can be but partial. I can only inform him of the *mere mechanical processes* which were employed. A full explanation would involve a description of the mental attitude of the sitters and of every word and gesture of the medium whereby that mental state was altered. *This I cannot*

describe, and yet it is of infinitely greater importance than any of the tricks and devices used in the manufacture of the spirit forms. The latter might have been produced by a host of other methods, and the method actually employed does not appear to me to be a matter of much consequence. It is only for the reason stated above that I consider its publication of any value.

With slate-writing séances it is quite different, for in them the mechanical processes—the mere “conjuring”—which can be used are necessarily very limited. But when we darken the room and keep the investigators in ignorance of what they are to observe, the possibilities for trickery are infinitely increased, whilst the control which the medium must exercise over the thoughts and emotions of his sitters need not be so great. It is not, therefore, surprising that Mr. Davey himself introduced the accounts of the sittings for materialisation with a sort of half apology, seeing that the testimony for such phenomena is and must be so much inferior to that for slate-writing. To myself it is even surprising that any explanation should have been called for in the case of a séance where the facilities for deception were so great, and it is almost incredible that an investigator of Mr. Wallace’s experience should regard it as of equal or even greater importance than the slate-writing experiments. Considering the sensational nature of the phenomena observed, it is not surprising that the accounts of this sitting show an even greater discrepancy with fact than do those of the slate-writing séances, and I think it will be well to indicate first of all a few of the more important errors.

In the first place, the séance, so far from being the casual affair which Mr. R. supposed, had, in fact, been carefully arranged beforehand. I had been staying with Mr. Davey for several days before the sitting, and we had discussed the details of the materialisation process, and even rehearsed it through, the night before it was given. Mr. Davey had also given a similar séance in the spring of the same year.

In the second place, the locking and sealing of the door, so carefully recorded in all three accounts, was by no means so well calculated to prevent the entrance of agencies from without as the reporters appear to have imagined. The process of “locking” the door, which was performed by Mr. Davey himself, although he subsequently gave the key to Mr. R., consisted in first locking and then unlocking it. Sealing a door with a piece of gummed paper is now a well-known trick. The gummed paper, if properly adjusted, adheres firmly to the door when it is opened, and, when it is again shut, presents all the appearances of never having been moved. The interesting part about the sealing in this case is that the paper was *not* properly adjusted, and at the end of the séance, Mr. Davey, noticing that the gummed paper had fallen down on to the ground, hastily stuck it back in its place and called Mr. R.’s attention to the fact that the door was still sealed—a fact to which he and the other sitters readily gave their testimony.

The third point to which I would call especial attention is the examination of the room, with which every one of the three reporters was quite satisfied, Mrs. J. even going so far as to state “we searched every article of furniture.” In spite of this positive statement, the examination was imperfectly performed, for in that cupboard beneath the bookstand, which was situated furthest from the door, were concealed a gong and several other appliances, including the female spirit herself. Mr. Davey showed his

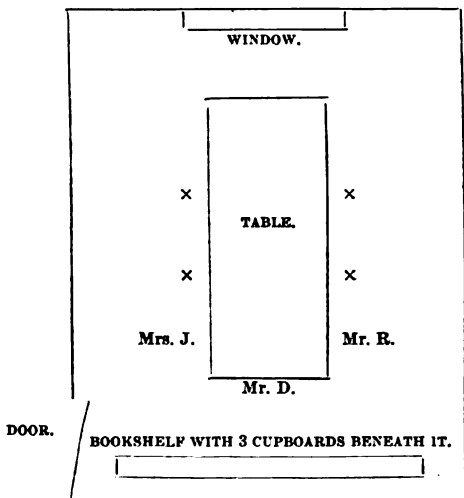
sitters that the other cupboard was empty, but diverted their attention from this one so skilfully, that they were afterwards convinced that they had examined it also.

I will now describe what took place at the séance, step by step so far as I can remember it.

It had been arranged to hold the meeting in the dining-room, and Mr. R.'s statement, "we could have sat in any room we pleased," is not correct. Mr. Davey did, indeed, I believe, offer his sitters their choice of rooms. But had they selected any other room (and there were only two others which could conveniently have been used for the purpose) he could easily have found some excuse for rejecting it in favour of the dining-room. There was no peculiar advantage in this room. It was selected chiefly on account of its size, and because it was not overcrowded with furniture. At the same time the cupboard behind the medium's chair was conveniently situated.

With regard to the sitters, four had been expected. The arrival of Mrs. J. and Miss W. was, as Mrs. J. remarks, quite unexpected. Mr. R. certainly intended to be present, but I am not sure whether he anticipated a séance. On their entrance into the dining-room, free leave was given the sitters to search every article of furniture, and I think the search was pretty well performed until it came to the cupboard under the bookshelf. From it Mr. Davey diverted attention by emptying out his pockets before his audience—a proceeding which they did not fail to remember as a conclusive proof of the completeness of their search.

Mr. Davey now "locked" the door in the manner already described and the gas was turned down. At the same moment I, who had by this time found my way into the passage, and could hear everything which was taking place in the room, turned down the gas outside, in order that no light might enter the room when the time for my own entry should arrive. A large musical box was then started, not, however, as Mr. R. supposed, "to enliven the proceedings," but that it might help with Mr. Davey's shuffling of feet to cover any noise which I might make in entering the room.



I must now explain that Mr. Davey sat at the end of the table with his back turned towards the bookshelf and with the door on his left. Mr. R. was on the right, Mrs. J. on the left of the "medium," the other sitters being seated on either side of the table nearer to the window. Having put out the gas in the passage I opened the door very slowly and came in barefooted, closing the door behind me as noiselessly as I could. In so doing I will not be certain that I was not responsible for one or two of the very conclusive spirit-raps mentioned in the reports. I now went up to behind Mr. Davey's chair, and, after tapping him on the back to indicate my safe arrival, proceeded to raise the musical box and wave it to and fro above the heads of the sitters, and to make raps in different parts of the room.

Throughout the séance I maintained a position behind Mr. Davey's chair, never advancing at any time in the direction of the window. The knocks at the far end of the room and on the ceiling were made with a long stick which I had brought in with me. Touching the sitters on the face, feet, or hands was of course easily managed, and, inasmuch as I had rolled up my sleeves and held my whole hand and forearm in a jug of cold water before coming in, Mr. R.'s description of the cold clammy hand which touched him was not purely imaginative.

I next opened the cupboard beneath the bookshelf behind and to the left of the medium. It contained the gong, which I sounded for some minutes, and also the first spirit-form, which I afterwards divested of the black cloth with which it was draped. This spirit is graphically described by Mr. R. as "an apparition frightful in its ugliness, with cheekbones prominent and nose aquiline, the whole resembling the head of a mummy." It was prepared as follows:—A mask was taken and fixed upon a thick piece of cardboard. Muslin was arranged round the mask, and a thick collar of cardboard coated with luminous paint encircled the whole. The collar had been exposed to the sun throughout the day, so that when I uncovered the form it was rendered distinctly visible by the light thrown upon it by the now luminous collar. This spirit-face is interesting as indicating one method of producing materialisation phenomena without the aid of an accomplice, for a conjurer of Mr. Davey's skill would have had but little difficulty in manipulating it in my absence.

The second spirit was personated by myself. A turban was fixed upon my head, a theatrical beard covered my chin, muslin drapery hung about my shoulders. The book from which I read was a portfolio coated inside with luminous paint. It was concealed in the cupboard, where it lay wrapped up in black cloth, and when this covering was removed the book gaped a little, and so gave rise to the thin streak of light which Mr. R. describes. Before materialising, I mounted up on to the back part of Mr. Davey's chair, from which position I gained several advantages. At one moment I could bend forwards so as to appear close to the table in front of the medium, and at another, by standing upright, I could bring my head close to the ceiling. Indeed, the range of possible movement is so great, and the effects so startling, that many people have difficulty in believing the above explanation until they have seen the process repeated in a lighted room. My face and shoulders were rendered visible by the light thrown upon them by the open "book" which I was supposed to be reading, so that Mr. R. could

not possibly have seen me when I held it above my head. For the "fixed and motionless" condition of my eyes I cannot account, the pallor of my face was due to flour, "the vacant and listless expression" is natural to me.

The statement that the apparition appeared to pass clean through the ceiling with a scraping noise occurs in all three reports. It is a curious mistake, founded on a blunder which I made in the acting of my part—a blunder so serious that at the time I thought I had—in part at any rate—betrayed the secret of our ghostly methods. When I had, still standing on Mr. Davey's chair, risen to my whole height, I gradually elevated the "open" book above my head, shut it and firmly pressed the two sides of the cover together. But the portfolio had been exposed to the sun all the day and the cover had in consequence become warped, so that its free margins were bent away from one another. When I pressed them together, they adhered for an instant and then burst asunder with a loud report which was mistaken by the listeners for the brushing of the spirit form against the ceiling.

The séance did not terminate immediately after this, as Mr. R.'s account seems to suggest, but a very considerable interval elapsed, during which I slowly found my way out of the room. Mr. Davey then lit the gas in the dining-room, whilst I at the same time turned up the gas in the passage outside and then retreated upstairs—there to remain till the sitters should depart. I believe the statement that the medium's hands were held continuously throughout the séance except when he was turning on the musical box or lighting the gas is perfectly correct.

And now I think I have sufficiently explained the methods employed in this materialisation séance, and the reader has probably already long ago come to the conclusion that the sitters were in this case peculiarly unscientific and ill-suited for the investigation of these phenomena. To have neglected to lock the door themselves and yet to suppose it *had* been carefully locked, to have omitted to search in one of the cupboards and yet to imagine they had searched "every article of furniture," does indeed appear extraordinary neglect and carelessness. And yet I do not think there are many persons who would have taken these precautions, simple as they seem, or, if they had done so, would not have neglected other tests equally important. After all, their omitting to lock the door themselves was not an important error on the part of the sitters, since nothing would have been easier than for Mr. Davey to have provided me with a duplicate key, although I will not be sure whether he had two keys in this particular case.

I may also add that the cupboard, in which the gong and other materialisation apparatus were concealed, was only a small side cupboard wholly hidden from view by the door of the large central compartment when the latter was opened, and it needed a very careful investigation to discern that it did not form part of the central cupboard itself. The omissions, therefore, of the sitters are not so absurd as they at first appear. Let the reader also remember that Mr. Davey had given séances more or less similar to this one before other sitters, and yet in no case had any suspicion of his *modus operandi* entered their heads. I may further mention that in one case I had assisted in the production of the phenomena (which, however, did not in this case include materialisation) when the sitting was not held in the medium's own house.

For my own part, I think that the three published reports of this sitting are by no means extraordinary for their inaccuracy, and this conclusion is borne out by a reference to other reports of séances—reports by both sceptics and Spiritualists. Except in those rare cases in which I was myself present at the sitting, it is impossible for me to say where exactly the misstatements came in. But in most of the accounts which I have read there are grave omissions, in many there are positive statements about facts, which the writer could not possibly have known, and in almost all there is a confusion between the phenomena observed and the inferences drawn from those phenomena. And this is true even of the accounts written by trained scientific men—even of what I may call the classic literature of Spiritualism.

The errors of the reports appear even less striking when we take into account the fact that the accuracy of a report naturally varies inversely with the miraculous and sensational nature of the phenomena. If reports of slate-writing séances are full of mistakes, those of materialisation séances must be much more so. Indeed, I doubt whether the most scientific and unemotional of men would be capable of giving an accurate account of every detail they had seen after having been in the presence of the "figure frightful in its ugliness," or of that other form with the stony and fixed eyes which Mr. R. describes. But, even so, the results are extraordinary, unless one recognises their true explanation, which is to be found not in the inferiority of the sitters but in the superiority of the medium.

The methods devised by Mr. Davey were simple enough—so simple that one is astonished at his boldness in using them. But, as I have already pointed out, the mere mechanical means which he used were nothing, the personality of the medium was everything. Had silence been maintained throughout the séance, success would have been impossible. Had Mr. Davey and myself changed parts it would have been equally impossible. There are few men, indeed, who with such simple contrivances could have produced so amazing an effect on the minds of the sitters. Professional mediums would probably laugh at the clumsiness of his methods. But he had a power which they lack—a power which more than compensated for any want of conjuring dexterity or experience in deceiving. He had such a control over the sitters' minds that he could divert their attention almost whenever he pleased; he could persuade them they had seen what they had not seen; he could make their very tests a trap into which they should themselves fall. And Mr. Wallace is quite right in supposing that this séance cannot be explained as a simple mechanical or sleight of hand trick. But the extra something which is wanting is not Spiritualism, it has no connection with Spiritualism. It is nothing else than the extraordinary genius of Mr. Davey.

Let us now turn to an account by Spiritualists of a sitting with Mr. W. S. Davis, to whom I have referred above (p. 295). Prior to his giving sittings himself, Mr. Davis had been very aggressive in denouncing bogus mediums, and, moreover, not a few persons were made aware that he had no "mediumistic" power at all. Further, the *New York Herald*, of June 13th, 1891, contained an article on the subject

explaining what Mr. Davis proposed to do, and quoting some letters written by Mr. Davis to a reporter in proof of its assertions. Mr. Davis wrote, *inter alia* :—

The great argument with the Spiritualists is this :—Are we deceived? Are we not as capable of detecting trickery as you are? We are shrewd in business matters, why should we be less shrewd in this? . . . Now, my object in giving these séances is to get evidence that people can be deceived very easily. . . . All that I do is trickery, and I am doing just exactly what all of their famous mediums have been and are now doing.

This article and another warning article which appeared in *The Banner of Light*, a Spiritualistic paper, caused considerable disquiet among the Spiritualists who were endorsing Mr. Davis's manifestations as genuine. Finally, Mr. Davis "expressed a desire to give a séance under strictly test conditions and let a committee judge." This offer was accepted. In the following account I abridge from the statement made by Mr. Davis :—

The date for the test séance was July 23rd, 1891, and only 15 persons were permitted to attend. The séance was a success, and congratulations were plentiful. The following report appeared in *The Better Way* of August 15th, 1891 :—

" AN ENDORSEMENT.

" To the Editor of *The Better Way*.

" DEAR SIR,—We, the undersigned, tested the powers of W. S. Davis on Thursday evening, July 23rd, 1891, by applying such conditions as, in our judgment, absolutely precluded the possibility of fraud. The medium submitted to severe tying. The only door leading into the séance-room was locked, sealed, and carefully watched. The medium permitted us to put him into a large bag so that not even his head was exposed, and the sealing, &c., was done by us, and not by confederates. We practically had charge of the séance from beginning to end, and there were no friends of the medium present not equally known to us. The room was carefully examined before the séance, and during the séance the cabinet was opened for examination at very frequent intervals. Under these stringent conditions wonderful manifestations of spirit-power were given without delay, and immediately after the cabinet curtain was drawn in each case.

" It is worthy of note that writing was obtained on a slate which was locked up in a box and doubly secured by the liberal application of sealing wax, when the medium did not touch the box or slate.

" James B. Bogert, Elizabeth F. Kurth, Mrs. M. T. Morris, Hermann Handrich, Wm. C. Coss, Elizabeth A. Smith, John M. Coombs, Eleanor Dailey, Elizabeth S. Davis, Alexander S. Davis, Louis Sherk, W. P. Munroe, Mrs. W. P. Munroe, Margaret Smith."

The following report also appeared in *The Progressive Thinker* for August 8th, 1891, and an account by Mr. Handrich was published in *Psychische Studien* for October, 1891 :—

"The undersigned, a correspondent for the *Psychische Studien*, of Leipsig, Germany, and a number of prominent Spiritualists and mediums of Brooklyn,

received invitations from Mr. W. S. Davis to attend a séance under test conditions, in order to convince his friends of the genuineness of his mediumistic gifts. The handsome residence of Mrs. M. Towers, a lady highly esteemed by her friends, and of prominent social standing, had been placed at the disposition of Mr. Davis and members of the circle. As I have previously mentioned in a letter addressed to Mr. Davis (in relation to a former séance which was held in the same premises), that confederates, if any, could find an easy access behind the curtain which fenced off a corner of the large sitting-room, I was requested by the medium to seal the only door leading to the room from the vestibule of the house, to which I gladly consented. Double walls, trap doors, and other hiding places are out of question; notwithstanding, I convinced myself by ocular inspection, and guided by Mr. Bogert, Inspector of Buildings. Next, I assisted in tying the wrists of the medium, and I know positively that it was not legerdemainly done, as the blood hardly could circulate under the firm pressure of a hard rope which was used for this purpose. A few minutes after the medium took his seat in the corner, hidden by the curtain which separated him from the spectators, brilliant sparks and lights appeared in front of it; no electric press-the-button affair, but genuine phenomena of occult power. Bells were ringing; one of them, and likewise a slate, were thrown over the curtain, which extended in height only about four feet from the floor. Mr. Wicks, the master of ceremonies, drew back the curtain. The medium extended his hands, which by close examination and bright light bore witness that they had not been untied, as the rope actually cut itself into the flesh, and the impressions of its texture were distinctly visible on the skin of the upper part of the wrists after the rope was cut through with a knife.

“Unbound, the medium again sat himself in the corner. The curtain was drawn; a long rope, besides the small one, was handed over the curtain by Mr. Wicks, and a few minutes after it was drawn back again and the medium was securely tied to the chair. Remaining in this position, his coat was taken off and put on again; musical instruments were played, accompanying the songs of the audience, and other manifestations witnessed, whilst the rope, after repeated examinations, proved not to have been tampered with in any way or manner, of which I gladly and conscientiously bear witness, as I convinced myself of the fact.

“The next test to which the medium submitted, after having been delivered of his fetters by the same occult intelligence which bound him to the chair, was to be put into a bag. I also assisted in this operation, and after the bag was shut and sealed over the medium’s head, I knew that there was no other exit for him except by getting out where he was put in. In this position the medium was placed on his chair in the corner, and with him a small wooden chest containing an unprepared clean slate. The chest was thoroughly examined by me and others; the padlock, the cover, and buttons sealed up, and then placed in the corner where the medium was seated. After a short pause, Mr. Wicks and myself got the medium out of the bag and the slate out of the chest, and found written thereon: ‘We have done enough. H.’ (H. stands for Haicidoka, the *nom de plume* of the medium’s control.) The seals on the door, padlock, bag, and chest were found unbroken, to which I testify without fear or favour.

“HERMANN HANDRICH.”

I will now describe just exactly what did occur at the test séance.

After the company was seated, I took a seat in the "cabinet." Mr. Wicks asked the people to sing. While they were singing "Nearer, my God, to Thee," Mr. Wicks extinguished the light and handed to me, in the darkness, an electric battery, to which was connected by a wire a small incandescent lamp. Lights were shown by "pressing the button," although Mr. Handrich states that such was not the case. Various results were produced by moving the lamp from one place to another, by short and long pressure on the button, and by wrapping different coloured tissue paper around the lamp, &c.

Mr. Wicks then gave me a "transparency" which had been hidden behind a large picture hanging on the wall. The lamp was placed inside of the thin box. The button was pressed and a life-sized hand was shown. This was the end of that part of the show, and in a few minutes Mr. Wicks asked if a little singing would increase the forces, and was answered by two raps, meaning "don't know." Being anxious to get more phenomena they sang, which enabled Mr. W. to get the lamp and "transparency" away from me without being heard.

After the room was lighted, the cabinet curtain was removed and I came out of the pretended trance and stated to the company that conditions seemed to be favourable and that we would commence to test matters. . . .

Mr. Handrich and Mr. Bogert fastened the door shut by locking it and sticking strips of paper from the door to the door-case with sealing wax. . . .

The "first test" consisted of being tied by occult agency, having my coat removed without tampering with the ropes, and permitting the company to examine the fastenings as long and as often as desired.

After I got well "under control" Mr. Wicks hid me from view by drawing the curtain. He then threw over the curtain a long and a short rope. The short rope was not used, but was substituted by another rope carefully knotted, &c. This prepared rope is well arranged, it generally requiring considerable time to make it. Braided cotton sash cord is used. The knots are made when the rope is wet and are held together by driving in soft smooth iron nails which are filed off close and hidden by working the rope over them. This is the "Spirit Tie Harness." I got it from Frank Vanderbilt, an old-time medium who flourished when the Eddy family, Eva Fay, the Davenport Brothers, and many others were in the business. . . .

In my tie the principal knot is in plain view and people think it is the last knot tied and they know it is a slip knot. They never for a minute seem to think that any other knot is of any importance. After a very careful examination of the ropes it is generally settled that the trick is in my coat, if the investigator happens to be of the opinion that it is a trick. . . .

In talking with me about this particular manifestation, the Spiritualists argue in this way: "Kellar and others do this in the theatres, but they do not believe that Kellar could do it under test conditions unless he is a medium—and where is the proof that he is not a medium?"

The next "test" consisted in permitting the company to bind my wrists together with stout twine. When I announced that I would submit to this test, Mr. Handrich took from his pocket a thin copper wire covered with cloth, and asked permission to bind me with it. I said certainly, and walked

over to him remarking that it was immaterial to me who did the tying or brought the string. He said it isn't string, it is wire. I said I thought that metals of any kind would produce very uncomfortable sensations in my wrists, as wire would act as a conductor of electricity. He apologised and said that the twine would serve the purpose fully as well. . . . I then bared my left arm and asked Mr. Bogert to tie the twine around the wrist. He did the tying so loose that I could have pulled my hand through. I told him to untie it and make a better job of it. He declined to do so, saying that he had implicit confidence in me and would not stop the circulation of blood for anybody. (You see he would have been as good as a confederate, so far as the tying is concerned, and it would not have been necessary for me to resort to the regular trick of stealing slack either.) I pretended to show a little temper, and said it was a test séance, and that I wanted everything done thoroughly. Mr. Bogert then tied the cord around my wrist very tightly,—the knot being on the inside of the wrist. I presented my left arm with the palm of the hand up. I then went to another person and had another knot added to the ones Mr. Bogert had made—I went to other persons, allowing each to make more knots. All of this looked as though I was being well tied, but my real object in going from one to another to have more knots made was to take a turn around my wrist with one end of the twine. This is sleight of hand, and is not noticed when done properly. One end of the twine is wound around the wrist after the last knot on the left wrist has been made, just as I am in the act of telling a person to take the other end and pull on it; then after taking the hitch on the first end I ask another person to pull on that end. Then I put my right arm exactly over my left and request the two persons to bring the two ends together and tie them tightly. Then I go from one to another, asking each person to add a knot. Then the knots are fastened with sealing wax. I then take a seat in the cabinet and sit there in full view until I get "under control," then the curtain is drawn. I immediately turn my arms in opposite directions, which takes the turn out of the rope, and my hands are free. I can take my hands out of and get back into the fastenings with great quickness, which I did on this occasion.

The next test consisted of being tied up in a bag. The end of the bag is gathered together by passing a twine through brass eyelet-holes and drawing the bag together by pulling the two ends of the string. When the bag is being drawn up over my head, I catch one of the loops of the twine and pull in as much slack as I can. This is similar to Mrs. Martin's neck-tie exposed by you [At a rope-tying materialisation séance which I attended in New York.—R.H.], but is much better, since I do not have to close a door to pull in slack. Mr. Wicks is prepared to erase any marks put on the ropes, and after the fastenings are pronounced intact he immediately cuts the rope in a number of places while he holds the bag up and while I am getting the extra rope in my pocket. The bag tie knot is also fastened with wax. This looks good to the audience and it apparently increases the value of the test, but the sealing is really a help to the trick, as it makes it impossible to untie the knot after the performance, and the string has to be cut.

The next "test" was to get writing on a slate locked up in a box while I was in the bag. You should have seen them examine the slate. They

washed it very carefully ; held it against a light to burn off a possible prepared message written in sympathetic inks. Little or no attention was paid to the box. The slate was put into the box. The box was then closed and locked. The key-hole of the lock was covered by a piece of paper which was fastened with sealing wax. Several strips of paper were wound around the padlock and fastened with sealing wax. Then the lid and box were fastened together by sticking paper, &c.

After I got "under control" again (in the bag) and while they were singing another hymn, the lights were lowered, the cabinet curtain drawn, and the box was put into the cabinet. All that I had to do was to get my head and arms out of the bag, and push in one end of the box and take the slate out. [Here Mr. Davis describes the trick-box, with diagrams.—R. H.]

The most singular thing in connection with this "test séance" is the fact that the tests were all "forced" and nobody thought of it. But why should they have thought of it since nearly everything called "tests," so far as public mediums are concerned, are forced? . . . The manifestations occurring while I was tied in the bag, &c., consisted of performing on the banjo, flute, violin, bones, writing on slates, exhibiting tambourine, bells and hands over the curtain, &c.

Mr. Davis, at my request, repeated the above performances in detail before a group of our members, including myself, in New York, and after each performance he illustrated his methods in full light to the complete satisfaction of all the persons present. Mr. Davis informs me that he and Mr. Wicks "will undertake to explain the methods of, and reproduce the performance of, any slate-writing, fire-test, rope-tying, etherealising, and materialising medium who will go before a committee of your Society and permit us to be present."

Returning now to the accounts which I have given of Mr. Davey's methods,—in connection with the statement made by Mr. Wallace that unless *all* Mr. Davey's phenomena can be explained by "trick," he will be confirmed in his "belief that Mr. Davey was really a medium as well as a conjurer,"—what is the value of the testimony to such phenomena given by persons who are in the position of Mr. Wallace, unable to distinguish between the avowed medium and the avowed and proved conjurer? Many other Spiritualists have apparently held the same position. Thus, Mr. Dixon, writing to *The Spiritualist* in 1875; said that he was "thoroughly nonplussed" by Dr. Lynn's cabinet performance.

Unless the spirits did "it," I am utterly at a loss how to account for it, and my only way out of the difficulty, when questioned by my friends, was to claim this part of the performance as a genuine piece of Spiritualism. . . . I am sure the cause of Spiritualism would gain immensely if Lynn's séance [?] could be explained. . . . If I had not paid my money for an evening with Dr. Lynn I should have come away from it as a

Spiritualist séance with the most perfect assurance that the manifestations were genuine.

Mr. Gledstanes, writing in the same year, 1875, points to the probability of the medium's *doubles* doing the feats, and strongly suggests that Maskelyne and Cook project arms from their bodies! Mr. Coleman, writing in 1874, says:—

All inquirers who desire to study the psychological character of spiritual manifestations should be recommended to visit Messrs. M. and C. [Maskelyne and Cook], who have gone on practising them with a perseverance worthy of a better aim, and who are, in my opinion, the best of living mediums.

Somewhat similarly, Mr. Wallace in 1877 describes a performance of Dr. Lynn's at the Royal Aquarium, including a cabinet trick, and the moving and floating of a table about the stage, two feet from the floor. He says:—

Your readers must be told that Dr. Lynn is not the performer; but a gentleman who is introduced as "a medium—a real medium"; and I must say I believe him to be one. . . .

A week later "M.A. (Oxon.*)" added his testimony as follows, in a passage which I quoted in my previous article:—

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

It is not surprising that statements of this kind should have called forth such an emphatic remonstrance as the following from Mr. Coates, who at the same time professed his belief in Spiritualism:—

The man who cannot distinguish between mediumship and conjuring, though he be a doctor of law, science, medicine, or divinity—his evidence is shaky, his theories not worth the paper they are written on, and his advocacy the cause had better be without.

Mr. Wallace, however, does not seem to have made any advance since 1877 in his discrimination between conjuring and alleged mediumship of the kind we are considering. Why? Is it not obviously because no discrimination *can* be made? And accordingly many Spiritualists continue to call conjurers "mediums." A recent instance occurs in a communication to *Light* for October 24th, 1891, by "T. W." He writes that "we may say, without prevarication, that the conjurers have utilised physical Spiritism." He refers to a coin trick by Bosco, and apparently regards it as involving "mediumship." (It was probably a variation of the coin trick described in *Modern Magic*,

p. 161.) He also mentions the "famous conjurer," M. Duprez, and says: "He must be a powerful physical medium. I saw his performance some years ago, and . . . I believe that there is scarcely a 'trick' performed in which he is not aided or supplanted by unseen force." Now, statements like these, absurd as they seem to persons familiar with conjuring operations, do not originate simply and merely from ignorance of conjuring, and the remedy is not, simply and merely, to become acquainted with certain trick-devices.¹ The remedy for such absurdity is to learn that an uninitiated witness cannot describe to himself the real conditions under which the feats were performed, because his powers of observation and memory are inadequate for the purpose. He may *rightly* conclude that under such and such conditions the feats are inexplicable by conjuring, but he *wrongly* concludes that the conditions were as he describes them.

The plain result from our investigation is that the great bulk of the testimony to the "physical" marvels of Modern Spiritualism is not entitled to serious consideration as affording any evidence of super-normal phenomena. I may conclude with a warning which I venture to give specially to our members in America, viz., that nearly all professional mediums form a gang of vulgar tricksters who are more or less in league with one another. Associated with this combination, here and there, are certain other persons who either have been, or intend to be, professional mediums, and who are equally untrustworthy. These tricksters are continually deceiving fresh groups of uninitiated observers of their performances, and I frequently receive

¹Of course a knowledge of trick-devices is likely to make a witness hesitate in many cases before concluding that a certain "phenomenon" was not produced by ordinary means. But it sometimes acts the other way, especially if the witness thinks that he is already an expert. The well-known conjurer Kellar was not familiar with special "slate-writing" methods when he was in India in 1882, and Eglinton was able to deceive him. Kellar afterwards changed his opinion as to Eglinton's phenomena when he became familiar with the methods. Yet even at this later date, he was unable, in conversation with me, to offer any explanation of the production of writing between slates screwed together and sealed, &c., as described above, though he did not suppose it was other than a trick. Similarly it seems to me quite likely that an expert in the different trick-methods of opening sealed envelopes might be baffled by the trick described as follows in *Revelations of a Spirit-Medium*, pp. 178-9:—

"But the smoothest thing in the sealed letter reading, and the one that has puzzled the people for years, is usually done in connection with 'slate-writing.' The 'sitter' is furnished with a heavy white envelope, of small size, and a white card of the size of an ordinary visiting card. He is requested to write the name of a spirit friend on the card, and to write one or not more than two questions with it. After he has written as requested, he is instructed to place the card in the envelope with the writing next the smooth side and away from the glue. This being done, he is furnished with letter-wax with which he seals the seams to prevent the envelope being opened.

"The 'medium' now takes his seat at the table opposite his sitter and near a

accounts of them which, I need hardly say, are entirely worthless for the purposes of our investigation. It is not from the professional mediums—so numerous in the United States—for “slate-writing,” “materialisation,” and kindred performances, that we can look for any enlightenment whatever, on the positive side, in the course of Psychological Research.

window. Placing the envelope on a slate he thrusts it beneath the table. After sitting long enough to do his work, raps are heard on the slate, and, withdrawing it, he hands it to the ‘sitter.’ The envelope still lies on the slate, and there is no evidence of its having been touched. The seals are intact, and there is not a mark or mar on it.

“On the slate is written the replies to his questions, and the name of the spirit addressed is signed at the bottom of the message.”

The expert in opening letters would rightly conclude that the envelope had not been opened, and if he did not allow a margin for his ignorance of special devices, he might be disposed to attribute the phenomenon to some “clairvoyant” power.

“In order to perform this trick, do just as the ‘medium’ did up to the time he placed or held the slate beneath the table. Instead of holding it there with your hand, slip one corner between your leg and the seat of the chair. Thus you are holding it by sitting on it. Your hand is now free to do as you choose with. Your ‘sitter’ cannot see your movements, for the table is interposed. Put your fingers into the ticket pocket of your coat and bring out a small sponge that is saturated with alcohol; dampen the envelope over the card and you can easily read the name and question. Write the answer and sign the name addressed, and your ‘sitter’ will be ‘paralysed’ with astonishment.

“Nothing will serve to dampen the envelope but alcohol. Nothing else will allow of your reading the writing on the enclosed card, and nothing else will dry out quickly enough and leave absolutely no traces of any manipulation. Water will not dry out quick enough, and when it *does* dry leaves the envelope shrunken where it was applied, thus leading your ‘sitter’ to suspect that you have not played fair.”

III.

RECORD OF A HAUNTED HOUSE.

BY MISS R. C. MORTON.

PREFATORY NOTE.

[The first intimation which I received of the series of phenomena described below was in a letter received in December, 1884, from Mr. J. W. Graham, now Principal of Dalton Hall, Manchester. Mr. Graham had heard an account from the gentleman mentioned below as Captain Morton; had written this account out from memory, and had got it revised by Captain and Miss Morton. This account, and Miss Morton's letters to Miss Campbell, which begin with the first appearance of the figure, are the earliest written records. Captain Morton was for a time unwilling to give further accounts, lest the house, which belonged to a friend of his, should again become depreciated in value; as it appears from Miss Morton's record that it has previously been. But on May 1st, 1886, he permitted me to call upon him; and from that date onwards I visited him at intervals and took notes of what he told me. I also saw Miss Morton and Miss E. Morton, and I interviewed at their own homes Mrs. Twining, a charwoman, and Mrs. Brown, a former parlourmaid. In this case it is observable that the phenomena as seen or heard by all the witnesses were very uniform in character—even in the numerous instances where there had been no previous communication between the percipients. I have found no discrepancy in the independent testimonies, when collected, with the unimportant exception of General A.'s inability or unwillingness to recall one incident, which was already included in Mr. Graham's first account, soon after its occurrence, and six years before General A., an old man, was asked to repeat it.

Captain Morton's reluctance to allow the evidence to be collected until the haunting had ceased—a reluctance based on consideration for the owner of the house—has thus done less harm than might have been feared. It must be added that Captain M. and the members of his family in general, while feeling little scientific interest in the apparition, were unusually free from superstitious fears. Miss Morton, whose account is given below, is a lady of scientific training, now preparing to be a physician; and her narrative has received no accretions since I first heard it. The name Morton is substituted for the real family name. With that exception the names and initials are the true ones.—F.W.H.M.]

The house is a typical modern residence, square and commonplace in appearance. It is only separated from the road in front by railings with high gates and a short carriage-sweep. On one side, but completely detached, is another similar residence; on the other side runs a cross road, shut out from the house by the small orchard, referred to in the account, and by the garden, which also extends some way at the

back, being altogether of a very fair size. At the end of the garden are stabling and a small cottage, neither of which is in present use.

The whole is in thoroughly good repair ; neither rats nor mice have ever been seen in the house, and there are no owls in the neighbourhood to account for any of the sounds heard.

It was built about the year 1860, on a site occupied by a market garden ; while yet unfinished it was bought from the builders by the first occupant, Mr. S., an Anglo-Indian, who lived in it for about 16 years. During this time, in the month of August, year uncertain, he lost his wife, to whom he was passionately attached, and to drown his grief took to drinking.

About two years later, Mr. S. married again. His second wife, a Miss I. H., was in hopes of curing him of his intemperate habits, but instead she also took to drinking, and their married life was embittered by constant quarrels, frequently resulting in violent scenes. The chief subjects of dispute were the management of the children (two girls, and either one or two boys, all quite young) of the first Mrs. S., and the possession of her jewellery, to preserve which for her children, Mr. S. had some of the boards in the small front sitting-room [c] taken up by a local carpenter and the jewels inserted in the receptacle so formed. Finally, a few months before Mr. S.'s death, on the 14th July, 1876, his wife separated from him and went to live in Clifton. She was not present at the time of his death, nor, as far as is known, was she ever at the house afterwards.

She died on the 23rd September, 1878, and her remains were brought back to the town to be interred in a churchyard, about a quarter of a mile from the house in which she had lived.

After Mr. S.'s death his affairs were found to be much involved, and the house was sold as soon as a purchaser could be found. It was bought by Mr. L., an elderly gentleman, who, after thoroughly doing up the house, which was in a very dirty state, went there to live, with his wife, a lady of about his own age ; two sons were there from time to time, but never for long together.

Old Mr. L. died rather suddenly within 6 months of going into the house, and, rather a curious coincidence, in the same small sitting-room (marked c) in which Mr. S. had also died, and where the jewels had been hidden, but in which the figure has never been seen.

Mrs. L. the widow (still alive) moved into a smaller house, very soon after her husband's death, and [—] remained empty for some years—probably four.

During this time there is no direct evidence of haunting, but when inquiry was made later on much hearsay evidence was brought forward : for example, an old job gardener, who often worked at the house opposite, is said to have frequently seen the figure of a tall lady

in black in the garden of [—]. This old man was on inquiry found to be dead and his widow could not be traced.

A lady (Mrs. P.), who had at one time resided in the same town, and after an absence of some years returned there to live, was met by me at a friend's house, and expressed great interest in the apparition, which she said seemed to be identical with one seen in the same house shortly after the death of Mrs. S. After the lapse of time it was, however, found impossible to trace this story to its source. I was also told by a friend that during the summer of 1879 or 1880, the house was offered to a lady at a rental of £60, which is less than half of what is now asked and given. In April, 1882, the house was let by the representatives of the late Mr. L. to Captain Morton, and it is during his tenancy (not yet terminated) that the appearances recorded have taken place.

The family consists of Captain M. himself ; his wife, who is a great invalid, neither of whom saw anything ; a married daughter, Mrs. K., then about 26, who was only a visitor from time to time, sometimes with, but more often without, her husband ; 4 unmarried daughters, myself, then aged 19, who was the chief percipient and now give the chief account of the apparition ; E. Morton, then aged 18 ; L. and M. Morton, then 15 and 13 ; 2 sons, one of 16, who was absent during the greater part of the time when the apparition was seen ; the other, then 6 years old.

My father took the house in March, 1882, none of us having then heard of anything unusual about the house. We moved in towards the end of April, and it was not until the following June that I first saw the apparition.

I had gone up to my room, but was not yet in bed, when I heard someone at the door, and went to it, thinking it might be my mother. On opening the door, I saw no one ; but on going a few steps along the passage, I saw the figure of a tall lady, dressed in black, standing at the head of the stairs. After a few moments she descended the stairs, and I followed for a short distance, feeling curious what it could be. I had only a small piece of candle, and it suddenly burnt itself out ; and being unable to see more, I went back to my room.

The figure was that of a tall lady, dressed in black of a soft woollen material, judging from the slight sound in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then ; but on further occasions, when I was able to observe her more closely, I saw the upper part of the left side of the forehead, and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold of her dress. As she held it down a portion of a widow's cuff was visible on both wrists, so that the whole impression was that of a lady in widow's weeds. There was no cap on the head.

but a general effect of blackness suggests a bonnet, with long veil or a hood.

During the next two years—from 1882 to 1884—I saw the figure about half a dozen times ; at first at long intervals, and afterwards at shorter, but I only mentioned these appearances to one friend, who did not speak of them to anyone.

During this period, as far as we know, there were only 3 appearances to anyone else.

1. In the summer of 1882 to my sister, Mrs. K., when the figure was thought to be that of a Sister of Mercy who had called at the house, and no further curiosity was aroused. She was coming down the stairs rather late for dinner at 6.30, it being then quite light, when she saw the figure cross the hall in front of her, and pass into the drawing-room. She then asked the rest of us, already seated at dinner, "Who was that Sister of Mercy whom I have just seen going into the drawing-room?" She was told there was no such person, and a servant was sent to look ; but the drawing-room was empty, and she was sure no one had come in. Mrs. K. persisted that she had seen a tall figure in black, with some white about it ; but nothing further was thought of the matter.

2. In the autumn of 1883 it was seen by the housemaid about 10 p.m., she declaring that someone had got into the house, her description agreeing fairly with what I had seen ; but as on searching no one was found, her story received no credit.

3. On or about December 18th, 1883, it was seen in the drawing-room by my brother and another little boy. They were playing outside on the terrace, when they saw the figure in the drawing-room close to the window, and ran in to see who it could be that was crying so bitterly. They found no one in the drawing-room, and the parlour-maid told them that no one had come into the house.

After the first time, I followed the figure several times downstairs into the drawing-room, where she remained a variable time, generally standing to the right hand side of the bow window. From the drawing-room she went along the passage towards the garden door, where she always disappeared.

The first time I spoke to her was on the 29th January, 1884. "I opened the drawing-room door softly and went in, standing just by it. She came in past me and walked to the sofa and stood still there, so I went up to her and asked her if I could help her. She moved, and I thought she was going to speak, but she only gave a slight gasp and moved towards the door. Just by the door I spoke to her again, but she seemed as if she were quite unable to speak. She walked into the hall, then by the side door she seemed to disappear as before." (Quoted from a letter written on January 31st.) In May and June, 1884, I

tried some experiments, fastening strings with marine glue across the stairs at different heights from the ground—of which I give a more detailed account later on.

I also attempted to touch her, but she always eluded me. It was not that there was nothing there to touch, but that she always seemed to be *beyond* me, and if followed into a corner, simply disappeared.

During these two years the only *noises* I heard were those of slight pushes against my bedroom door, accompanied by footsteps; and if I looked out on hearing these sounds, I invariably saw the figure. "Her footstep is very light, you can hardly hear it, except on the linoleum, and then only like a person walking softly with thin boots on." (Letter on January 31st, 1884.) The appearances during the next two months—July and August, 1884—became much more frequent; indeed they were then at their maximum, from which time they seem gradually to have decreased, until now they seem to have ceased.

Of these two months I have a short record in a set of journal letters written at the time to a friend. On July 21st I find the following account. "I went into the drawing-room, where my father and sisters were sitting, about 9 in the evening, and sat down on a couch close to the bow window. A few minutes after, as I sat reading, I saw the figure come in at the open door, cross the room and take up a position close behind the couch where I was. I was astonished that no one else in the room saw her, as she was so very distinct to me. My youngest brother, who had before seen her, was not in the room. She stood behind the couch for about half an hour, and then as usual walked to the door. I went after her, on the excuse of getting a book, and saw her pass along the hall, until she came to the garden door, where she disappeared. I spoke to her as she passed the foot of the stairs, but she did not answer, although as before she stopped and seemed as though *about* to speak." On July 31st, some time after I had gone up to bed, my second sister E., who had remained downstairs talking in another sister's room, came to me saying that someone had passed her on the stairs. I tried then to persuade her that it was one of the servants, but next morning found it could not have been so, as none of them had been out of their rooms at that hour, and E.'s more detailed description tallied with what I had already seen.

On the night of August 1st, I again saw the figure. I heard the footsteps outside on the landing about 2 a.m. I got up at once, and went outside. She was then at the end of the landing at the top of the stairs, with her side view towards me. She stood there some minutes, then went downstairs, stopping again when she reached the hall below. I opened the drawing-room door and she went in, walked across the room to the couch in the bow window, stayed there a little, then came out of the room, went along the passage, and dis-

appeared by the garden door. I spoke to her again, but she did not answer.

On the night of August 2nd the footsteps were heard by my three sisters and by the cook, all of whom slept on the top landing—also by my married sister, Mrs. K., who was sleeping on the floor below. They all said the next morning that they had heard them very plainly pass and repress their doors. The cook was a middle-aged and very sensible person; on my asking her the following morning if any of the servants had been out of their rooms the night before, after coming up to bed, she told me that she had heard these footsteps before, and that she had seen the figure on the stairs one night when going down to the kitchen to fetch hot water after the servants had come up to bed. She described it as a lady in widow's dress, tall and slight, with her face hidden in a handkerchief held in her right hand. Unfortunately we have since lost sight of this servant; she left us about a year afterwards on her mother's death, and we cannot now trace her. She also saw the figure outside the kitchen windows on the terrace-walk, she herself being in the kitchen; it was then about 11 in the morning, but having no note of the occurrence, I cannot now remember whether this appearance was subsequent to the one above mentioned.

These footsteps are very characteristic, and are not at all like those of any of the people in the house; they are soft and rather slow, though decided and even. My sisters would not go out on the landing after hearing them pass, nor would the servants, but each time when I have gone out after hearing them, I have seen the figure there.

On August 5th I told my father about her and what we had seen and heard. He was much astonished, not having seen or heard anything himself at that time—neither then had my mother, but she is slightly deaf, and is an invalid.

He made inquiries of the landlord (who then lived close by) as to whether he knew of anything unusual about the house, as he had himself lived in it for a short time, but he replied that he had only been there for three months, and had never seen anything unusual.

On August 6th, a neighbour, General A., who lived opposite, sent his son to inquire after my married sister, as he had seen a lady crying in our orchard, which is visible from the road. He had described her to his son, and afterwards to us, as a tall lady in black, and a bonnet with a long veil, crying, with a handkerchief held up to her face. He did not know my sister by sight, as she had only been with us a few days, and had been out very little, but he knew that she was in mourning for her baby son. My sister was not in the orchard that day at all, is rather short, and wore no veil.

This was the second time the figure had been mistaken for that of a real person, the outlines being very distinct, and the whole appearance.

solid. It is only fair to say that the gentleman, who is a friend of the landlord's, now tells us that he has no recollection of this incident.

The same evening this General A. came over to our house, and we all took up various stations on the watch for the figure, which, however, was not seen by anyone.

That night my brother-in-law and sister distinctly heard footsteps going first up the stairs and then down. This was about 2 a.m.

On the evening of August 11th we were sitting in the drawing-room, with the gas lit but the shutters not shut, the light outside getting dusk, my brothers and a friend having just given up tennis, finding it too dark; my eldest sister, Mrs. K., and myself both saw the figure on the balcony outside, looking in at the window. She stood there some minutes, then walked to the end and back again, after which she seemed to disappear. She soon after came into the drawing-room, when I saw her, but my sister did not.

The same evening my sister E. saw her on the stairs as she came out of a room on the upper landing.

The following evening, August 12th, while coming up the garden, I walked towards the orchard, when I saw the figure cross the orchard, go along the carriage drive in front of the house, and in at the open side door, across the hall and into the drawing-room, I following. She crossed the drawing-room, and took up her usual position behind the couch in the bow window. My father came in soon after, and I told him she was there. He could not see the figure, but went up to where I showed him she was. She then went swiftly round behind him, across the room, out of the door, and along the hall, disappearing as usual near the garden door, we both following her. We looked out into the garden, having first to unlock the garden door, which my father had locked as he came through, but saw nothing of her.

On August 12th, about 8 p.m., and still quite light, my sister E. was singing in the back drawing-room. I heard her stop abruptly, come out into the hall, and call me. She said she had seen the figure in the drawing-room, close behind her as she sat at the piano. I went back into the room with her, and saw the figure in the bow window in her usual place. I spoke to her several times, but had no answer. She stood there for about 10 minutes or a quarter of an hour; then went across the room to the door, and along the passage, disappearing in the same place by the garden door.

My sister M. then came in from the garden, saying she had seen her coming up the kitchen steps outside. We all three then went out into the garden, when Mrs. K. called out from a window on the first storey that she had just seen her pass across the lawn in front, and along the carriage drive towards the orchard. This evening, then,

altogether 4 people saw her. My father was then away, and my youngest brother was out.

On the morning of August 14th the parlourmaid saw her in the dining-room, about 8.30 a.m., having gone into the room to open the shutters. The room is very sunny, and even with all the shutters closed it is quite light, the shutters not fitting well, and letting sunlight through the cracks. She had opened one shutter, when, on turning round, she saw the figure cross the room. We were all on the look-out for her that evening, but saw nothing; in fact, whenever we had made arrangements to watch, and were especially expecting her, we never saw anything. This servant, who afterwards married, was interviewed by Mr. Myers at her own house.

On August 16th I saw the figure on the drawing-room balcony, about 8.30 p.m. She did not afterwards come into the room, as on the former occasion. On looking out at the side door, nothing could be seen.

The gardener said that he had seen the figure on the balcony that morning early, about 6 o'clock.

On August 19th, 3 days after, we all went to the seaside, and were away a month, leaving three servants in the house.

When we came back they said that they had heard footsteps and noises frequently, but as the stair-carpet was up part of the time and the house was empty, many of these noises were doubtless due to natural causes, though by them attributed to the figure.

The cook also spoke of seeing the figure in the garden, standing by a stone vase on the lawn behind the house.

During the rest of that year and the following, 1885, the apparition was frequently seen through each year, especially during July, August, and September. In these months the three deaths took place, viz. :— Mr. S., on July 14th, 1876, the first Mrs. S. in August, and the second Mrs. S. on September 23rd.

The apparitions were of exactly the same type, seen in the same places and by the same people, at varying intervals.

The footsteps continued, and were heard by several visitors and new servants, who had taken the places of those who had left, as well as by myself, 4 sisters and brother; in all by about 20 people, many of them not having previously heard of the apparition or sounds.

Other sounds were also heard in addition which seemed gradually to increase in intensity. They consisted of walking up and down on the second-floor landing, of bumps against the doors of the bedrooms, and of the handles of the doors turning. The bumps against the bedroom doors were so marked as to terrify a new servant, who had heard nothing of the haunting, into the belief that burglars were breaking into her room, while another servant, who had a slight attack

of facial hemiplegia, attributed it to terror caused by attempts at her door worse than usual one night; the doctor, however, thought the attack was caused by cold rather than fright.

A second set of footsteps was also heard, heavy and irregular, constantly recurring, lasting a great part of the night, often 3 or 4 times a week. On the first floor the same noises are heard, especially in the front right-hand room, formerly used by Mr. and Mrs. S.

Louder sounds were also heard in the summer of 1885, heavy thuds and bumpings, especially on the upper landing.

These facts were kept quiet, on account of the landlord, who feared they might depreciate the value of the house, and any new servants were not told of them, though to anyone who *had* already heard of them we carefully explained the harmless nature of the apparition. Some left us on account of the noises, and we never could induce any of them to go out of their rooms after they had once gone up for the night.

During this year, at Mr. Myers's suggestion, I kept a photographic camera constantly ready to try to photograph the figure, but on the few occasions I was able to do so, I got no result; at night, usually only by candle-light, a long exposure would be necessary for so dark a figure, and this I could not obtain. I also tried to communicate with the figure, constantly speaking to it and asking it to make signs, if not able to speak, but with no result. I also tried especially to *touch* her, but did not succeed. On cornering her, as I did once or twice, she disappeared.

Some time in the summer of this year (1886), Mrs. Twining, our regular charwoman, saw the figure, while waiting in the hall at the door leading to the kitchen stairs, for her payment. Until it suddenly vanished from her sight, as no real figure could have done, she thought it was a lady visitor who had mistaken her way. Mr. Myers interviewed her on December 29th, 1889, and has her separate account.

On one night in July, 1886 (my father and I being away from home), my mother and her maid heard a loud noise in an unoccupied room over their heads. They went up, but seeing nothing and the noise ceasing, they went back to my mother's room on the first storey. They then heard loud noises from the morning-room on the ground floor. They then went half way downstairs, when they saw a bright light in the hall beneath. Being alarmed, they went up to my sister E., who then came down, and they all three examined the doors, windows, &c., and found them all fastened as usual. My mother and her maid then went to bed. My sister E. went up to her room on the second storey, but as she passed the room where my two sisters L. and M. were sleeping, they opened their door to say that they had heard noises, and also seen what they described as the *flame*.

of a candle, without candle or hand visible, cross the room diagonally from corner to door. Two of the maids opened the doors of their two bedrooms, and said that they had also heard noises; they all 5 stood at their doors with their lighted candles for some little time. They all heard steps walking up and down the landing between them; as they passed they felt a sensation which they described as "a cold wind," though their candles were not blown about. They *saw* nothing. The steps then descended the stairs, re-ascended, again descended, and did not return.

In the course of the following autumn we heard traditions of earlier haunting, though, unfortunately, in no case were we able to get a first-hand account.

1. A job gardener, who had worked several times a week at a house on the opposite side of the road, was reported to have several times seen a figure in our garden before we occupied the house. This figure he knew not to be that of a real person. On tracing him, we found he had died, and his widow had left the town, and her whereabouts was not known.

2. I met a lady at a friend's house, who told me that, when living in the town 7 or 8 years before, she had frequently been told that the house and garden were haunted by Mrs. S. After the lapse of time she could not remember the names of any people who were reported to have seen anything, and we could not trace anyone.

3. The apparition was mentioned by my uncle (since dead) at a mess-table in Halifax, Nova Scotia, when an officer then present said that while in the town 7 or 8 years before, he had been told that the house was haunted, and remembered looking up at the windows with interest as he rode past to see if he could see anything at them.

We also now heard from a carpenter who had done jobs in the house in Mrs. S.'s time, that Mrs. S. had wished to possess herself of the first Mrs. S.'s jewels. Her husband had called him in to make a receptacle under the boards in the morning-room on the ground floor, in which receptacle he placed the jewels, and then had it nailed down and the carpet replaced. The carpenter showed us the place. My father made him take up the boards; the receptacle was there, but empty.

My father thought that there might be something hidden near the garden door, where the figure usually disappeared. The boards were taken up, and nothing was there but the original shavings and dust.

My father went to Bristol, and there found the register of Mrs. S.'s death, which had taken place on September 23rd, 1878, from dipsomania and intervening sub-gastritis. He called on the doctor who had attended her, and asked him if there had been any disfigurement of the face which would account for its persistent concealment.

He remembered the case, and said that there had not been, though the face had become more full and round.

During 1887 we have few records; the appearances were less frequent.

On Friday, February 4th, my sister E. was coming downstairs at about 7.30 p.m., when she saw the figure moving across the hall from the front door to the drawing-room, she herself being at the top of the first flight of stairs. The gas was lighted in the hall at the time. In an interview with Mr. Myers on February 14th, she told him that she thought this was about the 10th time she had seen the figure. She went on into the dining-room and told my father; they called me from the morning-room, and we all three went into the drawing-room, of which the door was shut. Nothing was to be seen or heard.

During the next two years, 1887 to 1889, the figure was very seldom seen, though footsteps were heard; the louder noises had gradually ceased.

From 1889 to the present, 1892, so far as I know, the figure has not been seen at all; the lighter footsteps lasted a little longer, but even they have now ceased.

The figure became much less substantial on its later appearances. Up to about 1886 it was so solid and life-like that it was often mistaken for a real person. It gradually became less distinct. At all times it intercepted the light; we have not been able to ascertain if it cast a shadow. I should mention that it has been seen through window-glass, and that I myself wear glasses habitually, though none of the other percipients do so. The upper part of the figure always left a more distinct impression than the lower, but this may partly be due to the fact that one naturally looks at people's faces before their feet.

Proofs of Immateriality.

1. I have several times fastened fine strings across the stairs at various heights before going to bed, but after all others have gone up to their rooms. These were fastened in the following way; I made small pellets of marine glue, into which I inserted the ends of the cord, then stuck one pellet lightly against the wall and the other to the banister, the string being thus stretched across the stairs. They were knocked down by a very slight touch, and yet would not be felt by anyone passing up or down the stairs, and by candle-light could not be seen from below. They were put at various heights from the ground, from 6 inches to the height of the banisters, about 3 feet.

I have twice at least seen the figure pass through the cords, leaving them intact.

2. The sudden and complete disappearance of the figure, while still in full view.

3. The impossibility of touching the figure. I have repeatedly followed it into a corner, when it disappeared, and have tried to suddenly pounce upon it, but have never succeeded in touching it or getting my hand up to it, the figure eluding my touch.

4. It has appeared in a room with the doors shut.

On the other hand, the figure was not called up by a desire to see it, for on every occasion when we had made special arrangements to watch for it, we never saw it. On several occasions we have sat up at night hoping to see it, but in vain,—my father, with my brother-in-law, myself with a friend 3 or 4 times, an aunt and myself twice, and my sisters with friends more than once; but on none of these occasions was anything seen. Nor have the appearances been seen after we have been talking or thinking much of the figure.

The figure has been connected with the second Mrs. S.; the grounds for which are:—

1. The complete history of the house is known, and if we are to connect the figure with any of the previous occupants, she is the only person who in any way resembled the figure.

2. The widow's garb excludes the first Mrs. S.

3. Although none of us had ever seen the second Mrs. S., several people who *had* known her identified her from our description. On being shown a photo-album containing a number of portraits, I picked out one of her sister as being most like that of the figure, and was afterwards told that the sisters were much alike.

4. Her step-daughter and others told us that she especially used the front drawing-room in which she continually appeared, and that her habitual seat was on a couch placed in a similar position to ours.

5. The figure is undoubtedly connected with the house, none of the percipients having seen it anywhere else, nor had any other hallucination.

Conduct of Animals in the House.

We have strong grounds for believing that the apparition was seen by two dogs.

1. A retriever who slept in the kitchen was on several occasions found by the cook in a state of terror, when she went into the kitchen in the morning—being a large dog, he was not allowed upstairs; he was also seen more than once coming from the orchard thoroughly cowed and terrified. He was kindly treated and not at all a nervous dog.

2. A small skye-terrier, whom we had later, was allowed about the house; he usually slept on my bed, and undoubtedly heard the footsteps outside the door. I have notes of one occasion, on October 27th, 1887. The dog was then suffering from an attack of rheumatism, and

very disinclined to move, but on hearing the footsteps it sprang up and sniffed at the door.

Twice I remember seeing this dog suddenly run up to the mat at the foot of the stairs in the hall, wagging its tail, and moving its back in the way dogs do when expecting to be caressed. It jumped up, fawning as it would do if a person had been standing there, but suddenly slunk away with its tail between its legs, and retreated, trembling, under a sofa. We were all strongly under the impression that it had seen the figure. Its action was peculiar, and was much more striking to an onlooker than it could possibly appear from a description.

We have no horses, and the cat, as a rule, lives only in the kitchen; we have never noticed anything peculiar about her behaviour.

In conclusion, as to the *feelings* aroused by the presence of the figure, it is very difficult to describe them; on the first few occasions, I think the feeling of awe at something unknown, mixed with a strong desire to know more about it, predominated. Later, when I was able to analyse my feelings more closely, and the first novelty had gone off, I felt conscious of a feeling of *loss*, as if I had lost power to the figure.

Most of the other percipients speak of feeling a cold wind, but I myself have not experienced this.

In writing the above account, my memory of the occurrences has been largely assisted by reference to a set of journal letters written at the time, and by notes of interviews held by Mr. Myers with my father and various members of our family.

R. C. MORTON.

April 1st, 1892.

See also separate accounts of :—

- I. MISS CAMPBELL.
- II. MISS E. MORTON.
- III. My brother, W. H. C. MORTON.
- IV. MRS. K.
- V. MRS. BROWN.
- VI. MRS. TWINING.

I.

I beg to certify that the letters from which Miss Morton has largely quoted were written to me by her on the dates mentioned, and are still in my possession, but being of the nature of a diary, contain so many allusions to private matters that neither Miss Morton nor I at present see our way to making them over to the Society for Psychical Research.

Miss Morton wishes me to state that, although I have never seen the figure, I have heard the footsteps, and that they certainly are

unlike those of any member of the M. family, and could not possibly be attributed to them. The servants are excluded by the fact that they were all changed during the time that the footsteps continued, and were unaltered in character.

I may add as a curious circumstance that on the night on which Miss Morton first spoke to the figure, as stated in her account, I myself saw her telepathically. I was in my room (I was then residing in the North of England, quite 100 miles away from Miss Morton's home), preparing for bed, between 12 and half-past, when I seemed suddenly to be standing close by the door of the housemaid's cupboard (see plan of second floor) at —, so facing the short flight of stairs leading to the top landing. Coming down these stairs, I saw the figure, exactly as described, and about two steps behind Miss Morton herself, with a dressing-gown thrown loosely round her, and carrying a candle in her hand. A loud noise in the room overhead recalled me to my surroundings, and although I tried for some time I could not resume the impression.

The black dress, dark head-gear, widow's cuffs and handkerchief were plainly visible, though the details of them were not given me by Miss Morton till afterwards, when I asked her whether she had not seen the apparition on that night.

(Signed) CATHERINE M. CAMPBELL.

77, Chesterton-road, North Kensington, W.

March 31st, 1892.

To this account Miss Morton adds:—"Miss Campbell was the friend to whom I first spoke of the apparition. She suggested to me that when next I saw her I should speak; but of course she had no idea when this would be. She wrote an account to me the next day of what she had seen, and asked me if I had not seen the figure that night; but naturally did not know that I *had* done so, until she received my reply. Miss Campbell asks me to say that this is the only vision she has had, veridical or otherwise."

II.

(1) The first time I saw anything unusual in the house was in July, 1884. Crossing the upper landing, after having come to bed at about 11.15 p.m., I had an impression of something unusual, which caused me to start back, and then some little way in front of me I saw a figure as of a widow in black preceding me down the stairs. I watched it down one flight, and it then disappeared; of course, in this position it had its back to me.

(2) The next time I saw the figure was one evening at about 8 o'clock, in July, 1885, a fine evening and quite light. I was sitting

alone in the drawing-room singing, when suddenly I felt a cold, icy shiver, and I saw the figure bend over me, as if to turn over the pages of my song. I called my sister, who was in another room. She came at once, and said she could see it still in the room, though I then could not.

(3) After coming up to bed, one night in July, 1886, my mother, myself, and one of the maids heard noises downstairs in the hall. On going down to investigate the cause, we saw nothing, and the noises ceased. After again returning to the top landing, the "noises" began again. It sounded as if people were throwing heavy articles, such as boots, across the passage and down the stairs. Door handles seemed to rattle too, the night being still and no one about. Two maids and my two sisters and myself listened on the top landing, with lighted candles in our hands, when we distinctly heard the footsteps pass and re-pass us quite close, but saw nothing, most of us feeling what we term the "icy shiver."

(4) I had just gone upstairs, on February 4th, 1887, to fetch some prescriptions for my father, when I saw the same figure preceding me down the stairs. It went into the drawing-room, which was then not being used. My father and I lighted a candle, and stayed in the room for some little time, but saw nothing.

The figure appears to me as that of a tall woman in old-fashioned widow's weeds, with the left hand partly hidden under the folds of her dress, and the right hand with a handkerchief placed to her face, almost obscuring the whole of the face, with the exception of the upper part of the forehead and hair. The hands are long and very well shaped.

EDITH MORTON.

III.

(1) On or about December 18th, 1883, I was playing with a school-friend on the path in front of the drawing-room windows, when on looking up at the drawing-room we both saw a tall figure in black, holding a handkerchief to her face with her right hand, seated at the writing-table in the window, and therefore in full light. We came in at once, but on going into the room found no one there, and on making inquiries found that no stranger had been in the house that afternoon. As far as I can remember, this was about 3.15 in the afternoon. At all events, it was full daylight at the time.

Since then I have seen the figure twice.

(2) Once when coming out of the drawing-room, about half-past eight (just after the gas had been lit throughout the house), I saw the figure going down the passage towards the side door, thus having her back to me. It finally disappeared in the direction of the kitchen stairs.

(3) The other time, on coming out of a room at the end of a passage on the first landing, I saw it going along the passage towards the staircase, but it turned back and finally disappeared through the door of another bedroom. This was about 6 o'clock in the evening, the gas not yet being lit, and so the light was somewhat dim.

(4) Another time I was in the morning-room, and had a momentary glimpse of the figure, but not long enough to be absolutely certain of having seen it. This was in the evening, the gas having been lit both in the room and in the passage outside.

Besides these appearances I have occasionally heard noises like a person walking about with soft slippers, but on looking out I have seen nothing, and sometimes the noises have stopped, but at other times have gone on without interruption.

Previously to seeing the appearances (1) and (2) I had heard nothing about anything unusual being seen in the house.

W. H. C. MORTON.

December 31st, 1891.

IV.

Whilst staying at —, in the autumn of 1883, I was coming down the stairs, about five in the afternoon, when I saw a tall figure in black cross the hall, push open the drawing-room door, and go in. At the time I thought she was a Sister of Mercy, from her long veil, the figure being entirely substantial, and like that of a real person, although on others making inquiries, no one had called.

This, I may mention, was the year before I heard of any appearance being known of in the house. At another time I thought I saw her in the summer of 1884 looking in at the drawing-room window from outside. This time the figure was not so distinct, the gas being lit in the room, while it was semi-dark outside. Soon after my sister, who had also seen her, saw her enter the room; but she was not then visible to me.

I saw the figure once more in the spare room at night, having been awakened, as I constantly was, by footsteps in the room. I often heard footsteps at night up and downstairs, like a person wearing flat list or cloth slippers, and I have heard the swish of woollen drapery, and on several occasions the sound of heavy bodies on the landings and against the doors, and overhead the handles of doors turned, the sound of something heavy being dragged overhead, on the top storey. My husband and nurse have heard the same.

I myself was much terrified at the sounds.

F. M. K.

March 29th, 1892.

V.

[I called, February 15th, 1890, on Mrs. Brown, 10, Mitre-street, St. Luke's, C., and heard from her the following account, which I wrote down the same evening and took to her to-day, February 16th, when she read, corrected, and signed it.—F.W.H.M.]

About 7 years ago I went as parlourmaid to ——. At that time nothing had been said about the ghost, although I believe that Miss Rose (the eldest Miss M.) had seen it for about a year.

I think that the first person besides Miss Rose who saw it was Master Willy. He was then about 8 or 9 years old, and was playing in the garden with another young gentleman, when they both looked in through the drawing-room window, and saw a widow in the room. They ran up to their mother's room ;—she was an invalid and seldom left her bed,—and told her what they had seen, but Miss Rose, who was there, laughed it off.

The next time that it was seen was by Mrs. K., the married sister, who used to come and stay a month or so in the house every year. She had been there three days when she said that she had seen a widow in the drawing-room. Then Master Willy called out that that must have been the same woman whom he had seen ; and after that Miss Rose told that she had been in the habit of seeing the figure.

So all those in the house knew ; but when a new servant came we used to take care not to tell her, because it was hard to get a girl to stay.

Some months after the thing became known I was alone in the house one evening with Lizzie, a new cook, (I do not know her address now), and we were standing at the door of the servants' hall, on the basement floor. The passage was lit with gas. Lizzie had heard nothing of the ghost, I am sure. Suddenly we both saw a dark shadowy figure, dressed in black, and making no noise, glide past us along the passage and disappear round a corner. Neither of us spoke as it passed ; but directly after we looked at each other, and each saw that the other had seen it, and we mentioned it to each other. We had seen just the same thing. I have myself never seen any white about the figure ; but I know that others have seen her hold a handkerchief up to her face. The figure has never looked to me quite solid ; but it has always vanished too quickly for me to look closely at it.

The next time that I saw it was in the drawing-room, when I went in to light the gas at dusk on a summer's evening. I saw a dark figure walk round the ottoman and disappear. I was not much frightened. The next time I saw no figure, but I was more frightened than any other time. I was going off next day on a holiday, and I sat up late in my room with some sewing. My room was between Miss Morton's

and the schoolroom, on the top floor, where the sounds were apt to be worst. I heard a loud noise and looking up I saw the handle of my door twisted round, as if someone were trying to come in. The door was locked, and this was not a mere slip of the handle. The handle was quite firm and never slipped of itself. I knew that no one was up or about and I was motionless with fear. I could scarcely go to bed. Next morning when I looked at myself in the glass I saw that one side of my face was twisted by a slight stroke. I had been perfectly well the night before, and I could not believe that such a thing had happened. I thought it must be my fancy. But when I went downstairs the other servants saw it. I went for my holiday, Saturday to Wednesday, and when I got back I went at once to Dr. F., and he applied blisters to my face and it gradually got straight again. He said that the twisted face might have been caused by a draught as well as by a fright—but I had been in no draught. I have no doubt that it was the fright; and for some time afterwards my hand was very shaky and my nerves upset. But I went on with my work as usual, as I knew the thing could not really hurt me.

I saw it twice more, both times in the drawing-room. Once it was as I was lighting the gas, as I had seen it before. The other time was when I entered the room in the morning and had taken down one shutter. I then saw it close by me, and was frightened, and called another servant to come to me. I stayed on in the place and was married from thence. One housemaid while I was there saw the figure, she said, on the road just outside the gates. She said that she saw her face.

We often heard someone running down the steps from the approach to the back door, and went to open the back door, and found no one there.

I often heard noises on the attic landing near my room—scuffling and knocking. Sometimes I would hear Miss Rose open her door and go downstairs. I know now that she was following the ghost. But I heard her before I knew about the ghost at all.

M. E. BROWN.

VI.

December 29th, 1889, 5 p.m.

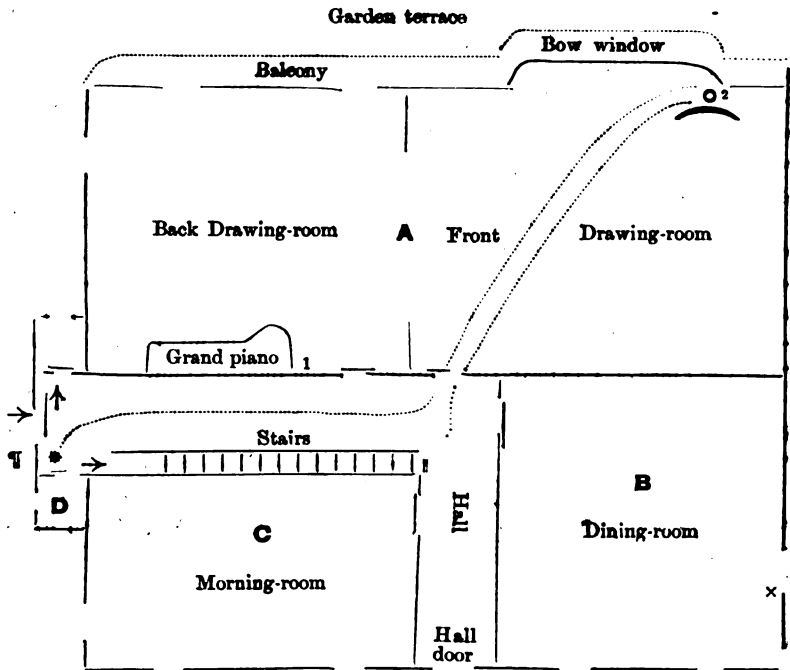
[I have just called on Mrs. Twining, charwoman, Chapel-place, Great Norwood-street. Mrs. Twining is a sensible, trustworthy person, who has worked for the Mortons for 8 or 9 years. She is illiterate, and I dispensed with her signature, but made notes during my visit from which this account is taken.—F.W.H.M.]

“About 3 years ago, one summer evening between eight and nine, when it was twilight, I had been at work at the Mortons and was

waiting for my pay. I stood at the top of the kitchen stairs, where there is a door into the garden behind the house. I saw a lady pass by, rather tall, in black silk, with white collar and cuffs, a handkerchief in her hand, and a widow's fall. I had heard about the ghost, but it never struck me that this figure could be a ghost—it looked so like an ordinary person. I thought that someone had come to call and missed her way to the door. The family were at tea and I was merely waiting, so out of curiosity I followed the lady round the house. Just outside the morning-room window she suddenly disappeared. I was quite near her; it was quite impossible that a real person could have got away.

“I went into the house and began telling the housemaid that I had seen the ghost. She stopped me,—pointing to the parlourmaid, a new one, whom they were anxious to keep in ignorance of the ghost—as the maids often left on account of it. The parlourmaid had seen from one of the windows the same figure, though she had not known that it was the ghost. I believe that she left at the month's end.

“I was there when a former parlourmaid, now Mrs. Brown, got the fright which caused a stroke so that her face was twisted. I believe that she saw the figure in her bedroom. She had seen it several times before. She went away by the doctor's orders and then came back and married from the house. The Morton family are very good, kind people.”



PLAN OF GROUND FLOOR.

The two drawing-rooms are separated by a wide archway formerly filled by folding doors.

1. Position of music stool, while sitting on which E. M. saw figure behind her. 12/7/84.

2. Sofa on which figure sat, dot marking position behind, which it took up when sofa was occupied.

* Marks spot where figure usually disappeared.

|| Marks position of mat.

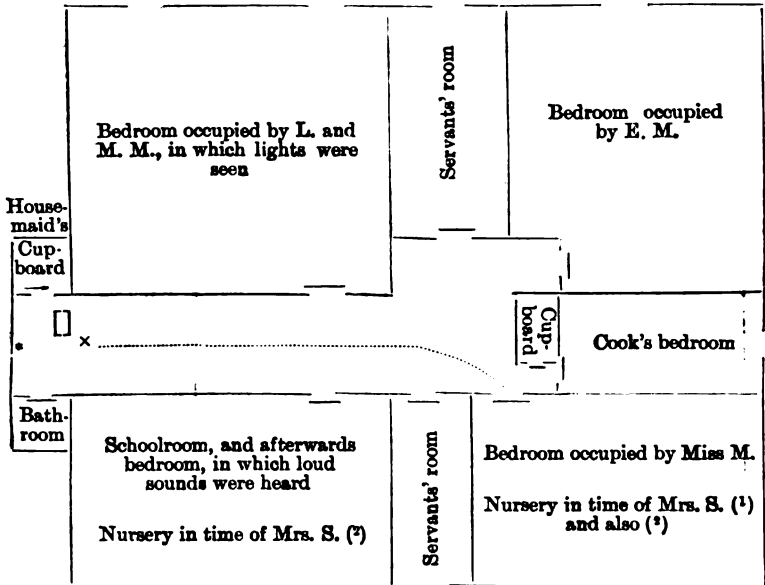
..... Marks usual track of figure when followed downstairs, into drawing-room, along passage to garden door, where it disappeared.

x Window looking on to orchard.

⌞ Garden door by which figure disappeared.

→ Shows direction in which doors open.

D Small lobby from which stairs go down to basement, and a servants' staircase leads up to half-landing between ground and first floors.



PLAN OF SECOND FLOOR.

* Half-landing between first and second floors.

x Marks position of figure when first seen by Miss M.

..... Marks course from Miss M.'s bedroom door to head of stairs, where figure usually paused, looking towards bath-room door, and then continued straight down the stairs, not stopping on the first floor, and on the ground floor pursuing the course marked.

IV.

THE SUBLIMINAL CONSCIOUSNESS.

BY FREDERIC W. H. MYERS,

CHAPTER III.

THE MECHANISM OF GENIUS.

θάνατός ἐστιν ἄκοσα ἐγερθέντες ὄρτομεν, ἄκοσα δὲ εὐδόντες, ὕπνος.

HERACLITUS.

In the present series of papers I am endeavouring to trace the manifestations, and to discriminate the powers, of those subjacent strata of our being which, although they possess, (as I claim,) a conscious intelligence of their own, nevertheless do not habitually rise above the threshold of our ordinary waking consciousness. I believe that an uprush of subliminal faculty may be detected at many points; and moreover that subliminal perception, memory, power over the organism, —hyperæsthesia, hypermnesia, and what we may term hyperboulia,—extend over a range wider than that which is covered by the supraliminal consciousness with which we identify ourselves in ordinary speech.

For the sake of clearness, and of course without pretending to logical accuracy, I have arranged these subliminal phenomena in three groups according to the position which they occupy with reference to a figurative *spectrum of consciousness*,—which is conceived as including, but transcending, the range of perceptivity and of reactive capacity which is covered by our ordinary supraliminal life.

Some of these hidden powers, I have said, lie below the physiological limit—call it the red end—of the ordinary conscious spectrum. They involve, that is to say, an action upon the physical organism profounder than our waking will can exert. Of these powers, especially as revealed by hypnotic suggestion, I have spoken in the last chapter. And the *hyperboulia* thus shown,—it is well to remember,—forms the exact contrast to the *aboulia*, or defect of will-power over the organism, which is characteristic of the supraliminal life of the hysterical subject.

It is however beyond the other—call it the violet—end of our imaginary spectrum that these signs of hidden capacity are mainly to be sought. The bright lines corresponding to telepathy and clairvoyance lie above the psychological limit of the range of ordinary consciousness. They involve, that is to say, not so much an increased power of the mind over the body as an increased power of one mind

over another mind ; or a perceptivity independent of such corporeal conditions as limit the perception which we already know. It is from this ultra-violet tract of our spectrum that the themes of our future discussion will for the most part be drawn.

But there remains, of course, a region of perception not included in either of these two classes,—the region, namely, over which the ordinary red to violet spectrum itself extends. If subliminal action be traceable beyond each end of that spectrum, should it not be traceable also along the range of that spectrum itself ? I claim that it is so traceable ; and in this chapter I shall try to indicate some ways in which the working of our ordinary, familiar faculties is reinforced by impulses or messages from the consciousness which exists below.

Our difficulty here will be of a kind somewhat different from that which we encounter in the two other classes. In the ultra-violet tract, for instance, our difficulty lies in proving that telepathy is a fact in nature. If such a power exist at all, few will deny that its characteristic bright line lies far above our ordinary psychological limit. But touch, hearing, sight,—these are already appropriated as the functions of the waking self. How are we to prove that any exercise of these powers, though unusual in degree, is different in kind from our familiar operations ? If it be different, is it not a merely accidental, or even morbid, extension of ordinary capacity ? In answer to this question I shall try to show that in the domain of each sense in turn there are “flashes of inspiration,” to use the popular term, which surpass the products of conscious effort not only in sensory intensity but in intelligent co-ordination, and seem to have been elaborated below the threshold by an active and reminiscent mind.

Now these “flashes of inspiration,”—these fugitive bright lines referable to our subliminal strata,—will on this view be likely to be more conspicuous when the glare of the supraliminal spectrum is deadened by sleep or trance. That is to say, we shall expect that traces of hyperæsthesia or hypermnesia will be most observable in the hypnotic trance, next in dreams, and least conspicuous in ordinary waking life. And to this expectation the facts do on the whole correspond. It will be generally admitted, in the first place, that hyperæsthesiæ of all senses are wont to occur in the hypnotic trance. This fact, I say, will not be denied ; but in most text-books its meaning has been greatly obscured by a misdescription depending on one-sided theory. Thus the phrase “cramp of attention” is often employed, and the subject is supposed to be alive to every whisper of his hypnotiser’s simply from the fact that his whole mind is directed in that channel, and that he observes nothing else. And this is true enough in many of the simpler cases ;—as in the platform-experiments, where the suggested *rapport* which keeps the subject’s gaze fixed in fascination upon the hypnotiser’s eye may well

be described as cramp of attention. But hardly any phrase can be less fitting to describe the kind of perceptivity on the subject's part against which it is most needful to guard, if, for instance, we are trying an experiment from which all possibilities of external suggestion have to be excluded. It is not the absorbed and staring platform-subject who is most likely to notice the little signs which are not meant for him to see;—rather it is the lethargic slumberer, who does not wake when you shout at him, nor stir when you stick pins into him,—yet who all the while may be treasuring up the most casual words of the hypnotiser, ready to act upon them,—in a spirit of no dishonesty, but of sheer obedience,—when the time comes to exhibit the phenomena which he has thus learnt that his physician expects. This capacity has often been ignored even by experienced hypnotisers¹; whose error followed almost inevitably from their conception of hypnotism as a mere morbid dissociation of ordinary faculties,—a narrowing of the field of attention. Attention was therefore supposed to be contracted in lethargy into a single point,—the mere readiness to wake up again when a given stimulus was applied. From the point of view here taken, on the other hand, there is no ground for supposing that because the supra-liminal self is stilled into abeyance,—because every superficial token of attention or perception has disappeared,—there need be any corresponding stagnation in the deeps below. Any sense whose channel is still left open may continue at work, undemonstratively indeed, but perhaps more effectively than ever.

Any sense, I say, whose channel is open;—for I do not wish here to enter on the question of telepathic or clairvoyant avenues of knowledge. These I for the present waive;—but no one familiar with the phenomena will deny that, if these powers are waived, much hyperæsthesia at least will remain to be taken account of. In point of fact, believers in telepathy have often had to argue against strangely exaggerated estimates of what hyperæsthesia could do. For example, I remember that when the Société de Psychologie Physiologique in Paris were discussing the *action à distance* exerted by Dr. Gibert upon Madame B. at Havre, one distinguished physician, Dr. Ruault, maintained that Madame B., at a distance of nearly half a mile from Dr. Gibert's house, had perceived by auditory hyperæsthesia the change in the condition of Dr. Gibert's arteries, caused by his concentrating himself upon the act of *willing*,—and had obeyed that signal and come to him,—as a war-horse follows the trumpet-call. He who believes in this rather than in telepathy has chosen, I think, his horn of the dilemma amiss; but I quote the incident to show to what extent the school

¹ When the late Edmund Gurney and I first visited the Salpêtrière, in 1885, Dr. A. Voisin was, if I mistake not, the sole physician there who thought it needful to guard against impressions thus received in the lethargic state.

which is now conservative, as against our telepathic innovations, is willing to push its belief in the hypnotic extension of ordinary sensory powers. And I will not occupy further space by dwelling on the numberless instances in which we shall agree with our sometime opponents in considering that hypnotic hyperæsthesia has in fact been at work. I shall take such hyperæsthesia of sight, hearing, smell, touch, sensitiveness to heat and cold, &c., as an admitted thing; and I shall merely point out that we have here precisely the evidence of which my thesis of this chapter stands in need;—evidence, namely, that within the range of the ordinary spectrum,—among the senses which we familiarly know,—a subliminal perceptivity exists which surpasses the supraliminal;—which kindles the bright lines at least of our habitual spectrum into a more than common glow.

Were my object merely to win assent to a proposition, I could hardly do better than dwell at length on these hypnotic phenomena, and try to show in detail how little the increased powers can be deduced from any mere narrowing of the channel or concentration of the output of known waking capacity. My task, however, in these papers is one of exploration rather than of exposition. I wish rather to discuss in instructive connection all the phenomena which I can link together than to arrange them in a rigid series. And I pass on to the inquiry,—(from my special standpoint a less promising one),—whether any of these uprushes of subliminal capacity, within the limits of our ordinary spectrum, are noticeable apart from dream or trance, and in ordinary waking hours.

It so happens, as we shall presently observe, that one special group of these uprushes of subliminal capacity,—those, namely, which perform the marvels which make an “arithmetical prodigy,”—have attracted enough attention to furnish us with several pertinent examples of our present theory. But for specimens of some other kinds of these uprushes we must depend for the present upon mere chance records;—since no one as yet, so far as I can discover, has thought such experiences worth collecting.

Before we proceed to the highly-specialised senses of hearing and sight, let us see whether we can find traces of subliminal intensification of those perceptions of a less specialised kind which underlie our more elaborate modes of cognising the world around us. The sense of the *efflux of time*, and the sense of *weight*, or of muscular resistance, are amongst the profoundest elements in our organic being. And the sense of time is indicated in several ways as a largely subliminal faculty. There is much evidence to show that it is often more exact in men sleeping than in men awake, and in men hypnotised than in men sleeping. The records of spontaneous somnambulism are full of predictions made by the subject as to his own case, and accomplished,

presumably by self-suggestion, but without help from clocks, at the precise minute foretold. Or this hidden knowledge may take shape in the imagery of dream, as in a case published by Professor Royce, of Harvard,¹ where his correspondent describes "a dream in which I saw an enormous flaming clock-dial with the hands standing at 2.20. Awaking immediately, I struck a match, and upon looking at my watch found it was a few seconds past 2.20."

I should, however, have been puzzled to produce any clear example of the subliminal time-sense as manifesting itself in a sane and waking person had not a Mr. Higton sent to me some years ago the following record of personal experiences on which he desired my opinion. I made his acquaintance, and found him a sensible, serious witness; but I did not then perceive the full significance of his communication, and I have, unfortunately, lost sight of him.

P. 138.

Mr. W. Higton, 27, St. Leonard-street, Pimlico, S.W., sends me, September, 1889, the following experiences—abbreviated from a long paper which I have returned to him.

1. "It is now some three years since the exact time of day presented itself to my mind independently of any internal knowledge or of any external physical appearances" (as of clock, &c.).

Mr. Higton had no idea of the exact time, when "within a few yards of Tattersall's there instantaneously appeared before me the face of a clock of an immense size. Every figure was perfectly visible; and the huge black hands distinctly indicated 11.25; while at the same moment or, correctly speaking, a fraction of a second later, I felt convinced and absolutely certain that the time indicated on the dial was the right time" (as in fact it was by his watch). "The phenomenon has recurred during the past 3 years at least 5 and, I think, 6 times; the first 3 occurring at intervals of about 3 months, and the last 2 or 3 being divided by a considerably longer interval."

2. On another occasion Mr. Higton was walking through a field as to which a legend ran that a young lady was murdered there, while she held a sprig of thyme, and that anyone passing through the field and not thinking of the murder would smell thyme. Mr. Higton paid no credit to this legend;—often walked through the field, but thought about the murder. "However, I did walk through the field one gloomy November afternoon, absorbed so deeply in some new practical scheme that I did not think about the murder, and most certainly should not have thought about it if the strongest conceivable smell of thyme that ever rose to human nostrils had not risen to mine. The odour of it lasted at least a quarter of a minute, until my concentrated thoughts were disorganised, and made to dwell on the magical subject."

3. "When I was at home assisting my father in his business it used to be my work to weigh the hides which were taken from the beasts we killed, preparatory to sending them to the dealer; and it was my custom before

¹ *Proceedings of American S.P.R.*, No. 4, p. 360.

placing them in the scale to see how near the weight I would guess them to be. By this means I became tolerably expert in estimating their weight, invariably being not more than 3 or 4 pounds out. Now on several occasions before I guessed, or even thought of guessing, a certain weight came into my mind which (as in the case of the time indicated on the dial) I was inwardly assured was correct. I remember one case distinctly, in which the hide weighed 87½ lb., which were the exact figures which occurred to me prior to weighing, and independently of any computation whatever. Indeed, on one occasion, the fourth, I think, I ventured to ticket the hide, without weighing it, in accordance with the figures which came into my mind; and on the following Tuesday exactly the number of pounds named on the ticket were paid for at the market to which the hides were delivered. As you will easily believe, I did not tell my father I had not weighed the hide on the ground that I knew the weight without doing so!"¹

Setting aside for the moment the hallucination of the sense of smell, I would point out that we have here precisely such uprushes of subliminal faculty, concerned with the deep organic sensations of the efflux of time and of muscular resistance, as theory had led us to expect. We need not postulate any direct or supernormal knowledge,—but merely a subliminal calculation, such as we shall see in the case of "arithmetical prodigies," expressing itself supraliminally, sometimes in a phantasmal picture, sometimes as a mere "conviction," without sensory clothing. And I would interpret in much the same way the story of the smell of thyme in the haunted field. We may suppose, I think, that although Mr. Higton was not "consciously" thinking of the local legend, his subliminal self remembered it, and produced the appropriate hallucination of smell in the same way in which it produced the picture of the clock-face, as indicating that it knew the precise hour. Thus we have, I think, a reasonable explanation of what seems at first sight an extravagant ghost story;—an explanation which is the more probable inasmuch as it is deduced from our own analysis of Mr. Higton's evidence, and does not seem to have occurred to himself.

In somewhat the same way I should be disposed to explain certain "monitions" of impending illness, or even death, which may occur

¹ Mr. Higton has also had coincidences in the matter of meeting people in the streets; but such coincidences are difficult to make evidential. The following monition, however, deserves record. "Walking towards my lodgings about 3 years ago, the conviction seized me that if I went my usual way I should meet a friend whom I greatly desired just then not to meet. I therefore, without hesitation, took another road, and having arrived at one of the street corners, whom should I see at the end of the street but my friend, walking down the road on which, but for my premonition, I should have met him. Whether he was in the habit of taking that particular road at that time of day, or not, I cannot say; as only on one occasion before had I met him out of doors; and that was almost a mile distant from the street now referred to. Besides, I knew absolutely nothing about either his business or his habits; and, be it remembered, my premonition was not an idea—a conjecture—but an instantaneous intimation to my soul."

while the supraliminal self is unconscious of any danger. In the following case, for instance, Lady Eardley's subliminal self may have foreseen the impending fainting fit, and generated the hallucinatory voice which averted the perhaps fatal result.

P. 139.

When I was a girl of about sixteen I had a mild attack of measles. I was staying with my godfather and godmother. After two or three days in my room I was told that I might have a warm bath; greatly pleased, and feeling well again, I went to the bathroom, locked the door, undressed, and was just about to get into the bath, when I heard a voice say "Unlock the door." The voice was quite distinct and apart from myself and yet seemed to come somehow from inside myself. I could not say whether it was a man's or a woman's voice. I was startled, and looked round, but of course no one was there. Again I heard the voice, "Unlock the door." I began to get frightened, thinking that I must be ill and delirious—but I did not feel ill. I resolved not to think of the voice, and had stepped into the bath, when I heard it a third time—and I think a fourth time—still saying "Unlock the door." On this I jumped out and I *did* unlock the door; and then stepped into the bath again. As I got in, I fainted away and fell flat down in the water. Fortunately as I fell I was just able to catch at a bell-handle, which was attached to the wall just above the bath. My pull brought the maid, who found me (she said) lying with my head under water. She picked me up and carried me out of the bathroom—knocking my head against the doorpost as she did so, which brought me partly round for a moment. If the door had been locked I should certainly have been drowned, as far as I can tell.

I have never heard a similar voice or had any other hallucination whatever.

At one time, however, I had a curious extension of ordinary powers of hearing. I was in a state of great nervous prostration, from mental distress and other causes, and was lying in bed on the second floor front room in a house in a London street. Under ordinary circumstances I cannot from this room hear any letters fall into the letterbox. [I tried this experiment and could not hear letters fall in.—F.W.H.M.] But during this illness I not only could hear them fall, but I seemed to know from whom each letter came. I felt a sort of shock at the heart as each fell, and would say to my maid (who is dead) "there is a letter from my lawyer," or such other person as the case might be. Of these letters some were more or less expected by me but others not. Yet I knew at once from whom they came. As I grew better and stronger the power of distinguishing the letters left me; but for some time yet I could hear the letters being dropped into the box.

E. F. DE LOUSADA

(Lady Eardley).

And here among the vaguer or less measurable modes of sensation some brief mention may be made of various ill-established or ill-understood sensory powers, which, if they exist, seem to belong mainly to subliminal strata. Such is the metallæsthesia, or sensitiveness to

special metals, so often described in hysterical cases, especially in France. Such is the dubious "magnetic sense," widely believed in in France, with its possible extensions to crystals, &c., if Reichenbach's isolated experiments are to be trusted. Such is "meteorological sensitiveness," which recognises or anticipates the changes of the barometer. Such, too, is the apparent sensibility of certain persons to the nearness of underground water. Unless the accounts printed in *Proceedings*, Vol. II., and elsewhere are due to accident and exaggeration,—(for there are many which wilful fraud will not explain),—we must apparently suppose that some physical indications of the nearness of water, subliminally apprehended, produce in the "dowser" an automatic impulse which prompts him unconsciously to twist the "divining-rod," in just the same way as it prompts automatic writers to move the pencil. But on all this controversial matter I must not here dwell. Suffice it to say that if any of these forms of sensitivity be established they will be additional instances of capacity mainly if not wholly exercised by the subliminal self, and emerging into supraliminal existence in ways which no conscious calculation can foretell. Such powers, in my metaphor, will be represented by the conversion of dark lines into bright lines within the limits of our habitual spectrum. For they differ in kind both from hyperæsthesia of known senses and from such novelties as telepathy and clairvoyance. Thus hyperæsthesia of the sense of *contact*, for instance, is the mere extra brightening of a line in our spectrum already bright. But metallæsthesia (if not depending on intensified perceptions of temperature, surface, &c.) is the substitution of a bright line for a dark one,—though in the vicinity of the bright tactile lines already familiar. We cannot at any rate assume that its line, like the novel bright line of telepathy, will lie clearly beyond the psychological end of our spectrum. Whereas in telepathy we get at something generically unlike our known senses, in metallæsthesia we get at something cognate to our known senses ;—as it were a sense which has dropped out from among its congeners, or has not yet taken its due place among them. Metallæsthesia, like telepathy itself, will thus represent one of the n original capacities of protoplasm, of which capacities a small proportion only may have been developed into definiteness by the training which protoplasm has up to this date undergone.

But let us pass on from these lower forms of sensitiveness to the higher, the more intellectual senses of hearing and sight. And here our first reflection will be that as a form of sense becomes more intellectual, its internal operation,—the form of *imagination*, as we say, connected with it,—gains rapidly in complexity and importance. Internal audition, internal visualisation, are for our present argument even more significant than the perception of sounds and sights outside us. But to begin with external hearing. Hypnotic hyperacuity of hearing is

already familiar. The same phenomenon has been frequently observed in spontaneous somnambulism, in hysteria, and in various morbid conditions. An experiment of Dessoir's, already noticed in these *Proceedings*, shows, (in close analogy to the phenomena of crystal-vision,) that sounds which fall unnoticed on the waking ear may be all the while intelligently treasured up in some hypnotic or other subliminal stratum. Mr. X., absorbed in his book amongst friends who were talking, was suddenly roused to attention by catching his own name. He asked what his friends had been saying of him. No reply was made, but he was hypnotised. In the hypnotic trance he was able to repeat the whole conversation which his waking self had missed. Still more remarkable is the fact, shown by the late Edmund Gurney and other observers, that the hypnotised subject can pick out the distant whisper of his hypnotiser from amidst a Babel of unnoticed sounds made by persons with whom he is not in *rapport*. It is abundantly clear that the external audition of the hypnotic or other subliminal strata may greatly exceed in delicacy the external audition of common life.

Let us now turn to internal audition;—to the sounds which we imagine within us;—and let us consider by what test the degree of such audition is capable of being estimated. The good *audile* (more strictly *audibile*) subject of Galton will differ from the bad one in two principal ways,—namely, in the *intensity* and in the *complexity* of his intra-cerebral¹ sensations of sound. That is to say, the good audile will summon up the sound of voices, &c., more easily and more distinctly than other men; and he will also be better able than others to recollect and represent to himself complex sequences or co-existences of sound. We shall find subliminal faculty markedly in excess of supraliminal in each of these directions,—in the intensity of internal audition, which leads to hallucination; and in the complexity of internal audition, which leads to poetic and musical genius.

Let us take first the intensity, or apparent externalisation, of imagined sounds. We do not, of course, here encounter hallucinations for the first time. Not hearing and sight alone, but every sense, may be hypnotically stimulated into a vividness which refuses to believe that the excitement proceeds only from within. We can produce hallucinations of heat, cold, weight, contact, pain, smell, taste. In each case the intensity of the sensation thus emerging from its subliminal factory may be far greater than any intensity of similar sensation which conscious supraliminal effort can initiate or maintain. All this is familiar

¹ On the analogy of "entoptic" and "entotic" these inward auditions might conveniently be described as "entencephalic,"—leaving "intra-cerebral," like "intra-ocular," to express objective or material arrangements or changes within eye or brain.

to every observer of hypnotism ; but few observers have as yet grasped the important lesson which even the commonest platform phenomena should teach ;—namely, that the hypnotic self is here performing a sensory function beyond the possible achievement of the ordinary waking self. One of the causes of this ignoring of the true significance of hallucinations has been (as I have elsewhere observed) the fact that when they occur spontaneously it is often in connection with morbid states. Inquiry into human vital phenomena has usually been undertaken with a therapeutic and not with a purely scientific purpose ; and consequently the morbid aspect of hallucination, although really accidental, has been insisted upon in preference to its absolute psychological significance. This is eminently the case with regard to the hallucinations of hearing,—imaginary voices, &c.,—with which we are at this moment concerned. Frequently accompanying insanity, they have been discussed as though they were simply an indication of insanity. How narrow and imperfect such a view of them is I have tried to show in a previous paper on “The Dæmon of Socrates” (*Proceedings*, Vol. V., p. 522), to which I must here be content to refer the reader. He will there, I hope, find some reason for supposing that that intensification of internal audition which at last suggests externality in the imagined voices may sometimes succeed in manifesting no disease or disintegration, but rather a subliminal faculty to which the supraliminal may be glad to appeal.

It is, however, the other branch of internal audition,—that which involves complexity rather than intensity of imagined sounds,—which offers, so to say, the richest opportunities for subliminal manifestation,—the readiest vent-holes for the uprush of the hidden fire. The sounds that rise within our waking consciousness from a source beyond the will do not confine themselves to the mere shaping of scattered sentences,—the airy syllabing of phrases that tend to nought. There is an inward consonance, an obscure concert, which forms the groundwork of Poetry, the fount of Song,—the cradle from whence those “sphere-born harmonious sisters, Voice and Verse,” issue in preformed divinity into the common day. This is true not only for Song, strictly so termed, but also for Poetry unaccompanied by music ;—that is to say, for interrelations of rhythm and articulation taken apart from interrelations of pitch, definite time-intervals, or timbre. For the true poet,—as Goethe has somewhere said,—the melody of his coming poem floats as a self-created and impalpable entity within him, before words have shaped themselves or thought itself is born. *Io mi son un*, said a greater even than Goethe,—

*Io mi son un, che quando
Amore spira, noto, ed a quel modo
Che detta dentro, vo significando.*

And here a reflection may be made which, while it clears up (as seems to me) an old confusion, will also well illustrate the latent capacities of the subliminal consciousness;—its power to convey potent and intimate messages through mechanism of the slenderest kind. We know that as we advance from sounds non-human to human sounds, from sounds non-vocal to sounds which the human throat can produce, our conception of any given sound increasingly needs, to make it complete, a motor as well as an auditory representation within us. Our grasp, say, of the word *London* is imperfect if we cannot articulate the word with our mind's voice as well as hear it with our mind's ear.

In all definite inward audition there is, then, probably a motor element as well as a sensory. And I hold that one difference between imagined poetry and imagined music or song lies in the fact that imagined verbal rhythm may be almost wholly motor, while imagined tunes must be largely sensory as well. To those, then, who are perplexed at the fact that many poets have lacked musical ear it may be answered that the mental imagery of such poets may have been mainly motile;—may have consisted in a delicate imagination of such laryngeal movements as are concerned in the utterance of melodious speech. I believe that with careful self-observation many men with "an ear for verse" will recognise that the essential part of poetic excitation has lain in scarcely perceptible changes of tension in the muscles of the throat. The rhythmical modulations, indeed, have their birth beyond the will; but it is about that physical centre of imagined utterance that the emotional stress will gather and the inexplicable promptings throng; through that motor channel the reverberating tremors rise and fall;—and flood the flats of common consciousness as with the earthquake-wave of an unfathomed sea.

And there is yet another and even stranger form of inward audition. There exists among men a mighty complex of conceptions which lie apart from,—some say beyond,—articulate speech and reasoned thought. There is a march and uprising through ideal spaces which some hold as the only true ascent; there is an architecture which some count as alone abiding,—

seeing it is built
Of music, therefore never built at all,
And, therefore, built for ever.

Whether considered in regard to its development in the race, or to its activity in the individual, Music resembles not so much a product of terrene needs and of natural selection as a subliminal capacity attaining to an accidental manifestation independently of the requirements or of the external stimuli of the supraliminal self. We know the difficulty of explaining its rise on any current theory of the evolution of human faculty. We know that it is like something discovered, not like

something manufactured ;—like wine found in a walled-up cellar, rather than like furniture made in the workshop above. And the subjective sensations of the musician himself accord with this view of the essentially subliminal character of the gift with which he deals. In no direction is “genius” or “inspiration” more essential to true success. It is not from careful poring over the mutual relations of musical notes that the masterpieces of melody have been born. They have come as they came to Mozart,—whose often-quoted words I need not cite again,—in an uprush of unsummoned audition, of unpremeditated and self-revealing joy. They have come, as to Browning’s Abt Vogler, with a sense of irrecoverable commingling of depths of soul and heights of heaven.¹ Translating the phrases of poetry into such terms as we here employ, we may say that we have reached a point where the subliminal uprush is felt by the supraliminal personality to be deeper, truer, more permanent than the products of voluntary thought. In the genesis of poetry and of music we have gained a first glimpse into the mechanism of genius. But before generalising further, we have yet to consider the subliminal operation of the most intellectual, the most delicately measurable sense of all ; the sense whose internal operation may perhaps be the deepest inlet, as its external is the farthest-reaching excursion, into the reality of things.

I need not dwell on the hyperæsthesiæ of external vision so often noted in association with hysteria, with spontaneous somnambulism, with the hypnotic trance. The difficulties to which they introduce us show no sign of early or easy solution. Precisely in the region where the anatomical, the optical, limits appear most definite we have the most unpredictable, the most capricious extensions of faculty. I will give here two cases in which, as I conceive, the subliminal self has observed what the supraliminal has failed to notice, and has generated a hallucination, in order to check the mistaken action to which that inadvertence was leading. In the first case, all that needs correction is a mere act of distraction,—a failure to look carefully at an object fully in sight. In the second case it appears as though the subliminal actually saw better than the supraliminal self.

P. 140.

From Mrs. E. K. Elliott, wife of the Rev. E. K. Elliott.

About 20 years ago I received some letters by post, one of which con-

¹ More definite than most of the descriptions of this type in musical literature are the following words of Schumann’s (*Robert Schumann’s Early Letters*, p. 268) : “The piano is getting too limited for me. It is most extraordinary how I write almost everything in canon, and then only detect the imitation afterwards,—and often find inversions, rhythms in contrary motion, &c.” And again, p. 271 : “I do not realise all this while I am composing ; it only comes to me afterwards ; you who are at the top of the tree will understand what I mean.”

tained £15 in bank notes. After reading the letters I went into the kitchen with them in my hands. I was alone at the time, no one being near me, except the cook, and she was in the scullery. Having done with the letters, I made a motion to throw them into the fire, when I distinctly felt my hand arrested in the act. It was as though another hand were gently laid upon my own, pressing it back. Much surprised, I looked at my hand, and then saw that it contained not the letters I had intended to destroy, but the bank notes, and that the letters were in the other hand. I was so surprised that I called out, "Who is here?" I called the cook and told her, and also told my husband on the first opportunity. I never had any similar experience before or since.

Statement by Rev. E. K. Elliott.

I remember my wife describing the above adventure to me at the time, and also that she was nearly fainting from the excitement caused by it.

E. K. ELLIOTT.

The following incident was recorded in the *Boston Budget* by the percipient herself, a lady well known to Mr. Hodgson.

P. 141.

The *Boston Budget*, August 31st, 1890.

A strange incident occurred one night last week at one of the Boston Back Bay hotels. It was just before the gas was lighted, and was already growing dusky in the corridors, when a resident guest stepped out of her room to go to the elevator. She touched the electric bell and then went down to the end of another corridor to look out of the window for a moment, while the elevator was coming up. Returning to it, she was about advancing precipitately to the side of it that the door was on, when the sight of a man standing exactly in front of the elevator door caused her to stop short, that she might not be so rude or awkward as to run into him, so to speak, as she was in danger of doing in her rather heedless haste. The hall was dim, but a window opposite the elevator showed the form of the man plainly enough, and the lady waited at a decorous distance. But what was her amazement when the elevator came up, brightly lighted inside, to see, first, that the upper door was wide open, and that thus the entire well of the elevator was exposed. The lady had been a guest for many years in the house, and had never known such a thing as an elevator door left open to happen before. But the second fact was far more startling, *there was no man there!* Now, the appearance of this man, or her impression of his appearance there, undoubtedly saved her from plunging head first down the elevator well.

The rapidity with which she was rushing toward the elevator—with the true national haste that characterises every movement of the American, and makes him crowd to the door of the cars before a train stops, that he may be the first one out—with the true spirit of her country she was rushing towards the elevator with a haste whose momentum would almost certainly have carried her into the fatal well, had not the appearance of the man standing there checked her steps, and caused a sudden accession of demure dignity

and a little flush of embarrassment at being caught hurrying through the hotel corridor like a rude child let loose from the nursery. Now, here is a fact for Dr. Richard Hodgson and his Psychical Society. It may be added that the lady in question immediately went to the hotel desk to report the terrible carelessness of the boy who had left this door open, but not ambitious to acquire the reputation of a lunatic, or even a seer of visions or dreamer of dreams, she took very good care not to relate the other half of the occurrence, although it was just as palpable a fact as the material fact that the door was open. Was this the apparition of a spiritual presence, which had materialised to save her from a terrible fate? Who shall say?

Boston, *September 5th*, 1890.

MY DEAR DR. HODGSON,—No, I did not recognise the form at all. I simply didn't notice—didn't think anything about it, as it is rather the rule than the exception to meet people at the elevator in a hotel. Then, too, I am very near-sighted, and I did not have my eye-glasses on, so I shouldn't have recognised even my most intimate friend in the dusky light and at the little distance.

It occurred on Tuesday night, August 26th.

Faithfully yours,

(Signed) A. B.

The account in the *Budget* was written by the witness herself, a lady well known to me.—R. H.

Assuming this second incident to be correctly reported, the least marvellous way of explaining it will perhaps be to suppose that Miss A. B.'s subliminal self perceived the open doorway at a distance somewhat beyond the eyesight of her supraliminal self, and then generated the hallucinatory figure in order to avert the fall.

Such an explanation of course takes for granted that the subliminal strata possess a power which the supraliminal can rarely rival;—the power, namely, of externalising a hallucination,—of projecting from some hidden workshop a lifelike figure amid the actual surroundings, and into the common day. And indeed this point is probably too familiar to my readers to need further insistence here. The question really before us is not simply whether the subliminal self can generate hallucinatory pictures,—a fact of which the most ordinary post-hypnotic suggestion will furnish ample proof. Rather we wish to understand how much intelligence these pictures imply;—to discover how far experiment can be pushed in the way of evoking or modifying them.

And here I must pause to introduce a passage which I only came upon when this chapter was nearly completed;—but which seems to me to give in germ the very theory for which I am now contending, on the authority of one of the most lucid thinkers of the last generation.

The passage occurs in an article by Sir John Herschel on Sensorial Vision, in his *Familiar Lectures on Scientific Subjects*, 1816. Sir

John describes some experiences of his own, "which consist in the involuntary production of visual impressions, into which geometrical regularity of form enters as the leading character, and that, under circumstances which altogether preclude any explanation drawn from a possible regularity of structure in the retina or the optic nerve." Twice these patterns appeared in waking daylight hours,—with no illness or discomfort at the time or afterwards. More frequently they appeared in darkness; but still while Sir John was fully awake. They appeared also twice when he was placed under chloroform; "and I should observe that I never lost my consciousness of being awake, and in full possession of my mind, though quite insensible to what was going on. . . . Now the question at once presents itself—What *are* these Geometrical Spectres? and how, and in what department of the bodily or mental economy do they originate? They are evidently not dreams. The mind is not dormant, but active and conscious of the direction of its thoughts; while these things obtrude themselves on notice, and by calling attention to them, *direct* the train of thought into a channel it would not have taken of itself. . . . If it be true that the conception of a regular geometrical pattern implies the exercise of thought and intelligence, it would almost seem that in such cases as those above adduced we have evidence of a *thought*, an intelligence, working within our own organisation distinct from that of our own personality." And Sir John further suggests that these complex figures, entering the mind in this apparently arbitrary fashion, throw light upon "the suggestive principle" to which "we must look for much that is determinant and decisive of our volition when carried into action." "It strikes me as not by any means devoid of interest to contemplate cases where, in a matter so entirely abstract, so completely devoid of any moral or emotional bearing, as the production of a geometrical figure, we, as it were, seize upon that principle in the very act, and in the performance of its office."

From my point of view, of course, I can but admire the acumen which enabled this great thinker to pierce to the root of the matter, by the aid of so few observations. He does not even seem to have perceived the connection between these "schematic phantasms," to borrow a phrase from Professor Ladd,² and the hallucinatory figures of men or animals seen in health or in disease. But even from his scanty data his inference seems to me irresistible;—"we have evidence of a *thought*, an intelligence, working within our own organisation, distinct from that of our own personality." I shall venture to claim him as the

¹ On this point see James' *Psychology*, Vol. II., p. 84, note. Goethe's well-known phantasmal flower was clearly no mere representation of retinal structure. A near analogy to these patterns lies in the so-called "spirit-drawings," or automatic arabesques, which I hope to discuss in a later paper.

² See Professor Ladd's paper on this subject in *Mind*, April, 1892.

first originator of the theory to which the far fuller evidence now accessible had independently led myself.

These visions of Sir John Herschel's seem to have been intermediate, so far as apparent externalisation was concerned, between ordinary mind's eye visions, and those full-fledged hallucinatory quasi-percepts which seem to occupy a definite place in the room, and to hide the chair on which they sit. Perhaps their nearest parallel lies in the *crystal-visions* to which I have repeatedly called attention. This empirical method of inducing hallucinations, by concentration of mind, aided by gazing into some clear depth or dark mirror, has already illustrated with singular vividness many forms of that "subliminal uprush" with which this chapter is concerned. It has been found that, just as automatic writing systematises and renders intelligible the vague impulses of motor automatism, so also does this steady gaze at once educe, clarify, and prolong those incipient intensifications of internal percepts which the subliminal self seems ever ready to develop, but which are usually dissipated before they attain to the consistency either of dream or of waking hallucination. Crystal-vision, however, has hardly yet been received within the purview of science. The first attempt so to introduce it,—the series of experiments printed in *Proceedings*, Vol. V., p. 486, *sqq.*,—has not as yet led to any wide imitation. And since in this chapter I am carefully excluding all supernormal or strongly-controverted phenomena, I will here mention one only of the forms of subliminal faculty which these experiments illustrated;—a form which can be paralleled from ordinary psycho-physical experiment, and from the experience of conspicuous and well-known persons. I allude to the *hypermnesia* of crystal-vision;—shown in three ways: (1) the power of reproducing facts once known, but forgotten, (2) the power of presenting conclusions without awareness of the intermediate steps, and (3) the power of reproducing facts never consciously known to the supraliminal self, although they may at some time have fallen within the field of external vision. These powers, although bearing somewhat different relations to ordinary memory, are found so much intermingled in practice that I must stretch the term *hypermnesia* to include them all.

I regard this *hypermnesia* as eminently a subliminal faculty, of which examples of many kinds will present themselves as we proceed. And I begin here by quoting an ingenious experiment by which Dr. Scripture, of Clark University, has shown that in the most ordinary act of vision we must discriminate between that which is remembered by the superficial consciousness and that which remains,—hidden, but educible,—in some depth below.¹

¹ Scripture, Ueber den associativen Vorlauf der Vorstellungen, Leipzig, 1891: p. 90, *sqq.*

Dr. Scripture shows to the percipient a card with a picture in the middle and a small letter of the alphabet printed beneath the picture. The exposure is so short that the percipient observes only the main picture, and has no conscious knowledge whatever of the letter of the alphabet. Yet when afterwards the letter is shown by itself to the percipient, it often recalls,—gradually, but at last distinctly,—the picture of star or elephant or whatever it may have been which was on the centre of the card in whose corner the letter was printed. It often happens that the percipient cannot tell in what way this obscure association of letter and picture has been effected. He merely feels that there *is* a connection, say between the letter M and the elephant. “Er hatte nur ein Gefühl der Richtigkeit.” The subliminal self, as I should express it, has sent up its message in a feeble current, not yet articulated into sensory terms.

In this happy contrivance we have both the advantages and the disadvantages of a laboratory experiment as contrasted with a spontaneous incident. We have great definiteness in the upheaval of subliminal memories, but that upheaval is on the very smallest scale. The pictures which escape the notice of the supraliminal self are retained by the subliminal for but a short time, and at a short distance below the threshold. They resemble pebbles which the earthworm sucks into its burrow and re-ejects upon the lawn, rather than an uprushing lava-stream from caves of hidden fire. They represent, one may say, the first stage of a process which, although often inconspicuous, is not likely to be discontinuous,—the sustenance, namely, of the supraliminal life by impulse or guidance from below.

I pass on to an example on a larger scale of subliminal visualisation, subliminal hypermnnesia, which Nature herself has again and again supplied;—involving the hidden manipulation of mind's-eye pictures of great complexity.

On this topic again we shall find help in work done by Dr. Scripture; although he has here worked with a different object, and has indicated no connection between his two inquiries.

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

to explain their powers, that is to say, to include this special gift under any wider generalisation. Recently, indeed, Dr. Scripture has made a careful attempt to collect the hints or explanations which these prodigies have given of their methods of work ; methods which one might naturally expect to be of use in ordinary education.¹ For our present purpose that task, although needful, was only preliminary. We wish to know how much of his achievement the phenomenal calculator can explain, mainly in order that we may realise how much remains inexplicable to himself as to others.

And the records left to us, imperfect as they are, are enough to show that the main and primary achievement has in fact been subliminal, while conscious or supraliminal effort has sometimes been wholly absent, sometimes has supervened only after the gift has been so long exercised that the accesses between different strata have become easy by frequent traversing. The prodigy grown to manhood, who now recognises the arithmetical artifices which he used unconsciously as a boy, resembles the hypnotic subject trained by suggestion to remember in waking hours the events of the trance.

In almost every point, indeed, where comparison is possible we shall find this computational gift resembling other manifestations of subliminal faculty,—such as the power of seeing hallucinatory figures,—rather than the results of steady supraliminal effort,—such as the power of logical analysis. In the first place, this faculty, in spite of its obvious connection with general mathematical grasp and insight, is found almost at random,—among non-mathematical and even quite stupid persons, as well as among mathematicians of mark. In the second place, it shows itself mostly in early childhood, and tends to disappear in later life ;—in this resembling visualising power in general, and the power of seeing hallucinatory figures in particular, which powers, as both Mr. Galton's inquiries and our own tend to show, are habitually stronger in childhood and youth than in later years. Again, it is noticeable that when the power disappears early in life it is apt to leave behind it no memory whatever of the processes involved. And even when, by long persistence in a reflective mind, the power has become, so to say, adopted into the supraliminal consciousness, there nevertheless may still be flashes of pure "inspiration," when the answer "comes into the mind" with absolutely no perception of intermediate steps. I subjoin a table, compiled by help of Dr. Scripture's collection, which will broadly illustrate the main points above mentioned. Some more detailed remarks may then follow.²

¹ "Arithmetical Prodigies," in *American Journal of Psychology*, Vol. IV., No. 1. (April, 1891.)

² No adequate account of Jacques Inaudi,—the present "prodigy,"—has as yet come under my notice.

TABLE OF PRINCIPAL ARITHMETICAL PRODIGES.

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

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

Of the gift of Gauss and Ampère we know nothing except a few striking anecdotes. After manifesting itself at an age when there is usually no continuous supraliminal mental effort worth speaking of, it appears to have been soon merged in the general blaze of their genius. With Bidder the gift persisted through life, but grew weaker as he grew older. His paper in Vol. XV. of the *Proceedings of the Institute of Civil Engineers*, while furnishing a number of practical hints to the calculator, indicates also a singular readiness of communication between different mental strata. "Whenever," he says (p. 255), "I feel called upon to make use of the stores of my mind, they seem to rise with the rapidity of lightning." And in Vol. CIII. of the same *Proceedings*, Mr. W. Pole, F.R.S., in describing how Mr. Bidder could determine mentally the logarithm of any number to 7 or 8 places, says (p. 252): "He had an almost miraculous power of seeing, as it were, intuitively what factors would divide any large number, not a prime. Thus, if he were given the number 17,861, he would instantly remark it was 337×53 He could not, he said, explain how he did this; it seemed a natural instinct to him."

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

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12, Belgrave-crescent, Edinburgh.

February 28th, 1892.

I shall now endeavour, in response to your request, to give some account of my late brother's and my own faculty of arithmetical calculation mentally, and it may be interesting if I allude to influences even before birth which I have always felt may have had something to do with my brother's great power.

Benjamin Hall Blyth was born on July 6th, 1819. Our mother had a natural arithmetical gift—not to any very marked degree, but decidedly above the average, and especially so among females. Some months before Benjamin's birth the wonderful calculating boy, Bidder (then, I think, about 12 or 14 years of age), was exhibiting in Edinburgh, and made a private exhibition in my father's house. My mother was greatly astonished and interested, put various questions to Bidder, and some weeks later requested my father to invite him to another séance, which was done. Her interest increased on this second occasion, and the wonderful boy continued to occupy her mind frequently.

It is, I believe, admitted by physiologists that anything greatly occupying a mother's mind certainly may, and frequently does, influence the character of her unborn child. At all events, my brother, whether from this or heredity, or both, very early manifested a marvellous power of mental calculation. When almost exactly six years of age Benjamin was walking with his father before breakfast, when he said, "Papa, at what hour was I born?" He was told four a.m.

Ben. : What o'clock is it at present ?

Ans. : Seven fifty a.m. [My father always took exercise before breakfast in summer.]

The child walked on a few hundred yards, then turned to his father and stated the number of seconds he had lived. My father noted down the figures, made the calculation when he got home, and told Ben he was 172,800 seconds wrong, to which he got a ready reply : "Oh, papa, you have left out two days for the leap years—1820 and 1824," which was the case.

This latter fact of the extra day in leap year is not known to many children of six, and if anyone will try to teach an ordinary child of these years the multiplication table up to 12×12 he will be better able to realise how extraordinary was this calculation for such an infant.

I am conscious of an intuitive recognition of the relation of figures. For instance, in reading statements of figures in newspapers, which are very often egregiously wrong, it seems to come to me intuitively that something is wrong, and when that occurs I am usually right.

I have always felt that there were times when my power was much weaker than others, not only when tired, but, like a musician, when not in the mood. I have not the same confidence now at 66 years of age as when younger. That is to say, I like to check a calculation before stating it, though I can do nearly as difficult ones as at any time of my life, though not so rapidly.

As to there being any degree of connection between this arithmetical power and ambidexterity, there is none, I think, in my case. I do not possess the latter gift consciously, though I may perhaps be able to use the

left hand better than the average of people, but I should not for a moment claim to be ambidextrous. My daughter, in saying that I was, may have confused me with my eldest son, who certainly is, but I attribute that to his being born left-handed and compelled as a child to use his right, as, for instance, in use of knife or spoon, playing cricket, golf with right-hand clubs, &c. ; he can bowl or bat with either hand, paint with both hands ; will draw the fore legs of an animal with one hand, the hind legs with another, just as the bends or curves suit one hand more readily. He is fond of mechanical work, and can use either hand in turning articles on a lathe. Left-handedness runs in our family on both sides, and so I say I may have some little ambidexterity without knowing it.

EDWARD L. I. BLYTH.

Mr. Blyth's interesting record contains other illustrations of several points above mentioned ;—the early and instinctive appearance of the faculty ; its gradual subjection to supraliminal guidance ; yet the persistence of occasional "subliminal uprushes," which give the problem's answer without its intermediate steps.

Passing on to the two other men of high ability known to have possessed this gift, Professor Safford and Archbishop Whately, we are struck with the evanescence of the power after early youth,—or even before the end of childhood. I quote from Dr. Scripture Archbishop Whately's account of his own powers.

"There was certainly something peculiar in my calculating faculty. It began to show itself at between five and six, and lasted about three years. . . . I soon got to do the most difficult sums, always in my head, for I knew nothing of figures beyond numeration. I did these sums much quicker than anyone could upon paper, and I never remember committing the smallest error. *When I went to school, at which time the passion wore off, I was a perfect dunce at ciphering, and have continued so ever since.*"

Still more remarkable, perhaps, was Professor Safford's loss of power. Professor Safford's whole bent was mathematical ; his boyish gift of calculation raised him into notice ; and he is now a Professor of Astronomy. He had therefore every motive and every opportunity to retain the gift, if thought and practice could have retained it. But whereas at ten years old he worked correctly in his head, in one minute a multiplication sum whose answer consisted of 36 figures, he is now, I believe, neither more nor less capable of such calculation than his neighbours.

Similar was the fate of a personage who never rises above initials, and of whose general capacity we know nothing.

"Mr. Van R., of Utica," says Dr. Scripture on the authority of Gall, "at the age of six years distinguished himself by a singular faculty for calculating in his head. At eight he entirely lost this faculty, and after that time he could calculate neither better nor faster than any other person. *He did not retain the slightest idea of the manner in which he performed his calculations in childhood.*"

Turning now to the stupid or uneducated prodigies, Dase alone seems to have retained his power through life. Colburn and Mondeux, and apparently Prolongeau and Mangiamele, lost their gift after childhood.

A few hints as to processes have been gleaned from this group ;—the most interesting point being that Colburn was for some years unable, but afterwards to some extent able, to explain his own processes. “His friends tried to elicit a disclosure of the methods by which he performed his calculations, but for nearly three years he was unable to satisfy their inquiries. He positively declared that he did not know how the answers came into his mind.”¹ Later on he did give an account of his artifices, which, however, showed no great ingenuity.

But on the whole the ignorant prodigies seldom appear to have been conscious of any continuous logical process, while in some cases the separation of the supraliminal and subliminal trains of thought must have been very complete. “Buxton would talk freely whilst doing his questions, that being no molestation or hindrance to him.”² Fixity and clearness of inward visualisation seems to have been the leading necessity in all these achievements ; and it apparently mattered little whether the mental blackboard (so to say) on which the steps of the calculation were recorded were or were not visible to the mind’s eye of the supraliminal self.

I have been speaking only of visualisation ; but it would be interesting if we could discover how much actual mathematical insight or inventiveness can be subconsciously exercised. Here, however, our materials are very imperfect. From Gauss and Ampère we have, so far as I know, no record. At the other end of the scale, we know that Dase (perhaps the most successful of all these prodigies) was singularly devoid of mathematical grasp. “On one occasion Petersen tried in vain for six weeks to get the first elements of mathematics into his head.” “He could not be made to have the least idea of a proposition in Euclid. Of any language but his own he could never master a word.” Yet Dase received a grant from the Academy of Sciences at Hamburg, on the recommendation of Gauss, for mathematical work ; and actually in twelve years made tables of factors and prime numbers for the seventh and nearly the whole of the eighth million,—a task which probably few men could have accomplished, without mechanical aid, in an ordinary lifetime. He may thus be ranked as the only man who has ever done valuable service to mathematics without being able to cross the Ass’s Bridge.

On the other hand, in the case of Mangiamele, there may have been

¹ Scripture, *op. cit.*, p. 50.

² Scripture, *op. cit.*, p. 54.

real ingenuity subliminally at work. Our account of this prodigy is authentic, but tantalising from its brevity.

“In the year 1837 Vito Mangiamele, who gave his age as 10 years and 4 months, presented himself before Arago in Paris. He was the son of a shepherd of Sicily, who was not able to give his son any instruction. By chance it was discovered that by methods peculiar to himself he resolved problems that seemed at the first view to require extended mathematical knowledge. In the presence of the Academy Arago proposed the following questions: ‘What is the cubic root of 3,796,416?’ In the space of about half a minute the child responded 156, which is correct. ‘What satisfies the condition that its cube plus five times its square is equal to 42 times itself increased by 40?’ Everybody understands that this is a demand for the root of the equation $x^3 + 5x^2 - 42x - 40 = 0$. In less than a minute Vito responded that 5 satisfied the condition; which is correct. The third question related to the solution of the equation $x^5 - 4x - 16779 = 0$. This time the child remained four to five minutes without answering: finally he demanded with some hesitation if 3 would not be the solution desired. The secretary having informed him that he was wrong, Vito, a few moments afterwards, gave the number 7 as the true solution. Having finally been requested to extract the 10th root of 282,475,249 Vito found in a short time that the root is 7.

“At a later date a committee, composed of Arago, Cauchy and others, complains that ‘the masters of Mangiamele have always kept secret the methods of calculation which he made use of.’”¹

There is another point on which something might have been learnt from the study of so marked a group of automatists—utilisiers of subliminal capacity—as these “prodigies” form. Their bodily characteristics might have been examined with a view to tracing such physical concomitants as may go with this facility of communication between psychical strata. We have, however, few data available for this purpose. Colburn inherited supernumerary digits, and Mondeux is reported to have been hysterical. On the other hand the “prodigies” of whose lives after childhood anything is known seem to have been free from nervous taint. No one, for instance, could well be more remote from hysteria than the elder Bidder;—or than Mr. Bidder, Q.C., or Mr. Blyth, of Edinburgh, the best living English representatives of what we may call the calculating diathesis.

It is plain, then, that no support is given by what we know of this group to the theory which regards subliminal mentation as necessarily a sign of some morbid dissociation of psychical elements. Is there, on the other hand, anything to confirm the suggestion which I have elsewhere made that,—inasmuch as the addition of subliminal to supra-liminal mentation may often be a completion and integration rather than a fractionation or disintegration of the total individuality,—we are likely sometimes to find traces of a more than common activity of the

¹ Scripture, *op. cit.*, p. 17.

right or less used cerebral hemisphere? Finding no mention of ambidexterity in the meagre notices which have come down to us of the greater "prodigies," I begged Mr. Blyth and Mr. Bidder, Q.C., to tell me whether their left hands possessed more than usual power. Mr. Blyth's reply has been already quoted. I now quote Mr. Bidder's.

"Ravensbury Park, September 11th, 1891.

"As to ambidexterity. Of course I am ignorant of the train of thought that led you to ask the question; but oddly enough I am a very good example of it. I am not aware that my father was ambidextrous; nor are any of my children, so far as I know. For myself, in all sports,—bowling, throwing, fishing, tennis, racquets, &c.,—I almost invariably use the left hand. I *cannot* throw to any purpose with the right. In cricket, however, I bat with the right hand. In shaving, I shave one half of the face with the left hand and the other with the right, in each case taking the part which shaves *forwards*, so as to have no *backward* shaving. In writing I write with the right hand, being so taught; but some years ago I discovered that if I let my left hand move unconstrainedly and without conscious thought as to how it should form the letters, I could write with equal fluency, though not so well formed letters. But the direction of the writing is reversed; so that it is requisite either to look through the paper or view it in a looking-glass to read the writing. My left hand and nerve system seems to have learnt by sympathy what the right had acquired by education and practice.

"Further, I found that taking two pencils one in each hand I could write simultaneously with both hands,—the two writings proceeding in opposite directions. I have occasionally found since that other people could to some extent do the same. I repeatedly tried very hard to write one word with one hand and another with the other;—but it won't do; the result is always a nondescript production of parts of both words,—something like the nonsense words in *Alice in Wonderland*. I enclose a specimen which will show the simultaneous writing."

It thus appears that in the only two cases in which I have been able to make inquiry there is somewhat more dextro-cerebral capacity than in the mass of mankind.

If I have dwelt at some length on these arithmetical prodigies, it is not, of course, because I regard this gift of subliminal computation as a high form of genius, but because the definiteness of the achievements presents some vague and elusive problems in a comparatively manageable form. Thus it is easier in the case of a Mangiamele than in the case of a Dante to ask oneself with exactness which is the least improbable of the conceivable answers,—all of them largely conjectural,—to the question, "Where did the child get his genius?"—a question which the evolutionist, though he cannot solve it, must not ignore.

It appears to me that the answers which have been implicitly or explicitly given to such a question are reducible under four main heads. I shall cite these in the order in which they push the required answer further and further back. But the reader must remember that there

is absolutely no difference in point of the *mystery* involved between one reply and another. All have to deal with the same ultimately inexplicable facts, and the most Lamarckian of answers is in reality as mystical as the most Platonic.

(1) First, then, I place what I have called the Lamarckian reply. The eminent capacity of the individual under discussion was inherited from the acquired capacities of self-improving ancestors. To this we must here answer that even assuming acquired characteristics to be inheritable, there were as a rule no such acquired capacities for our prodigies to inherit. Mangiamele the father, the rough Sicilian peasant, who did not teach his son his letters;—Mondeux the father, the woodcutter of Tours, who did not teach his son the numerals;—these were not men who had developed their mathematical gifts as the Lamarckian giraffe developed the bones of his neck. The only case where heredity could be pleaded is that of the younger (not of the elder) Bidder;—unless we count under this head the *pre-natal suggestion* which Mr. Blyth believes to have been efficacious in his own and his brother's case.

(2) Next comes the reply which I suppose would now be commonly given, and which, to avoid the ambiguities of the word Darwinian, I will call the *protoplasmic* solution. Mangiamele's gift, in this view, was a sport or bye-product occurring in the course of evolution;—a new quality derived from old qualities not obviously resembling it. It was one of those favourable spontaneous variations of which natural selection has often been able to take advantage;—and whose occasional unpredictable occurrence has raised our race to its present level. Now the cause of such sports, I need not say, Darwin expressly leaves unexplained. All that he says is that to sport in this way is characteristic of living matter. Sudden differentiation in unpredictable directions must, in short, be a latent capacity of protoplasm; and the explanation of Mangiamele's gift is virtually referred to the nature of the stock of protoplasm with which his earliest ancestors started operations.

This answer has the logical advantage over the Lamarckian answer, (which, of course, at bottom is protoplasmic also,) that, being hardly more than a mere restatement of the facts, it cannot help being true so far as it goes. But it is not, and was not propounded by Darwin as being, an explanation of the ultimate source of faculty, but only of certain incidents in its terrene development.

(3) In direct contrast to these terrene explanations comes the pre-terrene explanation of Plato. A man learns geometrical truths easily, Plato said, because in reality he is only remembering them. He is remembering them because he learnt them originally in the ideal world, before his incarnation "in this body, which is our tomb." One wishes that Plato had had the facts now before us to work up into a dialogue,

"Dase, or Inspiration." If he thought his hypothesis of reminiscence necessary in order to explain the mental effort of an intelligent adult mastering what were then the startling novelties contained in the first books of Euclid,—what would he have said of Pascal, who *παῖς ἔων ἄδουρε μεγάλα ἔργα*,—sported with cosmic laws in childish play;—of Gauss flinging down his slate with the answer alone written upon it,—Da liegt es!—the moment that the master had dictated the question which was to occupy the class for an hour;—or above all, as I say, of the crass and stolid Dase,—as it were an idiot supported from the Prytaneum, to declare secrets which the gods had hid from men?

(4) Lastly, the view which I am here suggesting is in some sort a renewal of the old Platonic "reminiscence," in the light of that fuller knowledge which is common property to-day. I hold, of course, that in the protoplasm or primary basis of all organic life there must have been an inherent adaptability to the manifestation of all faculties which organic life has in fact manifested. I hold, of course, that sports or variations occur, which are at present unpredictable, and which reveal in occasional offspring faculties which their parents showed no signs of possessing. But I differ from those who hold that the faculty itself thus manifested is now for the first time initiated in that stock by some chance combination of hereditary elements. I hold that it is not initiated, but only revealed; that the "sport" has not called a new faculty into being, but has merely raised an existing faculty above the threshold of supraliminal consciousness.

This view, if pushed back far enough, is no doubt inconsistent with the way in which evolution is generally conceived. For it denies that all human faculties need have been evoked by terrene experience. It assumes a subliminal self, with unknown faculties, originated in some unknown way, and not merely by contact with the needs which the terrene organism has had to meet. It thus seems at first sight to be introducing a new mystery, and to be introducing it in a gratuitous way.

To this I reply in the first place that so far as the origin of man's known powers is concerned, no fresh mystery is in fact introduced. All human powers, to put the thing broadly, have somehow or other to be got into protoplasm and got out again. You have to explain first how they became implicit in the earliest and lowest living thing, and then how they have become thus far explicit in the latest and highest. All the faculties of that highest being, I repeat, existed *virtually* in the lowest, and in so far as the admitted faculties are concerned the difference between my view and the ordinary view may be said to be little more than a difference as to the sense which that word *virtually* is here to assume.

The real difference between the two views appears when the facul-

ties which I have called unknown come to be considered. If they are held to be real, my view is certainly the better able to embrace them. I hold that telepathy and clairvoyance do in fact exist ;—telepathy, a communication between incarnate mind and incarnate mind, and perhaps between incarnate minds and minds unembodied ;—clairvoyance, a knowledge of things terrene which overpasses the limits of ordinary perception,—and which perhaps also achieves an insight into some other than terrene world. And these faculties, I say, cannot have been acquired by natural selection, for the preservation of the race, during the process of terrene evolution. In some sense they pre-existed ; they were (as we may phrase it) the products of pre-terrene evolution. And if they were so, man's other powers may well have been so also. Perception pre-existed ; and the specialised forms of terrene perception were not real novelties in the universe, but imperfect adaptations of protoplasm to the manifestation of the indwelling general perceptive power. The mathematical faculty, for instance (I say with Plato), pre-existed. When Dase solved all those sums in his head, his power of solving them was not a fresh development in his ancestral stock, but depended on the accidental adaptation of his organism to the manifestation of the indwelling computative power. I do not indeed venture to follow Plato in his ontogenetic argument,—his claim that the individual computator has had already an individual training in computation. I do not say that Dase himself learnt or divined the multiplication-table in some ideal world. I only say that Dase and all the rest of us are the spawn or output of some unseen world in which the multiplication-table is, so to speak, in the air. Dase trailed it after him, as the poet says of the clouds of glory, when he “descended into generation” in a humble position at Hamburg.

In him and in his ancestors were many faculties which were called out by the struggle for existence, and became supraliminal. But there were many faculties also which were not thus called out, and which consequently remained subliminal. To these faculties, as a rule, his supraliminal self could get no access. But by some chance of evolution,—some sport,—a vent-hole was opened at this one point between the different strata of his being, and a subliminal uprush carried his computative faculty into the open day.

It is to work done by the aid of any such uprush that the word “genius” may be most fitly applied. “A work of genius,” indeed, in common parlance, means a work which satisfies two quite distinct requirements. It must involve something original, spontaneous, unteachable, unexpected ; and it must also in some way win for itself the admiration of mankind. Now, psychologically speaking, the first of these requirements corresponds to a real class, the second to a purely accidental one. What the poet feels while he writes his poem is the psychological

fact in *his* history ; what his friends feel while they read it may be a psychological fact in *their* history, but does not alter the poet's creative effort, which was what it was, whether anyone but himself ever reads his poem or no.

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

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

In conclusion we must dwell for a moment upon another and higher kind of internal visualisation. I have spoken of the arithmetical prodigy as possessing a kind of internal blackboard, on which he inscribes with ease and permanence his imaginary memoranda. But blackboards are not the only surfaces on which inscriptions can be made. There are other men,—prodigies of a different order,—whose internal *tabula* is not of blackened wood, but of canvas or of marble ;—whose inscriptions are not rows of arabic numerals but living lines of colour, or curves of breathing stone. Even the most realistic art is something more than transcript and calculation ; and for art's higher imaginative achievements there must needs be moments of inward idealisation when visible beauty seems but the token and symbol of beauty unrevealed ;—when Praxiteles must "draw from his own heart the archetype of the Eros that he made" ;—when Tintoret must feel with Heraclitus that "whatsoever we see waking is but deadness, and whatsoever sleeping, is but dream."

It would be easy to quote many a passage in which these gifted visualisers have described, more impressively than Colburn or Bidder, the unexpected, the incalculable flashing of the perfect conception upon the eye within. But such self-revelations, however genuinely expressed, might only produce upon the reader a feeling of grotesqueness or confusion. For, as I have said, the subjective sensation of triumphant genius is by no means always coincident with the corresponding objective effect. In the diaries of the luckless Haydon we should find ample utterance of the sense of complete achievement. In the sonnets of Raphael or of Michael Angelo we should find all moods of haunting search, of deep desire ;—descending to that profoundest note which declares that sovereign sweetness is in itself incompatible

with the life of earth ;—*che soverchia dolcezza a morte mena*. It would, I repeat once more, be useless for the psychologist to attempt to classify works of genius on the basis of their objective merit. In his eyes the word genius will have the truest meaning when it depends wholly on the mind's mode of interior working,—when it is made to include phenomena as disparate as Mr. Higton's vision of the weight of the hides, and Lady Eardley's warning voice, and Zerah Colburn's answers to multiplication-sums, along with Sappho's odes, and Beethoven's sonatas, and the Faun of Praxiteles ;—aye, and even, —what seems still stranger,—along with the poorest art which has carried with it a genuine sense of inspiration,—along with Smith's verses to Miss Jones, and Miss Jones' water-colour sketch of her guardian angel. Only let those of us who may have shared this glow remember that our uprush of subliminal faculty may be of no deeper interest to mankind than was Mr. Higton's equally inspired vision of a clock-face, which revealed to him, while his watch was in his pocket, that it was 11.25 a.m. The only reward of inspiration which we are entitled to look for is the sense of inspiration itself.

Das Lied, das aus der Kehle dringt,
Ist Lohn, der reichlich lohnet.

And if these cautions are needed in the realm of Art, where there are at least some accepted canons to which our productions must conform, how much more necessary will they be in those wider, more emotional fields in which inspiration—subliminal or extraneous—is so often claimed,—in the realms of Love and Faith ! But the questions of the subliminal guidance of emotion, of the origins of prophetic utterance, although not alien to my general subject, lie outside of my present intention. I am dealing here with the subliminal self as it operates within the limits of our familiar and definite capacity, and adds to that capacity, which seemed strictly conditioned by the very structure of our organism, a new vividness or energy of its own. I have urged that the spectrum of our ordinary consciousness,—even without considering its possible prolongations beyond either limit,—may undergo a general accession of luminosity from the uprush from some central glow. Bright lines may thus be brightened ; and dark absorption-bands may disappear. And there is ground for serious hope in the thought that this intensification of radiance may be the destiny of the faintest as of the most brilliant luminary. The difference between human spirit and spirit, as between blazing sun and sun, is a difference of magnitude rather than of constitution. One star may differ from another star in glory ; but all are fashioned of the same primal elements, and kindled with the same cosmic fire.

CHAPTER IV.
HYPERMNESIC DREAMS.

In the chapter just concluded we have been reviewing certain indications of subliminal operation which are discernible in ordinary waking life, and within the range of man's familiar and admitted powers. It has been shown that sensory perceptions of more than normal acuteness, sensory memories of more than normal distinctness and tenacity, are sometimes initiated or preserved beneath the threshold and outside the control of the waking supraliminal Self. And I have urged that we thus obtain glimpses of an activity which I believe to be constantly going on within us;—of a source of light (to return to a previous metaphor) which is able to add illumination to the bright lines of our familiar spectrum, as well as to prolong that spectrum beyond both its physiological and its psychological limits.

The main interest of our inquiry will probably be found in excursions into regions of faculty as yet unmapped and unregistered. But before passing on to telepathy and clairvoyance we must complete the task of the last chapter by reviewing those subliminal indications of quickened sensory perception, intensified memory, which are discerned during the dominance of that second phase of personality which we are wont to class as equally normal with our waking life.

The definition of *sleep* is a task which the physiologist prudently declines to attempt. The causes which lead to its onset;—the condition of the brain and other organs during its persistence;—the precise way in which it produces its restorative or other effects;—all these are still matters of hypothesis, not of knowledge. And the old difficulties of explanation have been increased,—to an extent which has not yet been grasped by the writers of ordinary text-books,—by all these recent experiments in the induction of hypnotic slumber. “Accumulation of waste products,” “de-oxygenation,” “periodicity”;—causes such as these, whatever their importance in inducing ordinary nocturnal sleep, can hardly be invoked to explain a long deep slumber produced by mere suggestion in an unfatigued subject. Nor can any facile simplification, on one side or on the other, extricate us from this dilemma. If, with the Salpêtrière school, we pronounce the hypnotic trance a morbid phenomenon, quite different from true sleep, we are met by a series of sleep-states too continuous for any logical break;—till at last we should have to call the baby's slumber in the cradle a morbid thing, because its mother has used monotonous stimulation in the form of rocking and pats. If on the other hand, with the school of Nancy, we assert that hypnotic trance is virtually identical with ordinary sleep, the difference being only in degrees of “suggestibility,”—then we have but imported

into our conception of ordinary sleep that unsolved enigma of "suggestion" of which so much has already been here said.

From the point of view taken in these papers such attempts at simplification as either of these must necessarily be crude and inadequate. We are regarding the human individuality as a practically infinite reservoir of personal states;—as a kaleidoscope which may be shaken into a thousand patterns, yet so that no pattern can employ all the pieces contained in the tube. We shall therefore regard sleep as a phase of personality neither more nor less natural, neither more nor less explicable, than vigilance;—natural or explicable, indeed, only in the historical or evolutionary sense, as having played a part of manifest usefulness in the conservation of living races.

And looking to the origins of animal life we shall recognise that the permanent state of lower organisms, the primary state of higher organisms, is one much more analogous to sleep than to waking. So long as food comes without seeking there is no need to watch or wake. And as sleep precedes vigilance so do dreams precede thought. Such consciousness, that is to say, as may exist in organisms in which the alternation of waking and slumber is not yet definitely established is likely, in its confused dimness, in its imperfect response to external stimuli, to resemble our slumber-sense of cold or pressure far more closely than it resembles the alert attention of our daylight hours.

Then comes into play that agency—call it what you will—the evolutionary *nisus*—the creative Power—the "*Jupiter ipse*" implanting in each organism the capacity of developing new faculties under new stress,—

Nec torpere gravi passus sua regna veterno.

When food must be sought, we learn to seek it; to seek it first by aid of one sense-organ after another, specialised from a diffused sensibility according to our need;—and to seek it afterwards by aid of inward reflection,—of those molecular cerebral changes which make the output of muscular movement in a Stephenson more effective in food-production than the apparently greater output of the navvy working on his railway's track.

As evolution advances, then, we in some sense become more and more awake. Our secondary condition diverges further and further from our primary, by growing adaptation to the more complex needs of life. But nevertheless we retain the habit of reversion to our primitive phase of personality; occasional periods of the slumber in which our bodies were first framed are needful for their due maintenance and renewal. Why this should be so,—whether it always must be so,—we cannot say. We have no clue to the forces which shake the kaleidoscope of our psychical being now into this pattern, now into that.

But although our suggested mode of regarding sleep cannot itself claim to be regarded as an *explanation*, it may be serviceable in guarding us against explanations of an incomplete or one-sided kind. Thus, for instance, however important may be the function of sleep in facilitating the elimination of the products of *nervous waste*, we shall not think it probable that the accumulation of such products in the system should be the sole inducing cause of sleep. Consequently there will be nothing to surprise us in the discovery that sleep can be induced by hypnotic suggestion at moments when no lactates, &c., can have accumulated in the system.

Again, important as the influence of *periodicity* may be in inducing sleep, we shall not be willing to assume that sleep is necessarily a periodical function. It will in no way surprise us to find that sleep in certain subjects can be almost indefinitely prolonged, if food—and often if very little food—is supplied to the sleeper, or placed within reach of his automatic or subliminal impulse to grasp it. *Attaques de sommeil* are becoming familiar now; but it should be remembered that they were once as scornfully and even cruelly disbelieved as was the mesmeric trance itself.¹ In our view, on the other hand, such prolonged slumbers will form a not specially surprising reversion to the habit of pre-human ancestors, and to our own earliest phase of physical and psychical being.

As regards the prolongation of the *waking* state, on the other hand, the influence of this view of sleep will be mainly negative. I mean that we shall not consider it so impossible as it appears on ordinary physiological theories of sleep that some kind of active state should be abnormally extended;—that some variety, whether evolutive or dissolutive, of vigilance should be developed which is less prone to frequent reversion to the primary slumber.

We shall not be surprised, then, to meet with states either of ecstasy or of disease in which ordinary sleep seems for the time to be superseded. With ecstasy we shall have to deal later on;—a striking example of prolonged vigilance in mania may be quoted from the well-known alienist, Sir J. Crichton Browne.²

“Nothing can well be more unexpected than the replaceability of sleep by maniacal excitement. Chronic maniacs are in a state of perpetual mental and bodily restlessness. They talk to themselves, they chatter throughout the night, they dance, clap their hands, gesticulate, indulge in shouts of laughter, or tear their clothing to pieces. The length of time during which they can continue to discharge nervous energy uninterrupted in this excessive and almost semi-convulsive manner

¹ See *Zoist*, Vol. XII., p. 381, *sqq.*, where Elliotson's robust and manly common-sense once more showed its superiority over the professional prejudice of his time.

² *West Riding Lunatic Asylum Medical Reports*, Vol. V., p. 238.

is truly astonishing. I have had under my care a chronic maniac who worked energetically as a navvy all day, and who sat up in bed talking and shouting all night, for six months together. During these six months he was never known to sleep. By day he manifested not the slightest drowsiness, and by night he was never caught nodding. The night attendants visited him hourly, and at every visit he was in the same position, propped up in his bed, and at the same occupation, pouring out vociferously a torrent of incoherence. Not less remarkable than the length of time during which unintermitting excitement can be kept up in chronic mania is the smallness of the effect which the long-sustained and severe exertion and the protracted sleeplessness exert upon the bodily health. Exhaustion is rare in chronic mania. The man to whom I have alluded had not lost weight after his six months' noisy vigil."

The condition here described is assuredly more remote than either prolonged fasting, prolonged natural sleep, or prolonged hypnotic trance, from the ordinary physiological current of man's existence. It is one of the obscure hints which reach the physician from many quarters that we are dealing with a machine whose original motive power is in fact considerably greater than its ordinary operation would lead us to suppose.

In our present discussion, however, which is concerned with the nature of sleep only on its psychological side, the main interest lies in the analysis of such manifestations of thought or sensation as the sleeping state affords. And to begin with, our conception of sleep as no mere abeyance of waking activities, but rather as a phase of personality with characteristics definitely its own, will lead us to set aside as fallacies various current notions as to the nature of dreams. Thus it is often supposed that the dreams which are in themselves the most vivid will also be the best remembered;—and that such dreams will occur in states of imperfect sleep. To this we shall reply that, on the analogy of other severances of personality, we shall expect that the impressions carried from one phase into another are likely to be the confused impressions of transitional states; and that the deeper and more characteristic the experience of any subliminal state may be, the more unlikely is it to pass into the supraliminal chain of memory.

Somewhat similarly we shall refuse to take for granted, as is commonly done, that dreams cannot possibly be anything more than echoes or fragments of waking experience, fantastically combined. Such an assumption implies what we altogether deny;—that the supraliminal personality is identical with the true Self,—that the supraliminal chain of memory is the only coherent or continuous chain. Our minds, on the other hand, will be absolutely open as regards the possible content of dreams; and we shall desire that dreams should be subjected to

an analysis far more searching than they have as yet received from any quarter.

One great general lesson the world may be said to have learnt from dreams. Dreams, says Mr. Herbert Spencer, "are the experience out of which the conception of a mental self eventually grows." Only so soon, that is to say, as the savage realises that he has not been out hunting in bodily form during sleep,—“as this supposed duplicate, once thought of as like the original in all things, becomes gradually modified by the dropping of physical characters irreconcilable with the facts, does the hypothesis of a mental self, as we understand it, become established.”¹

Extending this remark in the direction which later knowledge suggests, we may say that just as some slight dissociation of elements habitually associated in supraliminal activity was thus necessary in order to enable the savage to conceive even of a supraliminal Self,—so for us also the more complex dissociations involved in somnambulism, hypnotic trance, &c., are necessary in order to enable us to conceive of that completer self of which the supraliminal self is only a partial manifestation.

Looked at in this wide and general manner, dreams have afforded to minds at every stage of culture some kind of permanent suggestion of possibilities lying outside the familiar course of things. But when we come to anything like detailed analysis, we find the field almost unworked. The shallower dreams, if I may so term them,—those which occur in disturbed sleep, or at the moment of waking,—have received some ingenious explanations; but little attention has been paid to the deeper dreams,—those which occur, (as the dreamer believes,) in profound sleep, and sometimes leave upon waking hours an impression of reality which the confused fancies of fever, or the nightmares of indigestion, cannot rival.

And there is of course this difficulty,—that the *quality* of any given dream can be estimated only by the dreamer; while of all waking memories the memory of dreams is (and in our view inevitably) the most uncertain and evanescent. This difficulty, however, which at first seems as though it must infect all conclusions with the observer's own subjectivity, can be overcome by a simple expedient. Let a man register all those dreams whose *quality* impresses him; and let him then observe whether such dreams, when they admit of confirmation, are actually confirmed by fact. They are capable of being thus confirmed whenever the dream incidents are such as subsequently to show coincidence—or want of coincidence—with some event, past, present, or future, which was unknown to the dreamer's waking self. All that is

¹ *Principles of Sociology*, Vol. I., p. 157.

needed is that a man who attaches importance to any of his dreams should make immediate record of any dream which, on subjective grounds, he thinks likely to belong to a clairvoyant or coincidental class. If all the dreams which he intends to *count* are thus recorded before their fulfilment or non-fulfilment is known,—and if he scrupulously abstains from counting any dream not thus recorded, however strikingly it may be fulfilled,—we shall be able to calculate, with no fear of exaggeration, the proportion of coincidences between dream and fact. For any mistakes which he may make in his subjective estimate of his dreams will, on the supposition that all the coincidences are due to chance, be exactly as likely to tell against him as for him,—while, on the supposition that a certain class of his dreams are really veridical, his mistakes in distinguishing beforehand the true members of this class will tell wholly against him. And if his impressive dreams, whenever they involve a possible coincidence with provable fact, do so coincide, he will have some reason for attaching importance to other dreams subjectively similar, but less capable of definite testing.

There is another way of gauging a dream's intensity,—of picking out a small and significant class. Dreams which have *led to action* are extremely rare,—rarer, probably, even than waking hallucinations. Most of the dreams referred to in this chapter belong to that group. The dreamer has actually done something in waking hours as a direct result of his nocturnal experience.

In practice it will be found that although many men, and often, dream confused dreams, few men, and rarely, dream dreams to which they can attach importance even on purely subjective grounds. It would be an easier thing than at first appears to keep a record of all such dreams as were not easily explicable by fragmentary memories or corporeal conditions; and such a record would, even apart from the coincidental class of dreams, yield much of value to the psychologist.¹ If, at least, our waking life,—our supraliminal personality,—is only one of many possible patterns into which the elements of our fuller individuality may arrange themselves;—those elements not being all of them employed in any one of such patterns;—then we may fairly expect that even the simplest and most primitive pattern may reveal elements absent from other patterns, or at least may teach us, by its new arrangements, something fresh as to the elements already known.

And here we may, I hope, find it useful to have already discussed some of the subliminal phenomena revealed by hypnotism, before

¹ Dr. Nelson, of Johns Hopkins University, with a statistical object of a different kind, has recorded over 1,000 dreams of his own per annum for some years. (*American Journal of Psychology*, Vol. I., Part 3, p. 374.)

approaching the subject of spontaneous sleep. For spontaneous sleep—whether or not it differs from hypnotic sleep (as Liébeault maintains) only in being the result of self-suggestion instead of suggestion from without,—is at least in some sense a halfway house between hypnotic trance and waking life; and we may well begin our inquiry into the sensory and mental phenomena of common sleep by considering what phenomena could really be classed as intermediate between those of vigilance and those of induced somnambulism.

I am of course here speaking of positive, not of merely negative characteristics;—not of the abstraction from waking interests, the subsidence of muscular energy, which are common to most forms of sleep and trance, but of the additions to faculty which those states reveal; whether those additions take the form of an increased command over the present, the future, or the past.

1. To take first an increase of power in the present,—of grasp over the world without or over the sensory centres within. We have observed that in the hypnotic trance there is often a heightening of sensory faculty, in its two main forms of external and internal hyperæsthesia,—a quickened capacity, say, for reading small print or discerning minute specks on a card,—and also a quickened “mind’s eye” creativity,—a power of projecting hallucinatory images more vivid than any which waking effort could induce. We shall expect, then, that in dream or somnolence there will be some trace of added power of this kind;—something seen as waking eyes cannot see, or imagined as waking attention cannot imagine.

2. And to take next another power which, exercised of course in the present, becomes manifest by its influence upon the future, we know that ideas or suggestions carried over from the hypnotic into the normal state often exert a much stronger and more permanent influence than similar statements or recommendations would exert if originally made to the waking subject. We shall therefore think it probable that some dreams may in this respect resemble hypnotic suggestions, and may influence waking life in a way which the waking personality cannot justify or explain.

3. Passing on now to memory, or control over the past, the character of sleep,—roughly intermediate between waking life and the hypnotic trance,—will suggest that its memory will have links of almost equal strength with the memory of waking life and the memory of hypnotic states. Thus far, then, it will resemble the hypnotic memory—which is apt to be the more comprehensive of the two;—although we cannot, of course, assume that it will be identical with that memory.

4. And yet again; it is not only over periods rendered *ecmnesic*—cut out of waking memory—by hypnotic trance that we may expect dream-memory to extend some kind of sway. *Ecmnesic* periods of

other kinds occur ; gaps of memory, for instance, sometimes follow upon concussion of the brain. It will be interesting to see whether the memory of any of these periods is recoverable in sleep.

5. But apart from hypnotic trance, from ecmnesic lacunæ, may there not, we may well ask, be something else in dream-memory which waking memory does not contain? In our discussion of "The Mechanism of Genius" we saw that even during our ordinary waking life there was something within us which observed more, felt more, remembered more than the supraliminal consciousness by itself could ever tell us. May not dream recall to us some of those deeply-hidden impressions which form the material on which genius works? Dream often recalls to us facts of our waking life which we have known and forgotten. May it not also recall to us facts which our supraliminal selves have never known?

6. Lastly,—and giving to our anticipations above-mentioned a more extended form,—we shall expect that those supernormal powers which emerge with difficulty through the vigorous but superficial current of ordinary waking life will show more frequently at the surface through the stiller waters of sleep. Telepathy, clairvoyance, premonition ;—powers like these, if they exist in us anywhere, must surely leave some traces upon our dreams. I must, however, for the present postpone inquiry into these points ; since the verification of the five previous suggestions as to what may be anticipated from sleep and dreams will afford more than enough material for this chapter.

(1) First, then, as to the heightening of sensory faculty in sleep or dream. There seems at first sight something of paradox in expecting hyperæsthesia from somnolence ;—vivid sensation from a condition usually described as a progressive dulling or subsidence of one sense after another. And, naturally, it will be in the generation of internal rather than in the perception of external imagery that we may expect to find the closed eye active,—

ὄρωντα λαμπρὸν ἐν σκότῳ νωμῶν' ὄφρυν.

There is in fact a phenomenon, by no means uncommon, and very conspicuous, which, like many other human phenomena whose interest is scientific rather than therapeutic, remained unnoticed until a very recent date. Baillarger in France and Griesinger in Germany (both about 1845) were among the first to call attention to the vivid images which rise before the internal vision of many persons, between sleep and waking. M. Alfred Maury, the well-known Greek scholar and antiquary, gave to these images a few years later the title of *illusions hypnagogiques*, and published a remarkable series of observations upon himself. Mr. Galton has further treated of them in his *Inquiry into Human Faculty* ; and Cases will be found in *Phantasms of the Living*, Vol. I., pp. 390, 474, &c.

These visions may be *hypnopompic* as well as *hypnagogic*;—may appear, that is to say, at the moment when slumber is departing as well as at the moment when it is coming on;—and in either case they are closely related to dreams; the “hypnagogic illusions” or pictures being sometimes repeated in dream (as with Maury), and the hypnopompic pictures consisting generally in the persistence of some dream image into the first moments of waking. In either case they testify to an intensified power of inward visualisation at a very significant moment;—a moment which is actually or virtually one of sleep, but which yet admits of definite comparison with adjacent moments of waking. We may call the condition one of cerebral or “mind’s eye” hyperæsthesia,—an exalted sensibility of special brain-centres in response to those unknown internal stimuli which are always giving rise to similar but fainter inward visions even in broadly-waking hours.

For those who are already good visualisers such phenomena as these, though striking enough, present no quite unique experience. For bad visualisers, on the other hand, the vividness of these hypnagogic pictures may be absolutely a revelation. For myself I may say that were it not for an occasional flash of this kind, between sleep and waking, I should be unable to conceive what good visualisation really is. The dim, blurred, unstable images which are all that my waking will can summon up are every now and then replaced in a moment of somnolence by a picture—say of a wet hedge in the sun—which seems, to my hurried glance, to be absolutely as clear and brilliant as the object itself could be. The difference is like that between an instantaneous photograph (and in natural colours!) and a dim dissolving view cast by a magic-lantern on the point of going out. Many men must have had this experience; and must have been struck with the unguessed reserve of faculty which for a moment was thus revealed.

Equally remarkable are the *hypnopompic* pictures, as I have termed them;—those, namely, which accompany the *departure* of sleep. For it often happens (as in the cases cited by Mr. Gurney) that a figure which has formed part of a dream continues to be seen as a hallucination for some moments after waking;—a strong testimony to the vividness of dream-visualisation. As already observed, the generation of a hallucinatory figure (however useless an achievement) marks probably the highest point which man’s visualising faculty ever reaches; and it is noteworthy that with many persons this point should be attained in dream alone. Sometimes, it may be, this prolongation of hallucination may best be described as an after-image, sometimes as the result of a “suggestion” inspired by the dream.

The degree of acuteness of all the senses in dream is a subject for direct observation, and even—for persons who can at all control their

dreams—for direct experiment. I have elsewhere described¹ some efforts of my own to test my own power of visualisation in dream; with the result, as I must confess, that I have not found it superior to my very low waking capacity. Some correspondents, however, report a considerable accession of sensory power in dream. An impressive dream, dreamt by Mrs. A. W. Verrall, of Cambridge, and at once carefully recorded, had for its theme an intensification of each sense in turn. Mrs. Verrall has poor musical perceptions, and when told in her dream that the sense of *sound* was next to be exalted, she anticipated little pleasure. The sensation came, however, as something entirely new,—as “very harmony, which I had only heard till then in echoes,—in the rhythm of verse, or in the sighing of the wind among the pine-trees. My hearing was purified, not by the fulfilment of desire, but by the creation of desire, which in its very birth attained fruition.” Others speak of the increased vividness of dramatic conception, or of what is called in a hypnotic subject “objectivation of types.” “In each of these dreams,” writes one lady, “I was a man;—in one of them a low brute, in the other a dipsomaniac. I never had the slightest conception of how such persons felt or thought until these experiences.” Another correspondent speaks of dreaming two disconnected dreams,—one emotional and one geometrical,—simultaneously, and of consequent sense of confusion and fatigue.

In Mr. R. L. Stevenson’s recent volume, *Across the Plains*, will be found a “Chapter on Dreams,” which contains the description of the most successful dream-experiments thus far recorded. By self-suggestion before sleep Mr. Stevenson can secure a visual and dramatic intensity of dream-representation which has furnished him with the motives for some of his most striking romances. His account, written with admirable psychological insight, is indispensable to students of this subject. Once more, the singular intensity which *happiness* may assume in dreams,—“that thoughtless sense of joy bewildering” which seldom recurs in waking life after early youth,—is probably familiar to many of my readers. It seems analogous to the rise in spirits generally observed in somnambulant states,—and perhaps to the ecstasy which often seems to accompany some profound upheaval of subliminal strata.

I am not in this chapter dealing with spontaneous somnambulism; which, if regarded as a form of sleep, would of course supply many illustrations to my present argument. But before we leave the topic of dream-hyperæsthesia, it may occur to the reader to ask whether ordinary sleep affords any parallel to that form of exaltation of sight so often recorded in somnambulism which enables the subject to “see in the dark”;—to perform complex operations of sewing or writing in what appears to others absolute night. This power

¹ *S.P.R. Proceedings*, Vol. IV., p. 241.

however its highest manifestations may be explained, is in some cases almost certainly a form of hyperæsthesia. Can we find anything of the same kind in the condition of the eyes during ordinary sleep ?

I believe that with most people, as with myself, there is no special clearness of vision, but rather at first some indistinctness, on opening the eyes from sleep upon a dimly lit room. But we have several cases where there is an impression of light on sudden awakening, which may be a centrally initiated hallucination,—a simple phantasm prolonged from a dream ;—or may, on the other hand, be due to retinal hyperæsthesia.¹ We owe the following well-observed instance to Miss Mason (the Inspectress of boarded-out children under the Local Government Board), who is already known to our readers as a careful witness.

M. 652.

Whatcombe, Blandford, *July 12th*, 1883.

DEAR MR. MYERS,—Faithful to my promise to you, I report that the night before last, the window being open as usual, the wind suddenly rose, shook my window and door, and awoke me out of a sound sleep with a start. I am not sure that I saw the whole room, but I saw the door and the window from which the sound proceeded, or that very small part of the window which was not quite covered by a heavy curtain, and I saw the curtain. The light faded almost immediately, and I then perceived that it was a pitch dark night, no moon (which fact I had observed by looking out of my window, as I always do, just before getting into bed), and that I could not see anything whatever with my eyes straining, not even where the window was. The two clocks I can hear both struck one as I was trying to see any light.

As I saw the door, I also saw against it, as it seemed, a sort of lighter coloured framework of bars, and as I knew that there was nothing of the sort in front, or beside the door, I concluded that it was a sudden dream, and I had only fancied that I saw what I did. Having heard the clock, I did not strike a light, and went to sleep again. I was awakened twice after in the same way by the wind, but saw no light, nor any object whatever, though I tried my best. I had been asleep a shorter while each time, seemingly, than the first.

When I woke at daylight, I discovered that the bars I thought I must have dreamt of were those of the foot of my brass bedstead, and that they stood between me and the door exactly where I had seen them.

I have been staying here since the 5th inst., long enough to have become acquainted with the objects in my room, though not familiarised with them as at home, and I am too absent and preoccupied to be very observant of furniture. And I had never thought of observing, nor noticed, the relative position from where I was of the foot of the bedstead and the door. I have thus been accidentally submitted to the test we proposed, that a strange

¹ Compare Professor Joseph Le Conte's account of a supposed spatial representation of the blind spot, seen on awakening. (*American Journal of Psychology*, Vol. III., No. 3, p. 364.)

object should be placed, unknown to me, in my room, so that on waking suddenly in the dark, I could not fancy it unless I really saw it. Of course, as I have no witness, this rests only on my word, but I am satisfied myself.

My room has two windows, having thick white blinds, and thick curtains with thick lining. I saw only the window from which the noise came. The curtain may have been blown a little aside, but at any rate I could not see the window in another few seconds.—Yours very truly,

M. H. MASON.

I quote this case, because I can find no better experiment of a like kind; but the possibility of a reproduction of unconscious perception is of course not here excluded.

I do not think that it is yet proved that it is the *rested* condition of the retina which facilitates these vivid perceptions. *Illusions hypnagogiques* occur when the retina is presumably fatigued; and Mrs. Verrall has had hyperæsthetic perceptions of light in a dark bedroom (the dim chink under the door seen brightly lit), on suddenly waking after a short or restless sleep. I shall be glad to receive communications on this subject.

In thus illustrating the reserves of faculty manifested to us by sleep and dream I have chosen by preference certain forms of *visual hyperæsthesia*. The indications which are to be found of other hyperæsthesiæ,—as where a dream foretells a malady whose onset has not yet become perceptible to the waking self,—cannot, by the nature of the case, admit of comparisons so definite as degrees of the sense of sight afford. Enough, I hope, may have been said to suggest some lines of psychological experiment which offer little difficulty, and may bear much fruit.

(2) The second characteristic of dream to which the discussion leads us indicates a force or vividness of a different kind. The permanent *result* of a dream is sometimes such as to show that the dream has not been a mere superficial confusion of past waking experiences, but has had an unexplained potency of its own;—drawn, like the potency of hypnotic suggestion, from some depth in our being which the waking self cannot reach. Two main classes of this kind are conspicuous enough to be easily recognised;—those, namely, where the dream has led to a “conversion” or marked religious change, and those where it has been the starting-point of an “insistent idea” or a fit of actual insanity.¹ The dreams which convert, reform, change character and creed, have of course a *prima facie* claim to be considered as something other than ordinary dreams; and their discussion may be deferred till a later stage of our inquiry. Those, on the other hand, which suddenly generate an insistent idea of an

¹ See Dr. Féré in *Brain* for January, 1887.

irrational type are closely and obviously analogous to post-hypnotic self-suggestions, which the self that inspired them cannot be induced to countermand. Such is the dream related by M. Taine,¹ where a gendarme, impressed by an execution at which he has assisted, dreams that he is himself to be guillotined, and is afterwards so influenced by the dream that he attempts suicide. Several cases of this kind have been collected by Dr. Faure²; and Dr. Tissié, in his interesting little work, *Les Rêves*, has added some striking instances from his own observation. I quote one of M. Faure's cases as a sample, showing that in an apparently healthy subject an apparently causeless dream may leave traces quite as persistent as any hypnotic suggestion could implant from without. The dream is in fact a self-suggestion of the most potent kind.

M. 26.

"A shop assistant, strongly built and regular in habits, awoke one morning in a state of fever and agitation, perspiring copiously, anxious and uneasy. He announced that all his savings were gone; he was ruined, done for. He said that on the previous day, while driving a van, he had got into a quarrel with a coachman; and that in the confusion his van had broken in the front window of a mirror-maker. He would have to pay for the damage. He told the story with great detail; and still saw himself caught round the neck by his adversary, who had struck him so violently that he had lost consciousness, and that they had had to carry him into a wine-merchant's shop to bring him to. His wife assured us that when he returned home the evening before he was in his usual condition; that he had seen to his business, passed the evening at home, and gone to bed with no trouble upon him.

"For three days X. continued in this frame of mind, unable to calm himself for a moment, although he was taken to the actual place where the imaginary accident had occurred. It was some days later before he thoroughly understood that it had been a dream. And for a whole month he would fall daily into the same confusion of memory;—would sit down in despair, crying and repeating 'We are ruined!' Even seven years afterwards he still had occasional crises of this nature, when he forgot the truth, and lived for several days under the shock of this imaginary disaster."

We may compare with this a case where "the touch of a vanished hand" appeared to bring physical relief to a dreamer.

M. 27.

From Mr. H. L. Holbrook, M.D., Editor of the *Herald of Health*.
13 and 15, Laight-street, New York, July 30th, 1884.

In the spring of 1870, I had an attack of acute bronchitis, which was very severe, and from the fact that I had had a similar attack every winter and spring for several years, I felt considerable alarm, and believed it

¹ *De l'intelligence*, Vol. I., p. 119.

² *Archives de Médecine*, Vol. I., 1876, p. 554.

would ultimately become chronic, and perhaps terminate my life. As I was then young, and had just entered on a career of labour which I wished to follow for a long time, I became very despondent at such a prospect. In this depressed condition I fell into a sleep which was not very profound, and the following circumstance, which is still fresh in my mind, appeared to take place. My sister, who had been dead more than 20 years, and whom I had almost forgotten, came to my bedside, and said, "Do not worry about your health, we have come to cure you ; there is much yet for you to do in the world." Then she vanished, and my brain seemed to be electrified as if by a shock from a battery, only it was not painful, but delicious. The shock spread downwards, and over the chest and lungs it was very strong. From here it extended to the extremities, where it appeared like a delightful glow. I awoke almost immediately, and found myself well. Since then I have never had an attack of the disease. The form of my sister was indistinct, but the voice was very plain, and I have never before had such an experience, nor since.

M. L. HOLBROOK, M.D.

Compare this again with Dr. Tissié's account of his hysterical subject, Albert. "Every time," said Albert, "that I dream that I have been bitten or beaten I suffer all day in the part attacked."¹

A still more striking illustration may be drawn from the following incident in the story of Krafft-Ebing's patient,² Ilma S., already mentioned :—

M. 28.

"May 6th, 1888.—The patient is disturbed to-day. She complains to the sister of severe pain under the left breast, thinks that the professor has burnt her in the night, and begs the sister to obtain a retreat for her in a convent, where she will be secure against such attacks. The sister's refusal causes a hysterico-epileptic attack. [At length, in the hypnotic trance] the patient gives the following explanation of the origin of the pain :—' Last night an old man came to me ; he looked like a priest and came in company with a sister of charity, on whose collet there was a large golden B. I was afraid of her. The old man was amiable and friendly. He dipped a pen in the sister's pocket, and with it wrote a W and B on my skin under the left breast. Once he dipped his pen badly and made a blot in the middle of the figure. This spot and the B pain me severely, but the W does not. The man explained the W as meaning that I should go to the M church and confess at the W confessional.'

"After this account the patient cried out and said, 'There stands the man again. Now he has chains on his hands.'

"When the patient woke into ordinary life she was suffering pain in the place indicated, where there were 'superficial losses of substance, penetrating to the corium, which have a resemblance to a reversed W and B,' with 'a hyperæmic raised spot between the two.' Nowhere in this peculiar neurotrophic alteration of the skin, which is identical with those previously pro-

¹ Tissié, *Les Rêves*, p. 121.

² *Hypnotism*, by Krafft-Ebing, translated by Chaddock, p. 91.

duced experimentally, are there traces of inflammation." The pain and the memory of the dream were removed by the doctor's suggestion; but the dream self-suggestion to confess at the M church persisted; and the patient, without knowing why, did actually go and confess to the priest of her vision.

It is plain that we must be very slow to assume that any apparent result of a dream proves that the phantasmal personage whom the dream has shown possessed independent reality.

We must observe, however, that this self-suggestion in dreams,—if self-suggestion it be,—has sometimes worked itself out with a completeness exceeding anything that we know to have followed upon hypnotic suggestion. It has induced no fictive murders, but death itself. We have several cases where an announcement made in dream of the date of the dreamer's decease has been punctually fulfilled. In *Proceedings*, Vol. V., p. 291, Mrs. Sidgwick has quoted a case of this kind, where the death was not traceable to any known disease. I give here a case rendered still more perplexing by the repetition of the warning dream.

P. 27.

About 60 years ago a Mrs. Carleton died in the County of Leitrim. She and my late mother were very intimate, and a few days after her death she appeared to my mother in a dream, and said that never again even in dreams should my mother see her except once, which would be 24 hours before she should die. In March, 1864, my mother was living with my son-in-law and daughter, Dr. and Mrs. Lyon, in Dalkey. On the evening of the 2nd March my mother went to her room in very good spirits, laughing and joking with Mrs. Lyon. That night, or rather early next morning, Dr. Lyon, hearing some noise in my mother's room, awoke Mrs. Lyon, and sent her in to see if all was right. She found my mother hanging half out of bed with an expression of horror on her countenance. They got her into bed and all right. Next morning she seemed in her usual health, and ate her breakfast as usual, in bed, but heartily. On my daughter leaving her she asked the servant to bring up water for a bath, which she took. She then sent for Mrs. Lyon, and told her that Mrs. Carleton had, after a delay of 56 years, at last come, and told her of her speedy death, and that she would die next morning at the same hour as they had found her as described. She added that she had bathed preparatory to her death to avoid having her body washed. She now gradually began to sink, and died on the morning of the 4th March, at the hour she had said.

Dr. and Mrs. Lyon can corroborate this account. My mother always told me she would once more, just before death, see Mrs. Carleton.

THOMAS JAMES NORRIS.

Dalkey, Ireland.

From Dr. Lyon, 1, Tempé-terrace, Dalkey, Co. Dublin.

August 30th, 1883.

The late Mrs. Dorcas Norris, referred to in your letter, frequently in her lifetime mentioned that a Mrs. Eliza Carleton had appeared to her in a dream, and promised to appear once more to her 24 hours before her death. On the

night before her death my wife went into her room, and found her almost insensible; next day she said that the warning she had been waiting for for 56 years had been given, and that she would die during next night, which she did.

RICHARD ST. JOHN LYON.

This narrative is capable of interpretation in any one of three ways. As readers of these *Proceedings* know, I am myself quite willing to admit the supposition that the departed Mrs. Carleton really knew of her friend's impending decease;—and that both dreams were impressed telepathically by a discarnate upon an incarnate mind. But we may also suppose that the first dream, though purely accidental, made so deep an impression that when it recurred—also by accident—it proved tantamount to a self-suggestion of death. Or we may suppose that the first dream was accidental, but that the second was symbolic, and induced by some organic sensation which precluded imminent death, but was perceptible in sleep before it was felt on awaking.

There are, however, cases in which these dream-predictions of death are made so long beforehand, and with so much latitude as to the exact date fixed for the decease, that it is difficult to conceive that a self-suggestion is bringing its own fulfilment. The following case, for instance, may be a mere coincidence, as Mr. Browning suggests; but if it be more than a coincidence it is probably also more than a self-suggestion.

P. 142.

Life and Letters of Robert Browning. By Mrs. Sutherland Orr. 1891, p. 277.

“In June, 1868, Miss Arabel Barrett (Mrs. Browning's sister) died of a rheumatic affection of the heart. As did her sister seven years before, she passed away in Mr. Browning's arms. He wrote the event to Miss Blogden as soon as it occurred, describing also a curious circumstance attendant on it: 19th June, 1868. You know I am not superstitious—here is a note I made in a book, Tuesday, July 21st, 1863: ‘Arabel told me yesterday that she had been much agitated by a dream which happened the night before Sunday, July 19th. She saw her [Mrs. Browning], and asked “When shall I be with you?” The reply was, “Dearest, in five years,” where-upon Arabella woke. She knew in her dream that it was not to the living she spoke.’ In five years, within a month of completion—I have forgotten the date of the dream and supposed it was only three years ago, and that two had still to run. Only a coincidence, but noticeable.”

Our choice of explanation in such cases must largely depend upon our view as to a problem discussed in another paper;—the question whether phantasms of the departed do really in any case indicate a continued knowledge of any terrene event or eventuality. But he it noted that if in cases like these we reject the more marvellous explanation,—the hypothesis that the departed friend is actually warning the survivor,—we are driven to admit that dream has an unequalled potency

of suggestion,—is linked with those forces which we have already noted as like springs in a river-bed, perturbing the stream of our being by uprushes which we can neither fathom nor foresee.

(3) I pass on to the lessons which are to be learnt from the peculiarities of dream-memory. The first point which I have marked for notice need not delay us long. Most persons experienced in hypnotism have come across incidents illustrating the affinity between memory in dream and memory in hypnotic trance. We know of course that dreams can be inspired by hypnotic suggestion;—as when M. de Rochas, in a case personally known to me, caused a young man who was neglecting his parents to dream that he himself was a father, and that his children were neglecting *him*. The salutary distress which this dream inspired led to a more filial line of conduct. But there is a connection closer than this. For without any suggestion to that effect, acts accomplished in the hypnotic trance may be remembered in dream;—and remembered under the illusion which was thrown round them by the hypnotiser. Thus Dr. Auguste Voisin suggested to a hypnotised subject to stab a patient (really a stuffed figure) in a neighbouring bed.¹ The subject did so; and of course knew nothing of it on waking. But three days afterwards he returned to the hospital, complaining that his dreams were haunted by the figure of a woman, who accused him of having stabbed and killed her. Appropriate suggestion laid this ghost of a doll.

Conversely, dreams forgotten in waking life may be remembered in the hypnotic trance. Thus Dr. Tissié's patient, Albert, dreamt that he was about to set out on one of his somnambulant "fugues," or aimless journeys, and when hypnotised mentioned to the physician this dream, which in his waking state he had forgotten.² The probable truth of this statement was shown by the fact that he did actually set out on the journey thus dreamt of,—and that his journeys were usually preceded and incited by remembered dreams.

I need not dwell on the existence, but at the same time the incompleteness, of our dream-memory of waking life; nor on the occasional formation of a separate chain of memory, constructed from successive and cohering dreams.

(4) My next anticipation was that dream-memory would occasionally be found to fill up gaps in waking memory, other than those due to hypnotic trance;—such so-called "ecmnesic" periods, for instance, as sometimes succeed a violent shock to the system,—and may even embrace some space of time *anterior* to the shock. Such accidents, however,

¹ *Revue de l'Hypnotisme*, June, 1891, p. 302.

² *Les Rêves*, p. 135. This remarkable patient afforded examples of many forms of communication of memory between different states of personality. See pp. 192-200 for a conspectus of these complex recollections.

are so rare, and such dream-memory so hard to detect, that I mention the point mainly for the sake of theoretical completeness; and must think myself fortunate in being able to cite a recent case of M. Charcot's which affords an interesting confirmation of the suggested view.¹

M. 29.

A certain Madame D., a healthy and sensible woman of thirty-four, was subjected on August 28th, 1891, to a terrible shock. Some scoundrel who has not been identified entered her cottage and told her brusquely that her husband was dead, and that his corpse was being brought home. This was absolutely false; but the news threw her into a state of profound agitation; and when some indiscreet friend, seeing the husband approach, cried out *Le voilà!* the poor woman, supposing that the *corpse* was thus announced, fell into a prolonged hysterical attack. After two days of raving she came to herself;—but had lost the memory of all events since July 14th;—*i.e.*, since a date six weeks before the shock. This kind of retroactive ecnesia—inexplicable as it is—is known to occur sometimes after a physical concussion. In Madame D.'s case the shock had been wholly a mental one; yet the forgetfulness continued, and had spread over all the period up to M. Charcot's lecture on the case, December 22nd, 1891. Madame D. was then possessed of full recollection of her life up to July 14th, 1891;—but she could recall no event whatever which had occurred since that date. She endeavoured to continue her domestic duties; but if she wished to recollect anything she had to write it down instantly in a note-book, to which she constantly referred. For instance, she was bitten by a dog believed to be mad. She instantly made a written note of the fact;—but except when actually referring to her note-book she retained no recollection whatever of the bite or of her subsequent treatment in M. Pasteur's laboratory.

Here, surely, was a case where it might have seemed that there had been some absolute evanescence, absolute abolition of whatsoever traces or tendencies may be held to constitute memory.

But one fact was observed which threw a decisive light upon this puzzling case. The patients in the two beds adjoining Madame D.'s were told to observe her at night. They reported that she was in the habit of talking in her sleep;—and that in the fragments of dreams thus revealed she made frequent allusions to the mad dog's bite, and to other events which had occurred during her ecnesic period. This hint, of course, was enough for M. Charcot. Classing her ecnesia as a kind of prolongation of a hysterico-epileptic attack, he hypnotised the patient, and found that in the hypnotic trance her memory for the ecnesic period was absolutely intact. Post-hypnotic suggestions to remember the lost days are now slowly restoring the poor woman to the possession of her whole past.

The fact which interests us here is the accidentally-discovered persistence in dream of memories which had vanished from the supra-liminal consciousness. This shows that in dream Madame D. had got

¹ *Revue de Médecine*, February, 1892.

down—not merely to a stratum of confusion,—but to a state so far deeper than the waking state that the memories of which shock or hysteria had robbed the waking state were there found to be uninjured. This well-observed case may here stand as representative of the gap-filling dream-memory which I ventured to anticipate. Other cases will be noticeable when spontaneous somnambulism comes under review,—in its complex relations with common dreams, hypnotism, hysteria, and even epilepsy.

(5) I pass on to the still more novel and curious questions involved in the apparent existence of a dream-memory which, while accompanying the memory of ordinary life, seems also to have a wider purview, and to indicate that the record of external events which is kept within us is far fuller than we know.

Let us consider what stages such a memory may show.

I. It may include events once known to the waking self, but now definitely forgotten.

II. It may include facts which have fallen within the sensory field, but which have never been supraliminally “apperceived” or cognised in any way.

III. It may indicate that from this wider range of remembered facts dream-inferences have been drawn ;—which inferences may be *retrospective*, *prospective*, or,—if I may use a word of Pope's with a new meaning,—*circumspective*,—that is to say, relating not to the past or to the future, but to the present condition of matters beyond the range of ordinary perception. It is plain that inferences of this kind (if they exist) will be liable to be mistaken for direct retrocognition, direct premonition, direct clairvoyance ; while yet they need not actually prove anything more than a perception on the part of the subliminal self more far-reaching,—a memory more stable,—than is the perception or the memory of the supraliminal self which we know.

Up to this point I propose to follow dream-memories in the present chapter ;—up to this point, or rather into this dubious borderland where it is not certain whether supernormal powers—direct telepathy, clairvoyance, prevision,—need or need not be invoked to explain the phenomena of dream. As my reader knows, I shall not shrink from invoking such powers, when they seem indispensable. But with our present knowledge we must not assume them until other explanations are exhausted ; and these hypermnesic dreams afford a means of drawing our lines of evidence more exactly ;—of relegating some marvellous narratives to a realm of lesser marvel, and at the same time of realising more clearly what it is in the most advanced cases which ordinary theories are really powerless to explain.

I. As to the *first* of the above-mentioned categories no one will raise any doubt. It is a familiar fact—or a fact only sufficiently unfamiliar

to be noted with slight surprise—that we occasionally recover in sleep a memory which has wholly dropped out of waking consciousness. As an example, we may take the dream of M. Delbeuf's, discussed in his interesting book, *Le Sommeil et les Rêves*. In that dream the name of the "Asplenium Ruta Muralis" figured as a familiar phrase. On waking he puzzled himself in vain to think where he could have learnt that botanical appellation. Long afterwards he discovered the name "Asplenium. Ruta Muraria" in his own handwriting,—in a little collection of flowers and ferns to which he had added their designations, under the dictation of a botanical friend.

In this and similar cases the original piece of knowledge had at the time made a definite impress on the mind,—had come well within the span of apprehension of the supraliminal consciousness. Its reappearance after however long an interval is a fact to which there are already plenty of parallels. But the conclusion to which the cases about to be cited seem to me to point is one of a much stranger character. I think that there is evidence to show that many facts or pictures which have never even for a moment come within the apprehension of the supraliminal consciousness are nevertheless retained by the subliminal memory, and are occasionally presented in dreams with what seems a definite purpose.

The reader may remember that this claim has already been advanced for crystal-vision.¹ Miss X. saw in the crystal the announcement of the death of a friend;—a piece of news which certainly had never been apprehended by her ordinary conscious self. On referring to the *Times*, it was found that the announcement was contained in a sheet with which Miss X. had screened her face from the fire;—so that the words may have fallen within her range of vision, although they had not reached what we call her waking mind.

This instance was of value from the completeness of the proof that the news could never have been supraliminally known at all;—since it was too important to have been merely glanced at and forgotten.

We shall find that in some dream-presentations the proof of supraliminal ignorance is equally strong. Let us begin, however, with some intermediate instances.

M. 30.

From Mr. A. Brockelbank, 20, Marsden-road, East Dulwich, S.E.

July 14th, 1884.

Some years ago I lost a pocket-knife. I think it was some six months afterwards—when I had forgotten entirely the loss of the knife, and the subject never recurred to my memory in any way whatever—I dreamt one night that it was in the pocket of a certain pair of trousers I had cast off, I suppose

¹ *Proceedings*, Vol. V., p. 507.

about the same time as the loss of my knife. I awoke, and lay awake some time, till it occurred to me to prove the truth of my dream. I went upstairs in search of the said pair of trousers, and sure enough there it was as I had dreamt. The peculiarity of the above is this, that when I was awake and in my senses no train of thought or retracing of my memory would carry me back to the pair of trousers or to the knife, and it was quite as an experiment that I went in search of them.

AUGUSTUS BROCKELBANK.

This is much such a flash of memory as might sometimes occur in waking hours, for it is probable that Mr. Brockelbank had at one time observed that the knife was in that pocket. He may have very rapidly forgotten the fact; but nevertheless there was probably some supraliminal knowledge for the dream to revive.

Next let us take another case of a lost object, where waking effort soon after the loss fails to recall any supraliminal knowledge of the place of deposit. This case was printed in the *S.P.R. Journal*, October, 1889.

M. 31.

February 4th, 1889.

On reaching Morley's Hotel at 5 o'clock on Tuesday, 29th January, 1889, I missed a gold brooch, which I supposed I had left in a fitting room at Swan and Edgar's. I sent there at once, but was very disappointed to hear that after a diligent search they could not find the brooch. I was very vexed, and worried about the brooch, and that night dreamed that I should find it shut up in a number of the *Queen* newspaper that had been on the table, and in my dream I saw the very page where it would be. I had noticed one of the plates on that page. Directly after breakfast I went to Swan and Edgar's and asked to see the papers, at the same time telling the young ladies about the dream, and where I had seen the brooch. The papers had been moved from that room, but were found, and to the astonishment of the young ladies, I said, "This is the one that contains my brooch"; and there at the very page I expected I found it.

A. M. BICKFORD-SMITH.

We received a substantially similar account from Mrs. Bickford-Smith's brother-in-law, Mr. H. A. Smith, who was a witness of the trouble taken to find the brooch, both at the hotel, and by sending to Swan and Edgar's, on the previous evening.

Yet here, be it observed, Mrs. Bickford-Smith had not had an opportunity of herself inspecting the scene of the loss. Had she returned to Swan and Edgar's before the dream, it is possible that the sight of the books on the table might have revived some recollection of seeing the brooch between the leaves of the *Queen*.

In the next case we cannot absolutely prove that Mrs. Yates did not put the photographs in the drawer herself,—or casually see that a parcel was in the drawer, if someone else put them there,—but the fact of the long search, of the refusal to believe the dream, makes this

explanation dubious. I may add that Mrs. Yates (known to Mr. Gurney and myself) has had other experiences,—of a telepathic or clairvoyant kind.

M. 315.

From Mrs. Yates, 44, Montpelier-road, Brighton. 1884.

About five years since I had sent me, by a friend, some unmounted photographs of "The Stations of the Cross," taken in miniature from frescoes at Rome, with the request that after inspection I would immediately return them, as they were valued. I placed them in an envelope, and, as I thought, in the secretaire, but on finishing a letter in which I intended to return them, to my dismay, they were nowhere to be found. We searched unceasingly, but fruitlessly. I submitted meekly to reproofs for my carelessness, and so the matter passed out of thought.

More than a twelvemonth after I dreamt I took out a top short drawer in a wardrobe that stood in a then unused dressing-room, and found the little pictures. It will naturally be asked, "Did you not, the first thing in the morning, ascertain whether your dream had anything in it, by removing the drawer?" I did not. I mentioned it to my family, but it had no special interest for them, and it was no more thought of; but several months after, on the removal of the wardrobe to another part of the house, the drawers being taken out to lighten it, there, snugly enough, lay the envelope and the little pictures! I have them mounted and framed.

I subjoin another case of the same type.

M. 32.

The wife of the Rev. W. F. Brand, Emmorton, Harford Co., Maryland, writes as follows, under date Findowsay, March 29th, 1884:—

Mr. Brand asked me one day to give him the 100 dollars that he had given me to put away for him. I felt startled, for I did not remember that he had given them to me. However, I went to the place where I usually put money and looked. It was not there. I looked in several other not improbable places, but could not find it. By degrees I searched in every drawer, and box, and corner, likely or unlikely, or even impossible, but without success. Night came and I had not found it. I was much disturbed, for the loss was a large one for us; but even more than for the loss we were concerned at the thought of anyone about me having taken it. Before going to bed I prayed very earnestly that I might find it; or, if not, that suspicion might not fall upon an innocent person. In the course of the night I dreamt that I found the money in the middle of a bundle of shawls that had been put away during the summer, and carefully wrapped up for protection against moths. In my daylight mind this place seemed to me an absurd one to look in, but my dream impressed me a good deal, and I unfastened the shawls—(I think they were sewed up)—and there was the lost treasure.

I should like to say whether my dream wakened me in the night, but I do not remember. I did not look until the morning. I never have been able to recall the fact of my putting the money away, nor, indeed, of Mr. Brand giving it into my care, although it was an unusual thing for him to do in those days.

I think Nydie's finding her ring by a dream was a more curious circumstance than this with regard to my money, but I always am afraid to tell *both* dreams, as they happened to sisters, lest one should discredit the other, and we should be regarded as fanciful.¹

Next let us take two cases where it seems quite impossible to suppose that the seeker's supraliminal consciousness was ever aware of the lost object's true position,—as the object would then at once have been picked up. But on the other hand (as in Miss X.'s crystal case, above cited), the object may have come within the seeker's field of vision, and may thus have become enrolled in the subliminal memory.

M. (Cl.) 303.

From Mrs. Crellin, 62, Hilldrop-crescent, N. 1884.

When a school girl I one day foolishly removed from my French teacher's hand a ring, which I, in fun, transferred to my own. On removing it from my finger just before going to bed, I found that a stone had fallen out of the ring, and I was much troubled about it, especially as the ring had been *given* to my teacher. We had four class rooms, and as I had been moving from one to another in the course of the evening, I could not hope to find the lost stone. I, however, in my dreams that night saw the stone lying on a certain plank in the floor of our "drilling room," and on awaking I dressed hastily and went direct to the spot marked in my dream, and recovered the lost stone. This narrative has nothing thrilling in it, but its simplicity and exactness may commend it to your notice.

Mr. Gurney adds:—In conversation with me, Mrs. Crellin described the four class rooms as good sized rooms, which it would have taken a long time to search over. She had been about in all of them in the course of the evening. She is positive that she went *quite straight* to the spot. She is an excellent witness.

Mrs. J. Windsor Stuart, of Foley House, Rothesay, N.B.,—well known to me,—contributes a similar experience, but with the additional point of interest that the ring was seen, not as it must have looked when searched for, but glistening with dew, as it actually was at the time of the dream. The incident is remote; but Mr. Stuart remembers being told of the incident in the same form much nearer the actual date.

M. 33.

January 30th, 1892.

In the early autumn of 1864, my father (the late Captain Wm. Campbell) was living at Snettisham Hall, Norfolk. We had had a croquet party. Among the guests was a young man, George Gambier (nephew of the late artist, Mr. Gambier Parry), at the time an agricultural pupil of the late Mr. Charles Preedy, agent on the Hunstanton estate. As Mr. Gambier was about to

¹ This case, endorsed for publication, was found among Mr. Gurney's papers. Mrs. Brand appears to have left her then address, so the date of her dream and the particulars of her sister's dream cannot now be obtained.

mount his horse and ride home, he suddenly said, "I have lost the opal out of my ring. I would not have done this for the world; it belonged to my father. I remember seeing it as I rang the bell, on arriving, so that it must have dropped out since I came here." We all set to work to hunt for the stone by walking up and down the lawn in line, but without success.

There were two copper-beech trees, one just on the lawn near the house, the other a little further back, above the embankment made in laying off the lawn, but spreading a little over it. In the early morning I dreamed I saw the stone shining under a leaf that had fallen from the tree, close to the edge of the bank. I saw the whole scene vividly, the dew drops sparkling in the sun, and the stone, in my dream. I woke so much impressed by my dream that I at once got up and dressed, and went out. It was about six o'clock on a lovely morning. I went out by the garden door directly on to the lawn, and walked up to the tree, seeing everything as in my dream, and found the stone without further looking, just under the leaf, as I had seen it.

FLORA STUART.

The three cases which follow were published by Professor Royce, of Harvard (who knows the real names of the informants), in the *Proceedings* of the American S.P.R., Vol. I., No. 4, March, 1889.¹

"The first case," says Professor Royce, "comes to us from a lady (M. B.) to whom we had applied for an account of another and more remarkable experience, which she was unable, however, to relate to us at present. As a compensation she gave us this less important experience, of whose incidents she feels very sure":—

M. 35.

A number of years ago I was invited to visit a friend who lived at a large and beautiful country-seat on the Hudson. Shortly after my arrival I started, with a number of other guests, to make a tour of the very extensive grounds. We walked for an hour or more, and very thoroughly explored the place. Upon my return to the house I discovered that I had lost a gold cuff-stud, that I valued for association's sake. I merely remembered that I wore it when we started out, and did not think of or notice it again until my return, when it was missing. As it was quite dark, it seemed useless to search for it, especially as it was the season of autumn and the ground was covered with dead leaves. That night I dreamed that I saw a withered grape-vine clinging to a wall, and with a pile of dead leaves at the base. Underneath the leaves, in my dream, I distinctly saw my stud gleaming. The following morning I asked the friends with whom I had been walking the previous afternoon if they remembered seeing any such wall and vine, as I did not. They replied that they could not recall anything answering the description. I did not tell them why I asked, as I felt somewhat ashamed of the dream, but during the morning I made some excuse to go out in the grounds alone. I walked hither and thither, and after a long time I suddenly came upon the wall and vine exactly as they looked in my dream. I had not the slightest recollection of seeing them or passing by them on the previous

¹ Since the American S.P.R. became a Branch of our Society, it has ceased to publish separate *Proceedings*. No. 4 is the last Part published.

day. The dead leaves at the base were lying heaped up, as in my dream. I approached cautiously, feeling rather uncomfortable and decidedly silly, and pushed them aside. I had scattered a large number of the leaves when a gleam of gold struck my eye, and there lay the stud, exactly as in my dream. My friends refused to believe when I told them, and vowed there was some trick about it, but as I had not told anyone the particulars of the dream, that was impossible, and the matter will always be somewhat "uncanny" in my memory.

"The next case," continues Professor Royce, "depends upon a memory of many years' standing, and, were it not for the cleverness and the freedom from superstition which the narrator shows, I should lay no stress upon the incident. But pretty plainly something of the sort did occur to our correspondent, although, after twenty-five years, memory is a poor guide, and obviously his story has been often told by him":—

M. 36.

(From C. H. H., C.E., and Surveyor.)

California, December 26th, 1887.

Upwards of twenty-five years ago I was residing on the banks of the Delaware river, in Sullivan co., State of New York. Before I left home my only sister had presented me with a gold ring and told me to never lose it. In a beautiful little grove near the bank of said river a lot of us young folks had fixed up a scup, or swing, among the trees, and we indulged in that pastime to that extent that the land immediately under the swing became so lively that my foot would make a deep impression. One beautiful moonlight night, after getting tired of swinging, I had seen my best girl home, as in duty bound, and was returning along towards morning, as usual, when I missed my ring. It gave me quite a shock when I made that discovery; the first impression I had was—there, I've lost that ring, but it must be found, and that I would find it. Went home and searched round my room and went to bed. Had a hazy sort of dream about the ring, but nothing definite. Got up early and searched before breakfast. After breakfast followed the direction we had taken the night before to the swing, and from there to the young lady's home; but found it not. In fact, I searched diligently all day, and went to bed thinking very seriously of the ring. Along towards morning had a very impressive dream. I saw the ring, covered by a little ridge of sand, between two footprints under the swing. That dream was so vivid that on awaking I could see the road, buildings, fences, trees, swing, and sand, with the footprints therein, the same as in the dream, and as soon as it was light enough to see I started for that swing, not attempting to look for it on the way. On arriving at the swing I walked deliberately into the sand until I reached the before-mentioned ridge, between said footprints, and with the toe of my boot removed a little sand from the top of the ridge, and out rolled the ring. The birds were singing overhead in the trees, the river was rushing on its way to the sea, a train of cars on the York and Erie R.R. across the river passed along. I banged my head several times with my fist, to make sure I was not still in the land of dreams; no, I was there, standing in the sand, and there laid the ring. There was no hallucination about that, but a good,

square, honest, useful dream. I picked up the ring, and went home, and ate more for breakfast than I had in the last twenty-four hours, and I kept up an awful thinking, and am thinking yet. I would state I was about nineteen years of age at that time, enjoyed perfect health, and thought I knew more than all creation ; but don't think so now. My sister was also living at that time.

Several years after the above I had another dream, and the last one ; but this has been so long that I will close for this time to see what you think of it, and whether the second will be of interest to you, and will merely remark that I have endeavoured to work this dream business up to a practical use in the years gone by ; but it has been a total failure, so far—can't concentrate the mind with that *intensity* that seems to be necessary with me to bring forth dreams.

“Anyone used to narratives,” continues Professor Royce, “recognises at once that this story, as I have suggested, has grown not a little with years, and I am not sure of more than that it has a probable foundation in fact, and is no doubt sincerely told.

“The third case to be quoted in this connection has a better basis, and is more critically told.

“The narrator is a Southern gentleman, Col. A. v. S., of Texas.”

In the *New York Herald* of December 11th inst. I have noticed your interview, in which you say that you request any person having some unusual experience, such as an exceptionally vivid dream, &c., &c., should address you. The following seems to me a very extraordinary dream, for the truth of which I pledge you my word of honour.

About five years ago I lived with my four children, one boy and three girls, on a farm in Massachusetts. This only son, at the age of about fourteen years, lost his life in an accident, about six months previous to this narration. The youngest of my girls was the pet sister of his since her birth. My wife had died some six years previous to this story ; being motherless, made these children unusually affectionate toward each other. One day I had occasion to buy for my girls each a very small lady's knife, about two and a half inches long. A few days afterwards the girls received company from our neighbours' girls, some five or six of them. My youngest one, some eight or nine years old, was so delighted with this, her first knife, that she carried it with her at all times. During the afternoon the children strolled to the large barn, filled with hay, and at once set to climbing the mow to play, and jumping on the hay. During the excitement of the play my little girl lost her knife. This terrible loss nearly broke her heart, and all hands set to work to find the lost treasure, but without success. This finally broke up the party in gloominess. In spite of my greatest efforts to pacify the child with all sorts of promises, she went to bed weeping. During the night the child dreamed that her dead dear beloved brother came to her, taking her by the hand, saying, “Come, my darling, I will show you where your little knife is,” and, leading her to the barn, climbing the mow, showed her the knife, marking the place. The dream was so life-like that she awoke, joyfully telling her sister that her brother had been here, and showing her where she would find her knife. Both girls hastily dressed, and running to

the barn, the little girl, assisted by her sister, got on top of the hay, and walked direct to the spot indicated by her brother, and found the knife on top of the hay. The whole party said that they all looked there many times the day before, and insisted that the knife was not there then.

This, I think, is a very remarkable dream.—Yours, &c.

“In answer to a request for further confirmation,” continues Professor Royce, “our correspondent writes, under date of December 29th, 1887” :—

M. 37.

Yours of December 22nd inst. to hand. According to your request I will give the statement of my girls. The little dreamer says :—

“I have a very vivid recollection of my dream up to this day. I could to-day walk every step that I walked in my dream with brother. I cannot recollect at what time of the night I had my dream. I don't think I ever was awake during the night, but, on waking in the morning, I had the feeling that I was sure I could go and get the knife. I told my sisters. They at first laughed at my dream, but I insisted that brother had shown me the knife, and I could not have peace in my mind until I went to the barn to get it. One sister went with me. On reaching the hay, I told her to let me go ahead, and walked direct to the spot without hesitating a moment, and picked up my knife !”

She never had any other similar experience, and no other similar experience happened in my family. The sister who went along with her says :—

“As we got up and were dressing, sister told me she knew where her knife was ; that brother took her out to the barn during the night and showed it to her. I laughed and tried to persuade her that this was only a dream, but she said that she was so sure of seeing the knife that she would show it to me. She said that brother took her by the hand, and led her to the place, talking to her all the way, and tried to quiet her. She would not give peace until I went along. On getting on top of the hay she walked direct to the spot, saying, ‘Here brother picked the knife up out of the hay,’ and at once said, ‘and oh, here it is,’ picking up the knife. We had been looking this place all over, again and again, the previous evening.”

For the following incident, resembling those just quoted from Professor Royce, we have the independent account of the dreamer himself, written two years later ; but as his narrative is somewhat disjointed we prefer to give that kindly sent to us by Miss Ada Hunt, of Pen Villa, Yeovil, which has the further advantage of having been written at the time.

M. 38.

The following rather remarkable dream took place on the 20th November, 1886. On that day I gave to our gardener, G. Wilmot, his wages, 15s., in a half-sheet of paper, some letters to post, and two parcels and a note to leave at various houses on his way home. This was at six o'clock in the evening. . . . About an hour after the gardener returned to tell me he had lost his

wages. I advised him to carefully retrace his steps and make every inquiry, but this he did without success; and as it was "fair" night and the town full of people, he at last gave it up as hopeless and returned to his home quite a mile distant. During the night he dreamt that he went to one of the houses where he had left a note, and, crossing the road after leaving it, he walked into a mud heap, and that there his foot struck the paper containing the money; the half-sovereign rolled away and the 5s. remained under his foot. He told his wife the dream, and falling asleep again he dreamt the same dream again. Early in the morning he went to the place and found his dream fulfilled to the letter, even to the rolling away of the gold, and the silver remaining in its place.

He is a most intelligent, truthful man. . . .

The gardener's own account differs from this in giving fewer details as to the dream; his account of it is: "I dreamt I had found it and kicked the half-sovereign off the heap." Miss Hunt thinks that his nervousness at writing himself made him forget to say that he dreamt exactly where the money was found. He had so little belief in his dream that he tossed up as to whether he should go to look for the money again or not.

In the following case the dream itself first calls the attention of the supraliminal self to the loss.

We owe this case to the kindness of Miss J. H. Symons, of 91, Wigmore-street, W., to whom the case was sent by the percipient, Mrs. Bell, of 7, Albert-road, Gloucester Gate, Regent's Park.

M. 39.

One morning in the early part of December (December 9th, 1890), I awoke remembering my dream, and repeated it to Mr. Bell as being a piece of good fortune that my diamond had not been lost! I dreamed that I had lost the large centre diamond in some sand. I was much distressed, and hunted in the sand and found it, and wrapped it in paper, and asked my daughter to take care of it for me. I very often leave my brooch on the mantel shelf at night and put it away with my other jewellery in the morning. While I was dressing my dream haunted me and I thought, "Well, I had better look and see where my brooch is." I looked—there was *no* brooch. I hunted in the cinders—I opened all my drawers—no, no brooch. My daughter came into my room and I told her my trouble. She hunted for it also, and again looked into the cinders—and found it!

Miss Bell also writes to us: "I did search the ashes in my mother's bedroom after her dream about her brooch."

The next case raises a somewhat curious point as to the relation of what I may call the subliminal gaze to defects of ordinary vision.

P. 316.

c

From Mr. Herbert J. Lewis, 19, Park-place, Cardiff.

In September, 1880, I lost the landing order of a large steamer containing a cargo of iron ore, which had arrived in the port of Cardiff. She had to

commence discharging at six o'clock the next morning. I received the landing order at four o'clock in the afternoon, and when I arrived at the office at six I found that I had lost it. During all the evening I was doing my utmost to find the officials of the Custom House to get a permit, as the loss was of the greatest importance, preventing the ship from discharging. I came home in a great degree of trouble about the matter, as I feared that I should lose my situation in consequence.

That night I dreamed that I saw the lost landing order lying in a crack in the wall under a desk in the Long Room of the Custom House.

At five the next morning I went down to the Custom House and got the keeper to get up and open it. I went to the spot of which I had dreamed, and found the paper in the very place. The ship was not ready to discharge at her proper time, and I went on board at seven and delivered the landing order, saving her from all delay.

HERBERT J. LEWIS.

I can certify to the truth of the above statement.

THOMAS LEWIS.
(Herbert Lewis' father),
H. WALLIS.

July 14th, 1884.

From E. J. Newell, George and Abbotsford Hotel, Melrose.

August 14th, 1884.

I made some inquiries about Mr. Herbert Lewis' dream before I left Cardiff. He had been searching throughout the room in which the order was found. His theory as to how the order got in the place in which it was found, is that it was probably put there by someone (perhaps with malicious intent), as he does not see how it could have fallen so.

The fact that Mr. H. Lewis is exceedingly short-sighted adds to the probability of the thing which you suggest, that the dream was simply an unconscious act of memory in sleep. On the other hand he does not believe it was there when he searched.

E. J. NEWELL.

Is it conceivable here that the percipient's myopia may have interfered less with his subliminal than with his supraliminal perception; so that the missing paper may thus have fallen within his visual field, but escaped his waking recognition? It is, again, in a discussion of somnambulism that this point can be most fitly considered. It may suffice here to quote—that my suggestion may not seem too fantastic—a few lines from a personal observation of a somnambule by Dr. Dufay.¹

“It is eight o'clock: several workwomen are busy around a table, on which a lamp is placed. Middle. R. L. directs and shares in the work, chatting cheerfully meantime. Suddenly a noise is heard; it is her head which has fallen sharply on the edge of the table. This is the beginning of the access. She picks herself up in a few seconds, pulls off her spectacles with disgust, and continues the work which she had

¹ *Revue Scientifique*, 3^e série, XXXII., p. 167.

begun ;—having no further need of the concave glasses which a pronounced myopia render needful to her in ordinary life ;—and even placing herself so that her work is less exposed to the light of the lamp.” “Miss X.” has had an experience where the title of a book quite unknown to her, which she had vainly endeavoured to read where it lay at some distance from her, presented itself in the crystal. Nor can we in her case suppose any such spasmodic alteration in ocular conditions as may perhaps occur in trance.

The percipient in my next case has had at least one other experience, —of a kind hard to explain without invoking something like clairvoyance. (*Proceedings*, Vol. IV., p. 154, note.) The precise date of the dream here given cannot now be recovered ; and although, as Mr. Gurney, to whom the case was sent, has remarked, “Even an absent person would be struck by encountering so dangerous an implement in so unusual a position,” we should not be justified in claiming proof of clairvoyance from a narrative whose details must now be uncertain. The dream-incident of the severed toe may be regarded as a mere symbolical rendering of the fact that the knife was likely thus to injure anyone who might walk down the stairs.

P. 333.

From Mrs. Wheeler, 106, High-street, Oxford. 1883.

I dreamed I went down the back stairs at Heston into the kitchen, and as I stepped off the last step on to the floor, something severed my big toe (without hurting me at all), and I saw it roll across the floor. The next morning I went down those stairs before the kitchen shutters were open, and with bare feet (I wanted some water), and just as I got to the last step I remembered my dream and looked carefully (I *think* I took the shutter bar down and partly opened the shutter, but I do not feel quite certain), and then saw a knife lying on its back on the floor with the edge up, *just* where I should have put down my foot had I stepped off the bottom stair. I am not given to having vivid dreams particularly.

Somewhat the same caution must be observed in estimating the following case. It comes from a gentleman whom we believe to be a careful informant ; but it is a recollection of a schoolboy dream ; and we cannot now be sure that a glimpse of the desired map may not have been unwittingly caught.

M. 314.

From Mr. Gervase Marson, Birk Crag, Great Clower-street, Higher Broughton, Manchester.

When I was a boy, about 14 years of age, I was living with my parents as aforesaid. There came to the town one day a sort of travelling bazaar. The proprietors of this bazaar lived in a large room in the principal hotel, for the display of their wares, which consisted of workboxes, toys, chimney ornaments, &c. As soon as the exhibition opened I went, at the request of

my sister, to inspect the same, being deputed by my sister to purchase for her a *dissecting map of Europe*. I looked over the stalls very carefully, but could see no dissecting map at all. I then addressed myself to the female who was presiding over the shows, and told her what I wanted. She said she did not think they had anything of the kind, but, to make sure, she would look. She then looked carefully over all the stalls, and returned to tell me that they had nothing of the kind I asked for in the place. I was very much disappointed at this news, and returned home in quite a dejected state of mind. The next night I dreamed that I went again to the exhibition, and, after a short search, found, up in a corner and hidden under other larger articles, the very thing I wanted. I dreamed the map in question was in a foreign language, that it was enclosed in a box having a glass lid, and that the glass of the lid was cracked in a peculiar star-like manner. This dream influenced me so much that, as soon as I had finished my breakfast, I set off again for the exhibition-room. On entering it I walked straight to the corner of the room indicated in my dream, and there found the exact article I had dreamed of. The map was in the French language, the box containing it had a glass lid, and the glass was cracked just as I had seen it in my dream. The mistress of the exhibition was as much astonished at the occurrence as myself. I bought the map and took it home to my sister.

G. MARSON.

In the cases which I have thus far quoted the dream-self has presented a significant scene,—has chosen, so to say, from its gallery of photographs the special picture which the waking mind desired,—but has not needed to draw any more complex inference from the facts presumably at its disposal. I have now to deal with a small group of dreams which reason as well as remember ;—if indeed in some of them there be not something more than mere reasoning on facts already in some way acquired,—something which overpasses the scheme prescribed for the present chapter.

In the first place we cannot doubt that definite data already known may sometimes be treated in somnambulism or ordinary dream with more than waking intelligence. Such are the cases of mathematical problems solved in somnambulism, or of the skeletal arrangement discovered by Agassiz in common sleep for scattered bones which had baffled his waking skill. Mr. F. W. Hayes, an artist who does not pay much attention to mathematics, contributes an interesting and recent example of dream-capacity of this kind.

M. 40.

12, Westcroft-square., W., February 1st, 1892.

Early in January, 1892, I began to teach one of my children geometrical drawing, using one of the shilling books on the subject. After arriving at Problems IV. and V., "*To draw a straight line perpendicular to a given straight line A B, from a given point C outside it: Case I., when the point is opposite, or nearly opposite, the middle of the line A B; and, Case II., when the point is opposite, or nearly opposite, the extremity of A B,*" I one night dreamt that I was looking over the diagrams of these problems in E. S.

Burchett's standard work on Practical Geometry, Plate IV., and noticed (without any sense of novelty) that the right hand top corner of the plate was occupied with a diagram relating to a third case, viz., "*When the point C is beyond A B.*"

I recollect studying the clearness and neatness of the lines in the steel-plate engraving (the required line lying vertically opposite to the right hand end of the line A B, and about a quarter-inch away from it) as compared with the coarser wood-cuts in the book I had used for teaching, and also commented mentally on the unjustifiable omission of Case III. from the latter merely to save space.

An evening or two afterwards, having Burchett's work in my hands accidentally, my dream recurred to me. As I could not recollect the solution of Case III., while the diagram remained vividly in my mind's eye, I turned to Plate IV., and was completely taken by surprise to find no Case III. there at all. (It is not, I find, in any work known to me, or of which I can hear.)

Turning my attention to the required solution of the hypothetical Case III., it almost instantly occurred to me as follows: *From any two points in A B, as A and B, with radii A C and B C, describe arcs intersecting at C and D; join C D.* (The contingency of C lying in a prolongation of A B is met by an earlier problem.)

As this solution is the correct one (*i.e.*, involving no anticipation of later problems), it seems probable that its prompt occurrence to my mind was in reality a recollection of the working lines in the dream diagram, which I did not in my dream consciously notice at all.

It may be noted that while the various given solutions of Cases I. and II. do not apply to Case III., the above solution of Case III. is also a general method for the two others.

P.S.—The position on Plate IV. occupied by the dream diagram was not quite the proper one, being two places too early (Figure 4 instead of 6).

F. W. HAYES.

Since this was in print, Mr. Hayes has discovered the missing demonstration in another text-book. "It is thus not physically impossible," he says, "for me to have seen the problem; but, if so, the book and the page must have been before me unconsciously;—I retain the certain conviction that I never saw or thought of the matter before I dreamt it."

Another informant—Mr. F. J. Jones, of 257, Uxbridge-road, W.—tells us that as an engineering student he once dreamt the *answer*, "a number with several places of decimals," to a problem which had baffled him overnight, apparently with no recollection of the *process* used in its solution. Mrs. Verrall, already quoted, has also solved in dream a problem in the Differential Calculus, which had baffled her during the day.

Cases of this sort seem closely akin to the subliminal faculty which the "arithmetical prodigies" whom we have already dwelt upon display in waking hours. After studying their performances one can hardly be surprised at any amount of subliminal manipulation of fixed data. The

case is a little different when the problem involves the mixed and contingent facts of business experience. I will first quote a case where the needed data had passed before the waking eyes, although it was left for dream to interpret them fruitfully. The narrative was sent to Dr. Elliotson, at first hand from a friend, by a physician well known in his day.

M. 648.

Vol. VIII., *Zoist*, p. 328.

Instance of clairvoyance during sleep. Communicated by Dr. Davey, of the Colney Hatch Lunatic Asylum.

“MY DEAR —, —In accordance with your request, I herewith transmit you particulars, as they occurred, of the peculiar dream, if such it may be called, which proved of so essential service to me.

“As I mentioned to you, I had been bothered since September with an error in my cash account for that month, and despite many hours' examination, it defied all my efforts, and I almost gave it up as a hopeless case. It had been the subject of my waking thoughts for many nights, and had occupied a large portion of my leisure hours. Matters remained thus unsettled until the 11th December. On this night I had not, to my knowledge, once thought of the subject, but I had not long been in bed, and asleep, when my brain was as busy with the books as though I had been at my desk. The cash-book, banker's pass-books, &c., &c., appeared before me, and without any apparent trouble I almost immediately discovered the cause of the mistake, which had arisen out of a complicated cross-entry. I perfectly recollect having taken a slip of paper in my dream and made such a memorandum as would enable me to correct the error at some leisure time; and, having done this, that the whole of the circumstances had passed from my mind. When I awoke in the morning I had not the slightest recollection of my dream, nor did it once occur to me throughout the day, although I had the very books before me on which I had apparently been engaged in my sleep. When I returned home in the afternoon, as I did early for the purpose of dressing, and proceeded to shave, I took up a piece of paper from my dressing table to wipe my razor, and you may imagine my surprise at finding thereon the very memorandum I fancied had been made during the previous night. The effect on me was such that I returned to our office and turned to the cash-book, when I found that I had really, when asleep, detected the error which I could not detect in my waking hours, and had actually jotted it down at the time.

“I have no recollection whatever as to where I obtained the writing materials, or rather paper and pencil, with which I made the memorandum referred to. It certainly must have been written in the dark, and in my bedroom, as I found both paper and pencil there the following afternoon, and could not for a long time understand anything about it. The pencil was not one which I am in the habit of carrying, and my impression is that I must have either found it accidentally in the room, or gone downstairs for it.

“*January 14th*, 1850.

“C. J. E.

“P.S.—I may add that, on a former occasion, nearly a similar occurrence took place; with, however, this difference, that I awoke at the conclusion of

the dream, and was perfectly aware, when certainly awake, of having made the memorandum at that time. This, however, was not the case in the occurrence I have above detailed. Should you be likely to print the above, please let it appear with initials only, as although I would corroborate it to anyone wishing for a personal satisfaction by inquiry, I have no desire to see my name in type ; it might also be prejudicial to me."¹

The two cases of Mr. Peterson's which I shall next quote have some resemblance to Dr. Davey's, although the percipient, who is a strong believer in spiritual intercourse, would certainly not interpret them in the same way. The length of time, however, which elapsed between the incidents and the record must be credited with its usual effect of blurring the accuracy of details ; and it is conceivable that some clue, now forgotten, may have supplied the dream-self with a basis on which to work.

P. 335.

From Mr. A. T. T. Peterson, Arnwood Towers, Lymington.

February 11th, 1884.

I am deeply interested in coal mines in Bengal. Early in 1876 I was out there investigating matters connected with a large deficiency in the cash account. There was no means of getting at the truth. One evening I was sitting in an easy chair, a little before sunset, under the shade of a tree opposite the bungalow where I was staying and I fell fast asleep, my brain being full of perplexity as to which account was correct. In my sleep I fancied I heard someone say, " Ask Baboo So and So." This name remained on my memory when I awoke, and I put it down on paper. When my head confidential native came to me an hour or two afterwards I asked who was Baboo So and So, and I was told that he had been in the service of several gentlemen named, during the previous 10 years, and was then the head Baboo to a friend named. Some days after this I sent for the native, and managed to get information which led me to discover written evidence which satisfied my mind as to whose head the cap fitted.

In answer to inquiries, Mr. Peterson adds :—

In answer to your remark as to the Baboo's name, I knew there was such a person, but I had neither seen nor heard of him for 10 years, and I do not think I had ever spoke to him twice in my life. He was in no way connected with the object I had in view, although he gave collateral evidence that led to the object.

A. T. T. P.

P. 336.

February 11th, 1884.

I can give you another very curious incident in a dream. In the year 1861 or 1862, I was engaged in a very heavy equity suit between the representatives of a deceased Indigo planter and his surviving partner. The surviving partner wanted to show that the deceased partner at time of death was in debt to the partnership ; my contention was that he was creditor to a considerable amount. The accounts of the firm were all in the Bengalee language. My clients were too poor to get translations by the official inter-

¹ We have the gentleman's name and address.—*Zoist*.

preters, which would have cost several thousand rupees; the surviving partner claimed a portion and a profitable item in the account as belonging to him separately; I claimed it for the partnership; but no accounts were forthcoming to show which way the books showed it to be. There was simply the *vidæ voce* evidence of the defendant and his partisans. The Chief Justice repeatedly during the hearing remarked there must be some accounts somewhere that would throw a light on the matter.

I always spent my Saturday evening and Sunday and until Monday morning at my country-house, 14 miles from Calcutta. One Sunday night, or rather early on Monday morning, whilst the hearing was still pending, I had a dream. I fancied I was arguing in the case, and I was addressing the court and was saying "That in answer to your lordship, as to whether there was not anything in the accounts that would throw a light on the question as to whether this account was joint or separate, I had found accidentally an entry, although only for a small sum, 26 rupees, some annas, and some pice, at page so and so of such a year, which cleared up the mystery," begging to the court to send for the book and make the official interpreter read it out, and I went on making strong remarks on the character of the defendant; when the opposite counsel got up and denounced me as a liar, on which I took a large lead inkstand and threw it at his head, cutting his head open, and laying him senseless on the floor of the court; and the Chief Justice ordered me instantly into the custody of the court bailiff,—when I awoke. This was a dream, about 2.30 a.m., Monday. I instantly jumped out of bed, got a light, and put down on paper the heads of my dream. I had my grooms roused up, my horses fed, and the relay sent on half way, and left for Calcutta a little after 4 and got there a little before 6, and sent for the head native Baboo of the firm of solicitors in the case, told him to get the head native in the master's office (if he could) to come at once and let him, in his presence, examine a particular book for a particular year, which he did, and to my surprise found the entry, and the sum at the page indicated by my dream. I need not say that I succeeded. Afterwards I told the story, when asked what led me to the accidental discovery; and when I said "a dream," I got well laughed at.

A. T. T. P.

In answer to inquiries, Mr. Peterson says:—

My head Baboo is dead, the counsel opposed to me is dead, the person to whom the account book belonged is dead, and the chances are, as the concern to which the books belonged is broken up, that the white ants have eaten the books; 22 years in Bengal destroys documents, unless specially guarded.

In these last cases the dream-intimation was of a kind to secure a wished-for end. In the following cases it averts an unthought-of evil.

The Rev. A. J. Macdonald, a careful collector of evidence, obtained for us the following narrative,—with the true names, which must be here suppressed. "The following," he says, "I took down yesterday from the dictation of the Assistant Secretary of a Fire Insurance Company."

P.C. 600.

April 1st, 1884.

Last year I dreamt that a certain cotton mill, insured in our company,

was burnt. The mill was one that I had never seen, nor was I acquainted with any member of the firm; and nothing to my recollection had been before me connected with the insurance for some years. On reaching the office the following morning I turned up the surveyor's report, which I found to be rather meagre, and one that had been made some years before. I accordingly gave instructions to have the place re-inspected; and when this was done it was found that the mill was in an unsatisfactory condition. Not being able to relieve ourselves during the current year for any portion of the amount for which it was insured, we re-insured with another office for part of the amount. A few months afterwards the mill was partially destroyed, our company saving through the action I took in consequence of the dream near upon a thousand pounds.

[The true name of the secretary is signed, but is not for publication.]

The next case is from Colonel Reynolds, now of Cheltenham, who is personally known to me, and is an excellent witness.

About the year 1870 I was in charge of a length of roadway, together with the bridges large and small that carried it. Sometimes there were floods which endangered the bridges, and I was therefore always on the lookout to prevent serious damage which would have impeded the traffic. At the same time this had been my daily life for so long that no anxiety remained in my mind about it. I regarded my duties as merely routine work. I was in a fairly good state of health. One night I dreamt in a most vivid manner that I saw an exact picture of a certain small bridge. All the surroundings were complete and left no doubt as to which bridge it was. A voice at the same moment said to me: "Go and look at that bridge." This was said distinctly three times. In the morning the dream still persisted in my mind and so impressed me that I rode off at once about six miles to the bridge. Nothing was to be seen out of the ordinary. The small stream was, however, coming down in flood. On walking into the water I found to my astonishment that the foundations of the bridge had been entirely undermined and washed away. It was a marvel that it was still standing. Of course the work necessary to preserve the bridge was done. There is no doubt that but for the dream the bridge would have fallen, as there was no reason whatever to attract my attention specially to this bridge. Though small, the bridge was an important one, as its situation was peculiar. The picture that was dreamt was so strong that it is even now fixed in my mind as plainly almost as it was then. I have no doubt whatever that a special warning was given me by a higher intelligence. I have never at any time had any other similar experience.

Cheltenham.

H. C. REYNOLDS.

December 13th, 1891.

Now in each of these cases we are dealing with the anxieties of a conscientious man, deeply concerned in the safety of a particular structure. In neither instance, however, was any cause for apprehension obvious to the supraliminal self.

As a pendant to these two cases where a motionless and inanimate danger was discerned, I will quote two cases where an active scene—of a nature which the sleeper was especially concerned to prevent—seems

to have been witnessed in dream.¹ The introduction of living persons at the other end of the chain suggests telepathy as a possible explanation ; and indeed the cases which remain to be cited in this chapter are avowedly introduced as a transition from mere hyperæsthesia and hypermnesia to the indications of supernormal powers with which we shall hereafter have to deal.

L. 619.

1884.

Mr. Francis Alvey Darwin, of Creskeld Hall, Pool, Leeds, sends us the following narrative, taken down by him from the lips of William Myers, bailiff and ex-keeper on the Creskeld estate, and Elizabeth his wife, both of whom sign the account.

Some years ago, I was asleep in bed here about 12 to 1 a.m., and dreamt that I was out watching in a certain place where two gates face each other, near my house ; that four poachers came up to me through those gates and that I seized hold of two of them, one in each hand, and shook them and struggled with them, at the same time shouting for assistance. My cries and struggles awoke my wife, who woke me up ; at once I told her what my dream had been, and that I had had a hard fight. Just about that very time, and at the very place I saw in my dream, four poachers did make their appearance and stoned some of our men who were watching there.

When they came to see me in the morning, before I had had any conversation with anyone, I told them at once I knew all about it, describing to them in presence of my wife both the number of men and the place where they had come across them.

My wife will corroborate all I say as to my cries and struggles, of which I myself was quite unconscious till she woke me. We thought it a curious dream at the time.

(Signed) WILLIAM MYERS.

ELIZABETH MYERS.

3, Pump-court, Temple, E.C., *March 14th*, 1884.

DEAR SIR,—In answer to your letter of the 10th inst., I have no doubt that the place near the gates referred to was a place which he knew perfectly well that poachers would be almost sure to pass in order to set a certain wood. I do not think that the place was ever regularly watched, as there is no cover to hide any men in, but the gates would certainly be frequently marked in order that it might be ascertained if anyone had gone through them or not.—Yours truly,

FRANCIS ALVEY DARWIN.

Before dismissing this dream as a mere accidental coincidence, the reader should refer to Dr. A. K. Young's case (*Phantasms of the Living*, Vol. I., p. 381), where the dreamer strikes out violently at imaginary foes,—in a scene where an assault is being actually committed upon a tenant of his own.

¹ A transitional case, where an object which had been purposely concealed was discovered by a sudden impression, was sent to me in 1887 by the well-known surgeon, Dr. Whitehead, of 24, St. Ann's-square, Manchester. The impression was received in waking hours, and not in dream, but seemed to depend upon no external indication whatever.

In the next case there is no suggestion of matter on which the dream-self could have worked, except the fact that on the previous evening the dreamer had heard a cart rapidly driven.

L. 841.

Turnours Hall, nr. Chigwell, Essex, *July, 1888.*

Statement by William Bass, farm bailiff to Mrs. Palmer :—

On the night of Good Friday, 1884, I went to bed at half past 10, and very soon fell asleep. Just before the clock struck one I awoke in violent agitation and profuse perspiration. I told my wife I dreamt that something was wrong at the farm stables, and I was so convinced it was the fact that I should get up at once and go there. She persuaded me to lie down again (I was sitting up in bed and the night was cold). Still I could not rest. At a quarter to two I dressed hastily, and taking a lamp and matches with me went as fast as I could to the stables (distant about a third of a mile). I at once perceived the place had been broken into and that a grey mare had been stolen. From appearances where the mare had lain I judged she had been taken away about two hours previously.

WILLIAM BASS.

Mr. J. B. Surgey, enclosing this account, writes as follows :—

22, Holland-street, Kensington, *July 9th, 1888.*

DEAR MR. MYERS,—Probably a few lines will be acceptable to you beyond those to which William Bass has signed his name. Before being employed as bailiff he was coachman at Turnours Hall, and has been 32 years in his place—a thoroughly trustworthy, straightforward, and the most unimaginative, matter-of-fact fellow conceivable. Before his dream of Good Friday, 1884, he was never known to speak of one. I had all particulars of it almost immediately, but only jotted them down last week. I asked if he could guess how long he had been dreaming when he awoke. No, not possible to guess; but he was in a horrible fright and his shirt was “dripping” with perspiration, by which he supposed he might have been in a state of excitement a good while.—Very truly yours,

J. B. SURGEY.

Mr. Bass has since been interviewed by Mr. Barkworth, who writes :—

April 18th, 1890.

William Bass confirmed his previous evidence to me this day.

About the time when the incident occurred (and for a long while afterwards) systematic horse-stealing had gone on in the neighbourhood, but Bass has no recollection of being specially anxious about this. Pressed as to the details of the dream, he recollected that he saw the horses in the dream, and had a vivid impression of “something wrong,” but what it was he did not know. Although thus vague, the impression was so strong as to be irresistible, so that although his wife begged him to go to sleep again, he lay awake for about 1½ hours until he could bear it no longer, when he got up and went to the stable.

His wife confirmed all this, particularly as to his having twice said there was something wrong in the stable and he must go and see to it. He had

always reproached her since with having prevented his going to the stable when he first woke. Bass states he is not in the habit of dreaming. Pressed as to any previous experience of the kind, he said that about 20 years ago he dreamt he saw his father dead. The father, who was quite well at the time, died suddenly 10 days afterwards.

On the evening before the horse was stolen he had heard a cart driven by very fast. The neighbourhood is so lonely that anything unusual is remarked upon, and he said to his wife, "There is something wrong." He had made the same remark on previous occasions when a vehicle was driven rapidly by.

When he interviewed the police in Scotland Yard, they asked him how he knew the horse had been stolen in the middle of the night, and when he told his dream they ridiculed him, and evidently suspected complicity on his part. Mr. Bass is a most respectable man, well known and esteemed in the parish. He has lived in his present situation for many years.

I will conclude with two visions not easy to class, but apparently well attested. Mr. Brighten is known to Mr. Podmore,—who concurs in what appears to be the estimate generally formed of that gentleman, namely, that he is a shrewd, unimaginative, practical man.

P. 117.

I owned a 35 ton schooner, and in August, 1876, in very calm weather, I dropped anchor in the Thames at the North shore, opposite Gravesend, as it was impossible to get to the other side, there being no wind.

The current being exceedingly swift at that part we let out plenty of chain cable before going to bed. I had captain and crew of 3 men on board, besides visitors. Towards morning I found myself lying awake in my (owner's) cabin with the words ringing in my ears, "Wake, awake, you'll be run down." I waited a few moments, then dropped off to sleep, but was again awakened by the same words ringing in my ears. Upon this I leisurely put on some clothes and went on deck and found the tide rushing past very swiftly, and that we were enveloped in a dense fog, and all was calm and quiet in the early morning, and there was already some daylight. I paced the deck once or twice, then went below, undressed, got into my berth, and fell asleep, only to be again awakened by the same words. I then somewhat more hastily dressed, went on deck, and climbed some way up the rigging to get above the fog, and was soon in a bright, clear atmosphere with the fog like a sea at my feet, when looking round I saw a large vessel bearing down directly upon us. I fell, rather than scrambled, out of the rigging, rushed to the fore-castle, shouted to the captain who rushed on deck, explained all in a word or two, he ran to the tiller, unlashd it, put it hard a port, the swift current acting upon the rudder caused the boat to slew across and upward in the current, when on came the large vessel passing our side, and it would have cleared us but her anchor which she was carrying (having lifted it in consequence of having heaved anchor at low tide with very little cable) caught in our chain when she swung round and came alongside, fortunately, however, doing us very little damage. I at once jumped on her deck and woke up some men who appeared on deck in various stages of intoxication, who

stupidly wanted to remain as they were, but by dint of coaxing and threatening in turn I induced them to take some turns at their capstan, which had the effect of freeing their anchor from my chain, and she soon left us and dropped her anchor a little lower down. I at once narrated the above facts to the captain, and next day informed my visitors of the voice to which we all owed our preservation. I cannot think that it was really a human voice, as in consequence of the fog no one could have seen the relative position of the vessels, and no other vessels were near us within half a mile or more. My visitors at once desired me to return to Greenhithe, and discontinued their trip.

Argyle House, Southend-on-Sea.

WM. E. BRIGHTEN.

December 6th, 1884.

I was one of the visitors on the occasion above referred to, and Mr. Brighten related the occurrence to us on the following day.

ROBERT PARKER.

31, Liverpool-street, London, Solicitor.

P. 118.

I was serving my articles to a solicitor in the city of Norwich at the time of the following dream, and although it happened in March of the year 1861 it is as fresh and vivid in my memory as if it happened yesterday, and I have frequently narrated it. In that year Mr. C. (also an articled clerk), having purchased a long paddle steamer for river use (of a class since supplanted by the launches of the present day), arranged with me that we should have a week's holiday in the steamboat, so putting our provisions on board, we (perhaps rashly) started without any engineer or attendant of any kind. Our trip was a pleasant one from Norwich to Yarmouth, and we proceeded up the North River, *i.e.*, River Bure, as far as Acle, returning that night to the North Quay, Great Yarmouth, where we were conveniently moored stem and stern to a wherry (*i.e.*, the local name for barges conveying goods) and we turned in about 9.30 p.m. The cabin was comfortable and we were able to enjoy our beds as at home, and I must describe the doors as two small folding doors secured by shutting from the inside against the threshold, and at the top by a hatch coming over and secured with bar top and bottom. I must have slept some hours before my dream commenced. I thought my eyes opened, and that the top of the cabin had become transparent, and I could see two dark figures floating in the air about the funnel. They appeared to be in earnest converse, pointing towards the mouth of the river, and then at the ropes by which the boat was moored; at last they turned to each other, and after some gestures they seemed to have resolved upon a plan of action, and each floated in the air, one to the stem and the other to the stern, holding out a forefinger, and at the same moment each forefinger touched a rope and instantly burned it like a red-hot iron. The boat thus freed at once drifted with the rapid ebb, first past the quay under the suspension bridge, then under the iron bridge, then across the broad waters of Braydon towards Yarmouth bridge, then down between the long lines of shipping there. All this time the two figures were floating in the air above the boat, and both giving forth musical sounds. I thought I tried to break the spell upon me and wake my companion, for I knew that if we

drifted out to sea we should certainly be swamped crossing the bar, but I lay there helpless. My eyes apparently saw every familiar object along the two and a-half miles to the sea. At last we passed Southtown, then the village of Gorleston, and we came to the sharp last turn of the river where the swift waters were hurrying and tumbling over the bar to the broad sea beyond; and in those waters we were soon whirling, when the musical sounds, which had never ceased, were exchanged by the two dark figures for hideous screams of triumph as the boat rapidly began to sink. At last the waters appeared to reach my mouth, and I was drowning, choking. With a wild effort I bounded from the couch, burst the doors outwards, shivering them to pieces, and found myself (in my night-clothes) awake outside the ruined doors on a calm, bright moonlight night, and instinctively turned to the head rope; to my horror, it had just parted. Turning for the boathook I saw beside me my friend C., who had been aroused by the crash, and he shouted that he saw the stern rope go at the same time. We both held on despairingly to the boathook, bruising our unprotected shins, but our cries woke up the wherryman, who came to our assistance, supplying fresh ropes, and we were made snug for the rest of the night. My friend upbraided me for the wreck of his doors, and I at once told him the whole of the above dream, by which I was then very much excited. Next day I could calmly reflect that had we remained asleep when the ropes parted the tragedy I dreamed of must inevitably have taken place in all its literal detail.

WILLIAM E. BRIGHTEN.

Argyle House, Southend, Essex.
1884.

Witness, Mr. J. W. Clabburn, Guild House, Thorpe, Norwich, states:—I was with Mr. Brighten on the occasion referred to, and my knowledge of the matter commenced with being awakened by the crash of the doors, upon which I went out and saw Mr. Brighten with the boathook, in an excited state, trying to hold the bows of the boat. I saw the stern rope part, the bow rope had already gone. The whole scene passed in a moment. Mr. Brighten at once related his dream to me as above.

1884.

JAMES W. CLABBURN.

Each experience is unique, and I have never had any other dream or voice warning of impending danger.

Neither am I a dreamer at all beyond the ordinary run of mankind. I can have no possible objection to have my name appended to the statements.

Argyle House, Southend.
December 6th, 1884.

WILLIAM E. BRIGHTEN.

Few of our narratives are more difficult than these to range under any one of our definite classes. In some way Mr. Brighten obtained a *connaissance supérieure*, as M. Richet terms it;—in some way he became aware of impending dangers which no ordinary faculty could have revealed. Are we to call it clairvoyance? or premonition? or communication from any embodied or unembodied mind?

I should not be frank if I were to leave the impression that in any of these cases I regard the explanation which seems to lie nearest to our

existing knowledge as necessarily the true one. Such an explanation should be the first suggested ; and should be pressed as far as it will go. But we cannot philosophically sever one group of these new and strange phenomena from other groups newer to Science and stranger still. Much has already been published in these *Proceedings* which may well remind us that the most familiar things are not therefore the simplest ; that what for us is supernormal may for a wider purview be the norm itself ; that what to us seem widest generalisations may be but the special incidents of some remoter law. All our classifications must needs be provisional in the absence of any true knowledge as to the mode of operation, the mutual interrelations, of powers which we are just learning to detect, just endeavouring to define. If it is, as we know, impossible to describe the senses, say, of insects in terms of our own senses ;—if we are obliged in dealing even with faculties beneath our own to make use of remote and perhaps misleading analogies in order to get any nomenclature which shall be at all intelligible,—how much more shall we be perplexed, when we deal with faculties above our own, to classify them in any way except as the counterparts or extensions of the limited and specialised faculties which our terrene life commands !

We know, for instance, that thoughts are conveyed from one mind to another by certain familiar channels. When we learn that thoughts are also conveyed by other and unknown channels, we set that group of phenomena apart, and call it telepathy. We know that we discern the facts around us, within certain limits, by sight and hearing. When our perception seems to pass beyond those limits, we set apart that group of phenomena, and call them clairvoyance or lucidity. We know that we can to a certain extent infer from the present both the near future and the recent past. If we learn that the future is sometimes foreseen in a manner which no ordinary inferences will explain, we set apart that fact as prevision ;—or, as I should prefer to say, precognition. And similarly,—although the conception has hardly as yet been isolated, nor has received a name,—we must needs set apart such knowledge of the past as no ordinary retrogressive inferences will explain under some such title as retrocognition.

But while thus inevitably arranging these ultra-terrene powers with reference to terrene conceptions, we must beware of assuming that such powers are differentiated from each other by any such limit or variety of function as exists for terrene nerves and brains. Our human eye collects into a single prospect the scene which the insect views scatteringly through a hundred facets ; and thus, too, in realms of higher law, the distinction between all our adits of knowledge may be merged in some simple intuition. Men have learnt long since that the Universal Mind does not sniff up the smoke of sacrifices, nor gaze from Olympus on the

fortunes of a single fray. Our newer speculations bring home to us afresh the thought that to such a Mind all knowledge must arrive with equal immediacy, and that Past and Future must be included in one eternal Now. If we endeavour to represent the World-soul to ourselves, we must imagine one of its aspects (as I have elsewhere urged) as a World-record ;—a transcript of each cosmic moment so complete and living that the remotest past is there more real than is to our dim perception the current and actual hour. Is man then cognisant of his own history? Are the annals of his separate individuality imprinted without him or within? Does he come to them hereafter like Æneas at the Carthaginian shrine,—discovering in an unknown land the image of his own environment and the symbol of his own fate?

Se quoque principibus permixtum adgnovit Achivis,
Eoasque acies, et nigri Memnonis arma.

Or do his long-past actions stand about him in his soul's presence-chamber,—ever changeless but ever living,—like the golden watchdogs in Alcinous' palace-hall which Hephæstus fashioned with cunning heart? There is significance, there is dignity, in even the pettiest incidents which seem to link man's secret memory with this chronicle of imperishable things. Poor and brief is all the life he knows; but yet some chapter of that cosmic record is writing itself unceasingly within the bounds of his being;—however perishing or however perdurable those walls of Mansoul may be.

V.

FURTHER INFORMATION AS TO DR. BACKMAN'S
EXPERIMENTS IN CLAIRVOYANCE.

We have received various items of information with regard to the cases of clairvoyance reported by Dr. Backman in *Proceedings*, Vol. VII. (Part XIX.), p. 199, *sqq.*, which we will here give under separate headings. The most important of these items is a certified translation of an account by the Director-General of Pilotage, Mr. Ankar-krona, of the séance of September 21st, 1888, described at page 205. This account, which is dated January 28th, 1889, is the first written record which we possess of that séance; and it will be seen that it on the whole confirms, and considerably enlarges, Baron von Rosen's later account. The English of this and other certified translations mentioned below, although quite clear and intelligible, is defective in grammar and diction. We have corrected the language; but the originals of the translations, and of Mr. Wicksell's paper mentioned below, are preserved in our archives for reference if necessary.

I. ACCOUNT BY MR. ANKARKRONA OF ALMA RÅDBERG'S CLAIRVOYANCE.

At the end of last September I made a tour along the coast of Westervik on H.M. service, to inspect some newly built lighthouses there. At Oskarshaum I went on board the pilot-steamer *Kalmar*. Besides the crew, there were present on board the Captain of Pilotage Baron von Rosen, the Baroness, and a young woman in his service, named Alma. On the coast of Westervik we met with the Captain of Pilotage Mr. Smith, from Norrköping. On the evening of September 21st we were lying at anchor in the *Kalmar* in a creek on the coast. Knowing Alma to be an uncommon "medium," I asked her if Baron von Rosen might hypnotise her. "Yes, with pleasure, as soon as I have washed up the china," she replied. I had already spoken to Baron von Rosen. Soon after ten Alma went down into the cabin and declared herself ready. Baron von Rosen sent her to sleep, and I then asked him to ask her whether she would like to go to my house at Stockholm, give a description of it, and see what the inmates were doing. "I never tried such an experiment before, but I will try it," the Baron replied. And so the experiment proceeded in about the following manner [Baron von Rosen asking the questions].

Baron von Rosen: Will Alma go to the house of the Commander Ankar-krona at Stockholm and see how it is there? Alma: Yes (her voice was feeble and as it were hissed out). Q.: Is Alma there? A.: Yes. Q.: What do you see? A.: A small room with very, very dark tapestries with

gold on the walls. Q. : How many windows? A. : One. Q. : What else do you see? A. : Two paintings ;—one a landscape, the other a marine scene. Several other pictures. In one corner a bookshelf ; in another a bouquet, but not of flowers. On one wall a portrait of a lady, in oils. On the floor a carpet, not covering the whole floor ; on the carpet a table ; on the table a lamp ; by the table a chair, on which Mrs. Ankarkrona is sitting. Q. : What is she doing? A. : She is looking at a newspaper. Q. : What newspaper? A. : *Dagbladet*. [The name commonly given to the *Stockholms Dagblad*.—A. BACKMAN.] (I said, I do not take the *Dagbladet*.) Q. : You must look better for the name. What newspaper is it? A. : *Svenska*. (I take the *Svenska Dagbladet*.) Q. : How is Mrs. A. dressed? A. : In black, with the bodice brocaded [*façonné*].

Q. : Can you go into the drawing-room? A. : Yes. Q. : How many windows are there? A. : Three. Q. : What more do you see? A. : Plenty of furniture ; two *chaises longues*, such as I never saw before. Two large tables and several small ones. Great brown draperies for the doors, of the same stuff as that which covers the furniture. The window curtains are double, with broad lace. On the tables and everywhere are *bibelots*. Easels with portraits of ladies and gentlemen. A number of plants ; several made of paper. A magnificent chandelier. On the wall a large landscape. On one wall a peculiar drapery of plush with a broad golden cornice. Everywhere small pieces of plate, with something written on them ;—I cannot say what. Two very beautiful vases. Q. : (At my suggestion von Rosen asked), Is not the chandelier covered with stuff? A. : No. (When I left Stockholm the chandelier had been covered ; but the cover had been removed on the same day.) Q. : What have they been doing [in the house] to-day? A. : Sweeping! (The furniture had been taken out and beaten.)

Q. : Where has Mrs. A. been to-day? A. : Out of the house. Q. : Can you go into the kitchen? A. : Yes. Q. : How are you coming into it? A. : Now I am going through a dining-room ; now through a long narrow passage, which is a service-room ; now I am in the kitchen. Q. : What do you see there? A. : Two maidservants ; one older, one younger. The elder one is standing by the fireplace. The younger one is sitting on a chair with some needlework. This one I have seen before. Q. : Can you go to the place where Mrs. A. has been to-day? You must go out by the lobby. A. : Yes. Q. : How does the lobby look? A. : Long, narrow, and dark ; on the floor a thick carpet, covering about half the floor ; a lamp in a glass case is hanging from the ceiling. Q. : Is Alma there now? A. : Yes. Q. : Was the way long? A. : Not very. (The houses are in the same street.) Q. : What do you see? A. : A gentleman, a lady, and a baby about two months old. I have seen the lady before. Q. : What is she like? A. : She is dark, with brown eyes. Q. : And the gentleman? A. : He is fair. (Grey-haired.) Q. : What is the gentleman? A. : I cannot see. Q. : Look in the wardrobe? A. : An officer. Q. : What is the lady doing? A. : She is sitting on a chair, with the child on her knees. Q. : Is she suckling it? A. : No, she only looks at it. On the floor is standing an old maidservant. (A nurse arrived that same day, or a few days before.) Q. : What is the name of the lady? A. : I do not remember.

Q. : Will you go to Norrköping and see what it is like at Captain Smith's?

A. : No. Q. : Pray do so ; Captain Smith wishes it. A. : Yes. Q. : Is Alma there ? A. : Yes. Q. : What do you see ? A. : A lady and a little child. The child is ill ; but it is nothing dangerous. There are two bedsteads for children in this room. (The child was ill before Mr. Smith left Norrköping.)

When Alma had slept calmly a little time she was awakened, and then remembered everything perfectly. About ten days afterwards she completed her account to the Baroness von Rosen, who took notes of it. When she awoke she rubbed her arm, and when we asked her why she did so, she answered that she had been sleeping so deeply that the arm had grown numb.

Asked where she had seen the younger maidservant, she replied : " I saw her this summer from the *Kalmar* thorough a telescope—she was standing on the pilot-steamer *Ring*." (She had in fact been housemaid on the *Ring*.) While we were talking and wondering over what had just passed, we mentioned the name *Rosenblad*. Alma exclaimed with pleasure, " *Rosenblad* is the name of the lady." She had seen her in *Kalmar* during the summer. When shown my photograph, standing in a glass frame in the cabin, she said that " the photographs standing in the Commander's drawing-room were like that."

The remarks between round brackets are mine.

No one of the persons on board the steamer had ever visited my house at Stockholm. Alma's description corresponds perfectly with the reality. The only points in which she was mistaken were—(1) That she saw " two beautiful vases " in the drawing-room. These may have been two branched candelabra of china which stood on the stove. (2) She saw a gilded cornice above the drapery in the drawing-room. It is, however, only painted in oil ; but in a certain light it has the look of being gilt.

Stockholm, *January 28th*, 1889.

H. J. ANKARERONA.

That the above is rightly translated from the original, which we also saw, we hereby certify.

PH. VON TELL, Captain. A. E. LINDQVIST, Lieutenant.

Kalmar, February 25th, 1892.

II. In *Proceedings*, Vol. VII., p. 201, an account is given of the first occasion on which clairvoyance was shown by Anna Samuelsson. She then saw, apparently in Mrs. Backman's house, a young girl whom Dr. Backman recognised from the description as Miss H. W. After seeing this young lady, the clairvoyant saw Mrs. Backman go to a shop and buy something. Mrs. B. had in fact spoken by telephone with Miss H. W. and then gone to a shop. So Dr. B. informed us ; but he could not at the time find any contemporary letter. He has now found a letter of Mrs. Backman's (the second which she wrote on the subject), dated Dörby, June 19th, 1888, from which he quotes the following extracts : " I went out at 11.30 to buy something at Löfberg's. . . . A few moments before I had talked with H. W. by telephone."

III. Another occurrence about which Dr. Backman has obtained further evidence is the finding of the body of a drowned man through Anna Samuelsson (see *Proceedings*, Vol. VII., pp. 203-4). This was reported by Dr. Backman from his recollection of what Anna had told him and of an account in a newspaper. He has tried to find this newspaper, but without success. He has, however, obtained the following written testimony from Anna herself, and, through her, from two men who were concerned in the finding of the body.

Hultsfred, *February 17th*, 1892.

. . . it has taken some time, because I wished that the persons who assisted in recovering the body should certify what they themselves knew to be true, and if you wish for further information about this case, the young man's father will tell you more about it from the beginning, and I can only say what is true about what I myself saw and witnessed, and you, Mr. Doctor, know that I continually see in a direction opposite to the reality, and so it happened in this case that he lay to the left and I saw him to the right . . .

(Signed) ANNA SAMUELSSON.

That in a trial made by Anna Samuelsson, being in hypnotic trance, to point out the place where the body of the young man Samuelsson, drowned in 1890, lay, a place was pointed out by Anna, who added that the dead body would be in the mid-stream, where it really was found. The number of feet we cannot give, as there was no question of that. Anna was at her house when the sleep was induced; she saw him to her right, but he was found in the contrary direction, to the left. This we the undersigned hereby certify on our honour and conscience.

Hultsfred, *February 16th*, 1892.

(Signed) C. O. SWENSSON.

F. L. PETTERSSON.

That the above two papers are translated exactly according to the originals, which were shown to me, I hereby certify.

Kalmar, *March 10th*, 1892.

Ex-officio.

OSKAR MELLIN,

Not. Public.

Dr. Backman adds the following note:—

It may be remarked that the lake is very large and that there is *in reality* only *one* place where there is a mid-stream, viz., where the stream flows into the lake, where the body was found.

IV. Mr. Knut Wicksell, of Stockholm, has forwarded to us a long criticism on Dr. Backman's experiments, which practically consists of three lines of argument, as follows: (1) Mr. Wicksell points out obvious defects in the record of some of these experiments,—defects of the kind at once admitted by Dr. Backman in the first paragraph of his original paper (*Proceedings*, Vol. VII., p. 199). (2) He suggests some ways in which the clairvoyants might have obtained knowledge of the facts which their communications contained by ordinary means.

To the particular suggestions made by Mr. Wicksell, Dr. Backman has sent us what seem to us satisfactory replies ;—as, for instance, to the suggestion that Alma Rådberg had learnt the facts as to Mr. Ankarkrona's and Captain Smith's households from members of their steamers' crew (p. 206) Dr. Backman answers that Mr. Ankarkrona's steamer was not at Kråkelund at all, and that Captain Smith's steamer was anchored so far from Captain von Rosen's (on which the experiments were made) that communication was only possible by shouting. A more important suggestion relates to an incident recorded on p. 205 of *Proceedings*, Vol. VII. Mr. Wicksell remarks that if Alma "knew . . . that Captain Ö. had sent a trunk containing clothes to his mother-in-law [s house] and enclosed the key in a letter, she might perhaps, without the faculty either of clairvoyance or even thought-reading, have been able to guess that that letter 'spoke about clothes.' . . . To judge from the expressions in the *Proceedings*, it seems as if Captain Ö. was at the time staying with Alma's master, and if this be so, it would indeed be wonderful if she had *not* known anything about the trunk." To this Dr. Backman replies that Captain Ö. was living at the other end of the town, and that he no doubt selected the question as one respecting which neither Dr. Backman nor Alma could have any information. It is desirable, of course, that all such points should be carefully thought of, and mentioned in the contemporary accounts of experiments.

V. (3) In the third place, Mr. Wicksell describes letters to himself from Captain Braun and Lieutenant Hagéus which at first sight impugn the accuracy of two of Dr. Backman's reports. In the second instance at least, however, the discrepancy almost certainly resolves itself into a not unnatural confusion of memory. Captain Braun's objection is to the experiment of predicting lottery tickets (p. 203). He himself drew the numbers on this occasion, but it is not easy to discover exactly what he recollects, as he has sent no reply to a letter from Dr. Backman, and the words which Mr. Wicksell quotes from him are somewhat vague: "I don't remember the exact numbers drawn, but I remember that Dr. Backman afterwards tried to advocate his cause, saying, for instance, that the sum of the figures in the drawn No. 18 was the same as the predicted No. 9, or that the predicted 4 or 8 was contained in the drawn No. 48 or 84!"

In reply, Dr. Backman transcribes a letter from the officer who won on the No. 18 (who does not wish his name published), and two letters from other officers of the group, but not present at the drawing. It appears that no one now retains any independent recollection of what the first of the drawn numbers was. There is therefore nothing to overthrow, though nothing to confirm, Dr. Backman's recollection of

the report (p. 203) made to him at the time that it was 4. All the three officers who write to Dr. Backman agree that the second number was 18. As to Captain Braun's impression that it was only *after* the drawing of the numbers that Dr. Backman said that the clairvoyant's prediction of "9" might mean 9 or 18, we have one man's memory against another's. Dr. Backman's recollection is that he said it before the drawing; and as he tells us that he took pains to look into the matter at the time, lest (not having been present at the drawing) he might have been made the victim of a practical joke, his memory is perhaps the more likely to be right of the two. The question is, of course, a fundamental one for this incident, and we have here an illustration of the great importance, now fully admitted by Dr. Backman, of recording observations and experiments at the time.

VI. The second letter quoted by Mr. Wicksell is from Lieutenant Hagéus, one of the signatories to a report (p. 202) of a sitting where, amongst other matter, Anna Samuelsson is described as truly declaring that the number of coins in Quarter-master Ericsson's pocket is five. "Lieutenant Hagéus," says Mr. Wicksell, "in a letter to me for another purpose, chanced to speak also about this experiment, and his version (wonderful to say) was different from the account given in Dr. Backman's paper, and signed by Lieutenant H. himself, among others. 'I especially remember,' he writes, 'when Anna was asked how many coins the Quarter-master Ericsson had in his purse; to which she answered (as far as I remember) "seven." On searching it was found that the purse contained only six; but as she stuck to her assertion, one more search was made; when, besides the six coins, a trousers button was also found, which completed the number.'

"This, no doubt," continues Mr. Wicksell, "is the very experiment described in Dr. Backman's paper, although the number of coins is there differently given; and as it is most improbable that the detail stated by Lieutenant Hagéus is the result of a lack of memory, no other explanation is left but that *he and three other persons* (no doubt in good faith) *signed with their names an account which, as they all knew, was inexact in at least one important point.*"

It is not easy to see how Lieutenant Hagéus and other gentlemen could have signed, as Mr. Wicksell suggests, "in good faith" an account which they knew to be inexact. There is, however, as Dr. Backman's reply shows, no reason whatever to charge these gentlemen with either voluntary or involuntary inaccuracy; as the experiment now described by Lieutenant Hagéus was made, as will be seen, on a different occasion, and no account of it has yet been published. "The notes in question," says Dr. Backman, "were written down by me immediately after the experiment, were copied by a lawyer, and were read by me to

the four persons and signed by them on the following day. Mr. Ericsson, who is principally attacked, writes to me that he *in every point* confirms the notes and what he signed. . . . The account now given by Lieutenant Hagéus is also perfectly true, if we write 'Ahlgren' in place of 'Ericsson.' Amongst the 'other experiments' mentioned in my account, the following took place. Mr. Ahlgren asked that Anna should say how many coins he had in the pocket of his *waistcoat*; and of what different kinds they were. She replied, let us say, 'Seven,' (I think it was eight), stating that there was, let us say, one piece of two crowns, one of one crown, three of 25 öre, and two of 1 öre. Captain Ahlgren now took up what he had in his pocket. The coins were as Anna had said; but one piece of one öre was represented by a black button of the same size. Mr. Ahlgren has told me that he does not remember the incident with the button, but that he perfectly well remembers that Anna was quite right about the coins in Mr. Ericsson's purse." Lieutenant Hagéus' written statement at the time, confirmed by all the other witnesses, may certainly be preferred to his present recollection, in which the events of two separate experiments seem to have become, not unnaturally, confused. As to the fact of frequent failure mentioned by Captain Braun, Dr. Backman replies that he has never denied this: his contention having been throughout,—not that all his experiments succeeded,—but that, as he says (Vol. VII., p. 219), "such trials, though we can never command success in them, prove that we have to do here with a human faculty not yet recognised and which is worthy of being studied and established by scientific experiments."

We are glad that Dr. Backman's records have thus been subjected to a searching local criticism. That criticism seems to us to have brought out evidence which has strengthened rather than weakened our confidence in his accuracy. At the same time we thoroughly agree with Dr. Backman's own view, as above expressed, that the faculty whose sporadic and fugitive existence in certain human beings these experiments and others resembling them have often already indicated needs for its complete scientific establishment experiments both more numerous and more rigid than it has yet been possible for even the most conscientious and diligent investigator to make.

PROCEEDINGS OF GENERAL MEETINGS.

The 54th General Meeting of the Society was held at the Westminster Town Hall, on Friday, October 28th, 1892, at 4 p.m. ; the **PRESIDENT** in the chair.

MR. F. W. H. MYERS gave an address on the late **Mr. W. Stainton Moses**, which is printed in the Supplement.

A paper by **DR. A. BLAIR THAW**, printed below, on "Some Experiments in Thought-transference" was read by **MR. PODMORE**.

MR. MYERS read a paper on "Sensory Automatism and Induced Hallucinations," forming part of Chapter V. of his discussion on "The Subliminal Consciousness," printed below.

The 55th General Meeting was held at the same place, on Friday, December 2nd, at 8.30 p.m., the **PRESIDENT** in the chair.

A paper was read on "The Lourdes Miracles and other Cures by Mental Impression."

MR. MYERS read a further part of Chapter V. on the "Subliminal Consciousness."

I.

DE L'APPRÉCIATION DU TEMPS PAR LES
SOMNAMBULES.PAR M. J. DELBŒUF, *Professeur à l'Université de Liège.*

Dans la séance du 10 Août du Congrès International de Psychologie Physiologique, qui s'est tenu à Paris en 1889, j'ai soulevé la question de cette faculté mystérieuse que nous avons d'apprécier d'une manière plus ou moins approximative l'écoulement du temps, surtout sous l'influence hypnotique. Je disais ceci :⁽¹⁾ "Si je suggère à une somnambule qui ne sait pas du tout compter, de faire un acte quelconque dans 3,500 minutes, par exemple, elle le fait au moment indiqué, et cela sans avoir pu évaluer la quantité du temps." J'ajoutais que je n'avais pas encore publié mes résultats, parce que je n'en avais pas encore trouvé l'explication.

Je ne suis pas plus avancé aujourd'hui qu'alors. Il est vrai que je n'ai pas repris l'étude du problème. Mais je pense que le nouveau Congrès me fournit une occasion de publier les chiffres que j'ai autrefois recueillis. Ils pourront amorcer d'autres travailleurs.

Voici ce que j'écrivais déjà à ce propos dans la *Revue de l'Hypnotisme* de Décembre, 1886, p. 166 :—

"Le numéro de Novembre de la *Revue de l'Hypnotisme* contient la relation d'une suggestion se réalisant à un an de distance.

"Ce récit m'inspire deux remarques. La première concerne l'appréciation du temps par le sujet ;

"Quant au premier point, il a déjà été autre part⁽²⁾ l'objet de mes réflexions. C'était à propos d'un résultat du même ordre obtenu par M. Beaunis ; une suggestion donnée par lui s'était réalisée après 172 jours d'attente.

"De cette expérience, comme de celle de M. Liégeois, on ne peut

(1) *Congrès Internationale de Psychologie Physiologique, Compte Rendu*, p. 156.— Je copie le compte-rendu. Je saisis cette occasion de rectifier ce qu'on m'a fait dire à cette même page à propos des tritons créés. C'est dans la localité où je réside pendant les vacances, à Ramet, près de Liège, et non en France, que je n'ai jamais vu que deux tritons créés. Dans un petit abreuvoir d'un mètre de diamètre et de 80 centimètres de profondeur, alimenté par une source naturelle et situé au pied de collines accidentées et boisées, je trouvais un jour une femelle, que j'emportai. Quatre jours après, j'y voyais le mâle. Il était de toute impossibilité que le mâle eût pu échapper à ma vue les jours précédents. Je citais ceci comme un exemple des facultés étonnantes d'orientation ou d'odorat ou d'autres sens qui guident les sexes l'un vers l'autre.

(2) *Revue Philosophique*, Novembre, 1885, p. 514.

tirer d'autre conclusion que celle-ci, à savoir que le somnambule est en état de retenir fidèlement une date donnée. Cependant, l'une et l'autre portent le même en-tête : 'Suggestion à 172, à 365 jours d'intervalle' et tendent à faire croire, sinon à établir, que le somnambule aurait la faculté de compter les jours à son insu.

"Telle n'est par leur portée. Il s'agit dans toutes deux d'une suggestion à date fixe.

"Dans celle de M. Beaunis, le 172^e jour se trouvait être précisément le jour de la nouvelle année, et le sujet en avait été averti. M. Beaunis lui avait ainsi parlé : 'Le 1er Janvier, 1885, à 10 heures du matin, vous me verrez, &c.' Après cela, que la suggestion soit faite le 14 Juillet, ou bien le 14 ou le 30 Décembre, à 172 jours, ou bien à 17 ou à 2 jours d'intervalle, le sujet n'a toujours qu'à retenir une date et une date remarquable. Pas n'est besoin pour cela qu'il compte les jours qui s'écoulent.

"Même procédé chez M. Liègeois. Le 12 Octobre, 1885, il a dit à P.N . . . : 'Dans un an, à pareil jour, voici ce que vous aurez envie de faire.' Ici la date est un anniversaire. Et cette date, le somnambule l'a gravée dans sa mémoire, comme l'avait gravée aussi M. Liègeois, qui, lui, n'avait pas été hypnotisé.

"D'une autre nature serait l'expérience, si l'on disait au sujet : 'Dans autant de jours, par exemple, dans 237 jours, vous ferez telle chose.' Il faudrait voir si le sujet réaliserait la suggestion après l'intervalle fixé. Dans ce cas, et dans ce cas seulement, on pourrait l'intituler : 'Suggestion à 237 jours d'intervalle.'

"Mais il est à craindre qu'il n'en serait pas ainsi. J'ai fait de nombreuses expériences dans cette voie—j'en donnerai prochainement le détail—et à côté de réussites, il y a bon nombre de non-réussites : par exemple, des ordres qui devaient être exécutés après cinq jours, après neuf jours, ne l'ont pas été. Néanmoins, je me hâte de l'annoncer, les réussites, dans les conditions où je les ai obtenues, sont, pour moi, parmi les choses les plus extraordinaires que présente le somnambulisme provoqué. Et, si même je n'ai pas encore publié mes expériences, c'est par une espèce de pudeur scientifique ; c'est parceque je n'aime pas à offrir au lecteur l'étonnant sous l'habit du merveilleux.

"J'ajouterai encore, par rapport aux insuccès, qu'il pourrait se faire qu'ils fussent plus apparents que réels, comme on le verra tantôt.

. . . "Par deux fois, il est arrivé à un de mes sujets d'accomplir la suggestion sans quitter son fauteuil et sans faire un mouvement. Il se rendormait visiblement et rêvait qu'il faisait ce qui lui était commandé. Quand, après une attente plus ou moins prolongée, croyant que la suggestion n'avait pas porté, je le réveillais et lui reprochais son peu de condescendance, il me soutenait m'avoir obéi, me

racontait son rêve, et était grandement étonné en apprenant qu'il n'avait pas bougé.

“C'est pourquoi je disais plus haut, à propos des suggestions à échéance non réalisées, qu'il est possible que la réalisation en ait eu lieu de cette façon, c'est à dire, en imagination.”

Cet article a été écrit quelques jours avant les expériences que je vais relater et que je me proposais de poursuivre. On remarquera que j'y exprime la crainte de voir qu'un intervalle de temps énoncé numériquement ne donne pas prise à la mémoire de l'hypnotisé, à moins qu'il ne songeât immédiatement à faire le calcul nécessaire pour déterminer la date de l'échéance, à se dire, par exemple, que le 37^e jour après le 14 Juillet est le 20 Août. Sous l'empire des doutes formulés par M. Paul Janet, je ne pouvais me figurer que la suggestion pût faire d'un cerveau humain une espèce de réveil automatique (voir l'article précité de la *Revue Philosophique*). Mais comme il ne faut jamais se laisser guider par des idées préconçues, je résolus de soumettre mes scrupules à une vérification expérimentale. C'est pourquoi j'imaginai d'exprimer les intervalles de temps en minutes et non plus en jours. Ce changement permettait de faire beaucoup d'épreuves en un temps relativement court.

Les deux sujets qui ont servi à mes expériences étaient deux jeunes filles, deux sœurs, aujourd'hui mariées et mères de famille, alors âgées de 20 et de 23 ans. Ce sont celles que, dans mes premières études publiées par la *Revue Philosophique* en 1886 et 1887, j'ai désignées par les initiales M. et J. Toutes deux, campagnardes saines et fortes, sont bonnes somnambules. J. est celle qui a consenti à l'expérience des brûlures symétriques, et qui a été accouchée sans douleur à l'état apparent de veille, elle primipare, en Janvier de l'année dernière (voir *Revue de l'Hypnotisme*, Avril, 1891).

Mes expériences ont pris juste une semaine, du Samedi, 2 Octobre, au Samedi, 9 Octobre, 1886, avec un jour d'interruption. Elles ont été presque toutes calquées sur le type suivant : par exemple, à 6 h. 45 du matin, je donnais au sujet un ordre à exécuter dans 1,150 minutes, par conséquent à 1 h. 55 du matin.

Or, M. et J. sont incapables de réduire en heures un nombre un peu considérable de minutes, tel que 400. Elles doivent procéder par additions successives : une heure, 60 minutes ; une heure et une heure font $60 + 60 = 120$; $120 +$ une autre heure font 180 ; et ainsi de suite. Avant d'être arrivées au chiffre de 360, elles ont couru mainte chance de se tromper, et, dans le fait, souvent elles se trompent, surtout J., qui est plus vive et plus impatiente. C'est assez dire qu'elles sont absolument incapables de réduire en heures un nombre de minutes tel que 1,150.

Ce n'est pas tout. En supposant qu'au moment du réveil après la

suggestion donné, elles eussent songé à noter l'heure—ce qu'elles ne faisaient ni ne pouvaient faire—elles auraient eu à déterminer par un calcul de tête quelle est l'heure qui correspond à celle de 6h. 45 augmentée de 1,150 minutes. Or, pareil calcul n'est pas chose facile. C'est ce dont on pourra s'assurer en essayant de résoudre soi-même mentalement le problème. Je l'ai posé à un brillant élève en médecine, qui a donné successivement les trois réponses suivantes : une heure de l'après-midi ; 4 heures du matin ; 2 heures du matin. Il lui a fallu trois minutes de réflexion pour trouver cette dernière réponse, et encore faut-il noter qu'il était averti chaque fois de son erreur. On n'avance donc pas une chose téméraire en affirmant que ce problème exige des efforts de raisonnement dépassant certainement les facultés de deux filles de la campagne se plaçant comme servantes.

Enfin, ni l'une ni l'autre, mais J. principalement, ne savent pas très bien lire l'heure au cadran.

Il est clair dès lors que si le sujet accomplit l'ordre au moment désigné, on peut en conclure qu'il a en lui comme un mécanisme de réveil remonté pour un temps limité. Cette comparaison paraîtra plus juste encore si l'on veut bien considérer que les ordres donnés étaient ou grotesques ou sans importance, et que parfois l'échéance tombait au milieu de la nuit.

Je n'ai plus qu'un mot à ajouter. En fait d'expériences de l'espèce, ce sont surtout les réussites qui doivent entrer en ligne de compte. Les échecs sont peu significatifs. Il est évident que si, sur dix suggestions, les sujets en réalisent la moitié, on ne peut invoquer le hasard. C'est le cas de leur appliquer le mot de l'Abbé Galiani et de prétendre qu'ils sont pipés.

Il ne me reste plus qu'à rappeler que M. et J. étaient dressées à se souvenir, sur ma demande, de ce qu'elles avaient fait et pensé en état d'hypnose. L'interrogatoire était conduit avec la plus grande prudence. J'usais toujours de termes vagues : " N'avez-vous pas eu une drôle d'envie aujourd'hui ? Quelle envie ? Vers quelle heure ? Qu'avez-vous fait ? &c."

Sans plus long préambule, voici la série complète de mes expériences, Je les expose toutes suivant le même plan. Je donne d'abord l'heure où la suggestion a été faite ; puis l'intervalle commandé ; l'objet de la suggestion ; le résultat.

Samedi, 2 Octobre.

1. J.—6 heures du matin—350 minutes, donc pour 11h. 50. Elle doit me demander s'il ne faut pas harnacher l'âne. *N.B.*—En cette année, 1886, ma femme, malade, faisait des promenades à âne. Naturellement, c'était elle, ou plus ordinairement moi qui donnais l'ordre en question. La demande que J. doit me faire est donc insolite.

Résultat.—Elle en a eu l'idée vers l'heure juste, mais n'y a pas donné suite.

2. M.—8 heures du matin—350 minutes, donc à 1 h. 50. Elle doit demander à ma femme si elle ira se promener avant *son café* (qu'elle prend vers 4 heures). *N.B.*—Cette demande est aussi insolite.

Résultat.—L'envie lui a pris vers l'heure dite ; mais elle était justement sortie pour une commission dans le village. Elle est rentrée à 2 h. 30 et a réalisé la suggestion.

Résumé.—Deux presque réussites.

Lundi, 4 Octobre.

3. J.—9 h. 15 du matin—900 minutes, donc pour mardi à minuit $\frac{1}{4}$. Elle doit aller tirer par l'oreille mon fils Ch. dans son lit. Mon fils avait alors 14 ans.

Résultat.—Elle s'est levée après beaucoup d'hésitation, et est allée tirer Ch. à 10 h. 40. Erreur : 95 minutes trop tôt, environ $\frac{1}{15}$.

4. M.—9 h. 25 du matin—700 minutes, donc pour le même jour à 9 h. 05 du soir. Elle doit aller embrasser ma fille H.

Résultat.—À 8 h. 40, donc avec une erreur en moins de 25 m., $\frac{1}{25}$, elle a cherché après H. ; elle ne l'a pas trouvée. À 8 h. 55, son envie avait passé. Ayant vu H. à ce moment, elle ne l'a pas embrassée ; elle ne se souvenait plus de ce qu'elle lui voulait.

5. M.—10 h. 04 du soir—900 minutes, donc pour le mardi à 1 h. 04 de l'après-midi. Elle doit venir embrasser ma fille C.

Résultat.—Elle est venue à 1 h. 04 précise. Elle était justement en train de déjeuner avec sa sœur et la cuisinière. Celle-ci l'a vue changer de figure quand elle s'est levée de table.

Résumé.—Une réussite avec une erreur pas notable ; une autre avec une faible erreur, et sans accomplissement de l'ordre ; une réussite complète.

Mardi, 5 Octobre.

6. J.—6 h. 30 du matin—1,600 minutes, c'est à dire pour le mercredi à 9 h. 10 du matin. Elle doit tirer L. par le nez. L. est la cuisinière.

Résultat.—Le mercredi à 8 h. 10 du matin, elle a réalisé la suggestion. Comme L. riait : "Prends garde," lui a-t-elle dit, "ou je vais encore te tirer par le nez." Erreur, 60 minutes trop tôt, $\frac{1}{7}$.

7. M.—6 h. 45 du matin—1,150 minutes, donc pour le mercredi à 1 h. 55 du matin. Elle doit entrer dans la mansarde où couche L. et tirer celle-ci par l'oreille (L. a été prévenue).

Résultat.—Vers 2 heures (donc à l'heure exacte), l'envie lui a pris. Elle a résisté ; à 4 h. 15, elle a cédé, et est allée trouver L. dans son lit. Comme L. se mit à rire, elle lui a dit d'un ton sérieux. "Si tu ris, je vais te tirer par l'oreille."

Remarque.—Il est vraiment curieux que le sujet résiste pendant deux heures à une suggestion aussi saugrenue, et ne songe pas que ce

pourrait être une de ces idées comme je lui en donne depuis quelques jours.

Résumé.—Deux réussites presque parfaites. L'avance de J. est insignifiante, $\frac{1}{27}$, et le retard de M. se justifie par la lutte qu'elle a soutenue contre elle-même.

Mercredi, 6 Octobre.

8. J.— 9 h. 55 du matin—1,300 minutes, donc pour le jeudi à 7 h. 35 du matin. Venir demander à ma femme, s'il ne faut pas la coiffer. Prière de bien remarquer l'heure bizarrement matinale.

Résultat.—Elle est venue à 6h. 26 (!), c'est à dire avec 69 minutes d'avance, erreur $\frac{1}{10}$.

9. M.— 6h. 55 du matin—1,500 minutes, donc pour le jeudi à 7 h. 55 du matin. Venir demander à ma femme si elle n'a besoin de rien.

Résultat.—Elle est arrivée à l'heure juste, 7 h. 55.

Résumé.—Deux réussites, dont l'une parfaite, l'autre presque parfaite.

Comme on le voit, M.— est plus exacte que J. Mais d'une manière générale, on peut dire que l'une et l'autre ont le sentiment de l'écoulement du temps. Il faut donc admettre—sans quoi on tomberait absolument dans le merveilleux—que leur cerveau se livre à un travail inconscient, et calcule plus ou moins exactement l'époque de l'échéance. Ce qui corrobore cette conclusion, c'est le fait que c'est justement celle des deux qui calcule le mieux, à savoir M., qui accomplit les ordres le plus près du moment voulu.

Je crus alors pouvoir pousser plus loin mes expériences ; celles-ci n'ont pas aussi bien réussi ; mais cependant l'insuccès n'est pas de nature à infirmer les résultats précédents.

Notons encore que, dans la première expérience, singulièrement compliquée, les échéances sont déterminées d'une manière plus simple.

Vendredi, 8 Octobre.

10. M.—6 h. 30 du matin. Elle aura sommeil à 10 heures du soir, gagnera son lit et s'y endormira profondément. Pendant son sommeil quelqu'un viendra lui donner un ordre.

J.—9 h. 15 du matin. À 11 heures du soir elle montera dans la chambre de M., lui dire ce qui suit : “ Demain Samedi, à 5 h. $\frac{1}{2}$ du matin, tu entreras dans la chambre des étrangers ; tu y verras la dame de la maison assise dans un fauteuil et ayant froid aux pieds ; tu lui apporteras une chaufferette, et tu t'éveilleras.”

À 10 h., J. est montée à sa chambre. À 10 h. 50, je l'ai entendue qui se levait et allait trouver sa sœur. Je ne sais rien de ce qui a suivi que par le récit de J. : “ Quand elle a montée à sa chambre, il y avait déjà plus de quatre heures qu'elle se sentait mal à l'aise. Elle s'est

dressée plusieurs fois dans son lit avant de s'endormir, essayant de se tenir tranquille et se disant que je lui avais sans doute fait une suggestion. Elle a cependant fini par aller trouver sa sœur au lit, mais elle ne sait plus ce qu'elle est allée faire ni dire."

Quant à M., elle n'était pas descendue dans la chambre des étrangers, et elle ne se souvenait pas que sa sœur lui eut parlé.

Samedi, 9 Octobre.

11. J.—9 h. 30 du matin—3,300 minutes, donc pour le lundi à 4 h. 30 après midi. Elle doit venir me demander—demande bizarre—s'il ne faut pas porter la petite échelle double sous le grand poirier.

12.M.—10 h. du matin—3,300 minutes, donc pour le lundi à 5 h. après-midi. Elle doit venir me demander s'il faut laisser la grande échelle sous le grand poirier—demande aussi singulière ; elle ne pourrait remuer cette grande échelle.

Aucune des deux n'est venue. Mais le soir, j'ai appris qu'à 6 h., c'est à dire avec un retard de 90 minutes, soit $\frac{1}{37}$, J. a eu l'idée de me faire cette demande ; elle se souvient nettement de l'objet de la demande.

Quant à M., interrogée, elle se souvient qu'à 3 h. 30—elle m'explique pourquoi elle fixe cette heure—elle a eu envie de me demander quelque chose ; mais elle ne sait plus quoi ; donc une avance de 90 minutes, soit aussi $\frac{1}{37}$.

Réflexion finale.

J'ai dû abandonner mes expériences, à cause de la reprise des cours. Je comptais les poursuivre ; mais les circonstances ne s'y sont pas prêtées. M. se mariait, la santé de ma femme allait s'aggravant ; d'autres études me prirent mon temps. Du reste, le peu de faits que j'avais recueillis, me paraissaient suffire à mettre en évidence cette singulière faculté de notre esprit d'apprécier le temps à notre insu. Bien des personnes—j'en suis—savent s'éveiller à une heure donnée de la nuit. Mais d'ordinaire, elles sont tenues à demi-éveillées par une préoccupation plus ou moins marquée, et souvent le réveil est anticipé. Dans le cas de mes deux campagnardes, il n'y a pas de ces préoccupations ; les ordres à accomplir n'ont aucun caractère d'urgence ; enfin, ils doivent être précédés d'un calcul mental que, dans leur état normal, elles ne peuvent réussir à mener à bonne fin. Et cependant, il résulte de mes essais, qu'elles font ce calcul. Comment ? Je n'en sais rien. Je laisse à ceux qui voudront après moi poursuivre ce problème, le soin de le résoudre.

Mars, 1892.

P.S.—Je me suis aperçu en relisant ces notes que je n'ai pas songé à m'enquérir si, dans l'état d'hypnose, ces sujets pouvaient faire des calculs au-dessus de leurs moyens à l'état de veille. Je n'ai malheureusement plus M. sous la main. Mais J. est encore à ma

disposition. Je l'ai donc à deux reprises différentes, le jeudi 3 Mars, mise en l'état d'hypnose.

1. Combien font 350 m. ? Réponses assez promptes : 6 h.—non !— $5\frac{1}{2}$ heures.

Combien font 1,200 ? Réponses assez promptes : 15 heures—non !— $12\frac{1}{2}$ heures (!)

2. Je procède méthodiquement, je marque l'intervalle qui s'écoule entre la question et les réponses.

Combien font 150 m. ?—après 7 secondes, $2\frac{1}{2}$ heures.

Combien font 240 m. ?—après 5 secondes, 2 heures.

“Réfléchissez bien !”—après 2 minutes—4 heures.

Combien font 300 m. ?—après 5 secondes, $4\frac{1}{2}$ heures.

Après 30 seconds, $5\frac{1}{2}$ heures.

Après 1 minute, $5\frac{3}{4}$ heures.

Je demande au sujet de m'expliquer son calcul. Je copie textuellement la réponse : “Ça fait $5\frac{1}{2}$ h. + 3 fois 10, ce qui fait $5\frac{1}{2}$ h. tout juste.” Je m'avise de vouloir l'aider : “60 + 60 ?—120 m. || 120 + 60 ? (courte hésitation) : 180 m. || 180m. + 60 ? (longue hésitation) : 240 m. || 240 m. + 60 ?—le sujet, manifestement fatigué : 290 m.” J'insiste ; le sujet pâlit et suffoque. Je m'arrête. Ce dernier interrogatoire a pris près de 10 minutes.

J'avais préparé des colonnes contenant les nombres 540, et ceux qui figuraient dans mes expériences. Les résultats précédents m'ont paru assez significatifs pour que je me crois dispensé de continuer.

The above paper was read at the International Congress of Experimental Psychology in London, August, 1892.

II.

SOME EXPERIMENTS IN THOUGHT-TRANSFERENCE.

BY DR. A. BLAIR THAW.

It is manifest that in experiments intended to prove thought-transference all possibility of perception by the senses must be excluded. With this object the following rules were adopted in the experiments about to be described and any infringement of them is noted in its proper place.

1st, with regard to the Muscular sense : There must be no contact between the person who is to take the active part and the person who is to try to receive the impressions.

2nd, as to the sense of Sight : The percipient must have his eyes carefully covered with a dark bandage, and the object must be outside his field of vision, supposing no bandage were used.

3rd, as to Hearing : The agent or agents must maintain perfect silence, speaking only when it is necessary for the purpose of the experiments, as for instance, to tell the percipient what kind of objects he is to look for, as colours, numbers, &c. All cards, numbers and colours should be chosen at random.

It is not an easy matter to name the conditions which will tend to give the best results. As has been said elsewhere, it is important to remember that "Questions of mood, of goodwill, of familiarity, may hold the same place in psychical investigation as questions of temperature in a physical laboratory."

It is probably true that the passive condition in the percipient, so necessary for success, is most easily attained through hypnotism. In some of my experiments, however, the best results were obtained with the percipient in a normal state. A question arises here : whether the difference of condition is not a merely apparent one, considering the possibility of self-hypnotisation on the part of the so-called normal percipient. On the other hand, it should be observed that, in these experiments, in every instance when the percipient was hypnotised at the beginning of a series, the suggestible condition may in itself have lasted but a short time, while the suggested state, of a passive, receptive nature, lasted more or less to the end of the trials, the percipient always being in a natural state at the end.

The fleeting nature of all phenomena of this kind is one of the chief difficulties encountered in investigating them. If a percipient can be put in the right condition by a word or two, or by a moment's

pressure on the forehead, as in the cases here mentioned, the distinction between such a state and that of a percipient who reaches what is apparently the same condition spontaneously, is possibly a distinction without a difference. It is, perhaps, just this fleeting, elusive quality which lends to the experimental study of these phenomena much of the interest which attaches to the more remote and rarer spontaneous manifestations, while, in these experiments, the safeguards against error of judgment can be easily applied. In any case, to try to secure the best conditions for an experiment is an axiom of science, as "organised common sense," and this has been our chief object of endeavour.

The experiments in themselves are simple and interesting, and the material is always at hand. No great amount of time is required; an hour every few days will suffice; and it must not be forgotten that the study of thought-transference occupies a primary position as a branch of psychical research, in more than one sense.

It was for such reasons that the writer promised to read a report of some experiments. It may add something to the interest of the report to state here that the greater part of the trials themselves were made during the month that passed between the making of the promise and the writing of the present paper.

Before proceeding with the details, it may be well to quote and apply to our experiments the following sentence of Mr. Gurney's: "We may venture to say that a candid critic, present during the whole course of the experiments, would have carried away a far more vivid impression of their genuineness than any printed record can convey." The effect on those present at such experiments is often due quite as much to half successes and indirect evidence as to more directly successful results.

The first series of experiments was made with the percipient in a light trance. The objects looked at by the agent being of a miscellaneous character, and taken from different parts of the house without the percipient's knowledge. The house happened to be rented, furnished, of friends, who left their bric-à-brac, &c.

The report, made verbatim, at the time of the experiments, is as follows:—

First Series.

New York, April 3rd, 1892.

Mrs. Thaw Percipient. Dr. Thaw Agent. Witness, Mrs. Dow.

After each experiment the agent touched the percipient's forehead to help her into the passive state, but never selected an object for the next experiment until after the contact was discontinued.

Agent holds first two objects against white paper.

1st Object. BRONZE STATUETTE, CLASSIC BUST, HELMET AND BEARD.—
Percipient in one or two minutes says: *Is it a picture?* At this point,

referring to percipient's putting it in form of a question, witness says impulsively, "That's not quite right." But this remark would hardly suggest what follows. After long pause, percipient continues: *A reproduction of the human face. Dark. A statuette. Bronze. Beard. Hat on it. Slouch hat, cap. Has a ruff.* (Back of bust suggests a ruff.) (Experiment took 10 minutes.)

2nd Object. A PAIR OF SCISSORS.—Agent writes above report on paper in his hand. Percipient says: *Something white.* Agent says "No." *Writing on it.* Agent puts away paper here, as it was evidently in percipient's mind. Percipient continues: *If not white, shiny. A white shine, not a gold shine. Roundish. Engraved. A pair of scissors.* (Percipient says something long and sharp was in her mind from the beginning.) (Experiment lasted 4 minutes.)

3rd Object. A CABINET PHOTO OF "X" brought by agent from upstairs before sitting.—Percipient says: *Something square. A picture. A picture of a brass bed.* Agent says "Wrong." *Photograph of "X."* (Experiment took two or three minutes.)

4th Object. An old soiled \$10.00 BILL.—Percipient says: *Square.* (Percipient on being asked what she means by "square" says "Square-cornered.") *It is a book with corners. Dark in colour. Made of two colours. It is a kindergarten mat made by a child.* Agent says "Wrong." *It is another picture. Has letters on it. A picture not of something human, but of something in nature. Has a big G on it, or like an O or two O's together. It is a picture in colour. The colour darker than the thing. The colour like ink.* (Experiment took ten to fifteen minutes.)

5th Object. A RED-COVERED BOOK with Black Cross and Letters on cover, "Saint Paul," by F. W. H. Myers. Percipient says: *I think this is something dark in colour. Is it anything square? Square and dark. It is a paper-covered book.* Agent says "No." Percipient continues: *This time it is a book. It has writing on the outside. Reddish brownish colour. Capital E on outside. Is it the book on Evolution? "Wrong." Is there anything stuck on it? "No."* (Experiment took from five to ten minutes.)

Percipient was told the name of the book and insisted that the name of Mr. Myers was in her mind all the time, but connected with the paper-covered *Proceedings* of the S.P.R., and when told the book was not paper-covered gave up the name of Mr. Myers.

6th Object. AGENT'S WATCH (with Chain).—Percipient says: *Bright. White Bright. No, gold bright. Either a watch or chain.* (Experiment took 2 minutes.)

7th Object. SPECTACLE CASE.—A shining black with letters and arabesques and an eagle in gold on it. Percipient says: *It's square; has corners. There's writing on it. If not writing, has a picture on it. I think it's a book or a picture on a paper. I see it reddish. Long rather than square. Like a pencil or paper cutter, or knife. It shines. White shine or silver shine.* Agent asked colour of letters. *Gold, with one or two arabesques.* (Correct.)

8th Object. LONG ROUND BRASS WIRE HELICAL SPRING. Larger at one end.—Percipient says: *This is dark coloured. No shine. Black or brown. It's hard. It shines, white shine, metal. A silver thing. It's long. It's roundish.*

Is it a spoon? Is it a knife? I wonder if it has any glass on it. I think it's part silver and part cut glass. Maybe it's a steel shine. Is it a hat-pin? (The outline of the object very much resembles that of an ordinary straight hat-pin.)

April 4th, 1892.

Mrs. Thaw Percipient. Dr. Thaw Agent. Mrs. Dow Witness.

9th Object. SMALL CHINA CUP, flowers painted on it.—Percipient says: Round. Bright. Steel. Top of mucilage. Rather flat. Money. Has another part. Perhaps something of glass. Partly glass or crockery. Ink-bottle. Colour? Greenish.

10th Object. TORTOISE-SHELL NAPKIN RING, with name in script on side.—Percipient says: Not bright. Not light colour. Square. Writing on it. (This object was familiar to agent not so much as a ring as for the writing on it, and from that point of view it, of course, appears square.) A book. Dark with white rim. (Rim reflecting light.) Bottom has corners. Something breakable.

11th Object. A SMALL BRASS KEY.—Percipient says: Small. Smaller than the other object. Shines. Shines white. (True in some lights. A light-coloured brass.) Is it sharp? Roundness of some kind. Agent asks, "What kind?" Roundness flat. Roundness also of a long thing. It has a handle. Is it silver? Is it a toilet article? Colour? It has a gold shine.

12th Object. A SMALL EAR SYRINGE. ROUND BULB.—Percipient: Dark. Brownish. Flat. Corners. Long. A book.

*13th Object. The last object of this series is a book of Mother Goose's Melodies, with a picture of Mother Goose playing piano on the cover.—Percipient: No shine. Not dark. Not white. At this point, agent being a little tired, stopped actual visualisation of the book as an object, leaned back in his chair, and for the first time noticing Mother Goose was playing with her claws on the piano, being amused by this, fell to thinking of the general intellectual conception of the book. Percipient suddenly says, *It has something to do with the mind.* Agent in surprise exclaims, "With the mind?" in a tone which discouraged percipient at first. Percipient continues: *It has to do with library rather than bedroom. It has to do with Art.* Agent asks, "What Art?" (This is an error of an impulsive character such as sometimes is made.) *It is one of my crayons. It has something to do with writing, composition. Music too. It has been in the library. Either with something done in Art or with somebody doing something in an Art.* Agent looking at Mother Goose at this time. *Either work done or person doing it. It has something to do with a book. It has something to do with a book with a picture in it. It has something to do with a book of pictures or of music. It is a book. It is the Mother Goose book.**

The Mother Goose book was in percipient's mind from the beginning, but she wanted to see if it would persist. It continued to appear at times. The image was so clear that percipient was afraid of its being a conscious thought or guess and so put it off.

Thus of thirteen objects six were correctly named, the fifth object being called a book correctly, though the particular book was not

named. (Five of the eight objects on the first day were named correctly.) In five of the remaining seven objects, the answers indicated that the percipient was on the right track, and only two of the experiments can be regarded as complete failures.

In the next series of experiments (April 17th) of the same kind, with similar objects, with the same agent and percipient, and under the same conditions, except that the percipient was not hypnotised, the results were not so good. Of six objects not one was named. At the same time the results were better than mere chance would give. Of twelve statements as to colour (including light, dark, &c.) eight were right, two partly right, and two wrong. The nearest approach to correct description of outline was with a pair of spectacles (described as "sort of round, round in one place and then long,") and a cigar (described as "little, roundish, longer than round").

The percipient, who acted as such in all the experiments so far reported, while she is the best one I have found, generally speaking, is especially sensitive to some sudden change of idea or sensation, and more likely to succeed when such a change is made, while in anything like an extended series of routine experiments, such as those with playing cards, she seems perhaps to have less success than some of the others. In one series of fifteen playing cards she had no success at all, and in a series of colour experiments succeeded but little better. These formed part of a series of experiments of a routine character, with percipients taken at random, in a normal state, and guessing rapidly, with no effort to secure good conditions. It is a short series in itself and shows a number of successes slightly greater than pure chance would give, as seems to be the case in all experiments of this indiscriminate sort. In detail they do not make very interesting reading, and will serve chiefly to bring down the general percentage of our successes. For, of course, every trial must be counted in a report.

After the various experiments had been brought together and tabulated, we had, fortunately, on April 26th and 28th, two remarkably good series of experiments. They are interesting for one reason, because in one case the percipient was in a normal condition, and in the other case hypnotised. They are particularly interesting to the writer, because he was himself one of the percipients, happening to feel confident at the time of attaining the passive condition which is so essential to success.

In the first series, the percipient was a friend, a good hypnotic subject, whom I put in a light trance before the experiments began.

The following is a report of this sitting:—

April 26th, 1892.

Mr. M. H. Wyatt Percipient. Dr. Thaw Agent. Mrs. Thaw present.

Percipient knows nothing of experiments. Hypnotised. Blindfolded,

and ears covered with handkerchief, sitting in high chair with back to agent, and about 8 feet distant.

1st Object. THE NUMBER 8.—Percipient sees clouds. Little blue flames. Told to see a number he sees a curl and a tail. No form. Percipient says *Seven*.

* *2nd Object.* A RED DISC is chosen.—Percipient is not told anything. Percipient continues to see clouds and blue flames. On being asked to see colour, percipient says : *Pink or red. It is red. It is a disc.*

Percipient possibly saw coloured discs in a pile in the house a week before, but, on being asked, said he did not remember them. He thought it was a disc pasted on square of white paper. The discs used are of the kind sold for kindergartens.

3rd Object. GREEN DISC.—*Purple. Blue.*

† *4th Object.* YELLOW.—*Light green. Yellowish.*

† *5th Object.* LIGHT GREEN.—*Yellowish. Green.*

† *6th Object.* DARK BLUE.—*Dark. Black. Dark blue.*

7th Object. BRIGHT RED.—*White. Green. Blue.*

Percipient becomes confused. Percipient very slow and continues to see blue flames and smoke.

Without telling percipient, objects changed to Playing Cards.

† *8th Object.* 6 HEARTS.—Percipient says : *White, a card. Is it a one spot ? Red. Orange. Diamonds. The nine of Diamonds. It has spots up and down the sides ; either a nine or a six. It has nothing in the centre. No, it is not Diamonds. It's Hearts.*

† *9th Object.* 6 HEARTS chosen.—Percipient says : *6 Hearts or Diamonds.*

† *10th Object.* 10 HEARTS chosen.—Percipient : *Hearts again. 8 Diamonds. 10 Diamonds.*

† *11th Object.* KING DIAMONDS chosen.—Percipient : *Red. 4 Diamonds.*

New York, April 28th, 1892.

Mr. M. H. Wyatt Percipient. Dr. Thaw and Mrs. Thaw Agents. Conditions as on April 26th.

† *1st Object.* 10 DIAMONDS.—Percipient, not told anything, sees confused shapes and colours. After a long and unusual effort on part of both agent and percipient, we moved into another room on account of the noise in the street. During this move agent held card on top of pack, face downwards.

Admitting the agent's assertion as to card being face downwards while moving, the following is a curious result.

2nd Object. A BLUE DISC.—Percipient (after a long pause) : *It is a big Diamond, eight or ten. I think it is the ten.* The previous object was ten of Diamonds.

Further Cards chosen.	1st Guess.	2nd Guess.
† 5 SPADES 9 Hearts 7 Spades.
9 DIAMONDS 4 Hearts 3 Clubs.
† KNAVE SPADES Spades, a picture card.	

Then follow three miscellaneous objects of which percipient gets the third virtually right. It was a Cigarette Case.* Leather with embossed picture

and figures on it.—Percipient: *It's a picture. Looks like filigree on the cover. It's of leather.* (Percipient may possibly have seen object once, about two years before.)

April 28th.

Dr. Thaw Percipient. Mrs. Thaw Agent. Mr. M. H. Wyatt present.

* 1st Object. SILK PINCUSHION, in form of Orange-Red Apple, quite round.—Percipient: *A Disc.* When asked what colour, said, *Red or Orange.* When asked what object, named *Pincushion.*

† 2nd Object. A SHORT LEAD PENCIL, nearly covered by the nickel cover. Never seen by percipient. Percipient: *Something white or light. A Card. I thought of Mr. Wyatt's silver pencil.*

3rd Object. A DARK VIOLET in Mr. Wyatt's button-hole but not known to be in the house by percipient.—Percipient: *Something dark. Not very big. Longish. Narrow. Soft. It can't be a cigarette because it is dark brown. A dirty colour.* Asked about smell said: *Not strong, but what you might call pungent; a clean smell.*

Percipient had not noticed smell before, though sitting by Mr. Wyatt some time, but when afterwards told of the violet knew that this was the odour noticed in experiment.

Asked to spell name, percipient said: *Phrygian, Phrigid, or first letter V if not Ph.*

† 4th Object. WATCH, dull silver with filigree. Percipient: *Yellow or dirty ivory. Not very big. Like carving on it.* Watch is opened by agent, and percipient is asked what was done. Percipient says: *You opened it. It is shaped like a butterfly.* Percipient held finger and thumb of each hand making figure much like that of opened watch. Percipient asked to spell it said: *I get r-i-n-g with a W at first.*

PLAYING CARDS.

† KING SPADES.—*Spades. Spot in middle and spots outside. 7 Spades. 9 Spades.*

* 4 CLUBS.—*4 Clubs.*

† 5 SPADES.—*5 Diamonds.*

NUMBERS OUT OF NINE DIGITS.

* 4.—Percipient said: *It stands up straight. 4.*

† 6.—Percipient said: *Those two are too much alike, only a little gap in one of them. It is either 5 or 6.*

* 3.—*3.*

† 1.—Percipient said: *Cover up that upper part if it is the 1. It is either 7 or 1.*

2.—*9, 8.*

From acting so much as agent in previous trials, I knew the shapes of these numbers printed on cardboard, and as agent found the 5 and 6 too much alike. After looking hard at one of them I can hardly tell the difference, and always cover the upper projection of the 1 because it is so much like a 7.

The numbers were printed on separate pieces of cardboard and there were about a hundred in the box, being made for some game.

COLOURS, CHOSEN AT RANDOM.

Chosen.	1st Guess.	2nd. Guess.
*BRIGHT RED ...	<i>Bright Red.</i>	
*LIGHT GREEN ...	<i>Light Green.</i>	
†YELLOW ...	<i>Dark Blue ...</i>	<i>Yellow.</i>
*BRIGHT YELLOW...	<i>Bright Yellow.</i>	
†DARK RED ...	<i>Blue... ..</i>	<i>Dark Red.</i>
†DARK BLUE ...	<i>Orange</i>	<i>Dark Blue.</i>
ORANGE ...	<i>Green</i>	<i>Heliotrope.</i>

These successes with cards, numbers and colours are the most remarkable of all. The percipient himself told the agents to change character of object after each actual failure, thus getting new sensations.

Percipient was told to go into next room and get something.

*1st Object. SILVER INKSTAND chosen.—Percipient, without moving, says : *I think of something but it is too bright and easy. It is the silver inkstand.*

Percipient told to get something in next room.

2nd Object. A GLASS CANDLESTICK.—Percipient went to right corner of the room and to the cabinet with the object on it, but could not distinguish which object.

Percipient had handkerchief off to be able to walk, but was not followed by agents, and did not see them. Agents found percipient standing with hands over candlestick undecided.

In the first series of experiments of April 26th and 28th, Mr. Wyatt, who was hypnotised, named or described, out of a total of *nineteen* objects, two completely right (marked above by an asterisk *), ten partly right (marked above by a cross †), and seven wrong ; while the writer, who was in what would be called a normal state, named or described, out of a total of twenty-one objects, eight completely right (marked above by an asterisk *), nine partly right (marked above by a cross †) and only four wrong.

Both series were conducted under the same conditions as regards checks on error ; *i.e.*, the percipient had both eyes and ears tied up, and the agents kept silent except when it was necessary to say when cards or numbers or colours were to be used.

It is from such trials as these last, and those first described with Mrs. Thaw as percipient, that we may learn something as to the conditions for success.

We have not noticed that the condition or the general visualising power of the agent has much direct effect on results, except, of course, that fatigue after too prolonged a sitting will interfere with active exertions. An hour is about the limit ; the only important function of the agent being that he should use his mind and his senses to the utmost capacity and at the same time try to impress the percipient with the

idea. The latter seems to be as necessary as the former effort on the part of the agent.

The observations of the English experimenters on thought-transference, in regard to the conditions in the percipient which conduce to success, apply very precisely to my experiments. A serious failure often interferes with further success, and after a success others are most likely to follow. In the ordinary routine experiments, even when the general results are poor, the successes are often successive. For instance, while Mrs. Thaw guessed only two right out of twenty-five cards, allowing two guesses, these two were the third and fourth cards of the series, and she guessed the second card of the series on a third guess.

This expectancy is something which must be added to the merely passive condition. The presence of a stranger does not necessarily spoil the phenomena. It depends rather on the percipient's feelings with regard to him.

All the percipients except myself seem to have some sort of clear vision of the object, more so, often, when the object is afterwards rightly named; many of the successes are reached with a certain decision which adds to the effect on those present. For myself, I cannot describe my sensation as a visualisation of any kind. It seemed rather to be by some wholly subjective process that I knew what the agents were looking at. This is true even in the cases when I had to distinguish between the five and the six, or the one and the seven. Those percipients who seem really to see the object often find that there are many in view from time to time, but that one persistently recurs. Mrs. Thaw found it so particularly, and perhaps this accounts both for her variety of visualisation, her successful description of complicated objects, and her tendency to failure in the routine experiments, as in cards, when the whole pack seemed to march across the mental stage.

There seems to be a case of latency in the percipient's mind, or of deferred transference from the agent's mind, in the trial of April 28th, in which Mr. Wyatt named the 10 of Diamonds some minutes after it had been exchanged for another object. A similar tendency will be noticed during some experiments still to be described, in which the percipient selects the first of two ideas which have been in the agent's mind, when the agent is consciously thinking only of the second one.

The general results show, as has been noticed, a marked tendency to fail with monotony of sensation, and to succeed with new and distinct objects, or by changing the class of objects frequently.

The table of experiments on colours shows a distinct fact, so far as such a short series may carry weight. Of 55 guesses made by the percipients 35 were distributed among the first four colours of the spectrum, or not much more than might be expected by chance; while of the 14 correct guesses 13 were made with these first four

colours. It would seem more than probable that this result was due to the more vivid impression made on the agent's mind by these more brilliant colours. In the same way, of ten trials made with the sensation of taste, the more distinct tastes were perceived and named correctly, as salt and mustard, while weak or mixed tastes were not named.

To sum up the results of all the experiments, we have as follows : Cards and numbers show only a little more than the average of chance. Of 84 playing cards 2 were right on the first guess. Counting first and second guesses, there were 10 right, while chance would give 4 right at the most. In naming the suit there were 27 successes to a probable 21 if by chance alone.

Of 41 numbers (using the nine digits) 8 were right on the first guess, while chance would give 4 right. Counting two guesses 14 were right, while chance would give 9 right.

Of 26 miscellaneous objects, 6 were rightly named on the first guess, and 2 on the second guess, or 8 in all, while chance would give a very small fraction of probable success.

Of 55 colors, 14 were correct on the first guess and 11 on the second guess, while chance gives 6 on the first guess to 14 actually named, and 12 on the two guesses, to 25 actually named.

The last trial of April 28th consisted of the transference to the percipient's mind of the agent's thought in regard to an object in the next room ; the percipient being simply told to get something in the next room, goes in there and reaches the vicinity of the object but fails to pick it up. This introduces a class of experiments much like the willing game, but without contact. In these experiments, with motion necessary on the part of the percipient, it is sometimes the idea of an object that is transferred, and it sometimes seems to be an indistinct motor impulse of some kind, leading him near the object.

Insomuch as the percipient was not, and could not be blindfolded, these experiments do not fulfil the conditions we laid down for ourselves, but as a matter of fact the percipient did not look at the agents. The experience of an honest percipient in such experiments is, however, sometimes the best kind of evidence for the tendency to involuntary deception. At the same time he may sometimes get first-class personal proof as to actual transference of the agent's thought.

The tendency to get the first of two ideas which may have distinctly entered the agent's mind seems to afford evidence of thought-transference as distinct from involuntary guidance. For the agent's conscious effort is entirely toward the second of the two, while the percipient may persist in the direction of the first object. Several cases of this kind were noted. In one of the last trials, the percipient, after much confusion, brings both objects thought of—the bag and the book.

One useful object of this kind of experiment is for diversion ; at the same time they serve as an indirect aid to the study of the conditions to be sought for, in conducting experiments of the more routine sort, with all the usual checks on error applied. If we accept the evidence for thought-transference as sufficient, these latter trials may be as useful as any others for the study of these conditions.

Of the 30 trials to be described, 13 (marked below with an asterisk*) were complete successes and 12 more (marked below with a cross†) were partially successful.

EXPERIMENTS LIKE THE WILLING GAME, BUT WITHOUT CONTACT.

March 5th, 1892.

Mrs. Thaw Percipient and Dr. Thaw Agent.

Mrs. Thaw, after a few experiments in hypnotism, while apparently fully conscious, but in passive condition, was told to

**1st Experiment.* Get object on table on which were a dozen books, lamp, bag, fan, &c. The fan was the object the agent had in his mind.—Percipient fumbled with bag, then touched fan suddenly. (Mrs. Thaw during this evening resisted original impulses except in No. 5.) Again told, "Go get it for me," and at once picked up fan.

**2nd Experiment.* Select book from case. (Case containing 200 books, and 23 sets.)—First took third or fourth book from right; then on second command took right book.

3rd Experiment. To do something in room. The agent intended percipient to imitate pouring water for pitcher.—Not done.

**4th Experiment.* Told to do something on mantel. Mantel has eleven articles, clock, vase, bell, &c. The agent intended percipient to ring bell.—After some fumbling percipient takes up the bell and rings it.

**5th Experiment.* Told to do something on one side of room, where are mantel, piano, &c., and small table with music box. Agent intended her to open musical box.—Percipient went to music box at once. On second command opened it.

**6th Experiment.* Told to do something on mantel.—After some fumbling around took minute hand of clock (clock stopped at quarter-past and no glass over face) and moved it to half-past when it rang. (Correct.)

7th Experiment. Dr. Thaw thought first to will her to lie on the sofa, then changes to picking up a paper from the sofa.—Percipient goes and lies down on sofa.

8th Experiment. Dr. Thaw went into the next room (half-lit), saw a red book on the table with twenty others, but thought it too noticeable and chose a bottle ; then came back and told Mrs. Thaw to get something from the next room.—She went in and got the red book.

†9th Experiment. Told to move a large article to middle of the room.—At once proceeded to move one of two chairs from far end of the room, but took the wrong one.

†10th Experiment. Told to do something.—After some hesitation and

wandering about, went to upper shelf of bookcase and set up straight a little fallen statuette which was broken from its base.

Thing selected was to set up broken pieces of small vase near by. Subject has this in mind first and was about to do so when stopped.

March 6th, 1892.

*11th Experiment. Told to get book.—Right on second trial.

†12th Experiment. Told to get a book.—Chose one set out of a set of eight or ten. There were two dozen (23) sets in the case. Got the right set on second trial, but the wrong book.

†13th Experiment. Told to get a book.—Got the right set again and the wrong book.

14th Experiment.—Told to pick up something and hand it to somebody. Dr. Thaw's thought was to hand a stool to Mrs. Thaw's mother. Dr. Thaw's brother and Mrs. Thaw's mother had a distinct idea in mind that Dr. Thaw had selected a nursery book to hand to Mrs. Thaw's child.—Mrs. Thaw did the latter at once. Coincidence?

†15th Experiment. Told to do something. The thing intended was to open piano.—Went to the piano at once, then played on it.

March 8th.

*16th Experiment. Mr. M. H. Wyatt, after some successful hypnotic experiments, was awaked and told to do something on table.—Percipient picked up the hat, which was the thing intended. Table had a hundred miscellaneous things on it, many as noticeable as the hat.

*17th Experiment.—Mrs. Thaw picked up a paper roll. (Correct.)

†18th Experiment. Subject, Mr. Wyatt. Told to do something on desk. Dr. Thaw first thinks of putting a pen in a bristle pen-wiper, then of lighting a match from an ordinary matchbox at a desk full of things.

(a) Mr. Wyatt puts the pen in the pen-wiper.

(b) Mrs. Thaw, who was present, and with no more knowledge or information of Dr. Thaw's thought than Mr. Wyatt had, says she knows, and scratched the match. Had immediate transference apparently.

†19th Experiment. Both told to arrange things. The room in disorder.—Mrs. Thaw picks up paper on the floor. (Correct.) Mr. Wyatt arranges the desk.

April 17th, 1892.

Name of object written on paper and passed around. Present, Dr. and Mrs. Thaw, Mr. and Mrs. Dow, and Miss C. Miss C. Percipient. All Agents.

*1st Experiment. Willed to kiss Mrs. Thaw. Percipient touched the piano in passing but did not stop. Went directly to Mrs. Thaw and stood over her, saying, "I must come here," and then stooped and kissed her.

†2nd Experiment. Willed to go to Mrs. Dow and remove her glasses. Went at once to Mrs. Dow and stood over her, but did not remove glasses.

Dr. Thaw Percipient. All present Agents. The percipient in high-backed upholstered chair with back toward the rest.

**1st Experiment.* Willed to pick up handkerchief. Many papers and things having been strewn around the room at the time.—Percipient said: “Well, this is the end of the room. I can’t and won’t go the other way.” Then went to a chair and picked up the handkerchief.

†2nd Experiment. Willed percipient to sit in a small chair, there being two in that end of the room, just alike.—Percipient said again: “Well, it’s this end of the room anyway.” (Going to right end as in first experiment.) Went directly to chair, one of the two, and sat down, not in the one decided in by the company, but in the one first thought of. (After percipient had sat down, Mrs. Dow said that she understood the wrong chair and that she had been willing him to sit in the chair he was sitting in.)

†3rd Experiment. Willed not to get up from the high-backed chair.—Stayed so long in the chair we thought him going to sleep. Then got up, swaying back and forth, then staggered around the room, without offering to touch anything. Then said, “I think the best thing I can do is to go and sit down again in my chair.”

†4th Experiment. Willed to close piano.—Went at once to piano but did not close it.

†5th Experiment. Willed to pour some water from a pitcher on mantel on a flower, also on mantel.—Went to the mantel, but did not succeed in doing what we desired.

April 28th

Mrs. Thaw Percipient. Mr. M. H. Wyatt and Dr. Thaw Agents. In the next four experiments an object was selected in another room and then the percipient sent in for it. No clue was given as to what part of the room.

**1st Object Selected.* A WOODEN CUPID, from a corner-piece in room with eight other objects on it.—Percipient first brought a photo from the lower shelf of corner-piece, then said: “It’s the wooden Cupid.”

**2nd Object.* MATCHBOX on mantel.—Percipient seemed confused at first and brought two photos, then said: “It’s the brass matchbox on mantel.”

**3rd Object.* A VELLUM BOOK on table, among twenty other books, chosen; but a bag under one window was thought of first.—Percipient went to table, put her hand on the book, then went to the bag and took it up, then back to the table and took the vellum book and then the bag, and appeared with both. Percipient was in sight of agents during this time, but did not see them.

4th Object. BOOK on small table, among ten others.—Missed.

EXPERIMENTS IN GUESSING IMAGINED SCENES WHICH HAD NO EXISTENCE.

Mrs. Thaw Percipient. Dr. Thaw and Mr. Wyatt Agents.

1st Scene. Locomotive running away without engineer, and tears up station.—Missed.

2nd Scene. The first real FLYING MACHINE going over Madison Square Tower, and the people watching.—Percipient: *I see lots of people. Crowds are going to war. They are so excited. Are they throwing water?* (Percipient said afterwards she thought it was a fire and that was the reason of the crowd.) *Or sailors pulling at ropes.* Agent said, “What are they doing?”

Percipient : *They are all looking up. It is a balloon or someone in trouble up there.* Agent said, "Why balloon?" Percipient : *They are all looking up.* Agent said, "I thought of a possible scene in the future." Percipient : *Oh, it's the first man flying. That's what he's doing up there.* Agent : "Where is it?" Percipient : *In the city.*

In view of the fact that so much can be done with so little effort in the way of actually testing for oneself the evidence for thought-transference, the wonder is that a greater number of persons do not take up this subject. It could be made a matter for summer recreation, and by observing or studying the conditions for success as well and as carefully as those against error, the results are likely to be very interesting, if nothing more, to those personally engaged in the trials.

III.
THE SUBLIMINAL CONSCIOUSNESS.

BY FREDERIC W. H. MYERS.

CHAPTER V.

SENSORY AUTOMATISM AND INDUCED HALLUCINATIONS.

Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι.

ARGUMENT.

- I.—This paper forms one of a series of chapters intended to illustrate the emergence into ordinary or supraliminal consciousness of faculties habitually *subliminal*;—acting, that is to say, below the conscious threshold.
- II.—We are now to discuss *sensory automatism*, or the supraliminal emergence of images not due either to external stimuli or to voluntary attention. Such images are called hallucinations, and they may be either *spontaneous* or *induced*.
- III.—The experimental induction of hallucinations forms a penetrating method of psychological experiment.
- IV.—It has been practised already in hypnotism; and “suggested” hallucinations, during or after the hypnotic trance, have already afforded much instruction. Discussion of the *source*, the *optical behaviour*, and the *content* of such hallucinations.
- V.—But can we get at such instruction in a convenient form, without using hypnotism? We are familiar with *after-images*, *memory-images*, and *imagination-images*. To what extent can any of these be recalled, intensified, or fixated for our study?
- VI.—Experiments of Mr. C. M. Bakewell on postponed or persistent after-images. Explanation of certain supposed “ghosts” as postponed after-images.
- VII.—Transition from true after-images, which are *entoptic*, to memory-images, which are “mind’s-eye” or central pictures. Observations of Professor Flournoy on his own *illusions hypnagogiques*.
- VIII.—How far, then, is it possible voluntarily to externalise images from the subliminal storehouse? Spontaneous externalisation of *number forms* and other visual schemata of thought. Case of M. Yowanovitch.
- IX.—*Audition colorée*, or sound-seeing, with its allied synæsthesiæ, affords a further example both of definiteness of character, and of capacity of externalisation, in these entencephalic quasi-percepts. Case reported by Professor Gruber.
- X.—*Crystal-vision* as an empirical artifice for externalising centrally-

initiated pictures. Experiments with hypnotised subjects at Brighton, illustrating the transmission of crystal-pictures as post-hypnotic suggestions, conveyed to the subject either by verbal injunction or by telepathy.

- XI.—Experiments of Dr. Gibotteau, involving the *telepathic* transmission of analogous pictures to himself, and by him to another subject.
- XII.—Experience seems to show that these sensory automatisms do not necessarily indicate any actual or latent disease or abnormality in the automatists, but may occur in persons whose senses and general physique are above the average standard.
- XIII.—Experiments in crystal-vision, &c., made by Mrs. A. W. Verrall, and comments thereon.
- XIV.—Experiments in crystal-vision made by Professor Pierre Janet.
- XV.—Experiments in crystal-vision and shell-hearing made by Miss X.
- XVI.—Experiments in crystal-vision by Miss A, and cognate spontaneous phenomena.
- XVII.—Experiments of a cognate type by Mr. Keulemans.
- XVIII.—Experiments by the Princess di Cristoforo, and by Major Schreiber.
- XIX.—From these experiments, which indicate the emergence in induced hallucinations of various forms of supernormal knowledge, it is inferred that our centrally-initiated sensations may convey instruction as to the external world as veritable as that which peripherally-initiated sensations convey. The rarity and the practical uselessness of such phenomena tell in favour of the view that this supernormal perceptivity has not been acquired by terrene evolution.
- XX.—Review of the forms of vision known to us, external and internal. Starting from the *synæsthesiæ* of which sound-seeing is a conspicuous example, and which stand on the dividing line between external and internal percepts, we first follow external vision through entoptic vision and after-images into our ordinary sight of the world around us. We next follow internal vision through memory-images and imagination-images to those subliminally-initiated images, post-hypnotic, hypermnesic, hyperæsthetic, &c., of which the crystal-visions above cited have supplied examples.
- XXI.—The wide scope and promising future of this novel form of psychological experiment. Invitation to send records of experiment to the writer, at Leckhampton House, Cambridge.

[Some part of the following paper was read at the International Congress of Experimental Psychology, London, August 3rd, 1892, as a communication on "The Experimental Induction of Hallucinations."]

I.—We have already discussed in several papers certain modes in which the consciousness and the faculties ordinarily known to us appear

to be interrupted or supplemented by the emergence of some kind of faculty presumably inherent in our own being, yet not included in the stream of thought and feeling with which we are accustomed to identify ourselves.

The nature of this faculty is, to begin with, entirely obscure; and the word *subliminal* has been chosen for it expressly as assuming nothing more than the obvious fact that its operation is in some sense beneath what we are accustomed to term the threshold of consciousness. Again, this *subliminal* activity has been regarded as a kind of consciousness because the hidden form of activity seems strongly to resemble the superficial and familiar one to which the word *consciousness* is commonly applied. The observed operations of the *subliminal* part of the self are often such as, when occurring in *supraliminal* life, involve the presence of consciousness. And moreover, one of the most striking of the phenomena which we are trying to collect and explain consists in the occasional complete replacement of the *supraliminal* consciousness by the *subliminal*, which then, of course, though temporarily and as it were accidentally, becomes *supraliminal* in its turn.

Only a few groups of *subliminal* phenomena have as yet been discussed. But it has already become evident that such phenomena are too numerous and too imperfectly known to be at present arranged in any completely logical series. We must be content to indicate several possible modes of arrangement, and to use each mode in turn as may best subserve that clearness which it is not easy to attain when facts at once complex and fragmentary have to be pieced together.

For the sake of clearness I introduced the metaphor of a spectrum of total consciousness, prolonged at either end beyond the limits of *supraliminal* consciousness—extending at the red end into the deeps of organic life, and at the violet end into a world of supersensory perceptions; supersensory at least in the sense that the recognised external senses can here no longer be employed. I have illustrated the operation of *subliminal* perceptions and powers lying beyond the *red* end by certain facts of hypnotic suggestion. I have then tried to show that similar *subliminal* activity is going on also along the *red to violet* spectrum of which we are *supraliminally* as well as *subliminally* cognisant. For this purpose I cited certain facts connected with genius and with dreams. I have now to follow these *subliminal* activities beyond the *violet* end of the spectrum—into the region of telepathy, clairvoyance, retrocognition, premonition.

Observe, however, that the two *subliminal* prolongations of my imaginary spectrum—say the phenomena of power over organic processes, and of clairvoyance—do in fact approach each other, instead of lying more and more widely apart, so that my spectrum ought to be imagined as circular, not linear, and with the infra-red and

ultra-violet regions running into each other in some deeply hidden way. And observe in the second place that any real glimpse which we get of the subliminal spectrum is apt not only to show us certain lines or bands with special clearness, but to give us also a dimmer view of distant portions. Thus, for instance, the lessons of hypnotic suggestion are by no means limited to its profounder organic effects. We shall have to recur to it in connection with clairvoyance and precognition also.

II.—And we are coming now to a point where it seems convenient no longer to confine our attention to one region of the spectrum, but rather to take a certain definite group of phenomena, and trace the lines and bands which correspond to those phenomena in all parts of our spectrum. I propose to attempt this task in the present paper for the phenomena of *sensory automatism*.

First, however, I must define what I mean by the automatic action of the senses. Up to this point, the indications or messages sent upwards by the subliminal self have been of a kind not easy to apportion between the two groups—sensory and motor—into which ordinary supraliminal nervous activity is commonly divided. Under which head should we have classed the production of a blister by suggestion? or the musical impulse of Mozart? or even ordinary *dreams*,—which mix sensory imagery with representation of motion, finding outlet occasionally in actual movements of head and limbs?

But we are now coming to subliminal “messages” of a more precise and definite character. We are passing from messages which carry all their meaning in the phenomenon itself to messages which contain apparently *purposive signs*;—gestures, pictures, or verbalisation. And the verbalisation (for instance) may come in any one of the four ways in which we verbalise in common life; in the mainly sensory modes, namely reading and hearing, or in the mainly motor modes, namely speaking and writing. We shall find, no doubt, that among these verbal and pictorial messages the interchange between sensory and motor phenomena will be subtle and frequent. But still we shall gain in clearness if at first we ignore such interchange; if we take first the group of sensory automatic messages, and then the group of motor automatic messages, beginning in each case with messages whose content falls well within the habitual range of supraliminal perception, and going on to messages of telepathic or clairvoyant type.

And I shall define the automatic action of each sense in turn as the production and presentation of images due neither to external stimuli nor to the voluntary direction of attention from within. Let us take the most important sense as a type. *Vision* is usually divided into external and internal; external vision resulting from the impression made by the world around us upon the retina, and constituting our only source of fresh visual knowledge; and internal vision consisting of memory-

images and imagination-images ;—the voluntary or involuntary recall or rearrangement of images originally received through the retina from the world without us. Such recall or rearrangement may, of course, help us to new *ideas* (as to the first conception of a steam-engine), but cannot, in the ordinary view, inform us of any fresh *facts* external to ourselves. And inasmuch as this internal visualisation seems useful only as an aid to the carrying on of our mental processes, most men are apt to dwell mainly on that part of it which is *voluntary*, and to treat as insignificant or even morbid that part of it which is involuntary or automatic. They attach importance to Watt's power of seeing distinctly in his mind's eye the behaviour of saturated vapour inside a vessel of varying temperature and capacity ; but they regard dreams as trifling, and waking hallucinations as mere indications of disease. As to the vague fragmentary pictures, amounting neither to dream nor to hallucination, which are constantly welling up "of their own accord" in most men, it is only quite lately that they have been traced and noted down even as a curiosity.

The reader will have already inferred that my own arrangement of modes of visualisation is different in an important particular. I recognise, of course, that external vision is the only means of obtaining *optical* knowledge—I do not say of obtaining visual knowledge of any kind—of the material world. And I recognise voluntary internal visualisation—recollection and rearrangement of images under the guidance of the supraliminal self—as an important, though not an essential aid to ordinary mental operation. But out of the refuse, so to say, of the ordinary classification ;—out of those residual phenomena of internal vision, those unbidden and meaningless images which are commonly regarded as the mere sparks that fly from the mind's hurrying engine,—out of these I make a third class, of *automatic visualisations*, which I hold for at least as important as either of the other two classes. I maintain that visual knowledge, both of the material world and of what we at present call immaterial relations, is in fact attainable through visions which I term automatic, as being neither evoked nor evocable by the supraliminal self, but which, as I hold, have their origin (or proximate origin) in the subliminal self, and carry up its messages into our current and familiar consciousness. I of course admit that in some cases these messages merely indicate disease and disintegration ; and that in most cases they are meaningless, fragmentary, or abortive. But I claim that in some cases they convey real knowledge, acquired by some perceptivity which is possessed only by the subliminal and not by the supraliminal self. What the relation of that original perceptivity may be to sight, as we know sight, I do not pretend to say. Since the knowledge presents itself in pictorial form we may conjecture that it normally,

involves the activity of those parts of the brain which are concerned with vision ; but whether the unimpaired existence of those parts is necessary to this automatic visualisation I cannot tell. We know that usually the external eye must work for six or seven years after birth if the parts of the brain which govern vision are to retain through life, after the eye's destruction, their power of internal sight. It is conceivable that in some such way as the eye's activity is required to develop the power of voluntary inward visualisation, so also the power of voluntary inward visualisation may be required to develop (though it need not create) the power of automatic inward visualisation. This point deserves notice because, as we shall see before long, it can to some extent be settled by actual observation and experiment.

Such, then, is my first definition of the sensory automatism with which I have now to deal. But where, it may be asked, am I to get my examples? How am I to fill up this wide framework with the scrappy materials which others have deemed of so little worth? I reply that I draw my material mainly from sensory *hallucinations*, spontaneous or experimental ; and that no one can set a limit to the material thus forthcoming, inasmuch as it was only, so to say, yesterday that spontaneous hallucinations were first registered, or experimental hallucinations induced.

One word, in passing, upon the term *hallucination*—so often occurring in these *Proceedings*, and now emphasised for even wider use. A hallucination of the senses, as defined by Edmund Gurney, is “a percept which lacks, but which can only by distinct reflection be recognised as lacking, the objective basis which it suggests.”¹

The word as thus defined is mainly of negative connotation ; and for that very reason was all the more appropriately applied to phenomena as to whose nature we wished to take as little for granted as possible. But for the same reason it has been objected to by some critics as involving in popular parlance so marked an absence of truth or reality that the prefix to this noun of the adjective *veridical*, or truth-telling, seemed almost to involve a paradox. The word still seems to me indispensable, but I may point out that something more of positive is now given to the same conception if for hallucination we substitute “sensory automatism” ; thus implying not so much that the picture fails truly to represent the objects present to supraliminal vision, as that it aims at representing objects present to subliminal perception in some unknown way.

I have said that neither the observation of the spontaneous hallucinations of sane persons nor the induction of experimental ones has until quite lately received any serious attention. The very idea of a “Census of Hallucinations”—in default of which speculation on the

¹ *Phantasms of the Living*, Vol. I., p. 459.

subject was mere guesswork—was due to Edmund Gurney; and to his first effort was indirectly owing that wider International Census over which Professor Sidgwick has presided in England, and of which it is hoped that a report will appear in an early number of these *Proceedings*. In view of this expected accession of knowledge I will here postpone any detailed consideration of spontaneous hallucinations, merely reminding the reader that in some hundreds of cases already printed we have shown ground, more or less strong in each case, for supposing that the hallucination was in some sense veridical;—implied either a clairvoyant knowledge of past, present, or future facts, or a telepathic correspondence with the minds of living or departed persons other than the percipient himself. With the general lines of this evidence the reader will be familiar; and he will have observed also that such veridical hallucinations have been treated throughout by Edmund Gurney and myself as belonging in some sort to subjacent strata of the intelligence, rather than to the ordinary stream of life. It is this view, often before hinted at in these *Proceedings*, which I am here endeavouring to develop in especial connection with various experimental facts which point the same way.

III.—It is, I say, to *experimentally-induced hallucinations* that I must now turn. Specimens of various types of these have been already published, but since there seems still to exist in many minds some dislike to this whole group of experiments, it will be well to explain briefly the position which, in my view, the group in question holds among the researches of experimental psychology; to show how inevitably we are led to seek in this very direction if experiment is ever to penetrate as deeply as introspection in its own way penetrated into the springs of our being.

The movement which is now striving to convert psychology into a truly experimental science may be seen on analysis to have originated mainly in two impulses, which were not at first closely allied to each other, and are even now but imperfectly fused together.

The first of these impulses was due to the general scientific spirit of the age. *Savants*, accustomed to the exactitude of modern biology, and finding one branch hereof, namely neurology, conterminous with a psychological region mapped out in so much vaguer a style, have naturally wished to push their methods as far as possible over the border. But here two great difficulties are encountered. The first and obvious difficulty depends on the fact that psychology and neurology, the objective and subjective aspects of the work of mind or brain, although in one sense identical in their subject-matter, are in another sense separated by a gulf wider than that which separates neurology from any other physical science whatever. Neurology can but photograph the outside of the fortress; it has no direct testimony as to what

goes on within. A second difficulty lies in the fact that we cannot deal with the human race in the same way as biology deals with animals and plants. Interbreeding, environmental changes, vivisection, are impossible. We can indeed study the sense-organs, cerebral and external, in life and death. But beyond this, the psycho-physiologist is mainly reduced to the employment of physical methods not even special to biology ; determinations of time, weight, movement, &c., such as in one form or another are common to all sciences.

Here again, then, there is a danger that the experiments will not be sufficiently *intimate* to bring real discovery in their train. They help us rather to define accurately facts already roughly known, than to get at underlying facts of which common consciousness does not inform us. To do this we must pass from general mechanical artifices to artifices special to psychology. We may say that psychology is passing from the initial state of each science in turn, when the new science depends on observation only without experiment, into the second state when it depends on experiment ; but that thus far it remains in that early stage of the second state when the methods of experiment are such as other sciences have suggested, not such as this special branch of inquiry suggests for itself, or can use with unique effect. Thus, for instance, in the study of crystals men began by measuring their external angles. Then they sliced them and found their planes of cleavage ; and it seemed as though the crystals had been examined through and through. But with the discovery of the polarisation of light came a more intimate analysis ; and we classify the crystal now by the behaviour of the ray within. What we want to get hold of in psychology is some experiment which shall compare with the registry of reflexes and the description of end-organs as the polariscope compares with the goniometer ; which shall avail to detect double or multiple refraction within a personality which to less subtle analyses seems still a limpid homogeneous whole.

But in order to hit upon these specifically psychological experiments we must, so to say, become as little children ; we must put ourselves back into a state of scientific infancy ; we must reach at the moon to see if by any chance we can pull it down. We must be content to grope, as pioneers have always groped, among a forest of obscure possibilities, rather than to march by a series of small but indisputable advances along a road whose bearing is already known. This attitude is unwelcome to men who have grown accustomed to definite, irrefragable progress ; and discoveries in a nascent science are consequently apt to fall to outsiders.

And thus it came about that that second main impulse towards an experimental psychology of which I have already spoken took its rise in the crude theory, but fruitful experiments, of a discoverer who was

also a charlatan. It was Mesmer who started the first really intimate, really penetrating method of psychological experiment. And so new, so unwelcome, was that conception of profoundly modified personality which mesmerism or hypnotism implies, that it has taken a century—I do not say to work it out—but to get it recognised as worth serious study by official *savants*.

The path which this priceless method of experiment has actually followed has been lengthened and deflected by much of accident, prejudice, and error. But we have now advanced far enough to be able to look back through the winding ways, and to ask ourselves what really was the short cut which we ought to have taken;—the hint which ought to have set us on the right road. Undoubtedly that hint was offered to us by *spontaneous somnambulism*. In spontaneous somnambulism might at any time have been observed on a small scale the very phenomena whose existence has been established with so much effort. Hyperæsthesia, anæsthesia, alternating memory, suggestibility,—all these, not to speak of certain other phenomena not yet equally accepted, might have been studied in the sleep-walkers and sleep-talkers who used to be noted as mere curiosities, as residual phenomena which it was not worth while to try to explain.

Surely we ought to learn something from this experience. We ought to realise that experimental psychology cannot afford to push aside adventurous experiments, inexplicable observations. For her, as for other sciences, it is the anomalies, the residual phenomena, which open out fresh paths of discovery. And I believe, therefore, that I am merely treading in the ordinary paths of progress when I suggest that in the odd, inexplicable phenomena of hallucination, or sensory automatism, lies the hint and germ of discoveries which shall embrace man's whole self, whether lying above or below our transitory and shifting threshold of conscious life.

IV.—But, it will be asked, can we make this a really *experimental* study? Must we not content ourselves with simply watching these fleeting hallucinatory images as they rise and pass away? Is it possible to *induce* hallucinations? And, if possible, is it safe? ¹

¹ I do not recommend my readers to take drugs for the purpose of inducing hallucinations. But since the action of drugs in generating hallucinatory sounds or images is at present ill-understood, it might be interesting if persons to whom such drugs are administered for other reasons would attempt crystal-vision and report results. I add a brief account (mainly summarised from some notes kindly sent to me by Dr. Mitchell Bruce) of some of these toxic hallucinations, which probably result in varying proportions from affection of the end-organ or of the brain. *Salicylate of soda* in some persons causes visions, mostly unpleasant, when the eyes are shut. This effect has been noted after five fifteen-grain doses of salicylic acid. Faces, &c., are seen, as in *illusions hypnagogiques*. *Digitalis* in large doses may cause subjective sensations of light. "After taking nearly one grain of digitalin," says Dr. Lauder Brunton, "in the course of forty-eight hours, I suffered from the centre of the field of

A satisfactory answer to these questions is furnished by the continual experimentation in hypnotic hallucinations which has been carried on of late years at Nancy and elsewhere. Professor Bernheim and his friends have conclusively proved that hallucinations can be induced in very many subjects, healthy both in body and mind, without any kind of consequent ill effect. There is no necessary injury even from what looks most dangerous, namely, the very frequent induction of hypnotic hallucination in a diseased subject. "In one of my patients," says Dr. Bernheim,¹ "a very intelligent woman, affected with locomotor ataxy, I have allowed myself to make, with her consent, certain experiments [with the view of testing the effect of repeated hallucinations], while carefully watching her psychical condition, and keeping myself prepared to stop the experiment at the slightest alarming indication. I have on several occasions subjected her for several days in succession to complex and repeated hallucinations—hypnotic and post-hypnotic, immediate and deferred—and no trace has remained of all this. During three years that she has passed in my ward, in spite of very frequent suggestions given in waking hours and in the trance, her intelligence has continued equally alert, nor has her power of initiative been impaired."

This is by no means an isolated case. Professor Bernheim himself has several other living examples, some of whom he has allowed me to see. And in a long series of experiments begun by Edmund Gurney at Brighton in 1883 and continued at intervals (mainly by Professor and Mrs. Sidgwick), up to the present time, the same healthy and intelligent young men have been subjected (1887-92) to scores of hypnotic and post-hypnotic hallucinations, with no bodily or mental injury whatever. There is, therefore, no reason to suppose that the mere fact of undergoing a hallucination is in itself either injurious, or an indication of weakness or disease.²

vision being occupied by a bright spot surrounded by rainbow colours." *Cannabis indica* (Indian hemp: hashisch). The hallucinations caused by this drug are well known, although their agreeable quality has been much exaggerated. An unusual degree of motor automatism,—uncontrollable speech, gesture, and the like,—accompanies the visual hallucinations. Automatic writing should be tried with these patients, especially when the effect of the drug is going off, and the patient's mind appears to himself to be in a normal state. To the hallucinations caused by *alcohol* and *opium* I need do no more than refer. The singing in the ears caused by *quinine* sometimes develops into a definite sound, as when a patient of Dr. Mitchell Bruce's begged his nurse to send away the barrel-organ which was perpetually repeating the same tune. "Shell-hearing" might be tried here.

¹ *De la Suggestion*, 1886, p. 414.

² I am assuming, of course, that the experiments are conducted on suitable subjects, and with proper care. Harm may no doubt be done by hallucinating weak-minded subjects, or even by forgetting to remove the hallucination which has been induced. I have seen a healthy and intelligent young man much puzzled at a distressing sensation of lameness after being awakened from a trance in which several

Hypnotic hallucinations have now been made in sufficient numbers to allow us to gather from them some instruction which will simplify our further inquiries. I will arrange these results briefly under three heads :—

1. Source or initiation of the hypnotic hallucination.
2. Its intensity, duration, and optical behaviour.
3. Its specific nature or content.

1. "Suggestion" is now the regular answer to any question as to the *source* of a hypnotic hallucination. *A suggests to B* that there is a cat on the sofa ;—or *B*, if very sensitive, suggests to *himself* that there is a cat on the sofa ;—and *B* then sees the cat. In my chapter on "The Mechanism of Suggestion" I have tried to show that the most intelligible definition which we can give to that too fashionable word is, "an appeal which somehow reaches the subliminal consciousness,"—whether that appeal emanates from the supraliminal consciousness of the operator-subject himself, or from either the supraliminal or the subliminal consciousness of some operator other than himself. In ordinary verbal suggestion, *A's* supraliminal self gives the order which *B's* subliminal or hypnotic self hears and obeys. In ordinary self-suggestion, *B's* supraliminal self gives the order and his subliminal self hears and obeys it. But there may be "spontaneous" self-suggestion, in which *B's* subliminal self both originates and carries out the suggestion, without any supraliminal knowledge on *B's* part. And there may be telepathic suggestion, when *A's* subliminal self—perhaps without the knowledge of his supraliminal self—conveys the message to *B* at a distance. None of these four possible forms of suggestion absolutely need the hypnotic trance, but the trance-condition seems to *facilitate* all of them.

2. Next, as to the duration, intensity, and optical behaviour of the hallucinatory image thus induced. No absolute limit can be assigned to the duration of such an image, especially if occasionally renewed by fresh suggestion. Its intensity may vary from mere floating vagueness to a mimicry so complete that the subject, asked to decide between a real rose and a hallucinatory rose, will sometimes be unable to say which is which. To make this mistake possible there

suggestions had been made to him and had then been dispelled. The fact was that one of the suggestions made was that he was lame, and the operator had forgotten to remove this. A word set the matter right ; but had this word not been spoken the inconvenience might have lasted for some hours. The evil effects sometimes noticed in persons who have allowed themselves to be hypnotised by Donato or other perambulatory mesmerists are, I believe, largely due to the mere culpable neglect of the mesmerist to abolish the hallucinations which he has inspired. "I have seen," says Dr. Hamilton Osgood, the well-known physician of Boston, U.S.A., "many neuroses cured ; I have never seen one caused by suggestion. I have seen the intelligence restored ; I have never seen a mind enfeebled by suggestion."

must generally be a great intensification of the subject's ordinary visualising power. Very few persons can voluntarily summon up an image of a rose so life-like as to be indistinguishable from a real rose.

As to the obedience or otherwise of these hallucinatory images to optical laws, the question is by no means easy to decide. There are two well-known views, commonly assigned to the Nancy and Paris schools respectively; there is a third view of Professor Lombroso's, which thus far lacks confirmation; and, finally, my own way of regarding the matter differs from all these views, although in some sense it combines them.

A. Simplest of all is the opinion of the Nancy school, which maintains that the optical behaviour of the image is, like the image itself, a pure result of suggestion. The subject sees the image modified as he expects to see it modified. He follows the hypnotiser's hints; and if told that he is looking at it through a magnifying glass he sees it enlarged, although the glass may be a plain one. There can be no doubt that this is, at least, sometimes the case; that, whatever other laws may be at work, the brute force of suggestion, so to say, can sometimes overrule them all.

B. Equally simple, and almost equally demonstrable in certain cases, is the view of Binet and Féré, which treats the hallucination as a kind of monstrous development of some real tract or speck of light, or shade, or colour which serves as a *point de repère*, a peg on which the subject hangs his fancied image. Thus the image will behave just as the *point de repère* behaves; that is to say it will follow optical laws, and will be magnified by a real magnifying glass and not by a false one. The common experiment of the hallucinatory picture recognised on a white card by the aid of some trifling mark exemplifies this view.

C. A theory which has found few, if any, supporters has been advanced by Professor Lombroso.¹ He holds that he has produced by suggestion hallucinatory images of the solar spectrum, which have then been modified correctly by looking through a glass of some given (hallucinatory) colour. The images have thus, he thinks, followed optical laws unknown to the subject, and not suggested by the operator. He seems to suppose that this is the result of a high degree of exteriorisation. The experiment should be repeated; but even if the imaginary spectra are more correctly modified than the subject's conscious optical knowledge would explain, this need not show more than that the subject's subliminal consciousness was better informed optically than his supraliminal. The subliminal memory is, in my view, much better stored than the supraliminal, and from better memory truer inferences may be drawn.

¹ Congrès de Psychologie Physiologique, 1889: Rapport p. 140.

D. My own view, briefly, is that all hallucinations, including the hypnotic, are essentially modifications by the subliminal self of the supraliminal field of vision or other sensation ; and that, therefore, we cannot expect hypnotic hallucinations, as such, to follow any one physiological or psychological law. To understand this, let us look round a little among the varieties of hallucination which hypnotic suggestion can produce.

The simplest case—the case which we have been assuming thus far—is when the hypnotiser merely suggests to the subject to see some object which is not really present. “You see that cat,” he says, and the subject sees a cat ; which may be either the definite memory-image of some given cat, or an imagination-image of a cat—generalised, of course, from many cats already seen. Now let us go a step further and suggest something more complex, say a country churchyard. Here also what is seen may be some special remembered churchyard, or an imagination-image,—of course quite different in vividness from anything that the waking subject could call up. But here a new point rises. The cat could, of course, easily be *combined* with the actual scene, although it necessarily hid some part of that scene. But the churchyard cannot thus be combined ; it must supplant the actual scene ; and if we make adroit inquiry we shall find that it supplants that scene in different ways, and with different degrees of completeness, in each individual case. Now suggest a hallucination purely of *suppression* ;—what has been called a “negative hallucination,” or a “systematised anæsthesia.” Say, for instance, that Mr. X has left the room, while he is in reality still present. It will soon be obvious that much more than a mere optical phenomenon may be here produced. Closely linked with the apparent absence of Mr. X from the then visual field, may be a number of hallucinations of other senses,—hearing and touch,—which group themselves about the central hallucination in such a way as to maintain it with as little interruption as possible. I say as little as possible ; for it often happens that some act of the artificially invisible personage is marked enough to break the spell.

But surely, when the hallucination reaches this degree of complexity, we must recognise that this is no simple, isolated phenomenon. Rather it is an intelligent adaptation of means to ends. The object is to induce and maintain a certain erroneous idea ; and this “trunk lie,” to use an American term, is bolstered up by sensory deceptions which vary from minute to minute according to need. We have here, in short, a continuous modification of the supraliminal field of perception effected by the subliminal self.

The question as to the optical behaviour of these hallucinatory images will therefore take another form. We must now ask, “What resources does the subliminal self command ? In what directions is it

able to modify the supraliminal outlook?" At the answer to such a question we can only guess from observing the more complex hallucinatory images, or visions. And we note that such visions frequently fail in conformity to optical laws;—for lack, if I may so say, of optical laws to which they can conform. The crystal-visions, with which we shall soon deal, will afford various examples of what is at the least a strange optical confusion. I hold, therefore, that the representation of a subliminal message in visual terms is a process whose relation to optical laws is uncertain and variable. And, therefore, although I believe from actual observation that simple hallucinatory images generally conform either to Bernheim's or to Binet's view, I cannot accept either view as possessing more than a partial and empirical truth.

3. The nature of the *content* of these hypnotic hallucinations has been often discussed in these *Proceedings*. My readers know that, whereas in the usual view that content depends wholly on suggestion by word or sign acting upon the pre-existing ordinary knowledge of the subject, in my view it often manifests knowledge subliminally acquired by the subject, either by telepathic transmission from his hypnotiser, or by the exercise of independent clairvoyant faculty. And it will be seen as we proceed that I claim an equally wide range for hallucinations induced by waking experiments.

V.—But putting aside controverted points, we see that these hypnotically suggested hallucinations have already supplied us with facts of deep concern to experimental psychology. Plainly the experiment is full of instruction. But we know that experiments are not apt to present themselves to us at once in their best and simplest form. Can we improve on this experiment? Can we get rid of the superfluous and intensify the interesting part?

We have been studying the hallucinatory images generated in obedience to A's suggestion in the mind of the hypnotised B.

Now, in the first place, it is no longer interesting to us that A should have any directing voice in starting the images. It is B's mind that we want to study, and we would rather leave it undisturbed by ordinary verbal suggestion; although of course we shall be glad to observe telepathic impact, if we can.

In the second place it would plainly be more convenient if we could dispense with hypnotisation and get B to see and describe the hallucinations in his waking state. But can B get at these subliminal pictures by any mere effort of will? Can he do anything more than merely summon up memory-images and combine them in fantastic ways? Can he get at anything deeper than vague day-dreams or scrappy recollections? Let us consider whether, apart from such a rare and startling incident as an actual hallucination, there is any

incident in the course of our ordinary visual imagery which may give a hint of its possible recall, intensification, or fixation, by some lucky artifice.

As a general rule the visual impression of any given object gets progressively weaker. Say that I see a painted window with a figure of Fortitude. Immediately after its direct perception it may, under favourable circumstances, appear as an *after-image*. After a few minutes it can no longer be recalled as such, but it can be summoned with less distinctness and less apparent objectivity (though often with truer coloration) as a *memory-image*. As a memory-image it gradually becomes less definite and more generalised. After a time I cease to be able to recall by any effort what the figure on the window was. But it still persists as material for *imagination-images*. If I am called upon to sketch a figure of Fortitude, my sketch will probably be influenced by the forgotten figure on the window.

VI.—This gradual effacement of the image is usually treated as though it represented a real dissolution. In my view it is more likely to represent a mere subsidence or percolation of the image, so to say, into some subliminal stratum, where it is kept along with all other past experiences of the organism, in a reservoir not generally accessible. But since I believe that what has sunk down as rain-water may be forced up again as springs, I shall anticipate that there may be recurrences of decadent images,—suddenly regaining all (or more than all) the vividness of an after-image a few seconds old. Nay more, just as I know that the rain-fed spring may carry up in its fountain traces of the salts through which the water has flowed in its subterranean course, so also I conjecture that these resurgent images may be other than exact copies of the original impressions; that they may show signs of *generalisation* (I mean a generalisation diagrammatic and intelligent rather than vague or blurred), or again of that intermixture of *imagination*, that working up into new combinations, which I conceive to be a continuous subliminal process essential to all supraliminal exercise of inventive faculty. I will give some instances of these resurgent images, beginning with a remarkable case of postponed or persistent after-images sent to me by Mr. C. M. Bakewell, lately a pupil of Professor W. James, who has sent me a concordant account.

I. THE EXPERIMENT.

M. 42. 18, North Weber-street, Colorado Springs, California.

On retiring at night I look fixedly at my lamp, or some other conspicuous object, for a few seconds, varying the time according to the brilliancy of the object.

With my eyes still fixed on the object, I put out my light, at the same time closing my eyes. I am then careful to keep my eyes closed until I

fall asleep, when, presumably, nature keeps them closed for me. If I awake in the night I am still careful not to open my eyes.

On awaking in the morning I open my eyes on a plain white ceiling, and *instantly* close them again, having just admitted a vague flash of light into the eye.

II. THE RESULT.

Observing these rules, I often found that in the morning the light-flashed retina would vibrate to the picture which had last occupied it the night before. Or, if this is assuming too much, since an objector might say I had not *proved* that the sensation was not "centrally initiated";—at least, there would stand the object before my closed eyes in all the vividness of objective reality.

I will not trouble you with a detailed account of all my experiments, but shall mention one which will serve as the type of a class of results, which seem to throw doubt on the suggestion that these sensations are "centrally initiated"; and which also seem to differentiate my pictures—which I call tardy positive after-images—from the picture which flows in the *hypnopompic* train. I quote from my note-book, from the record made the same morning:—

"Last evening, when ready for bed, I took hold of my lamp-extinguisher, glanced at a frame on my wall containing a number of pictures, immediately pulled the string of the extinguisher, at the same time closing my eyes. I was careful to keep them closed all the time before going to sleep—not an easy matter when I felt I could not open them—and, as I was somewhat excited in anticipation of the picture I was to see in the morning, it took longer than usual to fall asleep. When I awoke day had dawned. I opened my eyes and immediately closed them. To my surprise I saw before me the lamp, and *not the picture I was intent on seeing*. But the lamp stood out clearly—rather an ugly lamp—with its pink shade and pink china base, with flowered pattern in green and white, and with its brass trimmings, just as it appears at night when the light is streaming through the shade and lighting up the base. Now, in trying to see why this and not the picture I was looking for appeared, the obvious explanation occurred to me that as I had glanced at the lamp just before looking at the picture, and as the latter was comparatively quite a dark object, my instantaneous glimpse of it had not left a strong enough trace behind to appear in the morning; nor had it been strong enough to destroy the image which I had got from my lamp."

On several other occasions have I been equally surprised by seeing start out before me objects which I was not expecting. But in every such case the pictures seen in the morning have been of objects seen the evening before, shortly before retiring.

I am by no means always successful, but the successes when they do come are startling in their vividness.

I am most successful when awaking at or very soon after daybreak.

Once, after failing to get my image in the morning, I dozed off, and was fortunate enough to awake in the midst of a beautiful "hypnopompic" train of images; and, recollecting my failure the same morning to get my tardy after-image, I immediately directed my attention to the object I had then been expecting—the same lamp mentioned above—and it at once took its

place vividly in that train. But this case seems to be of a very different sort from the others, and meets with a much simpler explanation.

III. CORROBORATION OF EXPERIMENTS BY OTHERS.

Three out of six students of psychology who have faithfully tried the experiment have been successful.

Professor Scott, of Michigan, I am told, has been quite successful. It was, in fact, through learning of his success one time with his pincushion that I was led in the first place to try the experiments.

IV. DIFFICULTIES, CONCLUSIONS, &c.

I have already mentioned the fact that I am by no means always successful in getting the morning image even when I have faithfully observed the rules of observation. I at first explained this to my own satisfaction by supposing that the tardy positive after-image was a function of (1) the time of the original stimulus ; (2) the time elapsing between this stimulus and the morning light-flash ; and (3) the amount of light which had penetrated the eyelids and had been softly stimulating the retina before I awoke to open my eyes and close them for the expected image. But I have not been able to prove this to my own satisfaction.

Another difficulty has come up, however, in my discovery that my best successes came with my first attempts.

It seems as if we have in these morning pictures, secondary or tardy positive after-images ; as if, in addition to the first positive after-image immediately arising, there was a feeble series of vibrations, which, if left undisturbed by counter-vibrations, gradually by their summation came to be of sufficient importance to give a bright positive image, provided any sudden uniform stimulation of the retina should set these banked-up energies off.

If this be the explanation, we ought to be able to get these images, it would seem, after a shorter interval, with the proper initial stimulus, and the proper subsequent light-flash. On this line, too, I hope to carry out my experiments when I have more leisure, and get my room arranged.

Another question that arises is, how far are these remnant vibratiuncles (if I may be allowed to borrow a word from Hartley) destroyed, or neutralised, by such sequent retinal stimulation ? It would seem from my experiments that a certain amount of such stimulation may be received without preventing the summation of the vibratiuncles.

If the explanation above suggested be the true one, we seem to have some light thrown on the problem of crystal-vision (a suggestion which I had made to a friend before hearing from Professor James).

It seems to me that these experiments may also throw some light on the question of dream imagery, but I shall not trespass further on your time.

CHAS. M. BAKEWELL.

Mr. Bakewell's experience, which shows us after-images of an unparalleled persistence, and a rarely paralleled definiteness of coloration, suggests an explanation for a special group of ghost stories (which we have never regarded as evidential), where a face seen overnight in a picture presents itself during the night as an apparition. The following narrative, illustrating

this class of hallucinations possibly reducible to mere after-images, was sent to us by the Rev. A. Horsburgh (Bengal chaplain retired), of Granville-terrace, Edinburgh :

April 16th, 1891.

In September, 1888, I was staying in a farmhouse in the Kyles of Bute. My friend and I were out sailing, and were becalmed and much delayed on our homeward run. We did not get in till 12 p.m. After eating a hearty supper we turned in for the night. My bed was one of those old-fashioned, heavily-curtained beds often seen in the Highlands. Being tired, I soon fell asleep. About 2 a.m. I awoke with the feeling that someone was looking at me, and for the space, say, of 10 to 15 seconds I distinctly saw a face gazing at me from the opening in the curtains. It was a face I had never seen before. My hair stood up on my head, and I felt cold ; but reason prevailed as I thought of my late and heavy supper, and soon again I was fast asleep. In the morning the first thing I saw was a miniature portrait of the face I had seen hanging over the mantelpiece. On making inquiry, I heard that this man had lived in the house and died in that room, but this event had occurred so long since that this information was second-hand from hearsay. My theory accounting for this supposed apparition is this : that one of the last things I saw before turning in was the small portrait, which, as it were, remained photographed on my retina, and the disordered digestion did the rest.

LEWIS C. BRUCE.

VII.—The distinction between after-images and memory-images, although sometimes neglected by careless writers, is a marked one ; since after-images, properly so called, are a form of entoptic vision, due to the actual condition of the retina at the moment ; while memory-images are a form of that "mind's-eye" vision (central, cerebral, internal, subjective) which lacks as yet a recognised scientific name. Nevertheless, a transitional phenomenon is found in *illusions hypnagogiques*, the vivid pictures (already so often mentioned here) which with many persons rise before the "inward eye" at the moment of falling asleep, or even in waking hours. These may closely resemble postponed after-images ; or again, they may assume the more generalised character of memory-images ; or (and this perhaps is the commonest case) they may show combinations as novel and fantastic as any which deliberate imagination could summon up. A good example of this transition from after-images to memory-images is afforded by the following careful account, which I owe to the kindness of Dr. Th. Flournoy, Professor of Philosophy in the University of Geneva :

M. 43.

August, 1892.

Although not habitually subject to hypnagogic hallucinations, I have experienced some ten or twelve, of the visual type, and concerned with objects which had engaged my prolonged attention during the day.

In 1875, after my first day of anatomical dissection, I had the hallucination of an aponeurosis, spread out widely. In 1879, after a long afternoon spent at chess, the vision of a chessboard came to me before I went to sleep.

Several times in 1878, after a day of microscopical work, the image of a preparation came before me as a hypnagogic hallucination. These three cases struck me forcibly, because at that date I had never heard any mention of such phenomena. Since then I have had a few more experiences, under the following conditions :—

(1) When after a long interval I occupy myself earnestly with some given subject I see that evening a corresponding hypnagogic hallucination ;—as of chessboard, geometrical figures, microscopical preparation ;—which does not repeat itself if I continue to attend to the same matter on subsequent days. (2) But, on the other hand, I sometimes see in the daytime, two or three days later, a very distinct image of the object in question. This image does not amount to a hallucination ;—it is not externalised, nor is it as vivid as a perception ;—but, as I am a very bad visualiser, this vivid and precise image is broadly distinguished from my habitual images, which are weak, fragmentary, and indistinct. (3) Neither the hypnagogic image nor the diurnal image are exact reproductions of the given object at a given moment. They are *typical* images of aponeurosis or chessboard—not reproductions of some specific aspect which has strongly impressed me. Yet they are concrete and precise.

I regard these hypnagogic images, and all memory-images, however recent and intense, as radically different from the “after-images” of the eye. These last have a quality *sui generis*, a “sensational co-efficient” which makes them seem to me to exist outside me, if I see them with open eyes ; or to belong to my eye, as though stuck inside my eyelid, if I see them with eyes closed. All other images seem to me to be seen with the mind’s eye. I class after-images with external perceptions ; all other images, whether as vivid as my hypnagogic hallucinations or as faint as the ordinary visual furniture of my mind, I place in a quite different category.

In this case two points, on which I have already dwelt, come clearly out :—namely, (1) the resurgence of a decadent image with something like its original brilliancy ; (2) the process of generalisation which this image has subliminally undergone. There are other well-known instances of the same kind : Newton and the spectrum ; Baillarger and the gauze which he had been using in anatomical preparations ; Pouchet and the microscopical objects.¹ In all these cases the resurgent images appear to have been of a generalised type,—but generalised, so to say, diagrammatically, not blurred or uncertain, but as one would prepare them for a demonstration.² For this reason it is certainly better not to

¹ See W. James’s *Principles of Psychology*, Vol. II., p. 66, &c. ; Binet’s *La Psychologie du Raisonnement*, p. 48, &c.

² It is probable that something of the same kind takes place in hypnotic hallucinations, where, say, a dog seen by suggestion is not necessarily any special remembered dog. On the other hand if the order is to see some special object, it will be seen more accurately than it is remembered ;—as is curiously illustrated by the frequent dissatisfaction of a female subject when told to see her own portrait on a blank card. The idealised memory-picture, which modifies even her perception of her own image in the looking-glass, is ruthlessly displaced by the subliminal fidelity to truth. “J’ai bien des taches de rousseur,” said a subject of Binet’s, “mais je n’en ai pas tant que ça.”

class them as "after-images," reserving that term for cases of purely physiological reproduction of external images. And in fact we find that these *hallucinations hypnagogiques* depart further and further from mere reproductions of objects seen. They assume all kinds of grotesque forms, and show remarkable inventiveness in producing hundreds of faces which the percipient has never seen before.

Similarly the patterns seen by Sir John Herschell in waking life (*Proceedings*, Vol. VIII., p. 347), were neither after-images nor memory-images. They were of the same general type as *illusions hypnagogiques*, although so far surpassing (so to say) in initial energy these half-asleep pictures that they forced themselves upwards through the waking thoughts of one of the most alert of recorded minds.

We may indeed say more generally that whenever a perception sinks ever so little below the threshold, and reappears, it is liable to reappear in a generalised or symbolic form. A little anecdote of M. Binet's (*Psychologie du Raisonnement*, p. 12) may serve to illustrate how very slight a dip into the subliminal is enough to metamorphose a very commonplace perception. A friend of M. Binet's, Dr. A., was walking along a Paris street, his mind full of an examination in botany which he was about to undergo. Suddenly he noticed on the glass door of a restaurant the words VERBASCUM THAPSUS. Astonished at this inscription, he turned back and read the real word—BOUILLON. Now the popular French name for the plant verbascum or mullein is "bouillon blanc." The inscription had, then, been first observed (in my phraseology) by the subliminal and not by the supraliminal self, and in its short plunge had become infected, so to say, with that incoherent or accidental association which is the basis of a "play upon words." Exactly the same process, of course, is frequently observable in dreams.

VIII.—But I need not further multiply instances. Enough has been said to show that in ordinary life, and under conditions falling far short of definite hallucination, there is a storehouse of imagery just below the threshold of consciousness, from which pictures rise on slight provocation into the field of vision of the inward eye. What we need is to systematise such insurgences; to hit upon some empirical process which will enable us to get at subliminal pictures whenever we will. And we want not only to summon them up, but to keep them steady;—to externalise them as far as we can, that we may study them at our leisure.

Let us look round, then, for any mode in which mental imagery has been observed to attain to externalisation. And here I speak only of *visual* externalisation; not of the *motor* externalisation observed by Féré and others, when exciting inward ideas are accompanied by a more forcible grip of the dynamometer.

It is probable that many imperfect externalisations have passed unnoticed, since this whole group of subjects has but recently received attention. Thus, for instance, we are all aware of a certain forward direction of our inward images in the act of attention. And since Mr. Galton's well-known work we have become familiar with "number-forms" and other visual schemata of thought, which tend to shape themselves in many minds. These number-forms involve a complex internal visualisation, the mind's eye following their apparently fixed lines and angles; but I do not remember to have heard till now of their being externalised by the subject. Professor Flournoy, however, has recently described the case of M. Yowanovitch, an intelligent student at Geneva.¹

M. 44.

"M. Y. is an excellent visual, of the geometrical rather than the picturesque type. He has no trace of coloured audition; but on the other hand possesses well defined and localised visual schemata for the numerals, the days of the week, the months, &c. His number-form, composed of parallel lines representing the hundreds, occupies the right half of the space in front of him. In the left half floats his diagram of the week in the form of a horizontal rectangular figure divided into seven bands, something like a leaf of ruled paper, floating in the air about a metre from him, opposite his left thigh. Still more to the left, and at the height of his head, is situated his year-form, an ellipse of small eccentricity presented in a nearly vertical plane. Whenever M. Y. thinks of a date of the year, of a day past or future of the current week, or of a number, he perceives it in its proper place on the corresponding schema. I have often had occasion to make him write down rapidly a series of figures at random; now these figures do not flow of themselves from his pen; nor are they preceded in him by their auditory, motor, or graphic image; but he is obliged, in order to write them, to choose them on his number-form as on a picture placed in front of him. For this purpose, he does not look straight at the page over which his pen is travelling, but looks to the side and above the paper in the direction of the internal diagram, which is the central object of his attention. He follows what he is writing only with an indirect vision, like a hurried copyist who lets his hand work of itself and will not lose sight of the page which he has to copy."

It will be observed that this case presents a curious analogy with the "arithmetical prodigies" on whom I dwelt in *Proceedings*, XVII. With some of them there was a kind of mental blackboard on which the figures which were to be added up remained visible as long as needed. But in their case the subliminal self supplied also the calculating facility; in M. Y.'s case it seems only to have stereotyped the visual framework for common mental operations.

IX.—We take one step further in the direction both of the definite

¹ *Archives des Sciences Physiques et Naturelles*, Vol. XXVIII., No. 10, October 15th, 1892, pp. 326-7. Geneva.

character and of the potential externalisation of these subliminal quasi-percepts when we pass—by gradual transitions—from number-forms to *audition colorée*. A number-form is an association of an image with an idea,—presumably as entirely a result of post-natal experience as is my association of my friend's face with his name. And so also indeed *audition colorée*,—the perception of a definite “imaginary” or “subjective” colour in association with each definite actual sound,—may in some slighter cases be due to post-natal (mainly infantile) experience working upon an innate predisposition. But when the synæsthesiæ of which sound-seeing is only the most conspicuous example are found in fuller development;—when gradated, peremptory, inexplicable associations connect sensations of light and colour with sensations of temperature, smell, taste, muscular resistance, &c., &c.;—for M. Gruber finds that these links exist in yet unexplored variety;—then it becomes probable that we are dealing, not with the casual associations of childish experience, but with some reflection or irradiation of specialised sensations which must depend on the connate structure of the brain itself.¹ And the degree of precision shown in these entencephalic reflexes,—if I may so term them,—seems to exceed the precision attainable by the voluntary attention of the supraliminal self. I must here confine myself to an allusion to one striking case, combining both the subliminal intelligence and the visual externalisation, which was described by Professor Gruber, of the University of Jassy, Roumania, at the recent International Congress of Experimental Psychology in London, August, 1892. In one self-observer of exceptional endowment, M. Gruber finds that the “chromatisms,” as he calls them,—the patches of colour accompanying the audition of particular words,—follow certain definite rules as to size and shape, depending partly on the phonetic, and partly on the intellectual, significance of the word which the subject heard. This curious fact (whose details I must not here give) would obviously have remained unprovable had there been no possibility of objective measurement. But this possibility fortunately exists.

“My subject,” says M. Gruber, “has the power of externalising his chromatisms; he projects them, for instance, upon the opposite wall, at no matter what distance. I chose a distance of three metres, which is that at which his vision is most distinct. I then made a circle of white paper which I supposed to be of the same size as his chromatism of the number *deux* (two), and bordered it with bright scarlet. He projected his chromatism into this

¹ This view is consistent with the results of an *Enquête sur l'audition colorée* recently conducted by Professor Flournoy, from which it appears that of 213 persons presenting these associations only 48 could assign the date of their origin; and is supported by a case described in the *Revue de l'Hypnotisme*, December, 1892, p. 185, where a man who had long exhibited a limited form of *audition colorée* developed *gustation colorée* in addition when in a low state of health.

circle. But the circle was, in fact, smaller than his chromatic circle, and a ring of orange was made by the superposition of the subjective yellow of his chromatism upon the objective scarlet. I enlarged the circle. This time he saw a white ring between the objective frame of scarlet and the subjective yellow. At last we got the edges of the chromatism to touch precisely the edges of the white circle. We had found the exact size of the chromatism and could now measure it to a millimetre."

The foregoing passage will show how clearly defined these entencephalic percepts may be. It is sometimes possible also to show that they represent (as I should expect them to represent) a memory more complete and a perception more exact than the supraliminal self can command. Thus, Mr. Galton had already mentioned a case where a lady used her chromatisms to correct her spelling—the chromatism showing, say, whether or not there were two c's in agreeable, and correcting her supraliminal picture of the word by the symbolic coloured equivalent of each successive letter which thus rose from a memory deeper in her being. At the recent Congress of Experimental Psychology, Mr. Galton mentioned Lepsius the Orientalist as having been similarly guided in philological investigation. And one of M. Gruber's subjects, a professional singer, when taught to analyse his own chromatisms, found that they corrected his ear in singing; so that if he sang a false note without detecting it by ear the accompanying patch of colour showed him his mistake.¹

X.—I have cited these instances of quasi-externalisation of subliminally initiated images in order to show that we might have gradually reached the mode of experiment on which I am about to dwell at length, namely "crystal-vision"—or "speculation" in a narrow primary sense—by an unexceptionable and orthodox road. As a matter of fact I personally was led to it by a kind of short cut, permissible enough, I think, when one is groping about for some empirical process which may help one over a purely experimental difficulty to a result which ought logically to be possible. The object was to get our subliminal mental pictures externalised for supraliminal study; in other words, to induce harmless and manageable hallucinations. But little acquaintance with the history of superstition was enough to suggest that in many ages and countries some form of crystallomancy, or specular gazing, had been practised as a main method of divination.

¹ This curious case may be compared with that of Pedrono, cited by Dr. Krohn, in his useful historical sketch of "Pseudo-Chromesthesia," *American Journal of Psychology*, Vol. V., Part I., p. 25: "These colour impressions he describes as sudden and spontaneous. The sounds are translated into colour before he can stop to think whether the voice is high or low." In other experiments it has been found that the colour was seen before the meaning of the word which determined the colour was consciously observed.

Of this fact, Miss X has set forth abundant evidence in her paper, "On Recent Experiments in Crystal-Vision," in *Proceedings*, Vol. V., p. 486.

I will add an example from Icelandic Saga, as represented by William Morris, in his *Story of Sigurd the Folsung*. Sigurd consults the sage Gripir as to the fates to be.

Nought answered the ancient wise-one, and not a whit had he stirred
 Since the clash of Sigurd's raiment in his mountain hall he heard ;
 But the ball that imaged the earth was set in his hand grown old ;
 And belike it was to his vision, as the wide-world's ocean rolled,
 And the forests waved with the wind, and the corn was gay with the lark,
 And the gold in its nether places grew up in the dusk and the dark,
 And its children built and departed, and its King-folk conquered and went,
 As over the crystal image his all-wise face was bent :
 For all his desire was dead ; and he lived as a God shall live,
 Who the prayers of the world hath forgotten, and to whom no hand may give.

It is, then, this "crystal-vision," or steady gaze into any speculum or clear depth, which I recommend as an empirical method of inducing harmless and easily observable hallucinations. Here, as in the parallel case of the motor phenomena of automatic script, we must begin by assuring ourselves that we are not dealing with a mere exaggeration of vague subjective sensations. As with automatic writing, so here, we can soon prove this by experiments on known hypnotised subjects. It will be found that a subject who is told when asleep that he will see a given scene, and who is then awakened and told to look in a glass of water or a crystal, will see the suggested scene depicted in action, while his waking self remains quite ignorant of its purport. Such experiments are obviously a mere development of the ordinary command to see a photographic picture on a blank card, &c. But at the same time they lead on directly to my cases of crystal-vision in the normal state. It seems useful, therefore, to quote some notes of experiments made by me with two of the subjects with whom the late Edmund Gurney and Mrs. Sidgwick have worked so long.

M. 45.

Experiments made at Brighton, March 9th, 26th, 27th, 28th, 1891.

Extract from account written out after the experiments from notes made at the time, with some comments added later.

March 9th. Present, G. A. Smith and the two subjects, P. and T.

1. I began with repeating the experiment already frequently made with these and other subjects, viz., suggesting to the hypnotised P. that he would see a given picture on a card when awakened. [G. A. S. hypnotised and awoke the subjects throughout.] I told P. that on awaking he would be shown a card with a picture of a baby on it. I said the one word "baby" without detail in order to see how his mind developed the idea. He was shown a blank card and saw, not a veritable baby, but a child of six.

2. Next time I suggested a *hippopotamus*—an animal which P. had never seen in the flesh. On being awakened he saw on the card what he called a *rhinoceros*. He complained that it was rather indistinct ; he was not sure whether it had horns or tusks. There is a certain interest in this as indicating that the hallucination was founded upon a mental picture suggested by my words, rather than on the words themselves. One might have supposed that, since my whole suggestion consisted of the word *hippopotamus*, the awakened subject, however vaguely he saw the beast, would have known that it was meant for a hippopotamus. But the picture, vague as it was, seemed to be more communicable from the hypnotic to the supraliminal self than the word which had originally generated it. A picture was what had been ordered, and a picture came.

3. I repeated this form of experiment once more, telling P. that he would see a picture of T. ; which he saw clearly.

4. I next determined to try the effect of a glass of water, arranged as a speculum, in giving additional vividness to these post-hypnotic pictures. I suggested to each young man separately a different scene, and then set them to gaze into the same glass of water, behind which I placed a dark background. T. had once looked into ink : but beyond this neither of them knew anything of crystal-gazing, and they were told that they were to see an optical illusion of my invention. They naturally assumed that they would both equally see whatever there was to be seen.

I told P. (hypnotised) that the electric light on the Eastbourne Parade had gone out on the previous evening, but had been relighted in a few minutes.

I told T. (hypnotised) that at Barnum's Circus there was a race of ponies with monkeys on their backs.

P., though generally the better seer of hallucinatory pictures, began (when awakened and set before the glass of water) by saying that all was quite black.

T. said : " Look, there's something going round and round in the water ! "

P. : " It's your fancy ; it's all dark. "

T. : " No, it's horses—they're horses going round and round—they've got something small on their backs, not so big as those girls who jump through hoops. It's like a circus. "

Suddenly P. looked sharply up at me as though to see what I was doing. " What have you done with the light ? " he said ; " you've made a great ball of light in the glass, like a round thing with a light in the middle of it. " He did not see the meaning of this ; but it appeared that he had begun with simply a vision of darkness, and then had seen the electric light rekindled. This was not the way in which I had conceived my picture—(I had thought of the look of the long Parade and a line of lamps going out)—but it gave the essential point.

It will be observed that in this experiment, as in that of the hippopotamus, and in most of those that follow, neither percipient recognised the full meaning of the picture seen. The undistinguished " small things " in T.'s picture were, of course, the monkeys of my story. I shall recount later on some attempts to make similar obscure details clear by magnification. Both

a true and a pretended or suggested magnifying-glass should be tried with many subjects under such conditions as these.

5. I next told P. (hypnotised) the story of Robinson Crusoe finding the footprint and fearing savages.

I told T. that Moses Primrose took a cow to the fair and returned with a gross of green spectacles, to the derision of his family.

Awakened and set before the glass of water, P. at once exclaimed : "Why, there's Buffalo Bill! He's dressed in feathers, and skins round him; almost like a savage. He's walking about in a waste place." T. : "Is he leading a cow along?" P. : "No, no, he's all alone." T. : "That's a cow, not Buffalo Bill." P. : "I can see something else coming from another part,—it's a blackie." T. : "No, it's a sack, a sack on his back." P. : "Look at them now, how they're arguing! Buffalo Bill and his black man." T. : "I can see them arguing now—he's got into a house—there's four of them." P. : "No, no, only two." T. : "No, four,—look at them roaring!" (i.e., with laughter). P. : "No, they're behind some trees." T. : "They're crying now."

Observe that in P.'s case the *footmark*, which was the point on which I had chiefly dwelt, was not observed; although I suspect, from P.'s insistence on the long *padding about* of his Buffalo Bill, that the footmark was in some sense intended to form part of the picture, although too small to be noticed by an observer not aware of its importance. P. had read *Robinson Crusoe*; but Buffalo Bill was plainly fresher in his memory.

T. saw no meaning in his story whatever. He did not know what was in the sack—(a detail of his own adding, as I had not clearly conceived how the spectacles were brought home)—and he saw no reason for the laughter or weeping. The *crying* was added from his hypnotic self's own conception of the probable effect of such a bargain upon the family, after their first amusement. T. had never read the *Vicar of Wakefield*.

6. Observing the attempts made by the two seers to harmonise these divergent stories, I chose two scenes which had a certain similarity, to see whether either seer would be able to persuade the other to accept his version of what was going on.

I told P. briefly that Banquo's ghost had appeared to Macbeth, his murderer, as he sat with warriors and nobles round him at a feast.

I told T. (what he already knew to have happened) that at the North Kilkenny election Mr. Parnell, while addressing the crowd, received a bag of lime in his face from a political opponent. Thus each scene had its central and commanding figure; I wished to see if the two could be combined.

P. : "I see two or three men standing—some sitting—one in a chair on a raised place, like where the head man sits. That's the Mayor, I suppose." [P. is more familiar with municipal government than with military or Imperial rule.]

T. : "Why, there are a whole lot of men—a town—a lot of cars—not like our carriages."

P. (with a loud whistle): "Oh, here he comes, the bogey-man!" (apparently quoting a song).

T. : "There he is standing up in the middle of them ;—I've seen the man at Brighton."

P. : "Look at that chap in the corner ! isn't he frightened of him ? The Mayor's quite upset."

T. : "I know the man well enough ; he has a beard—about my height. I've seen him walk up and down the front (the Parade) with two dogs after him."

P. : "He's a ghost !"

T. : "He's no ghost, I say ; he's talking to them ; look at that stuff all gone into his face ; now three or four men are up talking ; they've got some sticks—there's a row."

P. (imitating conventional ghostly action) : "Look at him ! They all stick their swords through him—it doesn't hurt him ; he's a ghost !"

T. : "Nonsense ; how can he be a ghost ? I tell you I've spoken to him in the [telegraph] office ; he's a man anyone would remember—a stand-off man. He's all white now ; they're all running." "Was his name Parnell ?" I asked. "Yes, yes," said T., "Parnell, of course." Here also, it will be observed, as in the case of the hippopotamus, it was the picture framed by the percipient's subliminal self, not the mere name as uttered by me, which was transmitted to his supraliminal consciousness.

These scenes excited the seers ; and there was some absurdity in their endeavours to imitate, and to conciliate, the attitudes of hovering ghost and impassioned orator.

7. March 26th, 1891. Magnification.

I told T. (hypnotised) that he would see in the crystal (a real one) a play-bill of *Jack Sheppard*, which had recently been acted in Brighton, the large print distinct, but not the small print. Awakened, he saw a girl in man's clothes—something like knickerbockers—could make out J C K T H. On looking through a (real) magnifying-glass he easily read JACK SHEPPARD, THEATRE ROYAL, and recognised that the knickerbockers were jack-boots. He said that the letters persisted, but were clearer when the magnifier was applied to the crystal. The picture seen was remembered from an actual poster.

8. *Forgotten Memories*.—T. was told (same conditions) that he would see scenes of his past life. He was greatly interested by seeing a number of old schoolfellows sitting in his old school ; some whom he could not identify ; some of whom he had scarcely thought since he left school. On being re-hypnotised he did not remember seeing these pictures—only remembered my talking to him about his boyhood. We could not therefore get the hypnotic self to identify the unknown boys.

9. March 27th. Test of disappearance from waking memory of words spoken to hypnotised subject.—I offered each subject £10 if he could explain to me the next picture which he saw. It was plainly necessary to choose some scenes whose meaning they could not guess, if my description, given to them when hypnotised, was forgotten on awaking. I told P. of the Finding of Brynhild, and T. of the Niblungs' Need. Each saw his picture well, (Greyfell, the flickering flame-wall, the Sleepful Thorn, &c.,) but was completely puzzled as to its meaning.

10. *March 28th. Magnification.*—I told T. (hypnotised) that when awakened he would see a telegraph form (he is a telegraphist) in a glass of water ; that he would not be able to make out the words, but only to count them ; then with a magnifier would make them out. Awakened, he saw a telegraph form so bent that he could only see a fragment of a message, containing seven words which he could not read. Looking in the glass he made out “Met—B'ton (abbreviation used for Brighton)—Hotel—come.” We cannot say whether a coherent message in any sense underlay this fragmentary attempt at communication.

11. I now resolved to supply the message myself (same conditions), and told him that he would be able to see the lengths of the words with the naked eye, and to read them with the magnifier. The telegram was to be [To] “Myers, Cambridge—Oxford won by half a length. Harris.” With the naked eye he could see that there were only two words in the address, the second rather long. With the magnifier he gradually picked out letters here and there—saw the capital letters right, partly saw and partly guessed my name—could not make out the message. Experiments such as this show, I think, that there is some appropriateness in speaking of *messages* or *communications* from one to another stratum of the Self. Judging from the analogy of many other post-hypnotic suggestions with the same subject, we can hardly doubt that the whole of this simple telegram was remembered by the hypnotic self, and could have been reproduced in obedience to a direct order. But the order was to reproduce it with a certain degree of obscurity ; and that obscurity turned out to be slightly greater than the magnifying-glass (however acting) could overcome. The suggestion was thus slightly too complex ; but, although never fully delivered, the “inter-state” or “methectic” message—call it as you will, but let us have some name for it—was ready made up, and waiting to be transmitted from the hypnotic to the supraliminal self.

12. The experiments thus far described, although presenting some novel points, have been such as any observer with good hypnotic subjects at his disposal will probably be able to repeat. Those to which I now come involve the rarer phenomenon of thought-transference, which cannot be guaranteed in the case of any hypnotic subject, although it would doubtless be oftener found if it were oftener looked for. The evidence for Mr. G. A. Smith's power of transmitting ideas, without the use of ordinary means, to the minds of these and other subjects has been so often discussed in these *Proceedings* that I need here only remark that in all these experiments a close watch was kept by Dr. Dill or myself, or both of us, to guard against indications (which, of course, may be quite involuntarily given), while at the same time the picture to be discerned in the crystal involved conceptions more complicated than a mere card-name or number. I omit the first of these experiments, which was successful, but during which I left the room to speak to Dr. J. Gordon Dill, a physician who had previously assisted in similar experiments, and who kindly consented to help me in these, in which it is naturally desirable to have two observers. In each case Dr. Dill or I wrote down the desired picture carefully on a piece of paper out of sight of the subject and showed it to Mr. G. A. Smith, while the subject was entranced (in the last two experiments after he was awakened). Mr. G. A. Smith then

stood at some distance from the percipient, and out of his sight, while the percipient fixed his eyes on the glass of water, and made remarks to which (unless otherwise stated) no one replied. Dr. Dill watched Mr. Smith, and I watched the percipient, or *vice versa*. Such precautions imply no distrust of either agent or percipient, but should be taken as a matter of course in all experiments of this kind. Were I myself acting as agent I should prefer to be watched, since no one can be absolutely certain as to what sounds or movements he may unconsciously make. If it is once for all assumed that the human organism, when used in experiments which do not in themselves present any means of eliminating the "personal equation," needs some other eye to guard against possible idiosyncrasies which may confuse the experiments, then such supervision may be submitted to with no more sense of discredit than the astronomer feels when his individual observations are accepted not as absolute truth, but as data to be corrected in a special recognised way. I wrote down "Two cats fighting," and showed the paper carefully to Dr. Dill and Mr. Smith—whom I will call D. and S. T. (in waking state) at once saw "two cats—both with their backs up—fighting. one black and striped, the other with patches of white." "Where are the cats?" "On a wall." S. had mentally reproduced a picture of two cats fighting, done in whitewash on a wall—so that his cats were both white. During this experiment D. left the room for a few minutes: I watched T., whose eyes, as I believe, never left the glass of water.

13. Next time both subjects (hypnotised and awakened as usual) were to see in the same water-glass the same theme, written down by D. and shown to S. and myself: "Boat putting off from beach." P. saw nothing. T. saw "A room cleared for dancing, the gas-branches wreathed with flowers." This appeared to be a *deferred picture* belonging to a previous series. He had been told, in an experiment which I have omitted, to see four scenes of his past life, at different ages. He had seen three, and this scene was probably enough the fourth, which was to be typical of his adolescence. At any rate, he was simply hypnotised again, and again awakened (D. and I watching throughout). On reawaking he said: "There are boats—several steamers and two boats rowing in front, like a picture of a boat-race in the *Graphic*." This was an approximation to the desired picture.

14. In the next experiment (same conditions) the theme, written down by me, which S. was mentally to suggest, was "acrobats swinging from trapeze." Neither P. nor T. saw anything at first. They were rehypnotised and reawakened. P. sees a man. T. sees nothing. P.: "He has got something round on his hand like a sailor with a life-buoy, and a rope hanging from his hand." T.: "I imagine that I see the same thing." P.: "I believe he's standing on a vessel—on the deck of a boat—now he's still there but the vessel's gone—you can only see his feet and nothing beneath him." T.: "He looks to me like a half-photograph." T. then had to leave. We told P. to put himself into the man's attitude. The pose assumed was just that of a man who has lifted himself half over his trapeze, the rope which P. saw being across his body, just about where the trapeze's *seat* (of rope or wood) would come. Such a picture would also correspond to T.'s "half [length] photograph."

15. Same conditions. I chose the subject, "a house on fire." This time both D. and I watched P. and S., who stood behind P. (of course not in con-

tact), looking at the lamp, and imagining (as he afterwards told us) a great square of flame. P. : "I see something like a bright light ; there's a ladder up at the window—a house on fire—no doubt about it."

16. Same conditions. Subject written down by D. : "Mr. Gladstone." P. : "I think I see something like a man—a man's head—comes and goes in a flash. I know, it's Gladstone, a photograph—head and shoulders." Here I had to leave, but Dr. Dill continued the experiments. I now quote his account. Mrs. G. A. Smith was now present, but was not informed of the scene.

17. [Same conditions.] "Jack the Ripper committing a murder." [Subject written down by D.] P. : "I can see something now—it's a man—rather faint. Very awful-looking man. Nothing like Gladstone. Repulsive and dirty looking. Has something in his hand—it's a knife. Good gracious ! what a terrible looking man—in rags—with his hat coming over his eyes—looks like a murderer." D. : "Is anyone with him ?" P. : "No, he's alone." Presently : "Yes, he is talking to someone—another man. No, it's a woman." [A few more details are seen and P. recognises the murderer.]

18. Same conditions. "St. George and the Dragon." P. : "Oh I can see what that is—it's a picture of St. George and the Dragon. The usual picture. Not moving, simply a picture."

19. Here P., as D. tells me in a letter, became anxious to go off to catch a train, a preoccupation which generally interfered with success. On this and the next occasion S. was not shown the theme until after P. had been awakened. [He was hypnotised, as already stated, between each experiment.] Subject : "A pantomime—clown and policeman on stage. P. . 'I see something like a lion, I think. Can't tell what it is till it comes closer. Quite gone. Saw something like a man in a white hat—gone—looks like one of the circus clowns—very smudgy, with a mist in front of it.'" Then about 15 minutes during which he saw nothing. Then "The clown again ! but I lose sight of him when he moves."

20. Subject : "A photograph of Mr. Myers." [This time S. opened and read the paper designating the desired picture downstairs, and did not enter the room. P. saw the beach—boats—nothing.]

XI.—I have thought it worth while to record these experiments at some length, because they seem to me to illustrate the gradual transition between the common forms of post-hypnotic hallucination, which, however surprising at first, are now undisputed, and the crystal-vision which I am anxious to present as no "occult practice" or superstitious fancy, but as the empirical development of processes more familiar but quite equally empirical.

But, indeed, as with automatic script, so here also we shall soon find that hypnotic experiments of this kind are not necessary in order to convince us that the crystal-pictures are, in their own sense, a reality. Quite apart from the *veridicality* of some of them ;—the intrinsic evidence which they contain of knowledge outside the experimenter's ordinary knowledge ;—they occur to a greater or less extent with so many persons of sanity and probity that we can

no more doubt their existence than we can doubt the existence of the allied phenomena of hypnagogic hallucinations or coloured audition, already discussed.

The feature in the above experiments for which corroborative parallels are most needed is, of course, the telepathic transference of the pictures directly from one mind to another. On this point (with which Mrs. Sidgwick and Miss Johnson are dealing in this part of the *Proceedings*) I may refer my reader to two papers by Dr. Gibotteau (a French physician, formerly *interne* at a Paris hospital, and now practising at Biarritz,) published in the *Annales des Sciences Psychiques* for October and December, 1892. The whole paper should be studied, but I can here quote only a few experiments (made in 1888) which resemble, and in some ways surpass in interest, those which I have just detailed.

1. I begin with the telepathic transference of a picture resembling the transferred picture of the electric light at Eastbourne, mentioned above. But in Dr. Gibotteau's case the agent was some half-mile or so distant from the percipient, who was Dr. Gibotteau himself. This "agent" was a woman employed in the *crèche* of the hospital to which Dr. Gibotteau was attached, but herself in good health and of tall and vigorous build;—*en type de cuisinière*. (She has since died of consumption.) She was remarkable as being at once herself extremely suggestible,—so that, for instance, Drs. Gibotteau and Houeix produced on her a blister by suggestion in twenty-four hours,—and also extremely capable of conveying suggestions to others. Dr. Gibotteau, although not himself easily thus influenced, received from her many *motor* and *emotional* and a few *visual* suggestions. It is with one of these last that we have now to deal.

"I am a sound sleeper, and I never remember having awoke spontaneously in the middle of my sleep. But one night, about two or three o'clock, I was suddenly aroused. Before I opened my eyes I thought, 'This is some trick of B.'s! What is she meaning to make me see?' I then looked at the wall in front of me, and saw a round, luminous tract, and in the middle a brilliant object, of the size of a melon, which I gazed at for several seconds, being fully awake before it disappeared. I could not distinguish any clear shape, or any detail; but the object was rounded, and there seemed to be parts less luminous than the rest. I fancied that she had meant to show me a skull, but I could not recognise one. That part of the wall was illuminated as it would have been by a powerful lamp. The room was not absolutely dark, since there were no shutters and the window curtains were not drawn. But no light seemed to be diffused by this bright object outside that area on the wall of which it occupied the centre. That was all. I waited for a moment and saw nothing else; then I fell sound asleep again. Next day I met Berthe at the hospital, and I questioned her with due precaution. She had endeavoured to make me see dogs round my bed; then men quarrelling, and finally a lantern. The two first attempts had failed; the third had succeeded perfectly."

2. Equally interesting, in the case of an agent so often successful as Dr. Gibotteau's paper shows Berthe to have been, are the cases of more or less

abortive hallucination apparently due to her effort from a distance. "One summer evening," says Dr. Gibotteau, "at about 8 p.m., I was expecting Berthe at my lodgings. I stood on the balcony, looking into the street. For some minutes past I had strongly felt her presence, and I supposed that she was probably lingering somewhere near at hand. Then I saw, passing across the wall behind me, a white reflection [*un reflet blanc*—what another informant has called "a bright shadow"]. The reflection from the sun on a window which is being moved would imitate what I saw; but there was neither sun, nor moon, nor lighted lamps, for it was still daylight. I strongly felt Berthe's influence. Almost immediately I thought that I heard in the room behind me one or two sharp little cries, like those of a mouse. Berthe arrived almost at once; and, questioned with due precaution, told me that she had just attempted to show *herself* to me on the balcony, and then to make me hear cries like those of her baby, a child a few months old."

3. Dr. Gibotteau, I need not say, does not depend upon this coincidence as a proof of Berthe's powers; but assuming those powers as sufficiently proved by the many more definite successes of which Dr. G. speaks, it is interesting to trace the parallelism between the stages of decreasing vividness in experimental and in spontaneous hallucinations. The following instance of actual *failure* of an intended hallucination—reduced to mere emotional disturbance without visual image—will remind the reader of various cases of vague fear and depression felt at the time of a friend's death, with no sensory phantasm. "One night," says Dr. Gibotteau, "I returned home at midnight. On the landing, as I turned the handle of the door, I said to myself, 'What a bore! Here is some other trick of Berthe's. She is going to make me see something horrible in the passage;—it's very disagreeable!' In a nervous state I opened the door with my eyes shut, and seized a match. In a few minutes I was in bed; blew out the light, and put my head under the bedclothes, like a child. Next day Berthe asked me whether I had not seen in my passage or bedroom a skeleton which had greatly frightened me. I need not say that a skeleton was the last thing in the world likely to terrify me;—and frankly I do not think that in cold blood I am a greater coward than my neighbours."

4. There will be more to add as to the transference of emotional states when we deal with motor messages. Meantime the last case of Berthe's "agency" which I will now give is one where the intended transfer absolutely failed; but with a concomitant result curiously illustrating the views as to the subliminal activity involved in such transference on which I have already insisted.

"One day," says Dr. Gibotteau, "when we were awaiting Berthe's arrival, for some experiments, she came in in a state of terror. 'Oh, I have had such a fright! I will never do it again! I am sure that *you* have seen nothing.' And she told us that at the foot of the staircase she had endeavoured to transmit to me a hallucination,—to make me see a *death's head*. 'I tried, I tried, but you would not see anything. Then it came back against me. I saw it in the staircase. Oh, what a fright it gave me!' The impression made upon her had really been very strong. According to Berthe's explanation: 'When one works very hard to make someone see a figure and he keeps it off, the figure comes back against oneself, just as if

someone else had sent it to one.' I should interpret this incident as follows: A hallucination transmitted to me is the result of a series of successive efforts, each of which transmits itself in turn to the unconscious strata of my mind, until their sum has attained the intensity necessary to cause the image to emerge into the conscious stratum. At other times the threshold of consciousness is not reached. The force is transmitted, but it remains unutilised in the unconscious strata. [In certain cases] the sensation accumulates in the unconscious strata of the agent himself, which thus gradually become overcharged, until the image emerges in the form of a spontaneous hallucination. The mechanism of some other spontaneous hallucinations, those of the insane especially, is probably much the same; depending upon the sub-conscious accumulation of a series of identical and successive images evoked by voluntary reverie."

5. I will conclude these citations with a striking series of experiments in which Dr. Gibotteau was himself the agent, the percipient being a head nurse at his hospital;—a nervous subject over whom he gradually gained great power, without employing hypnotism. It will be seen that these experiments form a close parallel to the Brighton series already given, except that Dr. Gibotteau's subject was far more rapidly receptive, and developed the transmitted pictures without the use of a speculum of any kind.

"During the whole sitting Mme. R. remained seated on a sofa at about a yard from where I sat on an armchair at right angles to her. A small table stood before her. She at once half closed her eyes, and her look became somewhat vacant, but there was no change in her voice, no subsequent awakening, no interruption of memory, so that her state cannot be said to have been one of sleep. I did not take her hand (which I had sometimes previously done) at any point during these experiments. I began by giving her hallucinations as to the objects on the table before her. I am not myself a good visualiser; but after looking at the real objects I shut my eyes, called up a mental image of one of the objects, and modified it according to my fancy. As the subject's eyes were closed, I think that for her, as for me, it was the mental image rather than the real image of the object which underwent change. Hallucination is therefore perhaps too strong a word to apply to the results produced. It was only at the end of the three hours' sitting that Mme. R. ceased to be able to distinguish between my suggested pictures and the realities round her. Up till then she understood the true nature of the phantasmal pictures; but nevertheless, when they were of a terrible kind, she became alarmed and begged me to stop.

"A large inkstand with a spring was on the table. She saw it move first to the right, then to the left, to the edge of the table; move about irregularly; open briskly as though by pressure on the spring; upset and spill the ink; then lastly it opened and a small snake came out of it.

"I then determined, mentally, to suppress the inkstand, and to see only the table-cover. The success was immediate; the inkstand disappeared from Mme. R.'s view, and continued absent as long as I chose.

"In front of the fireplace there lay a large piece of brown packing-paper, which kept the shape of the parcel which it had covered and left a hollow

under it. This paper took to undulating and rising, and from underneath it came a guinea-pig and several rabbits. I imagined one of these rabbits as white ; then the fancy took me to add a few patches of colour. 'Ha,' said she, 'a white rabbit!—no, it has a brown or yellow ear.' An enormous serpent succeeded to the rabbit. First it was coiled up under the paper, then it uncoiled itself and appeared in front of the table, to the terror of Mme. R. I cannot remember whether I succeeded in making the serpent hiss, as I tried to do.

"Then I attempted larger animals. Near the door of the room I made her see a bay horse, then a white one, then a lion (which she guessed rather than saw, for I imagined it very imperfectly), then a bear . . . which took my place in the armchair. Sometimes I displaced myself in imagination, and I saw the armchair with a great brown bear sitting in my place ; sometimes I tried to transform myself into the animal, seeing its paws in the place of my arms, &c. These two methods are quite distinct ; the second—a direct transformation—seemed to me the easier of the two. I put successively in my place a dog (very well seen), a horse (rearing where the armchair stood), and a lion (which was still imperfectly evoked). Then I imagined the armchair empty ; and Mme. R. cried : 'Where are you ? you are no longer in the armchair ; it frightens me.' I tried this illusion repeatedly, alternating it with the animals ; and there was never any mistake. 'I do not see you disappear suddenly : but in your place there is a kind of mist, which rapidly shrinks, and when it is gone the armchair is empty.' I profited by this hint ; and I found it more effective and less fatiguing to imagine in my place a grey fog which dissolved from the circumference to the centre. I much regret that I did not try to show myself in another part of the room, leaving empty the armchair where I was really sitting. . . .

"At about midnight I put an end to the sitting, which had lasted nearly three hours, and I accompanied my subject to her home. My influence over her had not diminished, and all along the street she saw, as I chose, lamps falling on her from the lamp-posts, heaps of stones which obliged her to quit the footpath, houses tottering, windows opening, and mattresses or men falling out of them. All these images were very fugitive. I passed rapidly from one to another, but I always succeeded.

"I have never again succeeded in obtaining results so remarkable either with Mme. R. (over whom I soon lost power) or with any other subject. I must have transferred some four hundred or five hundred images, of which very few failed. . . . I need hardly say that I gave no opportunity of guessing what I wished to be seen. Mme. R. had never, I believe, taken part in any similar experiments ; and in point of fact the very notion of most of these came to me as I perceived that my first attempts succeeded. I had no written notes or scheme of the sitting. It is unfortunate that I was alone ; but I doubt whether I should have succeeded in the presence of others. I am sure that the details have been faithfully preserved in my memory. I will try and procure an independent account from Mme. R. [Mme. R. had since remarried, and Dr. G. has lost sight of her.]

"I ought to add that next day I found myself extremely fatigued ; almost as if I had passed several nights without sleep. No other sitting has ever exhausted me to a like degree."

XII.—The subject of these singularly successful experiments, although a *surveillante* in the Parisian hospital where Dr. Gibotteau was then *interne*, was herself decidedly hysterical. The young men, on the other hand, with whom the Brighton experiments were made, are strong and healthy ;—T., indeed, ranking as a formidable boxer. This contrast suggests a point of controversy between M. Janet and myself which has both theoretical and practical importance, and which I am the more concerned to deal with as M. Janet has been the first foreign *savant* to take up the study of these automatisms, sensory and motor, to which attention was called by the late Edmund Gurney and myself, and has performed experiments of great interest first with automatic script and now with crystal-gazing. Those experiments have amply confirmed the real existence and real importance of these modes of subliminal manifestation, at a time when few persons are in a position either to confirm or to contest them from any personal experience. M. Janet has experimented solely with patients known to be hysterical, and generally under conditions which allowed him full and prolonged opportunities of observation and control. He has therefore made a very complete analysis of some very exceptional cases, while I have surveyed a wider field in less detail. His results are not inconsistent with my own, and have specially brought out the existence of a subliminal memory more complete than the supraliminal, which is one of the points most essential to my own general argument.

But M. Janet regards all such automatisms as indications of a "disintegration of personality" which is necessarily a morbid thing. Any split, in his view, must be a weakening ; any part of memory or perception or faculty which is separated off from the ordinary waking consciousness must leave that consciousness by so much the poorer. In support of this view, if I mistake not, he would urge that in all the cases of automatism which he has himself investigated there has been a more or less conspicuous tendency to hysteria. The automatism, he would add, has sometimes disappeared with the hysteria. And to meet the obvious rejoinder that his cases were all, or almost all, chosen by himself from among patients already known to be hysterical, he would say that the hysterical tendency is often latent and unnoticed, and that very likely a more careful examination would have shown it to exist in the cases claimed as healthy by Gurney and myself. And he would, I think, further consider that there was a clear *à priori* probability in his view, inasmuch as if you split up a machine meant to work as a whole, you must inevitably weaken it. Automatism, he concludes, cannot exist in quite normal persons ; it must in itself be a sign of abnormality, that is to say, of actual or latent disease.

I certainly feel that had I merely read M. Janet's arguments without having any experience of my own by which to test them, I should

regard them as extremely plausible. But I cannot ignore the fact that the automatists of various kinds—automatic writers, crystal seers and the like—whom I have myself actually known during the past twenty years would now form a group of at least 200 persons, and that this group would, to the ordinary eye, be indistinguishable from the ordinary world. I can hardly think that they have all—men and women alike—been hysterical without my finding it out. I might indeed say with truth that these informants have (apparently at least) been on the whole above the average physically as well as mentally. But I lay no stress on this, and I think that such superiority is fully explained by the fact that I have, of course, suggested experiments and sought for information among my own friends, or other persons whom I believed to be sane and trustworthy, and thus have not taken mankind at random. Thus, if I wished, I might make a point, just opposite to M. Janet's, out of the four cases which are here to be cited at length. One of these informants, I might say, is a man of quite exceptionally sound physique and good sense-organs. *He* it is who feels the most marked results from the steady gaze—being speedily self-hypnotised. Two others are thoroughly healthy and vigorous, and they are excellent crystal seers. The fourth has occasional accesses of ill-health, and although she is an excellent crystal seer when well, if she is at all ill her power leaves her altogether.

But I do not myself hold that these automatisms are a sign of health any more than of disease, or of intelligence any more than of "*misère psychologique*." So far as we really know as yet, the power seems a kind of physical accident, scattered at random, and indicating nothing beyond its own existence. Quite possibly hysterical patients may very often be automatists. Hysterical patients are very often young women, but that does not prove that all young women are hysterical.

But, indeed, this question links itself with a larger one, which has been settled by experience far wider than either M. Janet's or mine. I mean the question whether hypnotism is morbid; that is to say whether the capacity of being hypnotised is, in itself, a sign of any kind of weakness, and especially of a hysterical tendency. My readers know that this was the view of Charcot and the Salpêtrière school; and that that view, even when most widely accepted, was regarded by Edmund Gurney and myself with absolute distrust. It has now practically collapsed; the wide experience of the Nancy school having proved afresh and conspicuously what had been abundantly well known since Elliotson's day to practical students of hypnotism outside hospitals, namely, that robust and healthy persons are often even more susceptible to hypnotisation than feeble-minded persons or invalids. Yet in hypnotism there may be almost every kind of *désagrégation*—

of splitting up—of the Ego; and it is certainly hard to maintain that the subject carrying out an elaborate post-hypnotic suggestion may be normal, but that the experimenter who finds that he can hold a pencil and write automatically is *ipso facto* proving himself diseased.

As for the theoretical meaning to be assigned to such phenomena, I have already, I hope, made it plain that in my view there is not a mere disintegration of the ordinary or supraliminal personality, but rather a manifestation (in many cases) of subliminal strata of personality which are rarely accessible except by automatisms of this kind. We are not dealing with the cracks in a plate, but with fissures which, like those of the earth's crust, testify to unknown depths and a volcanic power beneath them. In short, the splitting-up of our total individuality has, in my view, taken place already, and before our supraliminal memory begins; and the result of these experiments is more often to reunite than further to sunder.

Time and experience will show whether Professor Janet, who has the difficult task of proving a negative, will be able to maintain his position, or whether he will change his view, as M. Binet has already done.¹ The practically important point, in my view, is that intending experimenters should not be deterred by supposing that, if they succeed, they will thereby in some way be proving their own unsoundness.

It is important thus to insist on the easiness and harmlessness of the experiment, inasmuch as I have not as yet been able to persuade any large number of people to attempt crystal-gazing with even the moderate degree of care and patience required. Possibly some fifty persons may have made the attempt, and from these I have about ten accounts of some amount of success, which almost all come from personal acquaintances of my own—sometimes already known to me as automatists in other ways—and thus give no real clue as to the percentage of crystal seers in the population at large. All my informants are leading ordinary healthy lives; and, as will be seen, in the case of one lady who has occasional attacks of illness, the power altogether leaves her at such times, returning when her strength is re-established. Most of the crystal seers known to me are women; but this cannot be taken as indicating any real fact as to distribution of the power of vision. It merely shows, I think, that in the educated

¹ M. Binet, who formerly belonged to the strict Salpêtrière school, now says in his book *Les Altérations de la Personnalité*, p. 197: "Il est aujourd'hui devenu banal de remarquer que la plupart des expériences qu'on a pratiquées sur des personnes hystériques se répètent avec des résultats à peu près équivalents, mais amoindris, chez les personnes saines, et que par conséquent l'hystérie . . . doit être considéré comme un réactif permettant de rendre plus apparents certains phénomènes délicats de l'intelligence normale." It is gratifying to find that the view that these automatisms are "delicate phenomena of the normal intelligence" has passed thus noiselessly from a heresy into a commonplace.

classes women have more time to spare than men. It is not until the experiment is introduced into psycho-physiological laboratories (as I have reason to hope may shortly be done in several universities) that we shall have statistics enough to determine points of this kind. Four of my cases have exceptional interest, and shall be given at length; to the rest it will be enough to make briefer allusion.

XIII.—I will begin with a record contributed by Mrs. A. W. Verrall, a lecturer at Newnham College, and known to the classical world as the translator of Pausanias. Mrs. Verrall made the experiments simply at my request, without previous knowledge of the subject or interest in it. It will be seen that her crystal-visions do not involve any telepathy or clairvoyance. They present in somewhat developed form what appear to be usual early stages in this form of experiment. The numbers within brackets represent the chronological order of the experiments, all of which have been recorded without delay.

M. 46.

CASE I.—MRS. VERRALL.

It is a little more than three years ago that I first began experiments in "crystal-gazing." I am, I believe, a good visualiser, and am in the habit of embodying the greater part of my ideas in some pictorial form. The mention of any name calls up a mental picture instantly, and I am often aware of the picture of an idea before I have grasped the means of expressing it in words. I have tried to find faces in the fire, and shapes in the clouds, with the usual success, and I have had some spontaneous impressions of persons or scenes; but the visions obtained by looking intentionally into a glass of water or a crystal are in some respects unlike all other visual impressions which I have received. I should perhaps say that the sight of my two eyes is very unlike, so unlike that I believe that I never use both at once. The left eye is very far-sighted and the right quite short-sighted. I habitually use the short-sighted eye for reading, writing, &c., but am often conscious of a difficulty of vision if I shift the position of my book so as to bring it a little beyond the range of the short-sighted eye. In that case the words seem to alter in size and move to and fro as they do when one is adjusting a telescope to suit the sight. I have never been able to use an opera-glass.

I have tried various objects in crystal-gazing, such as a cut crystal, a globular crystal, a glass paper-weight and a glass full of water, and I find no difference in their efficacy. I have also tried under varying conditions of light, with the conclusion that a dim light is the most likely to result in the seeing of a picture. I have sometimes seen pictures in quite bright light, but never in absolute darkness. Often I see nothing at all but the bright points of light in the crystal, and often I see nothing in the crystal, but get a mental picture suggesting something I have forgotten to do. Indeed, I find crystal-gazing a very convenient way of recalling things forgotten, but in that case I see nothing in the crystal. The difference between a picture in the crystal and a mental picture is quite marked but difficult to describe; it will perhaps help to show what I mean if I say that the recalled image of what I have seen in the crystal differs as much from the actual image as the mental

image of a person differs from the actual person. I believe that with me the crystal picture is built up from the bright points in the crystal, as they sometimes enter into it; but the picture, when once produced, has a *reality* which I have never been able to obtain when looking into the fire or trying to call up an imaginary scene with my eyes shut. It has occasionally happened that I have been able to see more on a closer investigation than on the first glance, but if I try to interpose a magnifying-glass between my eye and the crystal the picture instantly goes and only the recollection remains. The following case is almost the only one where I have seen a real person, and here the picture grew distinct as I looked.

I saw (27) a black object which defined itself into the head of a man; then I saw that it was my husband's head turned nearly in profile towards my left. Behind it was a square-backed chair of brown leather. He was reading, his eyes being on a book, which I could not see. I tried to see the whole figure, in order to know what the book was, and shut my eyes. On opening them I saw the whole figure for a moment, but it was too small for me to distinguish anything. In a moment the head came back, and I had an impression that the book was red, though I could not see it.

As far as I could ascertain, this picture was not telepathic. This is not the only occasion on which I have had a distinct impression of colour coupled with a consciousness that I had not seen the colour. Once I saw a flower (20) which "I knew to be pink, though I saw no colour," and again (12) I once saw a "black cat with ribbon round neck which I knew to be red though it had no colour." In these last two cases I spent some time trying to see the colour which I *knew* to be there, but I was not successful. In the greater number of cases the picture has been coloured, but sometimes I am (3, 32) only aware of luminosity and darkness, sometimes (23) of black and white as in a pen-and-ink sketch. I have not been able to find that the colour of the background for the crystal produces any effect on the colour of the picture. I have tried placing the crystal on white linen, dark blue silk, bright blue stuff and red leather, but have never been conscious of any suggestion of colour from the background, or able to trace any connection between the background and the vision.

Movement occurs not infrequently in the pictures and so does change. I use the word *movement* when I see in the crystal a picture within which occurs an alteration, and the word *change* when the whole picture undergoes alteration and is succeeded by another. Thus there was movement in the following case: (8) "Landscape, large piece of still water in evening light, beyond it mountains and hills, two snowy peaks, one sharply defined dark hill in front—open space on right of mountains. Steamer passing from right to left till it touched shore and was lost to sight."

The next case (20) illustrates what I mean by change. "I saw nothing for some time. Then a flower like a convolvulus, which I knew to be pink though I saw no colour, first sideways, then facing with a hard round knob in the middle. Then I knew it was not pink, but metal. I knew this from the hardness of outline, not the colour. It kept changing from one position to the other."

I will now give a case (32)—the only one—in which occurred change as well as movement:—

“Saw sphere in circle, only upper half visible—suggested globe on stand. Then the thing turned aslant and the outer ring was fiery, the sphere black, outer ring revolving, sphere apparently still ; presently I saw that the sphere was also revolving.”

I have sometimes been aware of development in the picture—things at first dim and confused becoming clear and distinct, but I distinguish between this gradual development and the *movement* and *change* described above.

The variety of pictures seen is considerable ; I have classified as follows the 33 crystal-visions recorded, covering a period of 21 months.

- a. Animals, 5.
- b. Human figures, 7.
- c. Common objects, 5 (such as clock, ring, melon, &c.).
- d. Geometrical figure, 1.
- e. Written words, 2.
- f. Scenes, 4.
- g. Fanciful groups or scenes, 9.

With regard to the written words (*e*), I may say that both instances occurred after a distinct suggestion from myself. On the first occasion I looked in the crystal immediately after writing to ask for an address which I had known but forgotten. I saw a row of small letters, wondered if they represented the address required, then saw plainly 39, Onslow-square. It was only the number which I wanted, and I found that the number was not correct. On the second occasion (10) I had been trying to obtain automatic writing while looking in the crystal. I was also wondering who had put a pair of lost scissors in a very conspicuous place, where I had just found them. I saw a name written, and found that my right hand had written the same name ; it was a name likely to occur to me. Under the seventh head (*g*), “Fanciful groups or scenes,” come the largest number of cases. The first picture I ever saw (1) was one of this class. A friend of mine had been telling me of Miss X.’s experiences, of which I then heard for the first time, and the idea occurred to me of trying whether I had any similar faculty. I looked into a glass of water on a white pocket-handkerchief, in broad daylight, for a quarter of an hour. I saw a group, consisting of a beautiful draped figure (on my right) with curly hair, and something uplifted in its left hand. The right hand was held downwards, but not quite close to the side. The figure sometimes looked to my left, sometimes faced me, shifting from one position to the other. The right hand was not defined. On my left, on a flat stone, was a huge toad, its back towards me, gazing at the figure.

On another occasion (4), I saw a large snail-shell, with a baby’s face looking out of the end where the snail should be ; it was not very distinct, but the markings of the shell were visible, and it was coloured.

One other (16) of these fancy pictures I will give in detail, as it was rather more elaborate than most. I was looking at the crystal on a blue ground, with a single lamp at some distance in the room.

My eyes soon got tired, then the colour on the crystal grew pale primrose, then the colour of pale burnished brass. Then I saw a small bright fairy figure fly across from left to right, followed by a large black swallow-like creature. When the swallow reached the right edge of the picture it turned

back (without turning round), moving towards the left, and presently the fairy came into sight, but turned round with its head towards the swallow and arms uplifted, as if beating it off. The swallow seemed smaller than before. But with a swoop, the swallow, huge as before, swept again to the right, pushing the fairy before it. I saw a faint light, like an evening sky, behind the tail of the swallow, and then all was black darkness.

I find it very difficult to say what size the pictures appear to me to be, as I have nothing to compare them with. They seem to me, however, not to be bounded by the size of the crystal, and they vary in the impression produced. But though the things certainly appear to me sometimes to be "large," and sometimes "small," I am quite unable to determine how such an impression is produced.

I have taken considerable pains to endeavour to trace connections between the pictures in the crystal and ideas or objects lately present to my mind, but there are only nine cases out of the thirty-three where I have perceived any possible connection between my thoughts and my visions. I will give these nine cases in detail. In seven cases the vision was possibly due to something in the thoughts or experience immediately preceding the crystal-gazing; in the eighth case there is perhaps a likeness between the vision and an object constantly seen during some days before and after the crystal-vision; the ninth case is difficult to classify.

Two of these seven (4, 10) have already been mentioned; they are the cases where written words appeared. In the next case (5) I had been wondering what people we should meet at a luncheon party to which we were going, and I saw in the crystal a human figure, that of "an old lady in black, with a veil or hood on," not a very likely guest, perhaps. In the fourth case (24) after "endless fleeting pictures, single figures, groups, sense of rush, figure with arm out," suddenly the whole became clear "and I saw a man in uniform and cap, with gold or silver braid, holding out his arm to signal, and a train rushing on full speed, and I knew there was an accident, though I saw none." I had been to town and back on that day. The next two (29, 30) were seen in immediate succession; I saw first the letter A in small bright stars, with a comet overhead, and on looking again, a pyramid dark against a red sky. I find a note in the book that we had been "noticing the red glow of the sky, and a star," just before I looked in the crystal. The last of these cases (32) is one already described; I need only add the suggested explanation, that I had been in the late afternoon at a lecture illustrated by lantern, and that this vision occurred about an hour after my return from the lecture.

In the next case I have to mention (15), the connection is not obvious, and possibly there is none at all, but I give the note and the comment as they stand in my book. I "saw a floating figure holding something outstretched in the right hand, which became defined as a wand. The figure faced me, had trailing robes. It was approaching a bright object, which defined itself gradually as a crescent moon with a face. The figure was dark; the outline of the figure was indistinct, and the general effect that of a dark, irregular cross; the crescent was very brilliant." Two days after this vision, as I took up a book which I had been reading aloud every evening for some days, I noticed on the cover a picture of a moon with a figure—not, however, a face

—which reminded me of my crystal picture. On looking again I could see no close resemblance, but the book may have suggested the “vision,” just as it certainly recalled it.

In the next case also (25) the actual sight of an object recalled a crystal picture which it may have originally suggested. On August 25th, 1890, I was at Brighton, where I had been for some time. I saw in the crystal, at 10.15 p.m., an “ugly clock in white alabaster, round face on hideous stand, dial black, letters gold.” I made a rough sketch of the outline of this clock, but it suggested nothing to me at the time. On September 9th, immediately after returning to Cambridge, I went to the house of a woman I knew to inquire after a servant of mine who had been suddenly attacked with mania and removed to this house—her sister’s—and thence to the asylum. On entering the room I noticed the clock, having some unexplained association with it. Then it flashed upon me that it was the clock I had seen in the crystal. It was, however, not perfectly like. The real clock is in shape like the visionary clock, and is of the same material. The dial, however, is white, not black, with gold letters; but there are in the real clock two round black ornamental spots on the stand, which did not appear in the vision. I had heard on August 22nd that my servant had been taken to this house, and had been thinking a great deal about both the servant and her sister. I had once been in the house, about a year before, and probably seen the clock, though I had no conscious recollection of it. I found, however, that they had had the clock when they went into the house, and that it had always stood on the mantelpiece, so that I must have seen it on my first visit. I have never since seen any clock at all like the “crystal clock,” though I have taken special notice of my friends’ clocks.

Two other incidents I have recorded in connection with crystal-gazing, but they are not included in the thirty-three cases mentioned above. On one occasion (14), while looking into the crystal, I had a sudden vision, not connected with any points of light in the crystal, and not in any way resembling a crystal-vision. I noted the exact minute of the appearance, which I have never done except in the case of what I may call external visions, such as I have sometimes seen when I have not been seeking to obtain them. I have had at least three such visions, once on looking up suddenly towards a window and twice on turning to a looking-glass. But they are quite unlike the crystal-visions, and I only mention this here to make the record complete.

On another occasion (18), I was reading and looked up towards the fire, when I saw in my crystal, which was on the mantelpiece as usual, a small figure spring up and run across the crystal. The figure was dressed in close-fitting green clothes and might have been a monkey or a man. It disappeared with a skip out of the right-hand side of the crystal. This vision differs from the usual ones, in that the figure was distinctly inside the crystal and disappeared when it reached the limit of the crystal. It was also spontaneous, as I had no intention of looking at the crystal.

I have not attempted to draw any inferences from the crystal visions I have had, but have only recorded them, classifying them roughly in order that they may be a little less unintelligible than the bare record of them would otherwise be. I hope to obtain some further results when I have time to look regularly in the crystal, but I find it of no use to look for

visions unless I am fairly free from absorbing interests or occupations of any kind. I shall be very glad to receive any suggestions for experiments to be tried in future.

I may add that my health is usually good, and was good during the time of my experiments in crystal-gazing. I felt no fatigue, nor any evil or unpleasant result from the experiments.

M. DE G. VERRALL.

These experiments suggest several reflections

1. This is almost the only case where I have as yet found that the influence of *points de repère* was manifest to the experimenter herself. Such points or specks of reflection may sometimes have been influential even when not consciously observed. But in most cases the conditions of vision seem to make this unlikely;—the vision generally beginning with a bright light followed by a smoky cloud in the crystal. In fact the genesis of crystal pictures is apt to resemble the genesis of spontaneous, rather than that of hypnotically-suggested, hallucinations.

A Cambridge undergraduate known to me—another crystal seer, by the way, whom it would be difficult to suspect of hysteria—thinks that the first picture seen by him in the crystal, a mere *delta* of light, took its origin from a bright point of reflection. But with him the pictures almost at once followed quite another analogy; they became like very brilliant *illusions hypnagogiques*, and soon seemed to come close to the eye, wherever the crystal might be placed. I defer further account of this case (Mr. S. W. S.) until more experiments have been made.

2. Mrs. Verrall's subjective conviction that such and such an object was pink when no pink was visible, suggests two interesting parallels. In the first place it somewhat resembles the conviction of a blind correspondent of Professor W. James (*Principles of Psychology*, Vol. II., p. 323) that the coat, say, of a figure in his mental picture, or quasi-hallucination, was "pepper-and-salt," although he had no true visual memory of colours. And in the second place it reminds us of some of the subjects of *audition colorée* (see especially Professor Gruber's paper already referred to) who *know* that a certain sound is accompanied by a certain colour, but do not actually *see* the colour.

When the idea of a colour is thus cerebrally initiated we may expect that it will present various degrees of intensity. Below the point at which such an idea becomes (so to say) definite entencephalic¹ vision there may be a feeling of obscure subliminal connection between the one form of sensation and the other. The colours seen by "sound-

¹ I cannot avoid using this word, already suggested (*Proceedings*, Vol. VIII., p. 341, Note), as correlative to *entoptic*. The "chromatisms" which the sound-seer sees "in his brain" are comparable to the phosphenes which we all may see "in our eyes." They are a quite different thing from imagination-images, or "mind's-eye" vision.

seers" (a shorter term than "subjects of *audition colorée*") are often of a special indescribable shade.¹ The light in "photopsy from shock"—which shock, as Féré points out, need not necessarily affect the head directly—is also of a tint and quality hard to parallel in external vision. Professor James's absolutely blind correspondent, already mentioned, insists that he has sensations—for himself quite definite and *sui generis*—corresponding to the names of colours. If any fresh case were to occur of the restoration to sight of persons blind from infancy, it would be very desirable to get them to compare previous notions of colour with the reality. Our increasing knowledge of this entencephalic chromatopsy adds a fresh interest to the question,—important alike for the physiologist and the psychologist,—as to what is really involved in the "externalisation" of an inward picture. Are actual changes set up in the retina? such chemical or other changes as habitually induce retinal fatigue, and tend to induce complementary colours? In earlier writings on hallucinations Gurney and I assumed as probable that in the case of a completely externalised hallucination there was some retinal change. Féré takes this view as regards hypnotic hallucinations, and asserts that he himself can call up a mental image of a red spot so strongly that he gets a green after-image of the imaginary red spot. Wundt also takes such after-images as a proved fact, both in the case of *illusions hypnagogiques* and of hallucinations in general. "The phantasms of sight," he says, "which present themselves before falling asleep, are sometimes so vivid that (as J. Müller, H. Meyer, and others have observed) they may be followed by after-images. In such cases the excitation from the central sensory tracts seems to have extended itself to the retina."² And again: "Hallucinations do not only resemble ordinary sense-perceptions in all their directly-given subjective peculiarities but they may also be followed by positive and negative after-images, such as follow on the fatigue of the sensory apparatus."³ A hint, however, kindly given by Dr. A. W. Waller, to the effect that we need that such cases should be "observed with full appreciation of the astonishing minuteness of excitation capable of acting as suggestion to certain subjects," has suggested to me to press my crystal seers to careful observation of their own experience in the matter. The result, briefly, is that of the four crystal seers whose cases I give at length two good visualisers believe that they *do* see complementary colours following on phantasmal images, while the third good visualiser, Mrs. Verrall, with Miss A., who is a bad visualiser, can see no such

¹ Féré, *Pathologie des Emotions*, p. 36.

² Wundt, *Phys. Psych.*, 3rd Edition, Vol. II., p. 432.

³ Wundt, *Philosoph. Studien*, VI., p. 18.

colours. Miss X's experience on this point will be found in the course of her own narrative. Mr. Keulemans writes :—

After calling up, mentally, a bright red, I can see (though not always) the complementary colour, when looking up to the ceiling immediately afterwards. Yet I have never succeeded in thus obtaining the complementaries of pale shades, such as lemon yellow and lilac, greys or browns.

Mrs. Verrall sends the following remarks, which are of interest on the whole question of the externalisation of images, and also as to the transformation into visual terms of a tactile impression subliminally received.

Since recording my experiments in crystal-vision I have been trying some further experiments of a different kind, with a view to testing my power of visualisation.

I find that I am able to call up a voluntary picture of an object or a scene with extreme distinctness ; indeed, in the case of a simple object, the visual image, as far as I can discover, differs from the actual object only in having no solidity—that is, it casts no shadow and appears to be all on the same plane. The form is as well defined and the colour appears as vivid in the visualisation as in the real thing. I have endeavoured to ascertain whether form and colour are equally well reproduced in the visualisation, and as far as my own impression goes there is no difference ; I never think of a coloured object without its colour, but I have not been able to produce complementary after-images from gazing at an imaginary colour. I may say that it is only after a prolonged gazing at a real colour that I can see the complementary after-image, and the colour of the after-image is never anything but very faint.

My visualisations usually, as I have said, have no solidity, but I am able at any time to invest them with solidity by imagining that I see the real thing and not a memory or imagination picture. In that case they cast shadows, and I am able to realise distance. I have much more control over them when once they are there than I have over crystal-visions.

At one time, some three years ago, I tried a longish series of experiments with cards with a view to seeing whether I could educate my sense of touch sufficiently to distinguish the cards after passing my thumbs once swiftly over the face of each card. I had some success, but the reason I record the experiment here is this : At first, while my attention was consciously directed to my fingers, I was aware that I could detect differences in smoothness of surface, which I learnt gradually to interpret ; but after a couple of hundred trials, when I grew more expert and more familiar with the experiment, I lost all consciousness of the means which enabled me to guess, and “saw” pictures of the cards which “determined” the particular guess. This experiment seems to show that conclusions arrived at by other means are presented to my mind in the form of visual images, and suggests that sudden visual impressions, spontaneous as well as induced, may in my case be projected visually after they have been produced in some other way.

3. Mrs. Verrall has on two occasions had spontaneous visions of scenes, not resembling the crystal-visions, but appearing to alter her

whole surroundings. These visions she believes to have been veridical ; to have conveyed a more or less accurate knowledge of what was passing or had passed elsewhere. If this be so, then in her case the experimental visions appear less profound than the spontaneous ; which is in accordance with analogy. Once, after an apparently complete recovery from illness, she had a purely pathological hallucination, which she at once recognised as such and which was several times repeated.

The veridical visions represented scenes of no special or exciting character ; but rather, as often in these cases, seem to have been flashed upon the percipient "by mere chance." I subjoin her account.

M. 48.

As supplementary to the pictures I have seen in the crystal, I add brief accounts of other visions I have had spontaneously, which may have been produced by causes somewhat similar, as I was in each case looking towards a looking-glass. The first was in 1835, some years before I had heard of crystal-gazing, and a few months after I had received an impression about my husband which seemed to be telepathic.

1835, *May 5th, Tuesday, 8.45 a.m.* This morning, about 8.10, as I was standing before my glass, after A. had gone down to breakfast, I had a sudden sensation of absolute stillness—cessation of sound—and looking up saw A. across the breakfast-table with papers in his hand, which he was reading. As he was not standing in his usual place, but on my side of the table, I inferred that it was my letters he was reading, and ran downstairs to see. He was standing as I had seen him (*i.e.*, opposite my place, not his own) with Trübner's catalogue in his hands ; I told him of my vision as soon as I came down.

The second case occurred on July 29th, 1890. I was in my room in the afternoon, thinking about a paper I had just read in the *Proceedings* and of a friend with whom I had talked of the matter in question, when "as I turned to the glass I had a sudden impression of Mr. Y., in Swiss mountaineering costume, light dittos and hat, sitting astride on an arête, face downwards, with a stick or ice-axe across the figure. Some other man was standing below, looking up." The picture did not impress me as veridical, though it was very vivid. But the feeling in my mind was one of amusement, not alarm, nor interest—the attitude being obviously absurd, and impossible in an ascent of any real difficulty or danger. It suggested rather a person sliding down a stair rail, but I saw the snow and rocks of an arête quite plainly. I believed Mr. Y. to be in Dauphiné at the time.

I wrote to him later in the autumn asking him what he was doing on July 29th, at 4.15 p.m., and heard that it was an off day, and that he was probably loitering about in front of the hotel. When I saw him in November I told him what I had seen, and he then said that he had actually been astride of an arête for a moment on the day before, July 28th, but had not remained so long, thinking the attitude unnecessary. The guide had crossed first, sitting astride, and Mr. Y. was second, the whole number of the party being four. The arête did not, however, slope downwards, but was nearly level.

I append a copy of the note of the possibly telepathic impression of my husband above referred to :—

“1884, *October 20th, Monday*, 2.45 p.m. I waited lunch to-day for A. [who was in College, as usual on Monday] till two o'clock, without thinking why he should be late, as he often is not home much before two. But at two o'clock [by the dining-room clock] I began lunch. Then, as I was thinking that A. had said he should be home at the 'usual time' [1.45] there suddenly flashed across me"—I was facing the window—"a picture of A. standing with papers in his hand and Mr. Z. sitting in a chair not quite close or straight to a square-cornered table. And there followed the thought 'Oh, yes; A. has left those proofs . . . with Mr. Z.' The next moment it struck me as odd that I should have had the impression first and the explanation after, so I looked at the clock. It was 2.5. I felt certain that A. would not be home for eight or nine minutes, which is the time it takes him to walk from College, and, indeed, when he rang the bell it was 2.14. As soon as he came into the room I said, 'Have you been to Mr. Z. to look at the proofs?' When he said 'Yes,' I asked again, 'Have you come straight from there?' And on his saying 'Yes' again, I told him of my impression."

My husband confirms this account, and adds that during the latter part of the interview with Mr. Z. he had been standing and Mr. Z. sitting at a table. The coincidence of time must have been pretty nearly exact. I ought to say that I knew that Mr. Z. had received the proofs to look over the night before, but neither A. nor I had the least expectation of their being so soon done, and A. would not have called on Mr. Z. that morning if he had not gone to A.'s rooms in the course of the morning to ask him to do so.

M. DE G. VERRALL.

XIV.—It may be further observed that the tendency of automatism to hypermnesia is shown in its nascent form in Mrs. Verrall's habit of remembering forgotten names, &c., by gazing into the crystal. And as it is on this point that Professor Janet's experiments have largely turned, I may here quote a report, revised by himself, of the remarks with which he followed this paper when it was read (in part) to the International Congress of Experimental Psychology, August 3rd, 1892 :—

M. 49.

Professor Janet, having been invited to speak upon the paper, said that he would content himself with certifying the reality of the facts described by Mr. Myers. In certain circumstances there were patients who could not look long on a shining surface without experiencing illusions and a kind of hallucinations. Sometimes those hallucinations possessed interest; sometimes they might furnish important information on the state of mind of the patient. He cited some of the hallucinations which he had studied. (1) It was known that after serious attacks of natural somnambulism there was a complete loss of memory of what had passed during the attack. Sometimes recollection could be restored easily, by divers processes, and in particular by suggestion. Too often it was impossible to restore recollection in this

way ; and it was then necessary to use artificial means. That of which he had availed himself most often was the well-known process of automatic writing ; but other methods might be adopted. One day a young female patient had an attack of somnambulism, during which she had written a letter which she had afterwards torn up, and the contents of which she had forgotten. By causing her to gaze upon a shining surface he succeeded in making her read by hallucination the whole of that letter. (2) Many patients were tormented by fixed ideas. Some had full consciousness of those ideas and openly stated what they were. Others could not well describe them, and did not clearly know what it was which tormented them. Others had no notion of those fixed ideas, which provoked only states of emotion and impulsions in them. For example : a young man had continual fear, without being able to explain what he was afraid of. It was sufficient to make him gaze on a shining surface for some time for him to see the flames of a fire ; and after listening to a monotonous sound for some time he became aware of certain other sounds, those of the bugle of the fire brigade ; in a word, that process revealed the persistent idea of a fire which he had witnessed at some previous date. (3) Certain patients attacked by *abolie* (loss of volitional power) needed to see from time to time a person who acted as the director of their conscience. When the patient had quitted this director he or she was well ; but at the end of a variable time again fell ill and needed, so to speak, to be wound up again. It was difficult to know what characterised the period of health. A patient of that kind had, at the time when she gazed steadily at an object, the hallucination of seeing M. Janet's portrait, which acted as a kind of moral direction which persisted unconsciously. As for the explanation of the facts, he agreed that Mr. Myers was right in suggesting very different causes according to the cases. It was impossible to explain all those complex phenomena by a single word. There was suggestion, certainly ; but there were also other very different things, such as the associations of ideas, the modifications of the state of consciousness, dreams, &c. As to the patients whom he had observed, he had always been struck by the phenomena concerning the power of attention. They were always weak patients, who were incapable of fixing their attention long on the same object ; when they were forced to do so for a long time they experienced every kind of psychological modification. In particular they lost the control of their movements and of their ideas. He had seen, for example, a child of that character who could not pay attention at school without having a kind of convulsion. With his patients the dreams which they had been made to undergo automatically manifested themselves easily when the conscious thought was almost suppressed by fatigue. In a word, it was an ingenious process for bringing to light dreams which had been dreamt without the knowledge of the dreamer.

With crystal-seers at an early stage confused reminiscences often supply the staple of the pictures. Thus Miss Z, a cousin of the Marquis of Bute, to whom pictures come slowly and obscurely, saw several scenes which to her seemed new, but which Lord Bute, with much probability, traced to memories of scenes well known to him, and which this lady knew less intimately. Somewhat similarly, I

have watched an experiment in which Miss Z described the slow formation of a crystal-picture of a man's head, which only after a long time she saw to be almost certainly intended as a picture of Tito—the hero-villain of *Romola*, which she had just been reading. This slow and difficult vision was found somewhat fatiguing; nor should I recommend any experimenter to push the trial to a point at which any strain on mind or eyes is felt. I leave for comment on a future occasion several similar cases, which, though still at this early stage, seem likely to develop into more of interest.

XV.—With the experiments of my next informant, Miss X, readers of these *Proceedings* are already familiar. It is gratifying to know that it was her paper on Crystal-gazing in Part XIV. (to which all who have not read it should here refer) which led Professor Janet to undertake the interesting experiments above narrated. It will be seen that Miss X's phenomena continue pretty steadily, and that her earlier conclusions from them, although in several ways developed, have not needed any important modification. Her results increase, of course, in value with each year's continuance. As to the relation of the visions to health, for instance, Miss X's experience should now carry much weight. I will leave her to speak for herself, beginning with this topic of health, and gradually ascending the scale of intrinsic interest in the visions recorded.

CASE II.—MISS X.

M. 50.

Health.—In view of certain statements which are current as to the physical conditions of crystal-gazing, I wish to say, as emphatically as possible, that in my own case these experiments are neither the cause nor the effect of any morbid condition.

I can say positively, from frequent experience, that to attempt experiments when mind and body are not entirely at ease is absolute waste of time. The very conditions which might make crystal-gazing a fatiguing and exhausting process render it impossible. I can with equal certainty disclaim, for myself, the allegation that success in inducing hallucinations of this kind is due in any way to an *état maladif*. The four years during which I have carried on experiments in crystal-gazing have been among the healthiest of my life. I cannot describe myself as robust; and indeed I was for more than three years an invalid—the direct cause of my illness being a railway accident;—but my incapacity is for the endurance of vitiated atmosphere and late hours, and not for habits of early rising, systematic mental work, and a walk of from six to twelve miles a day in almost all weathers. I belong to no effete race, but to a family which for physique and longevity might challenge any in the annals of Mr. Francis Galton;—a family which has never lived in cities, and which, for many generations, has expended its energies and ambitions on horses and hounds.

Classification of Pictures.—I may divide my crystal-visions into three classes, which pass into each other by gradual transition. First and lowest I place the most numerous class, consisting partly of mere reproductions,

which may be voluntary or may be spontaneous, of objects recently seen—arranged, perhaps, in some fantastic way ; but more largely of pictures which are merely fanciful, and have, so far as I know, no actual counterpart in fact. These, of course, I discourage as mere waste of time. Such pictures plainly bring no fresh knowledge ; they seem merely to objectify ordinary mind's-eye pictures, or the meaningless scraps of inward visions which float before one when attention is relaxed. These are quite as vivid as any other crystal-pictures, and will come at any time, if I am not over-tired. Above these comes a class of pictures which, though they may not communicate any new fact, yet impress me as containing some memory or some imaginative effect which does not come from my ordinary self. In this class I should place revivals of memory, and also illustrations of thought :—*e. g.*, pictures appropriate to a story of which I have thought, or to the sentiment of a piece of music, or to a place of which I have heard some mention. I feel that my ordinary self has not invented these pictures ; and that they show a coherent intelligence ; but that intelligence is working on data which I have at some time or other consciously acquired. The third class, which is the rarest, consists of pictures which are in some sense veridical ; which bring me information as to something, past, present, or future, which I have no other means of knowing.

Class I.—I can generally, but not always, see in a crystal, or other clear depth or smooth surface, a life-like picture of some object which has lately occupied my attention—as a book which I have been reading, an advertisement in a railway carriage, &c. These pictures do not resemble the after-images which seem to blur my retina after I have looked at a bright scene. Those after-images are, with me, indistinct, and show no true colours, only a contrast of bright and dark. The crystal-pictures, on the other hand, show true colours, and are like memory-images, only more distinct. If, however, I only see images of this kind, I generally cease to look. Their only interest lies in the facility which they offer for optical experiments.

These experiments, however, have been for the most part unsatisfactory, as it is almost impossible to say how far the results are due to mere expectation. In no case thus far have I obtained an optical result which surprised me, nor a result capable of such exact measurement as to prove that it was either optically wrong, or more exactly right than my general knowledge could have made it. I mention a few experiments.

1. *Distortion.*—If I look in a spoon I see the image distorted in the familiar way. But I cannot say whether it is distorted precisely as a real image would be. For in the first place the picture does not always appear to be on the surface of the spoon or other speculum. For instance, in a globular crystal, or semi-globular ring-stone, the picture appears as on a flat surface. In the second place, I could not, at any rate in the short time allowed, draw the distorted picture accurately enough to admit of subsequent comparison with the reflection of the real object itself in the spoon.

2. *Reflection.*—If I see a picture under circumstances which suggest that it is a reflection, I see it reversed as in a mirror. Thus, in a railway carriage, I experimented with a small crystal and small mirror, both hanging at my *châteline*. I easily reproduced in the crystal pictures (not real reflections) of the advertisements on the carriage walls, and just as Lane's Egyptian

magician told him that the crystal "made left appear right," so were these pictures reversed, and the print appeared as Spiegel-schrift. But I could then reflect the imaginary picture from the crystal into the mirror, and there the letters, "Compton's Hotel," appeared set right again, and legible in the ordinary way.

On the other hand I once suddenly entered a drawing-room where there was a large mirror, and saw a name for which I had been hunting in vain, printed as though on a visiting card fastened on the wall, and not reversed, in the middle of the mirror, which thus acted as a speculum. But note that when I saw the word I had for the instant forgotten that there was a mirror there, and I took the reflected wall in the mirror for a real wall. So that the picture conformed to my erroneous conception, and not to any true optical law.

3. *Magnification*.—I have used the magnifying-glass 11 times and it has always appeared to magnify. In one case already recorded (Vol. V., p. 513) the apparent enlargement of the picture enabled me to read significant letters, without which the picture would have been meaningless. But this, of course, may be classed as merely one form of the picture's development; that is to say, the letters *might* have become visible without the magnifying-glass, although they seemed to be vanishing and to be only just caught. I have three times used a bogus glass of similar size and appearance, and that glass did not magnify. However, I have never felt sure that I did not in some way distinguish between the true and the false magnifier even in the act of carrying them to my picture.

4. *Double Refraction*.—I once tried a flake of Iceland spar, an object which I had never before handled. I knew, however, its property of double refraction, so that the duplication of the picture which followed may have been due to expectation, although it looked to me rather more curious than I consciously anticipated.

5. *Colour Contrast*.—It is my impression that there is retinal fatigue, and consequent sequence of complementary colours, from gazing at crystal-pictures as much as from gazing at real objects. I never doubted this until the question was put to me, although I now find it difficult to prove that unconscious expectation may not account for this also.

I will first mention spontaneous, and then experimental instances.

I received one day a visit from a friend in a rather striking blue gown, which, some hours later, the crystal reproduced. This picture was followed by another of the lady's little boy, whom I had not seen lately, dressed in a bright orange garment, which I feel sure he does not possess.

Again, one afternoon someone was talking about Palissy ware. I was not specially addressed, and was staring aimlessly at a dark green, almost black glass scent-bottle. I observed in it a picture, all in pale green, of a man hastily tearing up some wooden garden palings; and before I had time to wonder what this meant, it was followed by another picture, all in red, of the corner of the library where as a child I kept my books, including one distinctly recognisable, which I have not seen these fifteen years, called *The Provocations of Mme. Palissy*. Then I remembered that one of this lady's provocations consisted in the fact that her husband fed his furnace with the household furniture, or even the fixtures of the house itself.

These are the only spontaneous colour-sequences which I can recall, as the pictures do not usually show any one predominating colour. By experiment I find that if I tire the retina by staring at a red flower, I see a green one in the crystal; and conversely that if I summon up (as I sometimes can do) a red flower in the crystal, I then see a green patch on the wall. If I use two crystals there is a similar change of colour between the first picture and the second. Or if I merely *desire* a change of colour in a crystal-picture I find that blue is followed by orange, yellow by purple, green by red. But this may, of course, be due to unconscious self-suggestion, although I am not so familiar with the sequence of colours that I could without hesitation name the complement of any given colour.

The same result would occur if my blue picture were merely conjured up with closed eyes. On being transferred to the crystal—I, as it were, remaining entirely passive—it would appear as orange. When I first discerned this fact it was distinctly to my own surprise, and it required a moment's thought to assure myself that this was in the natural course of events. It may be worth noting that a distinct effort is required to convert a scene—lighted, for example, with red—to its natural colouring or even to a neutral tint. It is necessary to close the eyes or to look away for a moment; so that what follows is a second edition rather than a prolongation of the first picture. On the other hand, the mere desire for change will produce a green light rapidly alternating with the original hue.

6. *Size of Pictures.*—The pictures always seem to fit into the crystal, or to be seen within the limits of any larger speculum. They never appear larger than the speculum, nor lose their distinct location, though, if they are fairly simple in outline, I can generally reproduce them at will of any desired size, when I raise my eyes to any flat background,—as the wall, a screen, &c., in front of me.

7. *Rise, Duration, and Disappearance.*—I have looked at a picture for eight minutes without its disappearing. I then was tired and looked away. Generally the pictures last two or three minutes. If there is movement in the picture, *e.g.*, if it represents a street with carriages passing, it usually lasts longer than if it represents an inanimate object. Sometimes the picture is *there* suddenly and completely; others are built up by degrees, sometimes with grotesque results. These are generally fanciful pictures, partly shaped by my conscious mind. I do not, however, perceive that any use is made of *points de repère*. There is a similar variety in their departure. Some I can dismiss at will. Some disappear slowly; and the essential part, so to say, may disappear before the accessories. I once stood outside a door with a ground-glass pattern, waiting to hear news of a friend dangerously ill within. This scene, which I suppose had unconsciously impressed me as scenes witnessed in moments of emotion will do, reappeared on the same day in the crystal. Then all faded except the pattern on the door; and when I took the crystal out again at the end of a week the pattern still persisted.

I have mentioned these points, some of which belong equally to all my pictures, in connection with the first or lowest class, that of mere memory-images, brighter indeed and more permanent than those which I can summon up “in my mind's eye,” but not otherwise very different.

Class II.—My second class consists of fanciful pictures, and of pictures

of scenes once consciously known, but now forgotten by my ordinary self. The fanciful pictures much resemble *illusions hypnagogiques*, to which I am subject. I can, however, see the *illusions hypnagogiques* in the dark and with my eyes shut, while to see the crystal-pictures I need at least just enough light to make a bright point on the ring or crystal. These fancy pictures in the crystal often take the form of scenes in some little story which I have amused myself by composing. I have quoted in my previous paper one or two cases where the scene thus shown differed from what I had meant to happen in my story. But I have a habit of inwardly visualising imaginary scenes; and these developments in the crystal, though they may strike me as unexpected improvements, move within the ordinary limits of my thought, like ideas of my own, rather happier than usual.

Sometimes when crystal-vision recovers for me a memory which has not, so to say, sunk far out of sight, I get at it by a symbolic picture which shows that my unconscious self has gone through some chain of association, of a trifling but characteristic kind. For instance, I have been studying trees lately, and one day was annoyed by a vague impression of having made acquaintance with something new and interesting which I could not recall. In the crystal I recognised exactly the spot where I knew that I had seen this interesting tree; but I could see no trees, only piles and piles of indistinguishable dead leaves. Then the recollection flashed upon me. The tree I wanted was the "red-flowered buck-eye" *chestnut*; and the link between dead leaves and chestnut-trees lay in a line of Mrs. Browning's:

"Not a grand nature. Not my chestnut woods
Of Vallombrosa"—

which I had happened to notice a few days previously as a variety on the Miltonic picture of Vallombrosa as it looks when the leaves have fallen. Trivial as the incident was, it seemed to show that the same sort of verbal links are used in the association of ideas below as above the conscious threshold.

Here is a case probably due to forgotten knowledge. Some friends coolly sent me a letter addressed "Dr. Henderson" (I do not give the real names), with orders to look for the rest in the crystal. I looked, and was rather staggered to read, "Dr. Henderson, Taunton Gaol." I could assign no grounds for such a libel, but on consulting a relative as to what Hendersons we had ever known, she remembered that amongst others "there was a chaplain of that name at Taunton Gaol, but long before your time." In my pre-crystal days I could have *sworn* that I had never heard of this chaplain.

In this second class I may also count the cases where the crystal has brought a revival of some sight or word which might easily have reached my conscious attention, but has been prevented from so doing by distraction on my part.

I give four instances of this not uncommon type.

1. I saw in the crystal a pool of blood (as it seemed to me) lying on the pavement at the corner of a terrace close to my home. This suggested nothing to me. Then I remembered that I had passed over that spot in the course of a walk of a few hundred yards home from the circulating library; and that, the street being empty, I had been looking into the books as I walked. Afterwards I found that my boots and the bottom of my dress were stained with red paint, which I must have walked through unobservingly

during the short *trajet* just described. I cannot tell which part of me it was that mistook paint for blood—whether it was my misinterpretation of the crystal-picture, or a mistake in the picture itself.

2. I saw in the crystal a young girl, an intimate friend, waving to me from her carriage. I observed that her hair, which had hung down her back when I last saw her, was now put up in young-lady fashion. Most certainly I had not consciously seen even the carriage, the look of which I knew very well. But next day I called on my friend; was reproached by her for not observing her as she passed; and perceived that she had altered her hair in the way which the crystal had shown.

3. Next as to sounds not attended to. I was writing at an open window and became aware that an elderly relative inside the room had said something to me. But the noise of the street prevented my hearing, and a wish to discourage conversation prevented my asking what had been said. My ink began to run low, and I took up the inkstand to tip it. Looking into the ink I saw a white florist's parcel as though reflected on its surface. Going into another room I *there* found the parcel in question, of which I had had no knowledge. I returned carrying it, and was greeted with the remark, "I told you half an hour ago to attend to those flowers; they will all be dead."

4. A relative of mine was talking one day with a caller in the room next to that in which I was reading, and beyond wishing that they were *further* I paid no attention to anything they said, and certainly could have declared positively that I did not hear a word. Next day I saw in a polished mahogany table, "1, [Earl's]-square, Notting Hill." I had no idea whose this address might be. But some days later my relative remarked, "H. (the caller aforesaid) has left Kensington. She told me her address the other day, but I did not write it down." It occurred to me to ask, "Was it 1, [Earl's]-square?" and this turned out to be the case.

Class III.—In these cases, and in the somewhat similar case of an announcement of death seen in the *Times*¹ (*Proceedings*, Vol. V., p. 507) I cannot prove that I could not, if I had tried, have heard or seen the word or object which appeared in the crystal without having previously appeared in my consciousness. It may have been distraction, and not sheer sensory disability, which prevented me from noticing these details. But in some other cases—and with these I may perhaps begin my third class—I have

¹ I may here remind the reader of the large group of ill-understood phenomena at present grouped together under the name of *Dynamogeny* (Féré, *Rev. Phil.*, XX., 364, &c.) These are cases where either muscular power, as tested by grip of the dynamometer, or the acuteness of some one sense, is increased by a stimulus to some other sense. Thus the Viennese aurist Urbantschich (James's *Psychology*, II., p. 29; Pfüger's *Archiv.*, XLII., p. 154) finds that "a tuning fork sounded close to the ear will sometimes increase acuteness of vision so that letters can be read at a greater distance. Conversely sounds became audible when lights were exhibited to the eye." Similarly Féré finds that in healthy subjects lost after-images can be recalled by the application of a tuning fork in vibration to the top of the head (*Pathologie des Emotions*, p. 29). So with hysterical subjects red light quickens perceptions of taste and smell. And, in many healthy subjects an increased acuteness of vision and other senses may be produced by hypnotic suggestion. It is the subliminal self, in my terminology, which has to supply this extra acuteness; and the crystal-vision is merely another way of getting at this reserve of power.—[F. W. H. M.]

actually tried my best to see or hear something, but failed; and then the crystal has shown me that something within me has been able to see or hear at longer range than I knew.

1. From a letter, written July 1st, 1891, I take the following account: "I looked across the room this morning to a distant table, where I expected to see a book I wanted. It was not there, but my eye was caught by another book which I saw was strange to me. I tried, but could not read the title at that distance (I have since proved that, even now I know it, this is impossible); and turned away to resume my writing. On my blank paper—as in a crystal-scene—I read, 'The Valley of Lilies,' which I found to be the title of the book. I have no recollection of ever seeing the book before, certainly not in this house, though it *may* have caught my eye in a shop." On July 2nd I add: "The book was brought into the house in my absence, and placed [by a relative] on her special table, on which *my* things are never put, and which, therefore, I should not necessarily glance at on entering the room, as at my own table, for cards or letters. I did not enter the room till after lunch and, so far as I know, went straight to my own seat, not passing her table, which is in the opposite corner. The book is of rather peculiar appearance—an imitation of wood. If I had consciously seen it in a shop I should probably have bought it, for it purports to be by my favourite à Kempis."

2. I give another instance in which a similar slight extension of the power of *hearing* seems to be involved:—

In August, 1891, we went for a few weeks to a small country place, where we had taken a house for the autumn, and which I had never visited before, except once for a single day. One day a kindly neighbour called to offer us the use of his garden during his own absence from home. As he left the house he looked up in passing the window, and said something, of which neither I nor a girl who was staying with me could catch a single word.

The same evening I saw in the crystal a picture of some extraordinarily tall and bushy sweet-peas trained over wire fencing—a picture to which I could assign no meaning. The next day we met our friend's housekeeper, who referred to the invitation, and added, "Mr. P. says he hopes you heard his warning not to lose yourselves among the sweet-peas"! On visiting the garden, I found the fencing covered exactly as the crystal had shown, the sweet-peas, of which Mr. P. was justly so proud, having been arranged to intercept a view of the railway.

Next above these apparent extensions of faculty—though next with a great gap between—come the telepathic visions, where some fact quite out of my normal cognizance seems to be flashed upon me from another mind—a mind not necessarily thinking of me at the time. I have had several intimations of this sort otherwise than by crystal-vision since my last paper was published (S.P.R. *Proceedings*, Vol. VI., p. 358); but I think only three by aid of the crystal.

1. A friend wrote to tell me that—acting on some suggestion of mine—she had secured an engagement on a newspaper, adding "that she was not obliged to fill all her columns with fashions." This phrase suggested the *Queen*, or some paper of the kind; but the crystal on being interrogated showed a magazine about the size of the *English Illustrated*, with

the title *The Princess*. I took this for a cynical joke on the part of the crystal—a “not quite *Queen*.” But I have since found that there is such a paper, and that my friend is engaged on it. The look of the paper is different from what I saw, as though the name only had been transferred to me.

2. On October 12th, 1891, I was discussing the question of crystal-pictures with a gentleman to whom I had been but that day introduced, and of whose friends or surroundings I knew nothing whatever, and who was so deeply interested in the subject that I promised to look into the crystal with the definite hope of seeing something which he might find personally interesting. I was rewarded by three pictures, of which one was as follows:—

A room containing a high glass screen, round the end of which came, after a few moments, a lady, short, plump, dressed in blue serge dress, with a short jacket, in the pockets of which she rested her finger-tips: elbows stuck out, hair dark, dressed in a low, loose knot, fine dark eyes, and a white sailor hat. As she walked across the picture, she turned and seemed to look at me with some curiosity.

We had occasion a few days later to visit Mr. R.'s office on business, when I described my pictures. No. 2, the picture above-described, he recognised as representing his lady-secretary, though some female clerks in the office denied that she wore a sailor hat. She was not in at the time, but he was able to show me the glass screen in the room in which she habitually sat. I made her acquaintance later, and found that I was, for special reasons, an object of some curiosity to her, and also that she *had* had a white sailor hat, which, only a day or two before my vision, had been blown into the Thames, leaving her to walk down the Embankment bareheaded.

My other two visions Mr. R. regarded as also reflected from his mind and thoughts at the time, but I had not the same degree of proof as in the one which I have described.

3. On August 10th of this year D. went with her family to spend the autumn at a country house which they had taken furnished, and which neither of us had ever seen. I was also away from home, the distance between us being at least 200 miles.

On the morning of the 12th I received a pencil note from her, evidently written with difficulty, saying that she had been very fiercely attacked by a savage dog, from which she and our own little terrier had defended themselves and each other as best they could, receiving a score or so of wounds between them before they could summon anyone to their assistance. She gave me no details, assuming that, as often happens between us, I should have received intimation of her danger before the news could reach me by ordinary methods.

D. was extremely disappointed on hearing that I had known nothing. I had not consulted the crystal on the day of the accident, and had received no intimation. Begging her to tell me nothing further as to the scene of her adventure, I sought for it in the crystal on Sunday, 14th, and noted the following details. The attacking dog was a large black retriever, and our terrier held him by the throat while D. beat at him in the rear. I saw also the details of D.'s dress. But all this I knew or could guess. What I could not know was that the terrier's collar lay upon the ground, that the

struggle took place upon a lawn beyond which lay earth—a garden bed probably—overshadowed by an aucuba bush.

On September 9th I had an opportunity of repeating all this to Mr. Myers, and on the 10th I joined D. at their country house. The rest of the story I give in her own words :—

“As we were somewhat disappointed that no intimation of the accident which had occurred to me had reached Miss X, she determined to try to call up a mental picture of the scene where it had occurred, and if possible to verify it when visiting us later on.

“On the night of her arrival at C——, we were not able to go over the whole of the grounds alone, and it was therefore not until the following morning that we went together for the special purpose of fixing on the exact spot. Miss X. was in front, as I feared some unconscious sign of recognition on my part might spoil the effect of her choice. The garden is a very large one, and we wandered for some time without fixing on a spot, the sole clue given by Miss X. being that she ‘could not get the right place, it wanted a *light* bush.’ I pointed out several, silver maples, &c., in various directions, but none would do, and she finally walked down to the place where the accident had occurred, close to a large aucuba (the *only* one, I believe, in the shrubbery), and said, ‘This must be it; it has the path and the grass and the bush, as it should, but I expected it to be much further from the house.’

“I may add that I was not myself aware of this bush, but as I was studying them all at the time we were attacked by the dog, and as this one is close to the spot where I was knocked down, it seems possible that it was the last I noticed, and it may therefore have influenced me more than I knew.”

[I understand that there are a good many acres of grounds round the house in question, and that the dog’s attack was made within 50 yards of the house—plainly an unlikely place for a struggle so long protracted without the arrival of help.—F.W.H.M.]

There seems no *à priori* reason why the induction of manageable and instructive hallucinations should be confined to the sense of sight. Most of the visual phenomena which led up to crystal-seeing can be paralleled with auditory phenomena of the same types. Thus there are light-hearers as well as sound-seers; and *illusions hypnagogiques* sometimes take the form of auditory as well as of visual impressions. I will not pursue the subject further until I have more experimental cases to compare; but I am glad to be able to start my collection with the following communication from Miss X., whose example may I hope be followed by others in *shell-hearing* as profitably as in crystal-vision.

NOTES ON SHELL-HEARING.

M. 51.

In the course of some widely varied reading on historical methods of divination I have found much that has seemed to me especially interesting and suggestive among the stories of voice oracles—not the articulate utterances of seer or priestess, which, possibly, find their modern counterpart in “trance mediums”—but the more mysterious Rumour of Homer, the vocal

trees of Dodona, the Hebrew Bath Kol, the 'daughter of a voice.' Coming to a later date, the shell divination practised by the Thibetan Buddhists, and by the Chinese and Hindus, presents more detail, and brings to mind the shells of the Tritons, the shell on the Tower of the Winds at Athens, and the stories told of the reverence for shell-sounds among the South Sea Islanders.

But still, this all seemed too remote and mysterious to turn to practical account, and it was with a sense of special interest that I read in C. G. Leland's work on *Gypsy Sorcery* (Fisher Unwin, 1891), that to this day the gipsies of Hungary listen for the voice of the Nivasha, or Spirit of the Air, in the sea-shell. To read that interesting results were observed as lately as 1886 was more stimulating than even the weirdly suggestive "sound of a going in the tops of the mulberry trees," which inspired the Israelites to war.

I have naturally exceedingly acute and sensitive hearing, which was developed by four years of scientific musical education, and it was with some hope that I possessed myself of a smooth-lipped cowrie of a size convenient to hold in the palm of the hand, applied it to my ear, and waited.

First came the monotonous murmur of the sea—familiar to childhood ; but after a few minutes of concentrated attention the ear grew accustomed to this sound, which, as it were, became a mere background for those more articulate which followed.

I find the experiment decidedly more fatiguing than that of crystal-gazing, and I did not persist on that occasion ; nor do I ever prolong the effort beyond six or eight minutes.

After twenty experiments, I was able to tabulate results as follows :—

1. On eleven occasions I heard human voices. These follow each other rapidly in the course of a single experiment, and may be divided into two groups.

(a) Those to a greater or less degree recognisable ; sometimes coming singly, sometimes rising out of a confused Babel of sound, with the effect with which we are all familiar at any large gathering. These were all probably recollections of something to which I had in fact listened, though often of a kind which might not have come to the surface in the ordinary way. Sometimes I have heard fairly accurate rehearsals of some conversation recently addressed to me, or still more often, which I have overheard. For instance, the shell is more likely after a dinner-party to repeat the conversation of my neighbours on the right than that of my lawful interlocutor on the left. This, I think, has its analogy in crystal-vision—the crystal more often presents what is unconsciously than what is consciously observed.

(b) Voices which are unrecognised and are without specially distinguishing characteristics, and which convey information or advice which my conscious self is—though possibly with an effort—quite able to supply, such as a quotation in verse or prose, a number, an address, or a monition to write a letter or send off a parcel.

2. On nine occasions I heard musical sounds, and I am certain that on five of these the shell definitely supplied an aid to memory—that my shell memory hearing transcended my ordinary memory hearing. I was able to distinguish and readily follow—as I commonly do in a concert-room—first one part and then another in the chorus or orchestra alternately, and

changing these at will as I can seldom do without the score, even by a conscious effort, more than a few hours after listening to the symphony or concerto.

It may be worth while to note that the shell does not, happily, reproduce mere street sounds or unpleasant noise of boys and barrel-organs, though I am exceedingly impatient of such annoyance. May it not be that, as in crystal-vision, the fatigue or irritation which might be a source of danger in itself suffices to hinder the success of the experiment?

All this, however, might be attributed, in varying degrees, to expectation, and as such was disappointing. However, on June 3rd, a slight incident occurred which I found encouraging.

I had been out for a couple of hours, and on returning, let myself in with a latchkey, specially noticed that no letters or cards awaited me, and spoke to no one before entering the drawing-room, where my friend A. sat reading. It was close on luncheon-time, and I took up the shell as a momentary occupation. As I have noticed in crystal-visions, a definite fact does not wait to be built up, but is at once thrown out, and the shell lost not a moment in greeting me with a clear murmur of "Endsleigh-street—Endsleigh-street," which I found absolutely unmeaning. Presently A. looked up to remark that our friend, G. H., had called, and had waited more than an hour on the chance of my return. "Has he come up from Oxford for the day?" I asked, "or is he staying (as usual) near here?" "No," said A., "he has taken rooms in Endsleigh-street." So far as I know I have never been in such a street in my life, and I have absolutely no association with the name. I could hardly suppose the coincidence to be merely accidental.

A few days later I received further encouragement. On Saturday, June 11th, Mr. G. A. Smith spent some time with us attempting some thought-transference experiments, which were fairly successful, and interested me greatly. Mr. Smith left the house soon after seven. After dinner, I took up the shell which had played some part—not very successfully—in our experiments. What occurred is best given in the following extracts

"[June 11th, 1892] *Saturday Evening, 8.30.* [X to G. A. S.]

"Why—when the shell was repeating to me just now what you said about clambering over rocks at Ramsgate—did it stop suddenly to ask, still in your voice, 'Are you a vegetarian then?' . . . Perhaps you dined at [your next appointment], and declined animal food? Do tell me whether you are responsible for this irrelevance."

"June 13th, *Monday.* [G.A.S. to X.]

". . . Without doubt the shell spoke the truth. . . . As you know, I left you soon after 7. After walking some 15 minutes I suddenly met Mr. M. . . . I was thinking about points in connection with the experiments we had been engaged in, and am afraid I did not follow his remarks very closely . . . but he made some allusion to little dishes at a vegetarian restaurant somewhere, and immediately feeling an interest in the question whether he was a champion of the vegetarian cause, I interrupted him with 'Are you

a vegetarian then? I believe these are the exact words I used. He will be sure to remember this, and must be questioned."

"June 23rd. [G. A. S. to X.]

"I have to-day walked over the course which I took on June 11th, from [your house] to the spot where I met Mr. M. It took just 11 minutes. If I left you at 7.15, it was probably about 7.30, or a very few minutes later, that I put the query to Mr. M."

Mr. M. was away from home, and though at once applied to for corroboration, did not send a written statement till June 22nd, when he writes to Mr. Smith (after failing to recall the exact particulars of the previous conversation):—

"The main fact remains that you asked me, to the best of my belief—bearing on my strong praise of the cooking at the Oxford-street Café—whether 'I was a vegetarian.' That is the core of the whole matter, and that is *sound*."

The very triviality and grotesqueness of the incident suggests points for speculation outside of its connection with shell-hearing, which, however, affords a curious example of a means of arriving at unexpected knowledge.

I have since recorded about fifty further experiments, but those already described may be taken as typical of the whole series. Not above half-a-dozen could be counted as evidences of telepathy, perhaps twenty may be classed among recrudescient memories which might never otherwise have been brought to light, and another dozen may be considered the result of mere expectation. The remainder have all consisted of musical sounds, some of which have been purely fanciful. These have been very definite in character, so much so that I have succeeded in reproducing them on the piano, or in scoring them at the moment, but they in no way differ from what I might extemporise in the ordinary way.

On two occasions only have I heard reasonable consecutive sentences for which I could not at the time account in connection either with memory or imagination, but in both cases I ultimately discovered their origin; the one in a book, the other on the fourth sheet of a letter which I had supposed to be finished on the third, but which I might conceivably have read in taking the letter from its envelope, though I cannot remember having done so.

I have as yet no other examples of the deliberate induction of auditory hallucinations by shell-hearing or any similar artifice. But this externalisation of inward auditions could doubtless be cultivated in the same way as crystal vision,—of which, indeed, it formed an accompaniment in the case above cited from Professor Janet. I should not wish at present to recommend the practice except to thoroughly sound and strong persons, as the frequency of *insistent voices* as an early symptom of insanity rather suggests that induced voices may be less easy to keep in check than induced visions have thus far proved to be. At the same time, I have known several sane and healthy persons who have experienced spontaneous externalised voices, either rarely or frequently, with no resulting injury. One of these was the late Rev.

P. H. Newnham, so often cited in these *Proceedings*, and assuredly one of the sanest and calmest of men. Some discussion of this topic will be found in *Proceedings*, Vol. V., p. 305. I will content myself here with citing two cases,—the first curiously parallel to Miss X's case of the sweet-peas, given above, as implying a slight subliminal extension of the auditory field; and the second, as I construe it, illustrating that revival of forgotten memories of which mention has so often been made.

The first case consists of a letter from Mr. Newnham, written about 1884:—

L. $\frac{3}{C}$

Owing to my spinal malady, I am sometimes obliged to use two walking-sticks; and can only crawl up the steep hills of this parish with much difficulty and pain. One winter evening (probably in December, 1882) I was creeping home about 5 p.m., when I saw in the distance a lot of some 20 young apprentices from the boatyard in my parish coming home after the day's work. Instantly the voice said to me, "They are saying, 'Here comes old Four-legs.'" Sure enough, as they passed me, one said, "There goes old Four-legs." Now, I had never heard this nickname before, or imagined anything like it.

This last is, of course, simply a case of thought-transference, identifying itself with the voice as its vehicle. I am not *quite* sure whether the words were spoken to me *ab extra* in this case. My memory is not quite clear.

This may, as Mr. Newnham supposes, have been a case of thought-transference. But I rather incline to suppose that the boys were uttering the words just out of "earshot," but within the subliminal auditory field. I need hardly add that an incident so incapable of external corroboration derives its value from the known care and accuracy of the percipient—one of the best informants whom we have ever encountered.

The next case is from an informant of whom we know less, and has twice been printed in part; once in the *Blackburn Times*, soon after the event, and once in the *Review of Reviews*. We have now obtained an important corroboration; and the date of the incident has been approximately fixed in September or October, 1883. Mr. Wolstenholme writes to Professor Sidgwick from 62, King-street, Blackburn, December 3rd, 1891:—

P. 143.

A few years ago, at the time the following incident occurred, I was residing at 4 and 6, Preston New-road, Blackburn.

After explaining a call of business which summoned him to Preston, Mr. Wolstenholme continues:—

At that time I was keeping a pony "Fanny," and as I had not much

work for her I determined to drive over to Preston, a distance of nine miles. On the morning of the trial I yoked "Fanny" to the trap in a passage behind my house. On each side of the passage is a wall about eight feet high, the wall on one side forming the boundary to the backs of the houses, the wall on the other side forming the boundary to a large wood yard. I had everything ready for starting on my journey, and had gone into the house for a knee-rug and my whip. When I returned with these articles, and was standing in the trap arranging the rugs, &c., I heard what sounded like the voice of a man speaking within a foot of my ears these words: "Put some string in your pocket." I immediately turned round to see who was speaking, but to my surprise there was no one in the passage or anywhere in the neighbourhood.

A cab-stand is in the open street at the bottom of the passage, and thinking it must be one of the "cabbies" who had spoken, I got out of the trap and went to the bottom of the passage to see who the person was. The cab-stand was empty, not a cab about, and the only person I could see was a lady who was 70 or 80 yards up the street on the opposite side.

There was no one about to account for the voice, neither was there any apparent cause that I was aware of why I should put the string in my pocket. I went into the house again and told my wife what I had heard. Her reply was, "Well, take some string with you, it will be no great weight to carry," so I put several yards in my pocket.

I arrived in Preston all right, and drove to the Dog Hotel, and gave "Fanny" into the hands of the ostler. After the trial was over we all returned to the "Dog" to tea, and at 20 minutes to 9 I commenced my journey home. The night was very dark, but as I had good lamps with me I did not heed the darkness. "Fanny" trotted along the road at a brisk speed, and all was going on well, when suddenly she stopped, and no matter how I used the whip or coaxed her she would not stir another step forward, but began to back until she backed the trap into the hedge on the road side.

I jumped out, and taking one of the lamps ran to her head to see what was the matter. I immediately found that the strap which stretches from the horse's collar, and is secured to the bottom end of the shafts, the trace by which the trap is dragged along, had broken inside a piece of metal which connected it with the collar. The defect being covered by the metal plate had escaped my observation, and I had no idea that any thing was wrong with the harness in any part.

I removed the broken strap, and I now saw a use for the string I had in my pocket. With it I rigged up a temporary arrangement by means of which "Fanny" was able to take the trap and myself home. Had I not taken the string with me I should have had to leave the trap on the road side and walk home a distance of six miles.

Who or what spoke I know not; all I know is that the "voice" sounded close to me, not more than a foot from my ears, and was a man's voice. The nearest person I could see was a lady, and she was 70 or 80 yards away.

You are at liberty to use this article if you think fit.

R. WOLSTENHOLME.

62, King-street, Blackburn,

December 30th, 1891.

I was at home on the evening of Mr. M.'s lawsuit in 1883, and distinctly remember hearing my father tell my mother about the accident to the harness. The circumstance of the warning voice made the incident very remarkable, and one not easily forgotten; since then I have heard both of my parents on many occasions relate the circumstance and never have either of them doubted that my father heard the voice.

MARY JANE WOLSTENHOLME.

P.S.—I do not remember any accident to the harness before that time and had no reason to suspect one then.

R. WOLSTENHOLME.

Mrs. Wolstenholme is now dead, so that Miss W.'s is the only corroboration now attainable.

This case is by no means unlike the subliminal discovery of hidden objects, of which we have had several examples. The weak place in the harness, although "hidden behind a metal plate," was, perhaps, not so completely hidden but that it may have been "unconsciously" noted.

CASE III.—MISS A.

XVI.—In the next case which I propose to give at length, crystal-vision forms but a small, and an ill-recorded, part of a long and complex group of phenomena centering in a lady who wishes here to be known as Miss A. I have had the privilege of an intimate acquaintance with Miss A and her family for eight years, and have personally witnessed many of these phenomena. But it must be remembered that I am no longer dealing, as in the two previous cases, with records of experiments undertaken at my own request, and for a definite scientific purpose. On the contrary, I have here merely been invited to hear or to witness fragments of a continuous series of phenomena, which have been observed only for private interest and satisfaction, and to which Miss A and her family were long unwilling to give any kind of publicity. I have now to thank them for permission kindly accorded to print the following pages. But the material which has been preserved forms but a fraction of the whole, and was not originally selected with a view to scientific proof. In Miss A's case, as in that of Mr. Stainton Moses, with which I shall afterwards have to deal, it has been to the dogmatic content of automatically written messages that most attention has been given. That, also, is important in its way; but it belongs to a later stage of our inquiry. For the present I have confined myself mainly to crystal-visions, and have asked Miss A to reply to certain questions, and to give such instances of veridical visions as now admit of corroboration. For convenience' sake, I have interspersed between square brackets some notes made by the Countess of Radnor, the friend in whose presence many of the

phenomena occurred, and who has revised these pages, and some unsigned notes of my own.

M. 52.

1. *Health*.—I do not know if my health affects the crystal-seeing ; I am so seldom ill that I have not tried. If I have a headache I never look in the crystal ; but I should imagine I should see equally well anyway.

2. *Visualising Power, &c.*—I see in the crystal *much* more distinctly than I could ever *imagine* things. I am a very bad visualiser ; and when I think of people I do so much more by the sound of their voice than by their faces or figures. I don't think I ever imagined a group in motion in my life. I am very short-sighted, and seldom wear glasses ; consequently, I rarely get a clear picture of any room or scene. But when I look in the crystal I see everything as clearly as though I had strong glasses on. I cannot be sure whether either my short sight or my visualising power is better in dreams than in waking hours ; but I *think* both are better. Certainly, however, I never see in dreams any scene at all comparable in clearness to what I see in the crystal.

I have no artistic gift, although I have received a few lessons in drawing and painting. I have automatically drawn flowers, figures, a snake, &c., much better than I can draw by conscious effort. [These drawings will be described along with the automatic writings.]

3. *Visions Apart from Crystal or Other Speculum*.—I have sometimes, generally as the result of effort, seen hallucinatory figures—all of them, I believe, in some sense *veridical*, never mere subjective hallucinations,—standing or sitting in the room. And I have, once at least, seen the room itself alter. I saw a large modern room change into the likeness (as shown afterwards by independent record) of what it was 200 years ago ; and I saw persons in it who apparently belonged to that date.

[The history of the room was known to Lady Radnor, who attests : “ Miss A has, without looking into anything, described a room, whose history was unknown to her, as I have reason to believe that it was 200 years ago. It was the Long Parlour at Longford, which in 1670 was used as the chapel.—H. M. RADNOR.” Other visions of this kind will be dealt with later.]

4. *First Discovery of the Power*.—It is now some years since I first began to look in the crystal. I had already written automatically, but knew nothing of crystal-vision. I happened one day to be lunching with some friends who talked on the subject, and said that they believed that a glass of clear water acted in the same manner. Two or three of us looked in glasses of water, and after a little while I seemed to see at the bottom of my glass a small gold key. This was so distinct that I looked on the tablecloth, thinking that there must be a real key there. There was none, and nothing to explain what I saw.

5. *Speculum and Mode of Gazing*.—We bought a glass ball, and I gradually began to see a good deal in it. I have since seen in several crystals, in a moonstone in a bracelet, &c. [I have known her see things in a polished table.—H. M. RADNOR.] It does not seem to matter much what the smooth surface is ; but I have sometimes fancied that the scenes were brighter if seen

in a real crystal. Occasionally I see things in a mirror, or even without any clear surface, as though I were in the midst of them.

I either take the crystal into a dark corner of the room, or wrap it up in black with only a little bit uncovered, or if it is small I hold it inside my hand and look right into it. I can see equally well in the dark. After a minute or two I seem to see a very bright light in it, which disappears after a few seconds, and then the surface appears cloudy and thick. This mist clears away, and I see sometimes views, sometimes faces, sometimes letters, and all kinds of things in it. They only last for a few seconds or sometimes minutes, and between each new picture I see the same light and then mist. I cannot look in the crystal for long, as it makes my eyes water with the brightness of the light and gives me a feeling as if a band were tied round my head; but if I only look a little while it does not hurt me at all. The crystal seems to become a globe of light. If a sunlit scene appears, the light may continue, or it may disappear before the figure shows itself. [Her eyes often stream with tears from "the brightness of the light."—H. M. RADNOR.] I am in a perfectly normal condition when I look; not sleepy, nor in a trance, nor unconscious of my surroundings.

6. *Magnification, &c.*—I have tried the magnifying-glass. The results are just the same as without it; only the glass being on the top I suppose I see in it instead of in the crystal. I cannot tell when people ask me whether the figures which I see are big or small; for I feel as if I were in some way close to them; so I cannot define their size. [I have often remarked that when Miss A looks in the crystal she describes things not as if she saw them in a picture, but as if she were actually there, and the places and people were round her.—H. M. RADNOR.] Before the figures come I see the crystal in my usual short-sighted manner, so that, for instance, I could not distinguish my own reflection in it. But the figures are quite clear; and I can follow a figure even if it appears to be walking to a great distance. But if I specially look at some detail in the picture, that detail generally seems to get clearer to me.

If I move my eyes from the crystal, or if I close my eyes, the picture disappears. If I move the crystal about I seem to shake the picture out of it. When the picture is once lost I can seldom get it again. Once or twice I have succeeded in doing so, but there have always been other pictures between.

7. *Verbal Messages in the Crystal.*—When I see writing in the crystal I see it only one letter at a time; and when the letters are put down they are found to be words spelt backwards.

[Each letter in turn seems to fill the crystal; and the letters succeed each other so rapidly that it is hard to take them down from Miss A's dictation. The words may come to explain a picture, or may form a message by themselves. The backward spelling is probably adopted in order to prevent Miss A's supraliminal intelligence from guessing at, and thereby disturbing, the message which is being given.]

8. *General Characteristics of the Pictures.*—Sometimes the things which I see are interesting, and sometimes just the reverse; sometimes true and sometimes not. If I wish to see a particular person, I cannot do so, but I probably see something quite different. I cannot tell if what I am seeing is

past, present, or future. I do not think that the pictures have anything to do with what I read and see in the ordinary way.

[I can expand this statement from personal observation. When Miss A looks in crystal or ring there is almost always a continual series of pictures, each generally quite disconnected from its predecessor, although occasionally several scenes of the same story may follow each other. No complete record has been made of these pictures; and therefore in estimating the probability that the coincidence which some of them show with fact is not due to chance alone, we can make no exact calculation of percentages; but after making the largest reasonable allowance for the cases in which no coincidence has been observed, it appears to me that in many instances the details seen, and the verbal explanations automatically given, are so full and precise that accident cannot be invoked to explain them. The unintelligible pictures, on the other hand, remind one of a series of views thrown on the table of a camera obscura; but whether the views come from the macrocosm or the microcosm, from the solid world or from the subliminal imagination, there is generally nothing to show.]

9. [Let us consider the cases which have a *prima facie* claim to be veridical. These may represent scenes past—beyond the range of hypermnesia,—scenes present—whether derived from another mind cognisant of them, or from some kind of direct extended perception; and possibly things future;—although (besides Lady Barnby's case given below) only one apparently clear case of precognitive picture—foretelling a death then absolutely unexpected—has been observed.

Inasmuch as telepathy and clairvoyance are ideas less unfamiliar than either retrocognition or precognition, it may be well to take first some pictures of events seen about the time of their occurrence. Such record of these as I can offer at present is unfortunately extremely incomplete. Miss A has never made a continuous series of experiments with a friend at a distance, and has no belief that deliberate experimentation of this kind would succeed. Yet, on the other hand, Miss A herself and her family have naturally been reluctant to test the accuracy of pictures which professed to relate to strangers,—who either might not exist or might dislike the inquiry. There is, nevertheless, no reason to suppose that the subliminal self is less regardful of others than the supraliminal; nor have pictures, I think, ever occurred whose possible verification could have caused pain. Just as in the hypnotised subject the feeling of the *bienséances* seems the most persistent element of character, so also among all the incoherences of automatic message by script or vision a certain control of this kind seems to be exercised by the hidden agency. Returning to the present case, the result of the limitations above mentioned is that I can hardly quote more than the few instances where Lady Radnor happens to have been able to identify the scene from her own experience or that of friends.]

A. Picture of scene probably passing at the moment.

Some time ago I was looking in my crystal and saw Lady Radnor sitting in a room I had never seen, in a big red chair; and a lady in a black dress and white cap whom I had never seen came in and put her hand upon Lady R.'s shoulder. It was about 7.30, I think. I immediately, that same evening, wrote to Lady R. to ask her to write down what she was doing at 7.30, as I

had seen her in the crystal. Shortly afterwards I saw Lady R., and she said she had done as I asked her, and told me to tell her what I saw. It was quite right; she had been sitting in a red armchair, and Lady Jane E., dressed as I described her, had come in and put her hand on her shoulder. Afterwards, when I met Lady Jane E., I recognised her, without knowing who she was, as the lady I had seen. Also, when I went to the house I recognised the chair.

[This is perfectly correct. Miss A had never been to Longford when she described my room, which was right in every particular, even to the fact that my chair was quite touching the corner of the high fender.—H. M. RADNOR.]

[Lord Radnor tells me that he remembers the incident perfectly. The chair was of a kind unusual in a bedroom. The description of the lady entering was right as to personal appearance as well as dress.]

B. Second contemporaneous scene.

In one case I saw and described Mr. B (a well-known writer), whom I knew slightly, as hunting for a paper in the drawers of a writing-table. He used a particular pen, which I described, and with his hands ruffled his hair till it stood up in a kind of halo. A lady came in and pointed to his hair and laughed. Lord Radnor inquired of Mr. B, and all this was found to be correct. He was writing with a pen unusual to him (silver instead of quill, or *vice versa*), and was looking for a paper which he wanted to send by post. His sister (I did not know that she lived with him, and had never seen her) entered the room, and pointed laughing to his hair, just as I had seen.

[Confirmed.—H. M. RADNOR.]

A group of cases may here conveniently be given together, as included in the same narrative. Case *C* is probably exactly contemporaneous. Case *D* also seems contemporaneous. Case *E* is retrocognitive, and case *F* seems precognitive.

C. Sir Joseph Barnby, the well-known musician, writes as follows:—

November, 1892.

I was invited by Lord and Lady Radnor to the wedding of their daughter, Lady Wilma Bouverie, which took place August 15th, 1889.

I was met at Salisbury by Lord and Lady Radnor and driven to Longford Castle. In the course of the drive, Lady Radnor said to me: "We have a young lady staying with us in whom, I think, you will be much interested. She possesses the faculty of seeing visions, and is otherwise closely connected with the spiritual world. Only last night she was looking in her crystal and described a room which she saw therein, as a kind of London dining-room. [The room described was not in London but at L., and Miss A particularly remarked that the floor was in large squares of black and white marble—as it is in the big hall at L., where family prayers are said.—H. M. RADNOR.] With a little laugh, she added, 'And the family are evidently at prayers, the servants are kneeling at the chairs round the room and the prayers are being read by a tall and distinguished-looking gentleman with a very handsome, long grey beard.' With another little laugh, she continued: 'A lady just behind him rises from her knees and speaks to him. He puts her aside with a wave of the hand, and continues his reading.' The young

lady here gave a careful description of the lady who had risen from her knees.

Lady Radnor then said : "From the description given, I cannot help thinking that the two principal personages described are Lord and Lady L., but I shall ask Lord L. this evening, as they are coming by a later train, and I should like you to be present when the answer is given."

That same evening, after dinner, I was talking to Lord L. when Lady Radnor came up to him and said : "I want to ask you a question. I am afraid you will think it a very silly one, but in any case I hope you will not ask me why I have put the question?" To this Lord L. courteously assented. She then said : "Were you at home last night?" He replied, "Yes." She said : "Were you having family prayers at such a time last evening?" With a slight look of surprise he replied, "Yes, we were." She then said : "During the course of the prayers did Lady L. rise from her knees and speak to you, and did you put her aside with a wave of the hand?" Much astonished, Lord L. answered : "Yes, that was so, but may I inquire why you have asked this question?" To which Lady Radnor answered : "You promised you wouldn't ask me that!"

D. The day following was the day of the wedding, and at a dinner party held in the evening my attention was called by Lady Radnor to Miss A, who seemed to be listening to something. On inquiring the cause, Lady Radnor asked me "If I had not heard the raps," as she supposed Miss A "was receiving a message."

I had not heard the raps, but I begged to be made acquainted as soon after dinner as possible with the purport of the message.

On rejoining the ladies, I inquired at once what the message might be? Lady Radnor replied : "The message is somewhat mysterious and there is a portion of it we cannot make out, but the general purport is : 'There is danger in the — reservoir belonging to the Liverpool Waterworks Company.'" About twenty minutes later the additional message was rapped out : "The danger is in the left-hand corner." Here I laughed the laugh of the scornful, and remarked : "There is a beautiful vagueness about that, seeing that it depends entirely upon which side of a parallelogram you stand before you can determine the left-hand corner!" Four days later [According to my recollection *two* days later only.—H. M. RADNOR.] a paragraph appeared in most of the London dailies to the effect that the inhabitants of — were in a state of considerable alarm on account of some signs of weakness having appeared in the [Welsh] reservoir belonging to the Liverpool Waterworks Company. They had sent a deputation to the company requesting that an expert should be got down from London to examine the defect. Needless to say, Miss A had never heard of the name of the place, "an unpronounceable Welsh name," had no interest in that part of the country, and had never been in the neighbourhood.

E. Two days after the wedding I was driven by Lady Radnor and Miss A to Salisbury Cathedral to play on the organ, a magnificent specimen of cathedral organs. I was much interested in the instrument and became absorbed in my playing. At the end of two hours I rejoined the ladies, who had been sitting in the body of the vast church. On our drive back to Longford, Lady Radnor asked Miss A why she was so silent and thoughtful, to which Miss A

answered : " I have had such strange experiences in the Cathedral during the time Mr. Barnby was playing." On being asked to relate them, Miss A begged to be excused until she arrived at the Castle, as the grinding of the carriage wheels over the newly metalled roads made it difficult to hear one another speak.

Whether this promise was forgotten, or whether callers put it out of her head, I cannot say, but I left Longford without hearing any more of the matter. Eleven months later Lady Radnor, during a call upon my wife, told me the following : " Miss A's statement was to the effect that she had seen vast processions of gorgeously appavelled Catholic ecclesiastics with jewelled crosses carried before them, gorgeous canopies and baldachinos held over them and clouds of incense filling the place. Amongst the dignitaries was one who came near them and gazed at them with a singularly sad expression of countenance. On being asked why he looked so sad, he said : " I have been a great sinner. I was greatly responsible for the beheading of Anne Boleyn. What adds to the sadness of it, her father and I were boys together, and our homes were in close proximity to each other." On being asked his name, he said : " My name is John Longland." On being further questioned he replied : " Mr. Barnby's music brought me here. I often hear it in Eton Chapel."

Lady Radnor then went on to say : " I was naturally desirous of finding out who this John Longland might be, but after several unsuccessful efforts I was beginning to despair of solving the mystery, when, five months later, I found it recorded in a long, thin, worm-eaten book [I found the book in an old lobby cupboard at Longford. It was there recorded that John Longland had been Dean of Salisbury in the reign of Henry VIII., and also that he had been translated to the See of Lincoln.—H. M. RADNOR.] containing the name of John Longland, Dean of Salisbury in the reign of King Henry the Eighth." This was sufficiently extraordinary ; but on my inquiring what connection he had with Eton, her ladyship remarked that she had already told me all she knew. Thereupon I said, " I wonder if he is mentioned in Maxwell Lyte's *History of Eton College*?" and I rose at once to get the book. There I found he was mentioned on pages 103 and 124 as having been Dean of Salisbury and Confessor to King Henry the Eighth. He was soon translated to the more dignified see of Lincoln, which carried with it the appointment of " Visitor to Eton College." It appears that during one of his visits he called upon the Fellows to make up their number which had fallen from 10 to 7 (?) (See Maxwell Lyte's *History*.) This they explained they were unable to do as the value of their property had decreased and they were consequently unable to pay their full number. The Bishop came forward with the necessary funds. He likewise gave largely to the other members of the college, the ministers of the " queere," and even the bell-ringers were not forgotten ; and by his will he left money for the annual performance of a requiem Mass on each anniversary of his death, and gave instructions likewise that his heart should be buried " afore the holy altar in Lincoln Cathedral and his body in Eton College Chapel." All of which was done. His grave at Eton was covered by a magnificent brass, which, by an act of vandalism, was destroyed about 200 years ago. Here, then, is the explanation of his connection with Eton and his love of music.

F. One more incident in connection with the extraordinary powers of this young lady remains to be noted. Whilst looking in her crystal during one of the days I spent at Longford, she described, amongst a number of things unnecessary to mention, a room which appeared to her to be a bedroom. She appeared to be viewing the room from just *outside* the *open* door, for she said: "If there be a bed in the room it must be behind the door on the left"; in any case the room was a long one and the end of it was occupied by a large window which formed the entire end of the room. She added: "There is a lady in the room, drying her hands on a towel." She described the lady as tall, dark, slightly foreign in appearance and with rather "an air" about her. This described with such astonishing accuracy my wife, and the room she was then occupying at an hotel at Eastbourne, that I was impelled to ask for particulars as to dress, &c. She stated that the dress was of serge with a good deal of braid on the bodice and a strip of braid down one side of the skirt. This threw me off the scent, as before I had started for Longford my wife had expressed regret that she had not a serge dress with her. My astonishment, therefore, was great on returning to Eastbourne to find my wife wearing a serge dress exactly answering to the description given above. The sequel to this incident comes some sixteen months later on, when my wife and I attended a performance given by the Magpie Minstrels (a society of musical amateurs) at Princes' Hall, Piccadilly. We arrived early, and after placing my wife in a seat I moved about the room speaking to friends here and there. In the course of ten minutes or so, Lady Radnor and Miss A entered the room. During the greetings which ensued, Miss A called my attention to a standing figure, saying: "You will remember my seeing a lady in her bedroom while looking in my crystal; *that* is the lady I saw." *That was my wife!* I only need add that she had never seen my wife.

JOSEPH BARNBY.

Lady Barnby writes as follows in corroboration of the incident relating to her own dress:—

9, St. George's-square, S.W.

Saturday, November 12th, 1892.

The account about me and my dress is remarkable as being out of the general course of things in this way: I had been remarking to Sir Joseph that it was a mistake to come to the seaside without a serge dress, that being a material particularly suited for wear at the seaside, but I added: "I do not think there is much use in ordering one now, as Madame D. will be gone for her holiday, it being August." Sir Joseph left the next day for Longford, and I wrote to Madame D., telling her to make me this gown. She got the letter *Tuesday* [August 13th, 1889], and in the marvellously short time by *Saturday*, I received my gown. Then again, it is not usual in an hotel to have one's bedroom door open when one is occupying the room, but the reason for it on this occasion was the fact that I was to meet Sir Joseph on his return from Longford [Tuesday, August 20th] (as a *surprise* in this new serge gown) and having no clock in our bedroom, which was at the *end* of the corridor, with my daughter's room at an angle to ours, where she slept with her maid, I—thinking I was somewhat late for meeting the train—opened the door to call to the maid to tell me the time as I washed

my hands standing at the washhand-stand in a line with the open door. I do not suppose I have ever done such a thing at an hotel before or since.

EDITH MARY BARNBY.

[These dates have been confirmed by Lady Barnby from her diary. Lady Barnby also tells me that her nurse confirms the little incident of the wearing of the serge dress first on August 20th. The crystal-scene, therefore, seems to have anticipated a certain definite moment, which happens to have been well remembered. But, of course, each apparently precognitive case must be judged in connection with all the rest. See *Proceedings*, Vol. V., p. 288.]

E. In February, 1890, Lady Radnor gave me the following independent account of the Longland incident. Sir J. Barnby had not seen this account when his was written (in November, 1892):—

“In August, 1889, when Mr. Barnby was here (from Eton College) Miss A had some writing of that kind which can only be read reflected in a looking-glass, and written in a curling, snake-like way, from John Longland, who said he was brought through the influence of Mr. Barnby, whose beautiful music he heard at Eton as he was buried there. He wished to say that he had written letters to his friend Anne Boleyn's father, and that it was owing to him in great measure that Henry VIII. divorced Catherine, married Anne, and afterwards beheaded her, &c. Unfortunately these papers were destroyed. As inquiries having been made at Eton, and no tomb of John Longland found, again we thought we had been misled. Next time, in August, 1889, he came at *the Cathedral*, announcing his presence by raps:

Q. Who are you? A. John Longland. Q. What were you! A. Dean of Salisbury. Q. When?

3

A. 15(19)? (39)? Could not quite make out which.

“We could not find out anything about John Longland [by inquiries at Eton], and though he came many times we thought it unsatisfactory and would not listen to him.

“This morning, February 24th, 1890, I was looking through a list of the Deans of Salisbury Cathedral (*History of Salisbury Cathedral*: Dodsworth, 1815). I found [Appendix III.] that in 1514 A.D. John Longland was Dean of Salisbury and was made Bishop of Lincoln in 1521. [He was made Henry VIII.'s Confessor in 1519, according to Chalmers' *Biographical Dictionary*.] I then turned to Britton's *History of Lincolnshire* and found on page 623 that ‘John Longland, Dean of Salisbury, was consecrated May 3rd, 1521. A man of learning, but generally blamed for taking advantage of his situation as Confessor to Henry VIII. to promote the divorce between that monarch and his Queen Catherine. . . . Dying at Woburn, he was privately interred in Eton College Chapel.’”

[These cases suggest a few remarks. *Case C* (Lord L. at prayers).—This incident has been independently recounted to me both by Lady Radnor and by Miss A herself. Another small point not given by Sir J. Barnby is that Miss A did not at first understand that family prayers were going on, but

exclaimed: "Here are a number of people coming into the room. Why, they're smelling their chairs!" This scene may have been exactly contemporaneous. If we assume any intelligent guidance of all this subliminal cognition, this is one of the few scenes which seem to have been presented expressly for the purpose of verification; but the verification, of course, depended upon Lady Radnor's presence. Nor does it appear that any indication is given as to when a message will prove verifiable. The pictures seem to come at haphazard, and no wishing or asking for "tests" will secure them.

Case D.—The intimation of danger in certain waterworks was not given by crystal-vision and is only inserted here as forming part of Sir J. Barnby's account. The difficult question as to the nature of so-called "raps" may be deferred till the next chapter. But it must be noted that they have occurred at intervals throughout Miss A.'s experiences, and in close connection with crystal-gazing or automatic writing. The messages thus communicated do not appear to be in themselves either more or less trustworthy than those which are written or seen in the crystal.

Case E.—This case, again, I give here as forming a part of Sir J. Barnby's account. For the present we may assume that the scene or figure here presented was analogous to a crystal-vision, although seen without a speculum, and under the aspect of reality. I hope to discuss the possible explanations of retrocognitive scenes in a future paper, when we come to deal with retrocognitive written messages.

[Three more cases connected with Salisbury Cathedral may be added here.]
Aug., Sept., 1889, & Feb., 1890. In the presence of myself.—H. M. RADNOR.

G. *Retrocognitive Scene.*

The first time Miss A went to the Cathedral she noticed standing in the door of the chapel opposite the "Cage" (or Hungerford Chapel), a monk, dressed in dull sort of muddy brown¹ with a knotted cord round his waist, a sort of tippet and hood, and something white, either cloth or flesh (?) where the hood or tippet was not drawn close. He carried in his hands a brown rosary and silver (?) cross hanging to it.

Subsequently she saw a good many of them apparently filing out of the door of the chapel, and back again, holding books and rosaries. The cross of the rosary was rather a peculiar shape.

She has seen these monks nearly every time she has been to the Cathedral, and one gave his name one day by raps, but owing to the fact that the Bishop and the head verger both said that no order of monks had ever been connected with the Cathedral, we thought that perhaps it was an hallucination. Yesterday, however, February 23rd, 1890, Miss A again saw the monks, and asked what Order they belonged to; the answers were by raps.

Q.: What Order do you belong to? A.: St. Francis d'Assisi. Q.: Do you mean Franciscans? A.: Yes. Q.: Did you live here? A.: No. Q.: Where then? A.: Palace.

¹ In Steven's *Continuation of Dugdale's Monasticon* there is a plate of a Franciscan which exactly corresponds with what Miss A saw. We only found this afterwards.

Having obtained this clue, on my return home I looked in Britton's *History of Wiltshire*, and found on an uncut page that there had been a Monastery of Greyfriars (Franciscans) at the S.E. corner of the Cathedral (where the Palace and grounds now are), and that Bishop Poore gave them the land.

The present Bishop has just unearthed from the cellars of the Palace a beautiful vaulted crypt room, which was supposed to exist in or previous to the time of Bishop Poore. This is a curious coincidence, and may have been where the Greyfriars lived. Sir Richard Colt Hoare mentions that there existed an Order of Friars taking their name from St. Francis d'Assisi, who were settled at Salisbury.

H. Retrocognitive Scene. (Brian Duppa.)

On February 23rd, 1890, Miss A and I were in the "Cage" and she told me she saw a grand ceremonial taking place. There appeared to be a tall chair which obstructed the view down the choir, and gradually the place appeared filled with clericals and others dressed in their best attire. Then she saw a tall big man, slowly walking up, dressed in red with white and lace over it, something that hung round his neck and down to his feet of broad gold embroidery, and a broad sort of mitre (but not peaked) more like a biretta, of beautiful embroidery.

Then there were three or four dressed very much like him, gorgeously dressed, and lots of little boys about in red and white and lace—holding candles, books, &c. The whole place was very full of people, and it was evidently a great occasion. After the principal figure had knelt in front of the chair—looking to the west for some little time—he stood up and ten little boys lifted up the chair, and carried it higher up and placed it in front of the altar, still facing west. Then the principal figure walked up two steps and faced the east. (The whole of the arrangements of the altar, &c., as Miss A saw them, are quite different from what they are now.) [It is here meant that Miss A.'s description was correct for that past date; as Lord Radnor explicitly told me was the case.] He had nothing on his head now. He knelt some little time, and then the most gorgeously dressed of the other figures placed something like a mitre on his head and retired, and the principal figure walked up to the chair, and sat down on it facing the congregation. Miss A said she saw him later dead in a coffin, with the Winchester Cross over him. She says he was tall, big, clean-shaven, a little curling hair, and blue-grey eyes.

Miss A asked what she was seeing, and the answer came by raps.

A. : The induction of Briant Uppa.

Then Miss A said : There can't be such a name ; it must be wrong.

She tried again, and got—

A. : You are wrong. It is Duppa, not Uppa. Brian Duppa. Q. : Who was Brian Duppa? A. : Chister. Q. : What was he? A. : Bishop here. Q. : When? or what was his date? A. : 44-16. His researches would help you. Manuscripts should lay at Winchester.

On returning home, we were talking after tea, and I casually took up Britton's *History of Wiltshire*, and said to Miss A, laughing: "Now I will look for your Bishop." . . . The pages where the Bishops' names were were

uncut, sides and top. I cut them, and to our delight we found on p. 149 :—

“Brian Duppa or De Uphaug, D.D. . . . tutor to Prince Charles . . . translated to the See of Chichester (Chister ?) . . . Bishop of 1641 . . . (deposed soon after by Parliament) . . . preferred soon after the Restoration to the See of Winchester.” He was at Carisbrooke with Charles I., and is supposed to have assisted him in the writing of the *Elkon Basilike*, which book Miss A had been looking at in my boudoir a few days previously, but which contains no mention of him nor his name.

J. Retrocognitive. (Rayne Stevens.)

In the “Cage” the same day that “Longland” came, August, 1889, there were loud raps. Miss A asked who it was and got the following :— “Rayne Ste(v-ph ?)ens. He was the first metz-tenor in 1796. He went to Canterbury in 1805. He received a watch from William Bouverie, Lord Folkestone’s—(?)—because he perilled his limbs to stop his horse in Salisbury.”

I have been unable to verify this entirely at present, but I found an entry in the old account-books (the first Viscount’s) in 1755 :—

“Dr. Stephens for teaching Billey the Harpsichord, etc.”

“Billey” was grandson to the first Viscount. The said “Billey” was M.P. for Salisbury, and I find that according to Britton (p. 182), John Stephens, Mus.Doc., was organist of the Cathedral, and was buried there in 1780. He was possibly the father of Rayne, but that I have not yet made sure of.

K. Retrocognitive Scene. (White Webs.)

I was looking in the crystal a year or two ago at Longford Castle. Lady Radnor was in the room with me. I saw amongst other things a large carved fireplace with a coat of arms in the middle and curious serpents entwined. There seemed to be a secret passage, which opened on touching one of the serpents’ heads. I seemed to follow this path until it led out by a river, and I saw figures pass along it in old-fashioned dress. The name Edwye de Bovèry was then spelt out in the crystal ; and Lady Radnor said that the vision must be all wrong, as the name had never been spelt like that. The name “White Webs” was also spelt out—a name of which I had never heard. A few days afterwards, when I was looking at some books in the library I saw a curious old book with crests and coats of arms, drawn by hand, not printed ; and in this book I found one of the coats of arms which I had seen in the crystal ;—only the one in the book was quartered with another, and the one I saw in the crystal was quite by itself. Lady Radnor found that it was the coat belonging to an heiress, a Miss Smith. A little while afterwards, in an old church register or account-book or something, the name of Sir Edwye de Bovèry was found. [It was in an extract from a parish register at Britford Church, in which parish Longford is.—H. M. RADNOR.]

[Sir Edward des Bouverie, Kt., whose name I have since found spelt in old deeds de Boverie, though he signed it himself des Bouverie, lived at the Red House, Cheshunt, Herts, and died there 1694. His son, Sir William, sold the house, and lived partly at the Parsonage of Cheshunt. There is a place called White Webs in that neighbourhood. Sir Edward’s grandson, Edward des Bouverie, sold the property and settled at Longford in

1717. In 1718 he married Mary Smith, daughter and co-heiress of John Smith of London, one of the first Governors of the Bank of England. There were many secret passages leading to and from the Red House at Cheshunt; but I have not tried to identify the house at White Webs.—H. M. RADNOR. June 9th, 1892.] [Miss Porter reports that she cannot find a list of the owners of White Webs. “An old historical mansion with secret passages, and mysterious underground accommodation, was taken down towards the end of last century.”]

L. Retrocognitive Scene. (“Jolly Dick Scrope.”)

On June 28th, 1892, Miss A met for the first time the Hon. Percy Wyndham at Lady Radnor's. A scene and then writing appeared in the crystal, which was repeated to me verbally by Lord Radnor on July 1st, 1892, with the ambiguity between Prince and King below mentioned by Lady Radnor. A scene of festivity appeared, with persons in old-fashioned dress; and then the message (as written by Lady Radnor, July 8th) “Jolly Dick Scrope with his Prince (or King) bluff Harry, at the wedding of his daughter Nell.” “Then thinking that it might have taken place in Wiltshire [where Scropes are neighbours of Wyndhams] we asked ‘Where is it taking place?’ and the answer came, very quickly, KROY (York).—H. M. RADNOR.”

[In the hope of clearing the matter up, I begged Miss Porter, who is accustomed to research in the British Museum, to search for any trace of a Dick Scrope with a daughter Nell, at whose wedding at York Henry VIII. was likely to have been present. Miss Porter replied (July 6th, 1892): “Yorkshire and Wiltshire were the haunts of the Scrope family. I spent some time at first with the pedigrees of the Wiltshire branch, but found no ‘Dick’ with daughter ‘Nell.’ [Enclosure with pedigree confirms this.] Then I turned to Yorkshire, the Scropes of Bolton, and found the following facts.

“Controversy between Sir Richard Scrope and Sir Robert Grosvenor.

SIR N. HARRIS NICOLAS.

London, 1832.

II. Pedigree of the Family of Scrope of Bolton.

60	Sir Richard Scrope, Knt., — 2nd son of Sir Henry Scrope, 4th Baron Scrope of Bolton.	Eleanor, dau. of Norman Wash- bourne, of Worcestershire, Esq. She marr. secondly, Sir John Wyndham, of Felbrigg, co. Nor- folk. Will dated 11 Dec. 1505 : proved Jan. 1506. Buried in the Austin Friars, Norwich.
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Elizabeth	Eleanor Scrope, = dau. and co-heir, living Dec. 1505 (Will of mother)	Sir Thomas Wyndham* of Felbrigg, co. Norfolk. Will dated 21 Oct. 1521; proved 4 March 1522.	Marg
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See Lansdowne MS. 205.
Harl. MS. 1074. § 65

* Son of Sir John, by Margaret
daugh. of John Duke of Norfolk.

My next step was to look up the Wyndhams of Felbrigg, and I found a satisfactory connection between Sir Thomas and King Henry VIII. :—

Blomefield's *Norfolk*.

IV.

7 Tombs in Norwich Cathedral.

The figure (6) shows the place where the tomb which now stands in Jesus Chapel, marked with figure (7), was removed from; it was erected to the memory of Sir Thomas Windham, who was knighted by Sir Edward Howard Lord Admiral of England in the 4th year of King Henry VIII. at Croitou Bay in France, in which expedition he was very serviceable, doing much towards the winning of Tournay, Turenne, and other places; he was Privy Councillor to that King, one of the knights retained for his bodyguard, and vice-admiral, being son of Sir John Windham of Crownthorp in Norfolk; he was buried between his two wives, Eleanor, daughter and co-heir of Rich. Scroop of Upsale, Esq., and Elizabeth, daughter of Sir Henry Wentworth of Letheringham (widow of Sir Roger Darcy of Danbury in Essex. VIII., p. 113) and died about 1521.

The following entry was found on consulting the "Letters and Papers in the reign of Henry VIII."

J. S. BREWER, London, 1863.

I

54 4 Aug. (399) For Elizabeth Darcy, widow of Roger Darcy,
— 1509 and Thomas Wyndham. Licence to marry.
Sunninghill, 1 Aug., 1 Hen. VIII. Del.
Oxford, 4 Aug.

Eleanor Scrope was dead *before* Henry was king, for in 1509 Thomas Wyndham obtained a licence to marry his second wife, Elizabeth Darcy. And from the *Testamenta Eboracensia* (Durham, 1865: Surtees Society) III., 297, cxiii., it appears that Richard Scrope's will was proved in 1485, before Henry VIII. was born. The sentence, therefore, given in explanation of the picture contains an error. On the other hand it is the case that Henry VIII. showed various favours to the Scrope family.

"As a Scrope of Bolton it seems probable that Eleanor was married at York. But the registers of marriages in the Minster do not extend so far back as Tudor times, and the marriage licences filed at the Diocesan Registry do not commence till 1661."

From these documents it appeared that the conjectured connection between the Scrope family and Mr. Percy Wyndham depended not merely on neighbourhood in Wiltshire, but on the fact that Nell Scrope's husband was a Wyndham. I wrote to Mr. Wyndham asking as to his connection with Sir Thomas, and received reply dated Clouds, Salisbury, July 12th, 1892:—"Sir Thomas was my direct ancestor. There has never been but one family of the Wyndhams, and beyond one or two actors and actresses who have taken the name, it has never been usurped." [The *Wyndhams* are a different family altogether.]

This case is remarkable because the theory of unconscious memory on the seer's own part is practically excluded. On the other hand it is of course probable that Mr. Wyndham had at some time known of the Wyndham-Scrope marriage, *temp.* Henry VII., although he had so completely forgotten the fact when the message came. We cannot positively assert that the

knowledge may not have passed from Mr. Wyndham's subliminal self to Miss A's, and assumed the dramatic form of "Jolly Dick Scrope," &c. In the pedigree of the A family, given in the history of their county, there is mention of the marriage of the 5th Baron Scrope (of Bolton) to the widow of Sir Robert A, a collateral ancestor. But even assuming (as we are bound to do) that this fact, although not consciously remembered by any of the A family, may have at some time been known to Miss A, this brings us little nearer to Dick Scrope, who is not mentioned in the pedigree, and whose relationship to Lord Scrope is only to be seen in the Scrope pedigree. I will add that Miss A has never shown any sort of interest in genealogical or antiquarian research.

The origin or origins of these retrocognitive scenes can only be gradually guessed at by comparing many instances. In order that the reader may at once realise their frequent element of *inaccuracy* I introduce here a message given not by the crystal but by automatic script.

CASE OF JACK CREASY.

On June 27th, 1891, Miss A took pencil in hand. The following notes were made directly after the sitting, and the automatic script is in my hands. The handwriting of the *soi-disant* Jack Creasy is barely legible and of an uneducated type.

Much scribbling. At last, very illegibly, and many times, was written "Jack."

"Jack" who? Miss A said "I daresay 'Jack the Ripper,' or some one of that kind."

"Jack Creasy."

What do you want? "Help pore Mary."

Where did you live? (Very illegible) "Fillers" (or) "Tillers Buildings." Where? "Greenwich."

Are you in the flesh? "No—flesh all burnt." Then a rude drawing not recognisable.

Were you burnt? "Yes—piche kill."

In Fillers' Buildings? "In Blackwall Road."

When? "Long—perhaps twenty month."

Was it an accident? "Awful. Mister Lennard put us to shift the mixer; Bob Heal put the light for me the pitch vat cort."

What works? "Tar."

At Greenwich? "Yes, Blackwall Rode."

What kind of works? "Abot."

Do you mean Abbot's works? "Abots—yes—yes—Blackwall."

Were many killed? "I know nothin."

What help do you want for Mary? "Dont know nothin—find her—and help her—ask after pore Jack Creasys Mary."

Is she at Greenwich; can you give her address?

"Cant tell—cant see—she was there."

Where? "Fullus (or Fillers) Buildings—bless you."

Could get no more.

From the Registry of Deaths it was found that Jack Creasy died from an accident, July 4th, 1889. Mr. G. A. Smith reports as follows:—

July 22nd, 1891.

"The reports of the accident appeared in the *Kentish Mercury*, *The South Eastern Herald*, *Greenwich and Deptford Observer* for July 12th, and accounts of the inquest appeared in the same papers for August 2nd, 1889. Other papers would probably contain accounts, but it would be almost impossible to discover them, I think; the above-named are local papers. These accounts are all practically alike, and there is much detail of the accident and subsequent official inquiry; but there is no mention in any of them of 'Pore Mary,' 'Fullers (?) Buildings,' or 'Bob Heal.' Creasy's address is given as 28, Lethbridge-road, Lewisham."

July 23rd.

"I went to the tar-distilling works of Messrs. Forbes, Abbot and Lennard to-day at Ordnance Wharf, Greenwich Marshes, and saw Mr. Lennard, who took a good deal of interest in the matter. He said Creasy had a wife who is still living, he thinks, at 28, Lethbridge-road, and he (Lennard) had met her and corresponded in arranging to get her boy into an orphan's asylum. He did not know whether her name was Mary or not. He could throw no light on Fullers (?) Buildings, nor could the workmen amongst whom he caused the inquiry to be circulated; nor can I after searching the directory and asking the police.

"The works are bounded on one side by Blackwall Lane.

"The statement about Mr. Lennard putting Creasy to 'shift the mixer' is altogether wrong. Mr. Lennard did not put him to the job—it was a part of Creasy's routine, and there was nothing to shift. No man of the name of Bob Heal was ever on the works. There was no question of anyone 'putting the light,' though the explosion was certainly caused by Creasy breaking the rule by having an *uncovered* safety lamp. There is no such thing as a pitch vat, so it could not get 'cort.' The accident was an explosion caused by an escape of vapour from defective pipes becoming ignited by a naked flame in the vicinity, viz., Creasy's uncovered Davey lamp."

G. A. SMITH.

[The description of the accident in the *Kentish Mercury* says that "The night watchman told Creasy to get a little fire off the still, there being too much heat. Twenty minutes after there was a report; the place was in flames, and the deceased was found fifteen or twenty yards from the still." The verdict of the Coroner's inquest (before Mr. E. A. Carttar) gives as cause of death: "Burns from ignition of vapour from a tar still through defective condition of plant."

A pitch kettle is not a tar still;—though perhaps it comes as near to it as Piche Kitl comes to pitch kettle. And someone certainly "put the light" where it caught the vapour, only that someone was not the mythical Bob Heal, but Creasy himself.

One other point is worth notice. Long names of firms are generally abbreviated in common speech; but there seems nothing in the reports, so far as we have seen them, to indicate that the middle name was thus used in this case. I asked Mr. G. A. Smith what name was most used on the spot, and he replies: "In finding out the works, those who directed me generally spoke of 'Forbes and Abbot's' works, and the wharf attached to the place

seemed better known as Abbot's Wharf than by its proper title, Ordnance Wharf. On the whole I should say that the works are commonly known as Abbot's."

M. Retrocognitive Scene.

Mrs. A gives the following account: "In October, 1886, my daughter saw in the stone in her bracelet a scene which considerably impressed me, as it was one which I at once identified, while I was absolutely sure that I had never mentioned it to her or to any of my children. She saw a man in a barge-like boat with a very large gun fixed in it, the object of which she could not understand. The man was alone and lying in the bottom of the boat, and this also puzzled her. Waves seemed to get up, and the man rowed extremely hard, as though trying to get to shore. Then she saw him throw himself down motionless on to the low beach, as if dead. Now this plainly refers to a sad crisis in my father's life. He went out duck-shooting alone on a Norfolk Broad, with an opening to the sea. A storm got up and he was all but blown out to sea. He was a very strong man, and by great exertion he got to land. Then he threw himself down absolutely spent; and the exhaustion of that day was the beginning of an illness which ultimately killed him."

N. Retrocognitive Vision. (Strafford.)

Lady Radnor writes, February 23rd, 1890, from Longford Castle, Salisbury: "[Miss A] has been with me now for three weeks; but the fact is she sees and hears so many things that we really can't keep pace with them all in the matter of chronicling. The most interesting thing we have had, I think, is that she has several times seen in the crystal and at "sittings" a figure purporting to be Lord Strafford (the one executed by Charles I.), who declares that a paper signed by Henrietta Maria about himself is hidden in this house. He keeps on saying, 'Find the Queen's seal.' Oddly enough, since this occurred I have found a scrap of paper in the late Lady Radnor's handwriting, mentioning the things in Queen Elizabeth's cabinet, and amongst others there is a deed or document signed by Henrietta Maria and the great officers of her household, including the Keeper of the Queen's Great Seal. This paper is nowhere to be found now, though the other articles are all there as named in the list. The figure says the paper had to do with his (Strafford's) release."

In reply to my questions Lady Radnor further writes, February 25th: "*By no possibility* could [she] have seen the list I refer to [of objects in the cabinet]. It was locked up among a lot of old papers that I knew nothing of; and as I had forgotten the fact myself I could not have mentioned it."

[Another case, which in one sense at least is retrocognitive, is supplied by the Hon. Eric Barrington, and confirmed by Mrs. Barrington. I have also received a concordant account of the crystal-message from Lady Radnor, the hostess on the occasion alluded to.]

O.

62, Cadogan-place.

November 21st, 1892.

Two years ago I met Miss A, I think for the first time, at dinner at a friend's house. She told my wife that she had seen standing behind my chair a figure which from her description, though somewhat vague, seemed

to be that of a very great friend of mine, an officer who had died about seven years ago on active service. She referred particularly to the attitude assumed by the figure, which was like the one in a photograph I possess of him, but which she had never seen. She knew nothing of this friendship, and the name of the officer was not mentioned to her.

Last summer we met again at the same house, and although in the interval we had become better acquainted with Miss A and her family, I am not conscious of having ever said anything to her on the subject of my friend. On reaching the drawing-room after dinner I found her looking into a crystal and dictating with extraordinary rapidity a number of letters of the alphabet which were passing before her, and were being taken down by the lady of the house, who had the greatest difficulty in keeping pace with her. When the letters ceased, it was discovered by marking them off from the end that they formed a complete message, of which each word was spelt backwards. Before the letters began to show themselves Miss A saw in the crystal the same figure that she had seen two years before, dressed in what appeared to be a dark uniform, and in the same peculiar attitude, but I was not in the room when this occurred. As soon, however, as the message was deciphered by our hostess, it became evident that it purported to proceed from the person whose likeness had just been reproduced. It was addressed, not to me, who was absent from the room when the letters first appeared, but to my wife, and was to the following effect :—

“Ask your husband whether he still remembers T. T. Tell him that I am constantly with him, and that death makes no difference in friendship.”

The full surname was given, preceded by a nickname which had been dropped when he grew up, and was only known to those who, like myself, had been intimate with him from childhood.

It cannot be suggested that Miss A had been in any way impressed by my thoughts, for it was not until I sat by my hostess and helped her to spell out the words of the message that I realised from whom it came, when I was able to explain the meaning of the nickname that had completely puzzled her, though she had been well acquainted with the bearer after he entered the army.

ERIC BARRINGTON.

This entirely agrees with my recollection of the circumstances. The moment Miss A described the figure on our first meeting, I felt a very peculiar sensation, accompanied by a certainty as to the identity of the person she saw.

CHRISTINA BARRINGTON.

[There is a privately printed life of the officer in question, in which an early nickname of his is given. But I find that this nickname is not the same as that shown in the crystal, which was appropriate for recognition by friends of boyhood only.]

The possible sources of retrocognitive messages will be discussed, I hope, more fully in a subsequent paper. At present I will only observe that, assuming the probity of the seer, which does not in this case need my testimonial, the danger is of unconscious memory of some book or conversation read or heard unheedingly, and perhaps long ago. In a case discussed in the *S.P.R. Journal* for July, 1891, I considered that explanation of the messages probable. Here, in my judgment, it

is improbable in the extreme. But, apart from the discussion of such chances, the evidential value of retrocognitive scenes is of course greatly strengthened if (as in the present case) the same percipient has seen contemporary scenes also, and has had veridical visions or messages which could not by their very nature have been derived in a normal manner from any existing source.

CASE IV.—MR. KEULEMANS.

XVII.—My next witness, Mr. Keulemans, has been known to me, personally and by correspondence, for ten years. He has contributed several cases, mentioned below, to our *Proceedings*. Mr. Keulemans, as the world of naturalists well knows, is a scientific draughtsman, especially strong in Ornithology. His works may be seen in the *Proceedings* of the Zoological Society, in the Catalogue of the British Museum, in the *Ibis* (Journal of the Ornithologist's Union), &c., &c. He has illustrated many monographs, and some large treatises. See article "Ornithology," in *Encyclopædia Britannica*, pp. 13, 16, 17.

M. 53.

"*Health*.—My health is excellent, and has always been so. I was once ill with yellow fever when in Sierra Leone; but owing to my robust constitution I recovered, whilst about forty per cent. of the other victims died. I have also had rheumatic fever. But as a rule I never suffer from any derangement whatsoever. Perfect digestion, good sound sleep, and a happy home-life are my special blessings. But perhaps the French *sarants* may suggest that though my physique is normal, my nerves or brain may be wrong. I do not think there is anything abnormal in any of my functions or faculties. I have a very strong memory for names, &c., but no great power of mental calculation. I have a rare ear and memory for music. I know about twenty operas by heart, and could reproduce the most striking parts of about fifty more. I have a strong feeling for 'harmony' of all kinds—in sound, movement, colour, and form. I take a great interest in Nature, and am perpetually making observations and experiments, and have, besides, produced over 20,000 original drawings of birds and animals. All this sounds very much like 'brag,' but as you ask me the questions I cannot but state all particulars that may have a bearing on the point.

"*Visualisation*.—[Mr. Keulemans' power of visualisation is, as his artistic work indicates, very strong.] I am not subject to *illusions hypnagogiques*, but have often very vivid dreams of towns and other beautiful scenery. I rarely dream of anything horrible; perhaps because I do not sup or dine late.

"*Mode of Sensory Automatism*.—I can sometimes become aware of certain events that are taking place, or have already taken place, at a distance, by means of what is usually called 'clairvoyance.' But my clairvoyance is passive; it is not the *active* clairvoyance, as I may call it, which enables some people to start in search of events occurring elsewhere—by crystal-gazing, &c. In my cases there was actually something happening elsewhere

which came to me; and if I became aware of it this was owing to my having, at first unconsciously, placed myself in a pseudo-hypnotic state.

“My profession is that of a scientific artist. I draw a good deal on stone; and my principal subjects are birds and animals. It so happens that the eye of a bird, during the slow process of drawing it, forms a capital point for concentration of the mind and consequent distraction from ordinary flows of thought. I noticed that whenever strong impressions had got hold of my mind they had a tendency to develop themselves into a vivid mind-picture as soon as my eye and attention were concentrated upon the eye in the drawing; and that whenever I began darkening the iris, leaving the light speck the most prominent part, I would slowly pass off into a kind of dream-state. The mere act of drawing the eye is not enough to bring me into this state, or I should experience such a state at least once a day, which I do not. But if a strong mental impression takes hold of me I begin drawing an eye, since I know from experience that such an impression means that something has occurred which, so to say, comes within reach of my centre of mental attraction. The drawing will then convey to me the news, either in the form of a vague, imperfect representation of the person indicated in the impression, or by a correct hallucinatory picture of the event as it actually occurred, both as regards the person and the surroundings. Sometimes I cannot get at the vision at once; other thoughts and scenes interfere. But when I begin to feel drowsy I know I shall have it right in a second; and here I lose normal consciousness. That there is an actual loss of consciousness I know from the fact that on one occasion my wife had been in the room talking to me, and not receiving a reply thought that something was wrong with me and shook my shoulder. The shake brought me back to my waking state.

‘*Telepathic Instance.*—A. Last summer, in Paris, I experienced a picture of the vaguer class. I first had a strong notion that something was wrong somewhere, affecting a near relative. As the notion kept disturbing me, I resorted to my bird’s-eye experiment, and saw my wife and mother-in-law moving hurriedly in my bedroom here at Southend. I then heard my child, little Marie, scream; not a painful outcry, rather an outburst of temper. This happened at about 1 p.m. I wrote home asking for particulars and posted the letter at 4 p.m. At 9 p.m. I was with a friend at Montreuil, near Paris. The family were finishing their dinner, and I walked into the garden, when I saw hallucinatorily, without any experimental means, a picture of our bedroom, and little Marie in sound sleep. I heard my boys laugh. It was all right again at home, said the telepathic ‘message.’ Two days later my wife wrote that I had been correct in my perception of little Marie’s condition. She had been very ill during the day—a kind of fit caused by the presence of thread-worms; but by nine o’clock, after vigorous treatment, was better, and went to sleep. Here the message was correct so far as the person was concerned; but there was a flaw in the visualisation of the surroundings, since Marie had not been in our bedroom, but in the nursery.

“*Clairvoyant Instances.*—B. Some three years ago I experienced what I believe to have been a correct representation of actual facts. I saw in my mind’s eye one of my aunts walking in a room, with her right side bent, as

though in pain. I saw the room, even to the pattern of the wall-paper. By my 'bird's-eye' experiment I *went into* the room, and saw it just as I had visualised it a few moments before, but more distinctly. The sensation was akin to a dream, not of the most vivid kind. But I woke up from it; I found, that is to say, that I had actually lost normal consciousness.

"I wrote to my father, not asking whether my Aunt Marie was ill, but simply stating that she was so, as though I had heard it as a piece of news. In fact, I had not seen this aunt, nor heard from her, for over twenty years. My parents had not seen her for several years. But she died a few days after my father received my letter. She lived in a little village in Brabant, and I have never seen her house; but one of my sisters knew a room in her house very like that which I described. My father has not preserved my letter. He laughs at clairvoyance, and finds it funny that I should practice 'conjuring.'

"C. About five years ago I had a similar experience. I was drawing an animal on stone, and when I came to the eye I saw my grandmother sitting in her room, knitting stockings. The same visualisation returned whenever my chalk passed over that same part of my drawing, until at last I 'went off,' and was in the room. I noticed clairvoyantly the pattern of the American cloth covering the table. I had been in the room in person some years previous. Two days later my brother wrote that our grandmother was very ill, and not likely to recover. About a week after this—again when drawing the eye of an animal or bird—the sound of an *aria* from the opera 'La Dame Blanche' strongly affected my mental ear. I heard it just as though it was actually being played upon a musical-box just outside my room. I then remembered that my grandmother had a clock playing that tune. I heard the tune at about 7 p.m., and my grandmother died some five hours later on the same day."

It may be remembered that Mr. Keulemans has already contributed five coincidental experiences to *Phantasms of the Living*.¹ In referring to one of these cases (*Proceedings*, XIV., p. 516, note) Miss X remarked that "Mr. Keulemans seemed able to get definite pictures transferred from the unconscious region of the mind without needing a crystal to aid in their fixation." This set Mr. Keulemans upon more careful observation, and he says: "I have since discovered that all my cases of seeing happened while I was doing some kind of work like the gradual 'graining-in' of part of a drawing."

He adds another case which, although very remote, stands out so definitely in Mr. Keulemans' memory that it may be briefly given here.

D. Mr. Keulemans, when a boy, was to be taken by his uncle on a fishing expedition. There was a mistake about hours, and the boy, running hurriedly to the boat, found that he was there before the rest of the party. He sat down to rest, with head on hands, and fell into a dream or state of changed consciousness. In this state he saw a man unknown to him trying to strike a fowl with a walking-stick in a known country-lane, completely out of sight and hearing. "I heard him laugh, and noticed how a lock of his long, fair hair

¹ Cases numbered 21, 38, 56, 184; and see case in note Vol. I., p. 256.

See also Vol. I., p. 441 note, and Vol. II., pp. 33, 34, for cases somewhat similar to Mr. Keulemans' experiences.

fell over his face, and how he tried to remove it by throwing back his head." This man was in fact one of the uncle's fishing party, and had acted just as described a few minutes before. He charged the boy with having followed and watched him, and run round some other way. But the boy's pulse was found tranquil, and the boatman testified to his having rested there for some time.

We have, therefore, nine cases, more or less well-evidenced, and all of somewhat similar type, which Mr. Keulemans regards as certainly coincidental.

Mr. Keulemans adds, however, that between 12 and 17 he had almost daily cases of "ecstasy," which he believes to have often contained true clairvoyance but which he kept to himself and rarely endeavoured to test. He still has these ecstasies occasionally; and some of his non-coincidental cases should be read in order that his faculty should be estimated from data as full as possible. I abbreviate from a letter of January 11th, 1891:—

"Last year, when sitting outside a London omnibus, I noticed what I thought to be a 'darting spider' sitting on a dark board. I closely watched it, expecting to see it make a sudden dart, when, strange to say, both spider and board vanished—and I was in Paris. There was the Rue de Lafayette—I passed the Opera—down the Rue du 4 Septembre, when a real person asked me a question which I had just sense enough to understand to be in English, and I found myself, to my great surprise, at the Mansion House."

"Last winter I had been ill of rheumatic fever, and, although at work before my easel, still felt pain all over. My mind was clear, but with an inclination to get into the comatose condition in which real clairvoyance has often manifested itself. So I gave in, like an hypnotised subject, and purposely forced my eyes upon some particular spot in my picture, trying different colours alternately. Red gave me a headache, and I had to avert the influence. Very dark spots had no effect whatsoever. Then the comatose sensation went off until I was again at work at some particular spot requiring but mechanical labour. Blue-grey and light yellow seemed the most likely to send me off. I was looking intently at a blue-green line bounding a grey one, when gradually I found picture and surroundings go in a mist, which cleared up, and I was now looking at some two or three children climbing over a gate. They were very indistinct, but the landscape on their right now became very clear and beautiful. It represented a lovely farmyard scene, which I recognised as a place known to me between Southchurch and Wakering, in Essex. I was *there*, as really as I am now writing at my desk—nay, more really than in the normal state, for all my pain was gone in the genial temperature and under the beautiful summer sky. I felt perfectly happy, healthy, and more than usually vigorous. Also I seemed conscious of possessing a far greater knowledge of things in general than in normal life. But there was here no actual clairvoyance. I saw a familiar landscape in its summer aspect, whereas, had I been transcendently present there, I should have witnessed a winter scene with falling snow, for it was on a dirty January day that I saw the vision. I have always thought that there may be some affinity between the conditions in which non-veridical and those in which veridical or clairvoyant impressions are experienced."

It is noticeable that in this case the hallucinatory sensation pervaded the percipient's whole being, giving a sense of extraordinary *bien-être* and of unwonted insight into reality. A similar case is cited by Professor James (*Principles of Psychology*, Vol. II., p. 120), where the informant had a single experience of the same ecstatic and exhilarating kind. "I had only just sat down and become interested in the circular when I seemed to lose myself for a minute and then found myself in the top storey of a high building, very white and shining and clean, with a noble window, through which I looked out upon a marvellous reach of landscape entirely new. I never had before such a sense of infinity in nature, such superb stretches of light and colour and cleanness. When I began to come to, so to speak, sitting in that other world, I debated for three or four minutes more as to which was dream and which was reality. Sitting there I got a faint sense of C. [the town in which the writer was] away off and dim at first. Then I remembered thinking, 'Why, I used to live in C., perhaps I am going back.' Slowly C. did come back, and I felt myself at my desk again. The whole experience was perfectly delightful—there was such a sense of brilliancy and cleanness and lightness about it."

Cases like these (of which I have heard some others) should not, I think, be confounded with ordinary dreams; nor with cases where a series of day-dreams, at first voluntary, gradually becomes involuntary¹; still less with the vague, uncomfortable sensations of "being somewhere else" which form a frequent element in epileptic *auræ*. They are more akin to the sensory automatism discussed in this paper, and it will be remembered that Miss A has often the feeling that she is *in* the scene which she sees. But the change in subjective sensation recalls rather the experiences of Dr. Wiltse and M. Bertrand² at the moment when they were apparently dead. The fittest name for all such experiences is *ecstasy*, for they involve a "standing forth" from the habitual environment—the environment of corporeal sensations as well as of material surroundings; and they carry with them "that thoughtless sense of joy bewildering" which, as I have elsewhere noted, seems the frequent, the unexpected accompaniment of these profound shocks to waking personality. It is obvious that in these modern and, so to say, secular cases of ecstasy we need not expect to find the special theological colouring familiar in the ecstasy, for instance, of S. Theresa.

A curious illustration of the connection between these ecstasies and telepathy is afforded by a recent experience of Mr. Keulemans' at or about the moment of his father's death. His father died at Rotterdam, 3.30 p.m. Rotterdam time, 3.12 p.m. English time, on August 29th, 1892. This event was preceded for Mr. Keulemans by several externalised auditions (of the "Demon of Socrates" type) and by a symbolical vision; to him significant, though hardly definite enough for citation as evidence. On August 29th he was aware of his father's dangerous illness, and expecting to return to Rotterdam in a few days; but an immediate end was not looked for. "On Monday, August 29th, at 3.10 p.m. by my watch, whilst I was in the garden holding a little trowel in my hand, there suddenly came over me a strange feeling, like a call from the unseen to be *attentive*, to be prepared for some

¹ See Féré, *Pathologie des Emotions*, p. 347.

² *Proceedings*, Vol. VIII., p. 180, *sqq.*

strange occurrence. I stood upright in answer to the call, and stood looking upon a lane of summer beans. They looked heavenly beautiful; my garden seemed all glorified. I felt my father's influence. If I had held both his hands and looked him in the eyes I could not have felt his influence more strongly than I did at that moment. But there was no vision of him. This lasted perhaps six seconds. Then it seemed that the garden had resumed its normal aspect, and I felt the influence gone; and with it all the sad gloomy thoughts about my father which had occupied my mind. 'This means that father is gone,' I said to myself. I therefore noted the time (3.10 p.m.), went indoors, and told my wife what had happened to me. I thought of telegraphing to my brother in Holland, but changed my mind, as it might have seemed to my relatives that I treated my father's death as a subject for experiment.

"Next day I heard from my brother that my father had died peacefully at half-past three on Monday afternoon."

Mrs. Keulemans confirms as follows: "The above, as far as the main points are concerned, is quite correct; but I have no recollection of my husband describing the garden scene as appearing more beautiful to him than at other times."—A. KEULEMANS.

Here again we have the points so often noticed,—the entire removal of sorrow from the moment when the departed friend has got his hold, so to say, on the survivor's mind;—the association of joy and ecstasy with these deep upheavals of personality, and with the upheaval which we call death.

I must not here pursue this topic. But one further remark may be made as to Mr. Keulemans' habit of mind, or type of intelligence, with reference to the view which would make of such experiences as his an indication of "mental disintegration," an approach to hysterical incoherence or lack of well-controlled personality. My contention is that although a weak personality may be subject to such disintegrations against its will, it is characteristic also of a strong personality to be capable of using concealed resources; or say, altering its focus of crystallisation with more readiness than is possible to an ordinary man. I have claimed this in the case of various forms of genius, and I note that Mr. Keulemans' vigorous and eager versatility is accompanied by a marked power over memory and capacity for forming and separating mnemonic chains. Thus he has a stronger tendency than most men to form a continuous *dream-memory*, going on from one night to another. And, leading a busy life divided between Paris and London, he has a tendency to form two memories for these two lives, and to forget when in Paris the incidents of his London life. This tendency to a certain extent exists in all of us; but in Mr. Keulemans it would, if not controlled, lead far towards a duplication of consciousness. He can, however, by voluntary effort, control it completely. There is, therefore, no reason to regard it as disadvantageous; rather, it effects automatically that act of putting away from the mind needless encumbrances which is one of the first needs of the busy man. In my view, therefore, Mr. K.'s intellectual history illustrates the interest and knowledge added to a healthy and capable man by a slightly increased power of sitting loosely to the bonds of supraliminal personality—of altering the focus of mental crystallisation to suit a change in environment.

The cases which I have thus far cited have come, with hardly an

exception, from the limited circle of persons already independently known to me, and the experiments recorded have for the most part been undertaken at my request.

XVIII.—I will add a few detached cases of crystal-vision for which the authority seems good. In the first case the seer, now married to an Englishman, is known to me, and the witnesses, Colonel Wickham and his wife, Princess di Cristoforo, (whose acquaintance I made in consequence of their publication of the following incidents in *Light*), have assured me that the following incidents, although now the only ones which can be clearly remembered, were paralleled by several others during the time of Ruth's possession of the power which seems now to have left her. She has never been in any way a professional clairvoyant, and is, so far as I can judge, a trustworthy person. The value of the following case, however, does not depend upon her trustworthiness, but on the recollection retained by Colonel Wickham and his wife of incidents, which, even if we suppose errors of memory as to details, were of a very definite type.

M. 54.

Early in the spring of the year 1885, I was living at Colaba with my husband, a major of the Royal Artillery. Colaba is the Royal Artillery station, and is situated about two miles from Bombay. For some little time I had been studying Gregory's *Animal Magnetism*. The subject possessing a peculiar fascination for me, I had experimented occasionally, with varying success, on the different servants (Indian for the most part) of my establishment. Over one girl, a half-caste, my children's nurse, I possessed great influence, and used frequently to magnetise a tumbler of water, so that by making her look therein I might learn what my friends at a distance were doing.

This girl was no ignorant native, but a well-educated young woman, able to read and write, who spoke English nearly as well as I do myself, having been educated in the Protestant training school at Belgaum. Many things which this girl told me I have since discovered to have actually occurred : others I have never yet been able to verify.

One day, the morning Lord Reay was expected to arrive in Bombay, the Royal Artillery (of which my husband was then in command) was, together with the other European troops quartered at Colaba, ordered to line the approach to the landing-place at the Apollo Bunder, all officers having to appear in full regimentals. We were still sitting at breakfast when my husband called to his orderly to get out his uniform and place it ready for him to put on. The man soon returned, and, with a bewildered air, stammered, as he salaamed before his master : " Sahib, me no can find the dress pouch-belt."

" Don't talk nonsense, you must be blind as a bat," ejaculated the Major, as, rising impatiently from his seat, he walked into his dressing-room. Soon, his voice, raised in angry exclamation, burst on my ears. From what I heard I gathered that the dress pouch-belt was really not to be found, and further that my enraged husband was accusing each and all of his servants of having

appropriated it. Piteous cries of "Not me, sahib, me very good man, me not thief," filled the air. The jabbering, yelling, and hooting was perfectly deafening. My husband returned to the breakfast-room. "Now then," he said, "here is a brilliant opportunity of testing the verity of Ruth's clairvoyance. Get her up here and ask her to find my pouch-belt." I called Ruth, who appeared pale and trembling, half imagining we suspected her of the theft.

When I explained to her what I required of her she at first begged to be excused, declaring that her fellow servants would never forgive her should the thief be discovered through her instrumentality. I quieted her fears by promising her that should she see the face of the thief in the tumbler she need only reveal the fact to me; that I would not tell the Sahib, but would speak to the pilferer of the belt myself, and on his restoring the missing article would condone the theft, not letting my husband know who had purloined the belt.

Filling a tumbler with water, I placed my left hand under it, and made passes with my right over it. I then bade Ruth taste it. "It is bitter enough, I think," she said. "If Mem Sahib pleases to mesmerise me, I think I can see now." Perhaps it may be as well to mention here that Ruth always declared the mesmerised water acquired a bitter flavour after being operated on. I have frequently mesmerised one tumbler of water and placed another, similar in appearance in every respect, beside it. I have then called Ruth and asked her which was the mesmerised and which the untouched water; she would taste both and each time invariably detected the difference. Strange to say, also, when I at one time purchased a powerful magnet (thinking that perhaps it would prove a more powerful magnetiser than my own hand), Ruth declined to look into the water so magnetised, declaring that she saw flames in it, and that they leapt up as if they wanted to scorch her face! It was of no use my trying to deceive her—she invariably knew which was the "condemned tumbler" (as she called it).

Having made this lengthy, though somewhat necessary digression, I will now proceed with my story. We left Ruth just ready to look in the tumbler. She bent her head over it, and a silence of a few seconds' duration ensued. "Can you see anything, Ruth?" at last I said. "No! Mem Sahib—nothing." "Look for the thief," I commanded firmly, making fresh passes over her head and the back of her neck, but all to no purpose. Ruth persisted that she saw nothing. I began to think that she was an impostor and had humbugged me systematically throughout.

Suddenly an idea struck me. We would try another way. "Ruth," I said, "look for Sahib the day he last wore the dress pouch-belt." Silence again. Then, "I see Sahib," said the girl dreamily. "He is dressing, he puts on his uniform, now the pouch-belt. Ah! he has left the room." "Follow him," I said firmly. "Sahib is getting on his horse: he is riding away." "Don't leave him a moment," I cried. "Ah! but he goes so fast. I am tired," gasped the girl breathlessly. "Go on," I said. "Sahib is with other Sahibs, and there are many soldiers and people. It is a grand Tomasha; some great person is going away. They all stand near the water." "Then rest," I, said "but don't take your eyes off Sahib." She was silent

for a brief space, then said, "Sahib has gone into a big house by the water. He goes into a dressing-room. He changes his clothes, all his regimentals are put in his tin case, but the pouch-belt is left out. It is hanging on a peg in the dressing-room of the house by the sea."

"The Yacht Club!" cried my husband. "Patilla" (to his orderly), "send someone at once and see if the belt has been left there."

Patilla salaamed and retired, followed by the rest of the servants.

"I wonder," mused my husband, "if I really left it at the Yacht Club after all? The last day I wore it was when Lord Ripon left for England."

"We shall soon learn," said I, triumphantly. I, for one, had no doubt whatever that the belt would be found there.

In as short a time as was compatible with the distance to be traversed the messenger returned. The rush of many feet and the jabbering of many voices convinced me before we saw him that his quest had been a successful one.

He ran panting up the stairs, the belt held high above his head. He had found it as Ruth had seen it—in the house by the sea, hanging on a peg in a dressing-room of the Yacht Club.

Ruth could have had no idea where the belt was left. She had been with me a very short time, and entered my service long after Lord Ripon's departure from Bombay.

In the spring of the same year I was much interested in a polo tournament about to be held at Meerut.

A then great friend of mine was to take part in this, and as he was addicted to falling off occasionally, though in reality a splendid rider and player, I was feeling rather anxious on his account. I again called Ruth to my assistance. We shut ourselves up in my room and I mesmerised the water as before, Ruth, however, requesting me to place a piece of brown paper under the tumbler of water, declaring she could see more plainly when that was beneath it.

She placed her hands round the glass to exclude the light.

"Go to Meerut," I said, steadily.

After impatiently waiting for about ten minutes, Ruth said, "I am there."

"Find Sahib ——" I said, mentioning the name of my friend.

"I see a tall, dark man, dressed in blue and white; he has a slight black moustache, and is thin, with large, fierce eyes."

"Follow him and tell me how he gets on."

"He gets on all right; but the other side is winning. Ah!" she cried out, piteously, "a gentleman has been bitten by a horse in the leg. He is in great pain."

"Not my friend?" I inquired anxiously.

"No! not Mem Sahib's friend; this is a fair gentleman, red faced, with very light hair."

"Ask his name," I said, fixing my eyes intently on her, and exerting my will-power to its uttermost.

"I can't; how can I?" she said, doubtfully.

"Do as I bid you," I replied firmly.

"I will ask his syce," she said, "if you can make me visible to him."

I tried with all my might. All to no use!

“Stop! I hear his name, it is Captain —.”

I almost jumped out of my chair with delight. My friend, I thought, she might have recognised from his photograph; but this other man she had never seen, never heard me mention. Indeed, I had never even thought of him since I left the up-country station in which my husband's battery and his regiment had previously been quartered.

I don't remember now which side it was that eventually won the tournament, fully five years having elapsed since that time; but this I do remember, however. When my husband returned in the evening, I asked him if he had any news of the polo tournament. “No,” he said, “we shall not hear until to-morrow.”

“I can give you some news, though,” I said. “Ruth asserts that Captain —, of the 17th Lancers, has been bitten in the leg. — is all right, though, but from what Ruth saw I fancy our friends were losing.” My husband laughed. “We shall see to-morrow if Ruth is again right,” he said.

He told the officers of the Royal Artillery mess of my last “tumbler-telegram,” as they called them, and I believe much merriment was excited at my gullibility. Let those laugh who win, though. The telegrams the next day proved Ruth's story to be perfectly correct in every particular.

Soon after this a friend of my husband's came to see us. This gentleman was the cantonment magistrate at Assigurgh. My husband was telling him about Ruth and her strange powers, when he asked me if I had any objection to his testing them, to the end that he might recover some valuable property he had lost.

“I must tell you, however,” he said to me, “that I am an utter sceptic; and it will require strong proof to convince me.” I felt rather offended; for if the girl was a humbug, I was a dupe or worse. I sent for Ruth, who was as indignant as myself. At first she distinctly refused to do the Sahib's bidding, but I impressed it upon her that the credit of both of us was at stake, on which she at length unwillingly consented. The usual preliminaries having been gone through, he questioned her through me, as follows:—

“Go to Assigurgh and describe my bedroom in it.”

This she did, correctly too, as he at once acknowledged.

“Now tell me what I have lost.”

“I see a box, not a large box. It is a tin one, it contains money and a roll of papers.”

“Right you are,” exclaimed the astonished Major. “Now tell me where that box is now.”

“It is in a small room. Shall I open it?”

“Yes, and tell me what is in it.”

She paused a little.

“Only papers, Sahib, the money is gone.”

“Describe the man who took it.”

“He is not there, the room is empty.”

“Look for him.”

“He is in Sahib's room. He is a little dark man with a pleasant face; his dress is white; he has a scarlet cummerbund, and a scarlet and gold turban. He has a scar on his left hand.”

"My butler, by Jingo! The very man I suspected, too," cried the Major.

* * * * *

A few days afterwards, when Major — had returned to Assigurgh, he wrote to me and told me he had found the box, as described, in his servant's house, or rather cabin; but that no papers remained in it. It was empty. This was the only thing that was not correct in Ruth's statement.

I conclude she saw the box before the papers were removed from it. I often found that she did not seem to have much control over *time*, as regarded *past* events, though she would describe the actual occurrence rightly enough.

At another time I lost a piece of pale pink satin embroidered with silver. It could be found nowhere. I was unwilling to believe that either of my servants had taken it, for they were devoted to me, and had one and all been in my service a long time, with the exception of my Dirzee.¹ I could not suspect him of having taken it, as he never, by any chance, so far as I was aware of, had access to my rooms. However, through Ruth he was detected as the thief, and returned the missing article, though he spread the report that I was a witch afterwards on hearing how the theft had been discovered.

In this case, as will have been observed, the visions are of the retrocognitive type. Of the same class is the incident that follows, which I quote from a recent article in the *Contemporary Review*, called "Trace," signed with the pseudonym of "J. M. Soames." Its writer, as I am allowed to state, is Major Schreiber, a retired officer, known to me.

M. 55.

We arranged an afternoon for our experiments on the crystal, and after tea was over we set to work. My wife was placed in a very comfortable chair, and the lights were turned down—not out by any means, but so as not to dazzle the eye, while at the same time everything was distinctly visible in the room. I put her to sleep, and gave her the crystal. The effect was instantaneous. She commenced speaking at once, and said:—

"Oh, what lovely flowers, and what a perfume!" And she began to draw her breath through her nose, as if inhaling the scent of flowers. I asked her then where she was. She said, "I am in the most lovely garden I have ever seen. It is not in England. I am standing in a broad pathway; on one side is a hedge of white azaleas, and on the other pink. They are about six or seven feet high; between these hedges and the path there are broad borders, in which are planted these sweet-smelling flowers. There are beautiful trees all about the garden, such as I have never seen before; and at the end of the path is a little black and gold house, with such a funny little man sitting outside."

This dream I ordered her to remember when she awoke, and there is a sequel to it that I will relate further on.

She resumed: "I can see now a small shop at the junction of two streets, with a door opening on to each street. In the middle of the shop is a glass

¹ A native tailor.

case like those one sees in a jeweller's. There is a tall man, very like a Jew, with a long black beard. He is bargaining with another man."

"What is the other man like?" I asked.

"He is about the middle height, and he has grey hair and moustache, a plain face. I know him. I have seen him, but I cannot tell you his name. The funny little man has come down from the garden, and is sitting outside. He seems very much interested in what is going on in the shop."

Then followed a few more details that I do not remember. I then asked :

"Can you describe the situation of the town in which this shop is?"

"The town is a seaport, standing in a large bay. The coast seems nearly to join at the mouth of the harbour. On the land side it is backed by mountains covered nearly to the summits with the most luxuriant vegetation."

Then came a pause, and she continued : "I am on board ship. The man I recognised is here too. Oh, such a dreadful storm; the ship is rolling about most fearfully. I cannot go on. I must go and lie down. I feel so ill."

My wife exhibited all the symptoms of sea-sickness, and as I feared a full realisation of the malady might follow, I woke her up, thinking we had obtained sufficient information for what we wanted.

The member of the society who had brought the crystal took it back next day to the owner, who was the man with the grey hair and moustache, and gave him the information we had obtained the evening before. He told our friend the name of the town; and, although he would not own up to the truth of the story, it was easy to see that the information we had obtained was true in every detail. People of his sort are very unsatisfactory to deal with.

The curious sequel that I alluded to lies in the fact that my wife and myself were one day, some months afterwards, going through one of the big museums in London. I was looking at a case of curiosities, and my wife was some little way from me, when I heard her exclaim :

"I have been here; I know the place quite well. That is where the little man was sitting, and there is the little black and gold house."

"What nonsense are you talking?" I said. "That is impossible."

But then I remembered the experiment with the crystal, and upon going up to see what my wife was looking at, I found it was a model of the garden in the town where our grey-haired friend had owned to having obtained the crystal.

XIX.—Enough, perhaps, has now been said to suggest to the reader that this crystal-vision, which has so long been disregarded as a mere superstition, may in reality be used with profit as an empirical method of educing from the subliminal self a number of pictures—very unequal, indeed, in value—but of which some, at least, appear to imply a telepathic or clairvoyant extension of ordinary knowledge.

Stated, then, in its most general form, the lesson which sensory automatism teaches us is that our centrally initiated sensations may

convey instruction as to the external world as veritable as that which peripherally initiated sensations convey. Internal percepts—arising independently of evident sensory stimuli—are of course just as normal as external percepts—consequent upon known peripheral stimuli. I here contend that those internal percepts may bring to us actual knowledge which external perception could never reach. It may, of course, be replied that this so-called extension of ordinary knowledge is a farrago of error and triviality which can never be of practical service, and to which, such as it is, only a few favoured individuals can, on my own showing, hope to attain. “Is it reasonable,” it will be asked, “to attribute so much importance to phenomena extremely rare and absolutely useless?” I reply that to my argument it is no disadvantage that the phenomena should be rare, and it is a positive advantage that they should be useless. I am trying to discover the furthest limits of human faculty; and I have already endeavoured to define and unify this scattered experimental inquiry by a wide hypothesis—the hypothesis, namely, that the evolutionary process of which we men are the result is not a terrene process only, but a cosmical; and that our supraliminal faculties, our specialised sensitivities, are but a selection from those which we potentially possess—a selection determined by our race’s terrene history, and the capabilities of organic matter. My end, therefore, will be attained if I can render it probable that here and there in humanity we discern powers which terrene evolution as we conceive it could in no way have produced. The rarity of these powers is no drawback to the theory, if only we find sufficient instances of them to make us certain that they exist at all. No one will suppose that in matters so fundamental we men are built on differing plans.

Again, if powers in one sense so transcendent are from a terrene point of view unmanageable and ineffective; if this unsteerable balloon of supernormal faculty is less practically serviceable than the humblest pony-carriage of common-sense;—this surely is in itself precisely the indication which I desire that such faculty has not been developed on earth by the struggle for earthly existence, but must rather date from some earlier and foreshadow some later evolution; even as the rudimentary organs of the imago within the larva indicate that it has sprung from a free-flying insect, and will thereto itself return. And in the same way as we use artifice to help us to realise the detail of our external or optical percepts, so also ought we to use artifice to realise the detail of our internal percepts. To speak paradoxically, the eye is not our only means of seeing, nor is the world around us the only thing that we see.

XX.—Let me try to explain my meaning by a brief review of the forms of vision known to us, so arranged as to show the two diverging lines of visual perception; the one tending outwards, the other in-

wards ; but both alike starting from a perceptivity whose primary or central seat I must here place vaguely in "the brain."

A. The whole group of synæsthesiæ, of which so-called coloured audition—better named "sound-seeing"—is merely the most conspicuous member, stand as it were on the dividing line or watershed between external and internal percepts. I speak of the synæsthesiæ of specialised senses ; of the response given by one sense to a stimulus capable of exciting the end-organ of another sense alone. We seem here to have a kind of vestige of that undifferentiated continuous sensitivity from which we suppose our existing senses to have been specialised in the struggle for life. And such repercussions or irradiations of sensitivity, when they take a visual—I can hardly say an *optical*—form in the chromatisms of the sound-seer, can scarcely be called a purely mental phenomenon. For in some subjects they seem to be determined before birth, and to precede all conscious mentation. Nor, on the other hand, can we exactly class them as external vision, since it is probable that in some other individuals they are developed only as the result of mental associations. As above suggested, it may be safest merely to call them *entencephalic*—on the analogy of *entoptic*—since they seem to be due to something in brain-structure somewhat in the same way as entoptic percepts are due to something in the structure of the eye.

B. From these entencephalic photisms, at any rate, we seem to pass by an easy transition to the most inward form of entoptic vision—which is therefore the most inward form of all external vision—the flash of light consequent on electrification of the optic nerve. Next on our outward road we may place the phosphenes caused by pressure on the optic nerve or irritation of the retina. Next Purkinje's figures, or shadows cast by the blood-vessels of the middle layer upon the bacillary layer of the retina. Then *muscæ volitantes*, or shadows cast by motes in the vitreous humour upon the fibrous layer of the retina.

C. Midway, again, between entoptic and ordinary external vision we may place *after-images* ; which, although themselves perceptible with shut eyes, presuppose a previous retinal stimulation from without ;—forming, in fact, the entoptic sequelæ of ordinary external vision.

D. Next comes our ordinary vision of the external world—and this, again, is pushed to its highest degree of externality by the employment of artificial aids to sight. He who gazes through a telescope at the stars has mechanically improved his end-organs to the furthest point now possible to man.

E. And now, standing once more upon our watershed of entencephalic vision, let us trace the advancing capacities of internal vision. The forms of vision now to be considered are virtually independent of the eye ; they can persist, that is to say, after the destruction of the eye, if only the eye has worked for a few years, so as to give visual

education to the brain. We do not, in fact, fully know the limits of this independence, which can only be learnt by a fuller examination of intelligent blind persons than has yet been made. Nor can we say with certainty how far in a seeing person the eye is in its turn influenced by the brain. I shall avoid postulating any "retropulsive current" from brain to retina, just as I have avoided any expression more specific than "the brain" to indicate the primary seat of sight. The arrangement here presented is a psychological one, and can be set forth without trespassing on controverted physiological ground.

We may take *memory-images* as the simplest type of internal vision. These images, as commonly understood, introduce us to no fresh knowledge; they preserve the knowledge gained by conscious gaze upon the outer world. In their simplest spontaneous form they are the *cerebral* sequelæ of external vision, just as after-images are its *entoptic* sequelæ. And we have seen that in some cases these two classes of vision are confounded. But we have seen also that into the cerebral storage of impressions one element habitually enters which is totally absent from the mere retinal storage, namely a psychical element—a rearrangement or generalisation of the impressions retinally received.

F. And by this imperceptible transition we pass from *memory* images to *imagination-images*—voluntary or involuntary recombinations of retinal impressions which, although they do not bring us new statements of external fact, do, nevertheless, bring us new *ideas*—new explanations of the observed facts, and, in short, the greater part of our power of controlling Nature. Among the more marked and peculiar developments of this class are *illusions hypnagogiques*, and some of the hallucinations of disease.

G. And here, a generation ago, our categories of inward visualisation would have come to an end. Our ordinary consciousness takes us thus far and no farther; and we should be inclined to say that Watt, lying in bed in a dark room and conceiving the steam-engine, illustrated the utmost limit to which internal visualisation could go.

But somewhat as physical artifice came to the aid of external vision, and showed us through telescope and microscope external objects which were in their own nature visible, but which our clumsy end-organs could not reach; so here also psychological artifice has come to our aid, and has shown us internal images, capable of visual presentation, but which our clumsy supraliminal consciousness could not reach. We come to *subliminal* visualisations, rendered supraliminal by various empirical methods.

The simplest case is that of post-hypnotic suggestion. The entranced subject is told to see a cat when he awakes, and sees it, without remembering the suggestion, or knowing whence that cat really comes. Here we have a simple subliminal picture—in itself belonging

to the class of imagination-images, but increased in intensity, and changed in psychological import, by the fact of its transference from one stratum of the personality to another. It has become what I have called a *message*; a new piece of knowledge (in this case fictitious) introduced into the ordinary flow of waking life, but not directly from the external world. Or, if preferred, suppose that a real cat has been shown to the entranced subject, and that this special cat is then recalled to him as a post-hypnotic hallucination. Here is a memory-image—a piece of real knowledge—introduced into ordinary waking life; but not directly from the external world. That cat's image has been cerebrally stored in a different compartment from that in which the memories of waking life are stored; in a compartment whose key can only be turned (by the subject himself or by his hypnotiser) during the temporary abeyance of the supraliminal self. And if, indeed, the retina is used at all in the perception of this hallucinatory cat, it obeys a repulsive current, an impulse not from without but from within.

H. This last described class of visualisations, so significant, and as yet so imperfectly understood, forms, as I have already implied, the most recent addition to the categories of vision which established Science recognises. But the next category in my scheme is one for which I hope ere long to obtain recognition. I allude to that class of visual presentations which are not only subliminal in origin, but *hypermnestic* in content. In my last paper, on "Hypermnestic Dreams," and in this present paper, I have tried to show that both dream and crystal vision occasionally bring up into supraliminal consciousness visual facts which provably were not observed by the supraliminal self, although they were within the range of ordinary vision. A typical case of this kind is when someone hunts for a ring, fails to find it, and then dreams of it in a spot over which he has searched in vain—and finds it there. In such a case the ring has lain within the field of vision, but has provably not been noted by the supraliminal self. It has, however, been subliminally noted, and dream or crystal vision brings to the surface this hidden knowledge. To this class also many spontaneous hallucinations belong.

J. I have said that this hypermnestic faculty, although not as yet commonly recognised, is nevertheless likely, in my view, to be recognised before long; for it involves nothing which can be reckoned as antecedently very improbable. But from this category we slip almost insensibly into another which soon introduces us to novelties of a more startling kind. From hypermnestia we pass into hyperæsthesia; and hyperæsthetic visualisations are soon indistinguishable from clairvoyance. Thus, I have spoken of cases where some subliminal message, as by dream or crystal vision, presents to the supraliminal self a picture of an object which, though never "consciously" noted, has yet come

within the range of ordinary vision. But we have seen also that there are cases where the object thus subliminally depicted has *not* come within the range of ordinary vision. Up to a certain point we can explain this by assuming that some such hyperæsthesia as is often noticeable in the hypnotic trance may be, in fact, habitual in the subliminal consciousness. But this will not carry us far. A point comes at which we can no longer explain the far-reaching perceptions by any excitement of the end-organs, but are obliged to fall back upon the hypothesis of telæsthesia¹ instead of hyperæsthesia; and to ascribe the supernormal knowledge to some central perceptivity, apparently of a less specialised kind. In short, we here reach *clairvoyance*, for which some evidence is given in the present paper, but more in the articles of Mrs. Sidgwick, *Proceedings*, Vol. VII., p. 30, and p. 356.

K. It is plain that when we have reached this point of generalised perceptivity our series of *forms of vision* has reached its close. Just as, when we follow the development of sensitivity in an *outward* direction, we come to ever increasing *specialisation*; so when we turn *inwards* we come to ever increasing *generalisation*. That is to say, while our outward progress in perception consists in recognising, by ever more elaborate end-organs, an ever wider range of external facts, so does our inward progress consist in recognising, by increased facility of transmission from the subliminal to the supraliminal strata of our consciousness an ever deeper range of forms of knowledge not thus specialised, but acquired by a subliminal perceptivity which, though it may send up its messages in visual or auditory terms, does not itself depend upon any optical or acoustic mechanism.² Various kinds

¹ This word, which I originally suggested, along with telepathy, in 1883, still seems to me a better term for perception at a distance, assumed not to come directly from another mind, than (for instance) *telopsy* or *telakousia*, which I have seen proposed. For it is desirable to bring out the fact that such distant perception is *not* effected in accordance with *optical* or *acoustic* laws;—is not conveyed by light-waves or sound-waves acting as we know them to act.

² Specially good illustration of this mode of generalised perception, only gradually attaining to definite visual symbolism, is afforded by a long case published by Professor Royce, of Harvard, in No. 4, pp. 397-400 of the *Proceedings of the American S.P.R.* (now a branch of the English S.P.R.). I quote the description given by the percipient "N," a lady physician. The experience was a *veridical* one—that is to say, the friend who was thus supernormally discerned, a Boston gentleman well known to Professor Royce, testifies that an interchange of letters at the time proved conclusively to him that "N's" vision was coincident with a moment when he had in fact thrown himself face downward on his bed, in a large square room at a hotel, at 2 p.m., in great mental distress. There have been other telepathic communications between the same two persons.

"N" writes to Professor Royce, August 16th, 1886:—

"In the convalescence from a malarial fever, during which great hyperæsthesia of brain had obtained, but no hallucinations or false perceptions, I was sitting alone in my room looking out of the window. My thoughts were of indifferent trivialities; after a time my mind seemed to become absolutely vacant; my eyes felt fixed, the air seemed to grow white. I could see objects about me, but it was a terrible effort of

of cognition may be thus visually presented,—as apparitions of living or of dead persons, retrocognitive or precognitive pictures. But although the methods by which these various forms of knowledge may be originally reached may be widely different, these differences are not necessarily differences of mode of vision. The visual form (so far as we can tell) is merely the form in which the message is sent up from the subliminal to the supraliminal strata, and the mere mechanism of these messages may be the same, whether, for instance, the message be the telepathic announcement that our fellow experimenter is at this moment looking at the ace of diamonds, or the retrocognitive announcement (as in a case given above) that many years ago a grandfather was all but blown out to sea when duck-shooting.

XXI.—If this be so, is there reason to hope that any experiment which we can make, any artifice which we can use, will be able to extend our internal vision, as telescope and microscope have extended the external? Such artifice, it would seem, must be directed to improving,—not the supernormal presensory perceptivity itself, which we cannot hope directly to reach,—but the facility of transmission of the visual symbols of that unknown perceptivity from a subliminal to a supraliminal strata. And the crystal vision described in this paper is an empirical artifice of precisely this kind. It aims not at extending the purview of the subliminal self, but at eliciting visual messages from that self in a clear and convenient form. Some such messages it does provably and undoubtedly obtain. Many men, indeed, will deny this, just as many men denied the reality of the cognate phenomenon of automatic writing when I first urged that method of experimentation upon the attention of readers of these *Proceedings*. But just as I then felt confident—with a confidence which the event has justified—that so soon as sufficient experiments should be tried, the reality and

will to perceive anything. I then felt great and painful sense as of sympathy with someone suffering, who or where I did not know. After a little time I knew with whom, but how I knew I cannot tell; for it seemed some time after this knowledge of personality that I saw distinctly in my brain, not before my eyes, a large, square room, evidently in a hotel, and saw the person of whom I had been conscious, lying face downwards on the bed, in the throes of mental and physical anguish. I felt rather than heard sobs and grieving, and felt conscious of the nature of the grief subjectively; its objective cause was not transmitted to me. Extreme exhaustion followed the experience, which lasted forty minutes intensely, and then very slowly wore away. Let me note:—

“1. I had not thought of the person for some time, and there was no reminder in the room.

“2. The experience was remembered with more vividness than that seen in the normal way, while the contrary is true of dreams.

“3. The natural order of perception was reversed, i.e., the emotion came first, the sense of a personality second, the vision or perception of the person third.

“I should be glad to have a theory given of this reverse in the natural order of perception.”

importance of automatic script would become evident, whatever view might be taken as to the limit to which its revelations extended ; so now also do I feel confident—and Professor Janet's experience has already confirmed my confidence—that so soon as sufficient experiments have been made in crystal vision, its reality and importance will become evident, whatever view may be taken as to the limits to which its revelations extend.

It is to the rising generation of experimental psychologists—to the students in psycho-physical laboratories—that my appeal is in the first instance made. But so scattered is the capacity of sensory automatism, so unknown its conditions, that I am anxious that *all* my readers should try my suggested experiments, and should send to me at Cambridge full reports of the results obtained.

It is this need of wide co-operation which must be my excuse for the bold and comprehensive way in which I have set forth the hypotheses to which this experiment points. If there is to be widespread effort there must be widespread interest ; and such interest can only be evoked by an understanding of the vast importance of the discovery to which these small and scattered inquiries do manifestly, although remotely, tend.

The question is of nothing less than the possible establishment of a cosmic law of the first order—a law which shall lie at the root of Psychology, in the same way as the law of Evolution lies at the root of Biology, and the law of Conservation at the root of Physics, and the law of Uniformity at the root of Science itself. The possible law of which I speak is that of the Interpenetration of Worlds ;—some statement in terms as scientific as may be possible of the ancient belief in a spiritual universe, co-existing with, and manifesting itself through, the material universe which we know ;—somewhat as our hypothetical ether, neither material nor spiritual, co-exists with, and manifests itself through, our world of ponderable things.¹ I believe that the

¹ Or if the interstellar ether be in itself a conception too remote and disputable to serve as starting-point for speculations more remote and disputable still, let us embody in a short apologue the attitude of mind which might have existed on the eve of a much simpler discovery. I quote a stray paragraph from the *Cosmic Gazette* ; but I beg the reader not to suppose that I identify myself with the hero of the tale.

“Science among the Planetaries ; an Aphrodisian's Lucky Hit.

“Our readers are doubtless aware that the inhabitants of the small planet *Venus*, although civilised, and endowed with a degree of mathematical insight very creditable to planetaries, have never possessed the sense of sight. It appears that that sense has recently been evolved amongst them, at a singular moment in their scientific history. It has long been the first principle of Aphrodisian science that the material organism could be affected only by stimuli propagated through material media ; as in the senses of touch, taste, and smell. Heat they explained as propagated by atmospheric conduction from some undiscoverable but intra-atmospheric source. The sense of hearing was long a difficulty, and the ignorant were fond of

future of Experimental Psychology—to say no more than this—lies in the question whether she can prove this law or no. If she fails, her knowledge must needs remain for ever superficial and fragmentary. If she succeeds, then indeed she may claim that all other Science is but the *ancilla psychologicæ*, and all other quests the preparation and preliminary for this quest which knows no end.

Mark, then, the inward pictures ; for now we see, as St. Paul has it, “in a mirror, darkly”; and to pierce deepest into the universe it may be needful to gaze within. To these messages perchance, we have been slowly tending, through all the tidings borne to us on air-wave or ethereal ray. For it may be that our outward senses have been leading us towards a sensc profounder than they all ;—have been shaping the symbolism, piercing the channels—*cæcæ fores et pervius usus*—whereby these sensory and motor automatisms of script and voice and vision shall guide us among the inward palace-halls which hold the hope of our race. *Adparet domus intus, et atria longa patescunt* ;—who shall inventory Priam’s wealth within ? or prophesy from those secret bride-chambers what truth shall yet be born ?

FREDERIC W. H. MYERS.

quoting it as a miraculous exception to the settled order of things. But when a leading Aphrodisian savant proved that sound was transmitted by material atmospheric waves, the triumph of orthodox Science was complete, and the doctrine of ‘molecular transmission’ was inculcated as self-evident truth.

“It happened, however, that on one of the days of clear sky so rare on that planet, a random experimenter observed that the heat passing through a glass bowl of water stung his hand at a particular point. He proved that no conduction could thus concentrate the heat ; he assumed a new form of energy, which he called radiation ; and he attempted to show that his so-called rays need not be transmitted through a material medium at all. Continuing his experiment for years, whenever the climate allowed, he gradually plotted out the apparent path of his imaginary source of radiant heat ; and even located it at a distance far outside atmospheric limits. He was naturally censured as flying in the plain face of reason in order to solve the puzzle of a useless toy. Gradually, however, certain Aphrodisians developed pigment-spots, which received a vague but novel sensation when turned in the direction from whence the intensest heat came. These men felt with uneasiness that there was something odd about the workings of Nature ; but they joined, nevertheless, in the outcry against the innovator ; remarking with force that to revolutionise the Laws of the Universe in order to explain a few paltry residual phenomena was like invoking Satanic agency to explain how the guinea-pig got into the conjurer’s hat. Evolution, however, pursued its wonted course ; and at last a number of Aphrodisians found themselves possessed of eyes. Some excuse was then made for the long-deceased innovator’s eccentricity, for it was evident that this blind observer had, in point of fact, discovered the Sun.”

IV.

EXPERIMENTS IN THOUGHT-TRANSFERENCE.

BY MRS. H. SIDGWICK AND MISS ALICE JOHNSON.

INTRODUCTORY.

The experiments here to be recorded were a continuation of those described in a paper on "Experiments in Thought-transference" by Professor and Mrs. Sidgwick and Mr. G. A. Smith, published in the *Proceedings*, Vol. VI., p. 128. The percipients were two young clerks, P. and T., with whom most of the previous experiments were made, and a young lady, Miss B., who was also one of our former percipients. In addition we had some experiments with three men in a less established position in society, named Whybrew, Major and Adams, who had come to Brighton in the train of a man giving hypnotic exhibitions and had remained behind there.

Professor Sidgwick was prevented by other engagements from taking much part in the present series, which has been carried out by Mrs. Sidgwick, generally assisted by Miss Alice Johnson, and occasionally by Dr. A. T. Myers and others. Mr. G. A. Smith again acted as hypnotiser throughout, except on one evening when T. was hypnotised by Professor Barrett, and on two or three occasions when several of the subjects were hypnotised by Miss Charlesworth, a lady who came to help us in the experiments for a few days in July, 1891, but who did not succeed in obtaining thought-transference with these subjects. The experiments were all made at Brighton, where the principal percipients lived, and we made them sometimes in Mr. Smith's rooms and sometimes in our own lodgings.

It will be remembered that the previous series of experiments consisted chiefly in the guessing of numbers of two digits. Mr. Smith was in all cases—of success at least—the agent, and when agent and percipient were in the same room the success was very marked. With agent and percipient in different rooms there was some slight success when P. was percipient, but none with T., and with Miss B. it was scarcely tried.

The object of the present series of experiments was in the first place to obtain more complete evidence of thought-transference with agent and percipient in different rooms and, if possible, at greater distances. We also varied the experiments partly with a view to

obtaining additional proof that no physical indications reached the percipient consciously or unconsciously, and partly in the hope of learning something about the conditions necessary to success. With these objects, we made experiments in the transference of ideas other than numbers, and sometimes employed automatic writing, table-tilting and hallucinations as a means of getting at the percipient's impressions. In addition we carried out a series of experiments in producing local anæsthesia and rigidity by, as we believe, mental suggestion.

It will be convenient to arrange the account of our experiments under three heads, namely, experiments in transferring numbers, experiments in transferring ideas other than numbers, experiments in producing local anæsthesia and rigidity by mental suggestion.

I. EXPERIMENTS IN TRANSFERRING NUMBERS OF TWO DIGITS.

The later trials made with P. and T. in 1889 were, it will be remembered, very unsuccessful. Considering the brilliant success obtained before with these percipients, this later failure led us to think that their capacity might, for some unknown reason, be exhausted—at least for the time. Possibly it was owing to the interest of the process having worn off with its novelty, and the whole thing having become dull and tiresome. For though, in their normal or waking state, they knew little or nothing of it, their hypnotic consciousness recurred to the number-guessing as a familiar and somewhat monotonous task.

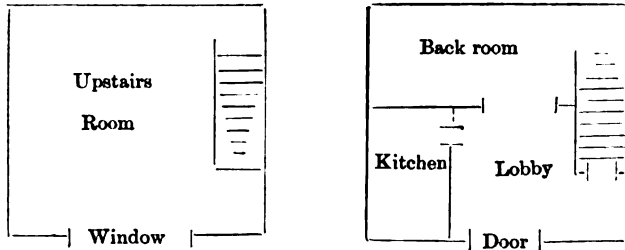
In January, 1890, we were fortunate in again obtaining the assistance of Miss B., with whom we had previously been able to try experiments on two occasions only, and with this change in our percipients, success returned. We were able to carry on experiments with her at intervals through 1890.

It will be unnecessary to dwell on experiments in number-guessing carried on with agent and percipient in the same room, as the possibility of this with P., T. and Miss B. was sufficiently shown by the experiments of 1889. In the course of the present series, we only tried experiments under these conditions in order to encourage the percipients, or in the hope of throwing light on the causes of failure under different conditions.

Description of Rooms in which the Experiments were carried on.

Our first attempts with agent and percipient in different rooms, with Miss B. as percipient, were made at an "arch" on the beach at Brighton, occupied at the time by Mr. Smith. The arch was fitted up with two floors, the upper entirely occupied by a sitting-room, measuring about 15 feet square, out of which a staircase—not enclosed

above, but closed at the bottom by a door—led down to a lobby. The ground floor consisted of this lobby with small rooms at the back and on one side. A rough plan will make the arrangement clearer.



The partitions were of matchboarding. The upper floor was covered with a very thick Axminster carpet with felt underneath it. The height of the lower rooms was 7 feet 5 inches, and the space between the upper and lower rooms fully 10 inches, including the floor above and match-board ceiling below. The separation of agent in the lobby and percipient upstairs was not, for auditory purposes, so great as it would have been in two floors of an ordinary house, because of the staircase, but the words in ordinary conversation could not be distinguished from one floor to the other by persons of normal powers of hearing, except by placing the ear against the door or the partition of the staircase. We tried whether Miss B. when hypnotised could catch any words of a conversation going on below, but though she has very good hearing she appeared to be unable to do so.

When upstairs at the Arch, the percipients' position in the room was often varied, as well as the direction in which they faced.

Details of the Two First Evenings.

The first experiments of this series with Miss B. were made on January 6th, 1890. The persons present were Miss B., Professor Barrett, Mr. Smith, Mrs. Sidgwick, Miss Johnson and T.; but T., with whom we had been experimenting, was hypnotised and not attending to what was going on. Mr. Smith hypnotised Miss B. and tried three numbers while in the room with her and speaking to her. There was some success with these, and then Mr. Smith and Miss Johnson went downstairs to the lobby. Miss Johnson drew a number at random out of a bag containing all the numbers from 10 to 90 and handed it to Mr. Smith, who then tried to communicate it mentally to Miss B. A little bell or gong was rung upstairs by Mrs. Sidgwick as soon as a guess had been made and again when the party upstairs were ready to begin.

another. As the bell was rung, Mrs. Sidgwick, who had previously been put *en rapport* with Miss B., said: "There's another, Miss B.," or words to that effect; and Miss B. began to look out for an impression, which usually came to her in a visual form. Mrs. Sidgwick noted down her guesses and remarks, while Miss Johnson noted the numbers that she drew from the bag, and at intervals we compared notes.

Eight guesses were made in this way. The first two were failures, but in the remaining six the first digit was right in each case. Moreover, in two out of the six, Miss B. first gave the completely right number, but then changed her mind as to the second digit. Thus, the number being 21, she said: "It's never another 2, is it? 2 and a 1? 8—28." And again, with the last of the six, which was 41, she said: "4—better not go on doing any more or I shall never be right, I'm sure. 4—1? Looks like a 1: 46." This occurred on other occasions also. It is hardly necessary to say that, as Mrs. Sidgwick was herself wholly ignorant of the number, it was impossible for her remarks to give any indications to Miss B.

On the next evening, seventeen experiments were made under the same conditions, except that at first Professor Barrett took Miss Johnson's place downstairs, and that after the first eleven guesses T. came in, was hypnotised, and also tried guessing upstairs. Miss B.'s success was about the same in proportion as on the previous evening. T.'s guesses were different from hers, and she did not seem to be influenced by them at the time,¹ but it seems possible that they affected her impressions afterwards, for out of the six numbers guessed after T. had come, two of Miss B.'s—one quite wrong, and one with the second digit only right—were numbers that had been guessed by T.—in one case two, and in the other three, guesses before. In her other four guesses, out of these six, the first digit was right.

Attempts made on this evening to transfer impressions of coloured light flashed in Mr. Smith's eyes, and of other sensations and objects, failed. Nor could Miss B. tell in what position the number looked at by Mr. Smith was held.

It would be tedious to describe each day's experiments minutely, and the following table will, perhaps, show sufficiently what was done. We add at the end of it, for comparison, the results of experiments with agent and percipient in the same room.

¹ They were not put *en rapport* with one another, but on one occasion, at least, Miss B. must have heard T.'s guess, for she said emphatically that she saw a different number.

TABLE I.

Experiments in guessing numbers of two digits, the agent and percipient being in different rooms, or in a room and passage divided by a closed door. Percipient, Miss B. Agent, Mr. Smith only.

(1) Place, the Arch. Percipient upstairs; Agent downstairs.

Date 1890.	NUMBER OF TRIALS AND DEGREE OF SUCCESS.						NOTES.
	Quite right.	Digits reversed.	First Digit only right.	Second Digit only right.	Wrong.	Totals.	
Jan. 6			6*		2	8	} Professor Barrett present in addition to the usual party. This set was done under very unfavourable conditions, as there were three other percipients in the room guessing at the same time, which was very confusing.
" 7	1	1	10	1	4	17	
" 8		1†	2		3	6	
" 11	1	1†	8		10	20	Drs. Myers, Penrose and Lancaster present in addition to the usual party. Drs. Myers and Rolleston present in addition to the usual party. Dr. Myers present.
" 12		1	13	2	8	33	
Mar. 17	3		2	1	6	12	
" 18	1	1	1	1	4	8	
" 22	1		5	1	4	11	
" 23	2		6		10	18	
July 8				1	2	3	
" 9			1	3	2	6	
Nov. 6	1		1	1		3	
" 10	1				2	3	
Totals	20	5	55	11	57	148	
(2) Place, the Arch. Percipient downstairs; Agent upstairs.							
Mar. 17			4	1	1	18	Miss McKerlie present.
" 23			2	3		12	
June 16			1		7	3	
Totals			7	4	22	33	

* Two of these were guessed quite rightly first and then changed. Miss B., like all our percipients, generally made only one guess for each number. When she had more than one impression, we counted the one that she finally decided on. As she was never told before the conclusion of an experiment whether her first guess was right or not (and this was also unknown to the person talking to her) the final guess was, for the purpose of calculating the probabilities, equivalent to a first guess.

† The first digit of the number drawn was guessed first.

(3) Place, Mrs. Sidgwick's lodgings. Percipient in room and Agent in passage.

Date 1890.	NUMBER OF TRIALS AND DEGREE OF SUCCESS.					NOTES.		
	Quite right.	Digits reversed.	First Digit only right.	Second Digit only right.	Wrong.		Totals.	
Mar. 19			1		2	3	These guesses were made by table-tilting, Miss B. normal, having her hands on the table. Miss Robertson present on December 17, 19 and 20. Agent in room across passage, but only one of the two intervening doors closed. Guesses made verbally by Miss B. hypnotised, having her hands on the table. Guesses tilted by the table, at the same time as the above. Miss B. hypnotised, guessing in the usual way. Guesses made by table-tilting, Miss B. normal, having her hands on the table.	
Dec. 17	2		11*	2	12	27		
„ 19	2	1	3	1		7		
„ 19				1	4	5		
„ 20	1	1	2			4		
			1	1	2	4		
„ 20	1		1	1	4	7		
	1	1‡	4	2	6	14		
Totals	7	3	23	8	30	71		
Totals of (1) (2) & (3) together	27	8	85	23	109	252		
	26	3	27	21	69	146		These were the results obtained during the same period by Mr. Smith as sole agent in the room with Miss B.

Remarks on Table I.

We may first remind the reader that the most probable number of completely right guesses by chance alone was 1 in 81, or between 3 and 4 in 252. The odds against getting as many as 27 right in 252 trials by chance are enormous.

There is a rather marked culmination of success on January 12th—an evening on which we did a large number of experiments—and it is interesting that, of the complete successes, six occurred in the last twelve. The fact, however, of our success on this occasion made us desirous of obtaining the same success under other conditions of place and subject to be guessed, so that less time was devoted to this par-

* Two of these were guessed quite rightly first and then changed.

‡ This was guessed quite rightly first and then changed.

ticular form of experiment after this. External noises did not seem to interfere with success. On the 12th of January the noise of the sea and of people passing and talking was very distinct, the window being open, and there were also a great many people walking on the esplanade over the Arch,¹ as it happened to be a particularly fine evening.

Another noticeable point is the very large prevalence of guesses in which the first digit was right over those in which the second was right. The first digit ought of course to be right by chance more often than the second in the proportion of 10 to 8·1, because of the exclusion of numbers above 90, and the impossibility of the first digit being 0. But the difference, especially in January, was enormously in excess of what could be thus accounted for. And—what is more remarkable—the same excess does not appear in experiments in which both agent and percipient were in the same room. We can only suggest that Mr. Smith first unconsciously concentrated his mind on the first digit and, when he was in the room and knew therefore when one had been guessed, then transferred his attention to the other. When out of the room, he could not, of course, follow the process of guessing in the same way. Against this hypothesis, however, we must observe that Miss B. sometimes seemed to see first—or, at any rate, named first—numbers which she ultimately, and sometimes rightly, placed second. And that P., whose guesses will be spoken of presently, also exhibited a tendency to guess the first digit more often right than the second; but that he did so—contrary to his practice in 1889—with the agent in the room with him as well as when they were in separate rooms.

The next point we would call attention to is the large proportion of failures when the agent was upstairs and the percipient downstairs at the Arch. We think this may possibly have been due to Miss B.'s not being at her ease downstairs. She was always sensitive to appearances, whether hypnotised or not, and some of her remarks showed that, though she made no objection to being led downstairs in the hypnotic trance and seated in the lobby, yet she knew where she was, and was a little afraid of someone coming in from outside and seeing her. This supposition is somewhat confirmed by the difficulty being overcome on June 17th, when, on the spur of the moment, Mrs. Sidgwick suggested for the first time placing Miss B. in the back room. On this occasion P. was joint agent with Mr. Smith, so that the experiments do not appear in the foregoing table, but in Table II., where it will be

¹ On the other hand, a great hubbub outside, which sometimes occurred owing to a quarrel or a showman on the beach, was liable to disturb the hypnotised person without his exactly knowing why he was uneasy. Our notes do not, however, record any such disturbance in the case of Miss B.

seen that there were three completely successful trials in eighteen. The conditions as regards possible auditory indications were naturally less good with the agent upstairs, his movements being then more audible to the percipient and to those with her. Having succeeded under these conditions, therefore, we thought it needless to multiply experiments.

In sixty-one of the above experiments, either P. or T. were joint percipients with Miss B., that is to say, they were also trying to guess the number. This does not seem on the whole to have modified the result in any marked way, the proportion of Miss B.'s correct guesses under these circumstances being very much the same as when she was guessing by herself. In such experiments the percipients were rarely *en rapport* with one another and were not aware of hearing each other speak. Nevertheless, it is pretty certain that they were influenced occasionally by each other's guesses, as mentioned above (see also *Proceedings*, Vol. VI., pp. 163, 164). It happens that no completely successful guess was ever made jointly.

Distances between Agent and Percipient.

At Mrs. Sidgwick's lodgings, the distance between the agent and percipient was generally greater than at the Arch. The passage, or landing, where Mr. Smith was, was 6 feet wide, and he was on the further side of it, Miss Johnson sitting between him and the door. On December 20th, the percipient sat 13 feet from the door. On the 17th, she sat about 9 feet from it, in another direction. On the 19th, her position was, we believe, the same as on the 17th, but any statement as to this was accidentally omitted from our notes. The corresponding distances between agent and percipient in a straight line must have been about 17 feet and 12 feet, whereas, at the Arch, the distance between their heads was from 10 to 12 feet according to Miss B.'s position.

Nature and Development of the Percipients' Impressions.

During all the above recorded experiments up to December, Miss B. was hypnotised, and her impressions about the numbers came to her in a visual form, generally seeming to develop gradually. Sometimes (though only on July 8th, among the experiments so far enumerated) we opened her eyes and made her see the number as a hallucination on paper, telling her to trace it in pencil. When she did this, the number sometimes appeared in a fragmentary way, so that she could not tell at first what it was. It was liable to appear and disappear, as

happened when the images were seen with closed eyes, and occasionally one number would come on the top of another and then go away again.

When the agents were at considerably greater distances than those above recorded, the impressions were apt to be unusually transient and sometimes were not visualised at all. In these more distant experiments, too, Miss B. frequently complained of the numbers being far off. "They're all muddled up, the numbers seem miles off," she said on one occasion. She did not recognise this as due to the distance of the agent (who was then in a room two floors below her), of which, indeed, she was not supposed to be aware. T. also complained of the apparent distance of the numbers when the agent was out of the room. Sometimes the percipient had no impression at all, and this occurred much more often when the agent was at a distance than when he was near.

On one evening, when the agent (P.) was at our lodgings and the percipients Miss B. and T. at the Arch, we told them that they would *hear* the numbers repeated, instead of *seeing* them. The suggestion took effect without difficulty, but the illusion of the nearness of the agent could not be produced. T., on being asked if he could distinguish P.'s voice, replied: "Oh, you know it is so low, so far away. He says, hush! hush! and then whispers."

Experiments with Table-tilting.

In December, we tried whether good results would be obtained by placing the hypnotised subjects' hands on a table, which they tilted unconsciously, tilting out the numbers, etc. They had not tried table-tilting before, they told us, and we had to educate them to it, but this was quickly done. The first attempt was made on December 15th, when Miss B. and T. had their hands on the table and some experiments with Mr. Smith as agent in the same room were successful. In the experiments recorded in Table I. for December 17th, Miss B. in a normal condition was sitting at the table with Mrs. Sidgwick and Miss Robertson, and tilted out the numbers with it. During both the sets of experiments recorded in Table I. for December 19th she was hypnotised and her hands were on a tilting table, but P.'s or T.'s were also on the same table, so we have only included the verbal guesses she was making at the same time, the results of the table-tilting not being clearly due to her. On this day we also tried some rather unsuccessful experiments in which Miss B. tried to guess numbers by table-tilting in a normal state, T. being agent with Mr. Smith.

On December 20th, four experiments were made in which Miss B., hypnotised, guessed in the usual way and by table-tilting at the same time. The results are shown bracketed together in Table I. and are both counted. Then seven experiments were made with Miss B. guessing in the usual way, without the table, and the last fourteen were made while she was in a perfectly normal state, not guessing verbally at

all, but tilting out the numbers by the table automatically, apparently quite unconscious that her own muscles were moving it.

We had tried a few experiments with Miss B. in January in which she simply tried to get a mental impression of the number in the normal state, and we obtained three complete successes in fifteen trials, but in these trials the agent was in the room with her.

Agency of P. and T.

Between June and Decembe 1890, a number of experiments were tried under conditions similar to the above, but with P. or T. as joint agents with Mr. Smith, and sometimes as sole agents. We have thought it best to tabulate these separately, because P. and T. cannot be regarded as responsible for the *bona fides* of the experiments in the same way that Mr. Smith and ourselves are. At the same time, in the particular class of experiment we are at present discussing—the transference of numbers from one room to another with a closed door between—all methods of signalling except rather coarse auditory ones seem to be excluded and, although the agents (who were of course under close observation all the time) were not always noiseless, no such signals were detected.¹

¹ There were a few indications that sounds may now and then have determined guesses, just as the guess of a co-percipient sometimes did. On one occasion, when P. was agent and Miss B. percipient in the same room, Mrs. Verrall who was present tried to infer the number from sounds (coughs, etc.,) made by P., and out of four guesses twice guessed the same as Miss B., but they were not the right numbers.

On the other hand, Mrs. Sidgwick several times, while experiments were going on, tried—without telling the subjects so,—to suggest numbers to them by indications such as tapping slightly on their hands, or their chairs, in order to test their sensitiveness to hints of the kind. They never named the number she was trying to suggest, though sometimes the sum of the two digits was the same in both cases, *e.g.*, 37 was guessed for 46 and 85 for 76 consecutively in a group of four trials, but little stress can be laid on so few instances.

TABLE II.

Experiments in guessing numbers of two digits, the agent and percipient being in different rooms, or in a room and passage divided by a closed door. Percipient, Miss B. Agents, Mr. Smith and P. or T.

(1) Place, the Arch. Percipient upstairs; Agents, Mr. Smith and P., downstairs.

Date 1890.	Quite right.	Digits reversed	First Digit only right.	Second Digit only right.	Wrong.	No impression.	Totals.	NOTES.
June 16	3		2	1			6	Miss McKerlie present, besides usual party.
„ 30	3	1	1	3	3		11	Dr. Moll present. T. joined the agents during two experiments.
(2) Place, the Arch. Percipient downstairs; Agents, Mr. Smith and P. upstairs.								
June 16					3	2	5	This set was done immediately after the successful set above, on June 16, and without awaking Miss B. in between. She complained much that she could not see the numbers. Miss McKerlie present on June 16th and 17th.
„ 17	3		5	1	9		18	
(3) At Mrs. Sidgwick's lodgings. Percipient in room; Agents, Mr. Smith and P. or T., in passage.								
Dec. 19		1	1		1		3	Guesses made verbally by Miss B. hypnotised, with her hands on the table. Mr. Smith and T. agents. Guesses tilted by the table at the same time as the above. Miss B. normal, guessing by table-tilting. Mr. Smith and T. agents. Miss B. normal, guessing by table-tilting. Mr. Smith and T. agents, in room across passage, but only one of the two intervening doors closed. Miss B. hypnotised, guessing verbally; T. joint percipient; the table, with both their hands on it, tilting at the same time. Mr. Smith and P. agents in room across passage, but only one door closed.
„					3		3	
„			1				1	
„			1	2			3	
„					3		3	
Totals	9	2	9	7	24	2	53	
	7		4	4	10	2	27	Results obtained during June and July with the agents, Mr. Smith and P. or T., in the same room with the percipient.

TABLE III. *Percipient, Miss B. Agents, P. or T. alone.*

Place, the Arch. Percipient upstairs ; Agent downstairs. Period, July, August and December, 1890.

Agent.	Quite right.	Digits reversed.	First Digit only right.	Second Digit only right.	Wrong.	No impression.	Totals.	NOTES.
P.	2	1	6	2	10	1	22	Both the successes were on August 25th, when eight guesses were made, of which two were right and four half right.
T.	1		1		4		6	
Totals	3	1	7	2	14	1	28	
Agent. P. T.	3 3	2	4	1	2 7	2	14 10	Results obtained during the same period with P. or T. sole agent, in the same room with the percipient.
	6	2	4	1	9	2	24	

It will be seen that the trials made with P. or T. as sole agents seem sufficient to show that they had some power in this capacity. Mr. Smith, P. and T. were the only successful agents in Miss B.'s case among those we tried. We ourselves both failed, whether in the same room with her or not, and so did one or two others who made a few trials.

Distant Experiments.

We were extremely anxious to succeed with agent and percipient at greater distances than in the experiments recorded above, and nearly four hundred trials were made with Miss B. as percipient, and the agent or agents either in a different building or divided from her by at least two closed doors and a passage ; but we obtained practically no success.

The reason of the failure is difficult to surmise, unless it was the effect of the distance on the imagination of the agent or the percipient. We did not usually tell the percipient where the agent was, and at first used to try to produce the illusion that he was near, but we think that the percipient was generally aware in a vague way of his absence. Experiments of this kind were generally much more wearisome than those at closer quarters, especially as most of them were timed by watches, instead of signals being given for beginning and ending, and this, on account of the varying length of time before the percipient had an impression, entailed a good deal of tiresome waiting on the part

of the percipient and of tediously prolonged thinking of the number on the part of the agent. We usually found it necessary to allow two minutes for each guess. But we do not think that this is by itself sufficient to account for the failure, as, in about one hundred of the experiments, we communicated with each other at the conclusion of each guess without better results.

Deferred Successes.

As in the experiments of 1889 (see *Proceedings*, Vol. VI., p. 161), it happened in a few instances that, when the agent was looking at a number, the percipient guessed the number he had been looking at in the trial immediately preceding, without having had any opportunity of learning by normal means what that number was. Such "deferred successes" are seen in the following series of five consecutive trials with Miss B. as percipient, which occurred on July 7th, 1890.

<i>Nos. drawn.</i>	<i>Nos. guessed.</i>	<i>Agents.</i>
24	No impression	} Mr. Smith and T., in the room behind a screen.
16	24	
30	16	} T. alone, behind the screen.
47	39	
65	65	

Other examples occurred with T. as percipient in the following series of three consecutive trials on July 10th, 1891. He was upstairs at the Arch with Miss Johnson and Mr. Smith, and the agent P. was downstairs with Mrs. Sidgwick.

<i>Nos. drawn.</i>	<i>Nos. guessed.</i>
63	28
26	63
46	26

Miss B.'s Number Habits.

As the numbers were drawn at random, Miss B.'s number habits cannot, of course, in the long run affect the probability of success. Still there is a certain interest in analysing her guesses and comparing them with the numbers drawn. She made 997 guesses altogether, of which eighty-nine were successful. As there were eighty-one different numbers, evenly distributed guesses would have given about twelve to each. The actual frequency of her naming of individual numbers ranged from nought to thirty-five, while the frequency of drawing of individual numbers ranged from two to twenty-two. The number least often drawn (only twice) was 39, and that most often drawn (twenty-two times) was 55. She guessed 55 only seven times (once rightly). The number named by her thirty-five times (three times rightly) was 58, and this was drawn seventeen times. No other numbers were named so often as thirty times. The following numbers were named twenty

times or more :—14, 15, 18, 23, 24, 25, 26, 28, 32, 34, 35, 36, 37, 52, 54, 56, 63, 64, 65, 67. The numbers named between twelve and twenty times were 12, 16, 27, 38, 43, 51, 53, 62, 68, 73, 74, 86. Among numbers named less than twelve times, those named once only were 19, 49, 79, 80 ; those named twice only were 29, 60, 82 ; those named three times only were 33, 39, 44, 66, 77, 88. The only numbers in the bag which were never named were 40 and 90. Three times Miss B. named numbers above 90.

Miss B. exhibited more marked number habits as regards individual digits, and these differed for first and second digits, as the following table shows :—

Digit named	1	2	3	4	5	6	7	8	9	0
Number of times it was named as the first digit.	136	171	157	70	172	135	88	65	3	
Number of times it was named as the second digit.	70	109	107	153	135	124	94	146	21	38

Her successful guesses were very unequally distributed. It will be more instructive here to consider only those made under the conditions which did not appear to interfere with success, those, namely, in which Mr. Smith, P., or T. were agents and not divided from Miss B. by more than one closed door. There were 547 experiments under these conditions (including some done by table-tilting in which P. and T. shared) of which eighty-one were successes. This gives an average of six draws and one successful guess to each number. As a matter of fact, the frequency of drawing varied from one in the case of 66¹ to sixteen in the case of 26, and the frequency of correct guessing from nought in a large number of cases (including 26) to eight in the case of 51. The larger proportion of correct guesses among the 547 trials now under consideration involves, as might be expected, a somewhat closer correspondence between the frequency of drawing and of correct guessing than is observable when the whole 997 trials are considered, but the only very marked instance of such correspondence is the case of 51, which was drawn fourteen times and guessed correctly eight times. The number 56, which was guessed correctly seven times, turned up eight times. The number 25 was guessed correctly four times and turned up seven times ; and 16, 41, 58, 62² were guessed correctly three times and turned up four, eight, eight and five times respectively. Twelve different numbers

¹ It turned up another time, but was then accidentally read as 99.

² 51, 56 and 25 were named by Miss B. altogether nineteen, twenty-three and twenty-nine times respectively. 16, 58 and 62 were also named above the average number of times, but 41 was only named seven times.

were guessed correctly twice each. Of these, nine turned up more than six times, two six times, and one five times. Twenty-six numbers were correctly guessed only once, and thirty-six not at all. Of those never guessed correctly, thirteen turned up over six times.

Other Percipients than Miss B.

Miss B. was undoubtedly our best percipient. With Mr. Smith as agent, T. had no success in number-guessing worth quoting during the nineteen months over which the present series of experiments extended, even when agent and percipient were in the same room. P. did rather better, for in ninety-one attempts with agent and percipient in separate rooms with a closed door between them, he was quite right five times, and in addition gave the first digit rightly eighteen times and the second three times. This is perhaps sufficient to show the existence of some agency other than chance, and the success is not very inferior to that which he had during the same period when the agent was in the room with him. Most of his success under both conditions was during the latter part of the period.

With two of the new percipients already mentioned—Whybrew and Adams—we obtained three complete successes out of sixteen and twelve guesses respectively, agent and percipient being in the same room. The only interest of this is in the fact that they were fresh percipients. We did not succeed with them at greater distances, but the number of trials made was small.

It is curious that though T. was the least successful on the whole of our three principal percipients, he showed greater signs of success with other agents than P. or Miss B. did. One day, when he had been hypnotised by Professor Barrett, he named two numbers rightly and one with digits in reverse order out of thirteen thought of by Professor Barrett. The latter had his hand on T.'s forehead. The next day he failed, but in 1889 we had found him very variable.

His success with ourselves was also slightly above what might be expected by chance. We had between us seventy trials with him and three complete successes, all of which occurred on the same day out of seventeen trials, but we can lay no stress on this, because the number of half successes was below the most probable number, which renders it of course more likely that the complete successes were the result of chance.

P. showed signs of success one day with Major Hughes as agent, but it was promise rather than performance, and no completely successful guesses were made.

Comparison of Verbal Guesses with those made unconsciously.

With the method—used only on one evening, November 10th, 1890—of getting the percipient to guess numbers both verbally and with a

planchette,¹ the two guesses were in most cases different. This was especially so with Miss B., the amount of coincidence between the two sets of guesses being decidedly below what chance would give—only one digit the same in the same place in twenty pairs of guesses. These guesses took place all on one evening but in two sets, experiments in the transference of “mental pictures” being tried in the interval. With P., on the other hand, the connection between the corresponding guesses was close. Out of six consecutive trials, in one case the two guesses were the same, in two cases they contained the same digits but in reverse order, and in the other three cases the second digit was the same in both guesses.

There was a curious variety in the results with T. He first made six consecutive double guesses, the only coincidence between them being that the first digit of one of his verbal guesses was the same as the second digit of the corresponding guess with the planchette. He was then awakened for a few minutes and rehypnotised, when another double guess, with no coincidence in it, was made. He was then slightly roused and again put into a deeper state than before, in which, however, no impressions occurred to him. He was therefore completely awakened and rehypnotised, and five fresh trials with the planchette were made. In the first four of these he said exactly what the planchette wrote, but in the fifth something quite different again.

In the course of this whole evening, the guesses made with planchette both by Miss B. and T. were decidedly less successful than their verbal guesses.

On the same evening, five experiments (fully described in a later part of this paper) were made in the transference of “mental pictures” to Miss B. as percipient, in which she was writing with the planchette and describing her impressions verbally at the same time. In only three cases did the planchette write anything intelligible and what was written seemed to be chiefly vague and confused reminiscences of previous impressions, one partially correct guess only being made with the planchette, while Miss B. made two verbally.

We thought that the subjects were not aware of what the planchette was writing, whether they guessed the same verbally or not. Thus Miss Johnson once asked Miss B.: “What did planchette write? do you know?” Miss B. shook her head and answered: “No. I see 12; I suppose it writes 12.” It had actually written 25. She probably supposed it had written 12 because she had been told that it would write the correct numbers, and her seeing 12 made her suppose that was correct.

With the table-tilting, the subjects were certainly sometimes conscious of what numbers were being tilted. In the first experiments of

¹ A well-known instrument for facilitating automatic writing.

this kind they were not guessing verbally at the same time and therefore had nothing to distract their attention from the movements of the table, in which they were much interested. This was when they were hypnotised. When Miss. B. was table-tilting in a normal condition, she was fully aware of its movements, though apparently not at all aware of what number was going to be tilted, as her *conscious* impression as to the number looked at by Mr. Smith was generally different from the number tilted by the table, whether she was hypnotised or not. T., on the other hand, when hypnotised, followed the table almost exactly in six consecutive verbal guesses without apparently being at all aware that he was doing so. Thus the table tilted 82, after which he said "82," and when Miss Johnson asked him what the table had tilted, he replied that he did not take any notice of it. Probably this was a perfectly genuine remark, as there were other indications of the table movements belonging to a separate stratum of his hypnotic consciousness; especially the fact that when he was not *en rapport* with Mrs. Sidgwick and apparently not aware of a word she said, the table, with his hands on it, responded to her readily, and this spontaneously, without any suggestion that it should be so having been made by Mr. Smith or ourselves.

With Miss B. thirty-seven trials were made in which she was guessing verbally and by table-tilting at the same time (excluding those in which P. or T., or both, had their hands on the table also). Her verbal guesses were slightly more successful than those with the table, but the success in both sets of guesses was very far below her average. It seems probable that the condition of doing two things at once was an unfavourable one, though she showed no external signs of being confused or in any way disturbed by it.

II. EXPERIMENTS IN TRANSFERRING IDEAS OTHER THAN NUMBERS.

Transference of Diagrams.

Experiments were tried in transferring words, letters, playing cards, objects and diagrams looked at by Mr. Smith, but there was no success worth quoting with any of our percipients except P., and with him only with a set of diagrams which consisted of twenty-five shapes representing familiar objects cut out in gold or silver paper and pasted on to black cards. These were shuffled together and one drawn at random and hung on to a screen behind the percipient and between him and the agent. P. was so much accustomed to seeing numbers that we thought it well to educate him to other impressions by telling him definitely in the first instance, on June 14th, 1890, what he was to see. Mr. Smith therefore said to him: "I am looking at a star—a picture or diagram of a star—you'll see it presently." P.: "I don't see it."

(After an interval :) "Yes, I do ; a golden star" (right). Mr. Smith : "How many points has it?" P. : "It keeps coming and going—wait a minute" ; presently he said—"Five" (right).

He was then told to look out for another picture, no hint being given of what it was. A *golden cock* was drawn out of the pack and he gradually made the following statements, without any hints being given : "An eagle with wings spread out—gold on a dark chocolate ground."¹ The next one drawn was a *golden basket* ; as to this he had several shifting impressions, none right. In the course of the experiments, in which he sometimes took the part of agent for T. and Miss B., P. became familiar with all these diagrams, so that he knew what sort of thing to look out for and that they were limited in number. This enabled us to calculate the most probable number of successes by chance alone, namely 1 in 25.

On the second evening, July 2nd, 1890, he named correctly two—a *jug* and a *basket*—out of five, Miss B., as well as Mr. Smith, looking at the diagrams on this occasion.

Twenty-five further trials of the same kind were made ; in fifteen of these Mr. Smith alone was agent, and P. guessed five right ; in ten Mr. Smith and T. together were agents, and P. guessed four right, but one of the four was a second guess. Thus, out of a total of 30 trials, where the chance success would have been 1·2, 10 successes were actually obtained. The five successes obtained on July 3rd, when Mr. Smith alone was agent, may be quoted. After three failures Miss Johnson, who was sitting behind the screen with Mr. Smith, selected the *jug*. Mrs. Sidgwick, who knew none of the subjects chosen, was the only one who spoke to P., the others remaining silent after they knew what the subject was in each case. P. said : "I saw a black thing coming up—a sort of square thing." Mrs. Sidgwick : "All right, that's the background." P. : "Why, there it is, that jug I saw the other week." He then explained to Mrs. Sidgwick that the jug was "put up" (we generally used this expression in telling the percipients that an impression would come to them) where he could see it much better than the previous pictures had been, and tried at her request to explain to her where it was. "You see that hook on the wall there and the shadow it casts," etc. His eyes were closed, so that any image he had of the room was a visionary one, but he spoke and pointed as though clearly localising the hook, etc. Mrs. Sidgwick could not discover that there was any real object corresponding to the hook.

5th Diagram. The Cock.—P. said : "Why, it's the bird, but it's not fair putting it up like that—it's not in the same place as the jug."

6th Diagram. The Star.—P. had no impression.

The cock's wings were *not* spread out.

7th Diagram. The Basket.—P. said: "I saw a handle. I do believe that's that basket."

8th Diagram. The Cross.—P. said: "A cross."

9th Diagram. The Arrow.—P. said: "The dart—arrow, I mean." This impression was slow in coming, and the next six experiments tried on this evening were complete failures. It should be mentioned that in four out of the five successful cases, the diagram had not been drawn at random, but selected by Miss Johnson—in three cases on the ground that P. had guessed it successfully on previous occasions. She merely noted the fact herself at the time, without making any remark on it to anyone present, and it does not seem likely that the selection materially affected the amount of success, as three out of the last six diagrams on this evening, none of which were guessed correctly, were selected in the same way.

We had also a set of diagrams which were mere nameless arrangements of lines, but with these P. had very little success. He had looked at all of them beforehand, and the impressions that came to him seemed to be chiefly memories of what he had seen. The amount of coincidence with what the agent was concentrating his mind on at the moment was only slightly above what chance would have given.

Transference of Hallucinations.

An experiment somewhat like the transference of "mental pictures"—to be described below—sometimes succeeded. It consisted in making one of our percipients by verbal suggestion see a hallucinatory picture on a card, and then letting him show the card to another, who would occasionally, after looking at it for a few minutes, see a similar picture without verbal suggestion as to its subject. One of our earliest and most successful experiments of this kind was described by Professor Sidgwick in a Presidential address. (See *Proceedings*, Vol. VI., p. 434.) They were interesting and striking, but evidentially of less value perhaps than the others, as it was difficult to carry them out under strict conditions, and we succeeded less well with them later.

Transference of "Mental Pictures." Introductory—Conditions.

We spent more time and obtained more success in experiments in which the agent, Mr. Smith, was merely concentrating his mind on a "mental picture" of some sort, without looking at any real representation. In some of the later trials, when the subject was a simple one, he used occasionally to sketch it roughly on a small piece of paper, to help him to keep his attention fixed on it. But we did not find that more success followed when this was done.

We generally, though not always, arranged that the person who was put *en rapport* with the percipient and carried on the conversation with him during the course of each experiment, at the same time taking notes of his remarks, should be entirely ignorant of the subject of the picture.

The subjects of the pictures were always chosen by one of us and communicated to Mr. Smith in writing, even when he was not in the same room with the percipient. Mr. Smith did not speak to the percipient after he had been told the subject of a "mental picture," until the percipient's impression had been completely described and written down, except on the occasions noted at the time, and mentioned below, and when he spoke it was generally at Mrs. Sidgwick's request. Nor, after being told the subject of the picture, did he hypnotise the percipient, or awake him, or open his eyes, or put him into a deeper hypnotic state, or do anything involving contact, except in the few cases where we shall mention it.

Nature of the Percipients' Impressions.

The percipient was sometimes made to receive the impression as a fully externalised visual hallucination seen with open eyes; usually as a picture on a blank white card on which he had been told that a picture would appear, but occasionally in a crystal used in the same way. Mr. Myers' similar experiments with P. and T. in which a crystal was used (described above, p. 459) should be considered in connection with ours. Latterly, the percipients were generally induced to see the pictures when hypnotised with closed eyes.

Details of Experiments.

In order that the reader may be enabled to form a fair estimate of the amount of success obtained and to judge how much of it, if any, was due to verbal suggestion, deliberately or unconsciously given, we think it necessary to give full details of the experiments which we regard as successful, and we have added, for various reasons which will be apparent, accounts of some failures. All the remarks quoted from any speaker were taken down verbatim at the time, the note-taker generally endeavouring to record at least all that was said by the agent and percipient, and in most cases the whole of the notes are reproduced. The result is that this part of our paper has run to great length, and for convenience we prefix here a tabulated list of all the experiments tried (except those with one percipient, Adams, who obtained no success), numbered and arranged in chronological order. This can be skipped by the reader who does not wish to go into details.

The fourth column of the table describes the way in which the

impressions came to the percipient, whether as hallucinations seen on a card or in a crystal, or with closed eyes. The fifth column gives the position of the agent in relation to the percipient. The words "upstairs" and "downstairs" refer to the two rooms, already described, at the Arch. The percipient was never downstairs except in the cases where it is mentioned. The word "speaking" in this column means that the agent spoke after he knew what the subject of the picture was to be. Whenever this word does not occur, it is to be understood that he said nothing whatever after he knew the subject. In the full report of the successful experiments that follows, his remarks, if any, are generally given as well as the percipient's. In only one experiment (No. 38) was contact between agent and percipient deliberately employed, and then without success. It occurred, however, in another case, No. 58, accidentally; and in six cases, Nos. 9, 12, 35, 51, 53, and 98, a change in the hypnotic condition of the percipient had to be brought about during the experiment which, with Mr. Smith's methods of working, practically involves contact. The experiments which we have counted as successes or partial successes are marked with an asterisk.

LIST OF EXPERIMENTS IN TRANSFERRING MENTAL PICTURES.

No.	Date.	Subject of Mental Picture.	Percipient.	Position of Agent.	Description given by Percipient.
*1	1890. July 9.	A little boy with a ball	Miss B. looking at card.	Sitting near.	A little boy with a ball.
*2	"	A kitten in a jar.	"	Behind screen.	A cat, sitting down.
3	"	Noah's Ark & animals.	"	"	A fly, or bee.
4	"	Christy Minstrel with a banjo.	"	"	Something long, round, —a cage, a can.
*5	"	Christy Minstrel with a banjo (continued).	"	Sitting near.	A man's hand, a black hand.
6	"	Sailing boat on the sea.	"	Behind screen.	Black man with guitar.
*7	"	A sailing boat on the sea (continued).	"	Sitting near.	A sailing boat.
8	July 10.	A soldier.	"	Behind screen, then near.	No impression.
*9	"	A pony.	P. looking at card.	Mr. Smith speaking. Contact. T. co-agent part of time.	Chair—rabbit—pony.
10	"	A donkey, with a woman riding it.	T. "	Mr. Smith near, speaking.	No impression.
11	"	An open umbrella.	T. "	"	A woman.
12	Aug. 25.	An excursionist on a donkey.	P. "	Speaking. Contact.	Horse, pony, donkey.
13	"	Pony carriage, with lady driving.	" "	Behind screen.	No impression.
14	"	Miss B. sitting in chair at Arch.	" "	"	No impression.
15	Nov. 9.	A fisherman with a barrow of fish.	" "	Behind P., speaking.	Owl's face, rabbit.
*16	"	A black kitten playing with a cork.	" "	"	A cat with saucer (?) of milk.
*17	"	"Sandwich" man with advertisement of play.	" "	Behind P.	A man that goes about with two boards.

No.	Date.	Subject of Mental Picture.	Percipient.	Position of Agent.	Description given by Percipient.
*18	1890. Nov. 9.	A choir boy.	P. looking at card.	Behind P.	Figure dressed in white—a ghost.
*19	"	A vase with flowers.	" "	" "	A glass—a flower-pot.
20	"	T. with his silver-headed stick.	T. "	Behind screen.	The number 14.
21	"	A black dog.	" "	" "	Something square—box
22	"	The Eiffel Tower.	" "	" "	A black dog.
23	"	A boy with bat, playing cricket.	" "	" "	All smudgy and black.
24	"	Willing's clock.	" "	Behind screen,	The same as before.
25	"	A pony carriage.	" "	speaking. Behind T.	Letters assumed by T. to belong to a telegraphic code, sent by flash system. ¹
26	"	A vase with flowers.	" "	Behind T., speaking.	No impression.
*27	Nov. 10.	A jug.	Miss B., with closed eyes and hand on planchette, upstairs. P. looking at card downstairs.	Up stairs, opposite Miss B.	Miss B.: A jug.
*28	"	A clock.		Downstairs, behind P.	P.: No impression. Miss B.: A wine-glass. P.: A watch. Miss B.: No impression.
*29	"	A man and woman dancing.	" "	" "	Planchette wrote, "Figure & animals." P.: A lady and gentleman dancing.
*30	"	A cow being milked by dairy-maid.	" "	Up stairs, opposite Miss B.	Miss B.: A buffalo. Planchette wrote, "Cow." P.: Painted church windows.
*31	"	T. boxing	" "	Downstairs, behind P. but had been upstairs after he knew the subject.	Miss B.: A man, or child, playing. Planchette wrote, "Cat drinking milk, chair." P.: A dog. A photograph of T.
32	Dec. 15.	A big black dog.	P. looking at card.	Near, speaking.	No impression.
*33	"	A big black dog.	Miss B., eyes closed?	P. agent; Mr. Smith knowing subject, speaking.	A black and white dog.
34	Dec. 16.	A sailor smoking a pipe.	P. looking at card	Downstairs.	A boy eating an apple.
*35	"	A boy skating.	P. "	Up stairs, speaking.	P.: Frozen water—some one sliding or skating.
36	"	A bedroom candle-stick.	T. "	Contact.	T.: A ship sailing along.
37	"	An open umbrella.	Miss B., eyes closed?	Downstairs.	Miss B.: A cage.
38	"	A rose.	T., eyes closed?	" "	T.: A man in a fog. Miss B.: A horse.
*39	Dec. 17.	A baby in perambulator, with nurse.	T. looking at card	Upstairs, holding hand of Miss B., & speaking.	T.: Something big. Miss B.: A man. T.: Woman pushing perambulator.
40	"	A man with a barrel-organ.	" "	Behind T.	A girl with a perambulator.
41	"	A sailing boat with three masts.	" "	Downstairs.	A man caught in a fog.
42	"	A cavalry soldier on horseback.	" "	" "	Three boys skating.
43	Dec. 18.	A drummer-boy.	T. looking in ink.	" "	A man playing cricket.
*44	"	Miss B.	" "	Near; speaking.	No impression.
45	"	Professor Sidgwick.	" "	Behind T.	Miss B.
46	Dec. 20.	Mrs. Smith playing the piano.	Miss B. eyes closed.	Outside room.	No impression. A rose—a little girl playing at something.

¹ T. is a telegraph clerk.

No.	Date.	Subject of Mental Picture.	Percipient.	Position of Agent.	Description given by Percipient.
47	1890. Dec. 20.	A donkey.	Miss B., eyes closed.	In room.	A large black dog.
48	1891. Apr. 21.	A sack-race of four boys.	P. looking in crystal. T. looking in another crystal.	Near; speaking.	P. : No impression. T. : A small dark man, holding a pole.
49	Apr. 22.	A dog sitting up begging.	P. looking at card.	"	A piano—an organ.
50	July 6.	An elephant with a bear on its back.	P. with closed eyes. T. "	Downstairs.	P. : 53. No further impression. T. : 58. The sea—a field, with five people playing cricket.
*51	"	The Babes in the Wood.	P. looking at card.	Upstairs, speaking. Contact.	Babes in the Wood.
52	"	A crocodile dancing on a table.	" "	Downstairs.	P. : A goat-chaise. T. : Photo of the Aquarium—perambulator with two children & nurse. P. : Coach—locomotive.
*53	July 7.	A cavalry soldier.	P., eyes closed. T. "	Contact and speaking.	T. : Large thing—painted all red. P. : A soldier on horse-back.
54	July 8.	A goat-carriage, one goat, two children.	Whybrew, eyes closed.	In room.	A man, horse and cart.
*55	"	A ship in full sail.	" "	"	A mast—a ship.
56	"	A man with barrel-organ and monkey.	" "	Downstairs.	A house, a woman standing outside.
57	"	Mouse in a mouse-trap.	" "	"	No impression.
*58	"	A mouse in a mouse-trap (continued).	Major, eyes closed.	Contact with M. & speaking.	Trap with a mouse.
59	"	A house on fire.	P. "	Downstairs.	A horse—an elephant.
60	"	Cinderella's coach.	P. looking at card.	"	A ring, green fields, a gate, a star.
61	July 9.	Pears' Boy blowing soap-bubbles.	Whybrew, eyes closed.	"	A tree.
62	"	The American flag—stars and stripes.	" "	"	A tree—square—like a house—square.
63	"	Pears' Boy blowing soap-bubbles.	" "	In room.	A square.
64	"	A man playing a fiddle.	" "	Downstairs.	A house and a man.
*65	"	An eagle pursuing a sparrow.	P., eyes closed.	"	A little bird—then an eagle—then 5.
66	"	The Walrus and the Carpenter.	" "	"	An elephant—some people on its back.
67	"	A donkey.	T. looking at card.	"	A man standing outside a house.
68	July 10.	A Christy Minstrel with a banjo.	Major, eyes closed.	"	A boat with people in it.
*69	"	Christy Minstrel with a banjo (continued).	" "	In room.	A negro with a hatchet or axe.
*70	"	Coach with four horses.	" "	Downstairs.	A horse—man holding it—light cart.
71	"	A clock.	" "	"	A house.
72	"	Punch and Judy.	" "	"	Something like a dog.
73	"	Man paddling a canoe.	" "	"	Plough & a man with it.
74	July 11.	A lion pursuing a deer.	Whybrew, eyes closed.	"	A ship.
75	"	A tiger.	" "	Sitting near, speaking.	No impression.
*76	"	A little boy throwing up a red ball.	" "	"	A ball—red—and a little boy.
*77	"	A man riding.	" "	Downstairs, then upstairs, speaking.	A pair of legs—another pair—a horse—a man riding it.
78	"	Bear, climbing a pole.	P., eyes closed.	Downstairs.	No impression.
79	"	A squirrel, eating nuts.	" "	"	No impression.
80	"	A boat in full sail.	T. "	"	The Pyramids of Egypt.
81	"	A tall hat.	" "	"	No impression.
*82	July 13.	Italian woman with two green birds in a cage.	Whybrew, looking in crystal.	Sitting near, speaking.	A woman like organ-grinder, with a bird in a cage.

No.	Date.	Subject of Mental Picture.	Percipient.	Position of Agent.	Description given by Percipient.
	1891.				
83	July 13.	A rowing boat.	{ P. eyes closed.	Downstairs.	{ P. : A wasp
84	July 14.	A boat.	T. " "	Downstairs, T.	T. : An eagle.
			P. " "	joint agent.	An elephant.
85	"	A Christy Minstrel with a banjo.	" "	In room, speaking.	A fairy or angel—flying—carrying a child.
86	"	An eagle pursuing a sparrow.	" "	"	A sea-gull.
87	"	A man climbing up a ladder.	" "	Downstairs.	A man with a wooden leg.
*88	July 15.	A locomotive, green with red stripes.	Whybrew, eyes closed.	Sitting near, speaking.	Wheels—long, round piece above—engine.
89	"	A man on a bicycle.	{ P. eyes closed.	Downstairs.	{ P. : No impression.
90	"	A boat drawn by a swan.	T. " "	"	T. : Lady sitting down.
			P. " "	"	P. : No impression.
			T. " "	"	T. : Boat with two sails.
*91	July 16.	A man with a barrow of fish.	Whybrew, eyes closed	Sitting near.	A man with a barrow of fruit—or fish.
92	"	A chimney-sweep with broom & bag of soot	" "	Downstairs.	Four sticks in a row—a horse.
93	"	The "Skylark" (a yacht).	" "	"	A house.
94	"	A woman and child drinking tea.	" "	Upstairs, behind scen.	No impression.
*95	"	Snake with its forked tongue out.	{ P. eyes closed.	"	{ P. : Man with ice-cream barrow—snake—and snake charmer.
			T. " "	"	T. : Man with barrel-organ.
96	"	A cherub—head and wings only.	P. " "	"	P. : No impression.
97	July 20.	A policeman with his cape on.	T. " "	Behind screen, speaking.	T. : A long thing.
*98	"	A mouse in a trap.	P. " "	Behind screen, speaking.	No impression.
99	"	A clock.	" "	Speaking and contact.	A mouse-trap with a mouse in it.
*100	"	A spider in the middle of its web.	P. looking at card.	Behind screen, speaking.	A bullock's head.
101	"	Punch and Judy show, including Toby.	" "	Behind screen, speaking.	A spider's web.
102	July 30.	A picture of Mr. Smith.	" "	Downstairs.	Grace Darling in a boat.
103	"	A locomotive.	P. eyes closed.	"	A woman pushing a perambulator.
104	"	A baby boy with a toy rabbit.	" "	"	A fisherman sitting on the edge of a boat.
105	"	Two boys on a sea-saw.	" "	Upstairs, behind screen, speaking.	No impression.
106	"	A boy standing on his head.	" "	Downstairs.	A basket of flowers.
107	"	A cow being milked by a dairymaid.	" "	"	A large cat, sitting down, with a collar and bell.
108	"	A bee-hive, with bees flying about.	" "	"	A small elephant, with an attendant.

SUMMARY OF THE ABOVE.¹

I. Experiments with Agent and Percipient in the same room

Percipient.	IMPRESSION.			Number of Trials.
	Correct or partially correct.	Wrong.	None.	
Miss B.	7	6	1	14
P.	14	6	7	27
T.	2	13	3	18
Whybrew	6	2	2	10
Major.	2			2
Totals	31	27	13	71

II. Experiments with Agent and Percipient in different rooms.

Miss B		5		5
P.	1	16	6	23
T.		12	2	14
Whybrew		7	1	8
Major	1	4		5
Totals	2	44	9	55

We now give a detailed description of the successful experiments, numbered as in the above list, but arranged under separate headings for each percipient.

Experiments with Miss B.

The first experiments with Miss B. took place on July 9th, 1890. The percipient, being in a hypnotic trance, had her eyes opened and was given a card and told to look out for a picture which would come on it.

No. 1. The subject, chosen by Mrs. Sidgwick, was *a little boy with a ball*. Mr. Smith sat close to Miss B. but neither spoke to her nor touched her. Miss B. presently said: "A figure is coming—a little boy." Mrs. Sidgwick asked what he had in his hand and Miss B. replied: "A round thing, a ball I suppose."

No. 2. For the next experiment Mr. Smith sat behind a screen. The subject, *a kitten in a jar*, was again set by Mrs. Sidgwick. Miss B. said: "Something like an old cat—a cat—I think it's a cat." Mrs. Sidgwick: "What is the cat doing?" Miss B. (doubtfully): "Sitting

¹ In this summary, eighteen experiments in which two percipients were trying at the same time to get an impression of the "mental pictures" are counted each as two experiments, one for each percipient, whereas in the preceding list each of them is counted as only one experiment.

down." Mrs. Sidgwick : " Is there anything else but a cat ? " Miss B. : " No, only scratches about."

No. 3. (Failure.) The next subject, set by Miss Johnson, a *Noah's Ark and animals*, failed. It was probably too complicated and indefinite. Miss B. saw a small black lump which turned into a bee.

There was a curious development of her impressions in the next two cases.

No. 4. Subject, a *Christy Minstrel with a banjo* (chosen by Mrs. Sidgwick who took the notes). Miss B. said : " There's something long, something round in that one—a little cage of some sort—something that looks like a cage ; yet there's something like a handle. A can ! oh, it's a can ! It's quite clear now." We then gave her a fresh card, and Mr. Smith moved round from behind the screen and sat close to her, still without speaking.

No. 5. The same subject (continued). Miss B. said : " Something here dark—a hand." Mrs. Sidgwick : " Is it a woman's hand or a man's ? " Miss B. : " A black hand." This seemed to be a partial success.

Mr. Smith then woke Miss B. up to ask her when she had to go, but finding that there was still a little time to spare, rehypnotised her, and tried another subject.

No. 6. *A sailing boat on the sea.* Mr. Smith sat behind the screen. Presently Miss B. said : " A man—black.—He's got something in his hand—an instrument—sort of guitar thing." As we had not spoken about the Christy Minstrel and banjo, this tardy emergence of the idea when Mr. Smith was thinking of something else, and after awaking and rehypnotisation, was interesting.

We then changed Miss B.'s card and Mr. Smith continued to think of the sailing boat, but Miss B. only saw something like a bear, and we changed her card again. Of course during these changes we told her nothing about the subject, nor whether it was changed, nor whether she was right or wrong. Miss B. then said : " Very funny thing " (shaking her head) ; " can't see it coming to any figure. There's a mess—it doesn't come to any shape."

No. 7. At this point, Mrs. Sidgwick asked Mr. Smith to come from behind the screen and sit near Miss B. Miss Johnson, who did not know what the subject of the picture was, asked Miss B. whether it was anything like an animal. Miss B. said : " No—got some prong sort of things—something at the bottom like a little boat.—What can that be up in the air ?—Cliffs I suppose—cliffs in the air high up—it's joining the boat—oh, sails—a sailing boat—not cliffs—sails." This was not all uttered consecutively, but partly in answer to questions put by Miss Johnson, but as Miss Johnson was ignorant of the subject of the supposed picture, her questions could of course give no guidance.

It is obviously desirable in experiments of this sort that the talking, which is generally necessary in order to draw information out of the percipient, and also the noting down of what the percipient says, should if possible be done by a person ignorant of the idea to be transferred. But it is not always easy to carry out these conditions so strictly as was done in this case of the boat.

It will be observed that so far, except in the partial success of the cat seen for a kitten in a jar, Miss B. was only successful when Mr. Smith was or had been quite close to her after the idea was in his mind, and in the case of the Christy Minstrel after the contact required for awaking and rehypnotisation.

No. 8. (Failure.) On July 10th we tried the same kind of experiment again as soon as Miss B. arrived. Mrs. Sidgwick asked Mr. Smith to try to make her see a picture of a *soldier*, but she had no impression at all either while Mr. Smith sat behind the screen or when he moved up close to her.

On November 10th, at the Arch, we tried the experiment with variations, and on this occasion P. was percipient as well as Miss B.

No. 27. Miss B. sat with her eyes closed and her hand on a planchette, hypnotised as usual. She was told that she would see something and that the planchette would write, but that she need not trouble herself about the planchette. Mr. Smith sat opposite to her for the first experiment, not in contact, but with no screen between them. He did not speak after the subject—a *jug*—had been given him in writing by Miss Johnson, who remained upstairs with Miss B. all the evening. Mrs. Sidgwick sat downstairs with P., who was looking at a blank card on which he had been told, when hypnotised, that a picture would appear. Mr. Smith was trying to transfer the subject to both of them. Miss B. soon said: "Jug—I see a jug," but with the planchette nothing legible was written, and P. had no impression.

No. 28. Mr. Smith next sat downstairs, behind P., and did not speak after the subject—a *clock*—had been given him by Mrs. Sidgwick. Miss B. this time thought she saw a wine-glass, but P. saw "something round like a watch," the hands pointing to ten minutes past 8. Mrs. Sidgwick: "Is it a watch?" P. said it was indistinct—"plainer now—a ring at the top." It seemed as if the suggestion of the watch had caused the ring to appear.

No. 29. The next subject, chosen by Mrs. Sidgwick, was *a man and woman dancing*, and Mr. Smith was again with P., sitting behind him. The result was a failure as regards Miss B. She said she could see nothing, while her hand wrote with the planchette "figure and animals." But P., after long waiting, saw, as he said, "A man and a girl there—a lady and gentleman.—He's got his arm round her waist—they're

valsing or dancing something or other"; each point with an air of discovery—the arm round the waist not at first suggesting the dancing.

No. 30. *A cow being milked by a dairy-maid* was the next subject chosen by Mrs. Sidgwick, and Mr. Smith sat in the room with Miss B., opposite to her as before. P. said: "I fancy I see some coloured windows as if it was going to be a church, but when I look again I can't see them." He had no further impression apparently, but said, "You could easily fancy anything that came into your head." Miss B. said: "There's an animal I can see, a big one too—biggish looking—got some horns I think.—It's a buffalo." Miss Johnson asked if she saw anything besides the buffalo and she said "No." She also said that it seemed to be standing up. In the meanwhile the planchette had written "Cow."

No. 31. The next subject, chosen by Miss Johnson, was *T. boxing*.¹ Mr. Smith was informed upstairs what the subject was to be and then sat downstairs. Miss B. said: "A man—no, looks more like a child—riding, I think; child's doing something. I don't know—figure of some sort," etc. Her hand on the planchette meanwhile wrote illegibly, but on Miss Johnson's request wrote again, and finally produced: "Cat drinking milk—chair."

P., downstairs, said: "I thought I saw a dog's face coming, but it's gone away again.—I see some faint outline of a dog there.—I see a lot of different things.—You see this corner" (pointing it out to Mrs. Sidgwick)—"a sort of tree there, all curled up.—A portrait? What I took for the dog's face seems to be the background. I imagined it was a photo of T. just now, but it can't be that." He recurred, however, to its being a portrait of T.

That P. succeeded when Miss B. failed and *vice versa* may have been due to the distance, or may have been due to Mr. Smith being unable to aim, as it were, at the distant percipient when the nearer one obtruded him or herself.

No. 33 has been counted as a success, but as P. was in this case the principal agent, it hardly belongs to the same category as the above. Before this experiment Mr. Smith had been trying to transfer the same subject—a *big black dog*—to P., without success; and Miss B., who came in in the middle, was also told to try to see the picture without, however, being hypnotised. They were then both hypnotised, and P. was told that he would be able to make Miss B. see what he thought of, and that he would be told in writing what this was to be. He was then awakened and the subject communicated to him, Mr. Smith also knowing it. Miss B. said: "It's an animal—a dog."

¹ T. had recently won a prize in a boxing match and had brought it to show to our party one evening, so that the idea of T. boxing was a familiar one.

Mr. Smith: "Yes, what colour?" Miss B.: "Dark—looks like a black and white dog." The image did not remain long. She could not tell what size it was and said it looked like a cat at first.

Only five more experiments of this kind, on three different days, were made with Miss B. and no more success was obtained.

Experiments with P.

No. 9. In the first attempt of this kind made with P. (on July 10th, 1890), Mr. Smith at first sat behind a screen and Mrs. Sidgwick gave him a subject—a *pony*. Miss Johnson was *en rapport* with P. who looked for the picture on a blank card. T. came in in the middle and was asked, in writing, to think of the same subject. P. said he saw a chair, and on being given a second card by Miss Johnson thought he saw something like a rabbit, but complained that the picture was not clear—it looked as if it was covered with tissue paper. Then Mr. Smith came round the screen and sat behind P., who did not appear to see him, but remarked "This is very funny—I don't think you want me to see anything." Mr. Smith then, at a sign from Mrs. Sidgwick, made a few passes over him and told him the picture would come in a minute, then said nothing more. P. next said: "I see something coming—it's a pony or a horse." Such an experiment as this, though the success was tardy and not obtained under the strictest conditions aimed at, yet often appeared to be useful as a means of encouraging both agent and percipient and inducing in them that expectation of future success which probably favours its occurrence.

On this evening, however, our attempts were chiefly in other directions and we had no further opportunity of trying experiments of any kind with P. until August 25th, 1890, when we began at once with the mental pictures. Three consecutive trials (Nos. 12, 13 and 14), then failed; in No. 12, the subject being *an excursionist on a donkey*, he said he saw something like "a horse, donkey or pony—like a donkey—head different," but in Nos. 13 and 14 he had no impressions whatever.

The next attempts—five in number—were made on November 9th, 1890, in our lodgings. As a preliminary to each experiment, P. was hypnotised and told by Mr. Smith that he would see a picture, then had his eyes opened and was given a blank card to look at. The subjects of the pictures were chosen by Mrs. Sidgwick and written down by her. In the case of the first two, the subject for the picture was shown in writing to Mr. Smith before his final remarks to P. about looking for the picture to come on the card. In the case of the last three, it was only shown to him after he had explained to P. what

he was to do, and he did not speak at all after he knew what the subject was. He sat near P. but behind him in all cases. Miss Johnson, who was ignorant of the subjects, took notes of P.'s conversation and other remarks that were made during the course of each experiment. P. occasionally addressed Mrs. Sidgwick and she answered him, being of course very careful to avoid giving any indications by her remarks.

No. 15. (Failure.) Subject: *A fisherman with a barrow of fish.* P.: "Something like two eyes there—a face—more like an owl's face than anything else—can't see anything below—only a face—still I keep looking." Mrs. Sidgwick said: "Shut your eyes for a minute and then look again." P.: "Something like a rabbit now, when I opened my eyes;—rather faint."

No. 16. Subject: *A black kitten playing with a cork.* P.: "Something like a cat, it's a cat." Mrs. Sidgwick: "What is it doing?" P.: "Something it's been feeding out of—some milk, is it a saucer? Can't see where its other paw is—only see three paws."

No. 17. Subject: *A sandwich man with advertisement of a play.* P. said: "Something like letter A—stroke there, then there." Mrs. Sidgwick: "Well, perhaps it will become clearer." P.: "Something like a head on the top of it; a V upside down—two legs and then a head.—A man with two boards—looks like a man that goes about the streets with two boards. I can see a head at the top and the body and legs between the boards. I couldn't see what was written on the boards, because the edges were turned towards me." Mr. Smith told us afterwards that he had pictured to himself the man and one board facing him, thus not corresponding to the impression which P. had.

No. 18. Subject: *A choir boy.*¹ P. said: "Edge of card's going a dark colour. Somebody dressed up in white, eh? Can see something all white; edge all black, and like a figure in the middle. There's his hands up" (making a gesture to show the attitude) "like a ghost or something—you couldn't mistake it for anything but a ghost. It's not getting any better, it's fading—no, it's still there. It might frighten any one." He also made remarks about the difficulty of seeing a white figure on a white card (the blank card he was looking at was white) which Mr. Smith afterwards said corresponded with his own ideas.

No. 19. Subject: *A vase with flowers* (Mr. Smith, still behind P., was looking at a blue flower-pot in the window containing an indiarubber plant). P. said: "I see something round, like a round ring. I can see some straight things from the round thing. I think it's a glass—it goes up. I'll tell you what it is; it must be a pot—a

¹ This was an idea extremely familiar to P., who had been a chorister and was still connected with the choir of his church.

flower-pot, you know, with things growing in it. I only guessed that, because you don't see things growing out of a glass.—It's not clear at the top yet. You see something going up and you can't see the top, because of the edge of the paper—it's cut off. I don't wonder, because it's no good wondering what Mr. Smith does, he does such funny things. I should fancy it might be a geranium, but there's only sticks, so you can't tell." Mrs. Sidgwick: "What colour is the pot?" P.: "Dark colour, between terra-cotta and red—dark red, you'd call it." Here the somewhat confused impression, apparently corresponding to the struggle of ideas in Mr. Smith's mind between what he was seeing and what he was trying to think of, is an interesting point.

The experiments of the next day, Nov. 10th, when Mr. Smith was trying to transfer impressions to Miss B. and P. at the same time have already been described above (see p.562).

The next trials with P. took place on Dec. 16th, 1890.

No. 34. (Failure.) Subject: *A sailor smoking a pipe.* Mr. Smith was downstairs at the Arch with Mrs. Sidgwick, P. upstairs with Miss Johnson. P. thought he "saw a boy eating an apple, only one boy."

No. 35. T. having come in, was hypnotised and set to look also—at another card—for the next subject, *a boy skating.* Mr. Smith tried first from downstairs and then came upstairs, and sat by P., who seemed extremely dull and drowsy, so much so that he dropped his card without knowing it. Mr. Smith had to rouse him by passes and talking and make him look at it. Then he said: "I can see a black smudge all the way along—looks like some slippery—as if he's slipping—sliding or skating. Can't see any skates—water frozen over in dark patches." T. meanwhile had an impression of a ship, sailing or sliding along.

No. 51. The next success—on July 6th, 1891—was not obtained without a certain amount of information being given to P. The subject was the *Babes in the Wood.* To begin with, P. sat with closed eyes, but when no impression came, Mr. Smith opened his eyes, without speaking, and made him look for the picture on a card. After we had waited a little while in vain, Mr. Smith said to him: "Do you see something like a straw hat?" P. assented to this and then began to puzzle out something more: "A white apron, something dark—a child. It can't be another child, unless it's a boy—a boy and a girl—the boy to the right and the girl to the left. Little girl with white socks on, and shoes with straps." Mr. Smith asked: "What are they doing? Is it two children on a raft at sea?" P.: "No, it's like trees in the background—a copse or something. Like a fairy story—like Babes in a Wood or something."

No. 53. On the next evening again, success was only obtained after

contact and talking between agent and percipients, but any hint as to the subject—a *cavalry soldier*—was avoided. P. first saw successively a coach and a locomotive. Then T., who was also looking for the picture, saw “a thing painted all red—a large thing.” After contact and talking with Mr. Smith, P. then saw “a man, a volunteer—only head and shoulders—a soldier on horseback.”

No. 65. We made a good many attempts in which Mr. Smith was in a different room from P., but only obtained one success, on July 9th, 1891. P.'s eyes were not opened and he was told that what he would see would be a magic-lantern picture. (This idea was suggested to us by Whybrew, who had imagined earlier in the same day that he was seeing magic-lantern pictures when Mr. Smith was trying to transfer mental pictures to him.) Mr. Smith made him see the sheet and then went downstairs with Miss Johnson and was asked by her to think of an *eagle pursuing a sparrow*. Mrs. Sidgwick, who remained upstairs with P., in a few minutes induced him to see a round disk of light on the imaginary lantern sheet and then he saw in it “something like a bird” (1) which disappeared immediately. He went on looking (with closed eyes of course) and presently thought he saw “something like a bird—something like an eagle.” After a pause he said: “I thought I saw a figure there—I saw 5. The bird's gone. I see 5 again, now it's gone. The bird came twice.” Mr. Smith then came upstairs, and P. had another impression of an eagle. He was told that the eagle was right and there was something else besides, no hint being given of what the other thing was. He then said that the first thing he “saw was a little bird—a sparrow perhaps—he could not say—about the size of a sparrow; then that disappeared and he saw the eagle. He had told Mrs. Sidgwick so at the time.”

No. 86. (Failure.) After several failures on intervening days, the same subject of the *eagle pursuing a sparrow*, was set again, on July 14th, on the chance that the previous success might be a favourable influence in this case. This time Mr. Smith was in the room, but P. only said: “I think I can see a bird—I forget the name of those birds that fly over the water—it's gone now.” Mr. Smith said: “You'll see it again in a minute.” P. went on: “Now it's plainer—a sea-gull.”

No. 95. On July 16th the subject of a *snake with its forked tongue out* was chosen by Miss Johnson, who sat behind a screen with Mr. Smith, in the same room with P. and Mrs. Sidgwick. P. said: “I thought I saw something like one of those men with an ice-cream barrow—caught a glimpse of it”—then—“I just thought I could see something like a snake. I can see it now still—something like a snake-

¹ He spoke in a low voice, and Mrs. Sidgwick first thought he said “child,” but from his subsequent conversation concluded that it was “bird.”

charmer there playing with it—isn't afraid of it a bit. I'm not going to say this is it yet, because I saw the ice-cream barrow just now. It seems a most silly thing to see a snake after an ice-cream barrow—but that went and this stays longer—still there." The whole experiment lasted 10 minutes.

The last successes with P. were obtained on July 29th, 1891. During the first three trials Mr. Smith sat behind a screen with Miss Johnson, in the same room with P.

No. 97. (Failure.) Subject: *Policeman with cape on*. P. appeared very sleepy and had no impression at all.

No. 98. Subject: *A mouse in a mouse-trap*. P. was in too deep a condition to speak. He had to be roused and spoken to by Mr. Smith. Mr. Smith behind the screen made a small pencil sketch of the subject. P. after some time said: "I can see something—some lines coming" (pause). "Still these lines and something like—oh, I think I know what that's going to be. Is that meant for a mouse-trap?" Mrs. Sidgwick asked: "Any mouse?" P. said: "I think it looks as if the mouse was trying to poke its nose through the bars. I don't think it's fancy." This was seen, not on a card, as usual, but with closed eyes. His eyes were then opened by verbal suggestion from Mr. Smith and Mrs. Sidgwick gave him a card, to see if he would see the mouse-trap more clearly on it. But he saw nothing at all on the card, seemed in a stupid, drowsy condition and soon dropped it. Mr. Smith then told him while hypnotised that when his eyes were opened he would see the next picture develop on a card.

No. 99. (Failure.) Subject: *A clock*. Mr. Smith behind the screen. P. saw something like a bullock's head on his card. He was then rehypnotised.

No. 100. Subject: *A spider in the middle of its web*. Mr. Smith and Miss Johnson downstairs at first; P. with Mrs. Sidgwick upstairs. Mr. Smith drew the subject. P. had no impression. Mr. Smith came upstairs and sat behind the screen and talked to him, avoiding hints. After some time P. said: "Now I can see something—funny shape—don't know what it is either—not quite round—octagonal in some places—lines across it—more sides than eight—some broken. If I was to compare it with anything, it would be a spider's web; but it can't be that. There would never be a picture of a spider's web."

Experiments with T.

No. 39. T. had only two successes in these experiments. The first occurred on December 17th, 1890. T. having been hypnotised, had his eyes opened and was given a blank card to look at. The subject was *a baby in a perambulator and a nursemaid*. Mr. Smith sat behind

T. and said nothing. T. said: "I see a big, tall thing, a thing they put children in—babies' carriage—perambulator. Yes, I think there's a girl. Nothing in the perambulator. The girl's standing here" (indicating a place on the card), "not in the perambulator." But the success in this case may be accidental, as in the last experiment of the day before T. saw a woman pushing a perambulator when he ought to have seen a rose.

No. 40. (Failure.) The next subject was *a man with a barrel-organ*. Mr. Smith was downstairs with Mrs. Sidgwick. T. had a rather vague impression of a man "caught in a fog" and no more success was obtained that evening.

No. 44. On the next day he was told when hypnotised that he would see visions in a black fluid, and was then wakened and given a saucer of ink to look in. The first subject tried from downstairs failed. The next subject set was *Miss B.*, but as T. had no impression Mr. Smith came up and asked if he had seen anything and told him to give it another chance. After some time T. said: "Oh, I can see now. Is it a girl? Yes, I can see the face. Oh, yes! it's a girl. I can see now. A short girl rather—standing." Being asked what she was like, he said: "Like Miss B. It is Miss B."

He had also one case of what was perhaps a deferred success, No. 21, the subject being *a black dog*. T. saw "Something square, like a box." The next subject—No. 22—was *the Eiffel Tower*, and he then said: "What is it? a dog or something—a black one."

Experiments with Whybrew.

The first two experiments of this kind with Whybrew, on July 8th, 1891, were as follows.

No. 54. (Failure.) Subject: *A goat-carriage, with one goat and two children in it.* Mrs. Sidgwick, who was taking notes, gave this subject to Mr. Smith, who remained in the room. Whybrew said: "Looks like a horse there—yes, there's a horse there. Why, that's a cart at its back—a horse and cart." Mrs. Sidgwick asked: "Anything in the cart?" Whybrew replied: "Is that a whip? and there's a man there with the horse;—man, horse and cart—nice little turn-out!"

No. 55. Subject: *A ship in full sail.* Set by Miss Johnson and unknown to Mrs. Sidgwick, who took the notes. Mr. Smith still in the room. Whybrew said: "I see something up in the air—looks like a mast. Why, there's a ship there—looks something like a ship—a nice ship. One or two heads—dots—they look like heads—too far away to see—three masts. Mrs. Sidgwick had drawn out some of these details by questions. After seeing what the subject was, she asked if the ship was in sail. He said he had not noticed.

Whybrew was made to see these impressions with closed eyes—not on a card. On the next day, when told to look out for a picture, he remarked spontaneously that he supposed it was a magic-lantern picture that was coming. Mrs. Sidgwick assented to this idea and got him gradually by verbal suggestion to see the white sheet, etc., after which he evolved for himself a tree (a totally wrong impression). From that time, the impressions he had generally came to him as magic-lantern pictures, which to a certain extent accounted to him satisfactorily for their coming at all, though his curiosity was constantly excited by his not being able to see any sign of the apparatus which produced them.

On July 11th the first two trials failed. The first was made with Mr. Smith downstairs and Whybrew upstairs; in the second Mr. Smith sat by him and talked to him, but no clear impression resulted.

No. 76. The third subject was *a little boy throwing up a red ball*. Mr. Smith sitting by Whybrew. The latter said: "Looks like a shadow there, like something round. That's a ball, ain't it?" Mr. Smith: "Yes." Whybrew: "Is that supposed to be a coloured ball?" Mr. Smith: "Yes; what colour?" Whybrew: "Why, red; a red ball, that's what it is. Is there anything else?" Mr. Smith: "Yes." Whybrew: "It looks something like a little boy—a little boy with a ball. That's better than the others" (meaning the previous pictures on this day). Mr. Smith: "What's he doing with the ball?" Whybrew: "I should imagine that he's going to throw it." He proceeded to give details of the picture showing that it was clearly visualised.

No. 77. Subject: *A man riding*. Mr. Smith downstairs with Miss Johnson; Whybrew, upstairs with Mrs. Sidgwick, said, after some remarks on the former pictures: "There's another one—I think it's like the other two—a puzzle [to see] if I can find the picture. I hope I'll be able to see it properly. A kind of a square—square shadow—blowed if I can understand what it's meant for—I don't know what to make out of that. I don't know if that's meant to be the lower part of a pair of legs. Do you see a picture?" Mrs. Sidgwick: "I see something." Whybrew: "I see them two spots, but I don't know what to make of them. If they're legs, the body ought to come.—Don't seem to come any brighter, but there's those two things there, that look like a pair of legs." Here Mr. Smith was asked to come upstairs and talk to him. He told him the picture was coming up closer and that he had turned the gas on to make it brighter. Whybrew: "There's them pair of legs there." Mr. Smith: "Yes" (doubtfully). Whybrew: "Why, there's another. I never see that other pair before. Why, it's a horse. I expect it's like them penny pictures that you fold over. That horse—that's plain enough; but what's that other thing?" Mr. Smith: "Yes, I told you there was something else." Whybrew: "Why, I see what

it is now—it's supposed to be a man there, I expect." Mr. Smith : "Yes." Whybrew : "Riding him. But that ain't so good as the boy and the ball." Mrs. Sidgwick : "How is the man dressed?" Whybrew : "Ordinary."

On July 13th we tried making him see the pictures in a real crystal instead of by means of an imaginary magic-lantern, and to facilitate matters, he was first given a little education in crystal-vision. Mr. Smith hypnotised him and gave him a post-hypnotic suggestion to see in the crystal himself (Mr. Smith) reading. He then woke him, and gave him the crystal to look at. For some time he saw nothing and seemed sceptically amused by the idea that he ever would ; then, rather suddenly, his hypnotic manner came on. (There was a marked difference between his behaviour when awake and when hypnotised. In the latter condition he spoke always with a sort of slightly convulsive stuttering, and he was also much more unrestrained in his language and manner.) He said he saw a man there. "I think I've seen his face before. That's a gentleman that lives down the front" (*i.e.*, on the parade). "Mr. Smith—he's sitting down ; he's got a book there—he's looking in the book." Mr. Smith : "Reading, probably?" Whybrew : "Yes, or looking at the pictures." It was clear that he had fallen again into the hypnotic trance as soon as the suggestion took effect. He was then given another post-hypnotic suggestion to the effect that he would open his eyes when Mrs. Sidgwick clapped her hands and would then see another picture in the crystal.

No. 82. Miss Johnson then went downstairs with Mr. Smith and gave him the subject of *an Italian woman with two little green birds in a cage* (a familiar object on the Brighton beach). After they had gone, Mrs. Sidgwick clapped her hands and Whybrew opened his eyes, remaining however in a hypnotic state, and she gave him the crystal to look in. He saw nothing at first but some shading and lines which were probably the lines of stitching, etc., of a smoking cap in which the crystal was placed. Then Mr. Smith was asked to come up and speak to him. He saw no more for some time, but finally began : "What's all them strokes down here? Is it the sea?" Mr. Smith : "Not the sea." Whybrew : "Why, is that the ground?" Mr. Smith : "I shouldn't wonder." Whybrew : "I can see the outsides now. Oh ! there looks like a head here. Why, it's a woman. She looks like a woman that plays the organ. Don't you think so?" Mr. Smith : "What's she doing now?" Whybrew : "She looks like she's got her hand out—something in her hand—looks like seeds. Is she throwing anything on the ground? Is there some sparrows there? Looks something like one or two—there's one bird there." Mr. Smith : "What kind of bird is it ; what colour?" Whybrew : "I don't know what they call that. It's the shape of a sparrow. I can't see the colour

of it." Mr. Smith: "Where is that bird?" Whybrew pointed out its position in the crystal. Mr. Smith explained that he did not mean that and asked, "Is it on the ground?" Whybrew: "Not on the ground, in a cage. There's the girl, she's looking at it." We believe that he recovered his normal state at this point, but this is not recorded. At any rate he was rehypnotised and awakened and he then said that he had been looking in the crystal, but had seen nothing.

On July 15th, Whybrew having been hypnotised by Miss Charlesworth, another trial was made with Mr. Smith as agent. Mr. Smith had to be introduced to Whybrew by Miss Charlesworth and put *en rapport* with him, just as we had to be when Mr. Smith hypnotised him. Miss Charlesworth, though she had hypnotised him, failed as an agent.

No. 88. The subject given was a *locomotive—green in colour, with red stripes*. Mr. Smith, however, did not notice the directions as to colour and thought merely of the form. He sat by the side of and rather behind Whybrew, Mrs. Sidgwick holding up a newspaper as a screen between them. He was sketching the subject, and occasionally made remarks—which Mrs. Sidgwick thought at the time carefully selected not to give hints—in response to Whybrew's. The latter had no impression for some time, then said: "Looks like something round there—looks like a wheel. You don't call that a picture, do you? There's another one the other side. There's something above them two wheels, but it don't touch the wheels—a piece by itself. That's round, only it's long—like a pipe or something. Wonder what that's going to turn out. That looks like it's made of iron, it's black. That looks like an engine.—Here!—and you've put the chimley. There was no man." The wheels in Mr. Smith's sketch, which we have preserved, were done with little niggling touches, very faint. The sound of the pencil, even if there was any audible sound, cannot possibly have suggested the form.

No. 91. On July 16th, Mr. Smith himself hypnotised Whybrew, as usual. During the experiment he sat by him, but did not speak to him at all after he knew the subject—a *man with a barrow of fish*—given him by Mrs. Sidgwick. Miss Johnson, not knowing what the subject was, carried on the conversation with Whybrew. He said: "It's the shape of a man. Yes, there's a man there. Don't know him. He looks like a bloke that sells strawberries." Miss Johnson asked: "Are there strawberries there?" Whybrew: "That looks like his barrow there. What's he selling of? I believe he's sold out. I can't see anything on his barrow—perhaps he's sold out. There ain't many—a few round things. I expect they're fruit. Are they cherries? They look a bit red. Aren't they fish? It don't look very much like fish. If they're fish, some of them hasn't got any heads on. Barrow is a bit fishified

—it has a tray on. What colour are those things on the barrow? They looked red, but now they look silvery.” He was rather pleased with this picture and asked afterwards if it was for sale.

Experiments with Major.

A few successes were obtained with Major, he being in all cases hypnotised and his eyes closed.

No. 58. In the first trial with him, on July 8th, 1891, Mr. Smith sat by him, in contact with his chair, and talked to him, telling him he was to see a picture. The subject given was *a mouse in a mouse-trap*. Regarding himself as a man of culture and being generally anxious to exhibit this, Major asked if it was to be an old master or a modern “pot-boiler.” He was told the latter, and he then discoursed on “pot-boilers” and how he knew all the subjects of them—mentioning two or three—in a very contemptuous manner. He did not seem to see anything, however, and appeared to be expecting to see an artist producing a rapid sketch. Then, when told that the picture was actually there, he suddenly exclaimed: “Do you mean that deuced old trap with a mouse? He must have been drawing for the rat vermin people.”

No. 68. (Failure.) On July 10th we tried first with Mr. Smith downstairs with Mrs. Sidgwick, Major remaining upstairs with Miss Johnson. The subject was *a Christy Minstrel with a banjo*. Major had first what appeared to be a rather vague and uncertain impression of a boat.

No. 69. Then Mr. Smith came up, but did not speak and Major was told there was to be another picture. The subject, however, was not really changed. Mr. Smith, saying nothing, sat behind and a little on one side of him, sketching the subject on a block held up back to Major, whose eyes were closed. Major then said: “That’s a man, isn’t it? Not a woman. Very dark complexioned—thick lips—negro? Not an Englishman; half-caste perhaps, not pure Saxon.” Miss Johnson asked: “Is he doing anything? Is there anything else?” Major said: “Has he got a hatchet or axe or something?” He got no clearer impression, and even when in the end Mr. Smith spoke to him and told him it was a banjo, said he thought it looked more like an Indian club or tomahawk.

No. 70. For the next subject—*a coach with four horses*—Mr. Smith was downstairs again with Mrs. Sidgwick and Major upstairs with Miss Johnson. He said: “A horse, is it? It looks to me something like a horse.” When Miss Johnson asked if there was anything else, he thought he saw a man holding the horse’s head, not so clear as the negro (in the previous experiment) had been, but the horse was pretty clear, “a good horse, a thoroughbred mare.” Miss Johnson then went downstairs and finding what the subject really was, came up and told

Major the horse was right, but there was something more to see. He supposed it was a cart of some sort. Mr. Smith came upstairs and inquired what sort of cart. Major thought it was "a light cart—not agricultural—not carrying a heavy weight."

Besides the experiments quoted above, only three others were tried with Major, all of which were failures. In all of these, Mr. Smith was downstairs, Major being upstairs. Major's remarks during these latter experiments generally gave us the impression that he had no clear visualisations at all, but only very vague ones, on which his imagination was not at all ready to work. On the other hand, our last percipient—Adams—seemed to have no difficulty in filling up the impressions that he experienced with the most elaborate detail, drawn from his own imagination. So much was this the case, that the correct idea appeared, as it were, to have no chance of penetrating into his consciousness at all, and he was invariably unsuccessful in his guesses. It is possible that Adams was started on a wrong line—that of deriving his impressions entirely from his imagination—by the fact that we began these experiments with him with the agent in another room. His was the only case in which we did this.

Condition of the Percipients.

The percipients were always hypnotised to begin with and, when their eyes were not opened, remained hypnotised throughout at least the course of one experiment. When their eyes were opened, their condition varied in different cases, and was not always easy to define. We often attempted not to rouse them completely, but to let them remain in the hypnotic state if possible. P., however, seemed generally to wake completely as soon as his eyes were opened, so that his impressions might be regarded as post-hypnotic hallucinations. But sometimes he remained hypnotised, and was then apt to be heavy and drowsy and in a state of mental confusion. Thus, once he observed T., who had come in while he was hypnotised, and seemed quite alarmed. He stared at him, saying: "Is that T.? He *is* altered!" This state did not seem favourable to thought-transference in his case.

It was easy, on the other hand, to open Miss B.'s eyes without producing any obvious change in her mental state, and her attention seemed to be then no more distracted by surrounding objects than when they were closed. It was in this condition that she saw almost all the hallucinatory pictures and numbers on cards in our experiments.

T. was generally drowsy and rather stupid when hypnotised, and when his eyes were opened, without awaking him, and the surrounding objects therefore not so much shut off from him as before, his intellectual faculties seemed to be further diminished. This was still more the case in some experiments with which we are not now con-

cerned when he was experiencing negative hallucinations induced by verbal suggestion. In fact he appeared then to be reduced almost to imbecility.

We tried varying the conditions in this way, because we thought it possible that a certain depth of drowsiness—a certain stratum of the hypnotic consciousness—might be the most favourable state for receiving telepathic impressions. One day T., when in a specially deep condition, certainly succeeded much better than usual, and we often tried to reproduce the same condition in him afterwards, but did not obtain the same success. Either we did not hit on the same stratum or that stratum was not really a favourable one.

Development of the Percipients' Impressions.

Impressions of the form of the picture often came to the percipients in a piecemeal way, as the hallucinatory impressions of numbers sometimes did (see p. 554). This was markedly the case with Whybrew (see the ship, No. 55; the little boy and ball, No. 76; the man riding, No. 77; the Italian woman, No. 82; the locomotive, No. 88; the man with a barrow of fish, No. 91). Miss B.'s impressions of the Christy Minstrel (Nos. 4, 5 and 6) and the sailing boat (No. 7) were other striking instances, and with P. the same kind of development sometimes occurred (see the sandwich man, No. 17; the Babes in the Wood, No. 51; the cavalry soldier, No. 53; the mouse-trap, No. 98.)

It seemed clear from this piecemeal development and from the percipient's frequent slowness in interpreting the form (*e.g.*, P.'s man and woman dancing, No. 29, p. 562), that he became conscious of the form before he was conscious of the idea and that the correctness of his apprehension of the idea depended partly on his acuteness in interpreting the often imperfectly developed form (*e.g.*, Miss B.'s buffalo, No. 30, p. 563). It was, however, equally clear that the precise form seen depended on the percipient's imagination and not on the agent's; see, for instance, P.'s sandwich man, No. 17, p. 565, and the numbers seen on cards and traced for us (p. 543), which were generally quite different in form from those Mr. Smith were looking at. It appeared further that the interpretation was liable to react on the form, as in the case of the choir boy, No. 18, p. 565, whose ghostly attitude was apparently a consequence of the supposition that he was a ghost, and of the watch, No. 28, p. 562, which acquired a ring after it had been identified as a watch.

If we compare the development in our thought-transference experiments with that in post-hypnotic pictures or crystal-visions—as when Whybrew was made to see Mr. Smith (p. 571), and in Mr. Myers' interesting experiments with P. and T. (see present number of *Proceedings*, p. 459) the conclusion is irresistible that after the first introduction into the percipient's mind of the idea which externalises itself in

the hallucination, the process in the case of the *mentally* and of the *verbally* suggested ideas is identical. Take, for instance, the case of the scene of Banquo's ghost. Mr. Myers tells the hypnotised P. the story from Macbeth accompanying it with a suggestion that he will see it in the glass. P., awakened, has no recollection of this idea, but presently he sees it in the glass of water, clothed in a form due to his own imagination, and interprets what he sees according to his ordinary ideas and without any direct or conscious reference to the idea implanted in his mind by Mr. Myers. Rehypnotised, P. could probably have repeated the story of Banquo and would have known that Mr. Myers had told it to him, though he might have forgotten seeing it in the glass. It would be very interesting if by any artifice we could recall that stratum of consciousness which in our experiments received the purely mental suggestion subsequently developed into the picture seen.

Influence of Memory on Hallucinations.

An analysis of the guesses made by the percipients in these experiments shows that their impressions were generally reproductions of familiar objects or ideas, while there are some slight indications of what is apparently a tendency of hallucinations that have once occurred—no matter in what way they may have been induced—to recur in future hypnoses.

The earlier experiments with diagrams seemed to illustrate the difficulty of producing telepathically in P.'s mind an impression of an unfamiliar idea. As mentioned above, two sets of diagrams were used, (*a*) shapes representing familiar objects cut out in gold or silver paper, and (*b*) nameless arrangements of lines, drawn in black on white paper. Roughly speaking, the successes obtained with (*a*) occurred after P. had seen all the diagrams in a normal state, so that the ideas were by that time ready-made in his mind. With (*b*), the nearest approach to a success before he had seen the diagrams was the guess of something like an H for one which distantly resembled that letter. After he had looked through them all in a normal condition, impressions of a very similar kind began to occur to him when hypnotised and told to look out for diagrams of that sort. In twelve trials (in which, being hypnotised, his eyes were opened and he traced the impressions that came to him as hallucinations on a sheet of paper,) eight of the ten different figures he drew had some clear resemblance to some of the (*b*) diagrams—three of them being successful or nearly successful guesses—and one represented an (*a*) diagram. While hypnotised he said in answer to questions that he could not remember having ever seen any such things before, except the (*a*) diagram (which as a matter of fact had been successfully guessed by him in previous hypnoses) But when awakened and asked to

draw as many of the (b) diagrams as he could from memory, he drew nine, all but one of which he had given as reproductions in the course of the evening. His drawings represented the originals with very much the same degree of accuracy that his hallucinatory impressions did. It seemed clear therefore that the latter depended entirely on his memory.

It appeared to us also conducive to success, that the agent should be familiar with the idea which he attempted to transfer. Mr. Smith tried several times to transfer real pictures from books, but with no success. Either no impression at all, or a totally wrong one was produced.

III. PRODUCTION OF LOCAL ANÆSTHESIA AND RIGIDITY BY MENTAL SUGGESTION.

Introduction and General Considerations.

The production of local anæsthesia and rigidity is of course a phenomenon that has often been observed and described in connection with experiments in hypnotism, and is familiar to all hypnotic operators, as the result of a definite verbal suggestion; and it can also be produced in some subjects by self-suggestion (see *Proceedings*, Vol. V., pp. 280-282). The physiological action involved is a question of great theoretical interest, but our experiments were not directed towards adding to the present state of knowledge with regard to this. They were carried out under conditions which, as we believe, precluded any knowledge on the part of the subject as to which of his fingers was to be operated on, and thus, in one important respect at least, they differed essentially from the ordinary experiments referred to. The familiar effects were produced by unfamiliar—or not generally recognised—means, and it is with the means, and not with the effects, that we are here chiefly concerned.

Readers of the *Proceedings* will be aware that the late Mr. Gurney was the first to carry out a series of experiments of this kind, and it will be seen that ours are only a slight extension of his. He described the conditions under which his later experiments of this kind were performed in *Proceedings*, Vol. V., pp. 14-17. The person to be operated on passed his hands through a screen extending far enough in all directions to conceal them and Mr. Smith from his view, and spread out his ten fingers on a table in front of him. A finger having been selected by Mr. Gurney without the knowledge of the subject, Mr. Smith held his hand above it, willing that it should be affected in the usual way—that is, become rigid and insensitive,—and this with a suitable subject almost always occurred to that finger, and that finger alone. Generally, Mr. Gurney himself held his hand at the

same time over another finger, imitating Mr. Smith's action, but usually without any effect being produced in this other finger. The subject was in a normal condition throughout, and frequently talked or read aloud while the experiment was in progress, no effort or attention on his part being apparently necessary.

Mr. Gurney varied the conditions in different ways. He tried a few experiments with small screens of paper or tin over the fingers to be operated on (*Proceedings*, Vol. V., p. 16). Success was impeded by these devices, but not apparently prevented, but the trials were far too few to base any conclusions upon. We believe that he tried and failed with a screen over the whole of the hand, but this is not recorded. With a paper screen over the whole hand, but having a narrow opening through which the finger to be operated on could be seen, five trials failed and one succeeded. More important were the negative results obtained either when Mr. Smith held his hand above the finger and willed that no effect should be produced (*Proceedings*, Vol. V., p. 16), or when he willed the effect to be produced without approximating his hand to that of the subject (*Proceedings*, Vol. II., p. 204).

Mr. Gurney discusses the possible explanation of his results in the same number of the *Proceedings* (Vol. V., pp. 254-259). He assumes that the conditions adopted secure—as they are designed to secure—that no indications as to which finger is to be operated on should unintentionally reach the subject through the eye, or the ear, or by touch. There remain then three hypotheses:—(a) that this knowledge may reach his brain by means of a delicate perception—conscious or unconscious—of temperature or air-currents, caused by the proximity of Mr. Smith's fingers; (b) that it may be conveyed from Mr. Smith's mind to that of the subject by thought-transference; and (c) that some direct physical influence in which the ordinary channels of sense are not concerned is exercised through Mr. Smith's hand on that of the subject.¹

Mr. Gurney considered that the ineffectiveness of Mr. Smith's hand unless his will was engaged at the same time seemed alone fatal to hypothesis (a), which was also rendered almost untenable by the difficulty of supposing that the delicate perception assumed could have

¹ Mr. Gurney explains this hypothesis at greater length on pp. 257-259 Vol. V. He thinks that if this specific influence exists, as a property of living tissue, there can be no doubt that it depends on the brain of the operator; since his attention and will to produce the effect are indispensable and the same proximity of his hand which produces the effect also removes it—the only change of condition being in his intention. It is clear, however, that the nervous condition of the operator is not simply reproduced in the subject—the hand operated on assuming quite a different condition from that of the hand that operates. Therefore, “though finding its nearest analogue in induced electric currents and though best, perhaps, described as *nervous induction*, [the influence] is essentially vital and *sui generis*.”

been delicate enough to make it possible to distinguish Mr. Smith's hand from Mr. Gurney's held similarly over another finger at the same time. Hypothesis (*b*), Mr. Gurney says, "seems excluded by the fact that the physical proximity of Mr. Smith's hand (no less than his concentration of will on the desired result) proves to be a necessary condition," and he concludes that the balance of probability is greatly in favour of hypothesis (*c*)—a direct physical influence, exercised through Mr. Smith's hand, in which the ordinary channels of sense are not concerned.

This brief introduction seemed necessary in order to explain the state of the question and the bearing of our own experiments on it. These, as will be seen, still further confirm Mr. Gurney's view as to the untenableness of his hypothesis (*a*), because we have succeeded in obtaining the result with a thick sheet of glass between Mr. Smith's fingers and the subject's. They also exclude hypothesis (*c*) and remove Mr. Gurney's main objection to hypothesis (*b*), (thought-transference), because we have succeeded when Mr. Smith did not hold his hand over the subject's at all, but merely stood with folded arms looking at the finger to be affected. We therefore believe that the true explanation of the results is thought-transference or *mental* suggestion, received in some unconscious or "subliminal" manner by the subject's mind and acting on his organism in the same way that an ordinary *verbal* suggestion may act. The process would thus be analogous to that supposed by Mr. Gurney to occur in hypnotisation at a distance.

Before proceeding to a detailed description of our own experiments, we may remark that even taking Mr. Gurney's alone, the balance of probability seems to us to be rather on the side of thought-transference than of a direct physical influence. His contrary opinion appears to us to rely too much on negative evidence, the force of which it is easy to over-estimate. In his unsuccessful experiments where willing without approaching the hand was used, the only *observed* difference in conditions was the intentional withholding of Mr. Smith's hand; but this difference may easily not have been the whole change actually produced in the conditions, and therefore may not have been the cause of the *non*-occurrence of the phenomena under observation. Our experiments show, in fact, that it was not the cause.¹

But we also think some of Mr. Gurney's positive results hard to interpret on any hypothesis of a physical influence acting immediately on the subject's nerves, and not through his brain by means of sugges-

¹ Similarly in our experiments in the transference of numbers, it is clear from our later experiments that though we failed in 1889 when agent and percipient were in different rooms, we should have been wrong in deducing that it was necessary to success that they should be in the same room.

tion. We refer especially to the fact that occasionally the wrong finger was affected instead of, or as well as, the right one. For instance, in Mr. Gurney's experiments with little paper screens already mentioned, two fingers, the selected one and another, were protected by them, and in the first experiment both these fingers became stiff and insensitive. Now it is easy to see how this might happen if the result were due to "suggestion"—that is, to an impulse communicated to the percipient's brain which set the machinery to work to produce the nervous effect—for the suggestion can easily be conceived to go wrong. If it was self-suggestion, due to the perception of the little screens through the senses, it might naturally affect both fingers alike; and if it was mental suggestion through the action of the operator's mind on that of the subject, it is easy to suppose that Mr. Smith's attention was equally directed to both the marked fingers, though his hand only pointed to one. But it is hard to see how any specific influence from Mr. Smith's hand could affect the finger he was and the finger he was not pointing at, without affecting also the intervening ones.

Details of the Experiments.

For our own experiments we adopted the same arrangements as Mr. Gurney. The subject, who was always in a normal condition at the time of the experiments, sat with his hands passed through holes in a screen which extended sufficiently above and on each side of him to prevent his seeing the operator or his own hands. The hands were spread out on a table and the finger to be operated on was silently indicated to Mr. Smith behind the screen by one of ourselves, either by signs or in writing. Mr. Smith generally said nothing while an experiment was going on, and he remained behind the screen until the testing was finished. The subject was frequently engaged by one of us in conversation on topics outside the matter in hand during the process of making the finger insensitive, but sometimes we encouraged him to attend to his own sensations with results which will be described below. When we believed the insensitiveness to have been produced, we ascertained, without moving the screen, which finger it was in by touching the fingers with the point of a pencil or some other convenient instrument, taking care to attack them in varying orders, sometimes beginning with the selected finger and sometimes taking it later in the series, so that no indication as to which finger we expected to find affected might be given by the order of testing. Occasionally the testing was done by one of us who was ignorant of which finger had been selected. Rigidity was ascertained by telling the subject to close his hands, when the affected finger remained extended. We often tried this before testing for insensitiveness,

because it was free from the objection that in testing we might possibly ourselves indicate the finger. In some experiments we attempted to ascertain roughly the degree of insensitiveness by means of a small induction coil. To this we shall recur later when we discuss the nature of the effect produced.

Our experiments may be divided into six heads, according to the position and procedure of Mr. Smith.

(a) First we have those in which Mr. Smith's hand was held above the selected finger, with no intervening screen, his fingers pointing downwards towards it, and their tips at distances varying up to about four inches from it. This position we shall in future describe as "pointing." Under these conditions, we had 13 trials with P., and a few with Miss B., in 1890, all of which succeeded, except the first with P., when no effect was produced on any finger. As this was the first experiment of the whole series and made after a long interval during which Mr. Smith had not been trying anything of the kind, the failure is not surprising. In 1892, out of 12 trials made with pointing, 5 may perhaps be counted as failures. In one of these failures a wrong finger was affected, the one, namely, which Mr. Smith had been vainly trying to affect without pointing in the experiment immediately preceding. It is possible, of course, that this may have been a deferred effect, but it was the only case of the kind, so that we have not sufficient ground for forming a conclusion about it. In the other 4 failures, after prolonged effort some slight effect appeared to be produced, and in the right finger, but too little or too transiently for us to regard the result as a success. In one of these cases (which all occurred on two successive days—the two last and least successful days of our experiments) a slight effect was produced in the selected finger, which disappeared after further operation.

This is perhaps the best place to remark that there is a certain indefiniteness in our use of the word "failure," owing to our not prescribing any limit of time during which the effect was to occur. The time required varied, but to attempt to ascertain with any exactness what it was would have interfered somewhat with the main object of our experiments, and our usual practice was to allow what was generally ample time—three or four minutes—before testing.¹ If on testing no effect had been produced, we sometimes counted the experiment a failure and proceeded to a fresh one, at other times

¹ The longest time recorded as having elapsed before the anæsthesia was observed in any successful experiment was 14 minutes from the beginning of the attempt. This was a case where Mr. Smith tried for a few minutes from a distance, then came nearer and finally had recourse to pointing. The shortest time recorded was $\frac{3}{4}$ minute, and in this case the recovery was proportionately rapid.

we continued it ; in either case endeavouring to suggest to the subject that we were satisfied and that a new experiment was beginning.

(b) In the second division of our experiments come those in which a glass screen was placed over the subject's hands. For the first four of these, we used a framed window pane which happened to be handy. Then we obtained and used a sheet of 32 oz. glass, measuring 22 by 10 inches and $\frac{1}{4}$ inch in thickness. It was supported on two large books placed beyond the subject's hands on each side. In this position the upper surface of the glass was $2\frac{1}{4}$ inches above the surface of the table, so that there was ample room for the hands to rest underneath the glass without touching it. Mr. Smith held his hand in the usual position over the selected finger, above and not touching the glass. Under these conditions, we tried 21 experiments with P., of which 18 were successful, and 6 with Miss B., all successful. In the case of the 3 failures with P., no effect was produced on any finger. In one successful case, the time taken was long, and we interrupted the experiment by premature testing in the way explained above.

(c) This division includes those experiments in which Mr. Smith did not approximate his hand to that of the subject at all, but merely looked at the selected finger from some place in the same room as the subject, but out of his sight. The distances between him and the subject varied from about $2\frac{1}{2}$ to about 12 feet. Under these conditions we tried 37 experiments with P., 18 in 1890, of which 12 were successful, but 2 of these only partially so, and 19 in 1892 of which 9 were successful. The proportion of success was, it thus appears, much less than under the previously described conditions, but still much beyond what chance would produce. (The most probable number of successes by chance alone was of course 1 in 10.) Of the 6 failures in 1890, one was a case in which Mr. Smith made a mistake as to which finger we had selected, but succeeded with the one he thought of. In another case the left thumb instead of the right thumb became insensitive. In the other 4 cases no finger at all was affected. Of the 10 failures in 1892, no effect was produced in 4 cases ; in another the right (namely, the little) finger of the wrong hand became insensitive¹ ; in 4 cases an adjoining finger was affected—once only slightly—instead of that selected, and in the remaining case a finger distant from the selected one was slightly affected.

(d) This division includes 6 experiments, all in 1892, in which Mr. Smith stood in another room, looking through two doorways at P.'s hands from a distance of 22 to 25 feet. In order to see the finger

¹ It happened on another occasion under these conditions that the right little finger was slightly affected when the left little finger, which had been selected, was so in a more decided manner.

better, he looked through an opera glass. Three of these experiments succeeded and three failed,—in each of the three failures a wrong finger being affected. One of these was the right (namely, the little) finger of the wrong hand.

(*e*) In this division we have the cases when Mr. Smith was in a different room from P. with a closed door preventing his seeing P.'s hands. The number of trials made was 14, and 12 of them were complete failures, only partial success being obtained in the other two. In 4 cases of failure, no effect was produced and in the other 8 a wrong finger was more or less decidedly affected.

It is perhaps significant that in so large a proportion of failures under the more difficult conditions (*d*) and (*e*), a wrong finger should have been affected instead of no effect being produced. Perhaps the weakness of the impulse from Mr. Smith's mind prevented P.'s "subliminal consciousness" from distinguishing it from slight suggestions from other sources. It is noticeable also that, in 1892, the tendency for a wrong finger to be affected rather than no finger at all seems to have been much greater than in 1890. This may have been because P. was then altogether less susceptible to thought-transference, for the experiments on the fingers succeeded less well even under the easiest conditions, and transference of numbers, which we also tried with him at this time, practically failed altogether; or the effect of experiments under unfavourable conditions may have been to educate him to follow any casual suggestion. We do not think that there is sufficient ground as yet for adopting either of these explanations, except provisionally, but in our present ignorance of the way in which thought-transference operates, almost any possible clue is worth considering.

(*f*) This division consists of 4 experiments of a different kind—those in which Mr. Smith's hand was approximated to the subject's and pointing at a selected finger, but in which he willed to produce no effect. These all had the negative result intended.

We now give a list of all the experiments with P. in chronological order. The third column of the list describes the position and action of Mr. Smith in relation to the subject, and each experiment is marked (*a*) or (*b*), etc., according to which of the six heads already mentioned it belongs to. The fourth column gives the finger selected to be operated on; R stands for the right and L for the left hand, and the fingers are numbered in order, the thumb being counted as the first. The fifth column gives the finger affected, if any, and describes the effect produced. It is to be understood that the effect described was found the first time the finger was tested, whenever stages of testing are not mentioned.

**LIST OF EXPERIMENTS IN PRODUCING ANÆSTHESIA
AND RIGIDITY IN A SELECTED FINGER BY MENTAL
SUGGESTION.**

No.	Date.	Conditions.	Finger Selected.	Result.	Degree of Success.
	1890.				
1	Mar. 23.	(a) Pointing, no glass.	R 2	No effect.	Failure.
2	"	(a) Pointing, no glass; others held their hands over other fingers.	L 2	L 2 alone became insensitive and stiff.	Success.
3	Mar. 25.	(a) Pointing, no glass.	R 3	R 3 alone affected.	Success.
4	"	(a) " " "	L 2	L 2 alone affected.	Success.
5	"	(f) Pointing, but willing no effect; no glass.	L 4	None of the fingers were affected.	Success.
6	"	(a) Pointing, no glass.	R 4	R 4 alone affected.	Success.
7	"	(b) Pointing, with glass over hands.	R 4	Sensation† in R 4. R 4 alone affected.	Success.
8	"	(b) " "	L 3	Sensation first in L 2; this went off, then sensation in L 3. L 3 alone became stiff and insensitive.	Success.
9	"	(b) " "	R 2	Sensation in R 2. R 2 alone affected.	Success.
10	"	(b) " "	L 2	Sensation in L 2. L 2 tested and found sensitive. Process continued. Tested again and found slightly insensitive. Process continued. Tested again and L 2 alone was rigid and insensitive.	Success.
11	"	(f) Pointing, but willing no effect; no glass.	R 1	No insensitiveness nor stiffness in any finger.	Success.
12	Mar. 26.	(b) Pointing, with glass over hands.	R 3	Sensation in R 3. R 3 alone affected.	Success.
13	"	(b) " "	L 1	Sensation in L 4, gradually going off. No effect.	Failure.
14	"	(b) " "	R 4	Sensation in R 4. R 4 alone affected.	Success.
15	"	(b) " "	R 1	Sensation in R 2, which goes off. Sensation in R 1. R 1 alone affected.	Success.
16	"	(b) " "	L 5	Sensation in L 4, which goes off. L 5 alone affected.	Success.
17	"	(f) Pointing, but willing no effect; no glass.	L 3	None of the fingers affected.	Success.
18	"	(b) Pointing, with glass.	L 3	Sensation in L 3. L 3 alone affected.	Success.
19	"	(b) " "	L 1	Sensation in R 2, which goes off. Sensation in L 1. L 1 alone affected.	Success.
20	"	(b) " "	R 4	Sensation in R 4. R 4 alone affected.	Success.
21	"	(f) Pointing, but willing no effect; with glass.	L 2	None of the fingers affected.	Success.
22	"	(b) Pointing, with glass.	L 2	Sensation in L 2. L 2 alone affected.	Success.
23	"	(b) Pointing, with glass.	R 2	Sensation in R 2. R 2 alone affected.	Success.
24	"	(b) " "	R 5	Sensation in R 5. Tested at once, and found slightly insensitive. Process continued. Tested again, and found more insensitive. Process continued. Tested again, and found completely insensitive.	Success.
25	June 11.	(b) " "	L 3	No effect.	Failure.
26	"	(a) Pointing, no glass.	R 1	Sensation first in L 2, then in L 3, then in L 5, then in L wrist, each gradually going off. R 1 alone affected.	Success.

† The word "sensation" as used in this column refers to the feeling of cold and numbness sometimes mentioned by the subject in particular fingers. This is fully described and discussed later on (p. 531).

No.	Date.	Conditions.	Finger Selected.	Result.	Degree of Success.
*27	1890. June 11.	(a) Pointing, no glass.	R 3	R 3 alone affected: insensitive to touch and to weak electric shock, but sensitive to strong shock.	Success.
*28	"	(c) Not pointing, with glass.	L 2	No effect.	Failure.
*29	"	(a) Pointing, no glass.	L 2 continued	L 2 alone affected, but sensitive to strong shock, which nearly restored sensibility.	Success.
*30	June 12.	(a) " "	L 4	L 4 alone affected.	Success.
31	"	(c) Not pointing, no glass.	R 3	R 3 slightly stiff, but not insensitive.	Partial.
*32	"	(b) Pointing, with glass.	L 2	No effect on first testing. Process continued. Tested again and L 2 alone affected. Insensitive to much stronger shocks than in Nos. 27 and 29.	Success.
*33	"	(c) Not pointing, with glass.	R 1	L 1 alone affected. Insensitive to strongest shock of machine for some time.	Failure.
*34	"	(c) " "	L 3	L 3 alone affected.	Success.
*35	"	(c) " "	L 5	L 5 " "	Success.
*36	"	(e) Mr. Smith downstairs, P. upstairs at Arch.	R 4	R 1 slightly affected, but soon recovered. At second time of testing R 4 found insensitive to slight touches and shocks, but sensitive to stronger shocks.	Partial.
37	June 13.	(e) " "	L 3	No effect.	Failure.
*38	"	(b) Mr. Smith upstairs, pointing, with glass.	L 2	L 2 alone affected. Insensitive to strong shock.	Success.
*39	"	(c) Not pointing, with glass.	R 4, but Mr. Smith under- stood R 5.	R 5 alone affected. Insensitive to strong shock.	Failure.
*40	"	(e) " "	L 4	L 4 alone affected.	Success.
41	"	(e) Mr. Smith downstairs, P upstairs at Arch.	R 1	R 3 slightly affected.	Failure.
42	"	(c) Mr. Smith upstairs, about 8 ft. from P., not pointing.	R 2	No effect.	Failure.
*43	"	(c) Near, not pointing, with glass.	L 3	L 3 alone affected, after some time.	Success.
44	June 14.	(e) Mr. Smith downstairs, P. upstairs at Arch.	R 5	L 1 slightly affected.	Failure.
45	"	(e) " "	L 4	No effect.	Failure.
46	"	(c) Mr. Smith upstairs about 6 ft. from P., then nearer, not pointing; no glass.	R 3	No effect after twice testing.	Failure.
*47	"	(a) Pointing, no glass.	R 3 continued	R 3 alone affected. Insensitive to strongest shocks.	Success.
*48	"	(c) Not pointing, no glass; about 5 ft. off.	L 2	L 2 alone affected. Insensitive to strongest shocks.	Success.
*49	"	(c) Not pointing, no glass, about 6 ft. off.	R 1	R 1 alone affected, but soon recovered of itself.	Success.
*50	"	(e) Mr. Smith downstairs, P. upstairs.	R 4	R 2 alone affected.	Failure.
51	June 16.	(b) Pointing, with glass.	R 2	No effect.	Failure.
*52	"	(a) Pointing, no glass.	R 2 continued	R 2 alone affected. Sensibility seemed restored by shock.	Success.
53	"	(c) Not pointing, with glass	L 3	No effect.	Failure.
*54	"	(c) " "	L 4	L 4 alone affected. Insensitive to strong shocks.	Success.
55	"	(c) Not pointing, with glass, about 4 ft. off.	R 1	R 1 insensitive on inner surface of first phalanx at third time of testing	Partial.
56	"	(e) Mr. Smith downstairs, P. upstairs at Arch.	L 5	No effect.	Failure.
57	"	(e) " "	R 1	R 3 alone affected.	Failure.
58	"	(e) " "	R 2	L 5 " "	Failure.
*59	June 17.	(a) Pointing, no glass.	L 2	L 2 alone affected. Sensibility restored by shocks.	Success.
*60	"	(b) Pointing, with glass.	R 3	R 3 alone affected. Sensibility partially restored by shocks.	Success.

* The electric test was used in the experiments marked with an asterisk.

No.	Date.	Conditions.	Finger Selected.	Result.	Degree of Success.
*61	1800. June 17.	(c) Not pointing, with glass, about 8 ft. off.	L 5	L 5 alone affected, at second time of testing, but sensitive to strong shocks.	Success.
	62	" (c) Mr. Smith downstairs, P. upstairs at Arch.	R 1	No effect.	Failure.
63	" (c) "	"	L 5	R 5 alone affected. Sensibility restored by shocks.	Failure.
64	" (e) "	"	R 3	L 2 alone slightly affected.	Failure.
*65	June 30.	(a) Pointing, no glass.	R 2	R 2 alone affected at second time of testing. Sensibility partially restored by shocks.	Success.
66	" (b) Pointing, with glass.	"	L 4	L 4 alone affected.	Success.
67	" (c) Not pointing, with glass.	"	R 1	R 1 "	Success.
*68	" (c) "	"	R 1	R 1 alone affected. Shocks restored sensibility and partially unstiffened the finger.	Success.
69	1892. † Sept. 23.	(a) Pointing.	L 2	L 2 alone affected.	Success.
70	" (c) Not pointing.	"	R 3	No effect.	Failure.
71	" (a) Pointing.	"	R 2	R 3 alone affected.	Failure.
72	" (c) Not pointing.	"	L 1	L 3 slightly affected.	Failure.
73	" (a) Pointing.	"	R 5	R 5 alone affected.	Success.
74	Sept. 24.	(a) "	R 1	R 1 "	Success.
75	" (c) Not pointing.	"	L 3	L 3 "	Success.
76	" (c) "	"	L 5	L 5 affected. R 5 also affected very slightly.	Success.
77	" (e) Not pointing, about 4 ft. off.	"	R 2	R 1 and R 3 affected.	Failure.
78	" (c) Not pointing.	"	R 2	R 2 alone affected.	Success.
79	Sept. 26.	(c) "	R 4	R 4 "	Success.
80	" (c) Not pointing, about 5 ft. off.	"	L 3	L 3 "	Success.
81	" (c) Not pointing, about 8 ft. off.	"	L 1	No effect after twice testing.	Failure.
82	" (c) "	"	R 3	R 2 alone affected.	Failure.
83	" (c) Not pointing, about 12 ft. off.	"	L 5	L 5 alone affected at second time of testing.	Success.
84	Sept. 27.	(e) Not pointing, about 5 ft. off.	R 5	L 5 alone affected.	Failure.
85	" (c) "	"	R 3	No effect after testing three times.	Failure.
86	" (a) Pointing, near.	"	R 3	R 3 alone affected.	Success.
87	" (c) Not pointing, about 9 ft. off.	"	L 2	L 2 alone affected.	Success.
88	" (d) About 22 ft. off, looking through opera-glass at finger.	"	L 4	L 4 became more or less rigid, and insensitive at tip, in 8 minutes.	Success.
89	" (d) The same, but about 25 ft. off.	"	R 5	L 5 alone affected.	Failure.
90	" (d) "	"	R 1	R 1 alone affected at second time of testing.	Success.
91	" (e) The same position, but an intervening door closed.	"	R 2	This experiment was stopped almost at once owing to some hitch and L 4 found to be somewhat affected.	Failure.
92	" (c) "	"	L 2	L 2 slightly insensitive near tip at second time of testing.	Partial.
93	Sept. 23.	(a) Pointing.	R 2	R 2 slightly affected at second time of testing, but recovered of itself.	Doubtful
94	" (a) "	"	L 4	Hardly any effect.	Failure.
95	" (a) "	"	R 5	R 5 alone affected.	Success.
96	" (c) Not pointing, near.	"	L 5	Lowest joint of L 5 became insensitive.	Success.
97	" (d) About 25 ft. off, using opera-glass.	"	L 5	Middle and lowest joints of L 5 rigid and insensitive, at second time of testing, but middle joint soon recovered of itself.	Success.
98	" (c) The same, but after some time agent came near, not pointing.	"	L 2	No effect after testing four times at short intervals.	Failure.

* The electric test was used in the experiments marked with an asterisk.

† The glass screen was not used at all in the experiments of 1892.

No.	Date.	Conditions.	Finger Selected.	Result.	Degree of Success.
99	1892. Sept. 23.	(a) Pointing.	L 2 continued	L 2 rigid, and middle and lowest joints insensitive, at second time of testing, but middle joint soon recovered of itself.	Success.
100	Sept. 29.	(c) Not pointing, about 2½ ft. off.	R 2	R 3 alone affected.	Failure.
101	"	(c)	R 2	R 2	Success.
102	"	(d) About 25" ft. off, using opera-glass.	R 4	L 3 stiff and slightly insensi- tive at tip at third time of testing.	Failure.
103	"	(d) "	R 1	L 5 affected almost up to knuckle at second time of testing.	Failure.
104	"	(a) Pointing, and Mr. Smith once accidentally touched the finger.	L 3	L 3 became stiff, but hardly at all insensitive at third time of testing.	Doubtful.
105	"	(c) Not pointing.	L 2	L 3 slightly affected at second time of testing.	Failure.
106	"	(a) Pointing.	L 2 continued	L 2 became stiff and insensi- tive near tip.	Success
107	"	(a) Pointing.	R 4	P. thought there was "some- thing wrong with" R 3 and R2. R 4 slightly affect- ed at third time of testing, but soon recovered of itself.	Doubtful.

SUMMARY.

	Number of			
	Successes.	Partial Successes.	* Failures.	Trials.
(a) With Mr. Smith pointing at the selected finger.	19		6	25
(b) A glass screen placed over P.'s hands, Mr. Smith pointing at the finger.	18		3	21
(c) Mr. Smith not pointing at the finger, in the same room with P., from 2½ to about 12 feet off.	19	2	16	37
(d) Mr. Smith in another room across a passage, both intervening doors open, looking through an opera-glass at the finger.	3		3	6
(e) Mr. Smith in a different room from P., an intervening door closed.		2	12	14
(f) Mr. Smith pointing, but willing that no effect should be produced.	4			4
Totals	63	4	40	107

* This column includes the cases marked "doubtful" in the preceding list.

Means used to test the Anæsthesia.

We may now turn to the discussion of the effect produced on the finger.

The first question is as to the reality of the alleged anæsthesia.¹ Mr. Gurney had tested this so thoroughly that—apart from our confidence in the assertions of our subjects—we felt ourselves absolved from applying the somewhat unpleasant methods which would have been necessary for complete proof of it, and some of which would have interfered with such frequent and continuous experimenting as ours. Only once was the finger operated on pricked so as to draw blood, and then apparently without the slightest consciousness on the part of the subject.

Two different methods of testing for anæsthesia were employed. One was touching all the fingers at various points in varying order many times in succession, the subject being asked to say whenever he felt the touches. It would, no doubt, have been perfectly easy for him, had he wished to do so, to simulate anæsthesia in a particular finger by simply saying nothing whenever that finger was touched. His only difficulty would have been to discriminate the touches on it rapidly enough *not* to respond, his hands being hidden from him.

The second test used was a current from a small induction coil, which we could vary in intensity. This we applied through two wire terminals, which were placed at a short distance apart on the finger and produced a sensation resembling a prick. We could only try the electric current freely on all the fingers when it was weak, but as soon as any finger appeared insensitive to it, we proceeded to test the degree of anæsthesia by gradually increasing the strength of the current. The strongest current that the apparatus could give would have produced decided pain in any finger in a normal condition. The sensibility of different persons to pain of this kind varies a good deal, but we had tried it roughly with all the party, so that we had an approximate notion of the effect produced by different strengths of the current. It could not be said that the pain produced by the strongest current was unendurable, but it would certainly have required a considerable exercise of self-control not to betray it in any way. It must be remembered too that, apart from their probably not being aware of the limits of the machine, the subjects were without any safeguard that we might not apply the severest tests of any other kind at any moment.

¹ It may be worth while to remind our readers that even on the supposition that the anæsthesia was simulated, it would still have to be explained how it came to be simulated in the finger selected by us rather than in any other, and that this question was of more immediate interest to us than the question of the reality of the anæsthesia.

But perhaps the strongest evidence of the reality of the effect was the excellent and sustained acting that would have been required for simulation. We do not think that any impartial observer, who was as well acquainted with the subjects as we were and who had carefully watched all the experiments and talked to the subjects while they were going on, would believe that the anæsthesia was simulated.

The uniformity in the sequence of effects described below affords further strong evidence in favour of the genuineness of the experiments, since the subjects were quite unaware that we were making these observations, such points never being discussed in their presence, even when they were hypnotised.

Degree of Anæsthesia and Means used for Restoring Sensibility.

Assuming, then, that the experiments were genuine in the sense that the alleged effects actually took place, we may proceed to consider in more detail the nature of these effects.

The anæsthesia was sometimes not complete, the finger being sensitive to strong shocks, while retaining its insensibility to weak stimuli. The transition from not feeling to feeling the current seemed strangely sudden as the strength was increased, as we noted in the first two experiments (Nos. 27 and 29) in which the electric test was tried. In No. 34 the strongest current that the apparatus could give was felt only after it had been applied to the finger for some time. In 6 cases with P. it was observed that the normal sensibility seemed to be suddenly and completely restored after prolonged application of the electric current, perhaps when applied at particular points on the finger. Thus, in two cases, it seemed that the shock applied on the right side of the finger brought the sensibility back.

Generally Mr. Smith restored the finger to its normal condition by making upward passes with contact over it. He made six attempts, late in the series, to restore P.'s fingers by a mere effort of will. He remarked to us at first that he did not feel as if he knew how to direct his mind towards the required result, and the first attempt failed. In the second trial the sensibility only, and not the power of movement, returned; the third failed again; the fourth succeeded, while in the fifth and sixth the sensibility was restored completely and the flexibility partially. With Miss B. also a few attempts were made on one day to produce recovery by an effort of will on Mr. Smith's part, without his stroking the finger, and without taking off the glass screen which covered the hands. In the first trial, some effect in restoring the sensitiveness seemed to be produced; the second trial failed. In the third, the hands being still under the glass screen and the finger having been affected when Mr. Smith was looking at it,

without pointing, it was restored under the same conditions, but there was some doubt as to whether it did not simply recover of itself, as the recovery took a long time.

Spontaneous recovery took place in 5 cases (in one of them, only after the electric test had been applied, though not at the time of its application, and in three when only a very slight effect had been produced). It seems most likely that this spontaneous recovery would have taken place always if the finger had been left to itself for a sufficient length of time, and it may have been merely this that occurred when Mr. Smith was trying to restore the finger by an act of will. It seemed to us at the time, however, that his willing was effective and that he could have succeeded with greater certainty and completeness if he had tried oftener, or if we had spent more time on each attempt. But this was not worth while, because the experiments could never have been very conclusive on this point, and the upward strokings were a rapid and convenient means of restoring the fingers to their normal state.

Sequence of Effects.

An interesting point observed was that the loss of sensibility seemed to spread from the lower part of the finger upwards, and when the effect was slight, the tip of the finger only was affected. We have recorded 14 cases in which either the lower part only—or the lower part first—became insensitive, or more insensitive than the upper. The only case observed in which this rule did not appear to hold good was one (No. 55) in which—after an attempt longer than usual, viz., from 5 to 10 minutes—the only part of the selected finger (the right thumb) that became insensitive was the inner side of the proximal joint. Another possible exception to the rule was an experiment with Miss B., in which the part selected to be made anæsthetic was a spot in the middle of the back of the left hand. Here the anæsthesia extended both above and below the spot, over the metacarpal and proximal joints of the middle finger.

Recovery seemed to proceed in the opposite direction, the sensibility spreading downwards towards the tip of the finger. It was only possible to observe this in a few cases, as recovery of the whole finger, when upward passes were used for the purpose, was generally very rapid. One case is recorded when the sensibility was completely restored by 2 such passes. In 7 cases, however, we detected the gradual recovery referred to, which always followed the rule given. Thus, in one case, after a few upward passes, the tip of the finger only remained insensible; in another case, after 3 passes the upper joint of a thumb became completely and the lower joint partly sensitive, the sensibility of the whole thumb being completely recovered after 2 more passes; in a third

case, after 7 passes the two lowest joints of a finger remained completely insensitive while the upper joint had recovered.

The recovery of motor power and of sensibility was not always simultaneous. We have noted 5 cases in which the sensibility was recovered first and none in which the motor power first reappeared. Also, in making the experiments, the motor power was sometimes lost while the sensibility was wholly or partially retained (this was noted in 5 cases); but we never detected any case in which the loss of sensibility extended further than the loss of the motor power. In other words, it seemed that the motor effect could be produced both more easily and more completely than the sensory.

These latter observations, though only made casually in the course of our experiments, are in accordance with the general experience of other investigators. In the paper already referred to (*Proceedings*, Vol. V., pp. 280-282) on the influence of self-suggestion, it is said that "muscular rigidity [was the] most general form of phenomenon produced by self-suggestion," whereas local anæsthesia appeared more rarely. It is well known also that muscular rigidity is one of the easiest effects to produce by verbal suggestion.

Sensations Described by the Subjects in the course of the Experiments.

When their attention was directed to their hands, the subjects were sometimes aware of peculiar sensations in one or more of their fingers during the operation. Mr. Gurney found this with two of his subjects, after he had experimented with them for some time and got them to attend to their sensations during the process, and the finger in which they occurred was nearly always the one under experiment. The prevailing sensation was cold, sometimes also "pins and needles," "numbness," and the like (*Proceedings*, Vol. V., p. 15).

Both P. and Miss B., when asked to attend to their hands, often mentioned a sensation of cold in the selected finger, and if we tested at once, we generally found its sensibility reduced below the normal. The difference of temperature, if it existed at all, was not such as to be perceptible to ordinary touch. The sensation of cold soon went off, and the finger then became completely anæsthetic. It would, of course, be very easy—especially under the circumstances of the experiments—to imagine such a feeling as this, but its association with the right finger was certainly significant. The sensation, however, sometimes occurred in the wrong finger, but then anæsthesia never followed with P., though it occasionally did so with Miss B. In 13 successful trials on two days with P., in which his hands were covered with the glass screen, the sensation was mentioned in the right finger. In 4 of these trials, he had described first a transient feeling in another finger, and in another

case, which was a complete failure, a transient feeling was described in a wrong finger. But in none of these 5 cases did the *wrong* finger become rigid or anæsthetic. There was also one case on another day (No. 26) in which the sensation was observed transiently in several fingers and finally in the wrist of the left hand, but when he was told to close his hands, the right thumb (which was the finger selected) was alone found to be stiff.

Miss B. in 5 successful experiments mentioned the sensation in the right finger only; in one case she said it was in all her fingers, especially one, which was the right one; and in two cases, she felt it first in one or two wrong fingers and then in the right. In all 8 cases, the right fingers only became rigid and anæsthetic. In another successful experiment, when Mr. Smith was willing that no effect should be produced, she described the sensation in one of her fingers. Again, in the experiment mentioned above, when a spot in the middle of the back of her left hand was selected to be influenced, she had the sensation in the middle finger of her left hand, and in this case the anæsthesia extended above and below the spot over the metacarpal and proximal joints of the finger.

Care was, of course, always taken, when the subject first spoke of the sensation, to avoid giving him hints as to whether the finger he mentioned was the one we had selected for experiment. After a time we left off encouraging him to pay attention to his sensations, for fear of rendering the fingers too susceptible to any chance suggestions. With Miss B., especially, there seemed danger of this. One day we tried the effect of using no screen between her and Mr. Smith. He stood at the other side of the table on which her hands were placed and tried to influence the chosen finger by merely looking at it and willing the effect without pointing. Three experiments were tried, of which the second only was successful. In the first, Miss B. described the sensation successively in two fingers—a wrong one and the right one—and both became insensitive; in the third, the sensation was mentioned successively in three fingers—the right one and two others—and all three became insensitive. These experiments could not, of course, have been regarded as evidential in any case, because if they had succeeded it would have been uncertain whether Miss B. could not have seen which finger Mr. Smith was looking at. Their chief interest lies in their showing the extreme degree of suggestibility attained, which was perhaps greater on this occasion than usual, on account of the operator being visible to the subject; but it is also interesting to observe that the degree of success obtained was much less than usual, in spite of—or perhaps because of (*cf.* below, p. 596)—the inadequacy of the means taken for excluding conscious impressions as to the finger selected.

With T. very few experiments were made, since it was found that the effects could not be generally confined to one finger, the right finger and one of its neighbours being sometimes affected. Mr. Gurney found the same difficulty with some subjects.

CONCLUSION.

It will probably be expected of us that we should state what conclusions we ourselves draw from the long series of experiments and observations here recorded.

In the first place, we think that they add materially to the already accumulated evidence for the fact of telepathy or communication between mind and mind otherwise than through the ordinary channels of sense.

In discovering the nature of this communication, however,—how it works and what conditions are favourable to it,—we fear that we have advanced very little. Still, our experiments suggest some reflexions and some tentative conclusions which it may be worth while to put together here.

Among these we may refer to the danger, already discussed on p 579, of drawing conclusions from negative experiments. We have encountered instances of this on two lines of experiment—those with fingers and those with numbers, in both of which conditions apparently fatal to success at one time were subsequently found to present no insuperable obstacle. Two lessons may be learnt from this. The first is merely that it would be premature to despair of obtaining success at greater distances than we have yet done. The second is that the obstacle overcome in each case cannot have been merely physical or it would have been more constant in its action; it must have had a large psychical element in it. Possibly it may have been of the nature of the want of confidence that sometimes makes a man unable to jump at all when he fears that the height required is beyond his power.

If this last surmise is correct, it would appear natural to suppose that it is the agent whose efficiency is affected by the distance or other seeming obstacle, rather than the percipient. This we believe to be often the case; for in the finger experiments the percipient had, we think, no means of knowing through his senses the variations in the conditions,—*e.g.*, whether Mr. Smith was pointing or not pointing,—so long as he remained within a few feet of him.

It is probable, however, that the percipient is also liable to be affected by supposed difficulties when aware of changed conditions, for there can, we think, be no doubt that the possibility of telepathic communication depends on both agent and percipient, and perhaps on a relation between the two. The principal facts observed in the course of our own experiments which support this conclusion are (1) the success of Mr. Smith and of P. and T. as agents, when others failed; (2) Mr

Smith's failure with various persons not mentioned in our paper, some of them quite good hypnotic subjects and easily suggestible by him ; (3) Miss Charlesworth's failure with Whybrew (who was a good percipient relatively to Mr. Smith), though she had hypnotised him (see p. 572), and though she had, she told us, succeeded with another percipient --a lady-- some months before.¹ This failure may, however, have been due to some change in the conditions affecting herself only.

Success in thought-transference depending thus on both agent and percipient would naturally vary with conditions affecting either. That it varied with conditions affecting the percipient is certain ; for it often happened that Mr. Smith could impress one of the percipients on days when another seemed quite impervious to telepathically transferred ideas. We thought that there was also some ground, besides that derived from the finger experiments and already mentioned, for thinking that failure was sometimes due to unknown conditions affecting the agent only ; because it appeared to us that P. or T. could occasionally succeed as agents better than Mr. Smith, though the latter was on the whole the more effective agent.

The difficulty and uncertainty of these experiments are chiefly due to the great variableness in conditions beyond our control, and if we could discover something about these conditions, decided progress would have been made in the investigation. But here we have very little to record in the way of conclusions and can only note down a few scattered observations.

We had some reason to think that freshness of interest in the experiments on the part of agent and percipient and perhaps in others concerned had a favourable effect, so that new kinds of experiment or experiments with a new percipient sometimes succeeded best at first. Thus with Miss B., the earlier number experiments, the earlier picture experiments, and the earlier experiments in transferring hallucinations were the best. On the other hand, a development of power seemed to take place, such as made it ultimately possible to transfer numbers from a distance and to stiffen fingers without approximating the hand ; and success certainly had a tendency to produce further success.

Attention on the part of the agent both to the idea to be transferred and to the percipient seems a necessary accompaniment of an intentional telepathic transference, and it is in fact difficult to imagine how such a transference could be *consciously* attempted without this. But we think it very doubtful whether this attention is at all essential to the process of transference itself, whatever that may be ; for in deferred successes (see above, p. 548, and *Proceedings*, Vol. VI., p. 161), the agent's attention is not at the moment on the object.

¹ Unfortunately no notes were taken at the time of her experiments with this lady.

and, as we found once or twice in our experiments in 1889 (*Proceedings*, Vol. VI., pp. 151, 163), a percipient to whom the agent is not consciously attending will sometimes receive the idea to be transferred.

Whether conscious attention or effort was ever necessary or advantageous on the percipient's part is questionable, but we are inclined to think not. In the finger experiments it was certainly unnecessary; the percipient was then quite normal and might, and often did, talk energetically about other things all the time, and the finger might be rendered anæsthetic, tested and restored without his knowing that anything had happened. The results obtained by the planchette and by table-tilting, too, seemed entirely automatic and independent of the percipient's normal consciousness, so that, if he knew what he was guessing, it was by observation of an occurrence with which he had had nothing consciously to do. With numbers or pictures, when the object guessed was seen or heard as a hallucination or quasi-hallucination, it was, of course, necessary that this should be consciously perceived, or it could not have been described to us. But there is no reason to think that the initial process in these cases was different, or more likely to be affected by the percipient's conscious effort; for the idea did not consciously precede the hallucination, the percipient only became aware of it through the hallucination. When impressions were long in coming, we used sometimes to urge the percipient to *try* to see the number or picture, and P., especially, used spontaneously and emphatically to protest that he really was trying his best; but we never had any reason to think that this trying had any good effect on the result. Of course, we do not mean that expectation on the percipient's part was not a favourable condition;—it probably was. But the expectation which assists or produces sensory effects beyond our ordinary control, such as anæsthesia or sensory hallucinations, is generally of a subconscious kind, involving no consciously directed attention. What we conceive to happen with our percipients is that, having placed themselves in a general readiness to see some hallucinatory number or picture, or for one finger to become rigid and anæsthetic, the particular number or particular finger is determined by some impulse, and the desired motor or sensory effect is carried out by some operation of the mind,¹ of which they are entirely unaware.

This brings us to the last point to which we wish to draw attention, namely, the much greater uniformity of success in the experiments

¹ We had the idea that it might help us if we could make use of the subconscious part of the agent's mind as well as the percipient's, and that, *e.g.*, a post-hypnotic hallucination experienced by the agent might be more easily transferred than an ordinary idea, but most of our experiments under this condition were made with agent and percipient in different houses, and failed. We still think that the condition may be a favourable one and hope to make further experiments on this point.

with fingers than in any others. Practically, with P. and Miss B. and with Mr. Gurney's subjects, success could be relied on in these experiments when Mr. Smith pointed at the finger to be affected (at any rate, until our last two days, when, if we may use a metaphor, we had perhaps put the machinery out of gear by varying the experiments too much); while in all our other forms of thought-transference experiments, success varied from day to day in the most inexplicable manner. Now, the most marked difference between the finger experiments and others is that at no stage do the finger experiments affect any process with which the normal consciousness of the percipient is ever concerned, and perhaps we may legitimately draw the inference that the more his conscious intelligence can be kept out of the way the easier success will be. If this be so, it may be profitable at the present stage of our inquiries to direct our attention more than we have hitherto done to producing by telepathy physiological effects, and such simple movements as are constantly performed unconsciously, taking care of course with these last that they are not such as the conscious intelligence would naturally inhibit, since this would probably introduce an element of difficulty. The fact that such effects and such actions are among those most easily produced by *verbal* suggestion adds to the probability that *mental* suggestion, too, would here find its easiest sphere of action.

SUPPLEMENT.

I.

WILLIAM STAINTON-MOSES.

In here commemorating the decease, on September 5th, at the age of fifty-three, of my old friend, William Stainton-Moses, it would have been more congenial to my feelings to have confined myself to a brief but sincere expression of personal respect and regard. But I should not thus do justice to the deep significance of certain events in his career. I personally regard his life as one of the most noteworthy lives of our generation; and from few men have I heard at first hand facts comparable in importance for me with those which I heard from him. Statements like these need serious justification; nor can they be justified without a perfectly frank discussion both of his gifts and of his limitations. What I shall now say I have said in effect to himself, without offence; and his other friends, I trust, will feel that it is only by recognising his points of deficiency—unimportant in themselves, but widely observable and observed—that we can effectively claim recognition for his substantial worth, or attention for the weighty message which his personal experiences hold for mankind.

It was on May 9th, 1874, that Edmund Gurney and I met Stainton-Moses for the first time, through the kindness of Mrs. Cowper-Temple (now Lady Mount-Temple), who knew that we had become interested in "psychical" problems, and wished to introduce us to a man of honour who had recently experienced phenomena, due wholly to some gift of his own, which had profoundly changed his conception of life.

That evening was epoch-making in Gurney's life and mine. Standing as we were in the attitude natural at the commencement of such inquiries, under such conditions as were then attainable—an attitude of curiosity tempered by a vivid perception of difficulty and drawback—we now met a man of University education, of manifest sanity and probity, who vouched to us for a series of phenomena—occurring to himself, and with no doubtful or venal aid—which seemed at least to prove, in confusedly intermingled form, three main theses unknown to Science. These were (1) the existence in the human spirit of hidden powers of insight and of communication; (2) the personal survival and near presence of the departed; and (3) interference, due to unknown agencies, with the ponderable world. He spoke frankly and fully; he showed his notebooks; he referred us to his friends; he inspired a belief which was at once sufficient, and which is still sufficient, to prompt to action.

The facts which thus impressed us found printed record mainly in a small

book called *Spirit Identity*, now out of print. Some were described in articles in *Human Nature*, a magazine since defunct. We obtained verbal corroboration from Mr. F. W. Percival, Fellow of Queen's College, Oxford, and from the late Serjeant Cox. And quite recently the contemporaneous notes of Mrs. Speer, fully corroborating Stainton-Moses' own account, have been appearing in the pages of *Light*.

This certainly is not a very complete or satisfactory manner of setting forth a message of great import to mankind. But both the virtues and the defects of the recipient of that message were such as to render him ill-suited to obtain for it the serious attention of the scientific world.

The experiences which Stainton-Moses had undergone had changed his views but not his character. He was already set in the mould of the hard-working, conscientious, dogmatic clergyman, with a strong desire to do good, and a strong belief in preaching as the best way to do it. For himself the essential part of what I have called his "message" lay in the actual words automatically uttered or written—not in the accompanying phenomena which really gave their uniqueness and importance to the automatic processes now so familiar. In a book called *Spirit Teachings* he collected what he regarded as the real fruits of those years of mysterious listening in the vestibule of a world unknown.

And much as we may regret this too exclusive ethical preoccupation in a region where the establishment of actual fact is still the one thing needful, it must be admitted that twenty years ago the scientific importance of these phenomena had hardly dawned on any mind. Among all the witnesses of D. D. Home's marvels Mr. Crookes was almost the only man who made any attempt to treat them as reasonable men treat all the facts of nature. Most of the witnesses, though fully believing in the genuineness of the wonders, appear to have regarded them as a kind of uncanny diversion. The more serious sought for assurance that their beloved dead were still near them, and straitly charged Mr. Home to tell no man of the proofs which they said had brought to themselves unspeakable joy. An attempt made, in 1875, by Serjeant Cox and a few others (among whom were Stainton-Moses and myself), to get these phenomena more seriously discussed in a "Psychological Society" languished for want of suitable coadjutors, and on the death of Serjeant Cox (in 1879) the Society was dissolved. During these important years, therefore, while his experiences were fresh in Stainton-Moses' mind, and while they were to some extent still recurring, he had little encouragement to deal with them from a scientific point of view.

When, however, in 1882, Professor Barrett consulted him as to the possibility of founding a new society, under better auspices, he warmly welcomed the plan. Edmund Gurney and I were asked to join, but made it a condition that the consent of Professor Sidgwick (with whom we had already been working) to act as our President should first be obtained. Under his guidance the Society for Psychical Research assumed a more cautious and critical attitude than was congenial to Stainton Moses' warm heart, strong convictions, and impulsive temper, and in 1886 he left the Society, in consequence of the publication in the *Proceedings* of certain comments on phenomena occurring through the agency of the so-called "medium" Eglinton.

From this time he frankly confessed himself disgusted with our attempts

at scientific method, and as main contributor to *Light* and afterwards editor until his death, he practically reverted to "Spiritualism as a religion"—as opposed to psychical research as a scientific duty. And assuredly the religious implications of all these phenomena are worthy of any man's most serious thought. But those who most feel the importance of the ethical superstructure are at the same time most plainly bound to treat the establishment of the facts at the foundation as no mere personal search for a faith, to be dropped when private conviction has been attained, but as a serious, a continuous, a public duty. And the more convinced they are that their faith is sound, the more ready should they be to face distrust and aversion,—to lay their account for a long struggle with the *vis inertiae* of the human spirit.

Stainton-Moses was ill-fitted for this patient, uphill toil. In the first place he lacked—and he readily and repeatedly admitted to me that he lacked—all vestige of scientific, or even of legal instinct. The very words "first-hand evidence," "contemporary record," "corroborative testimony," were to him as a weariness to the flesh. His attitude was that of the preacher who is already so thoroughly persuaded in his own mind that he treats any alleged fact which falls in with his views as the uncriticised text for fresh exhortation. And in the second place—though this was a minor matter—his natural sensitiveness was sometimes exaggerated by gout and other wearing ailments into an irritability which he scarcely felt compelled to conceal in a journal circulating mainly among attached disciples.

The reason for noticing these defects is that they constitute the only ground on which Stainton-Moses' trustworthiness as a witness to his own phenomena could possibly be impugned. I mention them in order that I may say that, having read, I think, all that he has printed, and having watched his conduct at critical moments, I see much ground for impugning his judgment, but no ground whatever for doubting that he has narrated with absolute good faith the story of his own experience. He allowed me, before he left the Society, to examine almost the whole series of his automatic writings; those especially which contain the evidence on which *Spirit Identity* is based; and in no instance did I find that the printed statement of any case went beyond the warrant of the manuscript. On the contrary, although that book contains much careless writing and many general phrases of a loose rhetorical kind, I believe that the cases themselves, if stated with proper completeness, would often be found even stronger evidentially than the book makes out.

Let me go back in memory, then, to 1874, and ask myself how far the impression then made has stood the test of subsequent experience. On the negative side I must place an increased knowledge of the possibility of unconscious fraud in abnormal states, and an increased realisation of what indeed was at once evident—the unscientific cast of Stainton-Moses' mind.

On the positive side I place the important corroborative testimony of Mrs. Speer, now first printed. And I must bear in mind also the significant fact that new and independent evidence has reached us from many quarters of phenomena closely parallel to much, though not to all, which seemed isolated and exceptional in Stainton-Moses' earlier accounts. On the positive side, too, I must reckon the way in which his character has worn on the whole during these eighteen years. Those years contained for him much of moral

trial, of physical strain and suffering ; but although they brought out errors of judgment and temper, they revealed nothing inconsistent with high aims, intense convictions, a conscience heedful of the end.

If, then, on some future occasion it is permitted to me to analyse the records of those strange experiences, the reader will understand the attitude in which I shall think it right to approach them. We must be on the watch, no doubt, for any indication of self-deception, of misinterpretation, of narrow views. But we ought in justice to feel that we are dealing with the work of a sincere fellow-labourer in our seldom-trodden field.

The gift which Stainton-Moses possessed is a strange and perplexing one. We know nothing of the laws which govern its distribution. It is not yet recognised as constituting a claim on the admiration or the gratitude of mankind. Yet if, indeed, through such glimpses, such messages, as came to my friend, our race is being obscurely guided into an avenue of eternal hope, it matters little whether we talk of chance or of merit. For who of mortals need ask for better than to be made, whether by chance or merit, a landmark on such a way ?

FREDERIC W H. MYERS.

II.
THE SECOND INTERNATIONAL CONGRESS OF
EXPERIMENTAL PSYCHOLOGY.

The Second International Congress of Experimental Psychology¹ met in University College, London, by the kind permission of the authorities, on the first four days of August, 1892. It was attended by over 300 persons, including nearly a hundred visitors from all parts of Europe, and from America and Australia. This Congress, although (as will be seen) it was in no way identified with the S.P.R., presented, nevertheless, certain points of contact, whose significance we may here endeavour fairly to estimate. The Congress met under the Presidency of the President of our Society; one of its Hon. Secs. was one of the Hon. Secs. of the S.P.R.; and the majority of the English members attending were either members of the S.P.R. or at least in avowed sympathy with its aims. Taken with all the reservations to be presently mentioned, we think that these facts indicate that the severe taboo long imposed upon the subjects with which we deal has been tacitly removed; and that although little or no scientific credit may yet attach to our special researches, yet they are no longer generally regarded as invalidating or depreciating such claim to attention as work in other departments may have secured for any inquirer. Remembering as we do the state of scientific feeling some twenty years ago, when our own attention was first seriously directed to these subjects;—or even the state of scientific feeling some ten years ago, when the S.P.R. was founded;—we cannot but feel that this forward step has been achieved more rapidly than we had any good ground to expect.

But while we thus attach much importance to the fact that at this Congress, for the first time in England, the representatives of our Society have claimed a place for their special investigations, as a recognised department of the scientific study of psychology, and have had their claim admitted without opposition; and while we set great value on the harmonious relations that we have thus established with psychologists pursuing more beaten lines of inquiry, we do not, of course, infer from these relations that the reality of telepathy or thought-transference is now generally accepted by psychologists. No vote on this subject was taken at the Congress, and we did not desire that it should be taken; indeed, we were particularly anxious that it should be clearly understood that no one, by attending the Congress, was even in the most indirect way committed to a view in favour of the conclusions which the workers of our Society have put forward. We were quite content to have the unrivalled opportunity which such a Congress affords of drawing

¹ An account of the First Congress, which met in Paris, August, 1889, will be found in *Proceedings*, Vol. VI., p. 171.

the attention of psychologists to the nature and extent of our evidence, and of explaining fully our methods of statistical and experimental inquiry.

In order adequately to obtain this advantage, it was necessary that the Congress should be—what its first founders in Paris intended it to be—fairly and fully representative of the whole range of experimental psychology, and should not merely represent the workers in a limited department of the subject. When, however, the benevolent interest accorded in Paris to our special lines of inquiry had led us to undertake the duty, offered us by the first Congress, of organising an International Meeting of Experimental Psychologists in London, we were aware that the task of making such a meeting fairly and fully representative of the whole subject would not be free from difficulties. We were aware that the amount of attention given in Paris to hypnotism and cognate subjects had incurred some disapproval, especially in Germany; and we were aware that if a Congress in Paris under M. Ribot's presidency was found to be in this respect unorthodox, a Congress in London presided over by the President of the S.P.R. might be naturally expected to exhibit unorthodoxy of this kind in a still more alarming degree. We were afraid that such expectations might have a tendency to bring about their own fulfilment, by leading important representatives of more orthodox psychology to keep aloof from us.

Accordingly, we thought it our duty to show clearly, in planning the work of the Congress and inviting papers, that we did not confound our functions as organisers of the Congress with our functions as officials of the S.P.R. We therefore took great care to avoid giving an undue place to the inquiries in which we were specially interested; and aimed, on the contrary, at making our list of papers as adequately representative as possible of the various lines of inquiry, pursued by very diverse methods, which come within the range of psychology,—understood in its widest sense as including the physiology of the brain and nervous system. We think the list of 42 papers (including three reports) which were laid before the Congress shows that we succeeded tolerably well in this endeavour. But we could hardly have hoped for anything like this degree of success without the invaluable aid of Professor Sully, to whose intermediation we were further indebted for the privilege of meeting in the spacious lecture-rooms which the authorities of University College liberally placed at our disposal.

Reassured by the comprehensive nature of our programme, and by the names of the contributors who had responded to the invitations of the two secretaries, the foreign psychologists attended in numbers that realised our highest hopes. The greatest of the living men of science of Germany—von Helmholtz—attended the afternoon meetings of the first two days, before he passed on to the British Association in Edinburgh. Besides him, the University of Berlin was represented by Professors Preyer and Ebbinghaus, who both contributed papers on the interesting subjects of the "Origin of Numbers" and "Colour-Perception" respectively. Dr. Goldscheider, of Berlin, who was unable to come, also contributed a valuable paper on "The Muscular Sense of the Blind." Professor Münsterberg, of Freiburg, and Professor Lange, of Odessa, also represented the German school of psychology by contributing papers, though they were prevented by illness from being present in person. On the more physiological side, Germany was represented

by the distinguished name of Hitzig, who contributed an account of the cure of attacks of morbid sleep by hypnotic suggestion. From France we had Professor Richet and Professor Pierre Janet, with whose names all our readers will be familiar; Professors Bernheim, Delbœuf, and Liégeois, known to all students of hypnotism; as well as Dr. Bérillon, editor of the *Revue de l'Hypnotisme*, and M. Marillier, who has had the conduct of the Census of Hallucinations in France. All these contributed papers or reports; and we also received papers from Dr. Liébeault, the founder of the "School of Nancy," and Professor Beaunis—formerly at Nancy—who co-operated in securing for the School of Nancy the recognition of the value of its work in hypnotism which is now generally accorded to it. Belgium, Denmark, Holland, Norway, Sweden, Roumania, and Russia also furnished representatives and contributors; and the Transatlantic activity which is now being turned into the direction of experimental psychology found expression in four papers—one of these being by a lady, Mrs. Ladd Franklin, who maintained a theory of "Colour-Perception" opposed to that of Professor Ebbinghaus. Among the well-known English psychologists or philosophers who attended we may mention the distinguished names of Dr. Bain, Mr. Shadworth Hodgson, and Mr. A. J. Balfour, the first of whom opened the proceedings with a weighty paper on "The Respective Spheres and Mutual Aids of Introspection and Experiment in Psychology."

The abundance of our material having rendered a division into sections necessary, we thought it best to allot Neurology and Psychophysics to one section (A), and Hypnotism and cognate questions to another section (B). The discussions of section B were carried on for three mornings—Tuesday, Wednesday and Thursday; along with these, the discussion on a paper by Professor Janet, read on Monday afternoon, on a peculiar case of loss of memory, and that on the Report of the Census of Hallucinations, which was read on Wednesday afternoon, form the part of the whole proceedings which properly comes within the scope of our Society. We propose accordingly, in the detailed account that follows, to confine ourselves to these discussions, but we must not omit to notice that Professor Richet in the suggestive sketch of the Future of Psychology, with which he opened the proceedings on Monday afternoon, allotted an important place to the "psychologie transcendente" which we claim as our special concern.

PROFESSOR JANET gave a description of a case of amnesia which differed from ordinary loss of memory in being not merely "retrograde" but "antegrassive," i.e., the patient had not merely lost a portion of her stored recollections of the past, but also her power of acquiring new recollections. The malady was due to an emotional shock caused—on August 28th, 1891—by a heartless practical joke: in consequence of the shock she appeared not merely to have lost the memory of all events that had occurred during the six weeks preceding August 28th, but also to have become incapable of remembering anything that had occurred since: all impressions seemed to glide over her without leaving the least trace. But some sentences uttered in sleep showed that though these recollections were now lost to her waking consciousness, they had not vanished altogether, and the application of hypnotism was found to restore them completely during the hypnotic trance. Professor Janet also found that even in her waking state there was an

unconscious memory of these apparently forgotten events, of which he obtained evidence by means of automatic writing or speaking, performed when her consciousness was concentrated on some other process. His explanation was that the malady had not affected the memory—taken in its widest sense—but had produced a peculiar kind of “*désagrégation psychologique*” by weakening the patient’s power of “attaching to her personality” her more recent experiences.

PROFESSOR EBBINGHAUS, of Berlin, while recognising the interest of the facts brought before the Congress by Professor Janet, was inclined to suggest a different explanation; viz., that the patient’s consciousness was so completely absorbed by present feelings and perceptions that she had not spare mental energy sufficient for the work of reproducing past experiences until the distractions of the present were shut out. Accordingly, in sleep, or in the hypnotic trance, the absence of such distractions was naturally accompanied by the revival of memory.

THE PRESIDENT pointed out that though Dr. Ebbinghaus’ explanation ingeniously met the facts of recovery of memory in dreams and the hypnotic trance, it hardly seemed applicable to the manifestation of unconscious or subconscious memory through automatic speaking and writing in the normal state.

On Tuesday morning, after a paper from DR. LIÉBEAULT, on a “Case of Suicidal Mania Cured by Suggestion,” had been read by Professor Liégeois, an interesting discussion was introduced by a paper of DR. VAN EEDEN, advocating strongly the use of *suggestion* as a therapeutic agency, but deprecating the use of *hypnotism* strictly so-called; on the ground that the heightened suggestibility of the hypnotic state was an “abnormal condition” depending on “ataxia or disintegration of the psyche,” which must be strictly avoided. In Dr. Van Eeden’s view therapeutic suggestion should be addressed “to the intellect and conscious volition of the sufferer.

. . . Suggestibility, as defined by French authors, consists of two parts, ideoplastic power”—i.e., influence of ideas on bodily functions—“and impressionability.” His idea is to increase ideoplastic power, and bring it as much as possible under the influence of conscious volition, without increasing impressionability.

The discussion on this paper was opened by DR. BERNHEIM, who denied the “abnormality” of the hypnotic state. The heightened suggestibility which Dr. Van Eeden regards as evidence of abnormality is found—urged Dr. Bernheim—in ordinary sleep; dreams are “sensorial self-suggestions.” At the same time, there are undoubtedly many ways in which suggestion may be made to operate apart from hypnotism, e.g., in the processes of hydrotherapy and electrotherapy.

DR. BÉRILLON considered that the School of Nancy went too far in identifying hypnotic suggestibility and the hypnotic trance with ordinary suggestibility and ordinary sleep. The artificial suppression of cerebral control and the temporary reduction of the subject to an automaton in the hands of the hypnotiser—doubtless in consequence of the temporary torpor of certain cerebral cells—must be regarded as the special characteristic of the hypnotic state. It was therefore abnormal, though Dr. Bérillon by no means thought that it ought therefore to be excluded from medical use.

DR. BERNHEIM said that the susceptibility to external suggestion which Dr. Bérillon regarded as peculiar to the hypnotic trance might also be developed in ordinary sleep, if suggestions were given to the sleeper in such a manner as not to awaken him.

PROFESSOR DELBŒUF, of Liège, agreed with Professor Bernheim that there was nothing abnormal in the hypnotic state. He also agreed that curative suggestion might be equally effective without hypnotisation as with it; illustrating this by some striking examples from his own experience.

DR. SPERLING, of Berlin, said that as we do not yet know what normal sleep is, it is not easy to say whether the hypnotic trance is the same or something different. Also we must avoid falling into a dispute about words. The hypnotic sleep was clearly a state of heightened suggestibility, but it was equally true that high suggestibility was sometimes found in the waking state; and undoubtedly, suggestion was often a factor in other modes of treatment than the hypnotic—such as electrotherapy, to which Dr. Bernheim had referred. Only it was impossible to say exactly how far suggestion operated before we had estimated what electricity—or any similar agent—could do without suggestion. The determination of this by careful experiment was a point of much importance.

After this discussion there was an interesting controversy between DR. BERNHEIM and DR. MENDELSSOHN, from St. Petersburg. The former contended, in a paper on "Hysterical Amblyopia," that hysterical defects of vision and all the disorders and diminutions of sensibility in hysterical subjects were "purely psychical"; i.e., that the sense-perceptions in such cases were normal, but that self-suggestion prevented them from having their due effect on the subject's mind. Dr. Mendelssohn, on the other hand, argued that some more constant cerebral cause was to be inferred from the regularity with which similar effects manifested themselves in different cases of hysterical affections.

On Wednesday morning PROFESSOR DELBŒUF, of Liège, began the first paper, which was on "The Appreciation of Time by Somnambulists," and which is printed in full in this part of our *Proceedings*, by distinguishing the cases brought forward by him from the ordinary cases of suggestions called "Suggestions à échéance"—i.e., suggestions to be realised at a distant date—which only proved that a hypnotised subject was capable of performing an act at a date indicated a long time in advance, without any consciousness of the real motive force that prompted the act. But the faculty that he had studied was different; it was that of appreciating more or less approximately, without conscious calculation or means of indication, the passing of time. He had studied it with two young, robust and healthy countrywomen, now married and mothers, good somnambulists, whose names were constantly to be met with in his works on hypnotism. Those two subjects were incapable of reducing exactly into hours and minutes a number of minutes such as 1,000 or even 350, much more of calculating at what hour the 1,050th minute after 6.35 p.m. would fall. They received suggestions which they were to perform after 350, 900, 1,600, 1,150, 1,300, 3,300 minutes. In two cases out of thirteen the suggested acts were performed exactly at the time ordered; in the other eleven cases the time at which they were performed differed from the time suggested by a period varying from $\frac{1}{10}$ th to $\frac{3}{4}$ th of the whole

interval fixed. M. Delbœuf ended by saying that he drew no conclusion from his experiments except that the subject was one to be studied.

After the conclusion of Dr. Delbœuf's paper

THE PRESIDENT said that he had listened with great interest to Professor Delbœuf's account of his experiments. If he might venture to rush in where the caution of the author had prevented him from treading, and attempt a solution of the remarkable results described, he would suggest that we might suppose that both the power of estimating the lapse of time, and also the power of counting, ordinarily possessed by M. Delbœuf's two subjects, had been extended in consequence of the hypnotic condition, perhaps owing to the concentration of cerebral energy incident to that condition. Such an extension would seem to be more or less analogous to the extensions of the faculties of sense-perception that frequently occur in the hypnotic trance. It seemed to him that this explanation was rendered all the more probable by the fact that the act ordered was not performed exactly at the time ordered in 11 out of the 13 experiments tried by M. Delbœuf. It is natural to suppose that in these cases the reckoning had been only rough and approximate.

"In connection with this question," he continued, "it seems to me that it would be worth while to make a systematic inquiry into the supposed power of knowing the lapse of time in sleep, which many persons believe themselves to possess. If it could be shown that the human organism can somehow measure the lapse of time in sleep more accurately than it can measure this lapse through an equally long period of waking life—without the aid of clocks or watches—it would be easier to understand how this increased faculty of time-measurement should appear in the hypnotic state. Now, probably we have all met persons, of the most highly educated class, who firmly believe themselves to have the power of waking at any hour they like—to catch a train, or for any similar object. For such practical purposes a very rough approximation would, of course, be sufficient, and the explanation of the alleged faculty which is usually accepted among scientific persons who do not possess it is that the self-waker has really only the power of giving himself a lighter sleep than usual, so that he probably wakes several times during the night, or wakes early—when the morning light and noises begin to assail his senses—and then dozes and wakes at brief intervals till the appointed time arrives. But I have met several persons who altogether deny that their own experiences can be explained in this way: and in one or two of the experiments that I have persuaded them to try, a remarkable degree of exactitude without previous waking has been reported. Systematic experiments on the point are, however, much to be desired, and my object in speaking now is, if possible, to persuade some of the persons who believe themselves to possess this power to make such experiments in sufficient number and with the care and exactness in recording conditions which are, of course, indispensable, if the result is to have any scientific value. It would be necessary to write down overnight, in hours and minutes, the hour appointed for waking; then to note the exact time of waking that came nearest to this, and at least the number—if not the exact times—of the wakings that had occurred previously during the night; to exclude all sounds of clocks or church bells, and, if possible, by varying the conditions, to

exclude any important operations of changes in light and noise, and in any case to note these last. If any self-waker will have the patience to try such experiments systematically and to record the results, I shall be much obliged to him if he will either send me such record, or notify me where it is published."

Then followed a paper by PROFESSOR HITZIG, describing a remarkable case of cure of morbid sleep-attacks by hypnotic suggestion. After this MR. MYERS read a paper on the "Experimental Induction of Hallucinations," which appears, in an expanded form, in this part of our *Proceedings*. Some comments from Professor Janet which followed, are now embodied in the paper itself (p. 482).

On Wednesday afternoon PROFESSOR SIDGWICK read in an abridged form a part of his final Report on the Census of Hallucinations,—of which two *ad interim* reports have been already published in our *Proceedings*. It is hoped to publish the whole report in an early number of these *Proceedings*. Professor Sidgwick began by describing the somewhat elaborate method used to secure as complete accuracy as possible in the statement of the results of the 17,000 answers received by him to the questions circulated. Speaking broadly, it appeared that about one in ten of the persons (taken at random) from whom inquiry was made remembered experiences of the kind inquired into. Among these the largest class consisted of realistic human apparitions of living people or unrecognised human figures, the number of apparitions of dead persons being relatively small, and the number of grotesque apparitions still smaller. In only a very small percentage of cases was there any observed disturbance of health at the time of the hallucination—the hallucinations of fever and madness having been excluded by the original definition. A remarkable class of cases was that of collective apparitions, the same hallucinations being simultaneously perceived by two or more persons. In some of these there seemed a possibility of verbal suggestion from one percipient to another; in others no communication seemed to have been possible except such as may exist independently of any of the recognised organs of sense. The collective class led on to the still more remarkable class of coincidental hallucinations, or those which occur simultaneously with some distant event with which they seem to be connected, especially the death of the person whose figure appears. The actual proportion of coincidental to non-coincidental cases, after all deductions for possible sources of error, was in fact such that the probability against the supposition of chance coincidence became enormous, on the assumption of ordinary accuracy on the part of informants. If the theory of a causal connection was to be set aside it must be by straining the assumption of inaccuracy on the informant's part to an extreme pitch.

M. MARILLIER, in the course of his report on the inquiries made in France on the same subject, stated that he had had great difficulty in obtaining any replies to his inquiries. This was due to several causes, among which the chief was the repugnance of the French public to give any information on psychological subjects. The statistical results obtained by M. Marillier coincided broadly with the result of the English investigation: and the same is true of the results of the American inquiry, forwarded by Mr. Hodgson.

In the discussion that followed—

DR. OSLER (Johns Hopkins University) remarked that no one who saw a hallucinatory figure could be said to be in good health of body and mind. The mere fact of experiencing a hallucination implied some serious organic disturbance.

DR. ELIZABETH BLACKWELL said that a new meaning seemed to have been given to the term "hallucination" in the report that they had heard: since, as commonly used in medicine, the term implied morbidity.

MR. F. W. H. MYERS said that Dr. Osler's view was hardly tenable in face of the fact with which hypnotism had made us familiar—that a full-blown hallucination could be produced in many healthy subjects by a mere "post-hypnotic order," with no concomitant or subsequent organic disturbance. A rarer, but even more instructive, class of experimental hallucinations were those caused from a distance by an effort of concentration on the part of the agent. He saw among the audience Dr. Freiherr von Schrenck-Notzing, who had made a successful experiment of this rare kind.

DR. VON SCHRENCK-NOTZING then described briefly the experiment more fully recorded in the *Journal* for October, 1888 (Vol. III., p. 307). The design of this experiment was to impress, if possible, an idea of himself on a friend at a distance, who had no knowledge that the experiment was being tried. What in fact happened was that the friend had a hallucinatory vision of him, coinciding in time with the experiment; as he afterwards learnt, both from the percipient herself, and from a friend who was with her at the time.

PROFESSOR FRANKLIN (Johns Hopkins University) held that if the hallucinatory apparition was of a person known to be ill—even if the knowledge were not accompanied by anxiety—the chances against the coincidence of hallucination and death would be very much reduced.

THE PRESIDENT said that no doubt the chances would be somewhat reduced in this case: since, if the percipient's state of health at the time were such as to cause a hallucination it would perhaps be more probable that it would take the form of a friend known to be ill than of one known to be well. But mere knowledge without anxiety could not be regarded as a *vera causa* of hallucinations: therefore, if—as was most frequently the case in his collection—the hallucination were the percipient's only experience of the kind, the chances would still be very much against its coinciding accidentally with the death of a friend. In reply to Dr. Osler, he wished to explain that the statements with regard to health in the report were made, after careful consideration of the answers received, with the advice and concurrence of a physician who was a member of the Committee.

The first paper on Thursday morning was read by DR. BÉRILLON, editor of the *Revue de l'Hypnotisme*. It was entitled "Les Applications de la Suggestion Hypnotique à l'Éducation." He said that in 1886 he had first called attention to the application which might be made of suggestion in education. Since then he had tried to induce hypnotism in 250 children of both sexes, from which experiments he had deduced the following conclusions. Of ten children from six to fifteen years, taken from all classes of society, eight were susceptible of being sent into a profound sleep after the first or second seance. Robust, healthy children whose hereditary antecedents were in no way un-

favourable were generally very liable to suggestion, and consequently very easily hypnotised. This capacity for suggestion and hypnotism had been utilised to treat the following cases, which concerned education as much as medicine :—Nervous insomnia, terror manifested at night, somnambulism, kleptomania, tics, stammering, inveterate idleness, uncleanness, cowardice, the habit of biting the nails, and moral perversity. These facts had since been verified by a large number of authors. They constituted the practical side of psychology. Suggestion afforded a process of psychological investigation which enabled them to submit to a rigorous analysis the development of the various intellectual faculties in the child, and to benefit education by the use of the experimental method.

DR. VAN EEDEN considered that artifices such as paralysing the arm by suggestion, which Dr. Bérillon had described himself as using in an extreme case of thievish disposition, were undesirable with children, and that moral suggestion alone should be employed.

DR. BERNHEIM was of opinion that regular hypnotisation was not often needed with young children. The mother was able to inspire the needed suggestions at times of special susceptibility, as during the act of falling asleep. Even when asleep children would usually respond to any verbal suggestion. It was impossible to create either an intelligence or a moral sense not born in a child ; but it was possible and desirable to repair by suggestion those perversions of moral sense which were merely due to the influence of bad companionship.

M. BÉRILLON replied that it was impossible to say by simple inspection whether the lack of moral sense in a child was due to original defect or to subsequent perversion. The result of treatment alone would show.

M. DELBOEUF agreed with Dr. Van Eeden that physical artifices were of little service in curing a child, say, of the habit of theft.

M. BÉRILLON agreed that the physical artifice should be regarded as a last resort.

DR. VON SCHRENCK-NOTZING, of Munich, expressed the hope that Dr. Bérillon's interesting paper, when published, would contain statistical statements, indicating the proportion of successes to failures in his experience, and carefully distinguishing transient from permanent effects.

THE PRESIDENT (Professor Sidgwick) said that he thought they would all agree that Dr. Van Eeden's method of appealing to the child's moral sense should be the only one tried in ordinary cases. But he thought that Dr. Bérillon had sufficiently guarded himself against being supposed to do more than recommend hypnotic treatment as supplementing, not supplanting, moral suasion. It seemed to him that, so restricted, it was a valuable instrument which it would be a mistake to reject.

MRS. SIDGWICK then read a paper on some experiments in thought-transference, which is published in an expanded form in this part of our *Proceedings*.

The proceedings of the morning concluded with a paper by PROFESSOR LIÉGEAIS (of Nancy) on a case of poisoning under the influence, as he believed, of suggestion ; which led to a discussion on the justice of punishing crimes committed under the overmastering influence of another will.

On two afternoons during the Congress DR. BRAMWELL gave interesting

illustrations of some of the effects of hypnotism, and described some of his experiences in producing analgesia, relieving from sea-sickness, &c. One of the most interesting things he described was the removal, in one case, of myopia by suggestion. He especially dwelt on the fact that it was easy to insure that patients should exercise free choice as to whether they would accept or reject any particular suggestion of their hypnotiser.

The names thus mentioned of the principal speakers in the Hypnotic Section seem fairly representative of the study and practice of hypnotism at the present moment, and although the papers covered a wide range, the growth of certain general tendencies, as compared with the Congress held in Paris three years since, might be plainly noted. Speaking broadly, there was a tendency to greater agreement as to fact, and to greater diffidence as to theory.

I. In the first place, as to the actual observed facts of hypnotism, there is now a more universal admission of the *therapeutic advantage* derivable from hypnotic suggestion. The former doubt as to this beneficial action was mainly connected with the view, now rapidly losing ground, that hypnotism was in itself a form of hysteria, and likely to induce other forms. It still remains impossible to doubt that injudicious hypnotism may do serious harm; but the mishaps thus far recorded have been fewer than was probably expected in any quarter. On the other hand, many of the cures effected by suggestion have now had time to prove their permanence. Although it was not with these therapeutic uses of hypnotism that the Congress was primarily concerned, some remarkable cures were recorded.

II. Along with this fuller agreement as to the desirability of frequent use of hypnotic suggestion in medical practice, went a general recognition of the important fact that susceptibility to hypnotic suggestion is not in itself an indication of hysteria, or of any morbid condition whatever, in the subject. The School of Nancy, of course, have all along been sound on this point; and the strong assertions of Dr. Bernheim were here supported by the experience of the Parisian Dr. Bérillon, who maintained that "contrary to the current opinion" (now current in certain small groups alone) "the difficulties of inducing profound trance are greater in proportion as the child presents more decided traces of neuropathic heredity."

III. A third conviction to which independent experience was seen to have led many observers, is that of the great importance of *self-suggestion* in all forms of psycho-therapy. Dr. Van Eeden laid almost exclusive stress on what the patient could accomplish for himself, by resolute effort of will, if properly guided and encouraged by his physician. Professor Delboeuf also insisted that in perhaps every case the patient's cure was effected merely by a firmer reliance on his own powers of will; by the intensification, that is to say, of a moral process entirely normal, and not really dependent upon assistance from without. Carried away by his growing sense of the essential power of the patient's own will, and the comparative superficiality of the aid afforded by hypnotic artifice, the eminent professor of Liège went so far as to exclaim that "all there was in hypnotism was the word hypnotism itself."

IV. But such a dictum is of course not a solution, but only a displacement of difficulties. This great and growing mass of phenomena, these new

powers over the organism, these unheard-of effects for good and ill, depend upon something deeper than the mere invention of a name. When Prof. Bernheim asserted that the hypnotic trance was neither more nor less than ordinary sleep, it was well replied by Dr. Sperling that to define thus is simply to add to the conception of common sleep—already mysterious enough—a number of fresh mysteries which you do nothing to explain. The true meaning indeed of this refusal fairly to face the problems of hypnotism is that men of experience are coming to feel that those problems do not really form an isolated group, but are dependent upon some deeper facts in the constitution of man on which neither physiology nor psychology as yet feels itself prepared to enter. Nor is this change in attitude a thing to be deplored. For a time, indeed, the baffled sense that we are dealing with forces beyond our reach may induce some barrenness in hypnotic discussions. But it is at least a clear gain to have arrived at a general agreement that hypnotism, as a subject of psychological study, cannot be limited to the hysterico-epileptic phenomena investigated at the Salpêtrière, and to have got beyond the various crude *quasi*-physiological deductions of all hypnotic phenomena from hypothetical changes in cerebral circulation.

This is not the place for any attempt to foreshadow the more comprehensive views to which a wider and freer experimentation already appears to point. It must be enough to say that in the region of hypnotism, as in the other regions which our programme of Psychological Research embraces, our hopes must mainly depend on the amount of actual energy with which Experimental Psychology shall be pushed forward even from standpoints which at present differ from our own. Just as the conquest of Gaul, which for so long seemed a chimerical hope, became inevitable so soon as the Roman Republic had reached a certain pitch of military force and ambition, so likewise when Experimental Psychology has filled its ranks and perfected its methods, its bolder spirits must needs enter as conquerors the mountain-guarded region which we are now imperfectly surveying as pioneers of the scientific host.

H.S.

F. W. H. M.

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Additions since the list in "Proceedings," Vol. VII.

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