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OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

VOLUME VII.

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SOCIETY FOR PSYCHICAL RESEARCH.

PROCEEDINGS OF GENERAL MEETINGS.

The 42nd General Meeting of the Society was held at the Westminster Town Hall, on Friday, December 5th, 1890, at 8 30 p.m.

MRS. H. SIDGWICK read part of a paper on "The Evidence for Clairvoyance," printed below, and MR. F. W. H. MYERS read an account of a case of apparent mental activity during coma, recorded by Dr. A. S. Wiltse about himself.

The 43rd General Meeting was held at the same place, on Friday, January 30th, 1891, at 4 p.m.

A continuation of MRS. SIDGWICK'S paper on "The Evidence for Clairvoyance" was read for her by MR. F. PODMORE, and a translation of a paper by M. LÉON MARILLIER, on "Some Recent Apparitions of the Virgin in Dordogne," was read by MR. H. BABINGTON SMITH. Both of these are printed below.

The 44th General Meeting was held at the same place, on Friday, March 6th, at 8.30 p.m.

A translation of a paper by BARON VON SCHRENCK-NOTZING, M.D., of Munich, on "Some Experimental Studies in Thought-Transference," was read by MR. F. PODMORE. This is printed below.

A paper by PROFESSOR WILLIAM JAMES and MR. R. HODGSON, on a case of double personality of the ambulatory type (that of the Rev. Ansel Bourne), which it is proposed to publish in a future number of the *Proceedings*, was read by MR. W. LEAF.

The PRESIDENT, PROFESSOR SIDGWICK, was in the chair on each occasion.



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I.

EXPERIMENTAL STUDIES IN THOUGHT-TRANSFERANCE.

BY BARON V. SCHRENCK-NOTZING, M.D., MUNICH.

(*Translation revised by the Author.*)

“The subtilty of Nature is many times greater than the subtilty of the senses and of the understanding.”—BACON, *Novum Organum*, Bk. 1, 10.

I.—INTRODUCTION.

If it be true that one brain can impress another without the intervention of the known organs of sense, there is no doubt that a discovery of great and far-reaching importance has been made. And if, after the discovery of the chain of physical causation, at present unknown to us, but certainly existing, the centrifugal effects of vivid ideas in one person produce in another, in exceptional cases, sense perceptions extending beyond the limits of our ordinary experience, our knowledge of the functions of the brain would thereby be much enlarged. It is possible also, however unlikely it may seem, that there is in the numerous and careful observations now being made some indication of a latent source of error, which has hitherto escaped us and all other investigators, and which would afford some quite simple explanation of the occurrences in question. But if so, such a discovery would be an important step forward, and would put an end to many errors. In the time of Galvani, it would have been impossible to foretell that the present immense development of the application of electricity would result from his observations on the twitching of a frog's leg. And as little is it possible to foresee the future of our branch of investigation, now in its earliest infancy; for the beginnings of a new science are often so trivial that they are easily underrated, or even rejected *à priori* when they do not fit in with old systems. But even though the subject before us may seem at the first glance to have no connection with recognised branches of science, that is no reason for turning away from it. On the contrary, only serious critical examination of experiments made with suitable persons, and careful observation of the phenomena which occasionally present themselves spontaneously, will enable us to distinguish truth from error, and to settle the question as to the reality of the alleged facts; and, above all, to banish the thick fog of charlatanry and superstition with which human credulity and religious enthusiasm have enveloped the phenomena of thought-transference, telepathy, clairvoyance, &c.

We certainly do not underrate the great difficulties which beset scientific investigation in this domain. Everywhere self-deception

needs guarding against more carefully than in other branches of science. Everywhere, besides the ordinary sources of human error, there are some quite special to the subject. In order to advance the knowledge of psychical processes, in this direction, and to win a new and fruitful field for scientific work, we must, firstly, aim at the careful observation and record of each individual case, with the utmost possible regard to known causal connections; and, secondly, endeavour to assign to it its place among a large number of similar phenomena, arranged in groups, where each individual case, whether it be an experiment or an observation of a spontaneous event, must be classified with equal exactness.

The question of psychical action at a distance, apart from the experience and conviction of individuals, appears to be still an open one for science, in Germany at least. But if thought-transference, in the sense of the greater part of the observers, does not exist, there is certainly apparent thought-transference; and even so the duty of scientific investigation is clear. For in any case a careful study of the phenomena might greatly enlarge and enrich our knowledge of the action of the human mind.

Now, in spite of careful consideration of all accompanying circumstances and possible sources of error, a number of cases of apparent *suggestion mentale* remain unexplained, as the excellent investigations of the Society for Psychical Research show. For the range of the sources of error has quite definite limits. If, for example, every kind of internal expression of thought is accompanied, as Jackson and Stricker have both shown, by the execution of a definite movement; if, further, we assume that the unintentional expressive movement, the involuntary unconscious suggestion, may sometimes, in spite of the most careful precautions, betray a part of the mental wish; still the assumed operation of this factor in the reproduction of drawings when agent and percipient are in the same room, is not even an approximately adequate explanation of the occasionally striking agreement between reproduction and original; and least of all is it so in those cases in which it is precisely the deviation from the original which proves the thought-transference. My experience, like that of Richet and others, shows that sometimes the half successful experiments—those, for example, in which only the fundamental principle or element, or only the form of the original has been grasped—are more instructive and convincing than the completely successful ones. Take, as an instance, the case where the original drawing is a star. The reproduction in one, two, and three attempts gives the fundamental element of the star—the form of a W. Can we suppose that the percipient, in such a case of successful transference, read the W in the expression of the agent, who was thinking not of a W, but of a star? Or should we suppose

that the percipient really perceived the star, but with refined and deliberate artfulness did not reproduce the true figure, but only its main lines slightly altered? One supposition is, in this case, as improbable as the other, and the second falls to the ground altogether, when the same result is observed with several percipients unknown to each other. In general the psychical echo—the transformation which the thought undergoes when reconstructed in the brain of a percipient—is of great interest, and it may be quite decisive as to the evidential value of an experiment.

A further and often neglected source of error, upon which the American Society for Psychological Research has justly insisted, is a corresponding association of ideas in agent and percipient. But this also has definite limits. It is of no importance in experiments in which the thing to be done is decided by lot. And it is also out of the question in cases in which it can be shown that the cause which determined the choice of the object to be thought of was not common to the brains of both agent and percipient, or at least that the percipient was not influenced by it. If, for example, I vividly imagine to myself some object in my room, my attention may have been excited by the object itself, and the percipient, being in the same room, may guess what it is at the moment when I look at it, from some change in my expression connected with its arresting my attention. But this objection falls to the ground if the process in the mind of the agent takes place as follows: I wish to choose some object in the room to be guessed; I keep my eyes fixed on a particular spot, and wander round the room in imagination. My mental eye fixes itself on a basket on the wall behind me, in which there is an Indian handkerchief. The whole wall is covered with all sorts of things, a large bookcase stands against it, and many objects in daily use, pictures, and so on, are there. Now, I ask, how is it possible that the percipient should guess from my expression that I am thinking of that Indian handkerchief? Even supposing that I made some movement when I fixed on that idea, how could the movement be rightly interpreted? A movement involuntarily made, in spite of efforts to the contrary, could at most have betrayed the neighbourhood of the object, the *whole* wall, that is, where there were hundreds of things besides the one thought of. Whence comes it, then, that from this supposed movement, unconscious, but perceived and rightly interpreted by the percipient, she names exactly the right object out of hundreds? It is impossible that she should divine the nature of the object to be guessed from a gesture only.

I must, in the present state of knowledge, regard a successful experiment of this kind as tending to prove thought-transference, till some opponent has given experimental proof that the nature of a

definite object thought of can be recognised from expression or gesture alone. The same holds good of an experiment in which I think of some person, and the percipient does not name that person, but another person who lives in the same house, it being the image of the house that first came before my mind's eye. Is it possible, I ask, that the expression which accompanies the thought of a particular person or a particular house has some special character, not belonging to other gestures, by which the percipient recognises the right idea? Such a special and recognisable character of gesture or expression is not known to exist, and is not an admissible explanation, so long as its possibility is not proved. Till then such coincidences are to be explained as thought-transference; and I therefore feel bound to relate these experiments, especially as they form an interesting parallel with experiments at a distance and under other conditions. And in experiments of which various explanations are possible it is just the observation and record of the little accessory circumstances which make the experiment worth anything, and leave the reader free to form a judgment and to decide whether it is possible to relegate this or that experiment to the realm of pseudo-thought-transference.

The problem of mental suggestion is for us an open question; we have no prejudice in favour of any hypothesis, and are accessible to any information that may throw light on the subject. In what follows we conscientiously communicate our observations, both positive and negative, according to the records made in all cases during the experiments. If one or another of the cases could perhaps be explained according to principles already known, there would still remain enough, we think, to constitute unexceptionable evidence in favour of the reality of true psychical transference.

II.—EXPERIMENTS IN THOUGHT-TRANSFERENCE WITH DRAWINGS.

1st Experiment.—January 15th, 1890. Between 3 and 4 p.m. Place, the author's room (see plan at the end of the paper). Agent, the author. Percipient, Graf S., aged 20. While Graf S. is sitting in the armchair (marked 4 on the ground-plan of my study), I go into the next room, and, the door being closed, make the drawing marked 1 (see plates at the end of the paper) at the little table *e*. I then return to the study, where Graf S. is waiting. The drawing is held in such a manner that it was absolutely impossible for the percipient to see anything of it. Graf S., completely awake, and sitting in the armchair, has his back to the writing-table. I sit down at the writing-table, on the chair marked 3, and think as vividly as possible of the drawing I have made, but holding it so that Graf S. could have seen nothing of it, however he might have turned himself. Without giving him any indication of what my drawing is, I ask him to draw. He

makes the reproduction marked 1. My behaviour could not have given him the least hint. Time of experiment, two minutes.

The original and reproduction have only the right angle in common. I put this experiment down as a failure.

2nd Experiment.—January 15th, 1890. Between 3 and 4 p.m. Agent, the author. Percipient, Graf S. Process and arrangement of experiment exactly as in Experiment 1. I prepare the original in the next room. I can answer for it that the percipient did not see my drawing. No sort of hint was given. The percipient sat in the arm-chair, the agent at the writing-table. Nothing was said. The experiment lasted about two minutes. Graf S. drew reproduction 2. In neither of these experiments did I look at the hand of the percipient.

I consider the experiment successful. The percipient drew a crescent-shaped segment of a circle, something like a moon. If the point which I discussed in the introduction should be raised, whether some unperceived cause may not have made both of us think of a circle, I would observe that this can hardly apply to the more thickly drawn section of my circle, and only this was perceived. The point of the crescent running upwards into a line shows that the crescent does not quite reproduce the whole figure. With regard to conditions I consider this experiment unassailable. (*Cf.* original and reproduction 2.)

3rd Experiment.—January 21st, 1890. Between 4 and 5 p.m. Place, my study. Agent, the author. Percipient, Graf S. Arrangements in every particular the same as in Experiments 1 and 2. Just as I am leaving the room to make the drawing, I think of a square, but draw a triangle. Baron v. Welden is present at this experiment; the arrangements have been carefully explained to him, and he endeavours not to influence the proceedings. During the experiment he sits on a lounge behind me, and looks at the drawing with me. The percipient could see nothing, even if he turned, on account of the way the paper is held. No hints are given. Graf S. draws reproduction 3. Duration of the experiment, about two minutes. Although, on account of the presence of three persons, and the consequently increased difficulty of control, I feel more hesitation about this experiment, yet I do not at all believe that it was possible for the percipient to observe anything. We did *not* look at his paper while he was drawing, and were quite silent. The experiment may be considered a success. (*Cf.* original and reproduction 3.)

4th Experiment.—January 21st. Circumstances and conditions the same as in Experiment 3. Graf S. draws a cup instead of the number 1. The experiment is a failure, in spite of a certain likeness—a stem and something on it—in both. But the kind of failure is interesting. (*Cf.* original and reproduction 4.)

5th Experiment.—January 21st. The same circumstances and conditions as in the last, except that Baron v. Welden acts as agent. He draws original 5 in the next room. He sits on the lounge and looks at the drawing, while the percipient draws, sitting in the armchair. I am a passive witness, know nothing of the original, and refrain from any participation. The conditions again appear to me strict. I could discover no hidden error, in spite of careful observation. Graf S. drew reproduction 5, a comet. Although the experiment is a failure, still the analogy of two small circles, with something larger attached to them in both cases (in one case the larger circle, in the other the tail), is striking. Duration of experiment, about three minutes. (*Cf.* original and reproduction 5.)

6th Experiment.—Time, place, and conditions as in Experiment 3. Agent, the author. I draw a 3 with thick lines in the next room. Graf S. says that he does not know what he has to draw. Even a hint from me, "I am thinking of a number," does not put him on the track. This experiment fails completely.

7th Experiment.—January 20th, 1890. 4.30 p.m. Place, my study. Percipient, a patient of mine, Fräulein E., 24 years old, suffering from hysterical troubles. *Conditions of experiment:*—I draw the original on the table *e* in the next room, with closed doors, while the percipient, quite awake, is sitting in the armchair (4) in the study. I go back to my study and sit down at the writing-table, without showing the drawing or giving any hint, and always holding the paper so that nothing can be seen. I do not look at the drawing Fräulein E. is making till she has finished. When she gives me the drawing she spontaneously makes the following remark, which I took down word for word. "I see a cross which persists, and is sometimes surrounded by a square, sometimes by a circle, sometimes by a border or frame. The frames wavered, but the cross remained." I only now show her the original. The experiment is to be regarded as successful, and the conditions seem to me strict; unless I unconsciously gave indications in spite of efforts to the contrary, which I do not believe. (*Cf.* original and reproduction 6.) Duration, hardly one minute after my return from the next room.

8th Experiment.—January 20th, 1890. All the circumstances and conditions the same as in the previous experiment. In Experiments 8, 9, and 10 the reproduction was begun directly I re-entered the room, all in the interval between 4.40 and 5.15 p.m. In this case, Fräulein E. began to draw as I opened the door, and I had hardly seated myself before she had finished the drawing, and believing it to be incorrect began the two others by it. It was absolutely impossible for her to have seen anything of the original; for she must have grasped the idea

of a square as I was going to open the door. I cannot say whether some hidden cause may not have called up in both our minds by association so common a figure as a square. But in this case there assuredly was apparent thought-transference.

Fräulein E. explained about her drawing—"After the square, wavering, changing figures came into my mind; first intersecting squares, then right angles, then circles," &c. (*Cf.* original and reproduction 7.)

9th Experiment.—January 20th, 1890. All circumstances as in the last experiment, with the difference that I stood behind the armchair while Fräulein E. tried to reproduce the figure I had drawn in the next room. When she had drawn reproduction 8*a*, I said it was wrong, and she had better try again. No other word was spoken. She now drew reproduction 8*b* under my eyes, and it is possible that I expressed my assent by unconscious gestures, when the first open circle was drawn. But certainly this circumstance could not have indicated to her that she should put another open circle, in which the reproduction shows a remarkable deviation from the original, upon the first. If this experiment is not quite so strict as some of the previous ones, the reproduction is too characteristic to be explained by any of the sources of error mentioned above. (*Cf.* original and reproduction 8.)

10th Experiment.—Conditions exactly the same as in the 9th. I stand behind the percipient's armchair, concentrate my thoughts on the drawing I have made in the next room, and look from time to time at the percipient's hand while she is drawing. To reproduction 9*a* I say "Wrong." To reproduction 9*b* I say nothing. I leave the percipient to follow entirely the course of her own thoughts, and she adds reproductions 9*c* and 9*d*. She says, "I keep seeing something like a W; now and then something I cannot recognise comes in." This experiment, like the previous one, lasted but a few minutes. I only showed the percipient the original—which represents a star composed of three W's—after, without further remark from me, the five reproductions had been finished. The reproduction, which is only partial, is, it is true, not a success, but it is a kind of failure strongly indicative of the mode of transference. I do not venture to decide whether some hidden errors, some unconscious suggestion on my part, had any share in it. I have here conscientiously related only what I believe that I observed.

11th Experiment.—August 31st, 1890. 9 p.m. Percipient, Fräulein A., a patient of rather hysterical temperament, fully awake. She has never before taken part in such experiments. Agent, the author. Place, my study. Conditions exactly the same as in the earlier experiments. In this and in all the succeeding experiments I made the

drawings on the table in the next room, with closed doors, and carefully concealed them from the percipient on my re-entrance. Percipient sits on chair 5, with her back to the door, and draws, while I sit in the armchair opposite her, holding the paper on a book, the book held perpendicularly to the floor, with its back towards the percipient and the paper towards me. It is absolutely impossible for her to see the drawing. Nothing is said. Fräulein A. draws a square, puts down the pencil, and leaves off. Then only I look at her paper and see that the figure is correct. I ask her to go on, saying that the figure is right so far, but not finished. She now completes the figure by adding diagonal lines and draws a large dot, which is almost like a small square, in the middle. When she has put down the pencil I show her the original; on the whole it agrees with the reproduction: both figures are squares, both enclose something—the original another concentric square, the reproduction a large central dot with several clearly rectangular corners. I consider the experiment a success on the whole, and from the experimental procedure I do not think that any unobserved error is the cause of the remarkable coincidence. Duration, two minutes. (*Cf.* original and reproduction 10.)

12th Experiment.—August 31st, 1890. 9 p.m. Persons taking part, conditions, &c., same as in the preceding experiment. Complete failure. (*Cf.* original and reproduction 11.)

13th Experiment.—October 1st, 1890. 5.50 p.m. Place, my study. Percipient, Frau Eug., a Pole, aged 27; it was her first experiment of the kind. I sit upon chair 4, the percipient on chair 5. As I wanted, in the first instance, to discover whether the patient was a suitable subject for such experiments, I drew a 3 on a sheet of paper *under* the table, which was covered with a large cloth. The lamp was alight. Frau Eug. could not possibly know what I had drawn. Nothing was said. She made a B without any pause for reflection, and was astonished when she saw its likeness to the original. Although the conditions were not so strict as in some of the preceding experiments, the astonishing agreement of original and reproduction can hardly be explained by chance or mistake. This was the *only* experiment in which the drawing was made in the same room. It hardly aimed at being a real experiment, but was made rather for my own information. It lasted from 5.50 to 5.53 p.m. (*Cf.* original and reproduction 12.)

14th Experiment.—October 1st, 1890. 5.55 p.m. Place, the author's study. Percipient, Frau Eug., sitting at the table on chair 5. Agent, the writer. The original (No. 13) was prepared in the next room, with closed doors, and was carefully concealed from the percipient. I sit upon chair 4, and hold the paper covered by a book as in the 11th experiment. Before we begin, I say to the percipient, "It

is not a number." That and no more was said. The percipient now draws reproduction 13*a*. I look at her hand, and when she has done say, "Right, but it is not finished; draw larger." The percipient draws reproduction 13*b*. I say nothing, but picture the original very clearly and vividly to myself. The percipient now draws reproduction 13*c*, which completely corresponds to the original. Time, five minutes. It is remarkable that the right idea came suddenly to Frau Eug., after figure 13*b* had completely deviated from the original, in spite of my words at reproduction 13*a*. I think the course of this experiment very worthy of notice, because it shows that in spite of confirmatory words a wrong drawing may be made. As every detail of this experiment is related with exactness, I think I need not allude to explanations by chance or by hidden defects. (*Cf.* original and reproduction 13.)

15th Experiment.—October 1st, 1890. 6.5 p.m. Same circumstances and conditions as in 14th experiment. The percipient says, "I am restless; I cannot do any more." While speaking she makes reproductions *a, b, c, d*, and then asks, "Is it not a number, a zigzag, a letter?" It is possible that as this went on I made some negative gesture. Suddenly she says, "It is a square." I say, "Right." She now draws unexpectedly under my eyes 14*e*, which completely reproduces the original. She might have guessed the square. But it is certain that there was absolutely nothing to suggest that the figure was to be completed by 4 small squares at the corners. I am thoroughly convinced that she could not have divined from my looks what completion was desired, even if she really had perceived that the square was not all that was wanted. The percipient exhibited the same peculiarity as in the last experiment—the right thought came suddenly after wrong guesses, and also the figure really reproduced the original exactly.

It is true that these experiments are not irreproachable, because something was said, and if they stood alone I should never think them convincing. But one learns most from these half successes, for they form a transition to the complete ones. (*Cf.* original and reproduction 14.)

16th Experiment.—October 14th, 1890. Place, my study. Time, 5 p.m. Persons, conditions, and circumstances the same as in the 14th experiment. Original drawing 15 made in next room, with the door shut. The percipient guesses, "It is like a tower, square at the bottom—a ball." She draws reproductions 15*a, b, c, d*. "It is like a pedestal." She then draws reproduction 15*e*,—which has a distant resemblance to the original. The expressions, "like a tower," "a ball underneath," and "like a pedestal," should be noticed. These descriptions recall the ship's mast of the original, which sticks up like a

tower or a pedestal. The ship itself might be thought of as half a ball. In this way the words show some connection with the original. Whether my expression indicated dissent at reproductions 15*a-c*, or of assent at 15*d*, I cannot say. This unconscious suggestion was, no doubt, possible. I think this, in any case, an interesting failure. I looked at the percipient's paper while she drew. Duration of the experiment, about five minutes. (*Cf.* original and reproduction 15.)

17th Experiment.—October 15th, 1890. From 10.12 to 10.14 p.m. Percipient, Fräulein A. Agent, the author. Place, my study. *Conditions*.—*Agent and percipient are in different rooms, separated by a wall and a closed door.* The percipient is sitting on chair 5, in the study, quite awake, as are all the persons in all these experiments. Paper and pencil are on the table before her. She has her back to the door into the next room. I am at the table *e* in this next room, with my back to the door of the study, and draw on the table, standing, original 16, the staff of Æsculapius with the serpent. Door of communication closed. I call "Ready?" The percipient says, "Yes." We have been drawing at the same time in different rooms. On returning to the study I compare the drawings and see with astonishment that Fräulein A. has drawn a serpent. Even the open mouth and the thickened end of the tail in the reproduction agree with the original. The experiment has succeeded in its essential part, and as regards strictness of conditions I think it quite unassailable. Unconscious suggestion is absolutely excluded, when agent and percipient are in different rooms. Any corresponding association of ideas seems to me also impossible, for the idea of the staff of Æsculapius first occurred to me in the other room. In the study there is no object which could have led up to the idea,—no indication which could have pointed out the way.

This experiment is one of my greatest successes. Any hidden error is inconceivable; the only alternatives are chance, or true thought-transference. (*Cf.* original and reproduction 16.)

18th Experiment.—October 15th, 1890. From 10.18 to 10.20 p.m. Same persons, conditions, and circumstances as in 17. The experiment is a complete failure. The idea of a serpent-form seemed to persist in the percipient's mind. Hence the serpentine line. (*Cf.* original 17 and reproduction 17.) Only the arrow-like point of the reproduction at all recalls the original.

19th Experiment.—October 15th, 1890. 10.21 to 10.23 p.m. Persons, conditions, and circumstances as in 17. I draw the original 18 on table *e* in the next room, with the door closed. The drawing was done in the following way. I began with the triangle, and then drew the perpendicular on the base. The idea that thereupon occurred

to me, that the figure was too simple, induced me to add a circle and to prolong the perpendicular to the circumference ; finally I added the horizontal diameter. The percipient was drawing at the same time at table *b*, sitting on chair 5, with her back to the closed door of communication. Question from the next room, "Are you ready?" Answer, "Stop," as I am about to open the door. Then, "Now." I open the door and enter the room. The two drawings agree except that the circle and the horizontal diameter are wanting. Even the perpendicular of the triangle, which has become obtuse angled, is prolonged beyond the base, just as in the original. This prolongation and addition of the perpendicular cannot be explained by any tendency of ideas to recur (diagram-habit). Only the fact that a triangle was drawn might, taken alone, be explained in some such way. I consider this experiment also convincing as regards the strictness of its arrangement, and, on the whole, successful. (*Cf.* original and reproduction 18.) The experiments 17 and 19 are the best of the whole series here given.

20th Experiment.—October 15th, 1890. 10.25 to 10.30 p.m. Same conditions, persons, &c., as in Experiment 17. I draw a five of diamonds in the next room ; reproductions 19*a*, *b* being drawn at the same time, with the door closed. I look at them without showing the original to the percipient, say "Wrong," and sit down on chair, concentrating my thoughts on the original, which I hold as I did in Experiment 11. Without any hint from me, reproduction 19*c* is drawn. The percipient says, "I can do no more," and makes an oval, 19*d*, which shows me that she has again been drawn from the right track. This experiment is a failure, but the mode of failure is noteworthy. The original was a card with 5 pips [in the German *stars*], of which the centre one attracts the eye most. Reproductions 19*a* and 19*b* show that the idea of a star had come into the mind of the percipient, and been shaped by her imagination. Reproduction 19*c* shows two quadrangles with centres, domino-like, which exhibit an unmistakable analogy with the original. For the original is also a four-cornered figure with a centre ; only the centre is four-cornered also, and there is, moreover, another diamond in each corner. All through there is some connection of ideas,—*a*, a star, *b*, a star, *c*, 2 quadrangles with centres domino-like. Original a five of diamonds. The experiment, unimportant by itself, forms, with Experiments 17 and 19, a remarkable group. Note particularly that Experiments 17 to 20 were done one after another in half an hour, with the same percipient and under almost the same conditions throughout. It is hardly possible to express arithmetically the chances against the fortuitous correspondence of so many details in only 4 experiments, under such strict conditions. It is only by comparing with this result the infinite number of mere guesses required to produce the same

amount of coincidence that one can estimate the importance of these experiments. (*Cf.* original and reproduction 19.)

21st Experiment.—October 17th, 1890. 11.10 a.m. Place, my study. Agent, the writer. Percipient, Graf S., as in Experiments 1 and 2. Conditions for reproduction 20*a* the same as in Experiment 17. On re-entering the room I say “Wrong,” without showing the original. Graf S. now makes reproductions *b*, *e*, sitting at the table, on the chair marked 5, I standing behind him looking at what he draws. A certain resemblance in the circular lines to the handle and the upper rim of the mug cannot fail to be recognised. When I show the original to the percipient, he says (too late), “I thought of crockery.” I consider this experiment a failure. (*Cf.* original and reproduction 20.) Duration, five minutes.

22nd Experiment.—October 17th. 11.15 a.m. Everything arranged as in Experiment 17. I draw in the next room an anchor. The percipient draws as reproduction *a*, two concentric circles; after my return to the study he draws as reproduction *b*, a leaf, as reproduction *c*, three straight lines meeting in a point, and as reproduction *d*, a very obtuse angled triangle, the obtuse angle pointing upwards, with a straight line perpendicular to the base extending downwards from its middle point, so that the figure has a distant resemblance to an umbrella, and a still more remote one to an anchor. We spoke during this experiment. I regard it as in its course not convincing, and in its result a complete failure. For this reason I considered it unnecessary to produce the drawings; all the more that they present nothing characteristic.

23rd Experiment.—October 23rd, 1890. 10.9 to 10.12. Agent, the writer. Percipient, Fräulein A. (the same as in 17). Conditions in all details the same as in Experiment 17. Separate rooms. I say, “It is an object which is to be drawn,” and in the next room I draw a quart-pot (Literkrug). Question, “Ready?” Answer, “Yes.” I return to the study. The first reproduction represents a head, and on my saying “Wrong,” a second reproduction representing a fish is drawn in my presence, I standing behind chair 5. It was absolutely impossible for the percipient to see the original. I now ask, “What am I thinking of?” Answer, “An apple.” “Wrong.” I repeat the question. Answer, “A quart-pot.” “Right.” The percipient says, “I thought of that first, and did not believe it was right.” Now, there certainly were quart-pots standing on the table of the study, but I am sure that in asking the question I did not look at them. The experiment must, nevertheless, be regarded as a failure. The conditions during the last part were defective, and guesswork or unconscious suggestion may have produced the result. I relate it, however, because it so often happens that the percipients say when it is too late, “I thought of that first,” and then

allow themselves to be led away by other images or sense impressions;—unless these supplementary explanations are the result of retro-active memory-illusions.

24th Experiment.—October 23rd, 1890. 10.19 to 10.22. Persons and conditions as in Experiment 17. Question (from the next room, door closed), “Are you ready?” Answer, “I do not think of anything.” I re-enter the study, and make the task easier for the percipient by saying “Letters,” upon which she writes “A, H,” I standing behind the chair. She then says, “They are entwined,” and makes reproduction 21*b*, then 21*c*, which approaches the original still more. This experiment is a half success, but with a probability of guessing right by chance alone of 1 in 24; and subject to the need of making due allowance for the natural association of ideas, since the percipient would be likely to think first of the initial of her own name. As a failure, this experiment is interesting and instructive; regarded as a success it would not prove thought-transference. (*Cf.* original 21 and reproductions 21, *a*, *b*, *c*.)

25th Experiment.—November 1st, 1890. 4.30 to 4.35 p.m. Agent, the writer. Percipient, Fräulein K., an easily hypnotisable patient of hysterical temperament. She sits in armchair 4, and the agent stands behind her. Original, a cup, which I drew in the next room. The percipient makes several beginnings, and tries to draw an eye. This image of an eye surged up in her mind at first and persisted. Three attempts at reproductions showing nothing characteristic, the attempt is given up. Complete failure.

26th Experiment.—November 1st, 1890. 4.48 to 4.51 p.m. Percipient, Fräulein K., completely awake as in the previous experiment. Agent, the author, draws original 22 on table *e* in the next room, with closed door. The percipient, sitting on chair 4 in the study, draws at the same time reproduction 22*a*. On my return I look at her drawing, and say “Wrong,” and go on thinking intently of the original. She then draws reproduction 22*b*, I standing behind her chair and looking at her paper. I say, “Wrong, try again.” The percipient now draws a circle. I say, “Right, but not finished.” She now draws reproduction 22*c*, I keeping perfectly still, and giving her no further hint whatever. This experiment is to a certain extent successful and even demonstrative, though the plan laid down was not quite strictly adhered to. The percipient might have guessed triangle, cross, and circle; but why does she attach to the circle a square placed so very unsymmetrically, but so that when I look at that part only, ignoring the diameter and the line which cuts the circle, the relation of the lower right-hand corner to the circle corresponds completely to the original? If mere association of ideas produced reproduction 22*c*, much more

natural combinations of a circle and a square might have occurred to her. Thus, in spite of the less strict conditions, and the causes of error which we have taken into account, something remains which points to thought-transference when considered with the results of earlier experiments. Taken alone, this experiment would be unimportant, but it is significant in connection with the previous ones. (*Cf.* original and reproduction 22.)

III.—EXPERIMENTS IN GUESSING OBJECTS, PERSONS, &c., THOUGHT OF.

It remains to add to these 26 experiments with drawings other experiments in thought-transference of a different kind which were carried out with the same percipients. My object in these experiments was to study for myself the nature of communication of thoughts without observable mediation of the senses; in doing which I kept possible sources of error carefully in mind in each particular case. The following method recommends itself as both convenient and convincing. Let the agent think of some object or person, and ask the subject, "What am I thinking about?" at the same time circumscribing the percipient's task by words if desired. I made the following experiments in this manner.

1st Experiment.—August 31st, 1890. 10.5 to 10.7 p.m. Agent, the writer. Percipient, Fräulein A. We are sitting at the table and talking. I say suddenly, "I am thinking of a person we both know; who is it?"

1st answer: "Herr K." (Wrong.)

2nd answer: "Herr A." (Right.)

2nd Experiment.—August 31st, 1890. 10.8 p.m. Same conditions as in preceding experiment. The same question. I thought of a person who lives in the same house as Fräulein A. She first mentions a person who lives next door. The second answer was quite right. No hints were given. As we have probably about forty acquaintances in common, the chances for a correct guess in Experiments 1 and 2 are 1 in 40. That any latent excitation of the senses should have aroused the same thought in both brains twice running seems to me improbable. It is a noteworthy circumstance that the percipient immediately followed me mentally to the neighbourhood where the person thought of is usually to be found. While I thought of the person, I had vividly before my eyes the image of the street in which that person lives. Unconscious suggestion is here excluded.

3rd Experiment.—August 31st, 1890. 10.10 p.m. Duration, a few seconds. All conditions and circumstances as in the previous experiment. "I am thinking of an object in this room." Answer: "Beer-tankard." (Right.) I had purposely refrained from looking at the

tankards on the table, nor was my attention drawn to this idea unconsciously, being the first presenting itself to me. On the contrary, I chose this out of several competing ideas because it was easy to picture to oneself. However, I do not object to this experiment being regarded as a case of pseudo-thought-transference.

4th Experiment.—August 31st, 1890. 10.13 p.m. Same circumstances as before. I should explain that my room is quite overcrowded with objects, pictures, pots, utensils, books, &c., so that I often do not know where to put a thing down. I now think of an Indian silk handkerchief, which, together with a pair of red Oriental slippers, is in a basket exactly behind me; $1\frac{1}{2}$ yards away from it there is another Eastern handkerchief, hanging on a bookshelf. The two are alike in colour, pattern, and size. I am quite certain that in this choice my gaze was not unconsciously attracted by this handkerchief. In order to meet any objection as to association of ideas, or unconscious suggestion, I purposely chose something behind my back. My question, "What thing in this room am I thinking about?" was answered at once by the percipient. "About the red Turkish slippers." I reply, "Nearly." The second answer was, "The Indian handkerchief." (Right.) No hint led her to this, though there are other things in the basket. The first answer seems to me more important than the second. How comes it that the percipient at once accompanies me mentally to the place where the selected object was, just as in the 2nd experiment? The sources of error mentioned cannot explain it; some unknown factor seems rather to be concerned.

Experiments 5, 6, 7, in which, in spite of the percipient's fatigue, I tried to make her guess cards, failed completely. So did *Experiment 8*, in guessing an object.

Experiment 9, in which Frau Eug. tried to guess one of 10 numerals, also entirely failed.

10th Experiment.—October 15th, 1890. 8.30 p.m., with Fräulein A., who sat on chair 7. I sit on chair 8. A black fan is fastened, among other objects, to the wall of my study over the sofa. I think of it without looking at it. When choosing, I at first thought of taking Fräulein A.'s hat as the object to be guessed. It lay upon a side table. Question, "Of what thing in the room am I thinking?" Answer, "My hat." Wrong, but wrong in a noteworthy way, because at first I had really thought of choosing the hat. I may remark that, sitting on chair 8, I had the fan in front of me, so that though unconscious suggestion by an unconscious glance would have been easy in this case, the guess was nevertheless wrong. I carried this experiment no further. At 10 o'clock I was sitting by chance on chair No. 4, so that the fan was behind me. The experiment occurs to me again and I ask, "What did

I think of?" Answer, "Fan." (Right.) The interesting 17th experiment of the diagram series now followed. On this evening with No. 10 of the second series, and Nos. 17, 18, 19, 20 of the first series, there was a quite inexplicable series of strikingly successful experiments, in spite of the greater strictness in the conditions. One is inclined to believe in a change in the receptivity of the percipients, dependent on some unknown factors; as may be also concluded from the experiments of Professors Richet and Sidgwick.

11th Experiment.—October 23rd, 1890. 8.50 to 8.53. Percipient, Fräulein A. Agent, the writer. Percipient sits on chair 7, agent on chair 8. On the table marked *b* are a number of different objects: six books, two newspapers, a stethoscope, an induction coil, five electrodes, an ash-tray, gloves, a lamp, a hat, &c. I think of one of the books, bound in red, which is on the table, and ask, "What object in the room am I thinking of?" 1st answer, "Hat"; 2nd answer, "Book with red binding." Question, "Which book?" The percipient points out a book which lies close to the one I had chosen, and which also has a red binding. I do not believe that I drew Fräulein A.'s attention to the table, or betrayed myself by involuntary indications; but the objection that there was some latent exciting cause for the brains of both persons would have had some justification had the experiment succeeded. I consider this experiment a failure, and that even had it succeeded it would not prove anything.

12th Experiment.—October 19th. 9.9 to 9.12. Same conditions and persons, &c., as in No. 11. On the cupboard in my study near the entrance door there is a row of empty letter-paper boxes, with flowers and gilding outside. Again, without looking at the object, I ask, "What thing in the room am I thinking of?" 1st answer, "Of a board painted with flowers." (The analogy is striking. There is such a board hanging near the bow window in quite another part of the room.) 2nd answer, "Of the round table." 3rd answer, "Of the blue box standing on it." This box is also gilded. The box and flowers agree; the other points are wrong. I do not venture to decide whether these 3 answers are the result of mere guessing. It is possible. In any case I was careful to make no sign.

13th Experiment.—October 23rd. 10.35 to 10.40. Circumstances and conditions as in the last. Seven numbers of two digits, written down by me with the necessary precautions, are to be guessed in succession.

Originals: 4, 23, 16, 55, 83, 30, 12.

Guesses: 44, 68, 24, 50, 47, 18, 34.

14th Experiment.—October 23rd, 1890. 10.40 to 10.42. Same conditions. Object thought of: the lamp shade. Four wrong answers.

15th and 16th Experiments.—November 9th. 8.50 p.m. The same persons and conditions as in the last experiments. A friend, E., is also present. I think first of a cigarette. Three answers are made without success. Then E. writes the word “door handle” in another part of the room. Three wrong answers.

17th Experiment.—November 1st, 1890, with my patient K., at 5.30. Thought of—44; guessed—7 and 22.

Besides these experiments I tried three, but without result, with another person, who was hypnotised.

18th Experiment.—Place, drawing-room of Frau K. Time, 7.19 to 7.20 p.m. Percipient, the daughter of Frau K.,—S., aged 17. Present, Frau K., two ladies, and myself. The daughter is in the next room. I tell the others that no one is to glance at the object touched and chosen by me, but each is to look at something else, thinking, however, of the thing I touch. I touch the sugar-tongs, lying on the sugar-basin, among 30 or 40 things on the table. No word is uttered. I call the daughter in. In my opinion the conditions excluded the possibility of unconscious indications perceived by Fräulein K. While she was still in the doorway she said, without stopping to think, “Sugar-tongs.” The success was very striking. I think this experiment convincing, as I watched the persons present closely.

The *19th Experiment*, under the same conditions, is a failure. The clock on the sideboard, the porcelain dial-plate was thought of, and the answers were: (1) tray; (2) sweetmeats; (3) water.

20th Experiment, tried with the same lady in hypnosis. Transference of a drawing. Complete failure.

21st Experiment, under same conditions. Thought of, a top-hat; nothing was guessed. Complete failure.

CONCLUSION.

I have here reported all my experiments from January to November, 1890; and with equal fulness on the positive and negative sides. Forty-five experiments with percipients in a normal state are included, one of which is made up of several (when 7 numbers were to be guessed). Altogether, therefore, 51 experiments, with 6 persons; 26 experiments made with drawings, and 25 with guessing of persons, objects, numbers, and cards.

With regard to the susceptibility of the persons experimented with, their ages range between 17 and 30 years; one, whom I tried in hypnosis, is not susceptible; with another only one experiment succeeded, and that the *first*. The other five show more susceptibility, one among them is of the male sex, Graf S., who is moderately susceptible. Fräulein K., the last with whom the drawing experiments were

made, appears to have the right temperament, but to be insufficiently developed. There are three others. Frau Eug. draws wrongly at first,—but when the latent capacity is excited, the thought starts up with the suddenness of lightning, and the figures are drawn with astonishing correctness and completeness. Fräulein A. and Fräulein E. show the greatest susceptibility. Fräulein E. seems to get hold of the elements of the drawing, but is apt to reproduce them somewhat altered by imagination. Fräulein A.'s are certainly the best performances. She, as well as Graf S., displays the peculiarity of seizing the thought almost as it arises. She immediately follows me in thought to the place of the object to be guessed. For example, in the 2nd experiment of the 2nd series, what *first* occurs to me is the house and the street in which the person I decide to think of lives, and she follows me there mentally at once. Or I think of selecting an object among those in a basket hanging in my room, and choose the handkerchief, though the red slippers first present themselves for mental picturing. Her first answer is “red slippers.” In two cases she followed me immediately, without any indication, to the table on which lay a number of objects, from among which I intended to select. She chose the hat I had thought of but given up, and the book lying near the selected one. When in the experiment with the fan, which in the first part of the experiment arose in my mind as a *second* idea, I allowed an interval of more than an hour to elapse, and then took up the idea again, this time as a *first* idea, she guessed it at once. In the case of the seven numbers she guesses only the *first* right, all the others wrong.

The same thing happens with the drawings. I draw two concentric squares. She draws immediately a single square, and wishes to stop. If I make her go on she gets wrong. She guesses the serpent right at once, in spite of the closed door; and of original 18 she divines what I *first* thought of, a triangle with a perpendicular. I added to the drawing only to make the task more complicated. What is *added as the result of reflective mental labour* is less easily recognised by many percipients than the idea almost in the act of surging up from the unconscious,—*the process of formation*.

First experiments, as in the case of Fräulein K. (Experiment 18, 2nd series), generally succeed the best, because the process of reflection prevents, or at least acts as a check to success. The more, therefore, the character of exact scientific investigation is made prominent in experiments of this kind, the smaller become the chances of success. Thus it is advisable to experiment often, and little at a time. Now and then this strange power comes over persons of suitable temperament like a flash; but such moments are impossible to foresee. This power appeared in Frau Eug. like lightning, and with Fräulein A. on one evening (October 15th) it was so intense that experiments under

stricter conditions, at a distance, succeeded better than simpler ones on other occasions.

On the whole, I have convinced myself that persons who are very suggestible, in whom imagination is active, and particularly those of slightly hysterical temperament, are more suitable as percipients than others. The power does not appear to be so rare as is believed; the difficulty lies rather in seizing the moment when such persons are in the right mood. The psychological process is comparable to artistic activity. Under the dissecting knife of scientific analysis no artistic creation would be possible: it needs the undisturbed quiet of the studio.

The repetition of similar ideas both in percipient and agent in the series here given is also worthy of remark. For example, Fräulein A. often thought first of some object near her, or of such as had already been guessed. In reproduction 18 the lines of the serpent are still to be seen. "Hat" and "Quart-pot" are repeated as first guesses, because these objects had been chosen once. A critical survey of the objects chosen by the agent is equally important. For example, repetition, certainly unconscious and first observed in putting the experiments together, occurs as follows:—

Originals 1, 6, and 11—three crosses.

Originals 2, 22—two circles (thought of by me).

Original 5—circles (thought of by Baron v. W.).

Originals 3, 13, 18—three triangles. (In originals 13 and 18 in different combinations, with circles.)

Originals 7, 10, 14, 22—four squares (concentric squares, a figure made of 5 squares, and a square with a circle).

Original 20 and that of Experiment 23—two mugs, and one cup (Experiment 25).

Originals 8 and 12 both represent the figure 3.

As the percipients were different in different cases, this recurrence affects the value of the experiments very little. For the *same* idea cannot be shown to have recurred in a series of experiments with any one person. And in first trials one prefers to choose simple figures. Besides which, the manner of the reproduction is often decisive. If, for example, two circles are placed one on the other as in reproduction 8*b*, it is certain that the percipient was not thinking of a 3, but that a figure, *without definite meaning*, was impressed upon her. Moreover, the reproduction of *peculiarities of combination* and the correct grasping of little accessories are very convincing. For instance, in connection with Original 9, a W was seen, though I was thinking intently of a star; with Original 12, a B was seen, instead of the number 3; with Original 4, a cup, instead of the figure 1. Drawing 15 was seen as something like a tower or pedestal; in 14 the peculiar arrangement of the five squares; in

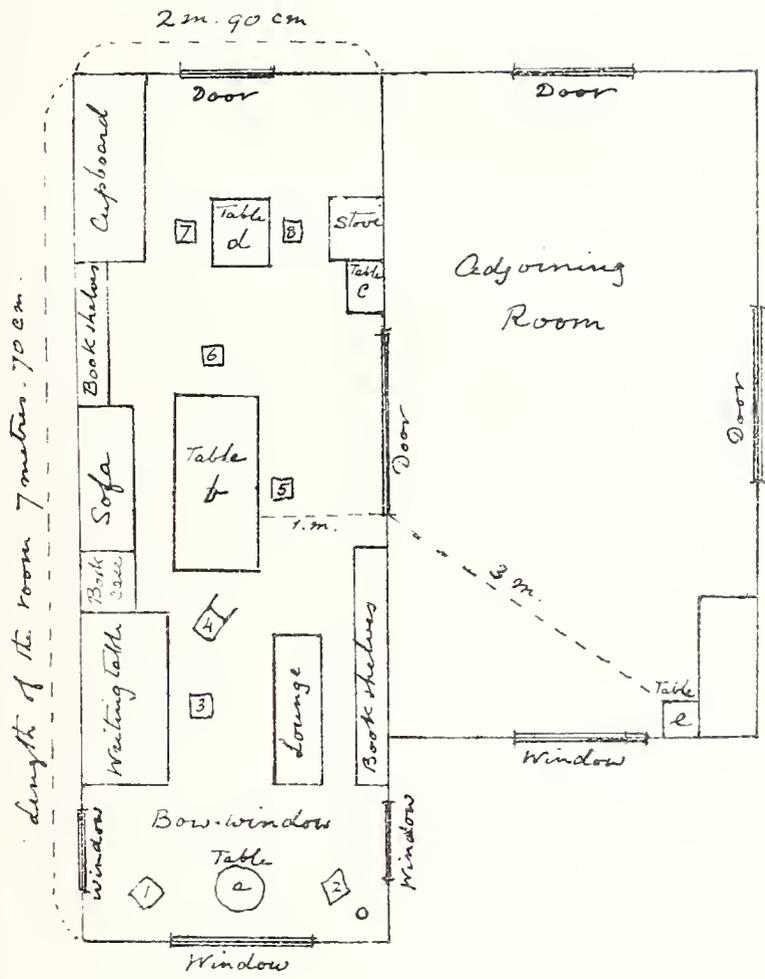
reproduction 22e the relation of the circle with regard to part of the square. Finally, even with agent and percipient separated, a quite unlikely figure is correctly drawn at the right moment, that of the serpent. These obvious and important results do not fit in with the usual explanations; and chance alone will not produce so large a number of striking successes.

After full allowance for possible sources of error, there remains in the way in which the results were obtained, and in the amount of coincidence, something inexplicable which calls for further investigation, and seems to indicate with some certainty the operation of a factor not yet perceptible to our senses.

The plates which follow represent (1) the ground plan of the rooms in which the experiments took place and (2, 3, 4, 5, 6, 7, 8,) drawings and reproductions made in the experiments. These are traced from, and are, facsimiles of, the actual drawings of agent and percipients. It will be noticed that the drawings are numbered consecutively, but that as the drawings corresponding to every experiment are not given, the numbering of the drawings does not correspond throughout with the numbering of the experiments. The drawings are, however, always referred to by their own numbers.

Plan of the Room

In which the Experiments took Place

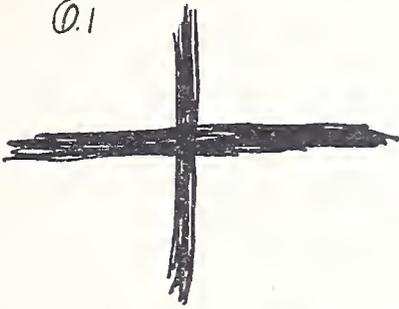


1 to 8 are chairs
 4 is an arm chair
 a, b, c, d, e are Tables

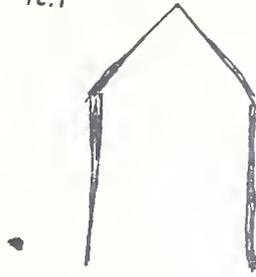
Originals.

Reproductions.

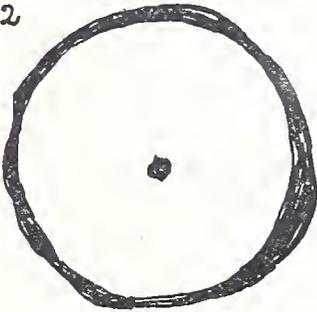
O.1



R.1



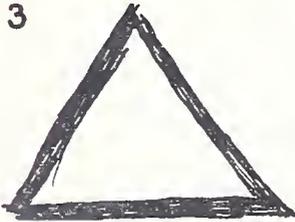
O.2



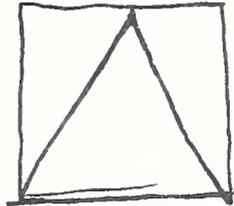
R.2



O.3



R.3



O.4



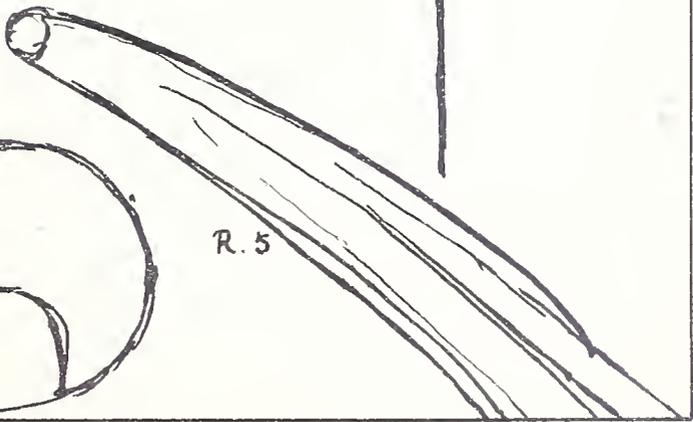
R.4



O.5



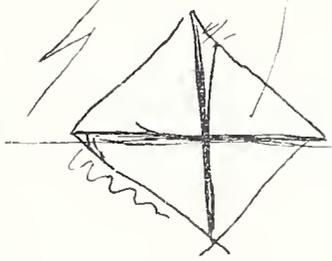
R.5



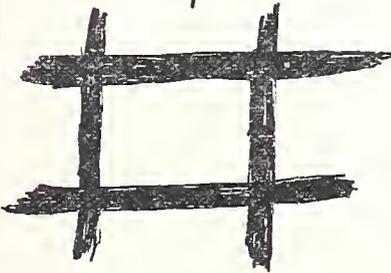
0.6



R.6



0.7



R.7(a)



R.7(b)



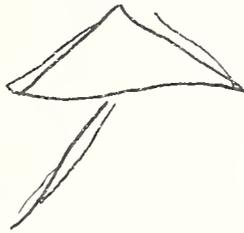
R.7(c)



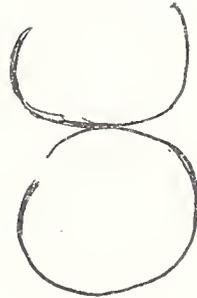
0.8



R.8(a)



R.8(b)



0.9



R.9(a)



R.9(b)



R.9(c)



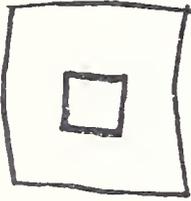
R.9(d)



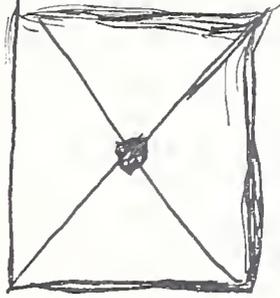
R.9(e)



Q. 10



R. 10



Q. 11



R. 11



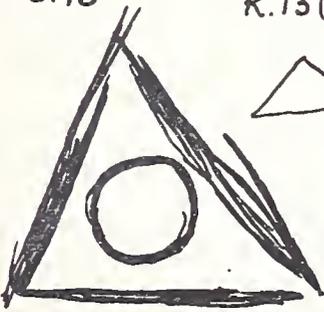
Q. 12



R. 12



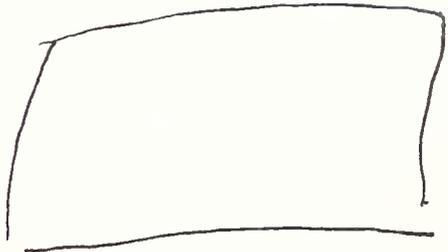
Q. 13



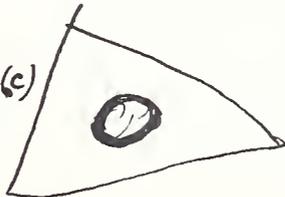
R. 13(a)

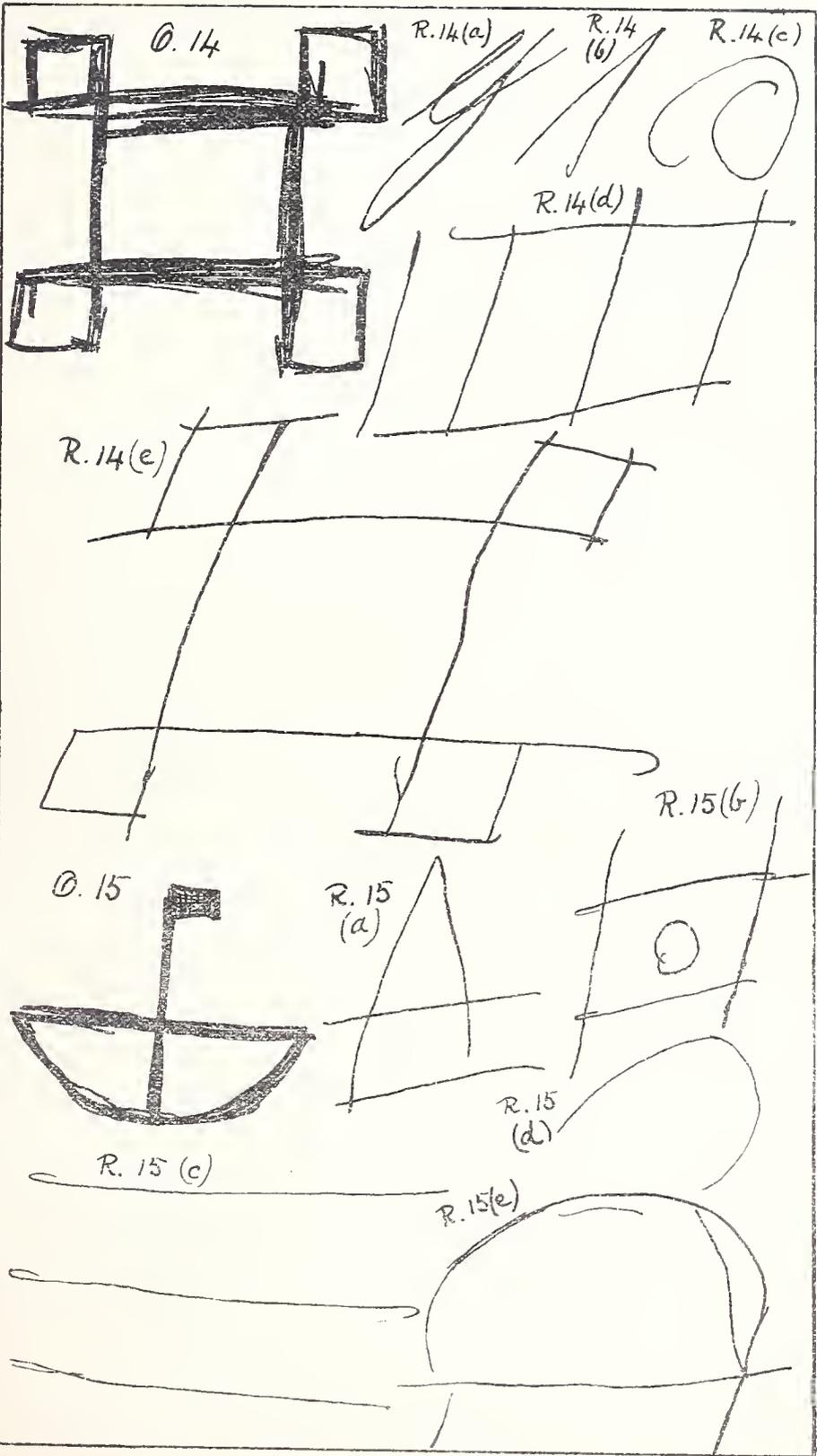


R. 13(b)

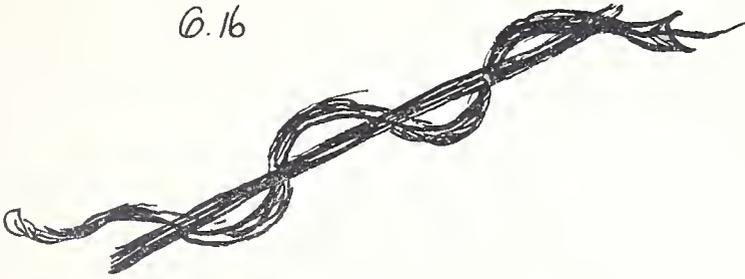


R. 13(c)

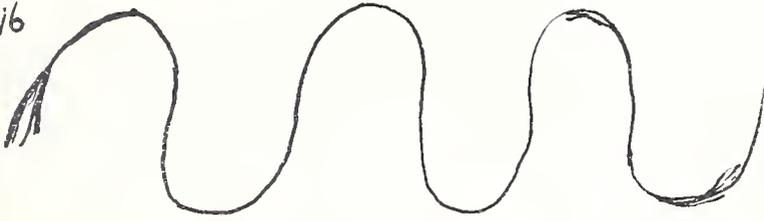




G.16



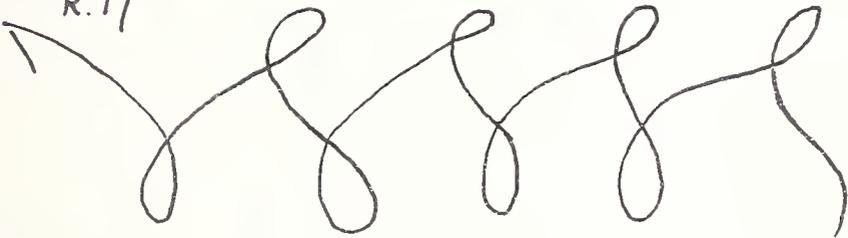
R.16



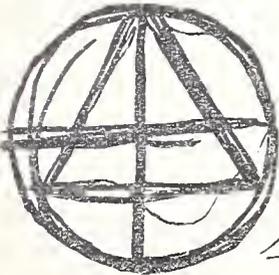
G.17



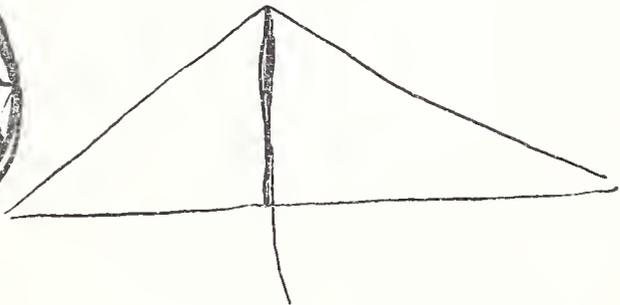
R.17



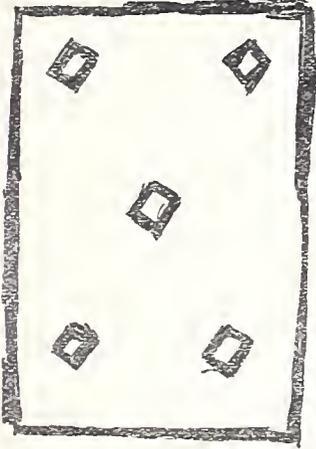
G.18



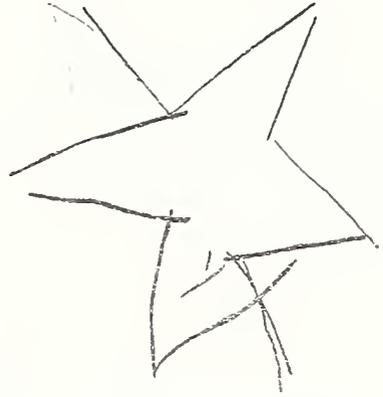
R.18



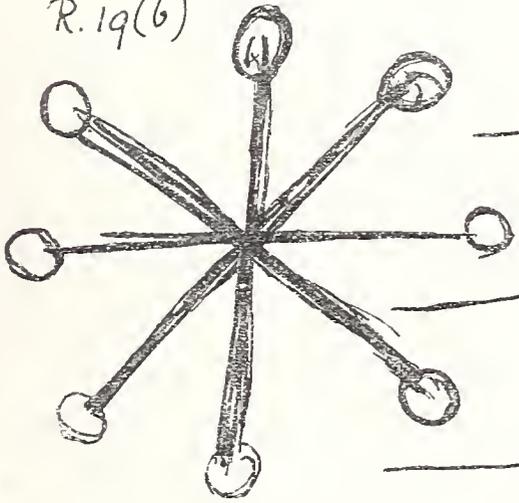
O. 19



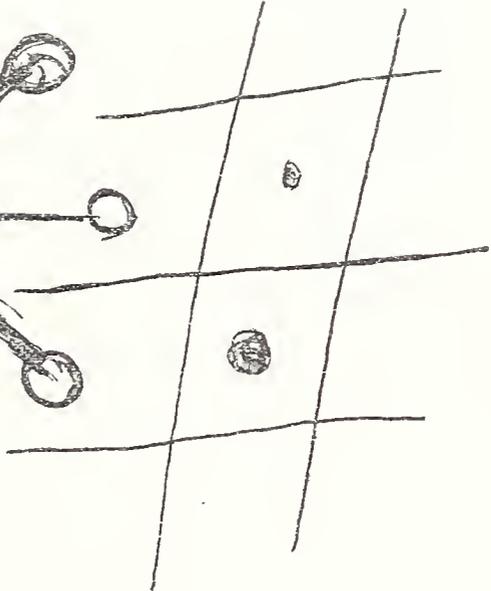
R. 19(a)



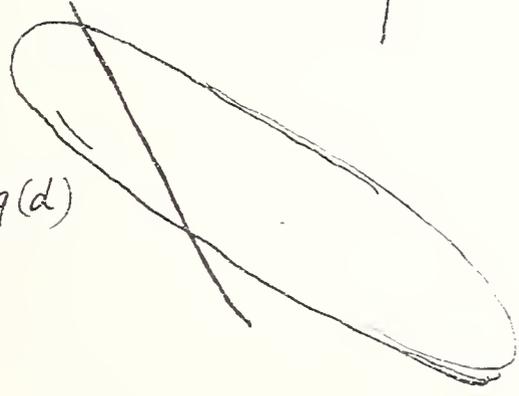
R. 19(b)



R. 19(c)



R. 19(d)



Q. 20



R. 20(a)



R. 20(b)



R. 20(b)



R. 20(d)



R. 20(e)



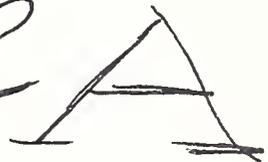
Q. 21.



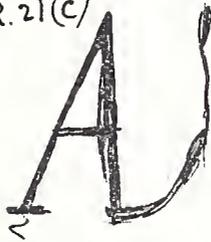
R. 21 (a)



R. 21 (b)



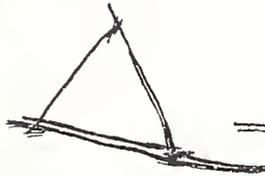
R. 21(c)



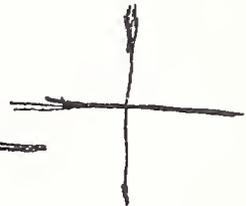
Q. 22



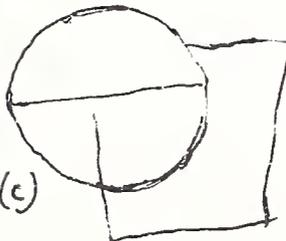
R. 22(a)



R. 22(b)



R. 22 (c)



II.

SOME RECENT EXPERIMENTS IN AUTOMATIC WRITING.

BY THOMAS BARKWORTH.

It is well to state, at the outset of this paper, that it will not be found to contain anything new or startling. Nor does it seem to me that these characteristics are necessary to its usefulness. For though such features have a value of their own in stimulating inquiry, and in forming matter for assimilation by future investigators who shall have ascertained the principles or laws which, in our present state of knowledge, we are only groping after, they at present rather confound than assist our reason. On the other hand, the more we gain in experimental acquaintance with the psychical side of existence in the living subject, the more likely of fruition, because the more easy of classification, will be those rare and sporadic phenomena which may be gleaned from the world of phantasm and of second sight.

While, therefore, facts of all kinds are valuable to us, the most hopeful method of psychical research appears to me to proceed from the known to the unknown, and from the simple to the complex, and thus, by studying the grammar of research, to find gradually the meaning of fact after fact which at present convey no more significance to us than so many undeciphered hieroglyphics.

To no person are we more indebted for showing us this path to the knowledge which we seek than to Edmund Gurney, whose experiments in hypnotism have thrown a new light upon the constitution of human personality in the living man, and my desire, in the kind of experiments I am about to record, is to follow humbly in his footsteps.

In comparing hypnotic experiment with automatic writing, we find both advantage and disadvantage. The advantages of hypnotism are the opportunities for studying physiological as well as psychical phenomena, the absolute control which it gives us over the subject, unchecked by his self-consciousness, fear of ridicule, and the like, and the greater security from conscious deception or prejudiced ideas which it assures us of as long as hypnosis lasts. On the other hand, granting the good faith of the automatic writer, we can obtain nearly as full results on the psychical side, without risk, or the imputation of risk, to the moral or physical well-being of the operator, and can pursue the inquiry at any spare moment and with no further appliances than a pencil and a sheet of paper.

One thing, however, is essential, and that is an unprejudiced mind. In automatic writing we are confronted at once with a mysterious intelligent agency, operating without the conscious will or mental participation of the writer, but subject, as I am inclined to think, to suggestion in the highest degree. Let it be impressed upon the mind of the writer that this seemingly extraneous intelligence is extramundane also, and it will respond to his ideas with the utmost fidelity. Let him believe that he is holding intercourse with Satan, and it will hasten to assure him of the fact, and to back up the assertion with profane language; or let him believe himself in communication with some other spirit, celestial or terrestrial, and to the utmost of his own knowledge, possessed or forgotten, will he be humoured to the top of his bent. In all this we see just what might be expected from our knowledge, already acquired, of the workings of the passive consciousness. Like clay in the hands of the potter¹ the passive consciousness of the hypnotised subject accepts the part assigned him, and he is equally ready to believe himself a brooding hen or a water pump, and to spread his arms for wings or work them up and down for handles. In relating the few facts which I am about to describe, my principal object is, however, not to sustain or assail any theories, but to stimulate inquiry. My hope is that many persons may be induced to make experiments who at present hold aloof from fear of meddling with what is forbidden, or uncanny, or too serious for what they would deem trifling. In the *Journal* for July I appealed for assistance in these experiments, and from all those whom it reaches I only got replies from two gentlemen, neither of whom, unfortunately, could use the planchette. Is there no one, then, among our 700 members and associates who has the gift, and can spare fifteen minutes now and then to make experiments and record results?

The operator in the following experiments is a young lady, aged fifteen, an inmate of my household, and companion in study with my own daughter. We have, therefore, the best means of estimating her character and her *bona fides*, which, let me say at once, are, we consider, beyond a doubt. She had not previously heard of Planchette, and Spiritualism was, to her, a mere name. I took care from the first that no ideas of this kind should be instilled, and she thus approached the subject without any foregone conclusion. Most of the experiments were made with the aid of the planchette. But latterly a pencil was

¹ This simile is appropriate in the above particular connection, but it would be far otherwise in a general description of the passive personality. The latter, in my view, is passive more in the sense in which a locomotive is passively under the control of the driver. But, like the locomotive, it would also be considered liable to explosions, as of emotion, desperation, &c., and to misapplied, irregular, or insufficient operation, as during insanity or intoxication.

used, held vertically between the points of the fingers and thumbs of both hands, and once or twice the pencil was held in the ordinary way. These changes, however, did not seem to affect the result. The first experiments were attempted by this girl, whom I will call C., in conjunction with her companion, but it soon became evident that the latter was merely a passenger, so to speak, and that C. was the real operator. She was therefore left to write by herself. Unfortunately, she looked upon the whole thing as a great bore, and, as I was unwilling to press her, the experiments have only been few and far between. She never knew what she had written till it was looked at, and there was often some slight difficulty in deciphering it.

Thus the first question, *Who are you that write?* produced what at first I took to be mere scrawling, and C. shortly after left the room. After she had done so I took another look at this scrawl, and then at once perceived that it was legible, and that the name written in answer to the question was "Henry Morton." I at once followed C. upstairs, and asked her if she had ever heard the name, and she replied that it was that of a character in a Christmas play she had acted in, more than a year previously. Had the name, as it easily might have, been that of some deceased friend, it is obvious what inference would have been drawn. I give the next three questions just in the order they followed on the next evening

2. Why do you write?—A. Because I must.

3. What compels you to write?—A. I do not know.

4. Henry Morton, do you know you are part of me?—A. Yes, I know.

The last question, being asked in a tone of conviction, amounted to a suggestion, and was adopted accordingly. This docility was illustrated in other ways. For instance, the planchette, having taken to running straight off the paper after completing an answer, was told not to do so again, and at once complied. I should here say that all the questions and instructions to the planchette were first dictated by me and then repeated aloud by the operator.

Some spelling tests followed. C. is not good at spelling, and feels great uncertainty with difficult words. Her voluntary spelling of such is very hesitating, and does not therefore give any suggestion to the passive consciousness. The two personalities acted, therefore, independently of one another, with some curious results. I will give one instance.

7. Spell *psychical*.—A voluntary attempt was first made. Result: *Sicickle*. C. was not told whether this was right or wrong, but was told to try *Planchette*. Result: *Cicicle*.

Some questions in mental arithmetic were put, the planchette

being instructed to write the answers only, without any calculation. I am informed by her governess that C. has but little arithmetical capability, and is backward for her age in this subject. Bearing this in mind, I think the results were noteworthy. Directly the question was put the instrument began to write the answer.

28. Divide 264 by 16. First of all an attempt was made to work the sum voluntarily, and, with some delay, the answer given was "17 odd," which was wrong, but on Planchette being appealed to it at once wrote 16 and 8 over, which was correct. As we had many instances of the passive intelligence thus excelling the primary activities of the mind, I may take this opportunity of saying that it is quite in accordance with what I had expected, and have elsewhere spoken of, but whether this superiority is essential or accidental, whether, that is, it be due to greater power or to greater concentration, cannot at present be determined, at all events evidentially.

12. Divide 187,981 by 13. Answer, 14,463.

This is wrong by three only, and considering the normal powers of the operator above-mentioned, I think it a somewhat remarkable answer.

I now come to a class of questions designed to test the memory of the passive consciousness.

What happened on the 1st June?

This question was asked in the last week of July. I chose the date at hazard, and neither C. nor I had any recollection of it. But Planchette answered "Went to church," and we then got an almanack and found that the 1st June was a Sunday. This kind of question was often tried with inconclusive results, but never with incorrect ones, except on one occasion. Being asked in October what happened on 13th July, the answer was "Monday lessons."¹ If Planchette thought the day was Monday, it is rather curious that it should not have said simply "lessons." In reality, however, the day was a Sunday, and it would be not impossible that C. had during that Sunday been worrying herself about the following day's work.

14. Who conquered Peru?

The answer to this was written "Spires," and such an answer being unintelligible, Planchette was made to repeat it, with the same result. It then occurred to C.'s governess to fetch the volume of Collier's History

¹ The manner in which the word "lessons" was written was a curiosity. After writing Monday the tail of the *y* was brought back with elaborate flourishes, and the first *s* in "lessons" was written; then the *e* and the *l* were written backwards; then the pencil was carried forward with more flourishes and gyrations to the second *s*, followed by the other letters in their order. So florid was all this scroll work that it took much care to find afterwards what route the pencil had taken, though the word was entirely legible.

which C. had been reading three months previously. At the head of one of the chapters was a table of dates which she had (at the time) learnt by heart, among which were the following conseeutively :—

Reformers called Protestants at					
Spires ... ..	...	...	...	...	1529
Lcague of Smalcald ... ..	...	...	...	...	1530
Pizarro conquers Peru ... ..	...	...	...	...	1533

The name of Pizarro, which C. had forgotten, is plaeced in print exactly below the word Spires, and in this way the two words fell together under C.'s eye, and became indelibly associated in what I have elsewhere ventured to call the pictorial memory of the passive consciousness. The next experiments I shall describe exhibit memory in another aspect.

11. Tell me something I don't know.—A. You have a shot in your eye.

On examination, I found a small blood speek on the margin of the iris of one eye. This C. assured me she had no idea existed. It is probable, however, that she had at some time seen it in her looking-glass when her mind was occupied with other matters.

17. Tell me something more.—No answer but scrawling.

18. You *must* write (peremptorily).—A. Frank Headley ill. (I have altered the name.)

In answer to inquiries, C. said this was the name of a boy she had met at the seaside two years before, but she knew no more about him, not even where he lived. Accordingly the next question was,

19. What is Frank Headley's address?—A. Lord Mayor's-walk.

C., who lived near York, thought there was a street of this name there, but was not sure. It was not till she went home for the holidays that she aseertained, through mutual friends, that Frank Headley went to school in Lord Mayor's-walk, so that Planchette was found to have answered correctly. The explanation suggested is, that when he met her two years previously, he had mentioned this and she had forgotten it. Planchette, however, was unable to give the number in Lord Mayor's-walk, which perhaps he had never told her, and when asked what he was ill with, replied "Cold in head."

Some experiments were made with the right and left hands conseeutively, thus—

27. Give the name of one of the principal Elizabethan statesmen.

Right hand Answer.—Walpole.

Left hand Answer.—Walsingham.

The last group of questions asked referred to subjects which it was certain C. did not know and never had known. For instance, "What is the priece of Egyptian Unified?" "What is the second Christian name

of So-and-so?" &c. Invariably these questions produced no reply; the instrument only made scrawls. It may be quite possible, however, that had an answer been insisted on, one would have been written (as in the case of Frank Headley's alleged cold in the head), and necessarily an incorrect one, because of the writer's ignorance of the facts, combined with the effects of suggestion compelling an answer of some kind. This I am inclined to think may be the explanation of Mrs. Newnham's answers under her husband's cross-examination¹—answers which he says were foreign to the conscious intelligence of either of them, and which contained an attempt at deliberate invention rather than plead guilty to total ignorance.² If, under suggestion, a hypnotic subject were told to jump over a house, he would not be able to do it, but he would jump as high as he could.

Among miscellaneous questions one only is worth recording. It was, "Are you the spirit of my grandmother?" This was the only time the idea of spirits was introduced, and as it was obviously put jestingly, it did not convey any real suggestion of their agency.

The answer accordingly was, "No, I was in ———"; and here followed a remarkably well-executed outline map of Africa, such as few persons, and certainly not C., could have drawn from memory; every important bay and promontory being—as we found on comparison with the atlas—correctly shown, and in due proportion. At one point only was it in error.

The explanation was not that C. was guided by some defunct geographer or Africander, but that she had been getting up the geography of Africa that morning with the aid of the map; and thus had the pictorial memory of the passive personality, unconsciously to herself, recorded and reproduced this complicated observation, which she had made without effort, and which was merely incidental to her task.

¹ [For accounts of Mr. and Mrs. Newnham's experiments, in which she wrote with planchette and without conscious knowledge of what she wrote, appropriate answers to questions written down by him at a different table and unknown to her, see *Proceedings*, Vol. III., pp. 7-23, and *Phantasms of the Living*, Vol. I., pp. 63-71.—Ed.]

² These were all answers to questions not spoken aloud, but written down by Mr. Newnham and not seen by Mrs. Newnham. It is a curious fact that while the questions which were written down by Mr. Newnham were invariably apprehended by Mrs. Newnham, the answers, which were in some cases known to him and not to her (*e.g.*, Masonic secrets), were either not apprehended at all, or only in a very imperfect degree. Can it be that for effective thought-transference it is helpful to give precision and definiteness to the thought, by writing it down, or else speaking it aloud? (This last in another room, of course.) That the force of all suggestion must greatly depend upon clear definition or expression is natural to expect, and there are many thoughts which float through our minds and are grasped effectively by ourselves without verbal formulas, but which, nevertheless, may require embodying in the latter to make them transferable to other minds.

Such are the few and slight experiments which I have ventured to lay before the society. I have done so mainly for two reasons ; firstly, the hope that sufficient interest may be aroused in those who hear of them to induce other and more important essays in this interesting method of investigation ; and secondly, to indicate the lines on which it may, as I think, be most profitably pursued.

It will be seen that, in one respect, these experiments bear in much the same direction, and towards the same conclusions, as Miss X.'s interesting paper on crystal-gazing. It would seem that nothing is ever really forgotten, though the bygone memories evoked by pencil, or crystal, may appear so new and strange that we fail to recognise them as ever having been included in our experience.

III.

ON THE EVIDENCE FOR CLAIRVOYANCE.

BY MRS. HENRY SIDGWICK.

PART I.

Before beginning to examine the evidence for clairvoyance some preliminary discussion as to what it is that we have to investigate seems to be required. The word clairvoyance is often used very loosely and with widely different meanings. In the present paper I intend to denote by it a faculty of acquiring supernormally, but not by reading the minds of persons present, a knowledge of facts such as we normally acquire by the use of our senses. I do not limit it, notwithstanding the derivation of the word, to knowledge which would normally be acquired by the sense of sight, nor do I limit it to a knowledge of present facts. A similar knowledge of past and, if necessary, of future facts may be included.

On the other hand, I exclude the mere faculty of seeing apparitions or visions, which is sometimes called clairvoyance. Clairvoyant knowledge may reach the consciousness of the percipient in the form of a vision, but no vision will here be termed clairvoyant unless it be at least veridical; which, it is needless to say, many—probably most—visions and apparitions are not.

Again, the word will not be used to mean supernormal knowledge of a simple fact such as we are accustomed to think of as the result of telepathy. A dies, let us say, and at the same time his friend B at a distance has an impression about A, or sees an apparition of A, or perhaps even knows that A is dying. If the knowledge goes no further than this I shall regard it as a case of simple telepathy, as distinct from clairvoyance. But it sometimes happens that B seems to see the scene of A's death as it actually occurred, with details which we can hardly suppose to have originated in the mind of B by accident, or to be due to previous knowledge or association, and which are unlikely to have been consciously in the mind of A. Such a case as this may be conveniently discussed under the head of clairvoyance, even though we may think telepathy a sufficient explanation of the facts, because, as will be seen in the sequel, there are very similar cases where the telepathic hypothesis is difficult to apply.

One class of cases—often called clairvoyant by old writers—we shall exclude, namely, those in which the knowledge exhibited by the percipient is already in the mind of some person present. Experiment

has proved that percipients will seem to themselves to see independently scenes which have no existence except in the mind of a person present, so that the impression if supernatural at all must be due to thought-transference. A good instance of this is given in *Phantasms of the Living* (Vol. I., p. 96), where Mrs. W., hypnotised by Mr. G. A. Smith, and describing, apparently clairvoyantly, a room unknown to her, but known to Mr. Smith, described on the table an open umbrella which had no existence except in Mr. Smith's imagination. Cases like this show that though, if a faculty of independent clairvoyance exists, it may doubtless be exercised in the presence of persons cognisant of the facts clairvoyantly known, it can hardly under these circumstances prove its existence. But though the evidential reason for dividing off these cases from clairvoyance proper is clear, I am not prepared to say that the line so drawn has much scientific value. It is undeniable that such evidence as we have of clairvoyant perception of things at a distance is often very much mixed up with evidence of similar perceptions possibly due to thought-transference from persons present, and this suggests the possibility that clairvoyant perception of distant scenes is facilitated when it can be led up to by thought-transference from those present.

The fact is, we know too little about our subject to be able at present to define it scientifically, and it is very doubtful whether, by any definition that could be framed, we could mark off a class of phenomena having any common explanation peculiar to themselves. All we can do now is, as it were, to define provisionally a certain region to explore, in the hope that the definition may aid us in ascertaining what facts we have to explain, in tracing connections with already known facts, such as telepathy and hyperæsthesia, and in discovering how far the evidence requires us to extend our conceptions of the possibility of acquiring supernatural knowledge, and of the modes in which such supernatural knowledge may be obtained. The subject as we have defined it naturally divides itself into two main parts—clairvoyant knowledge of facts which are known to somebody somewhere, such as what A B is doing at a distance; and clairvoyant knowledge of facts unknown to anyone in the world, such as a number drawn at random from a bag and not looked at. In the present paper I propose to deal with the first kind of clairvoyance only.

Before proceeding to the evidence, it will be well to consider briefly the sources of error to be guarded against, and the possible explanations of the phenomena. There is, of course, the usual possibility of absence of *bona fides*. The probability or improbability of this in each particular case my readers must estimate for themselves, but in the present paper I shall not bring forward any cases

where such an explanation seems at all probable to myself. Further, there is the usual allowance to be made for inaccuracy and for defects of memory, many of the records not having been made at the time. These possibilities have been fully discussed in *Phantasms of the Living*, and need not be dwelt on further here. In a subsequent paper allowance will have also to be made for possible mal-observation, and it will have to be considered whether knowledge supposed to be inaccessible to the clairvoyant by ordinary means really was so; and extended sense perception (hyperæsthesia) and latent memory are further explanations that will be chiefly applicable in this later discussion. The possible explanations which are of most importance in the present paper are chance coincidence, shrewd guessing, and finally telepathy; the last of which must be kept in view throughout, for, as we are dealing with a percipient of facts known to some distant person, the question may always be raised whether his knowledge had anything to do with the percipient. With this hypothesis in view, I shall try as far as I conveniently can to arrange the cases I have to bring forward according to the degree of difficulty in applying it, taking into account the connection, if any, between this distant person—whom we may provisionally call the agent—and the percipient, the extent to which the agent had his mind directed towards the percipient, and the question whether any crisis was at the moment occurring in the agent's life.

I shall begin with cases closely parallel to many which have been included in *Phantasms of the Living* as cases of telepathic clairvoyance, and in which telepathy is *primô facie* the simplest explanation. In these cases the agent is clearly designated, and also his connection with the percipient; and the experience of the supposed agent at the moment is generally of a marked and exceptional character. Moreover, in most of these cases the initiative, or at least the psychological disturbance or impulse which leads to the vision, is, so far as we can see, entirely on the side of the agent, the percipient being in an apparently normal state and not expecting or seeking any vision.

The first case I shall give comes to us through the American Branch of the Society. Mr. A. B. Wood writes to Mr. F. A. Nims, an Associate of the American Branch, as follows:—

“Muskegon, April 29th, 1890.

(L. 868.) “In compliance with your suggestion, supplemented by the request of Mr. Richard Hodgson, I sought an interview with Mrs. Agnes Paquet, and obtained the following information regarding her strange experience on the day of her brother's death. I submit the papers to you feeling that they should go forward with the fullest and clearest information obtainable, and believing that you may suggest other questions the answers to which may have important bearing on the case.

“A. B. WOOD.”

Statement of Accident.

“On October 24th, 1889, Edmund Dunn, brother of Mrs. Agnes Paquet, was serving as fireman on the tug *Wolf*, a small steamer engaged in towing vessels in Chicago Harbour. At about 3 o'clock a.m., the tug fastened to a vessel, inside the piers, to tow her up the river. While adjusting the tow-line Mr. Dunn fell or was thrown overboard by the tow-line, and drowned. The body, though sought for, was not found until about three weeks after the accident, when it came to the surface near the place where Mr. Dunn disappeared.”

Mrs. Paquet's Statement.

“I arose about the usual hour on the morning of the accident, probably about six o'clock. I had slept well throughout the night, had no dreams or sudden awakenings. I awoke feeling gloomy and depressed, which feeling I could not shake off. After breakfast my husband went to his work, and, at the proper time, the children were gotten ready and sent to school, leaving me alone in the house. Soon after this I decided to steep and drink some tea, hoping it would relieve me of the gloomy feelings aforementioned. I went into the pantry, took down the tea canister, and as I turned around my brother Edmund—or his exact image—stood before me and only a few feet away. The apparition stood with back toward me, or, rather, partially so, and was in the act of falling forward—away from me—seemingly impelled by two ropes or a loop of rope drawing against his legs. The vision lasted but a moment, disappearing over a low railing or bulwark, but was very distinct. I dropped the tea, clasped my hands to my face, and exclaimed, ‘My God! Ed. is drowned.’

“At about half-past ten a.m. my husband received a telegram from Chicago, announcing the drowning of my brother. When he arrived home he said to me, ‘Ed. is sick in hospital at Chicago; I have just received a telegram,’ to which I replied, ‘Ed. is drowned; I saw him go overboard.’ I then gave him a minute description of what I had seen. I stated that my brother, as I saw him, was bareheaded, had on a heavy, blue sailor's shirt, no coat, and that he went over the rail or bulwark. I noticed that his pants' legs were rolled up enough to show the white lining inside. I also described the appearance of the boat at the point where my brother went overboard.

“I am not nervous, and neither before nor since have I had any experience in the least degree similar to that above related.

“My brother was not subject to fainting or vertigo.

“AGNES PAQUET.”

Mr. Paquet's Statement.

“At about 10.30 o'clock a.m., October 24th, 1889, I received a telegram from Chicago, announcing the drowning of my brother-in-law, Edmund Dunn, at 3 o'clock that morning. I went directly home, and, wishing to break the force of the sad news I had to convey to my wife, I said to her: ‘Ed. is sick in hospital at Chicago; I have just received a telegram.’ To which she replied: ‘Ed. is drowned; I saw him go overboard.’ She then described to me the appearance and dress of her brother as described in her statement; also the appearance of the boat, &c.

“I started at once for Chicago, and when I arrived there I found the

appearance of that part of the vessel described by my wife to be exactly as she had described it, though she had never seen the vessel; and the crew verified my wife's description of her brother's dress, &c., except that they thought that he had his hat on at the time of the accident. They said that Mr. Dunn had purchased a pair of pants a few days before the accident occurred, and as they were a trifle long before, wrinkling at the knees, he had worn them rolled up, showing the white lining as seen by my wife.

"The captain of the tug, who was at the wheel at the time of the accident, seemed reticent. He thought my brother-in-law was taken with a fainting fit or vertigo and fell over backward; but a sailor (Frank Yemont) told a friend of mine that he (Yemont) stood on the bow of the vessel that was being towed and saw the accident. He stated that my brother-in-law was caught by the tow-line and thrown overboard, as described by my wife. I think that the captain, in his statement, wished to avoid responsibility, as he had no right to order a fireman—my brother-in-law's occupation—to handle the tow-line.

"My brother-in-law was never, to my knowledge, subject to fainting or vertigo.

"PETER PAQUET."

Mr. Wood writes again on August 12th, 1890:—

"In accordance with request, I have had statements made in first person. . . .

"I have made diligent inquiry, but cannot place the sailor Yemont. A letter sent to his last known, or supposed, address has been returned, marked 'Not called for.' . . .

"A. B. WOOD."

Here Mrs. Paquet not only had a vivid impression of her brother within a few hours of his death—not only knew that he was dead—but saw a more or less accurate representation of the scene of his death.

It will have been noticed that her impression was not contemporaneous with the event to which it related, but occurred some six hours afterwards. It was preceded by a feeling of depression with which she had awoken in the morning, and one is at first tempted to suppose that she had dreamed of the event and forgotten it, and that her subsequent vision was the result of a sudden revivification of the dream in her memory. But we do not know enough to justify us in assuming this, and against such a hypothesis may be urged the experience of Mrs. Storie related in *Phantasms of the Living* (Vol. I., p. 370, No. 134), which somewhat resembles Mrs. Paquet's. Mrs. Storie tells us that all the evening she felt unusually nervous, and then, when she went to bed, she had a remarkable dream, in which she saw a series of scenes which afterwards turned out to have a clear relation to the death of her brother, who had been killed by a passing train four hours earlier. In her case the nervousness cannot be regarded as telepathic, as it is stated to have begun before the accident,

but it seems quite possible that the nervousness and depression may have had to do with some condition in the percipient which rendered the vision possible.

Another case remarkably like Mrs. Paquet's and exhibiting the same characteristics of depression and deferment is No. 65 in *Phantasms of the Living* (Vol. I., p. 268). Compare also Cases 144 and 135 in the same volume. Mr. Gurney regarded deferment as a strong point in favour of a telepathic explanation of such occurrences (same vol., p. 373).

The next, though the accident was fortunately of a less serious nature, is a very striking case, and the fact that the percipient recorded her vision almost at once, and before she knew it to be veridical, gives it a very high evidential value. It was sent to us by Dr. Elliott Coues, of Washington, a week after its occurrence. Dr. Coues writes:—

“1726, N-street, N.W., Washington, D.C., U.S.A., *January 21st*, 1889.

(L. 829.) “Among many cases which are within my knowledge, of the possession and exercise of certain psychic faculties on the part of persons commonly called clairvoyant, I select one which I think will interest your Society, not on account of its mystery or novelty, but of its extreme simplicity and thorough authentication. The incident itself is of the most trivial character, followed by no consequences whatever to the person to whom the little accident occurred, and I can see no reason why it should have stimulated a clairvoyant's faculties into activity, more than any one of a thousand little occurrences of any day; unless it may be (as is indeed probable) that some specially strong magnetic *rapport* existed between the unconscious “agent” on the one hand and the surprised “percipient” on the other. Both parties to this unexpected and unintended experiment in psychic science are well known to me. Mrs. E. A. Conner, who kindly, at my request, allows the use of her name, is widely known in this country as a writer and speaker of no ordinary ability. The other lady desires to remain unknown by name, but I can attest her rare psychical faculties and absolute integrity, after an intimate acquaintance of several years' duration.

“The case is simply this: In Washington, D.C., January 14th, 1889, between 2 and 3 p.m., Mrs. Conner is going up the steps of her residence, No. 217, Delaware-avenue, carrying some papers. She stumbles, falls, is not hurt, picks herself up, and enters the house.

“At or about the same time—certainly within the hour, probably within 30 minutes, perhaps at the very moment—another lady, whom I will call Mrs. B., is sitting sewing in her room, about $1\frac{1}{2}$ miles distant. The two ladies are friends, though not of very long standing. They had walked together the day before (Sunday, January 13th), but had not met this day (the 14th). Mrs. B. “sees” the little accident in every detail. The vision or image is minutely accurate (as it afterwards proves). Nevertheless, it is so wholly unexpected and unaccountable, that she doubts it were not a passing figment of her imagination. But the mental impression is so strong

that she keeps thinking it over, and sits down and writes a letter to Mrs. Conner, which I enclose. The letter is written, of course, without any communication whatever between the two ladies. Mrs. Conner receives it next morning, Tuesday, the 15th. I happened to call on Mrs. Conner that day, on another errand, when she hands me the letter, and verifies it in every essential particular to me verbally, from her side of the case. The little accident had happened exactly as Mrs. B. described it from the clairvoyant image she perceived.

“You are at liberty to use the letter for publication, only suppressing the writer’s name. Its naïveté and spontaneity, and obvious lack of any possible afterthought, reflect the occurrence so perfectly that what I have written would be superfluous, were it not that I thus am able to attest, from Mrs. Conner herself, that the psychical impression made on Mrs. B. was the exact reflection of an actual occurrence.

“ELLIOTT COUES.”

The letter referred to is as follows :—

“*Monday Evening, January 14th, 1889.*

“MY DEAR FRIEND,—I know you will be surprised to receive a note from me so soon, but not more so than I was to-day when you were shown to me clairvoyantly, in a somewhat embarrassed position. I doubt very much if there was any truth in it, nevertheless, will relate it, and leave you to laugh at the idea of it.

“I was sitting in my room sewing, this afternoon, about two o’clock, when what should I see but your own dear self ; but, Heavens ! in what a position. Now, I don’t want to excite your curiosity too much, or try your patience too long, so will come to the point at once. You were falling up the front steps in the yard. You had on your black skirt and velvet waist, your little straw bonnet, and in your hand were some papers. When you fell, your hat went in one direction and the papers in another. You got up very quickly, put on your bonnet, picked up the papers, and lost no time getting into the house. You did not appear to be hurt, but looked somewhat mortified. It was all so plain to me that I had ten notions to one to dress myself and come over and see if it were true, but finally concluded that a sober, industrious woman like yourself would not be stumbling around at that rate, and thought I’d best not go on a wild goose chase. Now, what do you think of such a vision as that ? Is there any possible truth in it ? I feel almost ready to scream with laughter whenever I think of it ; you did look *too* funny, spreading yourself out in the front yard. ‘Great was the fall thereof.’

“I can distinctly call to mind the *house* in which you live, but for the life of me I cannot tell whether there are any steps from the sidewalk into the yard, as I saw them, or not.

“Now do tell me, dear, if I saw correctly or not, or if the thing was shown me simply to give me something to laugh about ?

“Hope you got home last night without any adventures. And now ‘Good-night.’

“Sincerely your friend, — — —”

This letter came to us in an envelope addressed : Mrs. E. A. Conner, 217, Del. Ave., N.E., Washington, D.C., and with the postmarks,

Washington, D.C., Jan. 15, 7 a.m., 1889, and Washington, N.E.C.S., Jan. 15, 8 a.m. Some further letters in the postmarks are illegible.

Mr. Myers wrote to Mrs. Conner (who has now moved to New York) asking certain questions relating to the incident, to which she replied on March 7th, 1889. The questions and her answers are printed below.

Question 1.—(a) “Did Mrs. B.’s letter give a true description of the accident (as you have already said to Dr. Coues that it did)?”

(b) “Was the dress (‘black skirt, velvet waist, little straw bonnet’) correctly described? and was this the dress in which Mrs. B. had last seen you?”

Answer 1.—(a) “I can only repeat—Yes, exactly.”

(b) “As correctly as if I had described it myself. I do not know whether it was the dress in which Mrs. B. had last seen me or not, but it was one she had often seen.”

Question 2.—“In what way did you identify the *time* of the accident? It looks as though Mrs. B.’s vision—‘soon after 2’—might have preceded the accident, which Dr. Coues speaks of as occurring ‘between 2 and 3.’”

Answer 2.—“I was writing that day in the Congressional Library. I finished my work, and passed out through the Capitol Building. As I did so, I glanced at the large clock in the hall, and it lacked 20 minutes to 3. It was not more than a minute till I reached the steps where I fell, so that it must have been within a few seconds of 19 minutes to three. I have no means of ascertaining whether the vision preceded the accident.”

Question 3.—“Have you ever heard from Mrs. B. that she had any vision of you of the kind, at any other time? and, if so, was it correct?”

Answer 3.—“Mrs B. and myself are intimate friends. She had seen a vision of me once or twice previously, merely as an appearance, not doing anything in particular.”

Question 4.—“For form’s sake I will ask you to state whether a slip on the front steps like this is *unique* in your experience?”

Answer 4.—“I have stumbled and fallen a few times in my life, not oftener than other people.”

“To me the most convincing proof of the correctness of the vision is a sentence you will find like this, if I remember right, in the letter: ‘I do not know if there are steps from the sidewalk to the yard,’ &c. The queer fact is that there were two steps from the sidewalk to the yard, the street having been cut down. On the top one of these two steps, in the yard, I stumbled. Mrs. B. had never seen this house, I having only removed thither a few days before.

“ELIZA ARCHARD CONNER.”

The next case, also American, resembles the two last, except that the percipient’s experience was a dream instead of a waking vision, and, therefore, in so far as a dream is a more common experience than a waking vision, more likely to have been due to chance coincidence, though the correspondence in time, and the vividness and definiteness

of the dream make this explanation very improbable. The percipient, Mr. H. M. Lee, son of the late Dr. Henry Lee, Bishop of Iowa, writes to a relative as follows :—

“Syracuse, N.Y., December 16th, 1887.

(L. 869.) “It will be well to understand that there was a peculiar bond of affection between my father and myself, more than is usual between father and son, and for years I seemed to know and feel when he was in danger, though many miles separated us. One of many instances I recall. During the war my father had occasion to go to Saint Joseph, Mo. To reach there he went to Quincy, Ill., taking the Hannibal and Saint Joseph R.R. during the day. While I was attending to my duties in the bank, I suddenly became aware that my father was in danger; and upon his return I asked him about it. He informed me the car he was in left the track and turned over twice in its descent down the embankment. The shock rendered him unconscious, and, in fact, he was carried out for a dead man. It was fully twenty minutes before he returned to consciousness. Of course, he being so large and heavy, he was severely shaken up, but was able to continue his journey, and perform his duties. It was his intention to say nothing about the accident, as we were all of us anxious about him during his visitations, the times were so troublesome and so many trains derailed and fired into; but when he found I knew about it—*how*, neither of us knew—he told me, in confidence, that the accident occurred at the time I was made aware of it. Ever after that I seemed to follow him, and knew when he was in danger, though powerless to prevent the disaster.

“On the night he fell downstairs [in 1874], I had returned home from my business about eight o’clock, after a very hard day’s work, and was very tired, so immediately after supper I retired. It is my practice to sleep on the back side of the bed. We slept with our head to the north, bringing me on the west side of the bed. I went to sleep as soon as my head touched the pillow, and slept the sleep of exhaustion. I did not hear my wife come to bed, and knew nothing till I *saw* father at the top of the stairs in the act of falling. I jumped to catch him and landed on the floor on my feet, with considerable noise. My wife awoke and wanted to know what on earth I was trying to do. I by that time had lighted a lamp, and upon looking at my watch found it was a quarter-past two. I asked my wife if she heard the crash. She said No. I then told her what I had seen, but she tried to laugh me out of it, not succeeding, however. I slept no more that night; in fact did not go to bed again: so vivid was the whole thing to me that I *knew* father was badly hurt. Early in the morning I went to town and telegraphed home, inquiring if all was well, and received a letter from father which fully corresponded with my vision *to the very minute*. The sad result of the fall we all too well know, but how I, fully three hundred miles from him, *saw* him fall I do not pretend to account for, and if you, in the course of your investigation, can throw any light on the matter, you will do me a great favour by kindly writing me.

“H. M. LEE.”

Mr. Hodgson received the following independent account of the same incident from the Bishop of Algova.

“Toronto, *December 29th* [1887].

“MY DEAR SIR,—The incident in Bishop Lee’s history, referred to in my previous letter, was as follows :—

“Some time during the summer of 1874 the Bishop occupied for the first time a new residence (in either Davenport or Burlington, Iowa), built for him by his diocese. Not being accustomed to the interior arrangements, he one night took a false step, turning towards the stairway instead of his own room, and fell down the stairs, a flight, I think, of twenty-one steps. As might be expected, he was very seriously injured, though, strange to say, for a man of his unusual weight, no bones were broken. Needing special care and medical treatment, the Bishop came to Hyde Park, near Chicago, in which city I was then residing. At the time of the Bishop’s fall, one of his sons was resident in a city several hundred miles west of Iowa—Denver, I think. One night this son jumped up out of his sleep in a state of great alarm and excitement, crying out, ‘Father has had a bad fall.’ His wife endeavoured to calm him, saying he had only had a bad dream, but his reply was, ‘No, it was no dream, I heard the fall.’ He rose, struck a light, and looked at his watch. It was the very night on which and almost to the minute the very time at which the Bishop had fallen.

“This narrative I had from the Bishop’s own lips. He died shortly after, of traumatic erysipelas.

“Commending this remarkable incident to the attention of your Society, I remain, &c.,

“E. SULLIVAN, Bishop of Algowa.”

A case singularly like this, where Canon Warburton starts from sleep seeing his brother fall downstairs, will be found in *Phantasms of the Living* (Vol. I., p. 338, No. 108). Compare also No. 24 in the same volume, p. 202.

The next case was sent to us in August, 1890, by Madame A. de Holstein, of 29, Avenue de Wagram, Paris, an Associate of our Society who has rendered us valuable assistance in other ways. It is somewhat less well evidenced than the last, since the dream was not mentioned to anyone before its veridical character was recognised; it seems, however, to have made so much impression at the time on Dr. Golinski as to make it improbable that the details have been read back to any great extent. The case is unlike those we have already quoted, in that the clairvoyant impression appears to have been due not to any connection between agent and pereipient, or any special crisis occurring to the agent, but to her intense anxiety to have his assistance. The narrative was sent to us in French and we give here a translation, omitting a few medical details which do not materially affect the case.

(L. 870.) Dr. Golinski, practising at Krementchug, in Russia, communicates to us the following incident :—

“I am in the habit of dining at about 3 o’clock in the afternoon, and of sleeping for an hour or an hour and a half after the meal. In July, 1888,

I lay down on a sofa as usual, and went to sleep about 3.30. I dreamt that the door bell rang, and that I had the usual rather disagreeable sensation that I must get up and go to some sick person. Then I found myself transported directly into a little room with dark hangings. To the right of the door leading into the room is a chest of drawers, and on this I see a little paraffin lamp of a special pattern. I am keenly interested in the shape of this little lamp, different from any it has previously happened to me to see. To the left of the door I see a bed, on which lies a woman suffering from severe hæmorrhage. I do not know how I come to know that she has a hæmorrhage, but I know it. I examine her, but rather to satisfy my conscience than for any other reason, as I know beforehand how things are, although no one speaks to me. Afterwards I dream vaguely of medical assistance which I give, and then I awake in an unaccustomed manner. Generally I awake slowly, and remain for some minutes in a drowsy state, but this time I awoke almost with a start, as if someone had awakened me. As I awoke I heard a clock strike the half-hour. I asked myself, 'What half-hour is it then?' and looking at my watch I saw that it was half-past four.

"I got up, smoked a cigarette, and walked up and down my room in a state of unusual excitement, thinking over the dream I had just had. It was rather a long time since I had had a case of hæmorrhage of any sort among my clients, and I wondered what could have suggested this dream.

"About 10 minutes after I awoke the door bell rang, and I was summoned to a patient. Entering the bedroom I was astonished, for I recognised the room of which I had just dreamt. The patient was a sick woman, and what struck me especially was the paraffin lamp placed on the chest of drawers exactly in the same place as in my dream, and of the same pattern, which I had never seen before. My astonishment was so great that I, so to speak, lost the clear distinction between the past dream and the present reality, and, approaching the sick woman's bed, said affirmatively, 'You have a hæmorrhage!' only recovering myself when the patient replied, 'Yes, but how do you know it?' . . .

"Struck with the strange coincidence between my dream and what I saw, I asked the patient *when* she had decided to send for me. She told me that she had been unwell since the morning. About 1 p.m. a slight hæmorrhage commenced and some pain, but she paid no attention to it. The hæmorrhage became severe after 2 o'clock and the patient began to grow anxious. Her husband not being at home she did not know what to do, and lay down, thinking it would pass. Between 3 and 4 o'clock she was still undecided and in great anxiety. About 4.30 she decided to send for me. The distance between my house and that of the patient is 20 minutes' walk.

"I only knew her from having attended her in illness some time before, and knew nothing of her present state of health.

"In a general way I seldom dream, and this is the only dream I ever had which I have always remembered, on account of its veridical character."

Dr. Golinski left Paris suddenly for Russia without having signed the above account, which was taken down from his lips in Russian by Madame de Holstein and translated by her into French. Subsequently he wrote to Mr. Myers a letter, of which we translate part as follows :—

“Lubny, Government of Poltava, Russia, *October 15th, 1890.*

“SIR,—I have received from Dr. Holstein, of Paris, a letter asking me to confirm all that he has written to you as to the veridical dream which I had last year [really two years before]. It was the first time in my life that I had a similar sleep, and it seemed to me so remarkable that I related it to my friend Dr. Holstein, asking Madame Holstein to take notes in English for the Psychical Society of London. I have re-read the notes taken by Madame Holstein, concerning a dream which I had in the month of July, 1888, and I can state here that these notes are exact. I should add that I practise medicine, and that psychological questions are not unfamiliar to me, but in psychology, as in science in general, I am too much of a positivist to draw conclusions from this or any similar facts. Where you see indubitable psychical action I see only a chance coincidence. But I value facts above theories, and it is for that reason that I am glad to be useful to the Psychical Society of London. . . .

“C. GOLINSKI.”

We may perhaps compare with this case No. 141, *Phantasms of the Living* (Vol. I., p. 379), though the parallelism is not very close.

I pass on to a case of an entirely different character, and which is specially interesting as belonging to the rare class of “reciprocal” cases—cases, that is, where there appears to be a mutual perception between the parties concerned; both are agents and both percipients. In the present instance there is the further complication that a third person shared the percipiency of one of them. The experience of only one of the persons concerned—Mrs. Wilmot—bears on our present subject. She seemed to herself to be transported to the distant scene where her husband was, and did actually apparently learn some details about his surroundings which she is hardly likely to have imagined. The case is again an American one. The first letter quoted is addressed to Colonel T. W. Higginson, an Associate of the American Branch.

“Bridgeport, Ct., *December 18th, 1889.*

(L. 871.) “If the enclosed narrative is of any interest to the Committee of the Society for Psychical Research it may be placed in the archives or be published. The incidents were related to me by Mr. S. R. Wilmot, a manufacturer of this city, several years ago, and I wrote them down from memory, and he afterwards revised the manuscript. Mr. Wilmot and his wife and sister are still living here, and would, no doubt, be happy to answer any questions about the matter.

“He does not know that I have had his narrative compared with a file of the *New York Herald*, as per memorandum appended. It seems to stand the test pretty well, however.

“If published, please do not give my name, as I have simply acted as scribe, and have no personal knowledge about the incidents.

“W. B. H.”

With this letter was sent a copy of the original manuscript, which runs as follows :—

“On October 3rd, 1863, I sailed from Liverpool for New York, on the steamer *City of Limerick*, of the Inman line, Captain Jones commanding. On the evening of the second day out, soon after leaving Kinsale Head, a severe storm began, which lasted for nine days. During this time we saw neither sun nor stars nor any vessel; the bulwarks on the weather bow were carried away, one of the anchors broke loose from its lashings, and did considerable damage before it could be secured, and several stout storm sails, though closely reefed, were carried away, and the booms broken.

“Upon the night following the eighth day of the storm the tempest moderated a little, and for the first time since leaving port I enjoyed refreshing sleep. Toward morning I dreamed that I saw my wife, whom I had left in the United States, come to the door of my state-room, clad in her night-dress. At the door she seemed to discover that I was not the only occupant of the room, hesitated a little, then advanced to my side, stooped down and kissed me, and after gently caressing me for a few moments, quietly withdrew.

“Upon waking I was surprised to see my fellow passenger, whose berth was above mine, but not directly over it—owing to the fact that our room was at the stern of the vessel—leaning upon his elbow, and looking fixedly at me. ‘You’re a pretty fellow,’ said he at length, ‘to have a lady come and visit you in this way.’ I pressed him for an explanation, which he at first declined to give, but at length related what he had seen while wide awake, lying in his berth. It exactly corresponded with my dream.

“This gentleman’s name was William J. Tait, and he had been my room-mate in the passage out, in the preceding July, on the Cunard steamer *Olympus*; a native of England, and son of a clergyman of the Established Church. He had for a number of years lived in Cleveland, in the State of Ohio, where he held the position of librarian of the Associated Library. He was at this time perhaps fifty years of age—by no means in the habit of practical joking, but a sedate and very religious man, whose testimony upon any subject could be taken unhesitatingly.

“The incident seemed so strange to me that I questioned him about it, and upon three separate occasions, the last one shortly before reaching port, Mr. Tait repeated to me the same account of what he had witnessed. On reaching New York we parted, and I never saw him afterward, but I understand that he died, a number of years ago, in Cleveland.

“The day after landing I went by rail to Watertown, Conn., where my children and my wife had been for some time, visiting her parents. Almost her first question, when we were alone together, was, ‘Did you receive a visit from me a week ago Tuesday?’ ‘A visit from you?’ said I, ‘we were more than a thousand miles at sea.’ ‘I know it,’ she replied, ‘but it seemed to me that I visited you.’ ‘It would be impossible,’ said I. ‘Tell me what makes you think so.’

“My wife then told me that on account of the severity of the weather and the reported loss of the *Africa*, which sailed for Boston on the same day that we left Liverpool for New York, and had gone ashore at Cape Race, she had been extremely anxious about me. On the night previous, the same night when, as mentioned above, the storm had just begun to abate, she had lain awake for a long time thinking of me, and about four o’clock in the

morning it seemed to her that she went out to seek me. Crossing the wide and stormy sea, she came at length to a low, black steamship, whose side she went up, and then descending into the cabin, passed through it to the stern until she came to my state-room. 'Tell me,' said she, 'do they ever have state-rooms like the one I saw, where the upper berth extends further back than the under one? A man was in the upper berth, looking right at me, and for a moment I was afraid to go in, but soon I went up to the side of your berth, bent down and kissed you, and embraced you, and then went away.'

"The description given by my wife of the steamship was correct in all particulars, though she had never seen it. I find by my sister's diary that we sailed October 4th; the day we reached New York, 22nd; home, 23rd.

"With the above corrections I can very willingly subscribe my name.

"S. R. WILMOT.

"Should you desire to rewrite this and have me sign my name in ink, I will willingly do so, and my wife will add hers to the correctness of her dream.—S. R. W."

Later, Mr. W. B. H. sent the original manuscript to Mr. Hodgson to examine, saying:—

"February 21st, 1890.

"I send you herewith, not to keep, but to be returned to me after examination, the narrative, as I wrote it down some five years ago, after hearing him [Mr. Wilmot] tell the story. To ensure correctness, I sent it to him then for purpose of having him and Mrs. Wilmot examine it and make any needful changes. See his marginal notes in pencil, also the acknowledgment that it is correct, and his signature.—Very truly yours,

"W. B. H."

"The files of the *Herald* show that the *City of Limerick* left Liverpool October 3rd, 1863, Queenstown October 5th, and arrived at New York early on the morning of the 22nd of October, 1863.

"*Herald*, October 14th, 1863, says:—

"'Steamer *Africa* from Queenstown on the 4th inst. put into St. John's, N.F., yesterday afternoon, on her voyage to Boston by way of Halifax. The *Africa* struck on the rocks near Cape Race at 10 o'clock last Monday night (October 12th) during a dense fog. She was put about before she struck, but took ground fore, aft, and amidships. There was considerable sea running, with a southerly wind at the time. The steamer's boats were got ready, but not launched. The *Africa* floated off after an hour, and was speedily cleared of water by her pumps. Captain Stone then headed her for Halifax, but soon deemed it prudent to put into St. John's, Newfoundland. Both cargo and vessel were badly damaged. When our last despatch was forwarded from St. John's, the *Africa* was making a large quantity of water.'

"Found no report of severe storm.

"A. H.

"July, 1889."

In answer to inquiries Mr. Wilmot writes to Mr. Hodgson:—

"Bridgeport, February 25th, 1890.

"As to whether I and my wife have ever had any analogous experiences,

will say for myself, Yes, dreams revealing subsequent events, but nothing of such a *joint nature*.¹

“I only spoke of my dream and Mr. Tait’s experience to my sister (who was with me *then*, and is *now*), as I could not quite divest myself of the thought that Mr. T. might have invented his part from witnessing something unusual in me while asleep, therefore my questions to him when about to disembark at N.Y.

“I do not think it likely that Mr. Tait mentioned to others on board ship, or if he had, that it could now be ascertained.

“I did not mention these things to any but my sister till after reaching home and learning what I did from my wife. That astonished me; it almost took my breath away.

“S. R. WILMOT.”

Miss Wilmot writes :—

“In regard to my brother’s strange experience on our homeward voyage in the *Limerick*—I remember Mr. Tait’s asking me, one morning (when assisting me to the breakfast table, for the cyclone was raging fearfully), if I had been in last night to see my brother; and my astonishment at the question, as he shared the same state-room. At my ‘*No, why?*’ he said he saw *some* woman, in white, who went up to my brother (who was too seasick to leave his berth for several days). I soon went in to see [my brother], who told me that Mr. Tait had wondered at my coming in to see him, and I think he said *he* had dreamed of seeing his wife there, but in the imminent danger that loomed over us, I did not fix my mind on their after conversations.

“I think my brother must have written to Mr. Tait the share my sister had in the vision—shall I call it? When visiting at the Tait’s in Cleveland, two or three years after, he spoke of the wonderful coincidence. It evidently impressed him. If he were still living, I would refer you to him.

“ELIZA E. WILMOT.”

Mrs. Wilmot says :—

“Bridgeport, Conn., *February 27th*, 1890.

“ . . . In reply to the question, Did I ‘notice any details about the man I saw in the upper berth?’ I cannot at this late day positively say that I did, but I distinctly remember that I felt much disturbed at his presence, as he leaned over, looking at us.

“I think that I told my mother the next morning about my dream; and I know that I had a very vivid sense all the day of having visited my husband; the impression was so strong that I felt unusually happy and refreshed, to my surprise.

“In regard to ‘other analogous experiences,’ the following may seem out of place, perhaps, but I will give it, although my husband had no part in it.

“In December, 1887 (I believe the 18th), I was awakened out of a sound

¹Mr. Hodgson called on Mr. Wilmot on December 10th, 1890, and learnt from him that one of these dreams, which occurred to him when a lad, was apparently of a clairvoyant kind. He dreamt of a cow bearing a calf with peculiar marks of colour. In his dream he saw that the cow had broken out of her stall, pulling the bars down, and the calf was born in a pool of dirty water and was in danger of suffocation. He went to the stall before breakfast, owing to his dream, and found details as he had dreamt them.

sleep with a dreadful realisation that my daughter, who was on a journey to California, was in some terrible danger—everything seemed dark and frightful and full of confusion.

* * * * *

“It seemed more strange, because that very Sunday evening we were rejoicing in the thought of her safe arrival at Los Angeles, expecting next morning to have a telegram to that effect. None came till evening; then from *El Paso*, with the startling news there had been a *collision*, but they were *all right*. I immediately thought of my experience of the night before, and *believed* it was at the same time—calculating the difference in time—about *ten* at night, when they came very near being *thrown off a steep embankment*, engines smashed, &c., but my daughter preserved.

* * * * *

“MRS. S. R. WILMOT.”

This is a very remarkable case, and merits careful examination. It is somewhat remote—the account was not written apparently for more than twenty years after the occurrence, and one of the percipients is dead and cannot give a first-hand account of what he saw. We must not assume that after so long a time the memory of the witnesses, however good, will be exact, and that every detail can be absolutely relied on. Still, after making all allowances, it is, I think, clear that there was a remarkable correspondence between the experiences of three persons. Mrs. Wilmot had—waking or sleeping—a vision of her husband, in which she correctly perceived some part of his surroundings; Mr. Wilmot dreamt his wife’s thoughts; and Mr. Tait had a waking hallucination which corresponded with the main features of Mr. Wilmot’s dream. It is difficult to say whether there was really any difference in kind between Mr. and Mrs. Wilmot’s experiences. Each perceived the other in the situation in which the other supposed himself or herself to be. But, in so doing, Mrs. Wilmot was made aware supernormally of certain actual facts which would have been cognisable by her senses had she been in her husband’s cabin in the body. She was, therefore, in some sense clairvoyant at the moment.

This case differs from those that precede it. In them the clairvoyant person was apparently a passive recipient of the telepathic impulse from the agent which led to the clairvoyant perception. But here, Mrs. Wilmot seems, as it were, to have actively sought communication with her husband. I should still hold with Mr. Gurney¹ that this is no reason for regarding the incident as other than telepathic, for there

¹ In connection with this case the chapters in *Phantasms of the Living* on Reciprocal Cases (Vol. II., chap. xvii., and Supplement, chap. viii.) should be read, as should also Case 35 (Vol. I., p. 225), Case 94 (Vol. I., p. 319), and one given in a footnote Vol. I., p. 110. Several cases among these will be found to have much analogy with the one before us. It is also worth turning to Case 341, in Vol. II., p. 227, though this is not clearly reciprocal.

is as little ground for supposing that Mrs. Wilmot could have perceived psychically *any* cabin as there is for thinking that Mrs. Paquet could have had a vision of *any* death scene. In other words, it is probable that the presence of the husband and brother respectively were essential conditions of the percipience, which, therefore, depended on some unknown process of communication from mind to mind. The fact that Mr. Wilmot at the same time dreamt of his wife seems to me, if anything, to strengthen the telepathic hypothesis, because it shows that there was actually a community of mental impressions.

But it may be said that it is more difficult thus to account for Mr. Tait's seeing a figure at the same time as Mr. Wilmot, and that this at least tends to show that Mrs. Wilmot was actually there in some sense other than a purely mental one. The question here raised is the difficult one of the significance of Collective psychological experiences, for a full discussion of which I must refer my readers to *Phantasms of the Living*¹; for though it may no doubt prove ultimately to be of great theoretic importance in connection with clairvoyance, it enters too little into the evidence for this, so far as it has yet been collected, to require more than a brief notice here. Briefly, then, besides the possibility of a direct telepathic communication between the primary agent and both percipients, there are two hypotheses to account for collective hallucinations,—assuming of course that they are not due to suggestion by word or gesture. One is that there is some kind of objective presence, some centre of “phantasmogenetic efficacy,”² located in space and within range of the operation of the percipient's senses. The other is that the primary percipient, B, whether his own impression is due to telepathy or is purely subjective, becomes an agent as regards the secondary percipient C, who receives his impression by thought-transference from or through B.

It is this second view which I agree with Mr. Gurney in thinking the most probable, and I may mention, as an example of cases which it is very difficult to explain on any other hypothesis, an experiment of

¹ See chapter on Collective cases, Vol. II., especially section 7, p. 264, and Mr. Myers's note on “A Suggested Method of Psychical Interaction,” in the same volume.

² *Phantasms*, Vol. II., p. 289. The advocates of this hypothesis in any cruder or more materialistic form than that adopted by Mr. Myers in the passages referred to, would probably hardly apply it in the present case, since the phantasm was not seen by both men looking at the same spot with open eyes, but Mr. Wilmot's dream was Mr. Tait's hallucination. This particular type of collective experience seems, however, to be comparatively rare. An instance is given in *Proceedings S.P.R.*, Vol. V., p. 438, and another—rather more doubtful—in *Phantasms of the Living*, Vol. II., p. 215, No. 332 (also quoted in *Proceedings S.P.R.*, Vol. III., p. 87). We have also a second-hand case (B.L. 91) sent by the Rev. A. Starkey, who heard from Mrs. Ogden, a nurse—now dead—that when sleeping beside her sick child, she dreamt that her deceased husband stood at the foot of the bed, and that the child afterwards stated that he had seen his father there.

Wesermann, a gentleman who interested himself in thought-transference in the beginning of the century. By concentrated effort of thought, he had more than once imposed dreams on distant friends, and he determined to make Lieutenant N. dream that a certain lady, who had been dead for five years, came to him and incited him to good works. He supposed that Lieutenant N. was at home and asleep at the time selected, but, as it happened, he was staying in a different town with a friend, Lieutenant S., who was a stranger to Wesermann, and both were wide awake and talking. This did not interfere with the success of Wesermann's experiment, however, for both gentlemen saw a figure resembling the lady in question enter the room noiselessly by a door that usually creaked, make gestures of greeting and go out again.¹ It will hardly, I think, be contended that Wesermann called up the dead lady, or that he himself appeared in her form, or that Lieutenant S. would have seen her if Lieutenant N. had not been there, so that there seems to be no reasonable alternative except that of a telepathic action of Wesermann's mind on Lieutenant N., communicated in some way through him to Lieutenant S.

The five cases of distinctly telepathic clairvoyance above given are, I think, fairly representative, though they have been selected on the simple principle of taking, so far as I know, all the experiences of this type of which accounts have reached us since the publication of *Phantasms of the Living* and of the *Proceedings of the American Society for Psychical Research*, and thus have been included in neither; and which also seem to reach a sufficiently high evidential standard.²

Before proceeding further, I will give a case sent by Mrs. Alfred Wedgwood which it is difficult either to estimate or to classify. The dream may have been due to latent memory, Mrs. Wedgwood having more previous knowledge of the house than she remembered. It may have been telepathic, depending on the waking or sleeping thoughts of the cousin, occupied with the party and her intended guests. Or again, it may have been a case of clairvoyance of a more independent kind.

February, 1884.

(M. 304.) "I spent the Christmas holidays with my father-in-law in

¹ Wesermann wrote three accounts of this experiment. The fullest is in a book by him called *Der Magnetismus und die allgemeine Weltsprache*, published in 1822. This account was not known to the writers of *Phantasms of the Living* when the account there given (Vol. I., p. 101) was published. An account giving the facts as gathered from Wesermann's three descriptions was printed in the *Journal of the S.P.R.* (printed for private circulation among Members and Associates only), March, 1890.

² There are two cases in the *Proceedings of the American S.P.R.*, p. 397, No. 23, and p. 464, No. 51. No. 51 includes two more or less clairvoyant experiences, the second of which (b) belongs rather to the class of cases we have to discuss next than to the class with which we have just been dealing. Other instances of telepathic clairvoyance will be found in *Phantasms of the Living*, besides those to which I have already referred.

Queen Anne-street, and in the beginning of January I had a remarkably vivid dream, which I told to him next morning at breakfast.

“I dreamt I went to a strange house, standing at the corner of a street. When I reached the top of the stairs I noticed a window opposite with a little coloured glass, short muslin blinds running on a brass rod. The top of the ceiling had a window veiled by gathered muslin. There were two small shrubs on a little table. The drawing-room had a bow window, with the same blinds; the library had a polished floor, with the same blinds.

“As I was going to a child’s party at a cousin’s, whose house I had never seen, I told my father-in-law I thought that that would prove to be the house.

“On January 10th I went with my little boy to the party, and, by mistake, gave the driver a wrong number. When he stopped at No. 20, I had misgivings about the house, and remarked to the cabman that it was not a corner house. The servant could not tell me where Mrs. H. lived, and had not a blue-book. Then I thought of my dream, and as a last resource I walked down the street looking up for the peculiar blinds I had observed in my dream. These I met with at No. 59, a corner house, and knocking at the door, was relieved to find that it was the house of which I was in search.

“On going upstairs the room and windows corresponded exactly with what I had seen in my dream, and the same little shrubs in their pots were standing on the landing. The window in which I had seen the coloured glass was hidden by the blind being drawn down, but I learnt, on inquiry, that it was really there.

“MARGARET R. WEDGWOOD.”

Mr. Hensleigh Wedgwood writes :—

“31, Queen Anne-street, *February 7th*, 1884.

“My daughter-in-law told me her dream the morning after it occurred, and described her recognition of the house when first I saw her afterwards. I have ascertained that she did make the inquiries at Mrs. H.’s house of which she speaks, and that the window has an edging of coloured glass.

“H. WEDGWOOD.”

Asked whether she recognises, when she wakes from a dream, that it is one which will turn out to correspond with reality, Mrs. Wedgwood says that she does: that though these dreams are not more vivid than others which she has, she has a “presentiment” which haunts her about the ones which turn out true.

I pass on now to cases where the telepathy, if it exists, is, as a rule, more obscure—where, though the knowledge obtained by the clairvoyant was certainly possessed at the time by other persons, it is less clear that its possession by them was in any way a condition of its being obtained by the clairvoyant. For in these cases—which are generally more or less experimental—we find that not only is it the percipient who is in the abnormal psychical state (generally hypnotised), and with whom the psychical activity which produced the clairvoyance apparently originates, but the supposed agent is often entirely normal, passing

through no crisis or excitement of any kind, unconscious of any psychical interaction between himself and the percipient and even unaware of the percipient's existence. It will, nevertheless, be noticed that in some instances the kind of percipience suggests mind-reading rather than any more direct method of acquiring the knowledge.

The first of these cases belongs to the period of mesmeric activity of forty years ago, but was fortunately recorded at the time, and before the truth of the clairvoyant's statement was known. The narrator, Mr. William Boyd, F.R.S.E., is a lawyer residing at Peterhead, in Aberdeenshire.

(M. 18.) CLAIRVOYANCE FORTY YEARS AGO.

“The particulars I am to relate attracted much public attention at the time when they occurred, and they have still a recognised place in the authentic local history of Peterhead. I nevertheless accede to a suggestion which has been made to me, that I should place them on record in these *Proceedings*, while it is possible to adduce, if required, the evidence of persons still living in support of them.

“I premise by saying that forty years ago a fleet of eleven vessels, including two named respectively the *Hamilton Ross* and *Eclipse*, sailed yearly, in early spring, from the Port of Peterhead for the prosecution of the seal and whale fisheries in the Arctic seas. These vessels carried each, on an average, fifty men; their annual voyage generally lasted from three to six months, and from the time when they sailed until their return, communication between them and this country was absolutely impossible.

“In the year 1850, what was then familiarly known as mesmerism received a good deal of attention at Peterhead, and, with others of my acquaintance, I was interested in it. At that time I acted as a local correspondent of the *Aberdeen Journal* newspaper, and I contributed to it the following statement, which was published in that paper on May 8th, 1850:—

“Whether the science of mesmerism is real or fanciful we do not pretend to be able to decide, but we venture to narrate a few facts which have come under our observation, and which are no less curious than capable of being most amply authenticated. On the 23rd of last month (April) a lad was thrown into the mesmeric state here, and, as may naturally be supposed, the first questions put to him by the operator related to the vessels engaged at the seal fishery. The patient having been in imagination transported to the icy regions, he had no difficulty in satisfying the curiosity of his querists. He stated in answer that the first ship which would arrive here this season would be the *Hamilton Ross*, and that he at that moment saw the captain and surgeon of the vessel engaged in dressing the hand of the second mate, Cardno, who, he said, had accidentally lost part of some of his fingers.

“Next evening the experiment was repeated, and the lad, when asked as to the success of the other vessels, and in particular of the *Eclipse*, said that Captain Burnett, of the *Hamilton Ross*, would, on his arrival, inform them of that, as he was then engaged in conversation with the captain of the *Eclipse*, who he said was giving him news. This state-

ment, as might have been expected, did not gain the confidence of even the most credulous advocates of the truth of the science, and, having given rise to a little amusement and speculation at the time, was soon forgotten. On May 3rd, however, the first whaler of the season arrived, and, agreeably to the statement of the clairvoyant, proved to be the *Hamilton Ross*. The ship having been brought into the bay, a boat came on shore with Captain Burnett (the master), and, as usual, all were eager to hear the news. As the boat neared the quay, the appearance of a man sitting in the stern besides the captain was not very easily accounted for. Soon, however, the well-known features of Cardno, the second mate, were recognised, and on its being discovered that one of his arms was in a sling a general cry arose from the assembled crowd to the effect that the statement which had been made respecting him had proved correct, and it turns out that he had actually accidentally shot away portions of some of his fingers when at the fishing. To these remarkable coincidences one more remains to be added. Captain Burnett left the ice on April 24th, and the night before leaving he met with Captain Gray, of the *Eclipse*, from whom he received the most of the information which he has brought regarding the other ships. He was consequently engaged on the evening of April 23rd, exactly as the clairvoyant had described him to be. We have thus, it will be observed, confined ourselves to a bare recital of the facts of this (it must be allowed) extraordinary case, and have been at pains to advance nothing but what can be fully authenticated, and as we have before confessed ourselves unable to fathom the mysteries of the science, we forbear to offer any comment upon them.'

"I call attention to what is obviously a slight error in the foregoing statement, in the dates when the two séances described are reported to have taken place. It is said by me that Captain Burnett was found to have been engaged on the evening of April 23rd, exactly as the clairvoyant had described him to be, which shows that I should have stated that the first séance occurred on April 22nd, and the second on April 23rd, and not on April 23rd and 24th, as might be inferred from the former part of my statement, although the existence of the error is made apparent towards the conclusion of it, as well as by the other evidence to which I shall refer.

"The particulars I related were mainly within my own knowledge, for I had heard of the clairvoyant's statements at least several days before the arrival of the *Hamilton Ross*, and, along with hundreds of others, I witnessed her arrival, and saw the boat land the wounded man. I also heard, with feelings which I shall never forget, the murmur of surprise which passed throughout the assembled crowd when it was discovered that, in the words which were freely used around me, 'the mesmerism had come true.'

"Mr. W. L. Taylor, bookseller, Peterhead, who then acted as local correspondent for the *Aberdeen Herald* newspaper, wrote on the day of the arrival of the *Hamilton Ross* a paragraph to a similar effect as that written by me for the *Aberdeen Journal*, which appeared in the *Herald* of May 11th, 1850, with the addition of the following incredulous remark by the editor: 'The coincidence would have appeared more curious had the fact been stated before the arrival of the vessel.' Mr. Taylor had, however, before the arrival of the *Hamilton Ross*, received from Mr. Wm. Reid, shoe-

maker in Peterhead, who operated in throwing the lad into the mesmeric condition, a written statement of what had taken place at the séances, for the purpose of being forwarded for publication in the *Herald*, but he was dissuaded by the advice of a friend from sending it to the editor at the time when it was handed to him in case it might prove to be an imposture. In consequence, however, of the editor's incredulous remark before mentioned, Mr. Taylor, on seeing it, at once forwarded the original manuscript for publication, and it appeared in the *Aberdeen Herald* of May 18th, 1850. The following are extracts from Mr. Reid's statement :—

“ ‘On the evening of April 22nd I put John Park, tailor, aged 22, into a state of clairvoyance, in presence of twelve respectable inhabitants of this town.’ (Here follows a description of certain statements regarding the fate of Franklin's expedition and the ships *Erebus* and *Terror*, which the light of information subsequently received proved to have been inaccurate.) ‘He (the clairvoyant) then visited Old Greenland, as was desired, and having gone on board the *Hamilton Ross*, a whale-ship belonging to this port, saw David Cardno, second mate, getting his hand bandaged up by the doctor in the cabin, having got it injured while sealing. He was then told by the captain that they had upwards of 100 tons of oil. I again, on the evening of the 23rd, put him into a clairvoyant state.’ (Here follow some further particulars regarding Sir John Franklin's expedition, which also are proved to have been inaccurate.) ‘I again directed him to Old Greenland, and he again visited the *Hamilton Ross*, and found Captain Gray, of the *Eclipse*, conversing with the captain about the seal fishing being up.

(Signed) ‘WILLIAM REID.’

“ ‘Both Captain Burnett, of the *Hamilton Ross*, and Captain Gray, of the *Eclipse*, died many years ago, and it is believed that their logs and ships' papers, which might have thrown some light on the concluding portion of Mr. Reid's statement, have been lost or dispersed. But Mr. Taylor's article in the *Aberdeen Herald*, already referred to, written as he says on Captain Burnett's personal assurance of its accuracy, contained the following paragraph : ‘It only remains to be added that the mate Cardno's hand was undoubtedly hurt, and that on the date mentioned Captain Gray, of the *Eclipse*, was on board the *Hamilton Ross*.’ I never heard of this assertion having been contradicted, but Captain Gray's son, who is still alive, and was then serving on board the *Eclipse*, testifies that a meeting between his father and Captain Burnett actually did take place, just before the departure of the latter from Greenland, although he says it was on board the *Hamilton Ross* and not the *Eclipse* as was stated. And the possible and probable date of the meeting may be deduced from the following facts. The *Hamilton Ross*, which was a sailing vessel, arrived on May 3rd, and the ordinary duration of the voyage of such a vessel from Greenland is from eight to ten days. It follows, therefore, that April 23rd must have been about the date of the commencement of her return voyage, when the two masters could have conversed as stated by the clairvoyant about the seal fishing being up.

“ ‘One more reference to Mr. Reid's narrative. The clairvoyant stated on the occasion of the first séance that he was told the *Hamilton Ross* had ‘upwards of 100 tons of oil.’ The success of Captain Burnett in that vessel in the previous year, when he had only about 19 tons, was not

likely to suggest, or lead to the expectation, that he would be so fortunate as to secure upwards of 100 tons of oil in 1850, yet the quantity he actually brought home that year was 159 tons.

“Mr. Taylor and Mr. Reid are both alive. They have seen this statement and approve of it in every respect.

“It has been suggested to me that I should add the following facts, of which I have only recently heard, in case it should be supposed that they, or any of them, have a bearing on the case.

“Some years prior to the occurrence of the events I have recorded, David Cardno, before he joined the *Hamilton Ross*, and while serving in another vessel, met with an accident at Greenland, while using a winch, whereby he lost the point of one of his fingers. Park was acquainted with Cardno, and may thus have known of his former accident. Both parties are now dead. Mr. Reid, the operator, was intimately acquainted with Cardno, but he cannot remember whether he was aware, when he operated on Park, of Cardno's former accident, or, indeed, whether he ever heard of it, until a few days ago, when he was told of it by me.

“The figures I gave at the outset will enable anyone who may wish to do so to calculate the odds against naming successfully the ship, the man, and the nature of the accident, to which the statement by the clairvoyant related, if the circumstances narrated are to be referred to the operation of that which is termed chance.

“WILLIAM BOYD, F.R.S.E.

“October, 1890.”

In a later communication Mr. Boyd adds :—

“On receipt of your letter, I had pleasure in obtaining (which I did from Mr. Reid) the information necessary to enable me to reply to your questions, and I shall answer them in their order.

(1) “The only occasions on which Park was hypnotised were the two mentioned in my narrative as having happened on two successive days. In Mr. Reid's words—‘Park was so frightened by the “astounding” results which followed, that he would never try it again.’ On both occasions he readily passed into the clairvoyant state, the operation having taken on each occasion 6 to 7 minutes.

(2) “Mr. Reid knew Captain Burnett only by sight, and never spoke to him, either before or after the occurrences narrated. He is sure that Park also knew him only by sight. Mr. Reid cannot recollect having known any of the crew of the *Hamilton Ross* besides Cardno, with the exception of one man named John McNaughton. . . . Park was also acquainted with McNaughton, but Mr. Reid does not know whether he was acquainted with any others of the crew of the *Hamilton Ross*.”

It is, I think, difficult to suppose that either chance coincidence or shrewd guessing can account for the amount of correspondence between vision and fact in this case, even assuming that Cardno's previous accident may have had something to do with suggesting an injury to his hand. There is, however, a good deal to be said in favour of a telepathic explanation, as against independent clairvoyance, although it involves

an extension of our conception of telepathy. It is true that the "agents," if we may regard Cardno and Captain Burnett as such, were sought out by the percipient, and that we have no reason to think that they were at all aware of any psychological interaction, or had their thoughts in any way directed towards the percipient. Still Cardno, at any rate, was known both to clairvoyant and hypnotiser, and we are perhaps justified in assuming that such acquaintance was an important, if not an essential, condition to success with this particular percipient, because he failed in giving correct information about Sir John Franklin's expedition, where no similar link was possible. Again, it will be observed that Park conceived himself as holding a conversation with the captain—or at least as learning from him orally—about the amount of oil secured. This suggests that he learnt the facts telepathically rather than by any method independent of other human minds.

It is worth noting that Park did not simply fail to give information about Sir John Franklin's expedition; he gave false information. Experience seems to show that clairvoyants are often—generally perhaps—unable to distinguish true impressions from false ones. The scenes they seem to themselves to visit may be the work of their own imagination, or of the verbal or mental suggestion of others, or may be veridical, as in the cases we are discussing, without the clairvoyant perceiving any difference.

(M. 650.) I will take next accounts of a clairvoyant whom we will call "Jane," and who was the wife of a pitman in the county of Durham. Mr. F. W. H. Myers, who collected the evidence, writes:—

"She has never received any fee, or made any exhibition of her powers. On the contrary, she has most carefully concealed her faculty from all her neighbours and relations, except her husband and sister, for fear of being taken for a witch. The witnesses of her clairvoyance have consequently been few, consisting, mainly, of a family in whose service one or two of her relations had been. We have the testimony of three members of this family, viz., the Rev. C. Green and his two sisters, who are now Mrs. Fraser and Mrs. Myers (wife of the Rev. T. Myers, of Twinstead Rectory, Sudbury, a cousin of my own), who has kindly rendered active help in the collection of evidence. To these are added some notes taken by their friend Mrs. Russell. We have also the contemporaneous notes of a Dr. F., which form the main piece of evidence still subsisting; though they do not appear to have been contemporaneous in the sense of being made before the truth of Jane's statements was verified. Singularly enough, it appears that none of these witnesses, with the exception of Dr. F., at all realised the rarity of Jane's faculty, and hardly any notes were made at the time.

"She was mesmerised at intervals through a long period of years from 1845 onwards, for the sake of her health,¹ and when in the mesmeric state,

¹The treatment was begun by the arrangement of her medical attendant with a view to enabling her to sleep at night. (See Mrs. Fraser's account, Appendix, p. 89.)

she almost always began to talk in a childish language, and to ask to 'travel,' that is, to be guided by suggestion to places which she should clairvoyantly visit. This was done accordingly, partly to oblige her, and partly as an amusement, and whenever her reports of her travels could be verified we are told that they were found to be correct. But as Jane in her normal state shrank from all mention of these clairvoyant wanderings, very little was said about them to anyone outside the family already mentioned. There was thus an entire absence of the motives which may often prompt to the simulation of clairvoyance; and although the fragmentariness of these records is very unsatisfactory, it may be remarked, on the other hand, that it would be difficult to imagine a case in which the faculty was less desired by its possessor, or less wondered at by its observers. Even Dr. F.'s notes were only preserved through the accident of their having been copied at the time by Mrs. Hargreaves (*née* Procter) of Southport" [who was doubtless specially interested in them on account of what Jane said about Procter's Mill at Willington, a well-known haunted house in which Mrs. Hargreaves had lived (See Appendix.)].

When Mr. Myers collected the evidence in 1884, Jane was still living, but was seriously ill, and so anxious that her power should not be suspected by her neighbours that it was impossible to make further trial of it.

In the body of this paper I shall give only an account of Jane by Mrs. T. Myers, which, though written from recollection after many years, is interesting as giving a general idea of what went on, and a portion of Dr. F.'s notes. As, however, the reader should have access to all the evidence we have about this clairvoyant, the remainder will be placed in the Appendix. It consists of (1) Dr. F.'s notes relating to occasions when almost all that the percipient is recorded to have said either might have been read from the minds of those present or was unverifiable; (2) an account by Mrs. Fraser, Mrs. T. Myers' sister, of her own recollections; (3) an incident recalled by their brother, the Rev. C. Green; (4) another fragment by Mrs. T. Myers; (5) a corroborative letter from Jane's sister; and (6) contemporaneous notes of a more recent sitting taken by Mrs. Russell, a friend of Mrs. Fraser's, which, however, can hardly be said to record anything beyond the range of possible thought-transference from herself.

MRS. THOMAS MYERS' RECOLLECTIONS OF JANE.

“Twinstead Rectory, Sudbury, Suffolk. [1884.]

“This clairvoyante has been known by me since I was a child. I was taken to see her by my sister and remember her first in a bed in the upper room of a small house in Durham. She was a remarkably refined woman for her rank in life, sweet and gentle looking, with delicately cut features, and wavy dark hair. She was very religious and conscientious, and even when mesmerised and under the influence of others could never be induced to read letters or pry into things which she knew the person visited would wish to keep secret. On one occasion I remember taking her in the sleep to see a young lady; she said, ‘She is writing to her lover.’ ‘What is she

saying to him?' Indignant answer: 'We will not look; would we like anyone to look over we's shoulder when we writes love letters?' I was early taught to give her the sleep, so to me there has never been anything astonishing in clairvoyance or thought-reading, therefore I never took notes of what was a daily occurrence. This is to be regretted, as so much interesting matter is forgotten. When under the influence of the sleep she is quite distinct from herself and calls her body 'we's girl,' and does not like her, complaining that she troubles her and gives her pains in her side or face, nay, anywhere and everywhere, for all through her life she has been and still is a great sufferer. Out of the 'sleep' she never murmurs against her lot, but has a resigned spirit to God's will.

"In the sleep she is on an equality with the operator, and also feels through that person; her own body possesses no sense of feeling. She dislikes the touch of silk very much and hates *cats* in the room. Her dislike to black is great, and black people she cannot endure, and she will not recognise them as 'men and brothers,' not even when appealed to to regard them in a Christian point of view. 'We do not like them, we will not look at them,' and she shudders with disgust if, when taken to India or Africa, she gets into a crowd or comes into contact with them; for in the spirit she still *feels* in a body, and expects people to see her and resents being jostled in a crowd, or nearly run over by carriages and horses. Once, when taking her to see a friend, she called out, 'What a rude man, he has nearly run over we with his prancing horses.' 'Where are you?' 'In the drive going up to his house.' 'But he cannot see you.' 'He ought to see we; he might have broken we's leg,' and immediately added, 'But he could mend it if he had, he is a doctor; he does not give nasty medicines, but little pills and tinctures.' She had never out of the sleep known this gentleman or anything about Homœopathy, and she was at this time in the North of England; he was in Clifton. I asked her his name; she spelt on the doorplate of his private house, 'Williams,' quite correctly, and described him and his house and family most correctly.

"She intensely dislikes death and will not willingly enter where anyone is dying or is dead. This was shown very strongly once when taken to see Dr. Livingstone—she found him in a tent, but would pay little attention to him because a man lay dying in the corner. I rebuked her for her horror of death, but she would not be lectured into a proper frame of mind, and said, very angrily, 'We do not like dying people. Why has that man come here to die? he had better have stayed at home.' I said, 'Well, never mind him, look at Dr. Livingstone.' 'He is ill and troubled—but look at that man—there—he *is* dead. Give we we's coffee!' I have never heard of anyone dying in that year (1871) while with Dr. Livingstone, but if anyone reading this has, it will be interesting to verify her statement. He was a white man.

"Whenever Jane wishes to come out of her sleep, she says, 'Give we we's coffee.' When first given the sleep, she had a cup of coffee on waking, but never afterwards. The habit, however, continues until this day, and the imaginary cup of coffee is taken—let us hope with benefit. A young niece of mine mesmerised her, at her own request, when they were alone together, and not knowing how to do it or how to awaken her, my niece was nervous,

and did not understand the request for waking. So Jane kept entreating, 'Give we we's coffee; give we we's coffee.' At last she thought she would ask Jane to tell her how to wake her, which she did. We rather wondered at this, as in the sleep she is another person, and has no knowledge of what she says or sees.

"She is not always to be depended upon in the matter of time. Jane counts by 'suns,' not days. We have often found her perfectly correct in time, as in the cases of the visit to Mrs. Fraser [Mrs. Myers' sister, who had often mesmerised Jane], when she told of my sister hitting her nose against a screen, and also of the lady who took tea for her lunch in London, when going into the City on business, and the gentleman who listened to the old white-haired man singing in the streets of Durham.

"Jane frequently turns lazy in the sleep, and must not then be trusted to find out anything, as she will read the mind of the mesmeriser on the subject. This can be in a great measure prevented, but not always, by the operator turning his or her thoughts into another line. But from this cause Jane has often proved a failure. She is also very much influenced by the presence of believers or unbelievers. She does not see or hear anyone who is present unless the mesmeriser turns and looks at the person. In a very uncomfortable manner for polite operators, she reads the mind and thoughts of those she is called to look at, and inquires first, 'Is he one of we's?' and then reviews the heart in a religious point of view. One day, when looking at a man (fortunately *not* in the room), she said, 'We do not like him, his heart is as black as his hat!'

"She was once taken in the year 1845 to visit my cousins. She said the eldest had measles, and then noticed a cradle with a baby in it, rocking rapidly without anyone near it. This was thought very strange by the operator, but on writing to tell the friends of the visit they said she was quite correct, as the baby used to rock himself with his elbows. In 1871 I took her [mentally] to a cousin's house in Clifton, sister of the 'Baby Willie,' and as she went into the house she read 'Salve' on the tiles before the glass door; then entering the hall she exclaimed, 'Here is a gentleman. It is "Baby Willie!" "Baby Willie" grown a big man.' She had never seen him since she saw him in that cradle, and her joy was great to see him again. I was not aware he was in Clifton at that time, but he had gone for a few days to see his sister. I found this out on writing to tell what she had said. She then entered the dining-room and recognised 'Baby Willie's' sister, Mrs. J. D. Wills, and said, 'Miss Lillie is a matron now, so altered. May we go upstairs and see her children?' I said, 'Yes.' So up she went and entered the nursery. She looked round and then called out, 'Another Baby Willie!' and was so pleased with it, then described the other children and nurses, and gave them their names correctly. The under-nurse was highly commended. The 'Baby Willie' of the *cradle* was the W. Temple Bourne whose ring she got returned to him (found in the old coat).

"Jane was taken by my sister, Miss Green, I being present, and a Miss A. A., a friend, to see her [Miss A. A.'s] great aunt, who was ill, but refused to let a doctor examine her. Miss A. A.'s mother had gone to nurse her at a town far away from where we were, and Jane knew nothing of any of the parties nor did we. She entered the house and immediately

exclaimed, 'Oh, for shame ! Oh, for shame ! Two bottles and a cup ! Look in the closet ; two bottles and a cup ! ! She fell downstairs and has broken her leg ; she does not wish it known.' Miss A. at once wrote to her mother, who looked in the cupboard and found two *empty* bottles and a cup ! The doctor examined the leg, *it was broken*. No previous suspicion pointed to this sad discovery."

DR. F.'S NOTES.

The following notes were taken by Dr. F. in the summer of 1853. He does not wish his name to be published, being unwilling to be troubled with correspondence on the subject ; but he vouches for the complete freedom from bias with which he made the following observations.

Experiment I.

"I was directed to sit down in front of the clairvoyante. Whilst taking each thumb and finger in my opposite hand, I fixed my eyes steadfastly upon her. In about two minutes her head began to droop ; when my two hands were above her head she raised it gradually up to the erect position. She made some remark, and grasping her hands again, I commenced the experiment by saying, 'We are beside some railings, with trees in them, and opposite is a house, which I wish you to enter.' I must here premise that I had no expectation of her power, and intending to puzzle her at once, I thus refrained from giving her any description that might afford her the least hint where I wished her to go, in case it was an imposition. She immediately replied, 'Which door shall we enter ?' The house I had selected is that inhabited by Mr. Stephens, Dockwray-square, from whom, I made no doubt, I could afterwards obtain satisfactory information respecting the truth or untruth of the description that might be given. As his house alone in the whole square has two doors upon the same place, I was surprised at the answer, and remarked, 'We will go into the lower door.' 'Shall we go along the passage then,' she replied, 'and into this room ? Who is this lady sitting there ?' I asked whether she was young or old. 'Not very young, and not very old,' she returned ; 'but she is sitting there, and she is a mamma.'

"I requested her next to proceed further along the passage, when she immediately said, 'What a smell ! what a smell ! This is a medicine house.' I told her to tell me what she saw. She replied that there were many bottles upon the shelves, a book on the table, a young man with a knife, taking down bottles and mixing medicines, and a head in the room. I asked what the head was like, when she answered by asserting that it was not a 'live head,' and had no brains in it. I at the time supposed that she meant a phrenological bust, but have been since informed by Mr. Stephens that a skull was actually at that time upon the table of his surgery. I inquired if anyone else was in the room, when she described a man with a shaggy head of hair, whose name she spelt as Wilson. I have been unable to learn whether there was such a person there at the time, but one called Wilkinson is remembered to have been present.

"Thinking that she had guessed that this was my own house, and thus imagined the rest, I determined to detect her, by leading her to my own residence. I therefore said : 'We will leave this place, pass round the rails, and opposite us is a house.' She directly replied : 'Is it the clean house ?'

This remark was probably elicited by the house having been painted a day or two previously. Telling her that she was quite correct, I requested her to proceed. I said: 'Is there a brass plate on the door?' She answered 'Yes,' and upon my desiring her to read the name upon it, she spelt the letters [of my name]. She asked, 'May we go in?' and upon receiving permission, seemed to enter a drawing-room, when she exclaimed, 'We like this room, don't we? and here is our mother sitting upon a sofa.' I inquired what her occupation was, when she described her as an old lady reading a book, with spectacles on, and having previously placed some stockings in a drawer in another room. I requested her to tell me the name of the book, but she stated that she could not do so, on account of the print being so small, and that the lady had laid down the book and pushed up her spectacles. I asked her what she saw in a certain part of the room where I knew a very curious, old-fashioned cabinet was placed, but could get no satisfactory reply. Her mind, by constant cross-questioning, seemed to be thrown off, and she commenced talking about some ladies' work, which, I was afterwards informed, she had formerly described as belonging to another room when in her mesmeric state.

"Although considerably puzzled to account for the accuracy with which she had followed me, I was by no means convinced that she possessed the power of clairvoyance, but determined to give the subject a further examination. It was certainly curious that she should have so easily lit upon the house of Mr. Stephens, and described what was going on in it, but I imagined that this might have arisen from the association in her mind of my profession with the mixing of drugs, but it was still more strange that if it was an imposture she should have guessed the next place to be my own house, and should be able to describe so very accurately what was going on.

"I should mention that upon my return home I found my mother still sitting in the room and in the place in which she had been described, and upon my asking what had been her employment she stated that she had been reading '———,' but the print was so small that about the time I was conducting the experiment she laid it down from inability to continue her reading. She had placed the stockings in a drawer in the morning."

It may, perhaps, be thought that the facts described at this sitting, so far as they were unknown to Dr. F., were not sufficiently unusual to be beyond guesswork, but, if so, the same objection certainly cannot be made to Dr. F.'s next experiment.

Experiment II.

"Before commencing the sitting, I fixed to take her to a house, without communicating my intentions to any of the parties present. In the morning of the day I stated to a patient of my own, Mr. Eglinton, at present residing in the village of Tynemouth, that I intended to visit him. He stated that he would be present between 8 and 10 p.m. in a particular room, so that there might be no difficulty in finding him. He was just recovering from a very severe illness, and was so weak that he could scarcely walk. He was exceedingly thin from the effects of his complaint.

"After the usual state had been obtained, I said, 'We are standing

beside a railway station, now we pass along a road, and in front of us see a house with a laburnum tree in front of it.' She directly replied, 'Is it the red house with a brass knocker?' I said, 'No, it has an iron knocker.' I have since looked, however, and find that the door has an old-fashioned brass handle in the shape of a knocker. She then asked, 'Shall we go up the steps? Shall we go along this passage, and up these stairs? Is this a window on the stair head?' I said, 'You are quite right, and now I want you to look into the room upon the left hand side.' She replied, 'Oh, yes, in the bedroom. There is no one in this room; there is a bed in it, but there is no person in it.' I was not aware that a bedroom was in the place I mentioned, but upon inquiry next day I found she was correct. I told her she must look into the next room, and she would see a sofa. She answered, 'But there is here a little gallery. Now I am in the room, and see a lady with black hair lying upon the sofa.' I attempted to puzzle her about the colour of her hair, and feeling sure it was Mr. Eglinton who was lying there, I sharply cross-questioned her, but still she persisted in her story. The questioning, however, seemed to distract her mind, and she commenced talking about a lady at Whickham, until I at last recalled her to the room at Tynemouth, by asking whether there was not a gentleman in the room. 'No,' she said; 'we can see no gentleman there.'

'After a little she described the door opening, and asked, with a tone of great surprise, 'Is that a gentleman?' I replied, 'Yes; is he thin or fat?' 'Very fat,' she answered; 'but has he a cork leg?' I assured her that he had no cork leg, and tried to puzzle her again about him. She, however, assured me that he was very fat and had a great corporation, and asked me whether I did not think such a fat man must eat and drink a great deal to get such a corporation as that. She also described him as sitting by the table with papers beside him, and a glass of brandy and water. 'Is it not wine?' I asked. 'No,' she said, 'it's brandy.' 'Is it not whisky or rum?' 'No, it is brandy,' was the answer; 'and now,' she continued, 'the lady is going to get her supper, but the fat gentleman does not take any.' I requested her to tell me the colour of his hair, but she only answered that the lady's hair was dark. I then inquired if he had any brains in his head, but she seemed altogether puzzled about him, and said she could not see any. I then asked her if she could see his name upon any of the letters lying about. She replied, 'Yes'; and upon my saying that the name began with E, she spelt each letter of the name 'Eglinton.'

'I was so convinced that I had at last detected her in a complete mistake that I arose, and declined proceeding further in the matter, stating that, although her description of the house and the name of the person were correct, in everything connected with the gentleman she had guessed the opposite from the truth.

'On the following morning Mr. E. asked me the result of the experiment, and after having related it to him, he gave me the following account:—He had found himself unable to sit up to so late an hour, but wishful fairly to test the powers of the clairvoyante, he had ordered his clothes to be stuffed into the form of a figure, and to make the contrast more striking to his natural appearance, had an extra pillow pushed into the clothes so as to form a 'corporation.' This figure had been placed near the table, in a sitting

position, and a glass of brandy and water and the newspapers placed beside it. The name, he further added, was spelt correctly, though up to that time I had been in the habit of writing it 'Eglington,' instead of as spelt by the clairvoyante, 'Eglinton.'"

Experiment V.

"*July 20th, 1853.*—Sitting commenced at quarter to nine, finished 20 minutes to 10.

"She was very dull this evening, and during the experiment again complained of the girl [meaning herself] troubling her and that she would not love the girl. She had been engaged the whole afternoon and evening nursing her child, who is weak and irritable from a late attack of measles. Mr. Owen present. In about two minutes she fell into the state. I had previously requested Mr. Gibb to watch, which he did between half-past 8 and 10, and agreed to bring her to the College of Medicine in—Street. I therefore said to her, 'We are near a railway station, let us go along the road and turn down, and opposite to us is a door.' 'May we go in here?' she asked. On entering, she described a gentleman as rather stoutly built, of middle size, asking if he was a gentleman who was sitting in a room, which was not an ordinary room, but was a place for people to come to, and which she said was like an office; he was sitting doing nothing. She asked, 'Was he expecting me to come?' and 'What did he want with me?' She did not seem to observe anyone else, but was by no means clear. Continually she exclaimed, 'What a strange place,' 'What a strange place this is,' 'What do they do here?' She 'never were in a place like this before.' I requested her to proceed upstairs, when she said they were very queer stairs, and asked what those were sticking in the wall. I replied that they were rafters. She asked why they placed them there. I answered to support the roof. She thought it must be a dangerous place if the roof required support. She described a room at the top of the stairs to which she said many people came, but could not imagine its use. As this was evidently the dissecting room or lecture room, the one opening into the other, and as at this present time the dissecting room is empty, I asked her to go into the further room of the two, when she repeated her observations about it being a place to speak in. I told her to look and see what was done in the room, when she replied that she saw the gentleman speaking to a number of persons.

"At this stage I was called out, and found that Mr. P., a gentleman belonging to the Society of Friends, wished me to accompany him to see his son, who had returned from Carlisle after taking chloroform during the extraction of some teeth. I requested a lady to supply my place whilst I went with Mr. P. Jane complained bitterly of my leaving her, and insisted on following me. She found me, she said, with a gentleman with a broad-brimmed hat, who was remarking 'thou knowest it.' She next described the young gentleman ill from the effects of some stuff which had been given to him by a person along a railway, a long way off, which had done him harm, and that the person fancied himself a great man, but was not one, and should not meddle with such things. She saw the room and one lady standing over him, and recognised two other young ladies she had before seen, asking how she had got here. This was all correct, excepting that I do not remember Mr. P. using the expression above named.

“She was requested to continue her description of the building as soon as I returned. I again took hold of her hands, and she then described a lecture about cutting off legs and arms, and such like, and also a room next it with bones and skeletons in it, and things, the names of which she could not catch, in glass cases for the gentlemen to look at and think about.”

The important part of Experiment V. in relation to clairvoyance is Jane's mental following of Dr. F., when he went with Mr. P., since the account of the College of Medicine hardly seems to have included details unknown to or unguessed by Dr. F. The same kind of knowledge of what Dr. F. is doing at a distance is shown in Experiments VII. and VIII., which follow, but in the latter he had a definite intention that she should know it.

Experiment VII.

July 26th.

“I have classed under this head the results obtained at two sittings, but I was not present myself, the clairvoyante being mesmerised by a lady (Mrs. H. E. Fraser), who had been previously in the habit of doing it. I was visiting a lady professionally who was suffering from headache, and mentioned to her the subject of clairvoyance, stating that I would ‘pay her a visit in spirit.’ I met Mrs. Fraser, who had been mesmerising the clairvoyante that morning, who said, ‘Who is this lady to whom you have promised a visit?’ She then stated that whilst in the mesmeric state Jane was requested to find me, which she did, stating that I was in a room with a lady, to whom I was addressing the words I have before used, and adding, ‘But we will pay her a visit in spirit.’ When she was next under the influence of Mrs. Fraser, she recurred to this, and described the room in which the lady with whom she had found me was sitting, stated that it had a beautiful sea view, was very handsomely furnished, and that in the corner was lying a thing to look through, also some ladies’ work. In all this she was perfectly correct, although Mrs. Fraser was not in the slightest degree acquainted with the house or the lady.”

Experiment VIII.

July 26th, 9 p.m.

[Mrs. Fraser, who was present, states that the account here given by Jane was accurate, though by an accident this is not expressly stated.]

“Mrs. B. [*i.e.*, Mrs. Fraser] put Jane into the mesmeric sleep, and then bid her find Dr. F., who had previously gone into the next room, Mrs. B. not knowing how he intended to employ himself there. Jane was a few minutes before she could say anything about him, and then exclaimed, ‘Why he is putting the things in an uproar? His mamma don’t like him to put things in an uproar. There is a lady with him. Is it our own we? He does not make a good lady; he is a gentleman lady; our lady gone now. He is busy with his toilet. Does he think himself smart? He is just like a fool, like a Punch. Will mamma we whip him for turning things upside down? Does she like him to amuse himself? Is it we’s own we, with a white coat on? What sort of a coat? The cat lady put his coat on the wrong way to make his face look behind. She now put a pipe in his mouth—just like Punch—

see what is on the table—a pipe, and the cat—we don't like the eat, and a lamp on the table. Is that a cloak he has got on? How monstrous ugly he is, too ugly for a lady, we think. How he is turning the room upside down, looking wrong way into the glass. Does he like to amuse himself with eats? He likes live eats and dead eats, and live dogs and dead dogs, and arms and legs to cut off, and bones and skulls, and all them sort of things.'

'As Dr. F. then left the room, Mrs. B. tried her with a letter which Miss C., who was sitting near, had in her pocket, Mrs. B. not knowing the writer. Jane was bid to find the writer. She said she must go a long way on the railway, and found him at Carlisle, with a *wide* hat on, and she said he was a nice gentleman, and had a good mind, but she said he would not believe about the sleep. Mrs. B. asked what would make him believe it. Jane said he wished to see miracles, but if he did see them he would not believe. Then she said, 'We so very indignant at him not believing.' She then got so excited and angry, saying she would not look any more at him. Mrs. B. then tried her with another letter, the contents of which were known to Mrs. B., but not to Jane. She said the letter was from a young lady, at the large town; that it was about we's sleep, and about the gentleman whom she had been to search for in the cold country (Lieutenant Pym), but that the writer would not believe in the sleep, so she would not look any more at him.'

In Jane's case we have an advance on the Peterhead one, in respect of the difficulty of applying a telepathic explanation, because she seems to have been able to perceive the surroundings of distant people who were unknown to her, though known to her hypnotiser or others in the room. In the most marked case of this, however, among those recorded at the time, Mr. Eglinton, though unacquainted with Jane, was aware that an attempt to see him clairvoyantly was to be made at that hour, and was not only interested in it, but made somewhat elaborate arrangements in view of it, so that we may almost regard him as a conscious "Agent."

We may take next a group of four cases observed by Mr. A. W. Dobbie, of Gawler-place, Adelaide, South Australia (an Associate of the S.P.R.), with various hypnotic subjects of his own. Mr. Dobbie has practised hypnotism for the last ten or twelve years, and has found himself to be a very successful operator. He has hypnotised, he tells us, more than 500 persons, chiefly with the view of alleviating suffering, and has come across a few who seem to be capable of clairvoyance. It will be convenient to take the four cases together, not because they resemble each other, but because they all are the result of Mr. Dobbie's experiments.

The first is a comparatively slight case of the type of Dr. F.'s Experiment VIII. with Jane, and may easily be explained telepathically. We extract the account from Mr. Dobbie's notebook, which, when he was in England in 1889, he allowed us to study.

(M. 19.) November 28th, 1884. "This evening, whilst at Mrs. E.'s, engaged mesmerising 6 or 7 persons for clairvoyant purposes, Lilly Thomas came to me from the Rev. H. T. B.'s to be cured of toothache. Having mesmerised her either once or twice before, I knew she was an easy subject, so I put her into the conscious impressible state immediately, and cured her toothache.

"I then asked her to go (clairvoyantly) to the breakfast-room of the Rev. H. T. B., and tell me who was there. In about a minute she said, "Mrs. W. B. is sitting in the rocking-chair." "Who else is in the room?" "The two little girls." "What are they doing?" "Sewing." "Can you hear them talking?" "Yes, Mrs. W. B. has just told them they mustn't do something."

"I afterwards (the same evening) visited Mrs. B., and found that my clairvoyant had told me quite correctly. I then asked Mrs. W. B. to bring her into the room, and I would again try her powers. I found her toothache had not given her any more trouble. I again, in a few seconds, mesmerised her, and went into another room and placed a rocking-chair and cruet-stand on the table, and coming back, I said, 'Now, I want you to tell me what is on the table in the breakfast-room.' In a few minutes she said, in evident astonishment, 'The rocking-chair is on the table.' 'Anything else?' I inquired. 'Yes, the cruet-stand.'

"With a view of proving whether it was simply thought-reading or genuine clairvoyance, I asked Mrs. B. to go into the room and do something and *remain there*. I then said to L. T., 'Is anyone in the room?' 'Yes, Mrs. W. B.' 'What is she doing?' 'Sitting in the *small* rocking-chair, laughing.' I hurried to the room, and found things exactly as described.

"It being now 10 o'clock, and I four miles from home, I was reluctantly compelled to hurry away without further experiments."

The first of these trials may have been an instance of successful guessing, as Lilly Thomas was, we presume, familiar with the ways of the household, and we have no reason to think that anything unusual was going on. The second, again, may have been, as Mr. Dobbie suggests, thought-transference from himself. It is the third which appears to be a genuine instance of clairvoyance, telepathic or other.

In the case to be next given it seems likely that the close relation of father and daughter may have facilitated the clairvoyance. We again extract the account from Mr. Dobbie's notebook.

"June 10th, 1884.

(M. 20.) "Up to the present time this has been the most interesting case I have had.

"In the first instance I mesmerised [Miss ——] as an experiment whilst I was endeavouring to mesmerise several others. I found her an easy subject. I afterwards had occasion to mesmerise her with a view of relieving her from rheumatic pains. I always succeeded in removing her pains and curing her sore throat, whether I put her into the mesmeric sleep or not. As with several other patients, I can entirely remove all sensation of feeling from her:

limbs, so that she can be severely pricked with a needle without experiencing the slightest inconvenience. About the fifth time I mesmerised her it suddenly occurred to me to test her clairvoyant powers, and I was delighted to find that she developed this wonderful faculty.

“The following is a verbatim account of the second time I tested her powers in this respect, April 12th, 1884. There were four persons present during the séance. One of the company wrote down the replies as they were spoken.

* * * * *

“Her father was at the time over 50 miles away, but we did not know exactly where, so I questioned her as follows: ‘Can you find your father at the present moment?’ At first she replied that she could not see him, but in a minute or two she said, ‘Oh yes, now I can see him, Mr. Dobbie.’ ‘Where is he?’ ‘Sitting at a large table in a large room, and there are a lot of people going in and out.’ ‘What is he doing?’ ‘Writing a letter, and there is a book in front of him.’ ‘Who is he writing to?’ ‘To the newspaper.’ Here she paused and laughingly said, ‘Well, I declare, he is writing to the *A. B.*’ [naming a newspaper]. ‘You said there was a book there. Can you tell me what book it is?’ ‘It has gilt letters on it.’ ‘Can you read them, or tell me the name of the author?’ She read, or pronounced slowly, ‘W. L. W.’ [giving the full surname of the author]. She answered several minor questions *re* the furniture in the room, and I then said to her, ‘Is it any effort or trouble to you to travel in this way?’ ‘Yes, a little; I have to think.’

“I now stood behind her, holding a half-crown in my hand, and asked her if she could tell me what I had in my hand, to which she replied, ‘It is a shilling.’ It seemed as though she could see what was happening miles away easier than she could see what was going on in the room.

“Her father returned home nearly a week afterwards and was perfectly astounded when told by his wife and family what he had been doing on that particular evening, and although previous to that date he was a thorough sceptic as to clairvoyance, he frankly admitted that my clairvoyant was perfectly correct in every particular. He also informed us that the book referred to was a new one which he had purchased after he had left his home, so that there was no possibility of his daughter guessing that he had the book before him. I may add that the letter in due course appeared in the paper; and I saw and handled the book.”

Mr. Dobbie was anxious to obtain for us the corroborative testimony of the family in this case, but they were averse to giving any assistance in the investigation.

The next case was sent to us by Mr. Dobbie by letter in July, 1886, and he tells us that the notes are a copy of the notes he “wrote down the moment the words were uttered.”

“July 4th, 1886.

(M. 6.) “Striking case of clairvoyance, which occurred May 28th, 1886, in the presence of the Hon. Dr. Campbell, M.L.C., Hon. David Murray, M.L.C., and Chief Secretary of South Australia, Mr. Lyall, and Mr. Fleming, solicitor:—

“The circumstances are briefly as follows, viz. : Dr. Campbell, being present at one of my usual clairvoyant evenings, handed me a gold sleeve-link, at the same time telling me that he had lost the fellow one to it, but had no idea as to what had become of it ; he asked me to give the remaining one to one of my clairvoyants and see if they could find the missing one. I should state that neither of the clairvoyants had ever seen either of the rooms they referred to, nor did they know the names of the children, or anything in connection with this case, so that it is either a case of genuine clairvoyance, or else a most remarkable case of thought-reading.

“I first handed the sleeve-link to the younger of the two sisters [Misses Eliza and Martha Dixon], who is not so lucid as her sister (I was giving the elder one a rest, as she had been hard at work, clairvoyantly, for the past hour).

“Miss Martha began by first accurately describing Dr. Campbell’s features, then spoke of a little fair-haired boy who had a stud, or sleeve-link, in his hand, also of a lady calling him ‘Neil’ ; then said that this little boy had taken the link into a place like a nursery where there were some toys, especially a large toy elephant, and that he had dropped the link into this elephant through a hole which had been torn or knocked in the breast ; also that he had taken it out again, and gave two or three other interesting particulars. We were reluctantly compelled to postpone further investigation until two or three evenings afterwards.

“On the next occasion (in the interval, however, the missing sleeve-link had been found, but left untouched), I again placed the link in her hand and the previous particulars were at once reproduced ; but as she seemed to be getting on very slowly, it occurred to Dr. Campbell to suggest placing his hand on that of the clairvoyant, so I placed him *en rapport* and allowed him to do so, he simply touching the back of her hand with the points of his fingers. As she still seemed to have great difficulty (she is always much slower than her sister) in proceeding, it suddenly occurred to me that it would be an interesting experiment to place Miss Eliza Dixon *en rapport* with Miss Martha, so I simply joined their disengaged hands, and Miss Eliza immediately commenced as follows, viz. :—

“‘I’m in a house, upstairs, I was in a bathroom, then I went into another room nearly opposite, there is a large mirror just inside the door on the left hand, there is a double-sized dressing-table with drawers down each side of it, the sleeve-link is in the corner of the drawer nearest the door. When they found it they left it there. I know why they left it there, it was because they wanted to see if we would find it. I can see a nice easy chair there, it is an old one, I would like it when I am put to sleep, because it is nice and low. The bed has curtains, they are a sort of brownish net and have a fringe of darker brown. The wall paper is of a light blue colour. There is a cane lounge there and a pretty Japanese screen behind it, the screen folds up. There is a portrait of an old gentleman over the mantelpiece, he is dead, I knew him when he was alive, his name is the same as the gentleman who acts as Governor when the Governor is absent from the colony,¹ I will tell you his name directly—it is the Rev.

¹Chief Justice Way is the gentleman who acts as Deputy for his Excellency when absent from the colony.—A. W. D.

Mr. Way. It was a little boy who put the sleeve-link in that drawer, he is very fair, his hair is almost white, he is a pretty little boy, he has blue eyes and about three years old. The link had been left on that table, the little boy was in the nursery, and he went into the bedroom after the gentleman had left. I can see who the gentleman is, it is Dr. Campbell. Doesn't that little boy look a young Turk, the link is quite a handful for his little hand, he is running about with it very pleased; but he doesn't seem to know what to do with it. (A)

[Dr. Campbell was not present from this point.]

“Now I can hear someone calling up the stairs, a lady is calling two names, Colin is one and Neil is the other, the other boy is about five years old and is darker than the other. The eldest, Colin, is going downstairs now, he is gone into what looks like a dining-room, the lady says, “Where is Neil?” “Upstairs, ma.” “Go and tell him to come down at once.” The little fair-haired boy had put the link down; but when he heard his brother coming up, he picked it up again. Colin says—“Neil, you are to come down at once.” “I won't,” says Neil. “You're a goose,” replies Colin, and he turned and went down without Neil. What a young monkey! now he has gone into the nursery and put the link into a large toy elephant, he put it through a hole in front, which is broken. He has gone downstairs now, I suppose he thinks it is safe there.

“Now that gentleman has come into the room again and he wants that link; he is looking all about for it, he thinks it might be knocked down: the lady is there now too, and they are both looking for it. The lady says—“Are you sure you put it there?” The gentleman says, “Yes.”

“Now it seems like next day, the servant is turning the carpet up and looking all about for it; but can't find it.

“The gentleman is asking that young Turk if he has seen it, he knows that he is fond of pretty things. The little boy says, “No.” He seems to think it is fine fun to serve his father like that.

“Now it seems to be another day and the little boy is in the nursery again, he has taken the link out of the elephant, now he has dropped it into that drawer, that is all I have to tell you about it, I told you the rest before.”

“*July 15th, 1886.*

“Since writing the above pages I have handed them to Dr. Campbell for perusal, so that he might check the account and ratify it or otherwise, and after going carefully through it he has returned it to me, accompanied by a complete ratification in writing, which I herewith enclose.

“A. W. DOBBIE.”

Memo. by Dr. Campbell.

“*Adelaide, July 9th, 1886.*

“At the point (A) the séance was discontinued till the next sitting, when I was absent. The conversation reported as passing between the children is correct. The description of the room is accurate in every point. The portrait is that of the late Rev. James Way. The description of the children and their names are true. The fact that the link was discovered in the drawer, in the interval between one sitting and the final one, and that the

link was left there, pending the discovery of it by the clairvoyant, is also correct, as this was my suggestion to Mrs. Campbell when she showed it to me in the corner of the drawer. In fact, every circumstance reported is absolutely correct. I know, further, that neither of the clairvoyants has ever been inside of my door. My children are utterly unknown to them, either in appearance or by name. I may say also that they had no knowledge of my intention to place the link in their possession, or even of my presence at the séance, as they were both on each occasion in the mesmeric sleep when I arrived.—ALLAN CAMPBELL.”

In a later letter, dated December 16th, 1887, Dr. Campbell writes :—

“DEAR MR. DOBBIE,—Your London correspondent asks if I had any knowledge of the conversation that the clairvoyant stated had passed between the children. I had no knowledge whatever of this conversation, nor the circumstances attending it, until she repeated it. It was subsequently confirmed to me in part by Mrs. Campbell, such part as she herself is reported to have taken in the tableau.

“With respect to the large toy elephant, I certainly knew of its existence, but was not thinking of it at the time the clairvoyant was speaking. I did not know even by suspicion that the elephant was so mutilated as to have a large opening in its chest, and on coming home had to examine the toy to see whether the statement was correct. I need hardly say that it was absolutely correct.—I am, yours sincerely,

“ALLAN CAMPBELL.”

Mr. Dobbie tells us that “neither he nor his clairvoyants had any opportunity, directly or indirectly, of knowing any of the particulars brought out by the clairvoyant.” He afterwards saw the room described, and says “the description is simply perfect in every particular.”

There are several noteworthy points about this rather complicated case. In the first place it will be noticed that the greater part of the information given by the clairvoyants might have been obtained by thought-transference from the mind of Dr. Campbell, who was present most of the time. It would then, at any rate, be a very remarkable and interesting case of thought-transference, but so far it would not be clairvoyance as we have defined it. Further, a large proportion of the statements made—all about the little boy taking, hiding, and restoring the sleeve link—are unverifiable. But there is one important point unknown to Dr. Campbell (so far as his conscious memory, at least, was concerned) and afterwards proved true, and that is the existence of the hole in the front of the toy elephant. The introduction of this peculiar fact—which if learnt by mind-reading must, it would seem, have been learnt from the child, or some other person quite unknown to the percipient—is so remarkable that it makes it seem more probable than not that the hiding of the sleeve link there was also a fact. If so, it is greatly to be regretted in the interests of science that the child ever took it out again ! I attach less importance, as evidence of clairvoy-

ance, to the knowledge of the conversation of the children than to that of the hole in the toy elephant, because it is more the kind of thing that might be guessed.

Another noticeable point in this case is that so far as the clairvoyants' remarks relate to the actions of those concerned—the children, Dr. and Mrs. Campbell, the servant—the descriptions are not of the present but of the past. A knowledge of past actions was similarly shown by “Jane” when she said that Dr. F.’s mother had been putting stockings away in a drawer (see p. 58), and we shall meet with it again in the case to be next given. This clairvoyant knowledge of the past seems to me, if true, to be a fact of great importance, and to afford a strong argument against any kind of direct perception by the clairvoyant.

In the case just discussed the clairvoyant seems cognisant of the surroundings of persons with whom she is herself entirely unacquainted, but who were known to someone present with her and possibly *en rapport* with her. The next case takes us a step further, for the people whose surroundings were seen were absolutely unknown to all present. Unfortunately, the case is less well evidenced than the last, because Mr. Dobbie, contrary to his usual practice, omitted to make notes at the time. He says:—

(M. II.) “I considered that it would be so very improbable that my clairvoyant would be able to do anything with so little clue, that I did not think it worth while writing a single note, in fact, I should not have wasted time over the experiment but for fear of being thought disobliging.”

The account we print was sent to us by Mr. Dobbie in a letter containing other narratives as well, and which was begun in January and finished in March, 1886. The part relating to this incident is dated March 7th, and it appears from Mr. Dobbie’s notebook that the incident itself occurred early in January, 1886.

“One evening, whilst I was busy with several of my clairvoyants, Mr. Adamson, J.P. (one of the leading citizens of Adelaide), called, in company with his daughter, and handing me two or three trinkets which had been suspended to her watch-chain, simply remarked, ‘We have lost something. Will you kindly see if your clairvoyant can help us in the matter?’

“My clairvoyants all being asleep, I quietly placed the trinkets in the hand of the one called Miss E. Dixon, without remark. In a moment or two she proceeded to give an accurate description of the young lady who owned the trinkets. I then said, ‘Never mind the young lady, something is lost; try and find it.’

“In a few moments she commenced to describe a gold pencil-case which she saw ‘lying on the road in one of the suburbs, not in the city, it is not there now, it is in a comfortable-looking one-storey house, with a garden and iron railings in front and a two-storey building opposite.’ She then

described the gentleman who had possession of the pencil-case, whom she saw with his wife, and also quoted a remark he made, 'We will lay it aside and see if anyone claims it,' and stated that it was placed 'in a small box.' My clairvoyant seemed unable to give me the locality of this gentleman and his house; however, in reply to an advertisement next day or day after, a gentleman answering the description given by my clairvoyant brought the lost pencil-case to Mr. Adamson, who, naturally enough, was so astounded at the correct description of a person none of us had ever seen or known, that he took the tram and visited the neighbourhood and house in which the gentleman resided, and to his astonishment he found that the description was exact, in fact it was the only house in the neighbourhood having iron railings, also that there actually was a two-storey house opposite, which was also the only one in the neighbourhood. Mr. Adamson, on questioning the gentleman, found that the pencil-case was found on the road as described; also that it had been placed in the small box and the remark made *re* waiting to 'see if it would be claimed' by the gentleman.

"To still further test the genuineness of the clairvoyance, I arranged (quite unknown to my clairvoyant, of course) to have the said gentleman present with about twelve other persons, who all entered the room after I had put my clairvoyant to sleep, and, on placing the trinkets and pencil-case in her hands again, she immediately found herself at the same house again and saw the same gentleman. I then instructed her to remember (my subjects never remember anything when they wake up unless I instruct them to do so) the features of this gentleman, so that if ever she should meet him in the future she would recognise him. I then woke her up, and to the astonishment and delight of all present she at once voluntarily recognised the gentleman as the one she had seen when mesmerised. Of course, you will see at once that the fact of the clairvoyant recognising the gentleman is not of itself of much scientific value, because the fact that I by this time knew the features of the gentleman makes it possible to bring that part of the experiment under the category of thought-transference, but taken in conjunction with the previous parts, I think the idea of thought-transference may be discarded.

"It is only fair to mention that Mr. Adamson, J.P., is universally acknowledged by his very large circle of acquaintances to be one of the most common-sense and shrewdest men in South Australia, and occupies leading positions on many of the public committees and boards of our city.

"A. W. DOBBIE."

The following statement, Mr. Dobbie tells us, was handed to him by Mr. Adamson on March 8th, 1886:—

"DEAR SIR,—I have looked through that portion of your letter on pages 7 and 8, and agree with most of what is there. You had best, however, leave out 'one of the leading citizens,' &c. The following is my version of the affair:—

"Passing your house one evening, in company with a daughter, who had lost a trinket off her watch-chain a week or so previous, and who lamented its loss, not on account of intrinsic value, but as an old keepsake, I said to her: 'Come in and see if Mr. Dobbie can find it for you.' We told you our

trouble, that something was lost off a watch-chain, and asked your assistance in its recovery, promising to bring you next evening the remaining trinkets, consisting of three loekets. You said it was a difficult case, but you would try.

“You had three clairvoyants asleep when we entered your room ; shortly afterwards you placed the trinkets in the hand of one of them, a female. Soon after which she began a fair description of my daughter ; this you stopped, informing her that something was lost which we wanted to find. She was silent for a minute or two, and then said : ‘I think I see it now. It was in the dust, and a man has found it.’ The question was put : ‘What is it?’ She answered : ‘A ring ; there is something on it ; it is not a key, oh ! it’s a pencil-case ; it’s bright and shining.’ She was then asked to follow the man home. This caused a long silence. At length she said : ‘I am there now ; he is showing it to a woman. I think it is his wife. He is putting it in a box, and saying, “We will leave it there and see what comes of it.”’ She then said more than once, ‘They would give it up if they knew who it belonged to, they do not want to keep it ; oh, I wish I could take it away, they seem honest people.’ She then, in answer to questions put, described the house in which the people lived, and the neighbourhood exactly, but could not give the locality, as she had never been there before—described the house as old and comfortable, like within a garden, a wrought-iron railing in front ; no church could be seen from the gate, but a large two-storey building opposite. She described the man accurately who had the pencil-case, and advised advertising for its recovery, as she was sure of its return if it was known who was the owner.

“I may here say that this had already been done, and that next day, after the interview, the article was returned to my son at his office in town ; the man who brought it left his address, and I have since visited his house and interviewed him, and he was in no small degree astonished when he found that we had known so much about him and his proceedings. I may state that I was almost a total unbeliever in clairvoyance until the above incident, but am now compelled to change my opinion, and acknowledge that there is something in it I cannot understand.

“Since the above occasion you have in my presence traced the matter further by the clairvoyant following the finder to Adelaide, and seeing him go upstairs to my son’s office and there give up the pencil-case. Of this, as of all former knowledge of the article in question, she must have been in total ignorance.

“A. ADAMSON.”

The advertisement about the lost trinket in this case appears to have been issued before the clairvoyant’s statements were made, and it is therefore conceivable that it may have been consciously or unconsciously seen by her ; but this could not have helped her, in any normal way, to a knowledge of the finder and his actions and surroundings, which, though not very detailed as reported to us, seems to have been too much so to have been the result of chance.

The percipients in this case and the last are two young ladies, sisters, who have a large school for young children. They have very frequently

assisted Mr. Dobbie in his experiments, but have no pecuniary interest in them whatever. It may be of interest to know Mr. Dobbie's method of operating. He writes :—

“My usual method of operating is to put them to sleep by a few passes, and then quietly to wait until they tell me they are ready. I then silently slip the article in question into their hands, and in from two to five minutes they begin to speak in a perfectly natural way, and I write down what they say. In most cases when the specimen is the hair of a person who is ill, the Misses Dixon will simply hold the hair in their hands for an interval of from five to fifteen minutes, and then sit up to the table, open their eyes (though still asleep) and write out a diagnosis of the case and prescribe remedies. In most cases they correctly describe the ailments, although in some cases (even when I am fully aware of the circumstances) they are entirely wrong. Some of the cures have been very remarkable ; but I am not prepared to positively assert whether the cures were effected by the remedies, or were the result of faith, or, in other words, the action of the mind on the body.”

Mr. Dobbie obtained many instances of apparent clairvoyance with the Misses Dixon, and with a Mr. Williams—a young man of 24. But, in the majority of cases, the result was unverifiable or might be due to thought-transference from those present. They would describe, often with great vividness and power of imagination, some scenes supposed to be connected with the past history of an object placed in their hands, but it is difficult to say whether the historical or other knowledge displayed transcended what the percipient might have possessed in his normal state. For instance, on one occasion a fragment of conglomerated or petrified bones, said to be the bones of Christian martyrs slaughtered by wild beasts at the Coliseum in Rome, was placed in Mr. Williams' hand and produced a vivid description of a fight between men and beasts in an amphitheatre. In this case there appears to have been at least thought-transference, for no one in the room, except Mr. Adamson, who brought the fragment, knew normally what it was. At the same time, if we suppose the percipient to have got from Mr. Adamson's mind the ideas of Rome and Christian martyrs, there may have been material in his own mind for the development of these ideas into the scene at the Coliseum. It should be stated as regards thought-transference, and as making rather against its occurrence with these percipients, that Mr. Dobbie says :—

“I have scores of times tried my level best to cause clairvoyants to see pictures and visions by conjuring up in my own mind the most vivid pictures imaginable, but up to the present moment I have never succeeded in making my clairvoyants think one thought or say or see anything I have tried to make them see in that way.”

It is further worth observing that like all clairvoyants, so far as I know, Mr. Dobbie's are not to be depended on to give correct information. He remarks :—

“The part which puzzles me most is the fact that very often they are entirely wrong, even *when I am fully aware* of the nature or history of the specimen I place in their hands, also when the visitors know.”

And again :—

“I have little confidence in the abilities of my clairvoyants to track the Whitechapel murderer. I tried them once in tracing a prominent man who suddenly disappeared from Adelaide two or three years ago, and was found dead a fortnight afterwards. My clairvoyants insisted that the man was alive and wandering about south of Adelaide, whereas he must have been dead all the time, and was found *north* of Adelaide.”

The account to be next given is sent by A. S. Wiltse, M.D., of Skiddy, Kansas, U.S.A., an Honorary Associate of the American Branch of the S.P.R. Dr. Wiltse's own comments on his experiments bring out the noteworthy points so fully, that no further remark is, I think, called for from me.

(M. 21.) SOME EXPERIMENTS IN HYPNOTISM.

“Some time in the summer of 1882 I chanced to the good fortune of finding an excellent subject for hypnotism in the person of Fannie G., aged about fifteen years, and as the girl was serving us in the capacity of general house servant, I was enabled to carry on my experiments for several weeks together.

“I regret that, having then no idea of publishing the results of my experiments, I took no notes; but as I seldom take notes anyway, and never keep a diary, purposely training my mind to retentiveness, I am sure I can recite the main points; and as the experiments were witnessed by many of my neighbours I think some of my statements can be verified by the testimony of some of these eye-witnesses.

“I had placed the subject under the full hypnotic trance several times before she began to develop clairvoyant phenomena.

“In a former paper I have shown under what thorough test conditions I worked,¹ suffice it here to say that no possible gap for deception was left open.

“The clairvoyant powers of my subject were first brought to notice by some spectator asking me to see if she could not see what was transpiring in the next room. The experiment was tried, and succeeded partially, but after being persisted in for a few days, she developed a power of vision (clairvoyant), which seemed practically to have no limit.

¹The paper referred to is one that was read before the Owosso Academy of Medicine, in 1886, and of which a copy has been made for us by Dr. Wiltse's sister. In this paper Dr. Wiltse describes the tests he applied to make sure that the hypnotic trance, which could be induced in from five to twenty minutes, was genuine. He also gives accounts of Experiments II., III., IV., and V. in the text, which agree with those here given.

The following passage of the earlier paper, though it has no direct bearing on the subject of clairvoyance, is worth quoting, especially as the transference of sensations is referred to in the corroborative testimony appended to Dr. Wiltse's account.

“After several sittings I discovered that although the girl was insensible to painful

Experiment I.

“The company being seated along the two ends and one side of the room, closely together, like children at a spelling match, the subject was thoroughly hypnotised, then aroused sufficiently to be able to talk, although not to open her eyes, and a watch was passed back and forth, secretly, among the row of persons, always behind their backs. I was often myself deceived as to who held the watch, but Fannie invariably indicated, either by name or pointing to, the person who held the watch. Parties would frequently change hands with the article at the very instant the holder was named, but she always indicated such change of hands.

“She could not, however, tell the hour indicated upon the dial, even when the watch was held by a person in front of her. (Mrs. Wiltse tells me the girl could not tell the time of day by the clock when in normal condition, as she had never learned.)”

Experiment II.

“Miss Florence F., now Mrs. R., a neighbour, was invited to attend one evening with tests which she was to arrange during the day. She came and told the subject to go to her kitchen and tell her what she saw. It was about twenty rods to Miss F.’s kitchen. Subject was led to suppose she had gone to the kitchen, and being asked what she saw, readily answered: ‘The table sits in the centre of the room, and upon it is a box covered with a cloth.’ ‘What is in the box, Fannie?’ I asked. ‘Oh, I daren’t look in the box! Miss Florence might be mad.’ ‘Miss Florence is willing you should look; raise the cloth, Fannie, and tell me what is there.’ She immediately answered, ‘There are seven loaves of bread and sixteen biscuits in it.’ (Correct.)

“I set this down as telepathy because Miss Florence F. was in the room, and undoubtedly the facts were prominently in her mind, having been purposely so arranged by her for a test; but what follows is not so plainly telepathy.

“Miss Florence asked Fannie to tell her what was in her stable. She answered, ‘Two black horses, one grey horse, and one red horse’ (meaning a bay horse). Miss Florence: ‘That is wrong, Fannie; there are only my black horses in the stable.’ Ten or fifteen minutes later, a brother of Miss Florence came to the house and told Miss Florence that there were travellers at the house, and upon inquiry we learned that the grey and ‘red’ horse belonged to them, and that they had been in the stable half an hour when Fannie’s clairvoyant eye scanned it.

“Of course we recognise the fact that there may be set up the theory that Fannie gleaned her knowledge from the minds of some of the parties at the

impressions, as far as her own person was concerned, she was quite sensitive to such impressions in my own body. Thus, when standing behind her at a distance of several feet, with my hands behind me, if a pin were thrust into my right hand, her right hand moved and attempted to evade the pin thrust; if I tasted, though never so slyly, any pleasant substance, no sooner was the sense of taste fully established in my own mouth than she began smacking her lips as if she tasted something agreeable. If, on the contrary, I tasted something bitter or nauseous, she made wry faces and feeble efforts to eject it. Some things pleasant to me seemed unpleasant to her: for instance, I must refrain from smoking while she was under the mesmeric influence, as it nauseated her, although the smoking of others in the room had no effect upon her.”

residence of Miss Florence, or that by telepathic sympathy with her brother or father Miss Florence was unconsciously aware of the facts, and Fannie gathered her information from that unconscious source ; but in attempting to establish a *vera causa* we should be very particular to bridge our way to it with theories which most strongly appeal to reason and sound judgment, as probably containing fact, and the latter of these theories at least will seem very ' far fetched ' indeed."

Experiment III.

"I told the subject to go with me to Chattanooga (ninety-eight miles distant ; a city she had never visited. Indeed I am quite positive she had never been in any city).

" ' Now we are there,' I said ; ' tell me how you like my brother's house.' ' The house is nice,' she said, ' but the side-walk is awful narrow.' Which peculiarity was in my own mind at the instant. I then asked her to go with me into the house, and pretending we had gone in, asked her to tell me what she saw. She immediately gave an accurate description of the furniture of the sitting-room, apparently beginning at one corner and passing in order around the room, but coming to the piano, an instrument she had never seen, she said, ' There is something funny, what is it ? ' and described it very well, speaking of the keys as pieces of white bone with short pieces of black wood (the black keys) between them.

" Query : If she read all this from my mind, why could she not read the name, or at any rate the nature of the piano ? They were there in more legible form, it seems to me, than the rest of the matter, although, as Mr. Hodgson suggests,—as I believe correctly solving the mystery,—she saw more in picture form than otherwise."

Experiment IV.

"Mrs. S. J. W., whose husband was the manager of a variety theatre in Louisville, Ky., some hundreds of miles distant, asked for information regard to him. Proceeded in the usual manner, but got no results except useless exclamations of surprise about ' tall buildings,' ' lots of people,' &c. Finally Mrs. S. J. W., who is a believer in all sorts of incantations, witchcraft, &c., took a ring from her purse which she said she had taken from her husband's finger, and dropping it in Fannie's palm said : ' May be that will put you on the trail ! '

"By what I think may firstly be set down as a curious coincidence, Fannie began, in a very few moments afterwards, to describe the lady's husband (whom she had never seen, but I had), giving an excellent description of him, and said, ' There are lots of people coming, and he is giving them some sheets of yellow paper with reading on them, but he has little cards that they have to pay him for.' To all present it seemed plain that the yellow papers were the programmes, the cards the tickets ; but as to Fannie's knowledge of such things during her normal state, I doubt if she knew the meaning of the word theatre.

"Fannie now went on to describe a woman who she said was talking and laughing with the man, and particularly described a ring upon her finger,

when Mrs. S. J. W. flew into a tempest of rage, naming the woman, and declaring that the ring was one she (Mrs. S. J. W.) had given her husband. It may be proper to state that the pair had separated. As to the truth or falsity of the whole, I can only say that the lady wept and raved by turns, and finally gave Fannie a liberal gift for the information.

“The results of this experiment are so doubtful, however, and seem to encroach so far upon the domain of the gipsy fortune-teller that I put little confidence in it, yet it ought not to be left entirely out, as the seeming effect of the ring placed in Fannie’s hand, which I have set down as coincidence, presents a point which the seeker after fact should not neglect to look to in a course of experiments.

“The known is but a narrow strait,
 The possible a boundless sea ;
 And that may not be passing strange
 That seems impossible to me.

“Who shall say, for sure, but what the thing I, in ignorance and perhaps pride, have set down as superstition and coincidence, may be the footing presented us upon some hidden but none the less natural law ?

“There is no *supernatural*
 In highest Heaven nor lowest earth :
 If Lazarus rose, ’twas by some law
 As fixed as that which gave him birth.”

Experiment V.

“This night more people had congregated than could get into the house. The building had but three rooms, the upright being divided by a partition near the centre. The kitchen was a ‘lean-to’ running the whole length of the upright.

“Mr. William Howard had supped with us, but Fannie had not learned his name. The people outside lifted Mr. Howard up quietly and set him into the kitchen through the window. The door between the kitchen and the room we occupied was closed, so that the kitchen was obscurely dark. No one inside knew of the movement outside, which was done so quietly that we heard no noise. Word was sent in that Fannie should examine the kitchen. Of course I knew by this that some test had been arranged there, but of what it consisted I had no idea. The following dialogue then occurred. “Q. : ‘Fannie, will you go into the kitchen and tell me if everything is all right there? Will you?’ (Shaking her gently.) Fannie: ‘Yes, sir.’ Q. : ‘Well, what do you see? Is everything all right there?’ Fannie : ‘There is a man there!’ Q. : ‘Who is he?’ Fannie : ‘I don’t know his name ; he is the man who took supper with us to-night.’ Q. : ‘What is he doing, Fannie?’ Fannie : ‘Oh, he is standing with his ear up to the door and he has your flute in his hand ; there, he has laid it down and is looking at his watch. Oh, what a pretty gold watch!’ This was just what my friend in the kitchen was doing, although none of us who were in the room, neither any of the parties outside, knew what he was actually doing. I did not even know the flute was there ; it did not belong there, but had been carelessly placed, and my friend accidentally laid his hand upon it in groping his way through the dark room, and, when he overheard Fannie’s remark, he put

it down and took out his watch to test her ability to describe his movements."

Experiment VI.

"Mr. Howard, the same mentioned in Experiment V., lived six miles from me. He had just built a large frame house; our subject had never seen the house, although, I presume, she may have heard it talked of. Mr. Howard had not been home for some days, and asked that Fannie should go there and see if all were well. She exclaimed at the size of the house, but railed at the ugliness of the front fence, saying she would not have 'such an old torn-down' fence in front of so nice a house. 'Yes,' said Howard, laughing, 'my wife has been worrying the life out of me about the fence and the front steps.' 'Oh,' interrupted Fannie, 'the steps are nice and new!' 'She is off there,' said Howard, 'the steps are worse than the fence.' 'Don't you see,' exclaimed Fannie, impatiently, 'how new and nice the steps are? Humph!' (And she seemed absolutely disgusted, judging by the tone.) 'I think they are real nice.'

"Changing the subject, Howard asked her how many windows were in his house. Almost instantly she gave a number (I think it was twenty-six). Howard thought it was too many, but upon carefully counting, found it exact.

"From my house he went directly home, and, to his great surprise, found that during his absence his wife had employed a carpenter who had built new front steps, and they had been completed a day or two before Fannie had scanned the premises for him with her invisible telescope.

"Mr. Howard's son, a youth, had gone into an adjoining county and was not expected back for some days. Fannie was acquainted with the young man (Andrew). Mr. Howard, having business back at the station, was with us again the next night. His faith in our 'oracle' had assumed larger proportions, and he suggested a visit home by means of Fannie's wonderful faculty. She described the rooms excellently, even to a bouquet on one of the tables, and said that several young people were there. Asked who they were, she replied that she did not know any of them except Andrew. 'But,' I said, 'Andrew is not at home.' Fannie: 'Why, don't you see him?' Q.: 'Sure, Fannie?' F.: 'Oh, don't I know Andrew? Right there, he is.' Mr. Howard returned home the next morning, where he found that Andrew had returned late the day before, and that several young people in the neighbourhood had passed the evening with him. So we got another lesson of faith.

"The next experiment presents a complete chain of evidence, so that nothing is left isolated to set down as probable or even possible coincidence; and suggestion, either conscious or unconscious, being entirely excluded, I think I may boldly lay claim to my experiments establishing clairvoyance as a fact in the realm of the known and thoroughly demonstrated.

"Since beginning this article, I concluded it would not be just to trust entirely to my own memory, and sent back to Tennessee, where the experiments were made, for evidence of eye-witnesses to the experiments. The evidence arrived by to-day's post, January 12th, 1891, and I take pleasure in attaching it to the article."

Experiment VII.

“Mr. Wm. Howard and Mr. N. Parker called upon me early one morning (stating that they had called by request of neighbours) to ask me to hypnotise Fannie for the purpose of possibly gaining some knowledge of the whereabouts of the body of Uncle Julian Scott, who had ridden into the Emerald River late the night before and was drowned. We were on the street during the conversation, and I replied that as here was an opportunity to settle the question of Fannie’s clairvoyance being anything beyond mere mind-reading, we would not tell Fannie what she was to be questioned about until after she was hypnotised, so that her mind might not be at all biassed by any pre-supposed knowledge of the matter.

“We went to the house, but Fannie seemed very unwilling to be questioned without being first informed of the nature of the subject. This was the first time she had been approached in quite so ceremonious and official a manner, and it altogether aroused her suspicions. The truth was, Fannie had a sweetheart, and was exceedingly fearful that someone might pry into his and her secrets, as she had a belief that she would answer any question that should be asked her during her trance, so that I had always to assure her upon my word of honour that no questions of this nature should be asked her. But the unusual event of two leading citizens calling purposely to have her ‘go to sleep’ and then be questioned upon a subject of which she might not be informed beforehand, was a grain too much, and she quietly rebelled. The matter was compromised, however, by my reducing the matter in hand to writing, letting Mrs. Wiltse read it and assure her it was nothing objectionable, put it into a sealed envelope, and hold for her until she should wake, Mrs. Wiltse mounting guard over her while asleep, to look out for her interests. Under these conditions she passed readily enough into the hypnotic trance.

“I then stated the case to her, asking her to go with us to the river, where we would take a skiff and look for the body. ‘Is Uncle Julian drowned? Poor old man!’ she exclaimed. She expressed her willingness to go with us, only stipulating that Mrs. Wiltse should accompany us. I pretended to get horses, and we started (in her mind).

“It was three miles to the river. On the real road lived a Mrs. Hall, a widow, and Fannie called out suddenly, ‘There is Mrs. Hall’s place! Let us have her go with us!’ ‘All right, Fannie, she says she will go with us, and here we are already!’ A few moments of that peculiar deep sleep to suggest the passage of time, and I rouse Fanny again by a gentle shake, and say, ‘Here we are, and here is the boat; now I will paddle slowly and you look carefully into the water. Now what do you see?’ She immediately began to describe rocks, logs, snags, bottom, &c. (Suggestion. I had constantly to repeat the question, ‘What do you see? Do you see anything? Can you see the bottom?’ &c., or she would shortly be snoring.)

“After a little she said suddenly, as if somewhat excited, ‘There is something over yonder ahead of us!’ Q. : ‘Which way, Fannie?’ F. : ‘Right hand, way down yonder. Paddle nearer to it.’ Q. : ‘All right. Here we go! Now, what is it?’ F. : ‘I see now. It is a hat.’ Q. : ‘Where?’ F. : ‘Don’t you see there in that drift?’ (This is according to Mrs. Wiltse’s recollection of the affair. My own is that it was in a bush.) Q. : ‘Describe

the place, Fannie, so we can get it as we come back.' F. : 'Don't you see?' &c. And she described certain peculiarities upon the bank.

"Soon after this she announced an object near the left bank of the stream and asked to be paddled over there. Then asked if we did not see an old tree body under the water near the bank. Q. : 'Yes, Fannie, what about it?' F. : 'Why, don't you see? There is something under it.' Q. : 'What is it, Fannie?' F. : 'I can't see. Paddle closer.' Q. : 'All right! Here we are!' (Silence on Fannie's part.) Q. : 'What is it, Fannie?' F. : 'Some big dark thing; I can't see what. There is a saddle there. Don't you see it?' Q. : 'Yes, Fannie, what else?' F. : 'Something, but I can't see it good; the water is muddy. The saddle is there. I can see it, and one stirrup is gone.' Q. : 'All right. Can you see anything on the bank that we may know the spot as we come back?' F. : 'Why, of course. Don't you see how the sand is worked up in that low spot around the roots of that tree?'

"I see that my evidence upon the points in regard to the saddle with its missing stirrup and the hat is not as explicit and at first hand as I could wish, nor indeed as I intend to have it yet, for I can never rest quite satisfied upon those two points until I have the direct evidence of eye-witnesses. Upon these subjects we must have settled facts. But although I lived in that neighbourhood for some time after that, and heard a great deal of talk upon the subject, I never heard the points brought in question. In fact, so far were the people at large from doubting that I had performed something out of the usual line that many of them were afraid to come near me, for fear I might take a notion to throw some horrible spell upon them, which notion was strengthened by the fun-loving propensities of several of my neighbours, who delighted in scaring these superstitious ones. Still, however much circumstantial evidence we may have, I advise that these two points be held suspect until direct evidence is obtained. But common rumour had it that Fannie was right upon these points. As to the rest of the points, I was witness myself to the accuracy of her statements, which I will proceed to conclude.

"We passed on down the river, Fannie professing inability to see anything more of interest, and after a few minutes complaining of being tired and cold and teasing to go back, said there was no use to go any further, that they would not find Uncle Julian now, and repeated her curious assertion about the uselessness of going any farther by saying with considerable stress, 'It will be no use *ever to look below right here!*' Q. : 'All right, Fannie. We will go back, but first show us some mark by which we shall remember the place, can you?' 'Why, don't you see?' she exclaimed in a tone of seeming disgust. Q. : 'What is it, Fannie?' F. : 'Oh, don't you see that tall bridge?' Q. : 'Where, Fannie?' F. : 'Why, right there! We just now passed under it, right there it is.' (Note. Bridges in these parts were very scarce. The Emerald River had at that time but one bridge crossing it, an iron railroad bridge, which I feel sure Fannie had never seen, as there was no public road to it, it crossing the river at a wild, isolated, almost inaccessible spot in the mountains, several miles from where we were sitting.) 'What kind of a bridge is it, Fannie?' I asked, purposely for a test of the reality of her vision, for she was now back into the realm of my own knowledge, and I was

somewhat surprised at her correctness. F. (hesitating for a space as if taking a careful view, then in a tone of curious surprise): 'Why, it looks as if it must be *made of iron!*' (Suggestion.)

"Here ends the absolutely indisputable, independent clairvoyance of our subject in this experiment, but what follows, I believe, throws much light into the dark corner of natural inquiry into reasons why one should be independently clairvoyant at one moment and only so telepathically the next, although my theory would not be in place in the present article.

"Just as I had suggested that we were on the way back, Mr. Howard was called to the door, where a neighbour informed him, in so low a tone that none inside heard it, that the body had been recovered and conveyed to the residence of his (Uncle Julian's) son, who lived on the bank of the river near the ford where we had made our imaginary start with a boat. The message had all the appearance of truth. Mr. Howard came in looking rather chagrined, as I certainly felt, and informed me in a whisper of the news. 'Be quiet,' I replied, 'I will try another experiment.' I didn't believe this could be successful.

"'Fannie,' I said, 'here we are now at the landing. We are all of us cold. Let us go into the Scotts' and warm.' She agreed. I pretended we had entered the house, when Fanny exclaimed in a much excited manner, 'Why, there he is.' Q.: 'Who, Fannie?' F.: 'Why, don't you see it?' Q.: 'See what, Fannie?' F.: 'Why, they have found Uncle Julian and got him laid out.' She then went on to speak of different relatives and friends who were there, of their crying, &c., naming such persons as we supposed it would be very certain would be there.

"Here was telepathy, most likely, with a vengeance, for not a word of the whole thing was true. The body was not recovered until fourteen days after the drowning, when it was discovered by a train hand from a moving train crossing the bridge Fannie had declared we had 'just passed under,' where it had lodged upon an old drift just below the bridge. Many times since then the old drift has been pointed out to me from the bridge as the spot 'where Uncle Julian was found,' and I have as often thought of the perfectly apparent prophecy of Fannie in her emphatic assertion, 'We have just passed under that tall bridge and it will be useless ever to look for Uncle Julian *below here!*' I could flip a marble from the top of the bridge into the drift where rested his body fourteen days after her curious trip by water to that identical spot by way of—*what?* I listen for the answer. Had I possibly demonstrated the soul, as I began experimenting with the dismal hope of perhaps some time accomplishing fifteen years prior to this, which hope I had never once quite relinquished?"

Mrs. Wiltse writes to Mr. Hodgson:—

"Skiddy, Morris Co., Kansas, *January 16th, 1891.*

"My husband having read to me his paper entitled 'Some Experiments in Hypnotism,' paragraph by paragraph carefully, I hereby certify that its contents correspond substantially with my own recollection of the experiments as I saw them done several years ago.

"MRS. HAIDEE WILTSE."

Dr. Wiltse states that he has introduced the slight differences in Mrs. Wiltse's recollection and his own.

Mrs. Roberts, the Miss Florence F. of the narrative, writes to Dr. Wiltse :—

“ Cardiff, Tenn., *January 13th*, 1891.

“ Your letter was received late last night, and I hasten to reply. Your statement [the one that follows] is correct as far as it goes. But if you remember we asked, or rather you asked Fannie, to go into our storeroom and see what was in there, and she said a hind quarter of beef, which was true, we had got it late that evening. You also asked her to go in the kitchen and see how many loaves of bread she could find, which she told, and on counting them after returning home, she was correct. It was in the winter of '81 or '82, I think, either December, '81, or in the January or February of '82, I cannot remember the month ; I know it was cold weather. If you remember when old Julian Scott was drowned, it was about that time, for if I remember right you were trying that same night to get her to find his body. I think, as well as I remember, that she located his saddle, and a few days after it was found in a place that she described, but she could not find the body.

“ MRS. FLORENCE F. ROBERTS.”

Statement.

“ Miss Florence F. was at the house one evening, and asked Fannie to look into her stable and tell her what she saw. She replied that there were two black horses, one grey horse, and one red horse (meaning, of course, a bay horse). Miss Florence said, ‘ That is wrong ; there are only my two blacks.’ Soon after her brother came in, saying there were some travellers at the house, and upon inquiry we learned that these travellers had a grey horse and a bay in the stable, so that after all Fannie was right, the two strange horses having been there when Fannie’s clairvoyant vision had looked into the stable.

“ This statement is correct.

“ MRS. FLORENCE F. ROBERTS.”

Questions answered by William Howard (Ex-Trustee).

Question 1.—“ Was Uncle Julian Scott’s saddle found in the river, as described, before its finding by Fannie G. when mesmerised ? ”

Answer 1.—“ I wasn’t present when it was found, but was told so by truthful people.”

Question 2.—“ Was one stirrup gone as she said ? ”

Answer 2.—“ I was told the same about the stirrup ; also his hat.”

Question 3.—“ Was his hat found in a bush in the water at the point described by her ? ”

Question 4.—“ Did she describe your new doorsteps to you before you knew they were built ? ”

Answer 4.—“ Yes.”

Question 5.—“ Did she give a right statement of your holding your watch in your hand, putting back in your pocket and picking up a flute from the bed, and this while you were in a dark room with a wall between you ? ”

Answer 5.—“ Yes.”

Question 6.—“Did she describe your house and tell you Andrew was there when you thought he was away, and, if so, was he actually at home as she stated?”

Answer 6.—“Yes.”

Question 7.—“From what you saw, were you satisfied that Fannie had, when mesmerised, powers of imparting knowledge unknown to others about her?”

Answer 7.—“Yes.”

WM. HOWARD.

Kismet, Tenn., Morgan Co.

“We testify to these questions, asked Wm. Howard, to be facts. We were present at the same time Mr. Howard was when Miss G. was mesmerised by Dr. A. S. Wiltse. We further state that when any of us would prick the doctor with a pin, she would flinch with the same part of her body. Miss G. was not in the habit of the use of tobacco. The doctor was in a different room, with a wall between them. When he would smoke, she grew nauseated and seemed to taste the same as he did.

“W. T. HOWARD AND LIZZIE HOWARD.”

With this case, which, if the saddle was correctly located by Fannie, carries us beyond clairvoyance of facts known to anyone, I must conclude the present paper. In an Appendix I give the remaining evidence about “Jane,” and some further cases sent to the Society for Psychological Research, but which, on account of remoteness and dependence on the memory of a single individual, seem to attain a lower evidential standard than those I have already quoted.

In the next number of the *Proceedings* we hope to print a paper by Dr. Alfred Backman, of Kalmar, Sweden, on some experiments in clairvoyance of his own. Besides the evidence thus sent to the Society for Psychological Research, and not hitherto published, there is a considerable amount of evidence for clairvoyance of the type discussed in the present paper, published in various books and pamphlets, and in the *Zoist* and other periodicals devoted to mesmerism. This I shall hope to review on some future occasion, as in attempting to form a judgment on the subject, it is important to have all the available evidence before us.

I hope also in a future paper to discuss the evidence for other types of clairvoyance, especially for clairvoyance of facts unknown to any human being.

APPENDIX.

FURTHER EVIDENCE ABOUT JANE.

REMAINDER OF DR. F.'S NOTES.

Experiment III.

I was determined on this occasion to give her no leading questions, and at the same time in no manner to cheat or deceive her. After the sleep was produced, I said: "We are on a railway, and can see a large building like a mill; where is it?" "Is it a mill for grinding food?" she replied. I said, "Yes. Can you find by what means the mill is made to work? Is it a wind-mill?" "No." "Is it the water that turns the mill?" "No, it is a steam-mill." I may here remark that the mill is placed by the side of a stream which near it communicates with the River Tyne. She then asked, "May we go into the mill?" and upon my giving her leave, she described the noise of the machinery, the flour-dust falling like snow, the miller, in white, standing by a "poke," and was proceeding in her account of the interior of the building when I stopped her, and told her to leave the mill and enter the house near it. "Is it the small house?" she asked. I told her "No," it was the larger house that I desired her to look into. She said, "Is it this with the garden in front?" "Yes," I replied, "with the large garden," for I was under the false impression that the garden was of considerable size. "No, the garden is a small one, and just in front of the house," was the answer; and then, as usual, she asked, "May we go in?" She said a gentleman lived in the house, but directly afterwards corrected herself, and remarked he was not a gentleman, but that a gentleman had formerly lived in it. She now seemed very much puzzled, her face accurately expressing the perplexity of her mind. "Why did the gentleman leave this pretty house?" "There is something very strange about this house. I can't understand this." "Can we not tell we what it is that is so strange here?" "Can we not tell we why this gentleman went away?" "Oh, yes, it is something about a lady." "Can it be this gentleman's wife who died here, and thus caused him to leave it?" All these questions she asked rapidly and in an excited manner, very different from her ordinary calm bearing when in the mesmeric state. At last she said, in a low tone, "Now we see it was not this gentleman's wife, for she's alive; it was a vision that frightened him away." "The lady was only a vision." "Do we believe in visions?" "We don't like to believe in visions, do we?" "Tell we why the vision came to the gentleman." "Had he done anything wicked to the lady?" I now told her that I brought her to that house for the purpose of finding out why the lady haunted that house, and she must not be lazy, but find out the cause. She replied, "We are not lazy, but the lady is not there now, but if we will tell we where to find her, we will go and look for it."

As this was a request with which I had no means of complying, I said she had better go back to the time when the gentleman lived in the house. She directly answered, "Yes, we will." "Now I see the gentleman has a wife and a family, and I see the vision standing before him; but why does it

make these noises? Why does it now frighten them all? and why does it frighten the servants in that way so that the gentleman is forced to leave? She thinks he has no right to be there, but why has he no right to be there? It cannot be an angel of light, can it? It must be an angel of darkness, and to find out an angel of darkness we will have to go a long way, to a bad place." I said she had better find out the gentleman himself. She immediately said, "Shall we go again upon the railway? Now we have come to a large town. Shall we go up the road to this little village?" Finding by her description that she had passed the house, I replied, "No, you must go back again the same road; you are a little too far." "Then may we go into this house," she exclaimed, "with a little lodge and a garden?" I again told her she was too far, for the house I recognised by her description is one a few hundred yards beyond the one I wished her to go to. "Now we have got to the right house," she remarked, "and we see the gentleman, but why does he wear his hat in this way? and what a wide brim it is, and he is saying, 'We are much obliged to thee, friend,' and 'I hope thou art well.' Why does he say *thee* and *thou*? we don't like that way of speaking, do we? But he looks a kind gentleman. I don't see why the vision should have come to him." She continued her description of a member of the Society of Friends, and so accurately described the peculiarities of the gentleman that no one who knew him could doubt who was meant, but as she seemed now tired, I stopped her for the present, and she fell into a short sleep.

Knowing that a public meeting was to be held that evening, and being sure that she had never in her life been in that street in which it was intended to hold it, I determined to test her powers by means of it. I therefore said as soon as she awoke, "We are standing by some railings with some trees within them; now we pass through an opening, with a house on one side and a wall on the other, and before us, at some little distance, is a house with a portico." She immediately said, "Shall we go in?" "But there is a glass door; shall we go through it?" "Here is a lady sitting in a room; is she a lady?" I replied, "I want you to go upstairs and turn into the room on the left-hand side." She slowly answered, with some expression of amazement, "What! this room? It is a very pretty room; very pretty indeed. But what is the matter? What are so many people doing here? And here is Mr. Fraser; what can he be doing here? Is it about the church? Is it about the Bible?" The gentleman she had detected in the crowd being known to her as the minister, she had, no doubt, imagined from his presence that such must be the subject of the meeting; but I told her not to be lazy, but find out why the meeting was held. "One man," she said, "is speaking, but it is neither about church nor Bible; we can't understand him. It is humbug. And he talks so much about himself, does he not? He is a very vulgar man; but there are many very vulgar-looking men in the room, and what a noise they are making." This experiment had lasted so long that she looked tired, and having, before sitting down, complained of headache, I feared to continue it, lest she might be worse afterwards. I, therefore, at this stage, released her by the ordinary means.

In order to understand the first of the experiments of this evening's sitting I must now explain that about four miles from North Shields—visible from the Newcastle and North Shields Railway—is a steam mill, and near it a

house with a garden in front, and some cottages. This house was inhabited some years ago by a gentleman of the Society of Friends (Mr. Procter), who eventually left it on account of the annoyance of what was and is still supposed to be a ghost. As I am no more a believer in spirits than I was in clairvoyance, I may merely mention that forty different persons now alive have stated that at different times they have seen this appearance, and in every case, except two or three, it had the form of a lady. Besides, however, the visionary appearances, the noises in the house were most troublesome, the articles of furniture being often violently thrown about. The gentleman left the house, and the noises and the vision have gradually disappeared. Her description of his present residence was in every respect correct. It will, no doubt, occur to many that the clairvoyante had in this case been aware of the whole affair, but let anyone consider the improbability of her catching at once, without reflection, the very place I desired her to examine from the very slight hint I gave her. I have since ascertained that she had only once—and that some years ago—been upon this railway, and it is unlikely that upon that occasion she would observe this particular mill so as to be able at present so minutely to describe it. Mills near railways are not uncommon, and if she had merely guessed, it is probable that she would at once have imagined the place to be some mill near some railroad to which she was accustomed. But admitting that she had formerly seen the mill and house, as she rolled rapidly along the line—for it is only visible at one point of the railroad—and that the whole story had been related to her, how was a stranger, living in a little street miles from Shields, able to find out the present residence of the gentleman, and accurately to describe him? Add to these considerations the surprise that she manifested when afterwards told about it, and her denial of ever having heard about the haunted house, and few can reject the belief that there was no trick at all about the case.

The second case is still clearer. Mr. Lindsay is one of the candidates to represent the borough of Tynemouth in Parliament. He came down unexpectedly on Saturday night, and bills were then issued, calling a meeting wherein he intended addressing the electors on Monday. She, I have ascertained, only left the house upon the Sunday, and walked along the road for a few minutes, and it is in the highest degree improbable that she would there see the announcement. I have also ascertained that she was never in her life in the street in which the meeting was held, and that she knows nothing of the town at all, and my description of the Assembly Room was so vague that few who have lived in Shields all their lives could have guessed it. To show the truth of this, a gentleman who had been for many years resident in Shields, and who was protesting strongly against clairvoyance, was asked the following question: "Supposing I say to you, We are standing beside some rails, with trees within them; we now go through an opening, and see a house with a portico in front of us—what is that house?" Without hesitation he immediately mentioned a house in the opposite end of the town.

Experiment IV.

July 19th, 1853.

On Thursday she arrived at Shields by train. She was longer than usual in becoming somnolent, and the first words she exclaimed were, "Why is

that girl troubling us so much ?” This she frequently repeated. The word “girl” she always applies to herself, and the above expression is used when she is not likely to be lucid. She looked tired and anxious, and throughout the sitting was not so clear as on former occasions.

I had procured some handwriting of Lieutenant Pym, R.N., now in the searching expedition of Sir John Franklin, but not being acquainted either with the gentleman himself or the residence of his relations, I was very doubtful of her discovering his whereabouts. I placed the writing in her hands and asked where the gentleman was who wrote that. She replied, “The gentleman who wrote this to us—what does he want us to do ? Is it about a sick person—is that it ?” I again said, “You must discover for yourself where he is and what he wants.” She answered, “Let us go by the railway to the large town, and into this house, and see what he wants.” I replied, as she seemed in great doubt and hesitation, “You had better look abroad for him. Go across the sea and look.” “Yes,” she answered ; “but what has he gone here for, amongst all these strange people, and this grand place ? *Is he going to fight ?* Is this the reason of his coming here ? We don’t understand what these people say ; they don’t speak our language.” I asked if it was France, and she answered that she had been here before, formerly, and she believed it was France. I should here mention that, as many will remember, Lieutenant Pym planned his Siberian Expedition immediately before going in the searching squadron, and travelled on the Continent in prosecution of his plan, but at the time I did not remember this, and therefore told her to look where he was at the present time. She said he was in a very strange country, where everyone was dressed differently from here. I asked whether it was a hot or cold country. She answered, “Very cold indeed,” and grasping me tightly by the hand requested me not to leave her in that desolate region. I, at this stage, requested a lady who was in the room to copy down all her words, which was done. “What has brought the gentleman here ?” I asked. “Has he gone to discover something ?” was the reply ; “we don’t like to look at him. He has got a cat jacket and cap on ; we don’t like to touch him.” She always in this state expresses a great dislike to fur, and calls it cat-skin. “We see the vessel. All those about him have the same sort of jackets. Is it bear-skin they have on ? He is a fine-looking man, all fur. This is a very white-looking place. It is all white. He is middle-sized, with darkish hair, but he is so covered up with cat-skin that we can only see a part of him. This is not like we’s water ; we can walk upon it. Why have they come to such a place as this ? It is winter here. Some of the men are running along.” “What is the name of the vessel ?” I inquired. She spelt A. R., but would go no further ; she then said, “We will spell the gentleman’s name. It is a short name.” I said that P was the first letter, but she could not finish it. “Has he come to seek somebody ?” she asked. “What is he so intent upon ? Is it to go further he thinks so much about ?” “He had better, we think, stay where he is, for he will never find what he is looking for.” “Is it a vessel and a gentleman he is looking for ?”

[Some further details of the same kind followed here.]

Experiment VI.

July 21st, 1853.—Five minutes to nine, to about 10 minutes to 10; pulse 80.

She was this time mesmerised by a lady who has been in the habit of doing it for some years, and her lucidity and rapidity of utterance were very strikingly increased compared with the uncertain slow manner in which she spoke when under my influence. This lady we shall call Mrs. B. [Mrs. Fraser]. The process consists in the operator taking Jane's thumbs in her thumb and forefinger of her opposite hand, and looking steadfastly into her eyes. This was continued on this occasion for about a minute, when Jane gave a slight start. Her head then began gradually to fall forward, when the operator placed her hand above the vertex, moving it gradually backwards. The head seemed to follow the hand by slightly jerking motions until she became quite erect in the chair. Mrs. B. then asked, "Is that we's light? Can we see well with it?"

[Some details are here omitted.]

Here she again slept. "Let us go out again," said she, upon awakening. "What are we thinking of now?" asked Mrs. B. "Where shall we go?" replied Jane. "Shall we come back here again?" "Yes," returned Mrs. B., "we promised to come back to this place same sun, so we must keep our promises." "Shall we look at it?" was the answer. "What is it? What do you call it?" "Is it a vision?" Mrs. B. replied. "No, that is not the name; we don't like it. Why can't we get hold of the word, of we's own we's word? It is haunted house. What an ugly word. Why do we want to look again?" "We said," answered Mrs. B., "that we would go into it." "We don't care for it, do we?" replied Jane. "It looks like a vision. It is a lady." "What is it like?" asked the operator. "It has a face, but not like we's face. It is very white, but she moves about so quick; she has eyes, but no sight in them; she is like a shadow." "Has it a name in its head?" asked Mrs. B. "No, she has no name and no brains: she is just like a shadow, and flits about so quickly from place to place. We don't care about the lady. We want to go into the house and downstairs. We want to go into the cellar. Is there a way to the sea in this house? We will go downstairs into the lowest part and take a candle. We are not a coward. We will examine and find a place to the sea. Let us look—there is a cellar. Could not the gentleman examine the cellar? He must have stronger people than we to look into them, we are too weak. We can't see any place of concealment. Tell him to bring somebody to look down. There must be a place of concealment. Like it ran down to the sea, and people came up for some bad purpose. It seems like something about the sea. We'll tell the gentleman with the broad hat about this. We's not afraid, there must be something concealed there, and it might be found out in this cellar, and we will come and help him. Let us go to the gentleman." "Would he like to see we's sleep?" said Mrs. B. "We want this place looked into, and, mind, not a slight examination, for something will be found there." "Are they real people, then?" asked Mrs. B. "Well, she is a strange one, and walks about so quietly." "Has it spoken?" said the operator. "Yes it has spoken. But there are so many, there are two or three kinds of animals. We's only a coward after all." "What are the animals like?" inquired

Mrs. B. "We won't be afraid," was the reply. "Do we like to look? One is like a monkey, and another like a dog. Had the lady dogs and monkeys? They go all about the house. She has got funny things, has she not? We don't like her. What is that other one? Do we know what we call it? It is not a pussy, it runs very fast, and gets amongst feet. It is a rabbit, but a very quick one." "Are they real animals?" said Mrs. B. "We don't touch them to see," replied she; "we would not like a bite. What a very violent woman she is. She wants to stay all alone in that house, but we can't see into her, she is so strange. We have never seen her eat any supper nor anything else." "Has she a name in her head?" inquired Mrs. B. "No, she has no brains. She is now going upstairs, and it is so dark. She has no light with her, but we have light." "Are the animals with her now?" said Mrs. B. "No, they are not. She is all white: it is loose, not a dress like we's, but something loose thrown over her. She disturbs everybody." "Why don't they catch her?" asked Mrs. B. "Because she moves so quickly. But the mischief is in the cellar, and tell the gentleman to look there."

[Here again she slept.]

Upon awakening she said, "We won't have her for ours." "Is she always the same?" inquired the operator. "We will look," was the reply. "Now she is coming downstairs again to go her rounds. She makes we feel cold. Now she is as dark as the devil. It is very strange; we don't like her." "Look and see what her dress is like," said Mrs. B. "We will. It is not like we, for it is all dark. Where have we seen anything like it before? It is not like we's English ladies' dress. Where has she got that? It is like the dress we saw in foreign countries—a Spanish lady kind of dress. They are rich things she has on; it rustles like silk. Is it not strange? She is just like a devil."

[A few more details followed.]

Experiment IX.

July 28th or 29th, 1853.

She was again sent to see the "haunted house," when she said she saw the figure of a man who also troubled them. Mrs. B. asked her if it was not a real man she saw. Could it not be the person who now lived there? but she said, "No, it is a vision; he has no brains in his head; he looks very fierce, his eyes flash like a tom cat's—like a tiger's; he has a white dress on like a surplice. Oh, how angry he is! he is so indignant at being disturbed; he does not want the gentleman to find out what he is there for. It is the *man* who makes the noises in the house; he goes stamping about. We did not like the woman, but the man is far worse. Oh, how angry he is! What a commotion there is in the cellar! They have not made the hole large enough; it is not close enough to the wall. They must make a wide, deep hole close to the wall, and they should take down the wall." Mrs. B. said, "But perhaps the house will fall if they take the wall down." She replied, "Never mind, if they only find it out." She said that the woman walked about with her hands upon her breast as if in pain; but the man goes stamping about very angry. "Oh! how indignant he is that the gentleman is digging in the cellar."

She was also taken to St. Paul's Cathedral, which she described most accurately. Upon first entering she seemed amazed at the beauty of the building, and said, "What a number of beautiful figures! These are not visions, these are made of marble." She also described the scutcheons, and the stained glass windows, and the Communion, &c., &c. She also said there was a large gallery that went all round, and that there was a sound in it. It was not music, but a sound which went all round inside the wall. She said there were no queer monkish-looking men here, as she saw in St. Peter's at Rome. Those were Popish we's; she did not like Popish we's; but she saw a clergyman go into the pulpit. It was not we's clergyman. She also seemed very much to admire some of the fine old oak carving and a picture.

MRS. FRASER'S RECOLLECTIONS.

In the year 1845, I first became acquainted with "Jane." She was a great invalid, not able to leave her bed, but was propped up with pillows, and made a little money by needlework. One day, when I called to see her, I was told by her sister that I could not see her as the infirmary doctor had just mesmerised her. I sent up a message, begging that I might be admitted, and the doctor consenting I went up. I asked him if he never tried any experiments. "No," he replied, "I have promised her not." On waking, I asked her consent. So the next day I took with me a phrenological head. Dr. Maltby went to the closet and ate something. He returned to "Jane," and placing his finger on "gustativeness," asked what he was eating. "It is sugar." He ate something else. "What am I eating?" She showed great disgust, and said, "Not good." He whispered to me, "I have a *pill* in my mouth."

Next visit I proposed we should try if she was a clairvoyante, and asked Mr. M. to take her to our house and find out what I had been doing that morning. She found the house and went into the parlour, and there seemed to see me in an armchair with my feet on the fender, &c., and a large book upon my knee. She was quite correct. Then she was taken to the infirmary and accurately described one of the wards, and particularly mentioned a soldier who was in one of the beds. After this, Mr. M. took her to other places, but as it was not convenient for him to continue to give her the sleep I took his place. I think it was as soon as I was left alone with her that I thought I would try another experiment. I found that she ate very little, had no appetite, and took no butcher's meat, so I thought I would get her to eat whilst in the sleep. Consequently I took some thin slices of cold roast beef, and when she was quite over I got her to eat some, but before she had finished I heard Dr. Trotter downstairs, so I awoke her, first of all hiding the rest of the meat and bread. When he came up, amongst other questions he asked if she had eaten any breakfast? and she said "No." Whereupon I said, "Oh, Jane, how can you say so when you have been eating both meat and bread?" and then I pulled out the remnant of her feast. Great was her surprise, and of course Dr. Trotter was astonished also.

Dr. Trotter was the physician for the infirmary of which Jane was an outdoor patient. He was out at dinner, one day, with Mr. Williamson, of Gateshead, brother of Sir Hedworth Williamson, and the conversation turned upon mesmerism, and Mr. Williamson said at one time he had ridiculed it,

but that a short while before meeting Dr. Trotter he was in Paris with some other friends, and one very wet day, just to amuse themselves, they proposed to try and mesmerise the cook, and to their great surprise they were quite successful, and went on to mention some more particulars. So Dr. Trotter told him of a patient of his who could not sleep, and it was arranged that Mr. Williamson should accompany him on the following day, and put her into the mesmeric sleep. This was done, and then Mr. Maltby, the house surgeon, was taught how to put her over, and it was found that from that day she began to sleep at night.

At that time Mr. Williamson knew nothing about clairvoyance. Some months after he came to Durham, and called upon us in order to try and mesmerise Mr. Green, and I took the opportunity of telling him about "Jane's" powers. He said, "I believe in mesmerism, but not in clairvoyance." He had been arranging for Jane to go and stay with him for some time that he might be able to mesmerise her, and I thought he would soon find out for himself whether what I had told him was true or not, so I said nothing, and she went, and as I expected, the first time he mesmerised her she began with her usual question, "Where shall we go this sun?" First, of course, expressing surprise at the new "we" she had got. "It is not Miss Eliza we, and it is not our black we" (that was Jane's sister). "What we is it?" Afterwards she called him her "very own we." As she was determined to go somewhere, he asked where she would go? and she answered along the road. She seemed in a short time to see two cottages, and said, "May we go into this cottage?" and to the great astonishment of Mr. Williamson she told him about all the inmates. Now, as she was an utter stranger in that neighbourhood, he knew quite well that she could have no acquaintance with these cottagers, and from that time was a believer in her wonderful powers of clairvoyance, and took her to one place after another, frequently to the House of Commons. She took quite a fancy to some of the members, saying, "Ah, there is we Shott" (a personal friend of Mr. Williamson), "and there is we's"—mentioning the names of other gentlemen whom I cannot just now remember. Mr. Williamson took her now and again to some place of entertainment, and she greatly enjoyed being at Astley's, and laughed heartily at seeing the tricks of the clown, and expressed much surprise at seeing the horses jump through hoops.

Mr. Williamson had a lady staying with him whose name I quite forget; he was mesmerising her for her health, and he began to try if she also was a clairvoyante, and found she was, and a very eerie effect was produced upon me some months after, when I had Jane asleep in our own house, by her saying, after one of the little sleeps which she had begun to take in the course of the séance, "Do we know that the *lady we* is here? Our very own we has brought her to see we, they went first to the *girl's* 'Jane's' house, and then came here."

One day I asked Jane what was the cause of her being able to do such wonderful things as to see into people's minds, and so on. She answered by "'Lectricity.'" She spoke in a very childish manner when asleep, cutting short her words.

It was very extraordinary the insight she seemed to have into the character of those persons she saw; for instance, when visiting one gentleman who

lived at some distance, and who had never been mentioned to her, she said at once, "This is a backslider." When she was taken to see the missionary, Mr. Moffat, she said, "Now this is one of the most unselfish men we ever saw." It was very interesting to find that when she visited these far-off places she noticed the different trees to what she had seen at home, and she certainly felt either great heat or great cold. I especially remember one day, when she asked to get away from Africa, she was so hot, and seemed to rejoice in the cool breezes of the sea. She also seemed to feel the scent of flowers.

I forget the year when Isabella, Queen of Spain, was married, but we several times saw her at the time the marriage was talked about, and Jane expressed great sorrow for her, saying she wished to marry someone else, and was crying. One day she was playing with the tassel of my silk apron in her sleep when suddenly she said, "That is a nice tassel, but nothing to what we's little Queen has ; it is a gilt one." I asked her why she had never mentioned it before, and she answered quite crossly, "Do we think we tell everything we see?"

One of the peculiarities of her sleep is that time seems to be nowhere with her ; she will tell you of something which seems to be taking place at the time she mentions it, and you find afterwards that it occurred some hours previously. For instance, when she was here about twelve years ago, I took her, at the request of a lady present, to see her sisters in Edinburgh. She found the house, described the furniture and ornaments in the drawing-room, and a lady not very young, then she added, "But there is a young lady here, the other lady is her aunt." My friend was sure this was a mistake, for her niece had been very ill, and unable for many weeks to visit her aunt. However, she wrote to her sister in Edinburgh, and asked her, "Have you seen our niece lately?" The answer came that her niece was so much better that she had been to see them on the morning of such a day ; that was the very day when Jane had seen her, only it was some hours after the real time.

Some people have said Jane only knew what the person knew who gave her the sleep. This was a very great mistake, as was proved on one occasion in a very remarkable manner. My eldest brother had a friend staying with him, a young gentleman from Northumberland. He wished her to be taken to his father's house. To the best of my powers I took her there, when, to my utter consternation, she began to express the greatest horror of my taking her to such a house, the master was such a wicked man, and had, if I remember aright, hanged himself in an out-house of the farm. Mr. Rae, however, soon put me at ease by saying I had got to the wrong house. What Jane had mentioned was all true of what had taken place at a short distance from his father's house.

There were many peculiarities about Jane's sleep. For instance, she always said she must have a good light for what she was to go and see, and this light she got by the mesmeriser placing both hands on either side of her head. She was sometimes taken to see invalids, and in more than one case advised what medicine should be given, and it was always the right one for the disease.

Mr. Williamson had a friend called Dr. Meyer ; he often took Jane to see

him, and once she had a good deal of trouble, as he had left the place where Mr. Williamson took her ; but eventually she got upon his track, and found him at some watering-place in Germany.

My sister-in-law reminds me that one day when Dr. F. was not present, she said in her sleep that he was very sorry for the girl, and was going to give her some money, and that a short while afterwards, without his knowing that she had said so, he gave her £2.

With regard to the excavations made by Mr. Procter at Willington, nothing was discovered.

I am sorry I did not make notes at the time, for I find I have forgotten so many things, and more wonderful things than those I have related.

ELIZA FRASER.

12, Moray-place, Crosshill, Glasgow.

AN INCIDENT RECALLED BY THE REV. C. GREEN.

Mr. Charles Green was interested in a lady in London, and asked that Jane should be sent to the house, to find out what was going on there. She discovered the house, went upstairs, and, to her horror, found that the young lady was dead, and the corpse laid out. Then she said, "What is this that they are bringing in—the coffin?" Then she went and looked at the plate upon it, and read aloud the girl's name and age. She then made the remark : "The family is in great sorrow, but they sorrow not as those without hope," and "they want Mr. Charles to officiate at the funeral. He will get a letter in the morning, as they have written to him."

Next day, the letter came announcing her death, and requesting Mr. Charles to go to the funeral.

CHARLES GREEN,

Vicar of St. Paul's, Beckenham.

FURTHER STATEMENT BY MRS. T. MYERS.

May, 1884.

Mrs. S. D. Wills remembers, when a girl, being present when I gave "Jane" the sleep, and we went to seek my father and mother who were in London. We did not know when to expect them home, so we sent her to find out. She said they were busy packing up and we should see them home next day. And certainly they arrived. Mrs. S. D. Wills only saw Jane a few times and was much struck with her correctness.

Once, when disinclined to trouble with Jane and having to give her the sleep for the good of her health, I told her she must take a tour in Scotland, by herself, and enjoy the scenery. My mind was far away when, suddenly, she said, "What is this?" I answered, "How do I know? I do not know where 'we' is." Angrily, "Don't 'we' know 'we' is travelling in Scotland?" "Well, where are 'we' now?" "'We' see a castle." "Find out its name, for I have no idea where 'we' has wandered to." She said, "'We' is on a steamboat, and 'we' know now it is Dumbarton Castle!"

In the sleep she sees and enjoys very much all the beauties of nature, and also enters into all the amusement of a walk, in Scarboro' on the See-Saw, Hyde Park, and other gay scenes at home and abroad. She visited the Exhibition of 1862, long before I went up to it, and she described the entrance-door, near the Golden Obelisk, and was much struck with the size

and beauty of the latter; and then she walked about and enjoyed herself very much. She made me promise to go and see Emanuel's jewellery and Minton's china, and gave me directions where to find their cases. I found she had been most correct in her description, even to sets of jewels and china, selecting the most beautiful to her thinking. She had never read anything about the Exhibition or been told anything, for Jane is in lowly life and does not hear what is going on in London or elsewhere.

RECOLLECTIONS OF "JANE'S" SISTER.

May 13th, 1884.

DEAR MRS. MYERS,—I am sorry that I cannot remember much about my sister Jane being put into the sleep. I remember once when I had her in the sleep (we being upstairs at the time) a gentleman came in downstairs, when she said, "Who is that?" I said I did not know, and she at once said, "Didn't we know the dark gentleman?" I did not know; she then held up her fingers and spelt his name, which turned out to be quite correct. On another occasion sister Bessie had been out making purchases, and when she returned Jane named all the articles that Bessie had got in the basket, while I knew nothing that she had got in the basket.

I also remember on one occasion when Mr. Williamson had her in the sleep, she gave a very beautiful and correct description of St. Peter's Church at Rome. I know of my own knowledge that when she was out of the sleep she knew nothing about the church at Rome. I should have been glad if I had remembered more to have acquainted you with it, but as it happened so long ago the particulars have almost escaped my memory.

I know nothing of the clergyman at Whickham, but I remember Mr. Williamson had a nephew, a clergyman at Darlington, some years ago (perhaps 20 years ago), but I seem to have lost sight of them all years ago.

I heard from Jane yesterday, and she is still very poorly; and as regards myself I feel that I am getting old and feeble, but I have much to be thankful for, as I have a comfortable home.

CHARLOTTE HOPE.

NOTES OF AN INTERVIEW WITH "JANE," BY MRS. RUSSELL.

July 22nd, 1883.

"Let us go and see 'Katie.' Is she up?" "Yes, and she is a great deal better; but they should not speak to her so much, they will weary her. Someone is speaking to her with a hat on, I do not know who it is." "Well, look into the back of her heart, and tell us; get the spelling-book." "Bella," was said in a minute, and then she tried to spell and pronounce Bainbrige, which she did not quite correctly.

"Why did Katie's friends not meet her at the train last night?" "Because they did not know she was coming." "But I sent them a post-card in time." "They got no word (emphatically) but it does not matter now, she is all right."

"Katie" had travelled with Mrs. F. the day before, and being a great invalid, her friends were asked to meet her. Bella Bainbridge was my servant, who was acquainted with "Katie," and was with her at the very time; she had on a hat. When she returned an hour or two after, she reported to Mrs. F. that "Katie" was much better. Her friends were

much surprised to see her having got no worse. Mrs. "Jane" C. was familiar with Bella's Christian name, having often seen her, but did not know her surname.

"Let us now go to Edinburgh, where we have never been, and look for Merchiston-road, and a house called Redfern, and see the gentleman who lives there." (After a pause.) "A large house." (This was said in an inquiring tone.) "Yes," said Mrs. F., "and let us go in, and see if he is a bachelor or married." Mrs. "Jane" C. apparently did not hear or take it up properly, for in a moment she said in a reproachful tone, "How did you say he was a bachelor—there is a lady and children?" She then seemed a little put out, and said, "But may we go in, does *we* know them?" (She always said "we.") "Well—we know their friends, at least." She then said "They are Mr. Russell's friends." "Yes," and then looking at me, "Who are we looking at?" "Mr. Russell's lady." Then in a moment, "The gentleman is Mrs. Russell's brother." "Look and tell us anything you can see." "The gentleman has something on his mind—he is troubled about something." "Well, see if you can find out what it is." (After a pause.) "He has a sick child,—no not a *child*, a daughter—he is very kind—she has been ill a long time." "See if you can find what is the matter." "It is the same as the young gentleman" (a young man very ill with his lungs, whom she had been lately taken to see), "but she is not nearly so ill, she is better at present; but the heat tries her." (I think it was at this time she said, "She is lying down to rest.") "Now look if we can do her any good." "No, they can do her more good than we can—they has tried everything—the gentleman is *very* kind." "Tell us what other children you see." "Boys." "Anything about them?" "They's none of them *very* strong—not that they's ill, no, no, only they's not particularly strong, one of them is like 'we's' boy." This, we understood, referred to John, suffering like Arthur, from asthma.

"Now we shall take another walk—to Morningside Bank—and see whether ladies or gentlemen live there. Have we come to the house?" "Yes, there are no gentlemen, and none of the ladies are very young—and they have no mamma? Are they not Mrs. Russell's sisters?" "Now, let us go to the drawing-room." "Oh, what a pretty room, *so* pretty! There is a lady working; she is a nice lady, but very particular; she likes things all right." "Is there more than one lady?" "There are two ladies—one a younger one." "Well, are they mother and daughter—or sisters—or what relation are they to each other?" "They are aunt and niece; the young lady is the gentleman's daughter, and she has come to see her aunt."

I think she added something about her (the young one) resting, but about this time she became confused, and in an upbraiding tone, complained to Mrs. F. that *she* (Mrs. F.) was stupid, and did not let her sleep enough. Mrs. F. replied, "Oh, yes, I am stupid. Now take a sleep," and let her alone for a minute or two, saying to me (Mrs. Russell), "The fact is I am very tired."

"Now tell us anything particular you see—look round the room—is there anything on the mantelshef?" "Yes, a pretty clock—very pretty." "What is it like?" "It is"—here she began to try and spell something: "no—m—l," apparently expecting Mrs. F. to help her, and annoyed

when she did not. And then she said, "It is all gold." "Look round the walls—do you see anything?" "Oh, yes, brackets, with things on them like Miss Anna's room" (Mrs. F.'s sister). "What is the carpet like?" "Pretty, pretty, with roses, and so soft; not like *we's* carpet." (Mrs. F.'s carpet is quite old.) "Now tell us if any of the ladies do any particular work." "One of them cuts out things." "Is it out of wood?" "Yes, and she thinks so much of them, she thinks them beautiful; she is a *very* nice lady, but particular about keeping her things right. She has a little room where she works."

I forgot to say that both at Redfern and Morningside Bank she seemed a little uncomfortable about going in, saying, at Morningside, "But *does* we know them?—the lady is not pleased with we going in." She invariably used the word "we" when in the mesmeric state. The question, "Can we do her any good?" refers to her having twice said that to use the "passes" upon invalids would do them good. One of the parties was "Katie," on whom they had been tried, and with much success. When spelling any name she spoke of the "spelling-book."

(M. 371.) EXPERIMENTS BY MR. THEOPHILUS CRISWICK WITH MISS R.
Swansea, June 16th, 1884.

"I was the engineer of the Plymouth Iron Works, Merthyr Tydvil, and left in 1864. It was some few years previous (I should think from 1853 to 1858) that circumstances or inclination induced my devoting some attention to satisfy myself as to whether some (so-called) mesmeric phenomena were true or not.

* * * * *

"I tried to send some persons to sleep, &c., by gazing into their eyes, by passes from the head downwards, &c., and found several sensitive. . . . One of those that was susceptible to the influence was a Miss R. After falling into the so-called mesmeric sleep, it was easy to induce her to talk, to get up, &c., and in her, as well as others, I was always struck by the improvement of expression during the sleep.

"Upon one occasion she was seated, and an aunt of mine coming in front of her, a decided shudder took place. On inquiring the cause I was told 'She looked so nasty,' and further inquiry convinced me that the one asleep looked into or perhaps through a living person. I am not sure whether it was then or subsequently, but we were in the same room, which was a kind of room used for meals, and Miss R. was asleep, that I asked my aunt to go into the front room (fitted up more as a drawing-room), and do whatever she had any inclination to. This was done, and Miss R. correctly described what was done. Now, taking a direct line from where Miss R. was, and the place where my aunt was doing, there were three brick partitions of 6in., and a stone wall of 20in., at least, say a yard of (so-called) solid material interposed. Perhaps I should say that several things very unusual were done by my aunt; for instance, the placing of a chair on the table, and changing its position there, turning a picture on the wall, &c., the whole of which were accurately described to me whilst being done. Pray remember that my object being for investigation only, and having no interest to serve in any way—conscious there was no collusion—I was com-

pelled to believe she had either seen through a yard of wall or was able to say what was fact, even if the means used were more wonderful than looking through what was interposed.

“Several tests of other phenomena were also made with the same person. If I put anything in my mouth, she imitated mastication, &c., and described the taste. Putting a tasteless (or nearly tasteless) substance in my mouth, and thinking of the taste of another thing, she would describe the taste as that of the substance thought of, or without placing anything in my mouth, the taste of anything desired would be stated.

“I also found she could detect a wineglass of water, although put in any position with others precisely similar, provided I made some so-called passes down it after filling. Interrogated as to the difference in taste (for it was by that only she often said she detected it), her words were that it tasted pleasanter.”

Mr. Criswick forwarded to Mr. Gurney a paper of testimonials, of which the following is a specimen :—

“Duffryn, Aberdare, *October 1st, 1878.*

“I have long known Mr. Theophilus Criswick, C.E., who was long the trusted agent of the late Mr. Anthony Hill, of the Plymouth Iron Works, Merthyr, and who in that capacity acquired great experience in all that appertains to the work of a surveyor. I believe him to be a man not only of great practical knowledge and ability, but of high character.

“ABERDARE.”

(M. 1,900.) EXPERIMENTS BY MR. GLOVER WITH G. F.

We are indebted to Mr. J. J. T. Glover, of 124, Stephen's Green, Dublin, an Associate of the S.P.R., for the following account of some experiments of his own, which he wrote out at the request of Professor Barrett, on February 9th, 1885. The incidents themselves occurred, he tells us, about fifteen years earlier.

“On another occasion, one evening, about 8 or 9 o'clock, at a rather numerous party, I placed the young man, G. F., in the extreme hypnotic state, and after several present had tested his insensibility by sticking pins in his arms and passing a lamp in front of his eyes (the pupils remaining unaffected), I tried if I could obtain any of the phenomena of clairvoyance.

“Avoiding leading questions, he faithfully described the interiors of the sleeping rooms of many of those present, and to which he had never had access, also the show-cards and posters on the platform of the Tralee Station of the Great Southern and Western Railway, but those he had often observed in his ordinary condition.

“Someone now proposed to test him by asking for the description of a locality which he had never seen, and Kingstown, near Dublin, was suggested. He had up to this time never been farther from home than Killarney, some twenty miles distant. He gave a perfectly correct delineation of Kingstown Harbour, piers, mail steamer at station, &c. Directing him to describe anything further, he answered, ‘I see a large vessel coming in.’ I asked for more particulars, and he replied, ‘She is too distant.’ I then told him to take a boat or reach her by any means he liked. Seemingly getting

nearer he continued in a few minutes : ‘ It is a large ship, and she has troops on board, I can see the soldiers.’ I requested him to ascertain her name. ‘ The *Himallah* ’ (*sic*) was his reply, adding that he could not see very plainly. I encouraged him to try again, and he repeated, ‘ The *Himallyea*, or *Him-a-leyah*,’ each time using a tri-syllabic word as nearly as possible resembling ‘ *Himalaya*.’

“ The remarkable circumstance in this case is, that two days afterwards I read in the *Irish Times* of the arrival in Kingstown Harbour, from India, of the troopship *Himalaya*, bringing soldiers, &c. It was utterly impossible for any one present to have had the slightest inkling of this. Certainly I knew Kingstown well, and as well as I can recollect was aware that there was such a vessel as the *Himalaya*, and that she was employed as a troopship, but there all ordinary knowledge ceased. If it was merely a haphazard thought of mine conceived spontaneously, and in some way transferred to G. F.’s mind without contact or suggestion, then the coincidence with actual fact was, to say the least, very remarkable ; but my own impression and that of all present was that it was an undoubted instance of what is termed clairvoyance.

“ In the cases of the contents of rooms, &c., which he had never seen, it is possible that he became conscious of the thoughts of others through the mind of the operator, for by no means could anyone communicate by sign, sound, or otherwise, any idea to him, unless through me, the operator. In fact the ordinary theory of thought-transference fails to account satisfactorily for *all* of the phenomena that are here described. I may mention that this was the last experiment I tried on G. F., inasmuch as his father called on me the next day and requested that I would discontinue further investigation. Of course I complied.

* * * *

“ J. J. T. GLOVER.”

(M. 319.) EXPERIMENTS BY MR. H. T. HUMPHREYS WITH E. MAGUIRE.

66, Doddington-grove, Kennington, *November, 1883.*

In the year 1852 I frequently mesmerised persons who were in the employment of Joseph Humphreys and Son (the latter myself), millers, of Kilmarrow Mills, situated in the southern part of the County of Kilkenny, and about four and a-half miles from Waterford.

One evening I had in my room at the mill Edward Maguire, a man who had then been employed at the mills for more than 12 years, and was at the time a night miller, working at a small mill belonging to us about a mile or so lower down the stream. He had come in previous to going down to his night’s work. His house, in which he had been sleeping during the day, was, perhaps, 300 yards more distant from Waterford than the mills in which my room was.

I put him to sleep, and it then occurred to me to try if he were clairvoyant, as I had read of the phenomenon, but had never witnessed a case. I asked him, “ Can you go anywhere ? ” He replied, “ Yes, I can go anywhere.” I said, “ You know where Maleolmson’s foundry is, on the Newtown road, just beyond Waterford ? ” “ Yes,” he said, “ I am there.” “ Go on,” I said,

“past it till you come to a large house standing in from the road. Next to this is a row of four houses, and next beyond it is another large house.” “I see it,” he said. “Go in,” I said, “through the gate. You see to the left hand a door painted green, leading into the garden behind the house.” “Yes,” he said. “Go through that door and you will find another door on the left hand into the kitchen,” I said. “Go in there. Now, who is there?” “Oh,” he said, “there’s Mary Doyle and another girl.”

Mary Doyle was a girl from the village of Kilmarrow, whom he knew very well, though he could not have seen her for some months, as she had been for a considerable time cook in that house. The distance between my room in the mill and this house on the Newtown road was not less than five miles. I had selected this house that I might be certain of his going into it, as his seeing this girl would afford me evidence of this, and now finding that he had reached the right house, I told him to go upstairs and tell me who were in the parlour.

He told me that sitting round a table in the parlour were a lady of middle age, who wore a cap, and three young ladies, one of whom wore a very queer kind of headdress, which came round her face and under her chin, covering the lower part of the face and also concealing her hair. Further, he saw a small boy, and a lad, who was reading.

This description was to me satisfactory as representing what I should expect, save as to two points. I could not think of any lad as likely to be in the house, and I could by no means understand the queer headdress of the young lady. As, however, I was so far satisfied that the man could not have obtained what he had told me by reading my thoughts, and as I did not think it quite justifiable to pry needlessly into my friends’ affairs, I recalled the man, and shortly afterwards wakened him and sent him on to his work.

Being in Waterford next day, I met the lady of the house to which I had sent the man on the previous evening, and on asking how they were at home, she replied :—“Very well, but poor E. has been suffering from toothache, and had her face tied up all last evening,” adding, “W. came down quite unexpectedly from the school, and spent yesterday evening with us.” Even had I not obtained this information unasked for, I should hardly have liked to let this lady know that I had sent such a messenger to see her family in this way. The time was about 6 o’clock, or between that and seven, and the probability was that the lad would not have left the school before 5 o’clock. His coming home was unknown to anyone in his mother’s house till he arrived there, and in any case it would not have been possible for the man, who was in his own house five miles off, to have had any communication with anyone save it had been through some of my own family. Moreover, he was ignorant even of the name of any member of the lady’s family and had never known any of them. Although he knew the servant, whom he at once recognised, he did not know when awake where she was, save that she was in service somewhere in or about Waterford. Again, if the very improbable event had occurred of any person from the village having been to the house mentioned to see Mary Doyle, such an event would at once have become common gossip in the village, and I should have heard it speedily. Apart from any such considerations, the man could beforehand have had no idea of the place whither I sent him, and in his waking state would have required

information as to locality and names had I sent him in the body with a message to the house, which was quite unknown to him.

I cannot find any memorandum made at the time, but I have once or twice given an account of the circumstances as above narrated, which became at the time of the occurrence fixed in my memory, which is retentive.

H. T. HUMPHREYS.

(M. 320.) [From a gentleman who does not wish his name to be published.]

When what is popularly termed "biology" came into vogue some 40 years ago, a near relative, a physician, still living, at an advanced age, made it a branch of study. Notwithstanding that he gave lectures upon the subject, he never actually believed in it as a true science or power, although illustrating his lectures by throwing persons into the mesmeric trance, with the usual manifestations. This strange scepticism I cannot account for, but mention it as told to me by himself. Among others he was in the custom of mesmerising a boy, whom indeed he took with him when invited to lecture at a distance (he was by no means a professional biologist). This boy he could mesmerise instantaneously. I never was present at any of his lectures, as we lived at a considerable distance apart. Being on a short visit to my friend, and about to leave by the stage-coach at 4 p.m., he suddenly recollected that there was about an hour to spare, and that if he could find the boy, he might be able to show me a case of clairvoyance. We did find the youth with some trouble, and at quarter-past 3 o'clock he permitted himself, but with much reluctance, to be mesmerised. It appeared that he always suffered afterwards. The moment he was mesmerised Dr. B. said to him: "Now be quick, as this gentleman is in a hurry. Does he live in this town?" "No, he lives about 24 miles away" (which was correct). "Where?" "I don't know, but it's in a big town." "Do you see his house?" "Yes, it's at the top of a brae" (ascent). "How many rooms are there in it?" The answer was perfectly correct. "Do you see any people in it?" "Only a servant and a child in the cradle. They are in the kitchen." "What is the servant doing?" "She is peeling potatoes, and sometimes rocking the cradle with her foot." "Are you sure there is no one else in the house?" "Certain." "Is there nobody in any of the rooms?" "No, the mistress of the house went down to the town a little while ago."

On this, my friend, who had faithfully promised the boy to keep him only a short time under the mesmeric influence, asked me if I had seen and heard enough to satisfy my curiosity and to test the probability of the answers being correct, and on my expressing my satisfaction, immediately demesmerised (is there such a word?) him, and the lad decamped incontinently, evidently glad to make his escape.

On arriving at home in the evening, I made careful inquiry, and found that all was just as the boy had stated. The time was easily fixed by the hour at which my wife had gone out for a walk. She had "gone down the town" about 3 o'clock, and had ordered dinner at 4 o'clock. At the moment of the boy being mesmerised, the servant was undoubtedly peeling the dinner potatoes in the kitchen, and at the same time attending to the baby in the cradle.

The story is short and simple, and is perfectly unvarnished. There was not a suspicion of collusion (had it been possible), my friend being a physician of the highest honour, and held in an esteem of which he recently had a most remarkable public proof, yet it is sufficient "to give us pause" ere treating it with philosophic contempt. By "collusion," I mean that the boy might have been furnished with the probabilities;—which explanation is out of the question.

CLAIRVOYANCE OF THE PAST.

(M. 330.) The following account was sent by Mrs. Stella, of Chieri, Italy, who was known to Mr. Gurney, and who was the percipient in Cases 198 and 274 in *Phantasms of the Living*. Mr. Gurney suggested that this may have been a case of reading of A.'s mind through its affinity to B's, who is present.

"A short time ago, hearing that there was a 'sonnambula' in the neighbouring town, I went to 'consult' her out of pure curiosity, and quite prepared to be hoaxed. I was told that she could tell you all about yourself, and any other person in whom you were interested, provided you gave her an object belonging to that person. I went to see her, and asked for a seance. She was placed in a state of trance or mesmeric sleep by a young girl, who, after placing my hand in that of the 'sonnambula,' left the house. The woman first gave me a personal description of myself, nationality, &c., with a description of character, which was perfectly correct. She even mentioned a slight indisposition from which I was suffering, giving me a remedy for it. I then gave her some hair which I had combed out of a brush in my stepson's travelling bag, he having just arrived from Spain. (This I did on purpose, in order to puzzle her.) She took the hair in her hand, placing it on her forehead, and at the same time leaving her hold on my hand. At first she was puzzled and confused, but soon her ideas seemed to become more distinct, and then she told me his relationship to myself, giving an exact personal description of his appearance, character, &c. She did not call him my stepson, but 'a close relation without consanguinity.' I then asked her where he lived, what he did, &c. She told me all, even to unimportant details. For instance, she said, 'Yesterday, he rode into the country, got off his horse, and bought some cigars. The tobacconist could not give him change, so seeing two friends passing, my son asked them to change the note.' I knew nothing of this, but asked my boy when I returned home, and found it true.

"I was certainly astonished, and my disbelief is shaken. All the answers were not very clear, but if I expressed any dissent she got confused, so I found it best to let her answer my questions her own way. Some of the details are most curious, and the fact of the hair having been to Spain was mentioned by her, and at first caused her some confusion, and she became distressingly irritated at not being able to 'see' clearly. On her return to consciousness she appeared exhausted, and professed a total ignorance of what had been asked her.

"I can give no suppositions on the matter, and only state what I witnessed."

IV.

APPARITIONS OF THE VIRGIN IN DORDOGNE.

BY LÉON MARILLIER.

(Translation revised by the author.)

In the summer of 1889 there appeared in the Department of the Dordogne a sort of epidemic of hallucinations. The newspapers of the district, and in particular *l'Echo de la Dordogne*, concerned themselves with these apparitions of the Virgin because it seemed that they might be used as arguments in political and religious controversies. They gave rise to endless discussions between Conservatives and Republicans, between Catholics and Freethinkers; but it hardly occurred to anyone to deal with the matter scientifically. For this reason it is impossible to trust entirely the accounts of the newspapers. The *Echo de la Dordogne*, however, contains some definite and interesting information which agrees with what I actually heard in September, 1889, from the mouths of the little girls who first saw the apparition, and of the priests who followed the affair from the beginning.

To my mind the interest of these apparitions consisted not in the visions themselves, which, according to the accounts current in the district, were like all visions of mystics, but in their contagious character. Many epidemics of hallucinations have been observed (that at Corano, in Italy, in 1885, being one of the most recent), and their general characteristics are pretty well known, but it has not been determined, by critical examination of particular cases, how much is due in these phenomena to verbal suggestion, and how much to true infection. This is what led me to study these apparitions in detail.

A little girl of 11 years of age was the first to see the Virgin. Her hallucination was transmitted, in the first place, to other children of her own age, and then to a large number of peasants, both men and women. Grown men and children alike saw the apparition, but they all saw it under a slightly different form. The central fact of their stories is the same, but the details vary. The Virgin is sometimes in white, sometimes in black; sometimes she has her face bare, and sometimes she is wrapped in a veil; occasionally her body is luminous, or she carries lights attached to her shoulders or to her breast. Sometimes she is large, sometimes small, scarcely as tall as the plaster statuettes which are found on the mantel-piece of every peasant's house in Périgord. The surroundings also change. Sometimes the Virgin appears upon the *lande* as a vague, ill-defined form, which passes as

though wrapped in the mist. Sometimes, on the other hand, to one who looks between the stones heaped up at the foot of the hazel tree, where she first revealed herself, she appears all resplendent with golden light, in a chapel of gold, illuminated by the light of wax candles.

It will be useful, for the right understanding of the character of these hallucinations, to describe shortly the district in which they took place, and in particular the spot where the Virgin appeared. The little seer¹ lives some miles from Périgueux, in a country of low, stony hills, where grow great branching chestnut trees, and oaks with black trunks. The red tinge of the soil appears through the scanty herbage, under the pitiless light of the blue sky. Mournful heaths, covered with fine herbs, studded with thickets, and cut up by small half-ruinous walls, stretch over the low hills between the silent woods. Sheep are feeding here and there, tended by a little girl who sits at the foot of a thicket of hazel or holly. However far one looks, one sees hills behind hills stretching to the horizon. There is nothing to arrest the eyes or to fix the thought in this indefinite and vague landscape, in these undulating woods, which grow blue in the distance like a silent sea. Nothing is heard but the strong voice of the wind which blows unceasingly at the top of the hills, and in the bottoms of the valleys, which are filled with tall vegetation, the sound of the streams continually turning the mill-wheels. The farms are built on the skirts of the meadows, at the foot of the woods which rise towards the sky; the villages stretch along the river; and on the smooth waste beyond the woods, where the heather grows, there is a deep calm, a solitude disturbed only by the browsing of the sheep, and the short bark of the dogs, answering one another from farm to farm.

It is in the midst of this mild and mournful country that the Virgin appeared on the heath of Pontinet. On a hot summer afternoon I went to the new sanctuary—a few stones piled up by the side of a bush. On a piece of land, which is half field and half heath, where grey herbage grows with difficulty among the stones, the peasants are coming and going with a solemn air, looking rather grave and frightened. At the end of the field is a wall of old stones, loose and crumbling, and pierced by deep holes. Behind the wall oaks have grown scantily upon the red soil, and a stunted hazel tree has emerged from a heap of stones. A tent has been made with a white cloth and four sticks, and there, on the boards, are spread out rosaries, holy images, and a thousand little objects which have been brought to the holy Virgin for her blessing. These rosaries are placed upon the wall, and are thus sanctified; and it is said that those which have already been blessed separate themselves from the others.

¹ *Seer* is used, for lack of a better word, to translate *voyante*.

A family is sitting in the little wood beside the heath—pious, but sceptical people, who look with a mocking eye upon the women in white caps or in many-coloured muslins, who are prostrating themselves, moved and serious, at the foot of the old wall by the hazel thicket. A little girl, Marie Roussary (14 years of age), puts her head into a hole in the wall in order to see the Virgin, whom she has come to seek for a week past, and has not yet found. She is stretched out at full length upon the ground, and her body is agitated by convulsive movements. She groans, and wrings her hands. Suddenly she sees at the bottom of the hole in the wall a golden chapel, and in the chapel there is the Virgin with the Child in her arms, and all about her are flying angels, clothed in light. The child gazes in ecstasy. “Oh, how fine she is! How pretty our Lady is!” It is necessary almost to tear her away from the wall. Then follows a woman (Anna Barbansais), who approaches the wall devoutly, and looks into the dark hole. At the bottom of the hole the gilded chapel is still shining. She has been coming to the sacred bush for 12 days now, and this is the first time that she has seen the Virgin. One day, however, a week before, she had seen her when she was passing over the heath at night-fall. Next follows a grave peasant, with a serious and distrustful air, who, in his turn, approaches the wall, and is soon seized by the same vision. He is upon his hands and knees, searching with a troubled gaze the crack which penetrates between the stones. He is silent, and trembling all over, and then he announces that he, too, like the others, has seen the Virgin. Has he really seen her? or is it false shame? Is he unwilling to confess that there was before him nothing but a heap of crumbling stones, without chapel and without God? It is impossible to know. He gets up slowly and gravely, with a serious and thoughtful look. When he departs, another takes his place, and all, each in turn, approach the sacred spot. All do not see, but those who have not seen depart silently. They are both sad and humiliated. In this manner the peasants come by hundreds every day to this corner of heath hidden behind the oaks to find the Virgin. The soil is beaten hard, as if herds had passed over it, and the whole crowd is silent, composed, and grave, and it seems as if a new faith and a new form of worship were about to come into being.

In the morning I went to the house of the seer. From Savignae we had followed a narrow path, which led through the tall grass of the meadows. We saw in a field a little girl, thin and dark, digging potatoes. Near the field, on the other side of the hedge, was a farmhouse, with a red roof, and a fig tree against it. We asked the child if it was La Varenne, and if she knew Marie Magontier (the name of the seer). She raised her large black eyes, burning with an ardent fire, and looked at us with a half-smile of her expressive mouth, and an air

that was at once bold and frightened. It was Marie Magontier. As she walked towards the house, my companion, M. Verdeney, spoke to her in the dialect of the district, but she answered hardly at all, and only in short sentences. She took us into a low room, where a woman was sitting at the corner of a great fireplace, nursing a baby. A tall, strong peasant was standing near the door. It was here that Marie lived, in the house of a relation who had taken her in. She stood apart, leaning against a dresser, and looked at us with a strange and disturbing expression of mocking hostility. She was barely 12 years old, but in her motions and in her manner of looking and of smiling there was a penetrating grace, which was at the same time artless and studied, a sort of unconscious and crafty coquetry. She was still a child, but she was half a woman, with looks which were in turn caressing and forbidding. Her rebellious black hair made a tangle of wild locks upon her head; her thin, bare legs were sunburnt and covered with mud, and while she looked at us with a strange, absent look, her thin childish arms were crossed behind her back. I questioned Marie about her visions, but she was unwilling to talk to me at first, and remained silent, putting on the bored and sulky look of a child who is embarrassed by a question. One felt that it would not need much more urging to produce an outburst, and that she would soon come to violent and coarse language. She had not breakfasted yet, and the soup which was smoking upon the fire seemed to interest her much more than our questions. She looked at us and then at the door, and twisted a corner of her jacket between her fingers. She did not understand why we had come so far to ask her questions. She was disturbed and disconcerted, and it seemed that she could not, without repugnance, speak about her visions to people who had not yet given any proof of their simple faith and entire confidence in her. We understood that we could scarcely expect to get anything from her so long as she had not become familiar with us. The exuberance and flow of words of M. Verdeney, and the official gravity of M. Brun, did not put her in the humour for talking, and the presence of her relations seemed to embarrass her and to put a kind of constraint upon her; so we made an appointment with her for a little later, and went to obtain information from the Curé of Savignac.

The account given us by M. Mestaier, Curé of Savignac, was as follows:—

Marie Magontier experienced her first hallucination on July 16th, the day of the Fête of Our Lady of Carmel. For more than five years past she had occasionally seen the Virgin appear to her, but it was not certain whether these apparitions were not in dreams. Her mother, on the evidence of M. Poujat, Mayor of Mayac, was subject to hallucinations; she used to see in full daylight a form come down her

chimney and advance towards her to kill her. The father was epileptic. To this M. Gérard, of Mayac, in whose service the mother had been, could bear witness. The child's mind was filled with ambitious ideas. She said that she was "more than the priests," because she talked to the Blessed Virgin and the Blessed Virgin talked to her. She kept apart from the other children, did not play, and was deeply impressed with the mission which she had received. Herself of a lofty piety, she laughed at received religious practices, and broke out into mockery at the peasants because they took their hats off before a crucifix. She would not accept advice or counsel from anyone. She said that she was rich, and had no need of money, because she was the friend of the Virgin; but at the same time she would accept coins given her by those who were brought to her by her visions. It was not certain that she did not believe herself authorised to take what did not belong to her, when she desired it. She had taken money. "Everyone," she said, "does his business his own way."

She had lived in the summer in the village of Garabeau (in the Commune of Saint Vincent de l'Île), and had been in the habit of taking her sheep to an uncultivated field at the place called Le Pontinet, in the Commune of Savignac les Eglises. One day, she said, she saw the Virgin appear to her in a hole in the wall. The figure was quite small, only a few inches high. This apparition made a great noise, and she spoke of it to everybody, and soon others, too, like herself, saw the Virgin; namely, Marguerite Carreau and Marie Gourvat, both living at La Bourélie. On August 4th, M. Mestaïer examined the two children separately. Marie Magontier told him that it was Marguerite Carreau who had seen the Virgin first, but that now it was to her that she appeared every time that she went to Le Pontinet. Marguerite Carreau, on the other hand, maintained that neither she nor the little Gourvat had seen anything until the day when Marie Magontier told them of her visions. Our further inquiries seem to have proved that they were both right; that it was Marguerite Carreau who was the first to experience certain vague and indistinct hallucinations, but that they only became defined under the influence of the definite vision which appeared to Marie Magontier on the heath of Le Pontinet. According to the Curé, Marie is a clever and cunning child of a quick intelligence, who has always exercised a sort of ascendancy over children of her own age and even over grown-up people. She has in the district the reputation of being a witch, or nearly so. The wolves do not take her sheep, for she has prayers against them. She has readily given advice on money matters, or on family affairs. She lies down upon the ground, with her head in the crack in the wall, and waits for the answer of the Virgin. The Virgin appeared to her dressed in black, and all wrapped in veils, because, said Marie, she was wearing mourning for France.

It would seem, however, that this explanation has been suggested to her by M. Mestaïer. The Virgin has a horror of *red*, as she had told Marie several times. In this it looks as though there were a political intention, which at first might make one suspect the child's sincerity ; but it must be remembered that the attitude of the clergy, and in particular of the Bishop of Périgueux, has been from the first very reserved, and afterwards definitely hostile.

The apparitions soon increased in number, and up to August 4th there were more than a dozen. Every time that the seers went to Le Pontinet they saw the Virgin. Children, women, and even men went in crowds to the miraculous wall. The Virgin appeared every day, clothed sometimes in black and sometimes in white. She was occasionally wrapped in a garment of light, and certain people said that she had lighted candles upon her breast and her shoulders. They told their beads kneeling upon the rough ground of the heath, among the great stones scattered here and there, which Marie compared to tombstones ; they sang psalms and litanies, and burnt tapers ; and men and women came to consult the seers and to make inquiry about the future.

On August 11th more than 1,500 people came to Le Pontinet, and the Virgin appeared to a great number of them in the crack of the wall. On the part of the women faith was complete ; but the men came half believing and half doubting. If ecclesiastical authority had been lent to it, a new form of devotion would very quickly have been produced. On festival days tents were erected upon the heath, where rosaries, statuettes of the Virgin, sausages and other meats, pears and wine were sold indiscriminately. At another time of year the news of the apparitions might perhaps have taken longer time to spread, but August 6th was the examination day for elementary certificates at Savignac les Eglises. There were some eighty children there, and their relations heard the people of Savignac telling about Marie's marvellous visions. They spread the news of them in the neighbouring districts, and five days afterwards, on August 11th, more than 1,500 people came to the hazel bush where the Virgin had appeared.

At about one o'clock Marie Magontier came again to find us at the inn. She was less shy than in the morning, and was more ready to allow us to ask her questions. She had no longer the same hostile and contemptuous attitude, but she seemed still to be uneasy and troubled, and she sat in a corner of the room with her eyes obstinately fixed upon the ground. M. Verdeney questioned her in *patois*, but he could not get any answer from her. I then went to her, took her hands, and spoke gently to her, stroking her cheek and her hair, and looking into her eyes. After a short time she came to me of her own accord, and

after that she willingly answered all my questions. She told me that her mother also had had visions, that she saw her sister appear to her, and that at night she saw lights pass. She herself, one night, had seen her mother, who was dead, as a tall white lady, who came close to her. She heard voices, and one day the Virgin had spoken to her, and another time she had kissed her. Like her mother, when she was passing over the heath or along the roads in the evening, she saw lights, which moved along in the darkness. One day she had gone to Le Pontinet to tend her flock, and had sat down in the shade of the hazel clump, when it occurred to her—she does not know why—to look into the dark crack which gaped between the mossy stones of the old ruined wall. She saw at the bottom of the hole a figure of the Virgin, small and black, less than a foot high. She only saw her as far down as the waist. Then the black lady disappeared, and in her place there was a figure of the Blessed Virgin, all wrapped up in white veils, like the statues of the Virgin of the Immaculate Conception, which are to be seen on the altars of the small churches in the towns. Soon, two other figures appeared beside the Virgin. Marie was alarmed and went home, and next day she came back with a bottle of holy water. The Virgin, clothed in white, was still in the hole of the old wall. She threw some holy water on the stones and said, “If thou art from the devil, go away. If thou art from God, speak to me.” The Virgin did not vanish, and on another day she spoke to her. Once she saw her guardian angel beside the Virgin; a figure which she had seen in a picture hanging upon the wall of the church at Savignac.

Marie started with us for Le Pontinet. She chattered all the way, and would not leave me, keeping close beside me and holding my hand. When we reached the heath we found it crowded with peasant women. The little seer was like a priest in the midst of the faithful. They surrounded her, and listened to her, and came to consult her. When we left this barren plain, where we felt ourselves to be far from our everyday life, transported into an antique world of the time of the visions of Assisi, we had great difficulty in preventing Marie from coming with us, so unwilling was she to leave us. Had she attached herself to us, and to me in particular, with one of those strange childish affections, sudden and passionate, which sometimes spring up in young minds, when they are uneasy and perturbed like hers? Or was she afraid that we should hear ill of her and that we should find among the people of the place evidence that she was not sincere? I do not know; but I have no doubt, so far as I am concerned, of the reality of her visions. In my opinion she certainly saw the Virgin in the crack of the wall. She is no doubt subject to hallucinations; but at the same time she is ill-balanced, and heavily weighted with the burden of heredity. She is the daughter of a father who was

epileptic and of a mother who was doubtless insane, and she has the bearing, the character—in a word, all the appearance of one suffering from hereditary degeneration. She is filled, too, with the morbid self-love and the enormous vanity so common among the degenerated. She believes that she has a mission, and it is certain that she would not shrink from any lie for the purpose of making others share her conviction. It is impossible to determine in what degree she believes in her stories. She has no apparent physical defects. There is no lack of facial symmetry. Her mouth is well made, her ears properly rimmed, and her face animated and intelligent; but I had neither time nor means for testing her sensibility or for examining her field of vision. I believe, however, that it was with a degenerated and not with a hysterical subject that we had to do.

Before leaving Savignac we examined the two other little seers, Marguerite Carreau and Marie Gourvat, of the village of La Bourclie. Marguerite Carreau is a fair child, very gentle and timid, but quite ready to answer questions and giving an impression of sincerity and frankness. In the month of July she had, during the course of a week, vague and indefinite hallucinations. She saw shadows pass before her. Marie Magontier told her what she had seen, and it was then that the Virgin appeared to her in the miraculous wall. She was quite small and dressed in black. The child was frightened, and after some days the hallucinations disappeared and had never returned. Marguerite Carreau is the daughter of a well-to-do farmer, and had not lived the wandering and almost vagrant life of Marie Magontier. She does not appear to be, like her, an ill-balanced—a neurotic subject, but visual illusions are easy in this country of woods and heaths, still full of pious legends. The mysticism developed in the child's tender heart by the preparation for the first Communion, and her conversations with Marie had done the rest; but Marguerite's hallucinations never had the same persistence and clearness as her friend's. Her reading, also, may have had some influence, for she had read *Undine* and Hoffmann's *Contes Fantastiques*.

Marie Gourvat, according to the Curé of Savignac, is a pretentious child, bold and obstinate. She answered all our questions without hesitation. She is much more open, more on the outside than her little friends, and at the same time she is ruder than them and of a less subtle nature. Apparently she was influenced by the two little seers, and had no vision until the others had talked to her of the apparitions which they had seen.

Three times she saw before her a black shadow. The shadow grew, and the outlines became defined. It grew clearer and more luminous, and at last the Virgin appeared, clothed in white, with a blue girdle and a shining buckle. She held a child in her arms, and her feet were

bare. There was in the house of the Gourvat family a statuette of the Virgin which was apparently reproduced accurately in Marie's vision.

She had also experienced some auditory hallucinations. The Virgin had spoken to her, and had predicted the future; but these predictions were very vague and generally referred to family affairs or money matters.

After the visions of these three seers, a large number of other children experienced hallucinations. Visual hallucinations predominated, while those of an auditory nature were comparatively rare. The visual hallucinations have two characteristics, which it is important to notice. In the first place, it often happened—as in a case which we saw with our own eyes—that on the heath of Le Pontinet several children and several women saw the Virgin at the same time. She did not, however, appear to all of them under the same aspect. Some saw her in white and others in black. For some she was wrapped in veils; for others her face was bare. In the second place it must be noted that these hallucinations were formed gradually, that they grew slowly, and that for each of the original seers, and afterwards for each of those who believed in the visions, a sort of education or gathered enthusiasm was necessary in order that they might see the apparition with full clearness. Generally a little dark figure was seen at first, which grew larger and brighter at the same time. Marie Magontier has seen the Virgin slowly take off the veils in which she was shrouded.

Thus the principal elements of the visions were furnished by the mind of each person, by the images which occupied it, and by his individual habits of thought and perception. Nothing was communicated from outside but the idea of the apparition and its most general features—an abstract image, so to speak, a sort of scheme which each person might transform and modify in his own way. Round this central conception the details grouped themselves, and in some cases a long time was needed, several hours or several days, before the new image which thus came into existence could gain enough intensity to become objective and to overcome the conflicting sensations. Thus, properly speaking, there is no contagion. Each hallucination is the individual production of the person who experienced it. In this matter there can be no question of suggestion other than verbal; and whatever opinion may be held about the reality of telepathic phenomena, mental suggestion is here clearly irrelevant. The men and the women who came to the heath of Le Pontinet had for many days heard talk of the mysterious visions of Marie and her companions; they expected to see the Virgin, and with all their souls desired to see her.

In reality the mechanism which is at work here is very different from the mechanism of suggestion. There is not in this case an idea

or an image which at once impresses itself upon the mind. The hallucinatory image is not like a stranger among the other images and the other ideas, isolated from all that surrounds it. As in the case of a "fixed idea," and as in the case of ecstasy, we have to do with a state of consciousness which gradually grows, which by its intensity throws into the background, attenuates and enfeebles the other states of consciousness, but which remains in connection with them. The *ego* retains its unity and imposes its form upon the foreign idea which has come from outside, and which for a moment entirely absorbs it.

It must be remembered, however, that, ordinarily, hallucinations and illusions have a definitely individual character, that they rarely affect several persons at the same time, and that, even when they do, they are generally limited to a small group of persons placed under identical or at any rate very similar conditions of life. Here, on the contrary, peasants and peasant-women, whose minds, I admit, do not differ greatly one from another, who have the same beliefs, the same superstitions, and the same habits of thought, but who are not acquainted with one another and do not live together, experience during a certain period hallucinations which in their general character are very like one another, and in some cases are actually simultaneous hallucinations.

If telepathic phenomena were admitted as facts of nature it would perhaps be right to consider the action of the minds of the seers upon the minds of the men and women who saw the Virgin appear to them as the cause, not necessarily of the hallucinations themselves, but of the special mental state which allowed them to be produced and to develop. It appears to me, however, that it is better to have recourse to a more simple explanation. We notice first that the hallucinations with which we are dealing are for the most part visual; and that auditory hallucinations, when they occur, are determined by the visual hallucinations. Among these visions we must separate two distinct classes. In the one we must place the apparitions of the Virgin in the crack of the wall; and in the other the apparitions on the heath, in the fields, or on the roads. The hallucinations of the latter kind are exceptional. They were hardly ever experienced but by those who had already seen the Virgin in the wall; or else they were of a confused and vague character which separates them clearly from the visions of the other class. It is extremely probable that no attention would have been paid to them if they had not coincided with the marvellous apparitions of Le Pontinet. It seems to me that the visions seen in the crack of the wall may be brought into connection with the hallucinations *à point de repère*¹ which have been studied by MM. Binet and Féré.

¹That is, hallucinations formed upon an external nucleus, "gathering-point hallucinations," as we may call them.

These hallucinations are, in truth, only a special form of illusions. The point of departure is a real sensation round which images are grouped and crystallised. Hallucinations of this type are much less rare than hallucinations of purely central origin. I believe that it is possible to explain in this manner the epidemic of hallucinations in question. Around a real sensation, which is the same for all, are grouped certain images which have a strong resemblance to one another and a tendency to become objective. No clear visual sensation can conflict with these images and destroy them while the subject is looking into the hole. Thus they develop, grow, and at length become externalised. The images only differ in detail, and thus all the visions have a common foundation and only differ in secondary characteristics.

This interpretation is confirmed by the fact that when the subject goes away from the wall, or even ceases to look into the crack, the vision disappears. I would add, also, that the congested condition of the brain, determined by the position of the head, may play a certain part in the genesis of the apparitions.

It will be seen that in the phenomena which we have been studying it is verbal suggestion that played the principal part; if "infection" exercised any influence it was at any rate only secondary, and at best only engendered a state favourable to the appearance of the hallucinations. If cases exist where several people have seen an apparition simultaneously without any verbal suggestion at all, these cases belong to a different category of phenomena.

SUPPLEMENT.

I.

"THE PRINCIPLES OF PSYCHOLOGY." ¹

By F. W. H. MYERS.

Professor William James has for some years past—as most of our readers will know—contributed to *Mind* and to other periodicals a series of psychological essays of marked originality and power. These essays, along with much new matter, he has now incorporated into a comprehensive treatise of some 1,400 octavo pages on "The Principles of Psychology"—a treatise intended primarily as an advanced text-book for students, but going far beyond ordinary examination requirements, and embracing perhaps the completest treatment of the subject, from the purely scientific side, which any single work in our language contains.

Some notice of such a treatise may fitly appear in our *Proceedings*; yet I shall not attempt to review it as a whole, but shall content myself with dealing with some of the many points where the author's exposition comes in contact with our special researches.

The effort to make this selection involves the somewhat difficult question: What relation does "Psychical Research"—thus vaguely baptised for lack of a more definite title—bear to Psychology in general? What parts of Psychology do we touch? and do all our enquiries lie fairly within the psychological field?

The second of these questions may be answered first. A hundred years ago, or fifty years ago, our subject-matter—consisting on the one hand in minute experiment among strange and bizarre regions of human faculty, and on the other hand in the collection of testimonies to a class of incidents then regarded as either supernatural or fictitious—would have seemed at once too physiological and too superstitious for a place in a dignified treatise on "mental philosophy." But during the last generation an "experimental psychology" has been developed, depending less on introspection—although introspection also is experiment—than on the systematic investigations of neurotic hospital or psycho-physiological laboratory; and welcoming, moreover, all kinds of morbid or abnormal experiences as an indispensable addition to the tranquil self-questionings of the well-balanced philosopher, which were the principal data with whose study the science began.

Savants of the experimental school, it is plain, cannot exclude *à priori* from psychology either our subject-matter or our method of treatment, although they may, of course, consider that the subject-matter is unpromising or the method ill pursued.

¹ *The Principles of Psychology.* By William James, Professor of Psychology in Harvard University. In two volumes. [New York: Henry Holt and Co. London: Macmillan

On analysing that subject-matter, it will be found that we have mainly concerned ourselves with such questions as, while admitting of statistical or experimental treatment, do nevertheless promise to throw some light, one way or the other, upon those deeper controversies as to the existence or character of a spiritual principle in man which have hitherto been mainly conducted rather on metaphysical than on empirical lines. In this task we have started—as I at least conceive our position—entirely without pre-supposition or prejudice. Our research has postulated nothing which need prevent its landing us in that “psychology without a soul” which is at present bolder and more outspoken than any other creed. And in fact much that has appeared in these *Proceedings* has actually made for that negative view. There has been much reduction of alleged supernatural phenomena to causes familiar to materialistic science. There has been much insistence on views of “multiplex personality” and the like, which are dreaded by many minds as destroying the spiritual unity of man. There has, in short, been a complete acceptance of those analytical methods to which the partisans of the mechanical view of the universe appeal with an air of triumph which to us seems at least premature. But on the other hand we have collected much new evidence of a positive kind. There has been what we regard as adequate evidence of *telepathy*—a power of direct communication from mind to mind which is difficult to reconcile with the ordinary materialistic synthesis. There has been evidence also—less in quantity, but to me convincing—of *clairvoyance*,—of the supernormal acquisition of knowledge as to present, past, and perhaps even future things. And there has been evidence which points *primâ facie* to the agency of departed personalities, although this evidence has also been interpreted in other ways.

Such has been our subject-matter in general. As to the standpoint from which it is viewed, I cannot speak for others than myself. The bearing of my own view upon questions of ordinary psychology will appear in the course of the present review, in which I must give my merely personal criticism of Professor James’s general attitude, and of some of his views in detail.

With sound judgment, as it seems to me, our author has explicitly abstained *ab initio* from ranging himself either with the spiritualist¹ or with the materialist school.

“I have kept close,” he says (Preface, p. v.), “to the point of view of natural science throughout the book. Every natural science assumes certain data uncritically, and declines to challenge the elements between which its own ‘laws’ obtain, and from which its own deductions are carried on. . . . This book, assuming that thoughts and feelings exist, and are vehicles of

¹Professor James, like many other English-writing *savants*, uses the word Spiritualist. (as the French use *Spiritualiste*) in contrast with associationist, materialist, mechanical, or purely physiological schemes of philosophy, and without reference to “Modern Spiritualism.” But he feels obliged to use the same word again, with a quite different connotation, when speaking of those who believe that the departed communicate with survivors through “mediums.” This confusion is most awkward, and can easily be avoided if (as has been previously urged, both in these *Proceedings* and in some “Spiritualistic” organs) the term “Spiritist” be alone employed in the more restricted signification, for which the form of the word adapts it, and “Spiritualist” be left as a philosophic term of more general scope.

knowledge, thereupon contends that psychology, when she has ascertained the empirical correlation of the various sorts of thought and feeling with definite conditions of the brain, can go no farther,—can go no farther, that is, as a natural science. If she goes farther she becomes metaphysical. All attempts to *explain* our phenomenally given thoughts as products of deeper-lying qualities (whether the latter be named 'Soul,' 'Transcendental Ego,' 'Ideas,' or 'Elementary Units of Consciousness,' are metaphysical. . . . This book consequently rejects both the associationist and the spiritualist theories; and in this strictly positivistic point of view consists the only feature of it for which I feel tempted to claim originality. . . . I have therefore treated our passing thoughts as integers, and regarded the mere laws of their co-existence with brain states as the ultimate laws for our science. The reader will in vain seek for any closed system in the book. It is mainly a map of descriptive details, running out into queries which only a metaphysics alive to the weight of her task can hope successfully to deal with. That will perhaps be centuries hence; and meanwhile the best mark of health that a science can show is this unfinished-seeming front."

Undoubtedly this is, at present, the most reasonable and the fairest position for an educational treatise on psychology to take up. But the facts and inferences thus presented to us with a kind of neutrality will in their turn be criticised from many different standpoints. Some criticisms will be mainly metaphysical, and will probably concern the relation borne by Professor James's views to the views of some definite philosophical school. Such comment we need not here anticipate. But even among those critics who appeal exclusively to observation and experiment in support of their themes, we shall find theories at opposite ends of the materialistic-spiritualistic scale. My own point of view—at once experimental and spiritualistic (I do not mean *spiritistic*)—can best be explained by first citing some brief and powerful statement of the exactly opposite conclusions which experiment is with equal confidence (and much more frequently) invoked to support. I select such a statement from a recent article by M. Jules Soury on the Physiological Psychology of Protozoa, in the *Revue Philosophique* for January, 1891.

"Unconscious processes of knowledge, along with motor reactions equally unconscious—this is what we discover at the distant origin of human understanding. This is what we find in the unicellular organisms from which the Metazoa, and man himself, have arisen. It is at any rate our clearest result of observation and experiment upon the properties of living protoplasm, studied in its smallest particles among the Protozoa and Protophyta. But it will be possible to push still further our analysis of the psychical properties of living matter; for these psychical properties have at any rate no narrower limitation than the limitation of life itself. I hold, in fact, with Paul Bert, that the psychical processes in their most elementary form must be sought and studied in the molecular processes of particles of protoplasm. In other words, it is in the properties of the grains and molecules which make up particles of protoplasm that we shall discover the most primitive conditions which the existing world can show us of those very psychical processes which pass in our own brains, of which we ourselves are conscious."

"But when this conception is reached, we have the right to infer the

existence, I do not say of a correspondence, or of a relation, but of an absolute identity between every elementary psychical process and every molecular process; that is to say, between every modification of a psychical state, and of a molecular state, of any organised body of whatever kind. And by an organised body, I repeat, we must understand simply a portion of matter whose molecular arrangements are more complex and less stable than the molecular arrangements of the matter which we term inorganic. In a word, all psychical processes are ultimately reducible to phenomena of molecular mechanics."

Let me try to meet this clear statement with an equally clear exposition of my own conflicting view. In the first place, I entirely accept the experimental method here indicated. I make no appeal to any religious, moral, or metaphysical argument. I am willing, if microscopy allows it, "to study psychical processes in their most elementary form in the molecular processes of particles of protoplasm." Only, remembering that, how far soever such analysis may be pushed, we shall still be studying psychical processes from the *outside*, I desire that experiment from *within* should also be pushed to its extreme limits—that is to say, to the highest and most complex phenomena of psychical life. And over against the purely chemical attractions and reactions which M. Soury discovers in his protozoa, I claim that at the other end of the scale we can set the discovery of supersensory powers—clairvoyance and telepathy. Just as M. Soury infers from his experiments that the psychical life of the lower organisms shades insensibly into the molecular changes of lifeless matter, so do I infer from our experiments that the psychical life of the higher organisms is not wholly determined by terrene or corporeal evolution, but slides insensibly into the conditions of a life not dependent on the concomitance of a material brain. Nay, further—*εἴ μοι θέμις, θέμις δε τὰ ληθῆ λέγειν*—I will even add that I find the transition between the incarnate and the discarnate forms of life no more improbable than the materialist finds the transition between the crystal and the speck of protoplasm.

Our point of view thus made clear, we may proceed to detailed criticism of such special passages in this long treatise as may directly concern us.

After a brief discussion of the scope of Psychology, the book opens with the needful anatomical exposition of the functions of the brain, and the conditions of brain-activity.

One conclusion needs comment here, as bearing on the wide question of the degree of possible inclusion of secondary or isolated chains of memory in the memory which accompanies or constitutes the so-called conscious or primary self. "We can affirm," says our author, "for practical purposes, and limiting the meaning of the word consciousness to the primary self of the individual, that the cortex is the sole organ of consciousness in man. If there be any consciousness pertaining to the lower centres, it is a consciousness of which the self knows nothing."

"For practical purposes" this may, no doubt, be true. But the evidence on which Professor James relies—evidence drawn from experiment upon the lower animals, or from traumatic results in man, seems to me to be of too crude and objective a character to decide alone this subtle point. It should be supplemented, I think, by much more of experiment and observation of

mental conditions under anæsthetics, during recovery from fainting, and even during apparent coma. Professor James himself cites a part of the following description given by Professor Herzen (*Le Cerveau et L'Activité Cérébrale*, p. 233, &c.) of his own sensations during the gradual stages of return from profound syncope :—

“During the syncope there is absolute psychic annihilation,—the absence of all consciousness ; then, at the beginning of coming to, one has at a certain moment a vague, limitless, infinite feeling—a sense of existence in general, without the least trace of distinction between the me and the not me. One is thus an organic part of Nature, having a consciousness of the fact of one's existence, but none of one's organic unity ; one has, in a word, an impersonal consciousness. This feeling may be agreeable if the syncope is not due to a violent pain, and very disagreeable if it is ; that is the only possible distinction ; one feels oneself live and enjoy or live and suffer, without knowing why one enjoys or suffers, and without knowing what is the seat of this feeling. A great number of facts make it probable that, during this stage of awakening, the extremities can already execute spinal reflexes, in reply to tactile or dolorous excitations ; but the cephalic centres are certainly still incapable of entering into activity.”

We cannot here discuss Professor Herzen's facts ; but there is surely no *a priori* impossibility in this assumption of a spinal or cerebellar under a cerebral memory. Such a process would even bear some analogy to that deeply significant fact, the production by hypnotic suggestion of physiological or pathological processes, which cannot be produced by the waking will, or even watched by waking observation, so deeply are they withdrawn from the normal or superficial consciousness.

In all such points as these we are at present in the stage of early artifice ; we are empirically hitting on methods of extending our sway deeper into that vast sub-liminal region over whose surface we habitually skim. At present it seems safest to press the analogy of our ordinary chain of memory, admittedly subject to *lacunæ* whose forgotten subject-matter may afterwards (as in the recollection of dreams) be partially and accidentally recovered—and to conjecture that not the brain's life during sleep alone, but *all* nervous action may be so far conscious as to be capable of being assumed into the primary chain of memories, if only we can discover the appropriate artifice which will raise those submerged sensations above the ever-shifting threshold of our awake or empirical being.

At present all views on this subject must be equally hypothetical ; and the main purport of my criticism is to reinforce the contention of Professor James himself (Vol. I., p. 273, and see *Mind*, Vol. VII., p. 206) as to the urgent need of further experiment under anæsthetics. This kind of experiment, indeed, is perhaps more rarely fruitful than Professor James assumes. Having myself, by mere good fortune, once attained under nitrous oxide to the state of “impersonal consciousness” which Herzen describes (and see Foxwell in Appendix to Spencer's *Psychology*), I have endeavoured in vain to repeat the experience. Yet the psychological instructiveness of this unique sensation is so great that it should, I think, be a matter of course for the experimental psychologist to test fully his own capacity of getting down into that diffusive sense of scarce-conditioned existence from whence the

notion of personality itself, and the specialised senses severally, seem slowly to define themselves, not only as an advance and a development, but as a loss and a limitation. Through all these stages let the enquirer pass with what memory he may; *multi pertransibunt et augetur scientia*.

I pass on to a somewhat similar point in Chap. V. ("The Automatic Theory"), where our author is arguing that the ill-explained phenomena of *vicarious function* indicate that consciousness exerts a real efficacy of regulation or choice.

"A brain with part of it scooped out is virtually a new machine, and during the first days after the operation functions in a thoroughly abnormal manner. As a matter of fact, however, its performances become from day to day more normal, until at last a practised eye may be needed to suspect anything wrong. Some of the restoration is undoubtedly due to 'inhibitions' passing away. But if the consciousness which goes with the rest of the brain be there not only in order to take cognisance of each functional error, but also to exert an efficient pressure and check it if it be a sin of commission, and to lend a strengthening hand if it be a weakness or sin of omission, nothing seems more natural than that the remaining parts, assisted in this way, should by virtue of the principle of habit grow back to the old teleological modes of exercise for which they were at first incapacitated. Nothing, on the contrary, seems at first sight more unnatural than that they should vicariously take up the duties of a part now lost, without those *duties as such* exciting any persuasive or coercive power."

So far as I know, this argument is a new one; nor, perhaps, are the experiments on which it is based as yet sufficiently well understood to support so important a psychological deduction. I would suggest, however, that it may derive some support from a small and imperfectly understood group of cases which seem to point to a somewhat similar *independence* of consciousness—to the persistence, that is to say, of consciousness under pathological conditions which would seem to negative its possibility.

If consciousness be a mere epiphenomenon—"a foam, aura, or melody"—accompanying, but in no way guiding, certain molecular changes in the brain, we shall of course expect it always to accompany changes of the same kind. We may suppose (for instance), with Herzen and others, that consciousness is exclusively linked with the functional disintegration of central nervous elements, and varies in its intensity with the rapidity or energy of that disintegration.¹ And ordinary experience, at least within physiological limits, will support some view like this. Yet now and then we find a case where vivid consciousness has existed during a state of apparent coma; not merely accompanying some sudden shock, nor provoked by some discharging lesion, nor even limited, as in Herzen's case, to a vague sense of being, but (so far as we can see) tranquilly and intelligently co-existing with an almost complete abeyance of ordinary vital function.

It is mainly in the study of telepathic hallucinations that instances of this kind have thus far been observed. The remarkable case of Dr. Wiltse (St. Louis *Medical and Surgical Journal*, November, 1889) is, so far as I know, the only case where such an experience has been immediately and

¹ See Herzen, *op. cit.*, p. 221 and note.

minutely recorded by a medical man on his return from a condition of apparent collapse.

Until this new field has been more fully worked—until the traces of memory which may survive from comatose, ecstatic, syncopal conditions have been revived (by hypnotic suggestion or otherwise), and carefully compared, we have no right to make any absolute assertion as to the concomitant cerebral processes on which consciousness depends.

This problem of consciousness meets us again in Chapter VI. ("The Mind-stuff Theory"), in the form of a discussion of the familiar question, "Can states of mind be unconscious?" And here Professor James strikes the right note when, in reply to the argument that "secondarily automatic" performances "must consist of unconscious perceptions, inferences, and volitions," he suggests that the consciousness of these actions exists, but is split off from the rest of the consciousness of the hemispheres.

But surely it is not enough to press this point with reference merely to those actions which, like expert piano-playing, from being consciously willed have become automatic. Rather, as I think, we are led to a definition of consciousness simple enough in itself, and in whose light many of the habitual disputations are seen to be purely verbal.

To describe a sensation or movement as conscious is—I venture to suggest—in effect merely to assert that that sensation or movement is capable of being comprehended in some chain of memory. That chain may be the primary one which in common speech we identify with *ourselves*, or it may be a secondary one, either spontaneous or artificially created. A dream, for instance, is a *spontaneous* secondary mnemonic chain; the sleep-waking trance of the hypnotic subject is an *artificial* one. Suppose that I dreamt a hundred dreams last night, and remember one only, in the midst of which I chanced to be awakened. Were those other dreams "unconscious perceptions" because I can truly affirm that I, as I conceive myself, passed the night in profound unconsciousness? Not so; these dreams also were conscious, for the ninety and nine which remained in the wilderness of subliminal cerebration were as capable as the hundredth of being brought home, so to say, on the shoulders of the primary self—of being comprehended in that principal chain of memories which alone lies above the threshold of waking life.

Again: only a few years ago it was maintained by Despine and others that all a man's acts in the hypnotic trance were "unconscious." Few would now maintain this; partly because we have grown more familiar with artifices by which the entranced person may be made to remember or to record his acts, after his awakening (Delbœuf, Gurney, &c.), and partly because subjects have now been kept so long (two years in one case) in the hypnotic trance, with no apparent loss of rationality, that it would seem absurd to maintain that during all that period they had been more of automata than their neighbours.

Yet if this be so, if the acts of the hypnotic trance are potentially as "conscious"—as capable of recollection—as the acts of waking hours, some startling consequences will ensue. It will follow (as already hinted) that we need not despair of comprehending under normal memory certain organic processes which the hypnotic self can carry through—the formation of a blister, for

instance,—processes whose mechanism has always lain wholly outside the normal memory.

Bizarre though such a conception may seem, it becomes less strange if we observe the great difference in the amount of the lower organic processes which different persons can in normal states perceive, or even partly regulate, in the act of functioning. The better we realise these differences, the more averse shall we be to predicting to what depth into our cellular being such perception may be pushed by those artifices of hypnotic trance, automatic writing, &c., which we are only just learning to employ. Who, even now, can maintain that there is any true psychological line of distinction between those processes which happen to rise above the threshold of our ordinary consciousness—which become super-liminal—and those processes which happen to remain sub-liminal throughout our whole bodily life? That threshold is itself, perhaps, the mere result of the survival of the fittest, and only marks off those vital processes which it was most important for our ancestors to be aware of from those vital processes which they could with comparative safety ignore.

Professor James's discussion of consciousness leads on to the central psychological difficulty of stating intelligibly the connection between mind and brain. For his own part, and for the purposes of purely scientific, as opposed to metaphysical, psychology, he feels justified in evading that difficulty by a mere statement of "the empirical law of concomitance."

"The consciousness, which is itself an integral thing not made of parts, 'corresponds' to the entire activity of the brain, whatever that may be, at the moment. This is a way of expressing the relation of mind to brain from which I shall not depart during the remainder of this book, because it expresses the bare phenomenal fact with no hypothesis, and is exposed to no such logical objections as we have found to cling to the theory of ideas in combination."

By thus using the total consciousness of the moment as a kind of psychological unit, Professor James is able to discuss many problems with the least possible encumbrance of a metaphysical kind. But obviously the unit is selected as a convenience in calculation, rather than as expressing ultimate fact. The total consciousness of the moment is a function of something or other, rather than an independent entity. We must look for our veritable unit either below or above; either in the atoms of mind-stuff from which we may imagine the complex consciousness to be upbuilt, or in the *soul*, of whose existence each moment's consciousness will form a transitory phase.

In Professor James's view, the determination of such a unit—mind-dust or soul—is not necessary to a scientific psychology. But, with this proviso, he briefly reviews the various theories, and among conflicting difficulties decides that in his own personal view the theory of a soul, or controlling spiritual agent, is the least inconceivable.

"If there be such entities as souls in the universe, they may possibly be affected by the manifold occurrences that go on in the nervous centres. To the state of the entire brain at a given moment they may respond by inward modifications of their own. . . . The soul would be thus a medium upon which the manifold brain processes *continue their effects*. Not needing to consider it as the 'inner aspect' of any arch-molecule or brain cell, we escape

that physiological improbability; and as its pulses of consciousness are unitary and integral affairs from the outset, we escape the absurdity of supposing feelings which exist separately and then 'fuse together' by themselves. The separateness is in the brain-world, on this theory, and the unity in the soul-world; and the only trouble that remains to haunt us is the metaphysical one of understanding how one sort of world or existent thing can affect or influence another at all. This trouble, however, since it also exists inside of both worlds, and involves neither physical improbability nor logical contradiction, is relatively small."

Our author, however, is careful not to postulate a soul in any further argument, but to leave it as a hypothesis (I repeat) lying outside experimental or naturalistic psychology, and mainly useful as a means of showing precisely under what limitations the data with which Psychology works can be used as though they were really valid.

In Chapter X., on "The Consciousness of Self," he returns to this subject:—

"It is, in fact, with the word Soul as with the word Substance in general. To say that phenomena inhere in a Substance is at bottom only to record one's protest against the notion that the bare existence of the phenomenon is the total truth. A phenomenon would not itself be, we insist, unless there were something *more* than the phenomenon. To the more we give the provisional name of Substance. So, in the present instance, we ought certainly to admit that there is more than the bare fact of co-existence of a passing thought with a passing brain-state. But we do not answer the question, 'What is that more?' when we say that it is a 'Soul' which the brain-state affects. This kind of more *explains* nothing; and when we are once trying metaphysical explanations we are foolish not to go as far as we can. For my own part, I confess that the moment I become metaphysical and try to define the more, I find the notion of some sort of an *anima mundi* thinking in all of us to be a more promising hypothesis, in spite of all its difficulties, than that of a lot of absolutely individual souls. Meanwhile, as *psychologists* we need not be metaphysical at all. The phenomena are enough, the passing Thought itself is the only *verifiable* thinker, and its empirical connection with the brain process is the ultimate known law."

I have quoted this passage expressly in order to indicate how very far, in my view, the possibility of experiment may extend. The existence of an *anima mundi* seems at first sight an ontological hypothesis absolutely incapable of test. We might as well (as one has said) search for God with a telescope as seek the World-soul in the psycho-physiological laboratory. Yet a truer parallel may be found if we compare the supposed *anima mundi* to the cosmical ether. The *anima mundi*, or universal consciousness, can be best conceived by finite consciousnesses in the aspect of a universal memory, and that memory in the form of a universal *record* of past, present, and possibly even future events. Now just as it is possible so to adjust our physical experiments that the action of a cosmical ether—although absolutely imperceptible in any direct fashion—may seem the most probable explanation of certain phenomena directly observed, so also it may be possible so to adjust our psychical experiments that the existence of a cosmic record—although itself absolutely incognisable in any direct fashion—may seem the most probable explanation of certain phenomena directly observed.

Now some of the experiments on trance-conditions recorded in *Proceedings* XVII. were precisely of the character here suggested. Statements were made by the self-styled Dr. Phinuit—whose existence as a personality apart from Mrs. Piper is quite unproved—containing facts not known either to Mrs. Piper or to any person present at the time. Professor Lodge's discussion of these messages will show the great difficulty of assigning their origin. Analogous difficulties arise in explaining the source of some of the descriptions of facts clairvoyantly discerned of which this Part of the *Proceedings* contains some detailed specimens. For past facts are thus discerned as well as present; and moreover, as I should infer from Mrs. Sidgwick's paper on "Premonitions" (Vol. V., p. 288), it will not be easy, if any clairvoyant knowledge whatever be admitted, to deny altogether its extension at least into the near future.

Even if this be proved, we shall still be on the very threshold of our subject. But just as a study of the propagation and interference of light-waves—depending on artifices of great complexity—has made known to us inferentially, yet not the less certainly, an obscure physical entity which we style the cosmic ether; so also may experiments on the propagation and interruptions of clairvoyant or telepathic knowledge or memory conceivably reveal to us inferentially, but not the less certainly, an obscure psychical entity which we can best describe to ourselves as an *anima mundi* or cosmic record of all things,—*quæ sint, quæ fuerint, quæ mox ventura trahantur*.

Directly connected with this cosmic problem is the problem of the insulation of the single intelligences thus possibly bathed in a universal psychical medium,—of the "closed individuality" of each living man. After a discussion (in Chapter VIII.) of the various splittings and severances of consciousness lately effected by Gurney, Janet, and others, the author concludes that whatever use we may henceforth make of the idea of an individual Soul, we must in no way prejudge the wider question of the interpenetration of intelligences; the relation which one mind bears to another in the dynamics of the conscious world.

"One great use of the Soul has always been to account for, and at the same time to guarantee, the closed individuality of each personal consciousness. The thoughts of one soul must unite into one self, it was supposed, and must be eternally insulated from those of every other soul. But we have already begun to see that, although unity is the rule of each man's consciousness, yet in some individuals, at least, thoughts may split away from the others and form separate selves. As for insulation, it would be rash, in view of the phenomena of thought-transference, mesmeric influence, and spirit-control, which are being alleged nowadays on better authority than ever before, to be too sure about that point either. The definitively closed condition of our personal consciousness is probably an average statistical resultant of many conditions, but not an elementary force or fact."

Our author proceeds to illustrate these words by citing certain alterations of memory, alternations of personality, &c., on many of which we have already touched in these *Proceedings*.¹ And then,—for the first time, I think, in any accredited manual of psychology,—we come to a frank

¹ Two of the most striking cases—those of Ansel Bourne and of Lurancy Vennum—will, we hope, shortly be placed before our readers in a complete form.

recognition of the existence and the perplexing character of those so-called "mediumistic" trances which it would be a mere shirking of difficulties for Science any longer to ignore. And in Professor James's temper, surely, should these puzzles be attacked; with no desire either to minimise the observed facts, or, on the other hand, to set them in any kind of opposition to facts better understood. Here, as everywhere, we must approach the unknown through the known; we must exhaust every existing analogy, every recognised cause, before appealing to causes new to Science, or placing in a separate basket this deep-sea shell which she has picked up from the shore of the ocean of Truth.

"In 'mediumships' or 'possessions' the invasion and the passing away of the secondary state are both relatively abrupt, and the duration of the state is usually short—i.e., from a few minutes to a few hours. Whenever the secondary state is well developed no memory for aught that happened during it remains after the primary consciousness comes back. The subject during the secondary consciousness speaks, writes, or acts as if animated by a foreign person and often names this foreign person and gives his history. . . . Mediumistic possession in all its grades seems to form a perfectly natural special type of alternate personality, and the susceptibility to it in some form is by no means an uncommon gift, in persons who have no other obvious nervous anomaly. The phenomena are very intricate, and are only just beginning to be studied in a proper scientific way. . . . It seems exactly as though one author composed more than half of the trance-messages, no matter by whom they are uttered. Whether all sub-conscious selves are peculiarly susceptible to a certain stratum of the *Zeitgeist*, and get this inspiration from it, I know not; but this is obviously the case with the secondary selves which become 'developed' in Spiritualist circles. Thus the beginnings of the medium trance are indistinguishable from effects of hypnotic suggestion. The subject assumes the rôle of a medium simply because opinion expects it of him under the conditions which are present; and carries it out with a feebleness or a vivacity proportionate to his histrionic gifts. But the odd thing is that persons unexposed to Spiritualist traditions will so often act in the same way when they become entranced, speak in the name of the departed, go through the motions of their several death-agonies, send messages about their happy home in the summer-land, and describe the ailments of those present. I have no theory to publish of these cases, several of which I have personally seen."

Difficult, indeed, must such investigation into the possible influence of unseen intelligences in any case be. But it will not be difficult only, but impossible,—it will lead to mere confusion and bewilderment—if it be undertaken without adequate preliminary conception of what our own personalities, our own intelligences, are in reality and can actually do. The most ardent Spiritist should welcome a searching inquiry into the potential faculties of spirits still in the flesh. Until we know more of *these*, those other phenomena to which he appeals must remain unintelligible because isolated, and are likely to be obstinately disbelieved because they are impossible to understand.

Following our author through his successive chapters, and deferring our notice of the chapter on "Attention" until we reach the chapter on "Will,"

we find in his discussion of "Memory" a passage which, while true enough of the psychology of our emergent mental strata, is seen to need modification if we take into account the subjacent strata as well.

"All these pathological facts," he says, after enumerating certain revivals of memory, which I cannot regard as all of them morbid, "are showing us that the sphere of recollection may be wider than we think; and that in certain matters apparent oblivion is no proof against possible recall under other conditions. They give no countenance, however, to the extravagant opinion that nothing we experience can be absolutely forgotten."

It would be extravagant, no doubt, to affirm this dogmatically; but I see no extravagance in the conjecture that no lapse of memory can be irrevocable. From the superficial strata of our mind, we may say, memories slip downwards to uncertain depths. But to what depths they sink, or by what stimulus they may possibly be recalled, is a question approachable only by experiment,—and by a class of experiments which are as yet in their infancy. Even now we have found one artifice after another—hypnotic trance, automatic writing, crystal vision—alike successful in fishing up from abysses as yet unfathomed much which we supposed either to have been forgotten for ever, or never to have been known at all.

Most promising of all, perhaps, are the careful experiments in the induction of hallucinatory pictures by gazing into reflecting surfaces, described under the title of "crystal-gazing," in *Proceedings*, XIV. These experiments show that a printed sentence which has come within the visual field, but which cannot easily be supposed to have attracted conscious attention, may be observed, retained, and reproduced as a hallucinatory image by the submerged self, which may thus send up to the empirical self a message of practical value. Is it not safest, with such facts in view, to say that although all memories, unless frequently revived, tend to slip from out of the control of the empirical self, we have no proof that they can escape entirely from the total or transcendental personality? So that all that we have been may be a part of us for ever, and the "lost days of our life," as in the poet's allegory, may meet us with undeadened remorsefulness on some further shore:—

"And I, and I thyself,"—lo each one saith,—

"And thou thyself to all eternity."

Where the floating iceberg meets the sea there is no internal line of stratification. The proportion of submergence is determined by nothing in the iceberg's essential structure, but solely by the relation between the specific gravities of water in different states. Even so the water-line between the empirical and the subjacent consciousness in man may be determined by no break of continuity in the processes which take place within him, but merely by the relation which his transcendental self bears to the material world in which it is immersed. There is no obvious reason why we should not, by suitable inquiry, bring the bulk of these hidden processes under the cognisance of the empirical inquiring self. But we must remember that in such a quest we must not trust to Nature's aid. Nature is propagandist, not scientific; she has fitted us out to use her hidden processes for our own and our kind's preservation, not to pry into and understand them with mere knowledge as our end and aim. If, therefore, we wish to know as well as to

be, we must everywhere replace instinct and sensation by artifice and inference. By artifice and inference our field of consciousness may be extended as widely as by instrument and calculation we have extended our field of vision. We know already that consciousness is not the trustworthy thing which it seems, but is a most distorted and incomplete reflection of the world which it professes to mirror. We may now realise on the other hand that—distorted and incomplete as our inward transcript of reality must ever be—there is at any rate more of it than we knew; that what we have to decipher is not a mere manuscript full of blots and lacunæ, but rather a series of superimposed and as yet undeveloped impressions upon an infinitely sensitive and infinitely receptive plate.

And now we advance to a question more complex still. Whence come the impressions on that plate? In what way can we distinguish the plate's own blots or markings from the lines and shadings which indicate that a real object has been in front of the camera? The practical answer, indeed, is simple enough. Whatever impression all plates simultaneously exposed reproduce, this represents a real object; the markings inherent in the plate itself will be different for each plate in turn. Objective and subjective impressions, plain men will say, can only be confounded when practical difficulties prevent us from testing the experience of one mind by the experience of another.

"There is," says our author in his chapter on "Imagination" (Vol. II., p. 70), "between imagined objects and felt objects a difference of conscious quality, which may be called almost absolute. It is hardly possible to confound the liveliest image of fancy with the weakest real sensation. The felt object has a plastic reality and outwardness which the imagined object wholly lacks. Moreover, as Fechner says, in imagination the attention feels as if drawn backward to the brain; in sensation (even of after-images) it is directed forward toward the sense-organ. The difference between the two processes feels like one of kind, and not like a mere 'more' or 'less' of the same."

Certain experimental facts, however, show that this broad distinction is not always valid, and "force us to admit that the subjective difference between imagined and felt objects is less absolute than has been claimed, and that the cortical processes which underlie imagination and sensation are not quite so discrete as one at first is tempted to suppose. That peripheral sensory processes are ordinarily involved in imagination seems improbable; that they may sometimes be aroused from the cortex downwards cannot, however, be dogmatically denied."

In thus deciding, Professor James does but reproduce the view which (quite apart from any belief in telepathy, &c.) is becoming general among psychologists. The cortex of the brain, the seat of our highest faculties, may itself originate hallucinatory percepts, without any derangement of the special organs of sense. This fact is, of course, what believers in telepathy—in veridical hallucinations—would anticipate; and it suggests some curious reflections as to the relation between the knowledge which reaches us through the sense-organs; and the knowledge which reaches us in hallucinatory fashion, and without any apparent sensory intervention. I will venture to explain my meaning by aid of a somewhat homely metaphor.

Let me compare the brain to a chemist's laboratory, and the impressions brought in by the sense-organs to port and sherry which the chemist buys. Hallucinations—or centrally-initiated impressions—are port and sherry manufactured by the chemist himself. Now there has been a prejudice against these products; they have been said to be unwholesome, and to be unlike the genuine wines. But we now urge (1) that our chemical wines are often just as *full-flavoured* as the genuine wines, since they are often found indistinguishable from them (the hallucinatory image appearing as distinct as the image of an external reality); and moreover (2) that our chemical wines are often just as *wholesome* as the genuine wines (since hallucinations may be as truth-telling as the sights of the external world). Now if this be so, then even if a million bottles of port are grown for one that is manufactured, it will nevertheless be true to say that chemistry comprehends wine-making, and that vine-growing is only one special empirical method of manufacturing wine. And similarly, the messages brought to us by the sense-organs will form only one special mode, though the most usual mode, of our acquisition of knowledge.

Nay more; inasmuch as the chemist on our hypothesis does not find his alcohols and ethers ready-made, but builds them up from simpler elements, he can arrest processes and vary products in a way which nature does not rival. And similarly hallucinations, or centrally-initiated messages, may affect the activity of some one cerebral centre which in our dealings with the external world almost always acts in concert with other centres. For instance, as I have endeavoured elsewhere to show (*Proceedings*, Vol. III., p. 58, &c.), any one of the four main processes of verbalisation may severally originate a supernormal (as well as a morbid) hallucinatory percept,—although in our ordinary external activities two or more of these several processes will almost always be found in action together.

Just as the chemist's possible products are far more varied than the vine-grower's—and may be either more simple or more complex than anything which the soil of Xeres or Oporto will produce—so also are our centrally-initiated or hallucinatory sensations potentially far more varied—more simple and also more complex—than the sensations which eye or ear bring to us from the external world. Nor can we guess without actual experiment where the limits of our mental chemistry lie. We neither know whence we get our chemicals, nor what chemicals we have got, nor what use we may ultimately be able to make of them.

I must not treat this subject fully here, but must confine myself to such remarks as are directly suggested by Professor James's pages. I cite first a passage from his chapter on "Reality" (Vol. II., p. 323):—

"A set of facts have recently been brought to my attention which I hardly know how to treat. I refer to a type of experience which has frequently found a place among the 'Yes' answers to the 'Census of Hallucinations,' and which is generally described by those who report it as an 'impression of the presence' of someone near them, although no sensation either of sight, hearing, or touch is involved. From the way in which this experience is spoken of by those who have had it, it would appear to be an extremely definite and positive state of mind, coupled with a belief in the reality of its object quite as strong as any direct sensation ever gives.

And yet *no* sensation seems to be connected with it at all. Sometimes the person whose nearness is thus impressed is a known person, dead or living, sometimes an unknown one. His attitude and situation are often very definitely impressed, and so, sometimes (though not by way of hearing), are words which he wishes to say.

"The phenomenon would seem to be due to a pure *conception* becoming saturated with the sort of stinging urgency which ordinarily only sensations bring. But I cannot yet persuade myself that the urgency in question consists in concomitant emotional and motor impulses. The impression may come quite suddenly and depart quickly; it may carry no emotional suggestions, and wake no motor consequences beyond those involved in attending to it. Altogether, the matter is somewhat paradoxical, and no conclusion can be come to until more definite data are obtained."

Paradoxical such an experience, standing alone, undoubtedly seems; nor could the critic be blamed who should refer it to mere exaggeration or "fancy." To me, however, on grounds to be stated in a moment, it seems quite possible that the impression thus described may sometimes have a real validity. I should then regard it as an illustration—not evidentially strong, but entirely normal and predictable—of a thesis which actual observation may be invoked to support. It is a message, I should say, sent upwards by the submerged to the superficial Self; and the messages of the deeper Self are not necessarily differentiated into our recognised categories of sense. They emanate from a kind of *continuum* of sensation, from an innate and undifferentiated perceptivity which antecedes sensory specialisation, and which the specialisations of nerve-termini to which terrestrial evolution conducts us may restrict as well as clarify.

νοῦς ὄρα καὶ νοῦς ἀκούει τὰλλα κωφὰ καὶ τυφλά.

My reasons for this belief are to be found in what I deem the facts of telepathy and clairvoyance. I believe that impressions as ill-defined as those which Professor James has described may nevertheless be provably truth-telling or "veridical";—provably veridical either in the sense that the impression coincides with a cognate but distant event in a manner too marked for chance-coincidence to explain, or in the sense that, vague as the feeling is, it may be shared independently by more than one person, and may thus show that it exists in some fashion or other outside the individual mind.¹

Telepathy in any shape whatever—and especially that *collectivity*, or independent sharing of the telepathic impression, which meets us in many forms,—here, I say, are conceptions destined still further to confound our already doubtful contrast between objective and subjective, to show how wavering and provisional is our line of demarcation between "real" and "unreal" things. The reader who is disposed to follow this train of thought may be referred to a letter in the *S.P.R. Journal* for April, 1890. I cannot here pursue the theme, but must pass on to the next topic which our author's chapters suggest.

The question of the "Perception of Space," with which Professor James deals at length, affords opportunities for testing certain views which I have already expressed. I have spoken of information acquired or possessed by the

¹See *Phantasms of the Living*, Vol. I., p. 240, &c.

subliminal self in supernormal ways. I have suggested that such faculty of knowledge may be innate as well as acquired; and that observation or experiment may reveal in us traces of an experience which no terrene history will explain.

I believe that besides telepathy, or the acquirement of knowledge by supersensory transmission from other minds, there exists in nature the cognate (or perhaps more generalised) power of clairvoyance, or the acquirement of knowledge by supersensory perception of facts or scenes, not necessarily as existing in other minds, but as discerned by an innate perceptivity of the clairvoyant's own, exercised in various ways, but mainly by a quasi-visual—I do not say an optical—act of perception.

And herein our recorded cases fall roughly into two groups: (A) where the periphery was apparently used for perception, but used in a way of which physiology can give no account (as where Professor Fontan's subject discerned the colours of wools in pitch darkness, or through glass, and with a screen interposed, but only when he touched the glass with his fingers); and (B) when the peripheral nerves seem to play no part, but the clairvoyant has direct perception of three-dimensional scenes at a distance. Such quasi-visual perception, like quasi-visual perception resulting from telepathic impact, is attended by striking anomalies, which illustrate what I have called the non-optical character of the vision attained.

It is obvious that a belief in clairvoyance, if in any degree admitted, must profoundly modify our whole theory of the genesis of space-perception. It does not, indeed, constrain us to deny either that space may be a necessary "form of intuition," or that our conception of space may be the result of experience alone; but it sets back that form of intuition, it removes that experience, to some non-terrene, and perhaps pre-terrene source. It seems that in conditions other than those to which sensory evolution has led, we can conceive, or have conceived of space as real, and are still able, in certain states, to deal with space with a freedom which waking experience has never known.

One direction in which a view of this kind is open to searching test lies in the study of the conception of space formed by the blind. We could not, indeed, be confident *à priori* that the faculty of clairvoyance, however real, could subsist without the existence in the mind of a stock of ordinary visual images which the supernormal vision might in some sort employ. Yet if, as I hold, there be in us a reserve of latent perceptive power, antecedent to sensory specialisation, we shall expect this power to show itself here and there by novel channels where specialised sense is in default.

(1) Thus, in the case of the blind, we shall not only be prepared for all kinds of auditory, tympanic, tactile hyperesthesia, but we shall not be surprised if we come upon cases of vicarious function carried beyond ordinary physiological limits, and analogous to the alleged epigastric, frontal, or digital discriminations of somnambule clairvoyance. Just as in cases of cerebral mutilation we held it possible that recovery of function, due to vicarious action of uninjured tracts, might be such as only a directing consciousness could have effected, so with the blind also we shall conceive that the relation of the organism to the directing consciousness may be a

relation resembling—not that of the instrument to the workman who made it, but that of the instrument to the *savant* who experiments with it, and who may put certain parts of it to novel uses which the workman (represented in our case by the natural selection which has shaped our terrene frames) did not specifically contemplate, or could not himself have devised.

(2) Again, we shall expect our supposed innate perceptive power to show itself in the blind in all those channels through which the sub-liminal self is wont to send up messages to the superficial consciousness. All forms of dream and hallucination (whether veridical or falsidical) are thus likely, in my view, to possess for the blind or the partially blind a higher visual quality than their waking perceptions can realise or their waking memories recall. Nay, I will push the hypothesis to an extremity, and conjecture that the blind man will be capable of hallucinations which will be so far from being revivals of memory that they will be such as no memory of his can explain. He will exercise a sight *which he does not recognise as sight*, which belongs in fact to that pre-natal undifferentiated *continuum* of perceptive faculty of which telepathic and clairvoyant phenomena show us the vestigial or obsolescent trace.

On all these points there were much to say; in spite of the scantiness of appropriate observations thus far made upon the blind. But I will confine myself to illustrations drawn from Professor James's book—a treatise assuredly not written to support any such thesis as I am now suggesting.

First, then, as to the replacement of a quasi-visual perception by nerves apparently unsuited to the task, without aid either from tympanic pressure, or from a sense of differing temperatures. Professor James quotes from Mr. W. Hanks Levy, known as a blind man who has worked for the welfare of the blind:—

“Whether within a house or in the open air, whether walking or standing still, I can tell, although quite blind, when I am opposite an object, and can perceive whether it be tall or short, slender or bulky. I can also detect whether it be a solitary object or a continuous fence; whether it be a close fence or composed of open rails; and often whether it be a wooden fence, a brick or stone wall, or a quick-set hedge. . . . The currents of air can have nothing to do with this power, as the state of the wind does not directly affect it; the sense of hearing has nothing to do with it, as when snow lies thickly on the ground objects are more distinct, although the footfall cannot be heard. I seem to perceive objects through the skin of my face, and to have the impressions immediately transmitted to my brain. Stopping my ears does not interfere with it, but covering my face with a thick veil destroys it altogether. None of the five senses have anything to do with the existence of this power, and the circumstances above named induce me to call this unrecognised sense by the name of facial perception.”

I must not here go into further detail. Enough has been quoted to illustrate the parallel already suggested between the modes of perceptivity with which the directing consciousness—using the bodily frame as the *savant* uses his instrument—endeavours to replace the special sense-organ which the blind have lost, and the modes of perceptivity which the transcendental self employs in clairvoyant vision, when the normal opera-

tion of the sense-organ is occluded by mechanical means, or shut off into temporary abeyance by the conditions of trance.

I pass on to the second point,—the manifestations in the blind of a latent quasi-visual perceptivity, which does not (as with Mr. Levy's "facial perception") rise above the threshold into the habitual use of the superficial consciousness, but is discernible only in those "messages" or intimations which sometimes reach the upper life from that laboratory of mingled dream and wisdom which is ever at work below.

And here the narrative which I must cite from Professor James's book is in itself so bizarre, and fits with such singular and, so to say, improbable aptitude into the chain of my argument, that I would willingly have led up to it by many references to the behaviour of hallucinatory percepts occurring under more ordinary conditions. Space, however, forbids me to do more than remind my reader that hallucinatory vision has often shown itself independent of the conditions of ordinary vision, and that the subliminal visualising power has proved itself more vivid than the visualising power under the control of the conscious will. The percipient, for instance, will seem to see the hallucinatory figure in a position quite outside his possible field of vision; the crystal-gazer—sometimes (as would appear) even in darkness—will see figures evolve themselves which far surpass in vividness of colouring and truth of motion anything which his normal faculty could evoke.

Who shall say, until experiences like these have been intelligently sought for, that even the following incident, which occurred to a friend of Professor James', may not have many parallels?

"The subject of the observation, Mr. P.," says Professor James, "is an exceptionally intelligent witness, though the words of the narrative are his wife's."

"Mr. P. has all his life been the occasional subject of rather singular delusions or impressions of various kinds. If I had belief in the existence of latent or embryo faculties, other than the five senses, I should explain them on that ground. Being totally blind, his other perceptions are abnormally keen and developed, and given the existence of a rudimentary sixth sense, it would be only natural that this also should be more acute in him than in others. One of his most interesting experiences in this line was the frequent apparition of a corpse some years ago. . . . It was a very familiar occurrence with him while in the midst of work to feel a cool draught of air suddenly upon his face, with a prickling sensation at the roots of his hair, when he would turn from the piano, and a figure which he knew to be dead would come sliding under the crack of the door from without, flattening itself to squeeze through, and rounding out again to the human form. It was of a middle-aged man, and drew itself along the carpet on hands and knees, but with head thrown back, till it reached the sofa, upon which it stretched itself. . . . Mr. P. afterwards traced the whole experience to strong tea. He was in the habit of taking cold tea, which always stimulates him, for lunch, and on giving up this practice he never saw this or any other apparition again. . . . There is one point which is still wholly inexplicable. Mr. P. has no memory whatever of sight, nor conception of it. It is impossible for him to form any idea of what we mean by light or

colour. . . . When he becomes aware of the presence of a person or an object, by means which seem mysterious to outsiders, he can always trace it to slight echoes perceptible only to his keen ears, or to differences in atmospheric pressure, perceptible only to his acute nerves of touch; but with the apparition described, for the only time in his experience, he was aware of presence, size, and appearance, without the use of either of these mediums. The figure never produced the least sound, nor came within a number of feet of his person; yet he knew that it was a man, that it moved, and in what direction; even that it wore a full beard, which, like the thick curly hair, was partially grey; also that it was dressed in the style of suit known as 'pepper and salt.' These points were all perfectly distinct and invariable each time. If asked how he perceived them, he will answer that he cannot tell; he simply knew it, and so strongly and so distinctly that it is impossible to shake his opinion as to the exact details of the man's appearance. It would seem that in this delusion of the senses he really *saw*, as he has never done in the actual experiences of life, except in the first two years of childhood."

"On cross-examining Mr. P.," adds Professor James, "I could not make out that there was anything like visual imagination involved, although he was quite unable to describe in just what terms the false perception was carried on."

I must pass on to the theme of some of our author's most striking chapters,—the question as to what the conscious will *can* control, what is involved in its so-called freedom, or negated by its subjection to inevitable law.

And in the first place we may fully agree with our author in holding that "effort of attention is the essential phenomenon of will." (Vol. II., p. 562.) There is no need to postulate anything beyond this. If our supposed agency external to the molecular forces can dominate the attention, its victory is won; it has its hand on the lever which sets in motion all the work of body and mind.

In his chapter on "Attention" our author gives clear expression to this view.

"When we reflect that the turnings of our attention form the nucleus of our inner self; when we see that volition is nothing but attention; when we believe that our autonomy in the midst of nature depends on our not being pure effect, but a cause,—

Principium quoddam quod fati fœdera rumpat,
Ex infinito ne causam causa sequatur—

we must admit that the question whether attention involve such a principle of spiritual activity or not is metaphysical as well as psychological, and is well worthy of all the pains we can bestow on its solution. It is, in fact, the pivotal question of metaphysics, the very hinge on which our picture of the world shall swing from materialism, fatalism, monism, towards Spiritualism, freedom, pluralism,—or else the other way." (Vol. I., p. 447.)

And now what influence will the views which I have advocated exert on our attitude towards this central problem?

They will not, assuredly, tempt us to suppose that we can answer the ultimate, the cosmic question as to the free or fated pathways along which

each individual being moves in the vastness of the All. Rather, we shall perceive with new clearness that the question is insoluble, that even when the materialist view of man is set aside, the problem of liberty is but removed into a region whither no experiment can pursue it.

But so far as the terrene aspect of that problem goes—the question as to what goes on in man's brain when he wills an action—our effort will be to reduce this to an experimental question by correlating it, if possible, with other problems which admit of a more direct experimental attack.

“Effort of attention,” we are agreed with Professor James, “is the essential phenomenon of will.” The direction of attention one way or the other depends immediately, we must suppose, on the determination of certain molecular movements in the brain. The question of the independence of our will (as a terrene cause) resolves itself, therefore, into a question whether molecular movements are ever determined by a cause other than any known molecular force. I leave aside for the present the question whether all molecular movements whatever must not originally, and in the last resort, have been determined by some cause other than any molecular force which we know. I waive also the question as to whether any non-human or disembodied agency can ever be detected as influencing incarnate minds, or molecular matter. But confining ourselves to mind and matter as we know them, it is plain that there are three ways in which a determination of molecular (or even molar) movement by causes outside known molecular forces could conceivably be exerted. There may be determination within the subject's own mind or brain—which would be the act of free-will which we are discussing. There may be a determination exercised from one mind or brain upon another. And there may be a determination exercised from one or more minds or brains upon the ponderable matter of the world.

All these three cases will be analogous; so far analogous at least that the materialistic objections which apply to one apply to all. When Clifford maintains that “if anybody says that the will influences matter, the statement is not untrue, but it is nonsense,” we are equally obnoxious to his scorn whether we uphold the freedom of the will, or the induction of trance at a distance, or the movement of tables without contact when certain persons wish them to move.

I may, then, choose my own ground for the controversy; and since the freedom of the will seems to me not directly provable, and the telekinetic movement of objects not yet adequately proved, I will select the second of the three cases, and will endeavour to meet Clifford's *à priori* negation by a proof, not concealed in the depths of our own mental life, but definite and capable of repetition, of the kind of influence which he means to deny.

“It will be found excellent practice,” Clifford observes, “in the mental operations required by this doctrine, to imagine a train, the fore part of which is an engine and three carriages linked with iron couplings, and the hind part three other carriages linked with iron couplings; the bond between the two parts being made up of the sentiments of amity subsisting between the stoker and the guard.”

To this I reply that in 1885 I actually saw a train of this composition move over a distance of more than one kilometre.

When Dr. Gibert, of Havre, did, at the request of certain inquirers, of

whom I was one, and at an hour drawn by us by lot from a bag, entrance Madame B. at a distance of nearly a mile, and by an "effort of will" drew her, without previous warning, to traverse in the hypnotic slumber the streets which led from her abode to his, I then witnessed an operation of which one terminal portion consisted in the normal action of Dr. Gibert's brain, attending to the idea of Madame B.'s entrancement and approach, and another terminal portion consisted of the normal movement of Madame B.'s legs in response to a stimulus sent down from her motor centres. These were, to use Clifford's metaphor, concatenations of nervous changes as material and as definite as the iron couplings which link up the two halves of the train. But what was the influence which passed from one end of the train to the other? which carried the impulse from Dr. Gibert's study to the room where Madame B. sat at work? It was the telepathic impact,—it was "the sentiment of amity subsisting between the stoker and the guard."

I am in no way able, and I am in no way bound, to say more definitely what kind of influence this telergy, or telepathic impact, may actually be. I will not call it (unless for mere brevity's sake) a force or energy; for we have no certain proof that it can overcome inertia or do mechanical work. It may determine the exercise of pre-existing forces in some fashion to which words like these do not apply. I will only say that we have here, as it seems to me, an overt and provable effect of the will on another mind which resembles that hidden and unprovable effect of the will on its *own* mind which we are endeavouring somehow to come at. If Dr. Gibert's "will-power" could influence Madame B.'s organism, why not suppose that it could influence his own organism? Why should there not be another of those impalpable "couplings" before we come to the material couplings which represented the fixed attention of his own brain? That transcendental power, for aught we know, may have influenced the physician all his life long as potently as his patient for an hour.

And yet, as I have already implied, even were all this granted, although we should have proved the transcendental *origin* of the will, we should not have proved its transcendental *freedom*. Suppose that a soul within me determines my choice of bodily actions by suggestions, resembling Dr. Gibert's "mental suggestion" to Madame B., which interfere with the course which my body, if a pure automaton, would have followed. Yet who can tell me that this soul of mine is itself free? The gods of Olympus descended with mastering energy into the Trojan fray; but behind them were the Fates, fixing from eternity the issue of all that gods could do. Who knows what world-old history, what cosmic law, may now be prompting the very impulses of my transcendental self, and embracing not my terrene existence only, but unnumbered existences, past and future, in one inevitable doom? The problem is transported into the order of infinity; we can mark its course as it escapes us, but we can do no more.

Somewhat similar are the reflections suggested by our author's closing chapter on "Psychogenesis,"—an attempt "to ascertain just how far the connections of things in the outward environment can account for our tendency to think of, and to react upon, certain things in certain ways and in no others, even though personally we have had of the things in question no experience, or almost no experience, at all." He concludes that "the features of our

organic mental structure cannot be explained at all by our conscious intercourse with our environment, but must rather be understood as congenital variations 'accidental' in the first instance [as belonging to a cycle of causation inaccessible to the present order of research] but then transmitted as fixed features of the race."

Surely to say that human experience, reacting upon the impressions which Nature's laws convey, will explain the whole structure of human thought, is like saying that the past moves in a game of chess, with the known powers of the pieces, will explain the actual position of the game. Of course in order to understand that position we need also to know in what arrangement the pieces were placed at first upon the board.

All the present arrangements of the cosmos—not least its highest known arrangements, the minds of men,—depend ultimately on a determination of potentialities before all human experience, and at the origin of things, which decided that heredity, for instance, should work in this fashion and in no other,—that the forces which build the living organism should dispose themselves along these and no other lines. Man's brain is adapted to harbour certain thoughts, as his blood is adapted to harbour certain microbes, not as the result of terrene experience, or of the survival of the fittest, but because the first arrangement of the kindling fire-cloud was such that all this must be.

The original *determination*, I say, of natural forces was as essential an element in shaping the cosmic future as was the nature of those forces themselves. And who shall say what cause directed the distribution of atoms in the primitive nebula? or endowed those atoms with the capacity of evolving into not a dragon but a man? None can affirm that Soul was not there, and was not all; and generated the age-long procession of cause and change, and bade the hurtling atoms rain through the unlitte void.

Illusory indeed is any attempt to simplify, to explain away, these ultimate mysteries. They must be faced, and not forgotten, when any philosophy approaches the universe with a too readily turning key. They must be faced and not forgotten by those who frankly desire to base all knowledge on experiment and observation; aye, though the experiment suggested, the observation made, should strike on the ears of modern Science with a strangely mystical ring. Which is the mystical, which the scientific course?—on the one hand to ignore these deeper problems, to leave them to faith or to speculative conjecture; or, on the other hand, to attack them with conscious weakness indeed, conscious inadequacy, but with the same weapons which in abler hands have laid many a lesser fortress low? There is no novelty in the suggestion that there is a Soul in man. What is novel is merely the attempt to give a precise, an experimental character to this old hypothesis; to define our psychical conceptions by actual observation of effects not traceable to physical forces, rather than by any *à priori* imaginations of what a soul must be.

Such has been the leading thought of this review. But in fairness to our author it must be remembered that the review has been expressly and intentionally one-sided and partial in its scope. It would be unjust to Professor James to suppose that a mystical tinge overspreads his treatise. On the contrary, that treatise is distinguished throughout by its adherence to the methods of natural science—by its copious and constant reference to

proved or provable fact. I do not presume to assign Professor James's intellectual rank among past or present philosophers. But it is a mere matter of fact that no other treatise in our language contains a discussion so candid and so competent of so great a mass of psychological experiment and observation. It is the very abundance of the material offered, the fairness of the treatment, which has enabled me from my point of view, and will enable others from standpoints wholly different, to find so much in this treatise on which to dwell. "Hic liber est," one may say, as one ought to be able to say of any comprehensive textbook of an experimental science as yet in its first stage of tentative immaturity—

Hic liber est in quo quærit sua dogmata quisque,
Invenit et pariter dogmata quisque sua.

An experimental science in its infancy ;—such is the impression which we derive from the book throughout. From every page it suggests to us the absolute need, the entire feasibility, of an immense and many-sided extension of definite psychological experiment. Its students assuredly will have no excuse for lingering in the antiquated notion that philosophy is a kind of polygonal duel between "systematic thinkers," whose opinions are to be the stock-in-trade of subsequent philosophers, until one of these can strike out a new system of his own.

In every science there must be two main stages, the first, of such speculation as man's unaided observation suggests ; the second, of such definite experiment as that speculation has in its turn suggested. In some sciences the experiment can begin almost at once, and the preceding speculations are soon superseded and forgotten. In psychology, on the other hand, the preliminary speculation was unusually difficult and important ; nay, much of it was in its nature experimental, and was destined to remain as a substantial part of the final structure. Locke and Kant assuredly carried psychology further than Thales or Anaximander were able to carry physics. But nevertheless, by the mere advance and example of cognate or ancillary sciences, a change resembling that which has passed over physics is even now passing over psychology. As its biological basis grows firmer, it is developing (I believe) into the great experimental inquiry of the coming century, in some such sense as biology itself has been the great experimental inquiry of the century which is passing away.

From no quarter will the progress of experiments be more eagerly watched than by those who in these *Proceedings* have advocated views too often associated with imperious dogma or blank obscurantism. All that we desire is that psychological experiment and observation shall be absolutely catholic, absolutely unfettered by foregone conclusions, or by that "contempt prior to examination" which has delayed so many discoveries a generation beyond their time. From the boldest and the most faithful interrogation of nature our own inquiries, as we believe, can have nothing to lose, and may have everything to gain.

II.

SHORT NOTICES OF BOOKS.

Schriften der Gesellschaft für Psychologische Forschung. Erstes Heft.
(Leipzig: Abel. 1891.)

We learn from a prefatory note that the Munich "Psychologische Gesellschaft" and the "Gesellschaft für Experimental-Psychologie zu Berlin" united in November last, and formed a German "Gesellschaft für Psychologische Forschung." It is needless to say that this new society will meet with a cordial welcome from the English S.P.R., and that we shall look forward to their publications with warm interest.

The present volume of 90 pages is the first joint publication. It is edited by Dr. Max Dessoir, whose name is a sufficient guarantee of knowledge and care. For the next number several papers are promised, of which two at least should be of great interest to our members. One by Dr. A. Moll, on "Rapport in Hypnosis," and another by Dr. Otto von Leixner, entitled "Experimental Researches in Dream-life." In the present number are two papers, both containing matter of interest, though not of primary importance.

The first is by Baron von Schrenck-Notzing, a name already familiar in England. It deals with the importance of the use of narcotics in hypnosis. The author shows, partly from his own experiments, partly from the publications of Voisin, Wetterstrand, and others, the marked analogy which exists between the lighter degrees of hypnosis and the earlier stages of narcotism and intoxication. In some cases a few respirations of chloroform are sufficient to bring about such an increase of suggestibility that complete anaesthesia is produced by suggestion alone, and further administration of the drug is needless. It is of considerable importance to know that persons who normally are refractory subjects for the hypnotiser can often be brought easily under control by the exhibition of a weak narcotic; and that the same means will often enable the phenomena of deep hypnosis to be induced where the ordinary physical procedure does not succeed in bringing about more than the initial stages. The matter has a theoretical interest as well as casting light on the relations between natural and hypnotic sleep.

The second part of the paper contains the author's main contribution to the subject. He has been making some experiments on the psychological effects of hashish—or rather of the *Extractum Cannabis Indice* of the German pharmacopœia. In one or two cases he met with great success. The administration of 3 or 4 grammes of the drug brought about a condition of extreme suggestibility, without any of the common hypnotic processes. Post-narcotic suggestions were carried out just like post-hypnotic. All the ordinary phenomena, catalepsy, hallucination, hyperæsthesia, analgesia, &c., were obtained without difficulty. The effect of Indian hemp, which produces a gradual weakening of will-power, while only partially affecting consciousness and

memory, makes it a particularly interesting agent for the investigation of the psychical conditions of suggestibility, and the reader will find it interesting to follow Dr. von Schrenck-Notzing's detailed account of his experiments.

The second paper, by Dr. Forel, of Zurich, is of a different nature, but perhaps at the moment of more immediate interest to the English Society. A certain Frau Fay, of Basel, an uneducated woman, was arrested by the Zurich police as a swindler, and referred to Dr. Forel as an expert for an opinion upon her physical state and moral responsibility. He here prints at length the opinion which he gave. She is a woman of 57, who since her 15th year has been subject twice a day to attacks of involuntary trance. In these she shows all the familiar symptoms of change of personality. She professes to be controlled by a spirit named Ernst, and in this state has been in the habit of acting as a medical clairvoyant, and giving advice to the numerous persons who consulted her as to their ailments. Dr. Forel came unhesitatingly to the conclusion that the woman was in her normal state perfectly honest; that the trances were not simulated, but arose from involuntary auto-suggestion, and that she was not liable to punishment as a swindler. On the other hand, the few experiments which he tried showed no sign of clairvoyance or lucidity of any kind. Nothing was observed beyond a considerable shrewdness in acting on the little hints and suggestions given her, purposely or involuntarily, by her patients. Dr. Forel found little difficulty in bringing her into a state of obedience to suggestion, and succeeded for a time by this means in curing her of her daily trances; but he adds in a note that these have since recurred, as he expected would be the case, when she had been long enough absent for the effect of his suggestions to wear off. One cannot help wishing that a little more pains had been taken to inquire into her powers when in the second state. The few experiments recorded, which seem to be all that were made, are hardly sufficient, in the light of recent experience, to justify an entirely negative conclusion as to possible lucidity.

A still more explicit and welcome recognition of the work of our Society is to be found in the preface which introduces Dr. von Schrenck-Notzing's translation of Professor Richet's "Relation de Diverses Expériences sur la Transmission Mentale" under the title "*Experimentelle Studien auf dem Gebiete der Gedanken Übertragung.*" The original work needs no notice here as it was in the pages of these *Proceedings* that it was originally published. (See Vol. V., pp. 18-108.) The preface, however, contains some very welcome new matter, in the shape of a brief review of the most important utterances on the subject of thought-transference, to which Continental physiologists have committed themselves. This forms a very convenient summary of the present state of the question, and shows very clearly how the seed sown by the S.P.R. is slowly but surely germinating on the Continent. In France it may almost be said to be beginning to flourish, thanks, of course, before all, to Richet himself. In Italy it has made a beginning under Professor Lombroso; and in Germany Dr. von Schrenck-Notzing bids fair to give it the position in the scientific world which, up to the present, it cannot be said to have attained. But we must call attention to one important member of the European concert which Dr. von Schrenck-Notzing has overlooked—

Russia. We should much have liked one of his brief and sober expressions of his opinion on the work of our colleague, Mr. Aksakoff.

W. LEAF.

Annales des Sciences Psychiques : Recueil d'Observations et d'Expériences, paraissant tous les deux mois. Edited by Dr. Dariex. No. 1, January and February, 1891. (Paris : Félix Alcan.)

The above is the title of a new periodical which is likely to prove a valuable coadjutor in the researches which the S.P.R. was founded to prosecute. It aims at forming a centre to which well-evidenced accounts of observed facts or experiments, bearing on the various departments of psychical research, may be sent.

Its plan seems to be in some respects intermediate between our own *Journal and Proceedings*, giving like the former isolated cases of apparent telepathy, premonitions, &c., but including, like the latter, longer papers criticising, analysing and classifying the information received ; also recording systematic experiments. All premature theory—all preconceived opinion—all dogmatism is to be avoided. The object in view is to ascertain the facts.

The present number contains an interesting introductory letter from Professor Charles Richet to the Editor, discussing the scope and objects of the *Annales*, an article by Dr. Dariex on the method of observation in cases of spontaneous telepathy, four original cases of apparent telepathy, all good, and two of them of special interest, and further cases taken from our own publications, &c.

We can confidently recommend the *Annales* to our readers, and may mention that arrangements are in progress by which a limited number of copies may be obtainable for the use of members of the S.P.R. at a reduced rate. In view of this possibility, early application is invited.

ED.

To Members and Associates of the Society for Psychological Research.

CIRCULAR No. IV.

19, BUCKINGHAM STREET, ADELPHI, W.C.

HYPNOTISM: ITS CONDITIONS AND SAFEGUARDS.

So many sensational and exaggerated reports of the effects and the dangers of hypnotism have recently appeared in the public Press that a brief and sober statement of what, so far as our present knowledge extends, hypnotism can actually effect may perhaps be beneficial.

It should be borne in mind, in the first place, that the hypnotic state is not, in the ordinary sense of the word, morbid. It has many affinities with natural sleep, and in many of the discomforts of illness may be made to lead up to it with great relief. Those who are strong and healthy are hypnotised as readily, *ceteris paribus*, as those who are weak or in bad health.

In the next place, Englishmen would appear to be less susceptible to the influence than the inhabitants of some Continental countries. Bernheim, Liébeault, Ochorowicz, and the Dutch observers place the proportion of hypnotisable persons as high as 70 or 80 per cent., including in these figures some cases where the effects are very trifling; but the results of English experiments would, thus far, indicate a considerably smaller proportion.

Thirdly, it is tolerably certain—whatever may be the case with Orientals—that a healthy Englishman or Englishwoman cannot in the first instance be hypnotised without his or her full knowledge and consent.

Supposing this consent to have been given, and the subject to have proved susceptible to the influence, the following physical phenomena, or some of them, according to the idiosyncrasies of the individual, may be observed: He will fall into a condition somewhat resembling the drowsiness of natural sleep, though he may answer questions easily and some of his senses may be specially acute. His limbs may remain perfectly limp and motionless (lethargy), or they may be moulded into any position at the pleasure of the operator (catalepsy), and may even be made perfectly rigid.

This rigidity may be maintained much longer than in a natural state, and without the muscular tremor which would naturally occur after a few minutes if he were not hypnotised. Lastly, the patient may be made insensitve, in the whole body, or in any part of it, to touch (anæsthesia) or pain (analgesia), even without losing consciousness.

These muscular and nervous phenomena may not occur in their full development during the initial stages of hypnotism, or in its lighter forms. But the almost invariable characteristic of the hypnotic state is the susceptibility of the subject to suggestions from without. It is this characteristic which gives the chief value to hypnotism as a therapeutic agent, and which forms the source of its chief dangers, real or imaginary. In this state illusions of the senses, the memory, or the will, may be imposed upon the patient; sleep may be induced, and pain and nervous disabilities of various kinds may be removed. But the influence thus exerted by the operator may be made to extend beyond the actual period of the hypnotic sleep. Pain and physical discomfort may be got rid of for a considerable period; the healthful activity of the bodily functions may be assisted, and injurious habits, such as drunkenness and morphinism, may be effectually broken off. The striking results, for instance, obtained by Dr. Bramwell, of Goole, in producing temporary insensibility to pain, and by the Rev. Arthur Tooth in the treatment of inebriety, afford very recent examples of what can be effected in these directions.

It is important to remember that hypnotic suggestion is simply an exaggerated example of what takes place in the normal state, and can produce only results similar in kind. In a few persons, indeed, presumably of an abnormal type, suggestion in an apparently waking state operates with equal facility, and self-suggestion is by no means rare. The cases of "mind-cure" and "faith-healing" may probably be attributed to these causes. But reports of such cases, unless attested by experienced medical evidence, must of course be received with reserve.

The memory of what has taken place in the hypnotic state rarely persists into the waking life, and this characteristic offers occasion for the most striking results. Whatever undertaking the subject can be induced to promise in a deep hypnotic state he will faithfully perform after waking, and will believe that in so doing he is acting as a free agent. But the liability of the normal and well-balanced subject to be influenced by suggestion has been much exaggerated. The operator will generally require patience and persistence to overcome even those habits which the subject wishes to be overcome. Ideas of an indifferent or beneficial nature will, no doubt, be readily received, but the moral sentiments, and even in many minor cases, the fear of ridicule, will often operate to annul hurtful or ignominious suggestions.

From what has been said it will be seen that, though the probable evils of hypnotism have been much exaggerated, there are serious dangers to be guarded against. It is indeed by no means a subject to be played with.

I. It is possible for an ill disposed person to take advantage of the physical helplessness of the subject, or to obtain an undue influence, which may be used to the subject's disadvantage. But dangers of the kind need only be indicated to be avoided. It should be made a rule that no person

should submit himself to hypnotic treatment unless accompanied by a friend. It is clear that no one should place himself in the power of another at all unless he can fully trust in the other's discretion and integrity. Nor should anyone suffer himself to be hypnotised except for therapeutic or scientific purposes. In the rare cases of persons who, through a long course of hypnotic treatment, have become unduly susceptible, it is no doubt desirable to take special precautions. In such cases a fresh hypnotisation by a doctor or other responsible person, and then a suggestion by the new operator that no one but himself can influence the subject, has been shown to be effectual in shutting out the undesirable influence for a considerable time. The high value of such counter suggestions in relieving anyone who is inconvenienced by the dominance of any operator has only recently been acknowledged, and deserves special mention.

II. There are also dangers arising from ignorance or carelessness on the part of the operator. Of these the principal are : (a) *The so-called Cross-Mesmerism*. If the patient come under the influence of more than one person during a single sitting, as may happen with a sensitive subject if merely handled by other persons, a peculiar condition is sometimes induced, of which the characteristics are violent movements and physical contortions, and refusal to yield to suggestions and commands from any source. It is extremely difficult to arouse the patient from this state, which generally leaves behind it headache and physical discomfort, not removable, as is generally the case, by suggestion. (b) *Imperfect Awakening*. It not uncommonly happens, with an inexperienced operator, that the subject is allowed to depart, at the conclusion of the experiment, before being fully aroused. He is thus rendered liable to all the discomforts and mischances which may befall a person not in full possession of his normal consciousness. It is also safer to prevent the awakening from being too sudden. Experienced operators are, however, fully aware of these risks, and it may be anticipated that with fuller knowledge of the subject they will practically disappear, as it is easy to avoid them.

III. Apart from these definite and recognised dangers, there are vague allegations of other disastrous consequences to be apprehended, such as the weakening of the subject's will, or the degeneration of his character. But in the opinion of those best qualified to speak with authority, these apprehensions are almost, if not entirely, without foundation. Where hypnotism is employed for curative purposes the treatment has proved often beneficial and always harmless. Professor Beaunis, for example, has thus hypnotised a patient daily for six months. And where it has been employed for experiment and demonstration only, the effects on the subject, in careful hands, have proved equally satisfactory. The young men and boys on whom the Society for Psychical Research has conducted numerous experiments, extending over a series of three (and in one case of six) years, have always been and remain to this day in full health, physically and morally.

Appended is a short list of some of the more readily accessible books dealing with the subject :—

HYPNOTISM, by *Dr. Albert Moll* (Translated from the German). London, 1890. Price, 3s. 6d.

- SUGGESTIVE THERAPEUTICS, by *Prof. Bernheim* (Translated from 2nd French Edition, by C. A. Herter). New York, 1889. 18s.
- ANIMAL MAGNETISM, by *Profs. Binet and Féré* (Translated from 2nd French Edition). London, 1888. 5s.
- ANIMAL MAGNETISM (Article in *Encyclopædia Britannica*, 9th Edition, 1884), by *Prof. J. G. McKendrick, F.R.S.* 7s. 6d.
- PSYCHO-THERAPEUTICS; or, Treatment by Hypnotism and Suggestion, by *Dr. C. Lloyd Tuckey*. 2nd Edition, 1890. 5s.
- HYPNOTISM; its History and Present Development, by *Björnström* (Translated from the Swedish). New York, 1890. 2s.

July, 1890.

To Members and Associates of the Society for Psychical Research.

CIRCULAR No. III.

(2nd Edition.)

19, BUCKINGHAM STREET, ADELPHI, LONDON, W.C.

The Council of the Society for Psychical Research desire to express their gratitude to such of the Members and Associates of the Society as have up to the present date contributed evidence, attempted experiments, or otherwise aided in the several branches of work. At the same time they must express a strong desire that such help should be offered by a greater number of persons. The success of the Society's work must largely depend on the amount of collaboration received—on the number of centres of observation and experiment which can be established in this and other countries.

I. Phantasms of the Living, Phantasms of the Dead, Clairvoyance, Premonitions.

The Council have reason to believe that some persons, possessing evidence which would be of value to the Society, have lately thought it needless to proffer such evidence, supposing that the reality, for instance, of apparitions at death, was now sufficiently proved, and that no further cases were wanted. The Council wish distinctly to state that their view is altogether different. In the first place, they hold that the value to be attached to the evidence already collected must largely depend on its continuous reinforcement by *fresh* cases of like kind,—observed with care and recorded without delay. In the second place, supposing that the general *facts*, say, of telepathy or of veridical apparitions, were even universally admitted, it would still be a matter of prime interest and importance to discover as much as possible of the *laws* which govern these strange phenomena, and it is therefore impossible to assign any limit to the number and variety of cases which should be collected and registered with this end in view.

For the guidance of those who may be willing to assist the work of the Society by collecting and preparing evidence on such spontaneous phenomena

as phantasms of the living and dead, disturbances in haunted houses, clairvoyance, previsions and premonitions, the Council offer the following suggestions :—

(1) A written statement, dated and signed with the full name (not necessarily for publication) should be procured from the actual witness; or each of them, where more than one shared the experience. In the latter case it is important that, where possible, the several accounts should be written without previous consultation.

(2) Similar statements should be obtained from all persons in a position to give corroborative evidence, either as (*a*) having been present at the time of the experience, or (*b*) as having been told of it shortly afterwards, or (*c*) as having been witness to any unusual effect produced on the percipient by the experience. Where contemporary documentary evidence is in existence, in the shape of letters, diaries, notebooks, &c., it is important that this should at least be referred to; and we should be grateful for an opportunity of seeing the actual documents. It should be clearly understood that the request for corroborative evidence implies no doubt on our part of the integrity or the accuracy of our informants. But it is felt that where the matters testified to are so strange and obscure, the evidence will win more acceptance the more widely the responsibility for it is distributed. In such cases it may be said that each additional witness multiplies by his own testimony the value of the testimony given by his fellow-witnesses.

(3) It is further requested that all dates and other details may be given as accurately as possible; and that, where the experience relates to a death, the full name of the deceased may be given, together with that of the locality in which he died, in order that the occurrence of the death as stated may be independently verified.

(4) Lastly, in all cases where the percipient has experienced some unusual affection—such as a sensory hallucination, vivid dream, or marked emotion—he should be requested to state whether he has had any similar experience on any other occasion, whether coincidental or not.

Hallucination in this connection, it should be understood, signifies any impression made on the senses which was not due to any external physical cause.

II. Census of Hallucinations.

Independently of the investigation above referred to into phenomena which apparently have relation to external events, an inquiry is being conducted by the Society into the phenomena of casual hallucinations, with the view of ascertaining their relative frequency and the laws of their occurrence. The inquiry is of the utmost importance, not merely from the point of view of general psychology, but in particular in its bearing on our published evidence as to the occurrence of coincidental hallucinations. Any person willing to aid in this investigation is requested to communicate with Professor Sidgwick, Cambridge, from whom the necessary forms can be obtained.

Intending informants should in all cases be assured that no name or other particulars will be published without the express permission of the persons concerned. On this subject see Circular V., enclosed herewith.

III. Experiments in Thought-transference, Automatic Writing,
Crystal Vision, &c.

The experiments in *thought-transference* given in the *Journal* for December, 1887, &c., and the experiments in *automatic writing* and *crystal vision* published of late, may serve to show with how little of preparation or trouble (provided the work be done with complete good faith and care) results of value may be attained. Experiments in *hypnotism* require more caution; but here Mr. G. A. Smith, an experienced hypnotist, with whose name readers of the *Proceedings* have long been familiar, will be glad to give advice or instruction. Persons willing to experiment in any of these directions should communicate with one of the Hon. Secretaries of the Society, Mr. F. W. H. Myers, Leckhampton House, Cambridge, or Mr. Frank Podmore, 12, Millbank-street, Westminster, S.W.¹ One of these gentlemen will also be happy to call on members or their friends who may desire to communicate information by word of mouth on any of the subjects with which the Society deals. The Council wish it to be distinctly understood that they solicit information not only on those points (such as apparitions at death) on which much evidence has already been forthcoming, but also on other points included within the range of their investigations, especially the so-called physical phenomena of Spiritualism. On this subject Professor Barrett, 6, De Vesce-terrace, Kingstown, Dublin, the Hon. Secretary of the Committee established by the late President, Professor Balfour Stewart, will be glad to receive communications, or accounts of cases in or near London may be sent to Mr. F. W. H. Myers for immediate investigation. In conclusion, the Council would remind the members of the Society that they have, from its first inception, foreseen and announced that an inquiry so novel, complex, and important must of necessity be a *prolonged* one, needing the combined efforts of many persons over a space of many years. While attaching great value to the results already published, the Council feel that those who sympathise with their object must be invited to fresh exertions, if a progress at once rapid and durable is to be made in a research whose very importance and interest increase the difficulty of conducting it with adequate circumspection, and with due minuteness of care.

February, 1891.

¹ Communications from persons on the American continent should be sent to Dr. Richard Hodgson, Secretary of the American Branch of the Society for Psychical Research, 5, Boylston Place, Boston, Mass., U.S.A.

To Members and Associates of the Society for Psychical Research.

CIRCULAR No. V.

19, BUCKINGHAM STREET, ADELPHI, LONDON, W.C.

The Literary Committee of the Society for Psychical Research are grateful for all accounts that bear on their subjects, even when only privately attested. But, while pledging themselves to respect the wishes of their informants as to publicity, they cannot too strongly urge the importance, for purposes of evidence, of publishing with each narrative the name, at any rate, of the person who sends it, and if possible those also of the persons concerned in it. In some cases, no doubt, special reasons exist which render the mention of names undesirable; but these cases, so far as the experience of the Committee goes, are a very small minority. And since the mere fact of a correspondent's having taken the trouble to send them an account may be held to imply a desire to further their objects, they feel justified in calling the attention of those who kindly manifest this desire to the best and most obvious means for its fulfilment. This means can be no other than the most complete attestation of all the evidence given. Where a person refuses to a phenomenon, belonging to a certain class, the direct testimony which he would give, if needful, to any other sort of personal experience, the world is sure to take the view that he lacks that complete assurance of the reality of the experience which alone can make his evidence worthy of serious attention; and the whole class of phenomena is thus discredited. As for the chance of being ridiculed, or of being thought superstitious, such an apprehension is not unnatural, and it commands the sympathy of the Committee; though they are persuaded that to many of their correspondents it will not seem a valid ground for refusing to make aid, offered towards the elucidation of an important subject, as effective as possible. But in any case they hold that the fear itself has but little real basis; and that the subject has already advanced to a stage where courage is hardly among the qualities necessary for its further development. They can, at all events, safely declare that the necessary attestation has been given by so many of their informants and witnesses, that any others who will follow this example may count on finding themselves in good and numerous company.

February, 1891.

PROCEEDINGS OF GENERAL MEETINGS.

The 45th General Meeting of the Society was held at the Westminster Town Hall, on Friday, April 17th, at 4 p.m.

Part of a paper by MR. HODGSON on Phenomena of Trance in the case of Mrs. Piper was read by MR. MYERS. This paper will, it is hoped, appear in a future number of the *Proceedings*.

A paper by DR. ALFRED BACKMAN, of Kalmar, Sweden, on Experiments in Clairvoyance was read by MR. PODMORE. This is printed below.

The 46th General Meeting was held at the same place on Friday, May 29th, at 8.30 p.m.

A paper by MRS. H. SIDGWICK on "Spirit Photographs," printed below in the Supplement, was read by MR. PODMORE.

MR. MYERS spoke on "Problems of Personality," illustrating his remarks by a case of automatic writing. What he said will probably form part of future papers in the *Proceedings*.

The PRESIDENT, PROFESSOR SIDGWICK, was in the chair on both occasions.

I.

ON ALLEGED MOVEMENTS OF OBJECTS, WITHOUT CONTACT, OCCURRING NOT IN THE PRESENCE OF A PAID MEDIUM.

BY FREDERIC W. H. MYERS.

PART I.

The late President of the Society for Psychical Research, Professor Balfour Stewart, formed in 1887 a small Committee to consider a Report on the phenomena commonly called Spiritualistic.

The Committee has collected and discussed a certain number of narratives of alleged movements of objects, without contact, apart from the presence of any paid medium.

They do not, however, think that the time has come for any collective expression of opinion, and I have been asked to prepare an *ad interim* account of evidence received (for which account I am alone responsible), with the object rather of explaining the points at issue, and of inviting fresh testimony, than of pronouncing on the true meaning of the testimony already received.

A few words of preface seem needed to explain the position of the Council of the Society for Psychical Research with reference to this special inquiry. When the Society was founded in 1882, "Spiritualistic Phenomena"¹ formed an important item on its programme for investigation. At that time several of us had for many years tested the powers of nearly all the paid mediums attainable, with results which were not in my opinion wholly unsatisfactory; and at any rate were not such as to make it appear useless to continue the inquiry, if possible, under better conditions.² We hoped, then, that the formation of the Society might lead persons obtaining similar phenomena in private circles to allow us the opportunity of witnessing them. This hope has been to a great extent disappointed. It appears, in fact, that, whatever may have

¹ The terminology of this whole subject is in a very confused state. (See *Proceedings*, Vol. VI., pp. 668, 669.) It seems at any rate better to use the term "Spiritism"—common to all nations except the English-American—for the belief in the agency of spirits, leaving "Spiritualism" to its older meaning as the opposite of Materialism in philosophy. This change has been advocated from the "Spiritualistic" camp;—and any difference of theoretic views between English and foreign believers can be much better expressed in a more direct way than by this cumbrous use of two terms, of which one is wanted for other purposes.

² For an account of some of these investigations see *Proceedings*, Vol. IV., pp. 45-110.

been the case in earlier years, very few of such private circles now exist—while those that do exist seldom report their results even in the Spiritistic Press. And thus, since the foundation of our Society in 1882, little has been added to the pre-existing body of evidence for Spiritism, except some fresh accounts of séances with paid mediums, and especially with Mr. Eglinton. Mr. Eglinton's claims to the production of physical phenomena were discussed in our *Proceedings* and *Journal* in 1886-7, and he has since that date retired into private life. Some imitations of his performances were given by the late Mr. Davey, an amateur conjurer, with very remarkable results. Not only were almost all the witnesses (who were told to form their own opinion on the matter) convinced that some occult agency was at work (and the events, *as they described them*, certainly seemed to need that hypothesis); but even after Mr. Davey had avowed himself a conjurer, and had explained to an expert in conjuring (now a member of this Committee) his *modus operandi* throughout, many Spiritists continued to believe that "spirits" after all had aided Mr. Davey in achieving his marvels. Considering, then, the evidence thus and otherwise obtained of the incapacity of ordinary educated persons to determine the limits of a conjurer's power, and, on the other hand, the mass of evidence tending to show fraud on the part of professional mediums, it does not seem worth while, as a rule, to examine the testimony to physical marvels occurring in the presence of professional mediums.

The case is different with phenomena where no professional medium intervenes. Here, even when the marvellous phenomena are such as might easily have been produced by wilful deception, it may be in the highest degree improbable that they were so produced, owing to the absence of motive and the probity and intelligence of the persons concerned. Self-deception, no doubt, is not similarly improbable, and is a *vera causa* that must always be carefully kept in view. But its probability varies very much according to the nature of the marvels recorded. For this reason, among others, it will be well to begin by distinguishing, broadly and briefly, the main kinds of phenomena alleged by Spiritists to occur, always confining our attention to those in which no paid medium was concerned.

1. Many of the phenomena referred to spirit agency occur along with what we already recognise as phenomena of *automatism*, of which automatic writing forms a leading type; and automatic are undoubtedly liable to be taken for Spiritistic phenomena by witnesses of perfect good faith. But phenomena of this kind may in two main ways extend themselves beyond the limits which any recognised human automatism can cover. *Intellectually* they may transcend those limits, if the facts conveyed in the automatic messages transcend any information which the operators can ever have possessed. The messages in that case will be such as

unconscious *mental* action cannot be pressed to explain. But the extremely interesting line of inquiry thus suggested lies outside of our present purpose, and can be pursued without either accepting or denying the Spiritistic hypotheses on other points. Again, phenomena cognate to these automatic actions may *physically* transcend the limits of recognised human automatism, if the movements occurring in connection with them are such as unconscious *muscular* action cannot be pressed to explain.

2. Such motor effects as these, however, stand only at the beginning of the physical phenomena of Spiritism. We find testimony to the actual movements of objects, not in contact with any living person; movements not hallucinatory, but leaving permanent trace upon the ponderable world. These *telekinetic* movements (as M. Aksakof calls them) may have appeared to have no visible cause, or they may have seemed to be caused by quasi-human organisms or parts of organisms.

With these latter I shall not here deal. The most important of them, putting paid séances aside, are those alleged to have occurred in the presence of Mr. D. D. Home, on which Professor Barrett and I have touched in the *Society for Psychological Research Journal* for July, 1889.

In this paper, however, we must confine ourselves to the more ordinary displacements alleged to occur without recognisable terrene cause. And, in fact, in our already collected testimony on other subjects some evidence of this kind has been recorded which should, it is plain, be considered in this connection.

3. Another large class of phenomena ascribed to spirits are plainly akin to certain hypnotic phenomena, and especially to so-called clairvoyance or lucidity; and will be best considered in that connection.

Thus far it would seem as though each branch of the phenomena might be taken, so to say, on its merits, without our involving ourselves in any speculative system at all. There must, it is clear, be further allegations advanced before anything like a cult or a religion can be evolved from these premises. And these additional allegations must form the *differentia* of Spiritism. On examination they are found to be two, one relating to practical method, and the other to interpretation.

4. It is alleged that these phenomena are not solely sporadic and, spontaneous, but can be evoked in the presence of certain persons known as mediums.

5. And it is alleged that spirits of persons long dead (not necessarily haunting ghosts), and perhaps also unembodied spirits of other kinds, can and do communicate with men; so that the explanation which the spirits give of the phenomena of communication has an authority independent of our own intelligence.

Now it will be seen at once that it is in connection with these two latter allegations that the main *diseases of evidence*, so to say, have arisen. The Spiritistic *method* (which may quite conceivably in itself be sound and necessary) has encouraged the craft of impostors, trading on the expectation that certain persons would be found here and there to possess occult powers which made their aid in such inquiries invaluable. And the Spiritistic *theory* (which may quite conceivably in itself be true and important) has encouraged the credulity and superstition of those who should have been observers, but have become devotees. It has encouraged an appeal to *authority* in the very inception of an inquiry in which rational scepticism, calm disengagement of mind, are needed in an even exceptional degree.

It would seem desirable, then, if it be possible, to make in some sense a new departure in this inquiry by investigating the phenomena as they stand, without taking into account the still more contentious matter connected with the theories by which they are commonly bound together. Thus, in our present inquiry as to physical movements, we can classify the alleged cases, as far as possible, according to the special group of otherwise attested phenomena, occurring apart from regular mediumship,—such as automatism, telepathy, post-mortem apparitions, and the like,—with which each alleged case of physical movements bears some apparent connection. If we do not find any trustworthy cases of physical movements in any way correlated with these aforesaid groups, we shall not, indeed, have disproved the physical phenomena peculiar to Spiritistic séances altogether; but we shall have deprived them of collateral support, and left them in an entirely isolated and anomalous position. If, on the other hand, we find that evidence as to physical movements is good and widely dispersed in connection with various other forms of psychical events, then, though we shall not have *proved* the physical phenomena peculiar to the séance-room, we shall have prepared the way for their acceptance if they shall turn out to be independently well-attested.

If there be any truth in Spiritism, it must surely be in some sense *continuous* with other truth. The evoked phenomena must be a development or a systematisation of the spontaneous phenomena, rather than a wholly new manifestation. And we are more likely to understand the evoked phenomena, if genuine, by taking them, so to say, from this evolutionary point of view, than by assuming that “the Hydesville rappings” inaugurated a new era, and that “Modern Spiritualism” has supplied already a body of revelation which we are bound to accept as our guide in the new inquiry.

And indeed in no other investigation, (it must once more be repeated), has pre-conceived theory exercised a more damaging effect on experiment. The *theory* here has been attractive and interesting

in a unique degree ; it has imparted a strong stimulus to hope and emotion. On the other hand, the phenomena on which the theory rested have been peculiarly hard to come at ; they have been rare, elusive, and enigmatic. There has consequently been a tendency to take some of the phenomena for granted without further trouble, and to surround others with all kinds of glosses which may keep them in harmony with the theory whose truth is so earnestly desired. And since most of the alleged phenomena are easily imitable by fraud, an unusual field has been offered for imposture.

In this Report I shall at any rate avoid that special kind of suspicion which the presence of pecuniary motive for imposture inspires. Hence I shall not be bound constantly to assume as probable fraudulent intention combined with practised skill. Of course there may be many motives, other than pecuniary, which may prompt to trickery. There may be a morbid or malicious desire to deceive ; there may be abnormal states in which fraud is unconsciously practised ; or there may be (especially with children) a mere wish to attract notice, or to be amused, without any serious realisation of the guilt of deceit. And quite apart from conscious or unconscious fraud, mere inaccuracy of observation and carelessness of record have often transformed very ordinary incidents into apparent marvels. It is with full recollection of these various sources of error that I, nevertheless, offer the following narratives as well worthy of my readers' attention. With the exception of phenomena obtained in the presence of Mr. D. D. Home (which in several respects form a group by themselves), our collection includes the bulk of such fairly well attested cases of physical movements occurring not in the presence of paid mediums as we have thus far been able to discover. Moreover, it includes more than one narrative of poor evidential quality, admitted with the direct object of indicating points to be observed, and of leading to further experiment.

We will divide our cases, as already suggested, into groups corresponding as far as may be with the various classes of psychical incident with which we are already familiar.

A. First I will take physical movements connected with automatism ; by which I mean physical movements not definitely pointing to the operation of other intelligences than those of the persons present. This will be our most extensive class, as we shall include in it some cases where a series of phenomena, though they may claim connection with some departed personality, do yet cling about or accompany some given living person, or "medium." In such a case I prefer the word "automatist,"—as not prejudging the question whether spirits other than the medium's own are at work, but implying merely that the movements, &c., in some way depend on his presence, but are not consciously caused by him.

B. Next will come physical movements connected with telepathy between living persons, or near the moment of death.

C. Next will come physical movements associated with phantasms of the dead,—or phantasms of that obscure type with which cases of “haunting” have made us familiar.

D. It is not, of course, possible to divide our cases with accuracy among these classes ; and especially there are certain cases of sporadic and apparently motiveless movements which, if not due to some ordinary but overlooked cause, nevertheless afford us no definite indication of the nature of their supernormal source. Some of these it may be well to cite at the end of our list.

A. Let us begin with the simplest of all cases. Two persons place their hands on a table, and it moves rapidly and fitfully about. They feel convinced that they are not pushing it. Are we to account this as a “physical phenomenon,” a movement unexplained by ordinary laws ?

The answer is, No ; for evidential purposes we must not so reckon it. We need not, indeed, assert that, could Faraday’s test be applied (which it cannot be, save in the very simplest cases), we should necessarily find that the force at work all came through the sitters’ muscles in the ordinary way. If tables ever move *without* contact, then the force, whatever it may be, which makes them so move is probably operative also in some cases where contact exists. Just similarly, if thought-transference exists, thought-transference is probably operative in certain cases of the “willing game,” where there is contact between the operator and the person willed. But, nevertheless, when engaged in proving the reality of thought-transference, we have felt it necessary to exclude from our evidence any case where contact could have afforded opportunity for some slight push, even were it unconsciously given and unconsciously received. Muscle-reading—and for similar reasons all kinds of gesture-reading—had to be definitely set aside before thought-reading had any chance of rigorous demonstration. And so with the case of these table-movements. Unless in cases of well-observed elevation of a heavy body in air, when touched only from above, it is not safe to cite instances where there is *any* contact as proving any force beyond the force which is operative when *some* contact is known to exist. When tables move rapidly, it is difficult to know exactly where the hands touching them are, or how hard they are pushing. Undoubted good faith in the operators is not enough to reassure us ; for we by no means know the limits of unconscious muscular action.

And now another difficulty meets us. Among the phenomena most frequently alleged, *raps* hold a prominent place. These percussive noises, occurring sometimes apparently in the woodwork of the table, sometimes in other parts of the room, can rarely be explained by

any unconscious movements of the persons present. They may, of course, be due to fraud, and they may sometimes be produced by unconscious movements of the throat or of some joint or tendon.

But assuming for argument's sake that the raps are genuine "psychical phenomena" of some kind—and for this there is a great deal of evidence—we find the problem of their true nature by no means an easy one. Are we to suppose that actual sound-waves are produced in the air? If so, of course the smallest "rap" is an interference with the ponderable world every whit as definite as the "levitation" of a medium on to the table. Or are they mere hallucinations—with some origin, perhaps, outside the minds of the sitters, but operating upon these minds in some direct fashion, and not upon the air of the room?

This problem is not altogether new. In *Phantasms of the Living* we had to consider many cases where noises were heard by several persons at once. And in some of these cases—and in others since communicated,—we have found that the sound remained unheard by some person who must have heard it, had it been propagated by vibrations of the air in the normal way. Hallucinatory sounds seem to run parallel in this respect to hallucinatory sights. They may be perceived by one out of many persons present, or by some, or by all.¹ Nor need this irregularity seem *more* surprising in the case of sounds than in the case of sights. In either case it is inexplicable by ordinary laws; in either case the mode of genesis of the supernormal impression is unknown. (*See Phantasms of the Living*, Vol. II., p. 105, note.)

But if sounds so loud and marked as were some of those in the cases above alluded to in *Phantasms of the Living* must be treated as in some sense hallucinatory, and not as real physical movements of the air, then we are bound to extend the same caution to our accounts of *raps*.

In some respects, it is true, raps, if genuine at all, have a higher claim to be considered as physical movements than some other phantasmal sounds possess.

Thus (1) they are often more continuous and capable of being more steadily observed; (2) they are often more definite in quality, corresponding to the resonance of various objects in or upon which they seem to occur; (3) they sometimes occur (as alleged) in connection with unmistakable physical movements,—either vibrations accompanying the sounds, or other movements intercurrent with or announced by the sounds; (4) and, finally, I do not know of a recorded instance where raps were heard, so to say, electively,—that is, by some persons only out of those who were physically in a position to hear them.

¹ See Society for Psychical Research *Journal* for April, 1890.

We must bear these points in mind ; but nevertheless we seem bound in no case to treat mere sounds of any kind, any more than mere sights, as proofs of physical movement. Rigorously speaking, we have no proof of physical movement, unless there is some displacement or modification of the material world which is capable of registration by automatic agency—as by the phonograph or the sensitised photographic plate. The phonograph, as now improved, might successfully be applied to the registration of raps ; and the experiment is one that we hope will eventually be made. Somewhat similarly, it is to the sensitised plate that an appeal as to the true nature of apparitions ought to lie. But waiving what lies at present beyond our reach, we shall of course consider that a physical movement has taken place if the position of objects in the room, as discerned by our ordinary senses, remains permanently changed after the movement. And there may, moreover, be cases where the movement is so distinct, so persistent, and witnessed similarly by so many persons, that the evidence for its reality is not seriously impaired by the ultimate reversion of the object to its former place. Thus, the repeated rising and falling of a heavy table, and its repeated movements over the floor from side to side, as described in the Dialectical Society's Report, pp. 10, 11, 15, will hardly be ascribed to collective hallucination. The movement probably did occur, and if it was not genuinely supernormal, we must, it would seem, ascribe it to conscious or unconscious fraud.

Group A. Case I.

Dialectical Society's Report on Spiritualism (London : Burns, 1873), pp. 10, 11, 15, 373-391. This may serve as the first case of my first group,—the group which by some stretching of terms we have described as connected with *automatism*. The details just given will somewhat explain this classification. Had the table merely moved while the hands of the persons present were touching it, we should undoubtedly have ascribed such movement to their unconscious muscular action, even though the movements were so considerable that this explanation was somewhat strained. And in these cases, in fact, the table began by moving with hands in contact with it, and only gradually gained the power of moving untouched by anyone. The simplest supposition, therefore, seems to be that if some force unconsciously exercised by the sitters caused the earlier movements in the series, some force unconsciously exercised by the sitters caused the later movements also. This is at any rate simpler than to assume that there was any direct force exercised by invisible beings, independently of the sitters. Ignorant as we are, however, of the nature of any such supposed force, we cannot at present assume to classify the cases of its display in more than a superficial manner.

Group A. Case II.

Another case already printed is that of "M.A. (Oxon.)." The phenomena obtained by this gentleman are described in a very scattered way in various publications of which several are out of print. (*Human Nature*, March to August, 1874; and *Spirit Identity*.) It is greatly to be wished that the records of this remarkable case should be gathered together and placed before the world in an authentic and connected form. The phenomena described included raps, music, lights, scents, movements of objects without contact, &c. The good faith of the writer (a clergyman well known to me for seventeen years) has, so far as I know, never been impugned, and I consider it as quite beyond question.

Group A. Case III.

Professor Barrett's cases. (See *Proceedings*, Vol. IV., pp. 29, 38.)

Group A. Case IV.

Count de Gasparin's experiments. *Les Tables Tournantes*. Par le Comte Agénor de Gasparin. Vol. I., pp. 33, 35, &c. New edition in one volume, Calmann Lévy, Paris, 1888. Also a pamphlet, *Les Tables Tournantes*, by Professor Thury, now out of print and rare. Movements of a table obtained without contact, by seemingly careful observers.

We shall have to return to some of these cases, which are not easily accessible. But for the present I pass on to some unpublished narratives. I begin with an isolated movement, occurring under circumstances which seem to give it a kind of coincidental or purposive character.

Group A. Case V. (S. 338.)

From the Rev. Edward T. Vaughan, Langleybury Vicarage, King's Langley.

August 25th, 1884.

Some three or four years back, I had occasion to visit a parishioner who was seriously ill, one afternoon in the winter time as it was growing dark. I had seen him several times before since his illness commenced, and had always found him in the same bedroom. On this occasion I had been praying with him, and his wife was kneeling at the opposite side of the bed to myself. As I was saying the last words of the prayer, we (the woman and myself) distinctly saw a small table, which stood about a yard from the foot of the bed, rise two or three inches from the ground and come down with a violent thump upon the floor, so loudly that the man, who was lying with his eyes closed, started up and asked, with some terror, what had occasioned it. On examining the table, I found that a glass with medicine in it, which stood upon the table with several other articles, had been so shaken that some of the contents were spilt. My first idea was that something had been thrown down in the room below, where my wife, a sister of the woman's, and an

aged uncle were sitting. On going downstairs and inquiring, I found that this was not so ; that they had been all sitting perfectly quiet in the room, and thought *we* had thrown down something in the bedroom. There was no one else in the house. The man died about a week after this took place.

I add my name as you wish to show this to others.

E. T. VAUGHAN,

Vicar of Langleybury.

To this case the following letters belong :—

Langleybury Vicarage, King's Langley.

June 27th, 1888.

I enclose according to your wish a statement from Mrs. Vaughan of what she remembers of the curious incident. I am sorry to say the widow, though she still lives in this village, is not capable of *writing* down a statement of what she saw and heard that evening, though she can give a very clear account of the circumstances to anyone who examines her orally. The man's name was John Wilson, a bricklayer in the employ of the Earl of Clarendon. He died on December 7th, 1881, about a week after the strange occurrence. I have never since experienced any similar phenomenon.

EDWARD T. VAUGHAN.

Mrs. Vaughan writes under the same date as follows :—

In confirmation of the story of Wilson's deathbed, I can say I was sitting in the room below the sick man's with two other people (his sister-in-law and uncle), in perfect silence, as every word read in the room above could be distinctly heard by us. Just as the last words of the prayer were being said, we were startled by a loud and sudden noise, as if some heavy piece of furniture had fallen in the room above. My first impression was that the man was taken worse, and that his wife, moving hastily to him, had knocked over a table. None of us spoke, though we started and looked at each other, and expected to hear some one called ; but almost the next minute I heard Mr. Vaughan address the man on leaving, and come downstairs with the wife. I went to meet them with her sister, and though nothing more was said by any of us than "good-bye," I saw by all the faces that something unusual had happened. As soon as we were out of the house I said to Mr. Vaughan, "What *was* that noise just as you were reading the prayers?" and he told me the story you have heard, and it formed the principal topic of our long walk home, wondering what it was, and trying to explain it, without in the least coming to any conclusion but greater wonder.

E. L. VAUGHAN.

This is a brief and simple incident ; but it is particularly hard to explain by ordinary causes—such as an earthquake or a mistaken memory.

Group A. Case VI. (S. 4.)

A somewhat similar case was sent to Mr. Gurney by Miss H. Power, of 19, Spring-street, Paddington, in May, 1887. Mr. Gurney had an interview with Miss Power, and considered her a good witness.

Under date May 6th, 1887, Miss Power writes as follows :—

In 1883 I occupied part of a house, 43, Fitzroy-street, W. I had been given a book written by “M.A. (Oxon.)” [which greatly jarred on the religious faith of the reader]. At the moment when I felt most angry, an ordinary ladies’ handbag, containing sundry articles, which I had laid down in the centre of a large armchair, was flung with great force under the table, making a considerable noise as it fell. I was lying on the sofa at some distance. At the same time loud raps came in different places on the wall. An old man to whom I had given the use of the kitchen, and who used to attend on me, came up to the first floor, saying I had been knocking on the floor as if for help. I felt annoyed at the disturbance, but did not say anything to the old man or his wife, as they were Irish, and would very likely have been alarmed. Shortly after, a drawing-board which stood in an empty space between two sides of a writing-table, slid out on its thin edge into the room and then fell over, about a yard from the writing-table.

Miss Power mentions some other small incidents which might possibly have been due to a servant ; but she had no further annoyance. She disliked the manifestations, and would exert her will to prevent their recurrence. She has had no hallucinations of sight or hearing, but she has on two occasions been conscious of contact with apparently solid bodies, when aware that none such were near. She writes easily with planchette, and has a tendency to the cognate form of automatism, which consists in hearing certain thoughts formulated as “internal voices.” Miss Power referred to two clergymen to whom she had mentioned the matter in 1883 ; but the Rev. J. J. Coxhead, St. John’s Vicarage, Fitzroy-square, has only “some hazy remembrance of her mentioning something of the kind.”

The case, therefore, rests practically on one person’s memory. It is given here on account of the interest of the fact that the movement of an untouched object occurred, in one instance at least, at a moment of strong excitement on the part of the witness. In the next case to be cited, which is evidentially much stronger, there seems to have been absolutely no emotion of any kind involved. The movement was isolated and meaningless, and has not been repeated.

Group A. Case VII. Graham Case. (S. 5.)

Colonel Taylor writes as follows :—

R. M. College, Farnboro’.

July 18th, 1886.

I send you with this an account of table movements which I suppose will be of use. The young man who relates the story was about 18 years old when the things he speaks of took place about two or three years ago ; he is now in a W. I. regiment.

During the time that he was here as a cadet, he told me the story, which he related quite in the same way as he has now done on paper.

“The following is a description of how, on two occasions, a table was

seen to move without any visible agency and which was ascribed to some curious power called into existence by the well-known amusement of 'table-turning.'

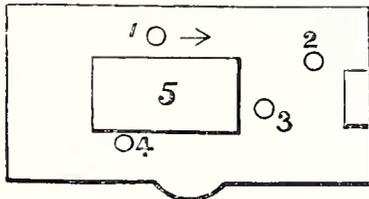
"At the time, my mother, sister, and younger brother were living in an old-fashioned house in a country village, and we occasionally passed the dusk of the winter afternoons in what we termed 'turning the table.'

"We tried it as a matter of curiosity and amusement at first, but afterwards, when we became almost uniformly successful, as something to be investigated as far as possible.

"The table in question was a round spider-legged ladies' work-table, covered with red cloth, and about two feet in diameter. We sat round it with our fingers touching and resting lightly on the top and edge of the table. Sometimes there were three, sometimes four, and afterwards now and then only two. Our custom was to ask the table to speak to us. This it did by momentarily raising one leg of its three off the floor half an inch or so, twice for yes and once for no. It would spell words and sentences to us by raising the leg a certain number of times consecutively, corresponding to the number of the required letter in the alphabet, once for a—twice for b—three times for c—and so on, a short pause intervening between each letter.

"Sometimes it would stubbornly refuse to move, and on these occasions no amount of patience could prevail upon it to talk with us. At other times it would be outrageous in its behaviour—walking round the room, and hopping on one leg, getting on chairs and performing many other curious evolutions. We all considered these vagaries of the table very extraordinary, but firmly believed in the good faith of each other and the table, and agreed to consider the table possessed on these talkatively and athletically inclined occasions with a certain spirit. We often talked over these movements of our table and expressed a belief that it might move without any contact with our joined hands if we could only obtain sufficient influence over it. Accordingly we tried sitting round the table without joining hands or placing them at all in contact with it, and simply wishing earnestly for it to move—but it never did so on these occasions.

"At last one evening after we had concluded a talk with our spirit, lights were brought and we sat down to read. There were three of us only in the room, my mother, young brother, and myself. Our relative positions were as shown below :—



- 1. Our small table.
- 2. My brother.
- 3. My mother.
- 4. Myself.
- 5. Larger table.

My brother was sitting near the fire with his eyes closed. My mother and myself were reading at the large table. All at once I heard a scraping sound upon the carpet as if something was being dragged over it. My mother and I looked up and we immediately asked each other if it could possibly be our table moving of its own accord. We both then recommenced reading. Presently the sound was heard again. I looked quickly at the small table, and

saw it distinctly move for about six inches in the direction shown by the arrow. My brother also looked up and started from his chair somewhat alarmed. My mother also saw it, and I must confess we all felt to a certain degree startled by what we had seen, and not wishing to see any more just then, we removed it from the room.

“The next occasion on which it moved of its own accord was a week or so, I believe, after, when I was the only witness. I was left alone in the room, the others had just left, and were only a few yards or so from the door. We had been amusing ourselves by making the table walk round the room, but it had become so violent that we gave it up, and it was left standing a few feet from the fire, which was brightly burning, and the only light in the room.

“It occurred to me to try if I could make the table move by subjecting it to a certain amount of indignity, as it had always proved particularly violent when treated in any way unceremoniously.

“I then picked up a small terrier which was lying on the rug and held it towards the table as if to place the animal on the top. To my intense astonishment the table jumped towards me, rising off the ground, and so alarmed the dog that he squeaked and ran away. The table moved laterally quite six inches and rose in the air about the same distance. I left it lying on the floor and went to tell the others. Soon after this I left home for school and I don't think anything further of the kind described took place.

“H. W. GORE GRAHAM.

“MARY E. GRAHAM.”

Mrs. Graham forwards the above account to Colonel Taylor, “with her assurance of the accuracy of the statements contained.”

Mr. Graham's brother writes :—

The Grove, Montepellier.

August 14th, 1886.

Mrs. Graham has just handed me your letter, and in reply thereto I have much pleasure in corroborating my brother's statements with regard to the table movements. I think he refers more particularly to the years 1879 and 1880, when I was about 15 years old.

G. L. GORE GRAHAM.

The next case is from Mr. George Allman Armstrong, of 8, Leeson-place, Dublin, and Ardnacarrig, Bandon. His account is dated June 13th, 1887. He vouches for the perfect good faith of the small group who tried these experiments together, but they are now scattered,—some of them dead,—and he has not been able to get their corroborative testimony. In this case also the ordinary table-tilting seems to have developed into independent movements, with which, as will be seen, *raps* were closely associated. The experiments were made during the years 1878-80.

Group A. Case VIII. Armstrong Case. (S. 6.)

To avoid prolixity, I shall classify the “higher grade” manifestations under their several heads as observed by me, and describe them as they occurred.

(a) *Knocks on the table.*

Preceded by an uneasy motion in the table, which moved and swayed rapidly from side to side; on my expressing a wish for "knocks" on it, those motions would suddenly cease, and in the space of one minute or so, and sometimes at once, a faint knock would be heard *in* the woodwork of the top, the knocks gradually increasing in number, rapidity, and force, till they resembled the driving in of small tacks on every portion of its surface. All this time our finger-tips alone rested on the table—neither feet nor dress in contact. I could at will cause these sounds to cease or reappear, one, two, three, or any number I demanded, and stranger still, I could induce a succession of knocks of various degrees of intensity and so delivered as to "knock out" with wonderful accuracy any tune I asked for. I can now recall amongst many such the airs of "Not for Joe," and "The Blue-bells of Scotland," as especially well marked.¹

(b) *Rising or Levitation.*

This manifestation is, perhaps, the most unaccountable of any which I have met with in my experience. Its production required a great amount of concentrated will power, and when successful the results were startling, and the apparent physical force developed really wonderful. The "rising" was generally preceded by a continuous fusillade of "knocks" in the substance of the table, till finally they resembled the sound of the sparks given off by the prime conductor of a large Holtz electrical machine when charging a battery of Leyden jars; when the knocks had, as it were, reached a climax, the table slowly swayed from side to side like a pendulum, stopped completely, and then, as if imbued with life, and quite *suddenly*, rose completely off the floor to a height of a foot or 14 inches at least, and nearly always came down with immense force, which would have proved uncomfortable for any human foot which might happen to have been in its vicinity, and on several occasions proved destructive to itself, as the broken limbs of the table we used at Kinsale could testify. This table, I may add, was a round, rather heavy, walnut one, with a central column, standing on three claw legs, and it would have been impossible for us unaided to have developed the force (by muscular energy) required to produce this manifestation. In this instance the law of gravitation was quite overcome, the table being repelled from the floor in opposition to its power, and afterwards attracted by the combined force of gravity and the unknown force developed. On several occasions I have succeeded in raising the table without contact, the latter rising to our fingers held over it at a height of several inches, like the keeper to a strong electro-magnet; in these instances the table swayed slowly in mid-air for many seconds before coming down with a crash. The production of this mysterious manifestation appeared to require a great expenditure of the latent energy which produced the phenomenon, and the table always seemed supercharged with the "force-producing fluid," if I may be permitted to use the term; knocks were heard on every portion of the table's surface, the chairs we sat on, and even on various articles of furniture at a considerable distance from us. Frequently at this point of its

¹ Note that the finger-tips were on the table while these tunes were knocked out and that it is hard to distinguish raps *within* a table from raps *upon* it.—F. W. H. M.

progress the table would rise on *one* leg, in which position I willed it to remain, the united efforts of the rest to press it down to its normal position being utterly fruitless, and often resulting in a fracture. An expressed wish of mine to that effect immediately released it and forced it to return to its tilted position, when this extraordinary resisting power was again fully developed. I will just here remark that I have on several occasions, in Dublin, induced a table to "levitate," though previously heavily loaded with large books; the positive danger and injury resulting from its subsequent "attraction" prevented my attempting it oftener.

(c) *Scratchings and muffled sounds.*

These are varieties of the knocking phenomena and resembled the sounds produced by drawing a finger nail slowly across the under surface of the table, and again resembling that of a duster being hastily "brushed over" the same place. These curious phenomena I have frequently induced, and changed same to knocks and *vice versâ* at will. Miss McDaniel has also been most successful in producing the same.

All the manifestations, excepting that referred to as having been witnessed in Dublin, have been the result of our investigations in Kinsale.

GEO. ALLMAN ARMSTRONG.

Ardnacarrig, Bandon.

The next case is a specimen of the *bell-ringing* class;—in which the usual hypotheses of fraud, rats, hithed wires, &c., seem hard to apply. The care and fulness with which it has been recorded will enable the reader to judge for himself more easily than in most narratives of this type. Our informant is a gentleman occupying a responsible position; his name may be given to inquirers.

Group A. Case IX. (S. 7.)

November 1st, 1887.

DEAR SIR,—Some occurrences that have taken place in this house lately will, I think, be of interest to the Psychical Society; I will give a somewhat detailed account of them, and shall of course be very glad to give you any information you wish in case you find it of sufficient interest to pursue further.

Perhaps I had better state briefly what occurred, first of all. (I should say that I am writing in the main from notes taken on the days in question, not simply from memory.)

On Friday, September 23rd, I took my four pupils to a circus, my lady housekeeper going too, leaving my two servants at home. We left at about 2 p.m., or earlier. All but myself returned at about 5.30, and found the two servants on the door-step, telling the boys not to go in by the area door (the kitchens being below ground), and explaining that all the bells were ringing violently, no one touching them, and they had been doing so almost ever since we left, from about half-past two. When I came back I found the same state of things; the servants almost in hysterics, and the bells ringing. The bells hang all in one row just inside the area door and opposite the kitchen door,—nine of them. There is one bell at the top of the house on the landing,—a call bell. Of the nine bells below, eight

of them rang that evening; the ninth (the end bell ringing from the back of the house) I did not see ring at all, but the cook said it *did* ring several times; I cannot, however, vouch for that. The others all rang at different times, several together; my impression is that I saw and heard *at least four* together; I certainly several times saw *three*, and from what the servants told me and my housekeeper they sometimes almost all rang at once. The ringing was sudden and very violent, louder than we ever rang a bell in the ordinary way; indeed we could not, I believe (though we can ring them *louder*), ring them with such a sudden and violent ring by pulling the handles. I thought the probability was that a cat had got somewhere where all the wires were together, had got entangled, and was trying to get out, and so pulled the bells. I went in the roof and found only two wires, one that of the end bell, which rang very little if at all that evening (as I have mentioned before); the other the call bell at the top of the house, which, I believe, did not ring at all that day. However, as I supposed the wires might run together elsewhere, I put it down to some such cause, and so felt no trouble in leaving the house, as I had an evening engagement, my housekeeper and I both going out to supper. I left first, and when she came to the friend's house she said the last thing she had heard was all the bells pealing together. (I imagine she did not literally mean she was certain that all the *nine* rang, but that was the impression it gave her.) I left home, I think, at about seven o'clock. At about 9.30, when we were at supper, the cook came over (it was about three-quarters of a mile from home) to say we must come back as there were such dreadful knockings going on in the house. We went off at once of course, our friends returning with us, being much interested. What had occurred in the meantime was this: soon after my housekeeper left, viz., at about 7.30, the knocking or hammering began. It sounded like a mallet on a wooden floor, speaking loosely. The laundryman came in soon after it began, and was, I believe, quite scared; he offered to stay in the house while the cook went for her brother, who lives near; and she fetched him. The baker's man also came, and was convinced that there was a man in the house hammering, and after searching the house and finding nothing he went straight to the police-station and told them to send up. As soon as she had fetched her brother the cook went off for us, and her brother, who is a middle-aged, respectable, and I should say intelligent man, a teacher in the Board school, was so scared by the knocking that he would not stay in the house, but went on the door-step with the housemaid and stood there till the policemen came, the noise going on all the time. (I believe the bell-ringing was not so frequent while the knocking went on, but cannot say for certain.)

When I came back I had the felicity of finding three policemen in the house, and the noise had ceased. I believe they had heard and seen nothing, except seeing all the "indicators" of the bells wagging merrily. So they soon cleared out. They offered to search the house if I liked, but I was so perfectly acquainted with it that I was certain no one could be in hiding, *i.e.*, in any place where he could produce all the sounds, not to mention the unlikelihood of anyone's wishing to do so if he *were* in hiding. Nothing occurred till my friends also left, and then at about 10 p.m. one of the bells rang slightly, when no one pulled it. I then went upstairs to the top of the

house, and when up there the servants and my housekeeper heard the noise once, very loudly, as it evidently frightened the latter, who had not heard it before. I did not hear anything in particular, but that was simply because just at the time it occurred I was talking and shutting the door (I need not say that the shutting the door had nothing to do with it), and the noise close by doubtless rendered the other less noticeable. However, I went downstairs and was just going from the hall down the stairs into the kitchen (the two servants and the housekeeper standing all together in the hall), when I heard it. Perhaps I can best convey the impression it gave to me by saying that having been somewhat sceptical before and thinking it had been exaggerated, &c., as soon as I had heard it that once I had not the slightest question as to whether it were imaginary, or a cat, or any noise outside or connected with the bell-wires, &c. ; it was simply as clear and loud a noise as if someone had hammered three times in succession quickly on the boards of one of the rooms, with a mallet, just about as hard as possible. It is of course difficult to convey an idea of a sound like that, but as near as I can judge a (perhaps slightly muffled) mallet hammered on a floor gives the best impression. I told my servant to rap the floor to-night with the knob of a heavy stick as hard as she could, while I was downstairs ; the sound was distinctly sharper and so far clearer than the original sound, but I may say literally bore no comparison to it in point of intensity ; roughly speaking, it was not much more than half as loud ; while two friends that were with me to-night confessed that *that* noise would be sufficiently startling if heard suddenly.

I heard it again a few minutes later, this time twice repeated in succession, quickly. It gave me the impression of being in the dining-room floor, but it is difficult to locate a sound like that ; I am not inclined, therefore, to pay much attention to what other people said as to that point, but the servants, &c., said it seemed to be in different parts of the house, and certainly could not agree as to any one definite part.

Perhaps what I wrote down at the time in regard to my servant (which was written simply from the point of view of whether she was producing it mischievously, and not from the wish to give an idea of how loud it was) will convey a better impression of it ; I wrote down that my conviction was that she *could not have made* such a noise with a hammer even if she tried.

I have perhaps been rather unnecessarily particular in regard to this, because I wish to show that while it naturally occurs to anyone, as indeed it did to me, that I should need to hear it several times before I was sure that it was not an ordinary "house noise," or connected with the bell-wires, or the supposed cat, &c., as a matter of fact as soon as I heard it once I said to myself, "That is enough, I don't need to hear it again to know quite well enough what it is." I could well understand that the cook's brother preferred the outside of the house when alone with the housemaid.

Nothing more occurred that night ; we went to bed at about 12, and in the morning I got up at 7.15 approximately, and the servants then mustered sufficient courage to go downstairs. I should say they had not been down five minutes before the bells began ringing. By the way, I should have said that the evening before, with the aid of the policemen, we took down the board over the bells, and could see all the wires and how they ran. In the morning I

examined them still more carefully, with the result that I felt certain (and I may as well state here that I was perfectly correct, as the bell-hanger afterwards proved) that the wires separated directly they left the bells and ran each to its own particular part of the house, and thus entirely knocked on the head the cat or rat theory ; since there was no point anywhere where more than three wires ran at all near one another after leaving the bells, where they were in full view. It would, I suppose, if there were no other reason to preclude the idea, have taken at the very least four separate animals ringing in concert.

The *end bell* and the *call bell* upstairs rang merrily *that* morning, and all the others as well, at times. I suppose they rang at intervals of two, three, or five minutes, not often longer than that without one or more ringing. They rang for about two hours and then subsided.

In the afternoon they rang again at 3.15 (when I was alone in the house with the two servants), and rang for a quarter of an hour, stopping just about when our friends who had come the night before called ; and we had no more that day.

The next day, Sunday, I woke at 6.45, heard the servants go down at about 7.30, and just afterwards the front door bell rang, when there was certainly no one there. Nothing more occurred that day, or indeed has occurred since, except on one Saturday (October 8th), the front door bell rang in just the same way when they came down, and there was certainly no one there. The possibility of a runaway ring is entirely out of the question, as I will try to show in describing the house.

That was the last we heard or experienced.

It is of course impossible in writing an account like this to state all the theories that occur to one's mind, and my reason for rejecting the ordinary explanations ; I may say that I believe I am as capable as the average of people of investigating the matter, and I was extremely careful to satisfy myself of the tenability or otherwise of the hypotheses that naturally occurred to me, and while of course it is not worth while to go into all these, I am ready to give my reasons for rejecting or otherwise—or confessing that I had not thought of—any hypothesis that may be stated.

I may as well, however, without waiting to be asked, go into some points which to my mind effectually dispose of certain of the *primâ facie* theories.

In the first place, as to the possibility of cats or rats doing it ; this is a new house ; it was finished about a year last May, I came into it in July, having had it papered, &c. We have never seen or heard the slightest trace of a rat, nor have we ever to our knowledge had a strange cat in ; nor indeed could one, as far as I know, get into the floor anywhere. I could give other arguments if needful, but I think the way the wires run makes it entirely unnecessary. The bath-room bell, for instance, which rang more perhaps than any, is on the same wall as its bell-pull, which is on the first floor (*i.e.*, two floors above the bell). The wire enters a tube in full view close by the bell, goes right up in the tube to close to the handle ; the tube is visible to within perhaps eight inches of the handle ; so that the wire is *completely* isolated from all the other wires from the time it enters the tube close by the bells. Then, as I have said, the other wires diverge from close by the bells, in full view, and go straight to their own handles ; *not* all going into the roof

as is so often the case. The bell-hanger entirely agreed with me that it would be an impossibility for any animal or even animals to ring them all as they were rung.

Next as to the question of trickery. Apart from the knowledge I have of my pupils, &c., which would convince *me* that they had nothing to do with it, the greater part of all the phenomena occurred when my housekeeper and pupils were away, and very much of it when only the two servants were in the house ; so that clearly no one of *us* was the guilty party ; and the cook was out for some time while it went on, so that the housemaid was the only one left in the house all the time. As she had only been in the house a week or two of course I suspected her ; but I can say positively that as far as one can trust the evidence of one's senses she was without doubt entirely free from any complicity in it. For instance, I stood in the passage in front of the nine bells watching them ring, with both the servants close by ; I had them in the hall, the dining-room, and other places while the bells were ringing ; and once in particular I watched the housemaid on her knees in the middle of the " wash-house " at the back of the house, scrubbing the tiles, while the front door, area door, and bath-room bells were pealing violently. I could give other reasons for feeling certain of her innocence, and, as I have said, no one else was in the house all the time it went on. Apart from this (and from the evidently painful way in which they were both affected, which in itself to anyone who saw them would be sufficient to exculpate them, though of course not carrying much weight when coming from second-hand), it would, I think, be almost a mechanical impossibility for any, even the most ingenious mechanic to contrive an arrangement for ringing the bells as they were rung. There was, as a matter of fact, nothing done to the bells themselves or the wires near them, as I was able to demonstrate perfectly easily by examining them, and any apparatus for connecting the wires farther up would be, I think, next door to an impossibility. Four of the bedroom bells have no bell-pull, nothing but about an inch or so of wire projecting at the cornice, from the ceiling. One of these goes simply up in the wall, crosses the roof, and goes down some two feet to the call-bell, which I saw ringing merrily on the Saturday morning.

However, I cannot describe all the apparatus here, only I might say that the bell-hanger, plumber, and architect are all clear that it would practically be an impossibility for anyone to arrange such an apparatus as would be necessary to ring the bells so, even if they had no need to conceal it. The same reasoning applies even more forcibly to the supposition of anyone doing it *outside* the house. The house stands apart from any other, the nearest is perhaps 50 yards or so and empty ; between the two and all around are plots of building land growing vegetables, &c. By standing at the front door one can see up and down the road for perhaps 300 yards each way, and it is out of the question that anyone could be doing anything near the house without being seen. A wall runs from the main road flush with the house on each side, and perhaps 40 yards back, so that the outside of the house is quite open, and there is no chance of anyone playing a trick. Of course, besides having this knowledge I kept a good look-out while it was light ; especially on the Saturday morning, when, *e.g.*, I stood on the door-step, whence I could command the two outer doors, while both of them and one indoor bell were ringing.

I asked the bell-hanger, &c., whether the "settling down" of the house could be the cause, as I know such occurrences have been brought about by this; but besides *à priori* reasons which he gave why the house should *not* settle down, he said he was certain even had it done so it could not have caused *such* ringing. Moreover, as a matter of fact, the house shows not the least sign of settling down in any way.

I ought to say that the *wires* of the bells distinctly pulled—it was not only the bells or clappers moving; indeed, in one or two cases they could be heard grating under the floor. The bell-handles were not moved.

One bell (I think only one) was more than once "pulled over," so that it did not return to its normal position; that I cannot do by pulling the handle, so it gives some idea of the sharpness of the pull.

I have had a friend here lately, the science-master at the Grammar School, and a thoroughly scientific man, and he says he is sure that the ringing could not be the results of any magnetic influence. There was nothing remarkable about the state of the weather, temperature, &c.

As to the knocking the following may give some idea as to the "reality" of it; two of my deaf pupils felt it when upstairs going to bed or already in bed. One of them, whose attention I often cannot get by stamping as hard as I can on the floor, felt it directly, and going to the door hammered it with his fist and asked if a man was downstairs doing so. The other one sat up in bed directly I went up and asked what the knocking was. So that they not only felt it, but sufficiently for it to create a considerable impression on them, and without having been told of the knocking from any other quarter. The latter can hear loud sounds, and so I cannot say for certain whether he *felt* or *heard* it; the other must have felt it, as he is quite deaf. Of the other two one is too young to question at all satisfactorily on the point, the other was unwell and asleep all the time (of the knocking).

Besides all the household I may as well say who else saw and heard the occurrences; the grocer, and one or two men working in the gardens near the house heard the bell-ringing; the baker, the laundry-man, and the cook's brother, who are all entirely independent witnesses, heard the knocking, and they were all considerably affected by it.

That the wires were not connected is shown, I think, by the fact that when we rang one bell in the ordinary way it did not cause any others to ring; nor have we ever had any trouble with them in any way.

I think perhaps there is no reason to add anything to this; but I shall be most happy if you should wish for any further explanations, or to have more evidence on any point, to furnish you with any information I have, or what is perhaps more to the point, to say if I have *not* the information. I may say that I have had no theory proposed which is to my mind at all consistent with the facts; and friends are quite untiring in propounding new theories!

While extremely interested in the work of the Psychological Society, I can feel sure of not being at all biassed by any predilections towards explaining things by means of "Psychic" forces, to the prejudice of any more simple explanation.

I am not aware whether any of the Reports deal with similar occurrences; if there should be one I should be glad to have it. I have only occasionally seen odd numbers.

If you should wish, as of course you have a perfect right, to have any testimony to my reliability as a witness, or capability of weighing, &c., scientific evidence, I have no doubt I could satisfy you.

November 11th, 1887.

DEAR SIR,—I beg to acknowledge receipt of letter, and am glad to find that my communication is of interest. I shall be pleased to give any facility for investigation that I am able.

I had not expected to be able to give any further news, as at the time I wrote everything had been quiet for some time. I have, however, further occurrences to report which, to my mind, are especially interesting, as confirming, as well as surpassing, the nature of the previous phenomena. Unfortunately I was away at the time; however, it is in my opinion extremely probable that my absence directly contributed to what took place, as I will show later on, and therefore I ought not to complain.

I went out last Saturday morning, November 5th, leaving the household constituted as I have mentioned in my former notes; my lady-housekeeper, two servants, and four deaf pupils. I was away for the Sunday, and on the Monday morning I had a letter from my housekeeper, Mrs. K., telling me of what was going on. I returned home as soon as possible, but everything had ceased then and nothing more has happened.

I have, therefore, to depend on what Mrs. K. tells me, and others who were here. Mrs. K. gave me a full account on the Monday evening; and Mr. Smith, who was here most of Sunday afternoon and night, wrote out at the time all that Mrs. K. told him and all that occurred while he was there. I have since had his notes and find that they agree with what Mrs. K. told me in every important particular; where there is any difference I will note it. I have perfect confidence that the facts as told me are entirely correct.

On the Saturday evening the servants were just going to have supper, at about 10 o'clock, when one bell, I believe the bath-room, rang violently, and they ran upstairs to Mrs. K. in a fright. (I might mention, by the way, that it is an additional evidence of the nature of the ringing that, I believe every time, it has left *no doubt* in our minds directly that it is not the ordinary ringing, it is so much more violent and sharp.)

Mrs. K. sent the cook immediately for the bell-hanger, as we had promised to do in case of recurrence of the ringing, and kept the housemaid in the dining-room with her. While they were there, and just as the cook had got from the area steps into the garden, the bath-room bell rang violently again. (The boys were all sound asleep.)

Nothing more occurred; the bell-hanger could make nothing of it; he stayed till 12 and then left. The housemaid was much upset by it, but I will return to that later on.

Next day Mrs. K. took the boys to service, and when they came back they found the following phenomena had occurred. The cook told her (and I believe she is perfectly trustworthy, as far as truthfulness goes) that soon after they left the bells had begun to ring, two of them at least, and so violently that at last she got the steps and got two of the bells off, the school-room and dining-room bells I think. After that they heard the wires pulled in the floor, &c.

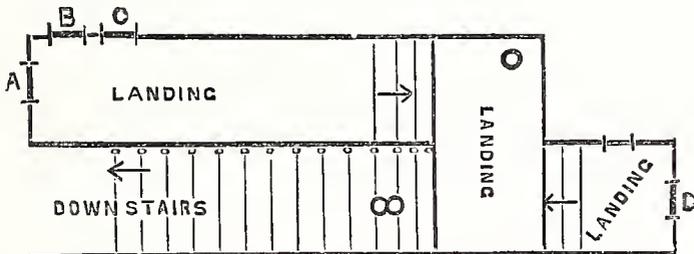
They then went upstairs to do the bedrooms, Mary (the housemaid)

clinging to her, as she did all the time, being too scared to go about by herself. When they had got halfway up the "knocking" began, just as on the previous occasion, and as I had heard it, in sets of two and three quickly repeated raps, or rather blows. They ran downstairs directly, in a fright. At last they summoned courage enough to go up, and going into the bedroom where two of the boys sleep, they found the hair-brush belonging to one of them on the floor by the fireplace, smashed in half. It was broken length-ways, somewhat thus,



and only holding together by one thread. It had been used by the boy only just before he went out ; and he was much distressed when he saw it, and clearly it was all right when he had left it. The cook says she is certain Mary had not been up at all since the boys left. The brush shows no signs of ill-usage except the breakage.

They went upstairs to the top floor, and were there some minutes, I suppose, Mary keeping close to the cook all the time ; when they came down to the first floor they found a chair that had been in the bath-room (is always there) a few steps downstairs ; *i.e.*, it had got along the landing, about 15ft., down four steps, round a double corner, and down a few stairs of the main flight, where it was leaning backwards, on its "hind legs," and resting on the stairs above it. The below will give a "ground plan" of that part of the house.



- | | |
|------------------------|----------------------------|
| A. Bath-room door. | C. My bedroom door. |
| B. Front bedroom door. | D. Mrs. K.'s bedroom door. |

The arrows on the steps are supposed to point downwards, so that the shaded part of the floor is lower than the rest of the landing. It is about 15ft. from the bath-room door to the top of the four steps.

The double ∞ shows where the chair was found.

In addition to this a chair had "come" out of Mrs. K.'s room and was situated at the top of the stairs, I am not sure exactly where ; some things which had been on it, an apron and a scarf, were on the floor near.

They left them so till Mrs. K. came home, and she put the bath-room chair away, and set the other in the corner (O in the above plan). Mrs. K. replaced also the apron and scarf, and went up again soon after dinner and found them on the floor.

Meanwhile the "call" bell at the top of the house rang, while dinner was

being set, so after dinner the cook was sent to fetch the bell-hanger and also a friend, Mr. S., who had promised to stay with them in case of need.

During the afternoon Mrs. K. again and again replaced the things on the chair. She got her heaviest boot as being less easily moved than the scarf, and put the apron at the bottom, then the boot, then a cap on the top of all. When the cook had gone out Mrs. K. had Mary in the dining-room with her; then went up herself, leaving her there, and found them off (the apron and scarf she had found off twice at least, before she put the boot on), the boot on the floor two steps above the level of where the chair was, the cap near my bedroom door, the apron unfolded on the floor (near the chair, I suppose).

Mr. S. came at about 5.30, and Mary let him in and then went downstairs. Mrs. K. took him up and showed him the boot, &c., and they replaced them on the chair.

(Mr. S. wrote "boots" all through, instead of boot. He says he thought there was a pair joined together, but had not noticed particularly. That is the *only* point of difference all through between his notes and what Mrs. K. told me.)

Then he and Mrs. K. went to the top floor to see that all was right, having carefully shut the three bedroom doors, A, B, C in the sketch. They were there for about two minutes, and within hearing and all but within sight of the landing below. They then came down and found the three doors wide open, and the chair just at the top of the stairs, that is, having moved about three feet. The things were on the chair.

About this time the bell-hanger came. They again moved the chair back and took him into my bedroom to tell him about it; they were there about one minute, and came out; they found the boots and cap halfway downstairs.

Once Mrs. K. found the things still on the chair, but the apron on the top of the boot, instead of *vice versá*; she is certain of this.

Mr. Smith also saw a drawer in the servants' room which the cook says had been shut. She said the night before that she thought something had been moved in her room, and when she went up to fetch the bed down to Mrs. K.'s room at night she said she would leave the drawer open and see if *those* things were moved in the morning, or something to that effect; when she went in the morning she found the drawer shut, as far as the contents, which were sticking out (as though it had been shut carelessly), would allow. She was certain that Mary had not been upstairs in the interval.

The last of these occurrences upstairs was about 8.20 p.m. Mrs. K. went upstairs with Mary (who dared not go anywhere by herself that day) and saw the things on the chair as usual, and saw that they were not touched by Mary; when they came down the cap was on the floor close to my bedroom door.

During the afternoon the bell-wires were pulled more than once under the dining-room floor; the bells were off, so of course there was no ringing. After tea the proceedings began downstairs. The cook came up at about 7.45 and said that her hamper, which had stood on a chair in the passage, had been moved on to the floor by the door. They all went downstairs and inspected the premises and came up, leaving the two servants below. Very soon afterwards the cook missed the coal-scuttle, and found it in the middle

of the scullery floor. Mr. S. is certain it was not there when he looked just before. There is no passage through the scullery and no coals or fire there, so that the servants *never* take the scuttle through there, else one would naturally suppose they had set it down there and forgotten it.

Soon after, Mary's scarf or muffler was wanted, and it had disappeared. It had been hanging over the bannisters at the foot of the kitchen stairs. The bell-hanger was going round to inspect the place soon after, and found it at the end of the conservatory (that is, on the floor above the kitchen). He seemed to be struck especially by this, feeling sure that no one had come upstairs then.

The wires pulled a little under the dining-room floor that evening. Nothing further happened after Mary left the house at 8.30; the bell-hanger stayed all night, sitting up. Nothing has occurred since then.

Of course any one of the above movements by itself must necessarily appear incredible and ridiculous, or rather (since the *facts* are certain), it would be absurd to suppose any extraordinary cause, and one would suppose there had simply been some oversight. Taken altogether, however, and in connection with the bell-ringing, &c., I think they are of much more importance.

I cannot help now connecting the occurrences with the housemaid; though perhaps, since there is no *direct* evidence to that effect, it may not appear so to others, and an outsider would be able to judge that better. Of course I do not want in the least to let her know I think this, though I am afraid she begins to suspect it herself at times, as she naturally, finding that the things never happen when she is away, puts things together, and has said it seems a strange thing that it should be so.

I am, as I have said, perfectly certain that she had nothing to do *voluntarily* with the bell-ringing; indeed, the more I think of it the more I am convinced that it would be literally impossible for her to ring the bells as they were rung, even apart from any necessity to conceal the method of doing so.

If any further proof of her freedom from complicity were needed, her state on the Saturday night would be enough to convince anyone. She was delirious all night, at least till four in the morning; she slept in Mrs. K.'s room, and Mrs. K. and the cook sat up with her all night, and had often to hold her down; at one time she got up and would have gone out of the room had she not been prevented; she was clearly asleep, though most of the time her eyes were wide open, I suppose in the ordinary "sommnambulist" state. She talked incessantly all night, very much about the bells, &c., and in such a way as to show she was completely alarmed and terrified at it. She also went through all her week's work, they said, talking about everything, and coming to Sunday she went through almost the whole of the Church Service, giving the responses and always leaving time for the clergyman to do his part; she sang four hymns all through, intoned the *Te Deum*, went through the Litany, and started on the (alternate verses of the) Psalms, but I suppose did not remember them, for she did not complete them; then she left about 20 minutes for the sermon! They thought she had gone off to sleep, but she came out with an Amen, or something which showed what had been in the interval; then she greeted her friends in her ordinary tone of voice; in

fact, she acted the whole of what she would have done at the time. She did, by the way, let out one small secret about her work which she would not willingly have done, so that I think anyone would be convinced that had she had any hand in the production of the phenomena she must have given a hint of it; however, I must repeat that this additional evidence was certainly not needed.

One might have thought she moved the things in a somnambulist state; but they all feel certain that it would have been impossible for her to have come upstairs and done most of the things, when they were perfectly within hearing and almost within sight, without its being known. Besides this, there is direct evidence that she had been in the dining-room once at least all the time when one of the movements took place; besides the fact that in the morning prior to the breaking of the brush, &c., she had actually been with the cook entirely, being afraid to leave her.

In addition to this the bath-room door, one of those opened when Mr. Smith was upstairs, could not be opened by the handle without being hammered with the hand at the top at the same time, since, when pushed anywhere in the *middle*, the *top* stuck; if, however, the top was pushed with the rest, no doubt there would have been no need to *strike* the top. I merely mention this because it struck them at the time that it was conclusive evidence to them that no one had been up to open it, else they would have heard the noise.

The housemaid was sent home next evening (Sunday), as they were quite afraid she would have brain fever if she passed another such night.

You will see that the occurrences have taken place almost always, if not always, when she has been in a state of nervous excitement; the servants were both rather nervous when I was to go out for the Sunday, and in the previous instance she had been upset in her nerves for some days previously. She is a young girl and has never been out to service before, and I had only had her a few weeks prior to the first occurrence of these manifestations.

I shall be very glad to give any assistance I am able towards investigation, and shall be pleased if anyone should wish to stay for a night or so to receive them; of course I have no means of anticipating any recurrence, but you may wish someone to see the position of the bells, &c., and I shall be glad to do anything to facilitate an inquiry.

November 23rd, 1887.

DEAR SIR,—I am afraid my last letter conveyed a slight misapprehension, judging from Mr. G. A. Smith's letter of November 14th. I did not intend to convey the impression that my servant had left permanently or for any length of time; she only went for one night, and returned the next day.

Since that time nothing further has occurred; and unfortunately for investigation, *i.e.*, as far as asking anyone to come for the purpose concerned, one of my pupils is ill with a slight attack of scarlet fever, which would, of course, make it rather awkward to give full facilities for investigation; still, of course, it will not be long, I hope, before that is quite got rid of, and if we should have any further occurrences I shall be glad to telegraph to you, only, of course, these things are apparently so sporadic that one can never tell how long they are going to last when they once begin, as far as one can judge from the previous experience.

One thing within the last few days has afforded, perhaps, some evidence as to the nature of the bell-ringing, or may do. In preparing the room for the patient mentioned above we attached a cord to the bell-wire which projects from the cornice about two inches or less, so as to have communication with the bell; but they found that the bell did not ring, and I have little doubt that the wire is broken. Under present circumstances I must postpone having the bell-hanger till we can have him safely, but when he examines it, it may throw some light on the subject. The wire appears once again (under the bath) before it reaches the bell, and there I find it is perfectly right, and in full communication with the bell, nor is there any sign when pulling *backwards* at that point of any breakage; hence I think it follows that, however the wire was broken, it could not have been done by pulling in that place, and we know that the "handle" (*i.e.*, the inch or two of wire in the bedroom) was not pulled, so I think as far as one can see no person *could* have broken it there. I should say that I know it was all right at the time when the bells "rang," for I tried it by means of a pole with a hook at the end (it can hardly be reached without something of the sort), and they did not break it when tying the cord on, for the bell did not ring *once*. Certainly, judging from the way in which the bells rang, it is not surprising if a wire broke; however, as soon as possible I will have it seen to.

I think I gave some account of the way in which I tried to make it certain that neither of the servants had anything to do (mechanically) with *ringing the bells*; and certainly I proved it if the evidence of one's senses has any weight. With regard to the other occurrences I will endeavour to state clearly what *proof* there is of this. First, however, I may mention one or two additional facts about the bell-ringing. I did not lay much stress on this in my first letter, as I had not been able to speak to the witness referred to, but I have lately seen him (the brother of my cook, whom, I believe, I referred to as having been fetched by her to stay in the house with the housemaid while *she* went for us, when the "knocking" was going on). He tells me that he was standing with the housemaid on the front door-step *for some time* while the bells were ringing, and no one else (except the boys, who were upstairs) in the house, and that he is certain she was not and could not be ringing them. They went there simply because they did not like staying in the house while it was going on. I understood him to say that he is not sure that there was any *knocking* while they were there. He says that when he was down in the kitchen the knocking was clearly in the floor above, *i.e.*, the dining-room floor, which corresponds with my own experience. At other times he says it was in various parts of the house.

The other thing is that I am not sure whether I called particular attention to the time when one of the bells rang on Saturday night (November 5th); that was, I think, as clear evidence as possible that neither servant had anything to do with it. Mrs. K. had the housemaid in the dining-room with her while the cook went for the bell-hanger; and while *they* were both in the dining-room, and the cook had just got to the top of the steps outside the house, the bath-room bell rang violently, so loudly that the cook started and turned round and made some exclamation.

With regard to the other class of phenomena, I do not think Mrs. K. took particular means to have *clear proof* that the servants were distinctly

watched and unable to have done the things (assuming that, being hysterical, they might have done so unconsciously), except in one case. I have inquired closely into that and I think it is definite enough. She tells me that on the Sunday afternoon there was at least one time when she knew the movements of all in the house, when the things were moved off the chair. It was when the cook went for Mr. Smith. Mrs. K. saw her come downstairs and saw that the things were on the chair; then she called for the housemaid to come up from the kitchen and be with her in the dining-room, and she came up then, only going into the school-room on the way, so that Mrs. K. (standing in the hall) *saw* that she did not go upstairs. They sat in the dining-room for some minutes, and then Mrs. K. went out, leaving the housemaid in the dining-room, and found the boot on the floor two steps higher than the landing where the chair was, the cap near my room door, and the apron on the floor. She says she is certain she had Mary under her eye all the time from when she came up from the kitchen. The boys were quietly in the school-room, and beyond the bell-ringing, knew nothing of the occurrences all the time.

I wish they could have given clearer *proof* as to the whereabouts of the servants at other times. Both Mrs. K. and Mr. Smith were absolutely certain no one could have come upstairs when they were above, and when they were in my room with the bell-hanger; this, however, is not, of course, direct proof that no one did. I believe, however, the one case given above to be satisfactory evidence, so far as it goes.

I might mention that when the bell-hanger came he very wisely did set himself to make sure of that, and so he turned the gas down and sat in a room on the top of the stairs to watch if the housemaid came up; unfortunately the cook took the same idea into her head at the same time, and sat at the *bottom* of the stairs, neither of the two knowing of the other's being there, so that between them they defeated their own ends,—at any rate the housemaid did *not* come up when they were there, but I don't think they were there long, so that is not much evidence in her favour.

I am not sure if you wished me to tabulate instances in connection with the *bell-ringing* and *knocking* to show that the servants were watched carefully. If so, I will do so. I did this, however, in so many different ways that I did not take account of them all, and cannot trust my memory for all the details, so that I should only give the five or six cases of which I took special note in this regard. If I can make the evidence clearer by doing so I will tabulate the cases that I know of which are certain, of all kinds.

Mr. D.'s housekeeper, Mrs. K., confirms as follows:—

Mr. D. having read over the account to me of the occurrences which took place in this house, I find that they agree with my recollection entirely.
April 3rd, 1890.

In a further letter (April 4th, 1890) Mr. D. adds: “In my letter of November 23rd, 1887, I mentioned the fact of one of the bell-wires being out of order. I should say that upon examination it was found to be *not* broken, but only fixed so tightly that it could not be pulled by the handle. This does not alter the case in any way, except that I had assumed the breakage to have been caused by the ringing; if the fixing were caused by it, it amounts

to the same thing practically ; if not, it is clear evidence that the ringing did not take place from the handle."

Group A. Case X. (S. S.)

I go on to another case of a more prolonged and complex kind.

ACCOUNT OF PHYSICAL PHENOMENA OBTAINED IN A FAMILY CIRCLE.

Professor Alexander, of the University of Rio de Janeiro, is well-known to me, and I have also made the acquaintance of Mr. and Mrs. Davis and of the two children. I feel confident that the following narratives have been written with candour and care. Mr. Davis occupies a responsible position as a telegraphist. The power of the children has not, I believe, returned.

In the following narration of phenomena that occurred in a family circle at Rio de Janeiro, a difficulty is felt in presenting the evidence so as to give a right impression of its value. Facts isolated from the series to which they belong are, like quotations without their context, apt to be misleading. And yet much in such cases as the following is of too private a nature for publicity. There are names and circumstances that concern outside people, and that must not in consequence be mentioned ; and there is, as will be readily understood, much that is too intimate to be referred to, even in what regards ourselves. This consideration leads me to exclude what is after all of small importance—the messages themselves, and to limit myself to as fair a description as possible of the physical phenomena through which they were obtained.

About the middle of 1888 we received in Rio the visit of the notorious Henry Slade, who, after an unsuccessful stay of a few weeks, left us to go to Buenos Ayres, whence he returned to Rio after about six weeks' absence. He then seemed to be more fortunate in his sittings ; and, although in this account I should prefer refraining from even a passing mention of public mediumship, it is only just to attribute to him the great interest which was then kindled in psychical phenomena, and perhaps the awakening of the power through which they were obtained. Mr. Davis, whose acquaintance I made at the time of Slade's first stay among us, was incited to form a circle at home. He was living in a small country house, which stood alone on the side of a hill overlooking the seashore ; but in the month of November, 1888, he moved to a residence at the foot of the hill, and much nearer the sea. While Slade was in Buenos Ayres, some 25 or more daily sittings were held by Mr. Davis without the least result.

At last, on August 14th, some slight manifestations were obtained with a tolerably good proof of identity, and, on their rapidly increasing in power and frequency, I was kindly invited to form part of the circle. The sitters who thenceforward composed it were Mr. Davis, Mrs. Davis, their daughters, C. and A. [who were respectively twelve and a-half and nine and a-half years old], Mrs. Z., their maternal grandmother, and myself. To these we may add a Mr. X., one of Mr. Davis's friends, who, however, was not quite so regular in his attendance. Outsiders were admitted some three times—just often enough to

show us that, although ready believers in the greatest marvels, their exclusion was in general a wise measure. One of them, an illiterate Brazilian, whose mediumship we wished to try, stopped all real phenomena, and, dozing off into a somnambular sleep, told us that St. Bernard was present. Another became, apparently, self-mesmerised, and acted foolishly. The third, an old friend of Mr. Davis's, saw some weak manifestations, which were quite sufficient to surprise and awe him. The testimony of the latter might be obtained, but would be of slight importance. The evidence depends almost entirely on the members of the circle, and must be measured by their competence as observers and reputation for probity.

In the latter part of August and during the ensuing months proof came upon proof of the reality of the so-called psychic force, and of the strange self-assertive intelligence that accompanies it. Heavy objects were moved without conscious effort on our part, and sometimes without any kind of contact. What seemed to be direct writing came on the walls and in closed books, and this was, moreover, obtained on slates under the more exact observation of the regular sittings. Raps were very frequent, and ranged from the lightest taps to the heaviest blows. Impressions of fingers, and once that of a foot, were supernormally made on flour. Clairvoyance, and in a lesser degree clairaudience, were developed; and the touches and grasp of hands, not seemingly belonging to any of the sitters, were sometimes felt even by myself. Marked characteristics of individuality were maintained throughout in each and all of the media of manifestation; and in some instances there were more decided indications that the intelligence at work was not all referable to the subconscious cerebration of the persons present. The phenomena came at first in season and out of season; the instruments through which they were evolved were simple English children, and their only effect was a natural elation at their occurrence, and the quickening on our part of the powers of observation and reasoning by the stimulus of curiosity. After growing in intensity, and giving us reason to expect still more wonderful manifestations, the power at length declined so much that it was at one time reduced to mere automatic writing. This coincided with the change of residence, but was, I think, still more to be attributed to the heat of an exceptionally bad summer. As it grew cool again the power revived, but never reached the pitch to which it had attained in 1888, and on June 4th, 1889, the coming of Mr. Davis's family to England put an end to our sittings.

Now, from first to last there was nothing that could with any justice be referred to morbid conditions of the nervous system, whether in the children themselves, or in the adults who observed them; nor were any of the sitters during these occurrences in any other than an apparently normal state of consciousness. Warned by failures and disappointments in other quarters, both Mr. Davis and I were disposed to subject whatever happened to rigorous inquiry, and to judge each single phenomenon on its own merits.

From the notes taken at the time and from my own memory, corrected by that of the other sitters, I will now endeavour to give the details of our phenomena; and for the sake of order, I will classify them, not so much according to their sequence in time, as according to their kind.

MOVEMENTS OF HEAVY BODIES ATTRIBUTABLE TO PSYCHIC FORCE.

At the first successful sitting of August 14th, at which Mr. and Mrs. Davis and the two children C. and A. were present, table-tilting took place, the hands of the sitters being, according to their usual custom, joined on the table. On taking down the letters indicated by the tilts, the name of a relative long deceased was given as Fanny Z., and this was insisted on, although the sitters supposed it to be Frances. Mrs. Z., who was not in the room at the time, was then called in, and she affirmed that Fanny had always been the familiar name of the deceased, although her real name was Frances. The minds of the sitters were positively set against the name given by the table, until it was corroborated by Mrs. Z.

Thenceforward the power, as before said, developed rapidly; and manifestations were made spontaneously, or could be had for the asking at any hour of the day. It was shortly after this first outbreak of phenomena that I myself went up by invitation to Mr. Davis's house to take part in a sitting. At tea the dining-room table, round which were seated Mr. Davis, Mrs. Davis, their five little daughters, Mrs. Z., and I, swayed backward and forward, or rose at one end in sudden emphatic movements, which often meant, according to the usual "yes" or "no" signals, approval or disapproval of assertions made in the conversation. During this irregular proceeding of the table the two elder girls, C. and A., from whom the power seems to have been principally drawn, sat quite still, one on each side of their mother, who was favourably placed to detect any interference on their part. The same thing occurred on other occasions when I was present, and, as Mr. Davis assured me at the time, it was even stronger at those meals in which the members of the family were alone. The table, in fine, acted like a restless, living creature endowed with human intelligence. The tone adopted in conversing with these strange influences was rather a bantering one; and once, on my retiring from the room after tea, the table ran after me, and made a decided attempt to hem me in. C. was at the moment the only other person present in the room; and, as far as I could see, she did not even touch the table, much less did she push it. On another occasion the table, while all were seated round it, rose and fell staidly and deliberately, in a manner, that is to say, so different from its usual behaviour that we at once supposed the presence of a new influence. The alphabet was called for, and repeated; and the name of a lady was given who in former years had been a personal acquaintance of Mrs. Z.'s. The others had merely heard of her. Her age, which I must not mention here, as it might give a clue to her identity to surviving relatives, was then spoken of; but a mistake was made in the number of years, against which the table immediately protested, correcting Mrs. Z. in the units, which, it seems, were 5 and not 4. Mrs. Z. at once acknowledged that her memory had betrayed her, and that the invisible influence was right.

Other phenomena of a spontaneous character, or that came at our desire, were still more conclusive of the presence of psychic force than the rather uncomfortable proceedings of the tea-table. The high chair in which Amy, a child then 13 months old, was seated, was moved backwards and forwards about 10 or 12 inches, between the table and the wall, this being done so abruptly that the chair was sometimes forced partly under the table, and threatened to fall backwards. The child, instead of being alarmed, chucked

and laughed, though we older people were sometimes rather anxious lest she should be hurt. At our request the chair would be righted, and the violence of the movement moderated. On the right hand of the child was seated Mrs. Z. ; on the left A. The chair, while moving, kept parallel with the table, *i.e.*, it was not twisted round as would be the case if it were drawn forward on one side only by the foot of either of the neighbours ; and it generally slid across, and not along the boards of the floor, which, as usual in Brazilian houses, were uncarpeted. I have tried moving the same chair myself, when seated beside Amy, and find that, although I have rather more than the average strength in my lower limbs, the push can be given only with considerable difficulty, and has the effect of turning the chair half round. If, then, instead of having, as is now the case, every reason to trust Mrs. Z. and her granddaughter, I had the best founded motives for mistrust, I should—in the absence of all visible mechanism—have considered that particular phenomenon to be a genuine one.

Another noteworthy incident occurred with a favourite dog, called Tiny, which, according to its time-honoured custom, was seated on a chair, which stood away from the table near the wall. Nobody being near it, I jokingly challenged the invisible influence so to move the chair that the dog might be obliged to jump down. Nothing happened for a minute or so, when the dog left the chair—apparently of its own accord. Two or three seconds elapsed after it had sprung to the ground ; and then the chair tilted before us all. In the same way a child's swing, hanging in a nook of the room, was at my desire subjected to a slight but very visible oscillation, which was closely watched by Mr. Davis and myself. There was, it is true, an open window at the back ; but, as we carefully noted at the time, no perceptible breeze came through it ; the temperature inside and outside the house was more or less equal, the air on the verandah being that of a characteristically motionless Brazilian night.

An account of a phenomenon of *levitation* suggested another tea-table experiment. I requested C., who was seated two places from me, her little sister D. being between us, to place her hand on the back of my chair, which she did, touching it with apparent lightness. The chair began at once to sway from side to side, and continued to do so after I had taken my feet from the ground. There was an application of great power, sufficient, indeed, to give ample proof of the action of psychic force, if not to lift me from the floor. All this while C. sat immovable ; and it was very manifest that she made not the slightest effort. The next evening Mr. X., who is very muscular, took C.'s seat, while I retained my own ; and he then tried to produce the same effect under exactly the same conditions, with the result that his chair slid back, while mine remained immovable. My weight, which I suppose has not changed to any considerable degree since then, I find to be 13st. 6lb.

Some other experiments with tables were made under the more direct observation of the regular sittings, at which I soon became a very constant attendant. On one occasion a light three-footed table was inverted ; and my hands, with those of Mr. Davis, Mrs. Davis, and the two girls, were lightly placed on each of the feet. Care was taken to see that no one did more than just touch the feet of the table ; and, under these conditions, it sprang rapidly

from the floor into the lap of one of the sitters, and thence to the floor again, repeating this manœuvre for each of us in turn. In the Thursday evening séances it was common for the table to place itself in the necessary position on our sitting down to it, either immediately before or after our hands had been placed on its surface. These movements, however, nearly always took us by surprise, and, as we had in view the study of far more important phenomena, we did not subject them to any very exact tests.

An interesting case of apparent alteration in the weight of a table was observed by Mr. X. when C. was standing by. At his own request, and while he held it in his hands alone, it became alternately very light and very heavy, so much so that, although it was nothing more than an ordinary card table, he was more than once obliged to put it down.

I will include here the account of an interesting phenomenon witnessed beforehand with Slade, but which, in the case of a professional medium, is very liable to be attributed to conjuring. Having one day walked over the hill to visit Mr. Davis, I found on arriving that the children were just finishing their morning lessons. It occurred to me, as I saw the slates and books on the table, that I might try with A. for the disappearance of a solid object; and, when we were left alone in the room, we held together, at my suggestion, a slate on which a book had been placed, keeping it, according to precedent, just under the table. The slate was twisted round with some force, and the book fell to the ground. So far it was a failure. I then took a slate pencil of about the usual length, which was lying on the table, placed it on the slate, and again held the latter, with the help of the little medium, out of sight in the shade of the table. After a few moments the slate was drawn out by us—the pencil had gone. We looked for it on the floor, under the table, but in vain. On replacing the slate in position, the pencil apparently fell on to it. I resolved to try once more; and the second time, under exactly the same conditions, the pencil disappeared. This time, besides looking for the pencil elsewhere, I obliged A. to shake her arms; and, calling Mr. Davis from the next room, I explained what had occurred, and asked him to take part in the search. Equally unsuccessful for the first few moments, he at length passed his hand inside the crossbeam of the table that runs between the legs, and the pencil came into his hand as if put there. Now, at that particular spot the crossbeam was smooth and vertical; the pencil itself was almost pointless, and could not have been pressed into the hard *vinhatico* wood of which the table was made. Add to this that the experiment was to the little girl an entirely novel one, and that she was under my own observation in broad daylight, and could hardly have let go of the slate for any appreciable length of time without my perceiving it. Her other hand was joined with mine on the table.

RAPS.

From the first outbreak of the phenomena raps were the principal means used for announcing the supposed spirit presence. They came on the floor, on the table, and, more rarely, on the walls, in signals which from the beginning were sharply individualised for each separate influence, the same individuality maintaining its characteristics throughout the sittings. As before stated, they varied in loudness from hardly perceptible ticks up to resounding blows, such as might be struck by a large wooden mallet. In the quality of some-

of these sounds there were also marked and persistent distinctions. These differences are given, as far as they can be represented in dash and dot, in the following list, taken from Mr. Davis's notebook, which is, however, by no means complete. The size of the marks roughly represents the comparative loudness of the raps :

1.	- - - -	10.	- - - -
2.	- - - -	11.	- - - -
3.	- - - -	12.	- - - -
4.	- - - -	13.	- - - -
5.	- - - -	14.	- - - -
6.		15.	- - - -
7.	- - - -	16.	- - - -
8.	- - - -	17.	- - - -
9.	- - - -		

Now, I hold it to be extremely improbable that any of us, including even such a practised telegraphist as Mr. Davis himself, should be able to retain in his memory for any length of time, at least without special study, such a variety of sounds so as to give them at the end of a series of sittings in exactly the same way in which they were given at the beginning. This individuality of the raps was early forced upon our notice ; and we learnt to recognise them when heard, though none of us could reproduce more than a very few from memory.

One evening in the month of September, 1888, Mr. Davis went into the room of the two elder girls, where A. was already in bed and asleep, taking C. with him. They had no candle ; but through the ventilating aperture over the door came in sufficient light to show the position of the persons and objects in the room. Both sat down on the bedside ; C. took off her slippers ; and heavy blows, like those that might be dealt by a muffled sledge hammer, came on the floor. Mr. Davis then obliged C. to sit on the floor with him, placing her feet on his knees, and holding her two

¹ More is figured here than mere dash and dot could give : the vertical strokes represent a sharp sound ; the horizontal ones a sound more or less prolonged, according to the lengths given. The intervals between the strokes show approximately the intervals between the raps that made up each signal ; and the thickness of the strokes indicates the comparative loudness. The blot, which we were told to put for No. 6, stands for a very heavy thud, usually dealt on the table.

hands in his own. The same blows came, but with even more intensity ; and they were finally requested by Mrs. Davis from another room not to make so much noise, as they would wake the children who were sleeping in other parts of the house. The blows seemed to Mr. Davis to shake the whole building. Mr. X. also witnessed similar phenomena on another occasion.

On the night of April 25th, 1889, Mr. Davis had occasion to go into his daughters' room, where A. was lying asleep, and heard rapping going on all round her. At the sittings the raps were, of course, used as a medium for messages, in which they seemed to us to be more reliable than the automatic writing, and equally so with the direct writing.

On April 18th, 1889, at one of our Thursday evening sittings, when the room had been thoroughly darkened, nine or ten silent movements made by Mr. Davis's finger were reproduced in raps on the floor at the other end of the room ; but, on his calling our attention to this, and trying to obtain it again, the attempt failed. Another experiment was, however, more successful. Mr. Davis tapped out the alphabet from *A* to *Z* and the numbers from *1* to *0* in Morse signals. At each letter given the same sound was exactly imitated, the raps coming again near the elder girl on the floor at the other end of the room. The imitation was, indeed, so perfect that Mr. Davis declared it was his own "sending." Nevertheless, no message was given in Morse signals, the reason affirmed being that, as the medium did not know telegraphy, they could not use her for that purpose. Now, Mr. Davis was the only person present who knew anything at all about Morse signals ; and I found afterwards, on trying, that only after repeated failures could I succeed in tapping them out myself. In the raps that came on this occasion one only mistake was made at the letter *Q*, which was, however, correctly given the second time. All the other letters were smartly reproduced without the slightest hesitation. On other occasions, and once or twice when Mr. P. was present, Morse signals were in the same way struck out by violent blows on the table, even after the legs of the older sitters had been stretched across under the table to preclude the possibility of any kicking by the children. But the principal guarantee of the genuineness of the phenomenon was doubtless the fact that the blows imitated Morse signals, the more so that Mr. X. found, when he tried alone, that, although he knew telegraphy well, he could not kick out the signals with his feet.

I may say that, in spite of the many little proofs we had obtained of the genuineness of our phenomena, my attitude and that of Mr. Davis towards each repetition of the manifestations was always one of watchful suspicion. Protests were often made by the influences at work ; and it was affirmed that we hindered their action by our persistent doubts. One Sunday evening, on our sitting down to the accustomed séance, raps came on the table immediately ; and I profited by them to ask if our invisible guest would choose the chapter in the New Testament, which was always read on those occasions. The raps answered "Yes," and asked for the alphabet, whereupon Mr. Davis wrote the letters on a slate, and ran over them, pencil in hand, while he carefully kept them out of view of the other sitters. Raps came at certain letters ; but they made no sense, so that he passed the slate to me, asking me to try in my turn. I held the slate close to my face in such a manner as to allow nobody to see it but myself, and at the beginning made a pause with the pencil at

the first four or five letters ; but, soon recollecting that anyone watching me might count the movements of the peneil and so be aware of the letter to which I was pointing, I changed to a continuous movement, and thus raps came at *M*, *A*, *R*, and *Q*. It was evidently Mark ; and the sixth chapter and fifth verse being further indicated, we found on opening the Bible : "And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them." The sixth verse continues : "And He marvelled because of their unbelief." Another chapter was also similarly chosen, in which there was an example of the power of faith ; but so many chapters contain such examples that we cannot prove this to be anything more than a coincidence. As none of us are in the habit of committing chapter and verse to memory, it was not at all likely we should be able to point out any one passage ; and, indeed, previous knowledge of the whereabouts of the above verses was denied by all. The letters obtained by Mr. Davis were close to those obtained by me.

After the trying hot season of 1888-9 the first thing that returned to us in joyous manifestations was the raps with all their old individuality.

OTHER SOUNDS.

A peculiar whistling sound was heard by some—on one occasion coming from behind the curtains drawn before the verandah door, and on another, by Mrs. Z. in the garden path leading down to the gate, where she had been seeing some friends out. I mention this as it seems to me to be rather frequent in physical manifestations. I cannot say that I have heard it myself. The only other objective phenomenon of the kind worth recording is that of a note sounded in fulfilment of a promise on a closed piano, while we were sitting at tea in the adjoining room. This was heard by Mrs. Davis and myself, we being both favourably placed to catch the sound. The note was a faint one, but quite audible enough to leave no doubt as to its nature or the direction whence it came. At the time all the members of the household were assembled round the table ; and the small adjoining room in which the piano stood was lighted, and was wholly visible with all its contents—at least to Mrs. Davis.

DIRECT WRITING.

But the most striking phase of our phenomena was the rapid development in the two girls of the direct from the automatic writing. The latter came almost immediately after the first successful sitting, and the former, indeed, appeared about the same time on the walls and in closed books, but not so as to fall under our direct observation. It was at a séance, held on September 11th, 1888, Mr. Davis and his family being alone present, that a first mark was obtained on a slate held *à la mode de Slade* in the shade of a table. On September 16th, I being also present, several detached words were written in the same manner ; and on the 23rd of the same month our séance was an extraordinary success. C., who was seated next to her father, held a slate on which pencil dust had been scraped ; and it was hardly placed in position by her when it was pushed out by an apparently external force, and showed on its surface a line stretching right across it. This was done rapidly time after time ; and on my objecting that possibly the line was caused by drawing the slate against the angle of the table, it was thencefor-

ward lowered on being taken out so as to avoid all contact, and with exactly the same result. Meanwhile A., seated at my right hand, held a slate pencil, as if for automatic writing, but in such a manner that there was constantly a distance of two or three millimetres between the point of the pencil and the surface of the slate. The movement of the point was as imperceptible as that of the minute hand of a clock ; and thus were apparently precipitated on to the slate, and under my own eyes, letters and words, which not only were far superior in execution to the child's usual hand, but would do honour to a practised writing master. C., and more especially A., soon began to obtain direct writing, either by holding the slate alone, or with other persons, in whole sentences, written apparently with fine pencil dust, which was at first preferred as being easier to manage ! Afterwards minute pieces of pencil were used ; but both with these and the pencil dust the writing was effected silently, and very often away from the pencil itself. If, as further experiments seem to show, the phenomenon was a genuine one, the words found upon the slates must have been due to some unknown process of precipitation. The influences themselves asserted that materialised hands were formed for the purpose, though that, of course, it is more difficult to admit. With somewhat characteristic unseasonableness the writing sometimes came at the back of slates lying on the table while Mrs. Davis was superintending the children's lessons, and in this case no pencil seems to have been used.

When the power had thus reached sufficient intensity, some more conclusive tests were tried. On one occasion some 12 or 14 pieces of pencil were placed on the slate ; and, on holding it under the table, writings were done in every possible direction, corresponding more or less in number with the pieces of pencil on the slate—and this in a time far too brief to allow of any fraudulent manipulation of the slate by the child herself. On another occasion I laid a clean slate in the centre of the table, placed with my own hand a minute piece of pencil on its upper surface, and covered it with another slate, which was also first seen to be clean. Then all the persons present, including the little medium A., placed the tips of their fingers on the upper slate, which began at once to slide backward and forward on the lower one, but never so much as to open them for more than an inch or so. As we were sitting in full lamp-light with all our attention concentrated on the slates, it was impossible that anyone should have written without being immediately detected, yet on the upper surface of the lower slate near A.'s fingers there came writing, which was repeated several times. Another and still stronger test was a reproduction by A. and myself alone of an experiment I had read of in Zöllner's work. I put a small piece of pencil in the middle of the table ; then, taking a couple of clean slates, I placed one of them over the pencil, and, with the little girl, held the other flat against the under surface of the table, as nearly as possible under the upper slate. In this position writing came at my request on that surface of the lower slate which was pressed against the table ! No previous warning was given that the experiment—a novel one to the child—was about to be tried ; and on the occasion I took care that it should exclude all possibilities of conscious or unconscious fraud.

After the hot season the direct writing returned, but was never sufficiently.

powerful to allow of rigorous tests. It may be added that both this and the automatic writing were often as well individualised as were the raps.

APPARENT MATERIALISATION OF HANDS AND FEET.

Touches were sometimes felt by the more sensitive, when at the sittings everybody's hands were upon the table; and the characteristic cold breeze which usually precedes physical phenomena was frequently perceived by all of us. One evening at a dark séance in the lower house, while I held A.'s right hand under my left, the rest of the sitters being away from us on the other sides of the table, I felt small fingers, said to be those of a near relative, stroking the back of my hand. I at once inquired if Mr. Davis held A.'s other hand in his, and he replied affirmatively. C., whose hand joined mine on the right, was in her accustomed place just opposite me; and the fingers felt seemed, from their position, to belong to a person standing on my left side. Besides this, the hand that caressed mine was too small to belong to any of the adults present, though it might well have been that of the influence whose name was given.

On a previous occasion on the evening of September 6th, 1888, before the family had moved, we had received what seemed to us an extremely good proof of the reality of temporarily formed hands and feet—or, at least, of simulacra of them. Mr. Davis, the two girls, and I were seated, each on one side of a small square table, in full lamp-light. We had been obtaining specimens of direct writing, and had noticed that in the pencil dust strewn on the slate there were impressions of fingers that were, some larger, and others smaller than those of the little medium. We therefore had in the flour box; and I heaped flour on one of the slates, and smoothed it carefully over. Mr. Davis then obliged his daughter, C., to hold both her hands in the middle of the table, and, bidding her sit perfectly still, placed the slate upon her knees. To prevent the thwarting action of too expectant attention I continued the reading of an American humourist, without much success, however, in interesting either myself or the hearers in the contents of the book. Nevertheless, after an interval we were told to examine the slate; and, on Mr. Davis's so doing, we found that it contained impressions of fingers. The flour was smoothed over again; C. resumed her previous position, and Mr. Davis again placed the slate on her lap. We begged that, if possible, the impression of a foot might be given as a more crucial test; and, after waiting for another short interval, we obtained our desire. When Mr. Davis brought the slate into the light, we all observed on it the delicate tracing of a naked, baby foot, such as would have been caused by lightly pressing it against the flour. There was also the mark of a large human finger sinking more deeply into the flour. Both impressions were perfect in their kind. Now, none but the four persons mentioned were present in the room at the time. All our hands were, as usual, on the table. The children's feet, encased in laced boots, were many sizes larger than the foot that caused the impression; and from first to last neither of the girls had the slightest chance of tampering with the slate. In automatic writing the impression was triumphantly claimed as that of the foot of a little relative of the D.'s who had passed away in early infancy. Mrs. Davis and Mrs. Z., who had been absent from the room during the evening, and could not, therefore, be

supposed to be under the influence of any collective hallucination induced by the sitting, were then called in ; and they saw the impression as distinctly as we did.

CLAIRVOYANCE.

I do not know whether I should attribute to clairvoyance, or consider as an objective phenomenon, a beautiful, transparent, bluish light which was one evening seen by all, except Mr. Davis himself, playing on his left shoulder. At my desire it moved to the right shoulder, but seemed to have some difficulty in staying there. Though there was no regular sitting, the room at the time was partially darkened, but not enough to hinder us from plainly distinguishing the features of the persons present.

The two elder girls, and sometimes even the two younger ones, seemed to see spirit forms clairvoyantly. Once at that marvellous tea-table I was much struck at the simultaneousness with which the former clapped their hands, burst into hearty laughter, and gave an identical account of some invisible fun which was going on at the expense of their father. Again, when we were standing on the verandah one dark night, the slow measured bark of a dog, chained outside, attracted our notice. We saw it was gazing upward at something which Mr. Davis and I could not perceive. The girls, however, declared that they recognised a well-known spirit form, standing in front of the dog ; and the bark was, indeed, expressive of much canine bewilderment. At a later date, when the family were living at the lower house, the youngest girl, still hardly more than a baby, called her father's attention to somebody standing at the door. " Man, man," she said ; but to other eyes no man was visible ; and at last, ere she could succeed in making him see what to her eyes was so evident, her look changed to one of intense astonishment, and she uttered her usual " All gone," which in her imperfect language meant that something had disappeared. Now, her very generic " man" was at one time applied by her to me ; and it is just possible that she had an hallucination of my person. The phantasm of a dog, which was seen by myself very indistinctly passing close to my knee at the same moment that it was perceived by Mrs. Z. with all clearness, merits a passing mention. On another occasion it was simultaneously seen by Mr. Davis and C. passing along a passage. Such an appearance, if impinged on us by an outside intelligence, would probably have nothing more than symbolical import, and might mean guardianship. The simultaneous perception of the apparition by two persons on each occasion, and the similarity, exact so far as could be judged, of the two separate visions are certainly interesting points.

But it was at one of our later sittings, held on April 11th, 1889, that we obtained the best phenomena of this kind. We had darkened the room completely ; and throughout the séance a diffused light, in which the forms of the persons seated round the table were just distinguishable, was alternated with the most intense darkness. All saw this light, and at first we were inclined to attribute it to the candle burning in an adjoining room, where Mrs. Davis was putting the younger children to bed. She shortly joined us, however, and, though all lights in the house were then extinguished, the phenomenon continued at what seemed regular intervals ; and soon the girls declared they saw spirit forms, which succeeded each other at a certain place at the table. On our asking C. to describe them she did so. Besides other descriptions

of apparitions less remarkable or verifiable, one was given of her maternal grandfather which was considered to be exact. It seemed, indeed, to Mrs. Davis and Mrs. Z., who were the only ones who had known him in his earthly life, to be complete. Mr. Davis, however, thought he had heard speak of a sword cut which his father-in-law had received on his forehead, and he also recollected some mention of a cut on his lip. He, therefore, asked for something still more characteristic. On this, Mrs. Davis's memory reverted to a mutilated finger of the decedent, while Mrs. Z.'s mind was a blank, as she was unable to imagine what more could be required. The girl looked again for a few moments, and then affirmed that she saw on the face of the apparition a white line crossing the nose and another stretching under the left eye. This was exact. On making after inquiries, I found that neither of the ladies had any recollection of having mentioned this circumstance either to Mr. Davis or the children; and they believed it had lain latent in their memory for many years. I examined the photographs of Mr. Z. with a magnifying glass, but could not find in them the slightest trace of any such mark. A daguerreotype, however, which I saw afterwards, has a very faint indication of a mark on the nose, that certainly would not be noticed or understood, unless very special attention were drawn to it, and an explanation were given of what it was. The seam under the eye across the cheek, which was seen in its exact position, is given nowhere. As to the sword cut, it had never existed except in Mr. Davis's imagination.

In concluding this brief account of our phenomena, I may say that we were visited by no Shakespeares or Byrons. Perhaps they did not think us congenial. The influences purporting to be busy around us were, in general, such as would have felt the liveliest interest in the family had they been clothed in the flesh.

I have laid some stress on the individuality of the manifestations. People in this life are commonly recognised by their acquaintances, even after a long absence, by persistent habits in voice, bearing, facial expression and thought, and rarely by mere legal proofs of identity. Differentiation takes place in our most trivial habits; and, perhaps, no two people ring a bell, or knock at a door in exactly the same way. The theory of a continued intelligent existence, in which imperfect means are only occasionally offered for communication with the world that is left behind, will always seem plausible to those who, like ourselves, have been witnesses to the marked individuality maintained for each manifesting influence in physical phenomena, especially when, as in our case, tricks of speech and pet names long forgotten are reproduced by mediums who in all probability never heard of them. The differences were evolved in the phenomena themselves, and not in the children, as would be the case if it were a question of multiplex personality. Something, of course, was drawn from them; their normal personality was not always kept in the background; but it was generally combined with elements foreign to their way of thinking, and sometimes with particulars which were unknown to them. While the influences A, B, C were manifesting by raps, direct writing or apparitions, the little mediums, as I said in the beginning, would be, to all outward appearance, in their usual condition. Indeed, had any mental disturbance been observed in them—even if it were only temporary,—we should have thought it high time to suspend our sittings.

Our supernatural experience also led us to place much more reliance on spontaneous messages than on answers elicited by questioning. The delicate psychic current seemed to be turned aside by too positive a frame of mind, and to be hindered, even in the physical manifestations, by distrust or expectant attention. We soon recognised this ; and, though we could never entirely rid ourselves of all distrust, we may claim the merit of finally allowing the facts to prove themselves, and of interfering with them no more than was necessary for satisfactory observation.

The matter of the messages was often trivial, which was partially owing to the playful tone which we adopted ourselves. Had our own remarks been taken down at the time, I am afraid they would have been rated at no higher value. Often, however, messages were written of moral and even religious import, which, whatever might have been their source, had simple merits of their own. These, of course, are nearly all of too private a nature to be further alluded to.

The frequent reference made to distrust of the children merely signifies that, as they were the instruments for phenomena which in their public aspect are largely mixed with fraud, and were subject to influences not well understood by us, we felt it to be our duty to ourselves, and to those who might care to examine the account of our experience, to guard jealously against the introduction of conscious or unconscious trickery. These considerations led us to be ever watchful—even with the familiar members of our family circle. Speaking after great intimacy, I will add that the character both of C. and A. is excellent. In all the ordinary relations of life they are truthful and affectionate children ; and I am sure that they respect both their parents far too much to make them the victims of wilful and persistent deception.

ALFRED ALEXANDER.
1889.

Mr. and Mrs. Davis corroborate this account as follows :—

ADDITIONAL REMARKS ON “ACCOUNT OF PHYSICAL PHENOMENA OBSERVED
IN A FAMILY CIRCLE.”

In his paper Professor Alexander gives so exhaustive an account of the physical phenomena observed in our family circle that I feel I have very little to add. The various phenomena therein described were critically observed by us all with an earnest desire to arrive at the truth, and I have no doubt that our extreme caution did in a great measure weaken the manifestations ; at the same time those actually observed with such care obtained a higher value in our estimation than more powerful ones loosely observed could have done.

The paper professedly deals only with these physical phenomena, and lays but little stress upon the intelligence manifested by their means ; yet, as it touches upon the subject of the individuality of tilts, raps, and writing—automatic and direct—I may, perhaps, be permitted to refer to this part of the subject. When this individuality was forced upon our notice I made out a list of the various sounds which were given us as the distinctive “signals” of the communicating intelligences. Upon one of these “signals” being rapped or tilted out, the name corresponding thereto was asked for, and, by means of

the alphabet, spelled out ; and for a long time it was only upon reference to our list that we were able to verify their accuracy. Among scores of such instances no error was ever detected. The same consistent identity was also noticeable in the writings. The manifesting intelligences, A, B, C, &c., would each assume a distinctive handwriting ; that assumed by A was never signed by other than A, or that assumed by B, by other than B.

Before the advent of genuine raps I had to check a rather absurd tendency in the children to answer questions by tapping with their pencils on the slates. This, however, was literally above board.

In reference to the raps mentioned as having occurred in my daughter's bedroom I will state that my object in making this experiment was by a crucial examination to satisfy myself that those heard on other occasions were not due to conscious or unconscious simulation. After A. had retired for the night and was asleep,¹ and without mentioning my intention to anyone, I took C. into the room, and together we quietly sat on the bedside. After waiting, perhaps five minutes, faint rappings were heard upon the floor. I then removed my shoes—no alteration. C. removed hers—raps much louder, so loud as to awaken A. This led me to infer that by closer bodily contact with the floor better conditions were obtained. I, therefore, made A. assume such a position in bed that she was entirely isolated from possible contact with the bedstead—arms outside clothes, and whole body perfectly quiet and under my direct observation—while C. and I seated ourselves on the floor, her feet resting on my knees, her two hands secured in mine. Under these conditions thundering blows, causing the whole room to vibrate, were obtained, answering questions and rapping out an intelligent message. There was no candle or lamp alight in the room ; but the ventilating aperture over the door, which was a foot deep and of the same width as the door, admitted sufficient light from the adjoining sitting-room to render everything perfectly visible.

I can further corroborate all the details given respecting the impression of the little foot obtained at the sitting of September 6th ; but I think it important to add that slight tracings of the skin itself were perceptible on the floor.

From the time that decided intelligence was recognisable in connection with the phenomena, persistent efforts were made by us to obtain positive proofs of identity, with but meagre success ; nevertheless, tricks of speech, mannerisms, &c., were frequently to be observed in the communications, both in automatic and direct writing, which in our opinion went far to prove that the writing really emanated from the person whose signature it bore.

To me, who have a practical knowledge of telegraphy, one of the strongest proofs in favour of the genuineness of the raps was the obtaining by their means on the floor and on the table the repetition of Morse signals, so perfectly produced that they reflected back my own "sending." Those on the floor came in the dark, whereas those on the table were dealt in heavy blows under a strong light. Now, in telegraphy, whatever the instrument used, every operator has a decidedly characteristic style of working, just as

¹ In a subsequent letter Mr. Davis says that he was careful to satisfy himself on this point.

every writer has his own style of handwriting ; and a good operator at one end of a line to which he is accustomed can recognise his fellow operator at the distant station simply by his "sending." It is, indeed, as difficult for one operator to imitate another's style, as it is for one writer to imitate another's handwriting.

Admitting the possibility of spirit intercourse, those united by blood or by intimate friendship would from our experience appear to have greater facility in communicating. In September, 1888, Mrs. Z. had the following experience. Her bedroom opened directly into the dining-room, in which a lamp was kept burning all night. Her bedroom door, in common with others, always remained open. She had been to sleep, and between two and three o'clock from some unexplained cause was awakened. While lying still and endeavouring to resume her sleep, she suddenly saw her deceased husband come in at the door, and stand at her bedside. He appeared dressed in blue serge—a suit he used to wear—and carrying a handkerchief in the left hand—a frequent habit of his. He was as clearly seen as if in broad daylight. His right hand was placed in Mrs. Z.'s ; some words were spoken, to which she replied, and the apparition disappeared. Thereupon she was much agitated. The clock struck three immediately after the disappearance. In the morning the words spoken had escaped her memory ; but C. recalled them to her by automatic writing. They were, "I tried hard to make you see me, and I have succeeded at last." To which she replied, "Oh, Dick, dear, how you startled me!" which Mrs. Z. recognised to be the exact words. This and the dog were the only apparitions ever seen by her. The children also testified to the great distinctness of the various forms seen by them clairvoyantly.

A very near relation of ours living in England had for some time been in a precarious state of health. The decay caused by old age and the hardships he had suffered in his country's service might well lead us to suppose that he would not be much longer spared to us. We did not, however, apprehend immediate dissolution ; nevertheless, he was described in direct writing as being *half on the other side*, and his almost immediate death was foretold. Characteristically enough our leading questions—for we were then new to the subject—elicited a premature announcement of his decease. Yet, in fact, he did pass over in about ten weeks' time after the prediction ; and, although the exact date of his death was not given, his wife, who had gone before him, was absent at the time from our sittings, and was said by the other influences to be engaged elsewhere. When Mrs. Z. and I received the news, we communicated it to my wife only, and, warned by former experience, refrained from again suggesting anything to guide the mediums, but waited patiently for a spontaneous test. It came. Shortly afterwards—a fortnight before mail news confirmed the telegraphic notice—we obtained an alphabetic message by the striking of a slate against the table, the slate being held by C. and Professor Alexander. The words were "F— is rising," and they were supposed to be given by the hitherto absent influence, who now once more returned to our circle. Admitting again the possibility of spirit intercourse, these incidents seem to be highly suggestive.

An instructive instance of how mediums might be influenced by outside intelligence is the following. Much automatic writing over the signature of

a person not directly connected with us was received. Upon coming to England, it was, through a mediumistic relative of this person, declared that she had endeavoured to influence, and communicate with our circle in South America, but did not know if she had succeeded.—T. H. DAVIS.

I have read the above accounts and certify to their truth.—S. A. DAVIS. 1889.

Professor Alexander sends us the following corroboration from the “Mr. X.” of the above narrative :—

Mr. X., having been requested to write down his recollections and impressions of the sittings at which he was present, has complied in the following statement addressed to me. He desires to remain *incognito* in the printed accounts, but his real name and address have been given to Mr. Myers.

“Your account of psychical phenomena obtained in Mr. D.’s circle reached me on 17th inst. I have carefully read it through, and do not hesitate for a moment to confirm every statement contained in it respecting facts which were witnessed at times when I was present.

“As I took no notes whatever, I must trust to my memory for the brief account of my own observations which I am about to give you.

“ RAPS.

“One evening in the month of October, 1888, after we had been sitting, Mr. D., Mrs. D., C. D., A. D., and I went into the children’s bedroom. C. D., A. D., and I were seated on the bed (feet on the bed), and Mr. D. on a chair close to the bed. As to Mrs. D.’s whereabouts, I cannot quite remember it. The room was in total darkness. We had not been seated many minutes when we heard raps, which seemed to increase in strength ; and at times such blows were given on the floor as to make one think that someone was using a mallet.

“As far as I recollect, this experiment was tried in consequence of similar results having been obtained on a previous occasion, when I was not present. On the same occasion lights were seen by Mrs. D. and the children. On another occasion, later on in the same year, I was present at a sitting when raps were reproduced on the floor, corresponding to silent movements of Mr. D.’s finger, the room being in total darkness. I have also heard the Morse alphabet tapped out on the table by Mr. D., and the same signals reproduced in different parts of the room. Several times I have heard raps on the casement of the window, close to which I was sitting, no one else being near enough to touch it.

“ DIRECT WRITING.

“I have seen direct writing many times ; but on one occasion in particular, at the close of our sitting, A. D. held the slate under the table with from 20 to 25 small pieces of pencil on it. In the space of about half a minute, I should think, she drew the slate out, and we found ‘good-night’ written more or less the same number of times as there were pieces of pencil—and all in different handwritings. A. D. was holding the slate in one hand, her other hand was on the table joined to those of the other sitters.

“I regret that I cannot give you a more detailed account of my experience. All that I have stated is well stamped on my memory ; and I have refrained from making any statement that I am not quite clear about.

“ Rio de Janeiro.

“ X.”

“ February 19th, 1890.

Group A. Case XI. (S. 9.)

The following case is of a surprising character, but it comes to us on very good authority. Mr. C, the writer of the narrative, a gentleman engaged in important business (and whose name may be given to inquirers), is in every way an excellent witness. His account of the facts, although written in its present form some six years after the occurrences, was compiled from notes taken at the time. Mr. C. mentioned the facts shortly after they occurred to the Rev. Edward White, who communicated them to Professor Barrett, and Professor Barrett then interviewed Mr. C. on the subject. I also know Mr. C., and have seen Mrs. C. and Mr. H. Mrs. C. gave me verbal confirmation of her husband's account. To Mr. H. the subject is still so painful that he cannot be approached upon it. I may add that this is almost the only case within my knowledge where séances have been followed by any injury beyond some little temporary fatigue and excitement. Mr. H. is still a strong and robust man, and exercises his profession as usual, but his nerves have not recovered from the shock which these strange phenomena inflicted on them. Mr. C. had lost sight of Miss A. before we obtained his account.

MR. C.'S ACCOUNT.

Some eight years ago I had a few experimental sittings in my own house with a few friends, obtaining the usual results, table turning, lifting, raps, &c. This decided me upon trying to thoroughly investigate the matter, and I had a number of séances with friends, and also with professional mediums. These were held in various places and under a variety of conditions, the results being as follow :—

I was firmly convinced that the results obtained were apart from any direct action of the medium, who had no control whatever over the nature of the manifestations, or the electrical or other conditions required to produce them.

I was not, however, convinced of the supernatural character of the manifestations, and felt that it was impossible to thoroughly establish my conviction as to the action of the medium unless I obtained similar results in my own circle, without the presence of any professional medium, and under conditions rendering imposture impossible. Such an opportunity offered six years ago. I was staying at Lowestoft with my wife, a young lady, and a gentleman, an old and intimate friend. We decided upon trying what results we could obtain.

All these, especially my wife, were unbelievers, who ridiculed the whole thing.

We sat in a drawing-room, on the first floor, with the door locked, and the key in my pocket. We turned down the gas, but it was a full moon, shining full upon the windows, and the whole room was light enough for us to

see one another, and in fact everything that was around and in the room. The table was an oblong, heavy, walnut one. I will call my friend F. and the young lady A.

First evening.—The usual manifestations took place. Table moved about the room; a match-box was brought from the other end of the room. Communication was held by raps, I calling out the alphabet, and many questions answered. F. was declared to be a medium, other mediums declared doubtful. The only message given, except in reply to questions put, was, “C., I’m in love!”

Second evening.—The above manifestations were repeated, but answers fuller and more coherent. Lights were visible floating about the room, especially over the heads of my wife and F. F.’s name was spelt, my wife’s name was spelt, and she was declared to be a medium. F. complained much of being touched, his hair pulled, clothes dragged, &c., and during the whole of our sésances this was constantly the case. He said he felt “cold hands on him.” Incidentally I may observe that during all these manifestations and afterwards, except when our circle was forcibly broken, we never ceased to *hold hands tightly*, not merely lay them on the table, as is often the case.

A. was touched on the face and hands. F. asks for a book to be brought, which was instantly done, one from another part of the room being thrown on to the table before him. I ask for further proof. F.’s chair is suddenly dragged from under him, his foot laid hold of, and he is thrown down on the floor, still holding my wife’s hand, but without the slightest noise or injury. On turning up the gas we find him in a trance, the book balanced in an impossible position (so far as gravitation goes) upon his knee. His watch and a ring (which latter *was* on a finger of the hand my wife still held) were on a sofa at the other end of the room, a large one; a small key fastened upon the swivel of his watch chain had disappeared. After a few minutes he recovered, I having lifted him on to a sofa, thought he had been asleep, felt quite well, and was unconscious of what had taken place, or that he had been on the floor. When we sat again a message came, “I love F.” On asking who, the reply was “Katie.” This so annoyed him that we discontinued sitting. Lights were frequently appearing all through the evening, and a broad collar of flame was round my wife’s neck at one time.

Third evening.—I placed a paper speaking tube on the table, but “they” refused to use it. My wife asks for a book; a French work was brought to her from under a pile of other books in the room. She is a very fine French scholar. She asks to have F.’s watch key, lost the night before, returned. It was at once thrown on to the table before her. A. is touched a good deal. The tube is floated about the room, and then thrown down on the table. In consequence of the annoyances, pinches, &c., F. asks to sit out. He goes into a recess in a bay window, within sight of us all, sitting in a wicker chair, which creaks loudly at the slightest motion, and smoking. We then continue. My wife is violently shaken and agitated; a figure appears, a woman in dark clothes, gliding gently from behind me. She passes A., takes hold of F.’s chair (left by the table), moves it out of the way, and, gliding round the table, approaches my wife, who, on feeling the hands of the figure upon her, screams, and I turn up the gas. We all three saw the

figure distinctly, and can also swear that F. remained in the chair looking out of the window. He did not see it ; a rustling noise accompanied its progress.

F. rejoined the circle. By my request he asked for flowers for the ladies. Immediately two bunches of cut *hot-house* flowers, double stocks, &c. (it being October), were placed in front of them.

F. sat with his feet round the legs of his chair to prevent its being drawn away, and wore Wellington boots. He called out, "They are taking my coat off," was thrown down, my wife holding his hand tightly. His coat was off, his boots were on a sofa 10 yards away, his handkerchief tied in a knot, and in another place.

We sit again and I ask for something from home, but am refused. F. asks for something from home, becomes violently agitated, is thrown into a trance, and a photograph of a young lady is on the table in front of him. My wife takes it up, and on his recovery, which took some 15 minutes or so, shows it him. He puts it into his pocket, bursts into tears, and says, "I would not have had that happen for anything."

The photo was the only copy existing of a portrait of a young lady he was once engaged to. It was in an album in a drawer with two locks over it in his house at Bayswater. On our return to town it had disappeared, and his wife, being quite ignorant of our having had séances, told us that at that very hour a fearful crash occurred in his bedroom, and brought everyone in the house up to inquire the cause.

My wife asked him to show her the photo, when, to his dismay, it had disappeared from his pocket. A number of other minor manifestations occurred of which I took no notice, and all through the séances, whenever anything happened, F. became violently agitated. We decided not to sit again, but he was so upset the next day at losing the photo, that my wife suggested sitting once more to try and recover it.

Fourth evening.—My head was violently struck as if by a sofa pillow thrown or some soft substance. An object passed over our hands and across the table, feeling soft like feathers. F. asks for fruit and flowers ; more flowers are brought and apples, the only fruit of the season, which we had not in the house. A. asks for something of hers. Her pocket-book is brought from another table.

My wife asks for something. F. is thrown down instantly, and on the table is the photo, lost the night before.

Instead of recovering quickly, F. has alternate fits of unconsciousness and raving delirium, which last for five hours. He is then sensible, but very weak. The next day he begged my wife to destroy the photo, which they burned in our presence. F. had a mild attack of brain fever.

On our return my house was subject to noises, knockings, &c., constantly, and is still at times. My wife has seen figures, and the tricks constantly played upon her were most annoying.

Often I have seen an article of jewellery disappear as soon as she has placed it upon the table, and be found afterwards in most unaccountable places. We were touched, sprinkled with water in the night, and it was only when we gave up the entire subject that the annoyance ceased. Even

lately a singular noise has followed me to Bournemouth, Hastings, and to a friend's house at Camden Town. F.'s nervous system is shattered.

During these séances there was no possibility of imposture, and the people concerned were all thoroughly reliable and incapable of it. I have omitted a great deal of the detail of our séances, giving you merely the main facts.

November 27th, 1876.

December 2nd, 1876.

In a subsequent letter Mr. C. wrote to Professor Barrett :—

F. is *thoroughly* reliable, a singularly sensitive man, but straightforward, honest, moral, and *quite* incapable of trickery or deceit. A. is a timid young girl. I would answer for both of them. We were staying in apartments. The only other people in the house were A.'s father and mother in the dining-rooms, old friends, and they were quite ignorant of what took place above. I myself locked the door, pocketing the key, on each occasion.

Not the least remarkable thing is the extraordinary influence exerted over F. by both my wife and myself, especially the former. When his attacks come on he cannot sleep at night, and the only cure for them is sleep. If he lies down on a sofa, it is sufficient for my wife to sit beside him to send him to sleep at once.

Probably mesmerism might do him good. It would not do for you to see him, however. For five years the subject of Spiritualism has not been mentioned to him; any casual allusion to it by a stranger even causes him violent agitation, and brings on these attacks.

My wife also has often told me on going home, "You were talking upon the forbidden subject at such an hour to-day," which was true, although she could have no means of knowing except by her nervous sensations.

In a letter in *Light*, January 20th, 1883, Mr. C. again mentions some of these facts. And, finally, in a letter to myself he answers some further questions.

April 25th, 1889.

Regarding your various questions, I will take them *seriatim*.

1. F. was in splendid health previous to our séances; he had spent about a fortnight with us, he and I riding together daily, and had not the least symptom of approaching illness. He was perfectly conscious of all his actions at the time, and during our séances conversed in the usual way. He expressed surprise at the results, but was calm, collected, rather jocular during the first two evenings, and showed no sign of brain excitement, except by his trances and bewilderment for a minute or two after his sudden recovery from them. The theory of his having produced the phenomena, except possibly as an unconscious instrument, is in my opinion quite untenable. I had then known him intimately for 10 years, and his habits, his very high character, honourable and chivalric to a degree, preclude possibility of trickery, nor had he any experience which could qualify him for such performance.

2. Conditions as to light. Our gas was turned low, but there was sufficient light for us to see distinctly one another and every object in the

room. In addition it was full moon, and her light alone streaming in through two windows would have been enough. We held hands firmly throughout the séances.

3. Our séance when the photo came took place about 10 to 11 p.m. I never left Mr. F. until 3 a.m. By afternoon delivery next day came his wife's letter describing the crash, which she said was heard next door. She could not be questioned about it, as she knew nothing about our séances, and on our return to London the subject was tabooed by order of the doctor, the slightest allusion to it exciting F. fearfully.

4. I never heard of any further phenomena occurring to Mrs. F.

5. On our return home my wife and I were annoyed constantly in various ways. Raps and noises were incessant. Doors thrown open again and again when carefully closed, and in some instances locked. Our servants also complained of the same annoyances; sounds as of a drum or a horn close to us in the night. On one occasion, in bed with door locked, we were sprinkled with water from my bath. Various small articles belonging to my wife disappeared, and were found afterwards in different places, in one instance in a drawer locked previously. We were touched on the arm by invisible hands. When we avoided all reference to the subject, these annoyances gradually ceased.

6. The only clue to the personality of the figure is, that previously when asked with whom we were communicating the reply was "Katie." Last year when I asked the same question in Adelaide, the answer was "Kate Hope." My experiences with professional mediums were much of the same character throughout, only I found them playing tricks, though many results were undoubtedly beyond their control.

On all occasions, both at séances and privately, immediately before and during any manifestation, we all felt a sudden chill, like either a wave of intensely cold air passing, or a rapid decrease of temperature. Also a current of electricity appeared to pass through our circle, at times so powerful as to make our arms quiver, as if we were holding the handles of a mild battery.

It will be observed that Mr. C. believes Mr. H. to have been in normal health until upset by the séances. It is, however, possible that some cerebral trouble may have been already impending, of which Mr. C. saw no indication,—and that Mr. H. may have been in an abnormal state during the séances, and have performed acts of which he was not fully conscious. This view is *pro tanto* supported by the very fact of the illness, for which the séances seem to supply no adequate cause. On the other hand, it would not be easy to explain on this hypothesis all the phenomena which Mr. C. records.

Group A. Case XII. (S. 10.)

The communication here translated was sent by Dr. X. C. Dariex to Professor Richet, who has discussed the phenomena in conversation with Dr. Dariex, and has forwarded the case to us as coming from trustworthy observers.

Dr. Dariex has allowed me to see the original of the Report and signatures.

DR. DARIEX'S ACCOUNT.

On Friday, the 30th of November, having some friends with me, one of whom was a medical man, we occupied ourselves, for a couple of hours after dinner, with some experiments in table-tilting in my study. It was the first time that séances of this nature had taken place in my rooms. The following morning I was not a little surprised when my servant, an honest Bretonne, maintained that between half-past three and four o'clock a.m. she had distinctly heard sounds of alternating muffled footsteps and little raps on the furniture, proceeding from my study, which was next the room in which she slept. I imagined that she had localised in my study sounds which had taken place above, in a flat identical with my own, and only occupied at night by M.D., a lawyer, and his wife. Owing to the persistence with which my servant affirmed that the noises proceeded from my study and from nowhere else, I inquired the same day of M.D. whether during the night, after three o'clock, anyone had been walking about and knocking the furniture in his study, his drawing-room, or his dining-room. He replied that he and Madame D. had retired about midnight, and that nobody could have been walking or knocking in his rooms at that time.

In spite of having frequently read accounts of similar occurrences, I did not at once decide that the house was haunted (as did my servant, a native of the land of legends); but supposed this to be a case of hallucination, although the hypothesis did not satisfy me. In fact, why should this girl, who had previously had no hallucinations, experience them just on this night when we had been making experiments in table-tilting—a science of which she had never heard, and which could not have influenced her imagination, as she did not even know of its existence? Moreover, when I asked her whether the sound of the carriages interfered with what she believed she heard, she replied in the affirmative. This does not appear to me to support the hypothesis of hallucination, which would not have been temporarily destroyed by the rumbling of the carriages passing from time to time. It points rather to the existence of a real noise, outside the person who perceived it.

The phenomena were again produced on three occasions: on the 14th and 21st of December, and on the 4th of January,—always on a Friday, and always between half-past three and four o'clock in the morning, and lasting for about half an hour.

The table, when consulted, invariably said that the sounds were produced by Madame D., who had been dead several months. In spite of my doubts as to the existence of spirits, and consequently as to the reality of their communications, I asked Madame D., one evening when her spirit was said to be present, to produce something more tangible than the sounds which only the servant could hear, my room being too far removed from where they took place. I begged her to turn over a chair. For some time I had had a great desire to witness this phenomenon, and for eight or ten days had every evening placed a chair in my study, so inclined that the slightest effort would make it fall. It is important to notice this desire: it shows that, contrary to my wish, the act that I had asked for was not yet produced. Madame D. promised to accede to my request and approved my plan of arranging a chair in such a way as to facilitate its overthrow. It was on a Friday, the 11th of

January, 1889, that I made my request. As the sounds had hitherto always taken place during the night of Friday, I asked Madame D. whether she could satisfy my curiosity that same night. She replied that she could. The following morning all the chairs were upright, as I had placed them the evening before, including the one whose stability I had so greatly decreased. From this I concluded, a little hastily, that nothing would happen, and that the communication of the preceding evening was only the reflection of my own thought. I also made up my mind not to ask my table anything more. But to satisfy my conscience, that evening I again placed a chair in the manner I was accustomed to do. What was my surprise the following morning, to find the chair upon which I had been sitting drawing till 11 o'clock at night, thrown over on its left side in front of my bookshelves ! That which I had prepared by leaning one of its bars against the key of the drawers of my writing-table, was just as I had left it. That same night, between half-past two and three o'clock, besides the falling of the chair, which had greatly alarmed her, my servant had heard little raps on the furniture, raps which this time were not alternated with muffled footsteps. This took place in the night between Saturday the 12th and Sunday the 13th of January. Four days later, during the night of the 16th, the prepared chair in its turn was overthrown. On this occasion the servant heard nothing. During the night of Saturday, the 19th of January, no chair was thrown down, but between half-past two and three my servant heard the usual raps alternating with muffled footsteps. On the 21st of January, on coming home a little before midnight, I experienced some trouble in opening the door of my room, which I had carefully locked before going out : a chair overturned against the door proved to be the obstacle. On the 23rd of January, before going out at eight o'clock, I locked my study, and sealed all the entrances : on returning at ten minutes past twelve, I found the seals in perfect condition, and in this room, which nobody could have entered, a chair had fallen on its back. The servant had not heard the noise of the fall ; she was asleep when it was produced ; but the same night, a little after three o'clock, she heard a noise of another sort. Three hard strokes had been violently given on the panel of the door leading to the drawing-room : the first, being isolated and the least violent, had not attracted her attention ; she had taken it for an ordinary sound, and had not attempted to discover its cause ; the two others, more violent and in succession, had frightened her. These noises, it appeared, resembled those which I was able to make the next day, by violently rapping on the panel of the door, with the lower end of my fingers and my fist well closed. Finally, on the 24th, at a quarter to one, in spite of my room being locked and sealed as on the previous night, I found not only one but two chairs overthrown. I could no longer doubt the reality of the fact ; it was evident to me that chairs were displaced in my room during the night, by a mysterious force. I say mysterious, because the series of experiments which I had been able to make with the assistance of two mediums of my acquaintance, had produced contradictory results, and had not satisfied me to the point of admitting that it was really Madame D. who thus produced these strange phenomena as she had promised me. I decided to verify this overthrowing of chairs by others than myself, who should take all the precautions they desired to satisfy themselves ; but before inviting them,

although I was not convinced of the existence of spirits, I wished to ask Madame D. whether she could again produce the phenomena which I wished to have investigated. In a communication which took place on the 25th of January, she assured me that the experiments would succeed, and in reply to my question, added, that without being certain, she hoped to produce the phenomena after a delay of three days. The investigations commenced on the 26th of January, and succeeded completely, as is shown in the report, and it was on the third day, to their great astonishment, that the investigators found two chairs overturned. Indeed they had been confident that on account of the precautions taken (precautions which excluded the hypothesis of fraud) nothing would take place, and that if I had not been hallucinated, I had been duped. On the 4th of February, in the morning, two chairs were again found overturned, and those who had lent me their assistance declared themselves sufficiently convinced of the reality of the fact. I wished to push my investigations still farther, and anxious to hear or even to see something, I slept for three weeks in the room where all this had taken place. I heard nothing, I saw nothing; everything had suddenly ceased, to the great disappointment of myself, and the great satisfaction of my servant, who was glad no longer to hear the noises which so frightened her.

REPORT OF THE OCCURRENCES AT DR. DARIEX'S

From the 26th of January to the 4th of February, 1889.

The undersigned certify to the accuracy of the facts which follow :—

Dr. Barbillion, M.D. of Paris, formerly medical officer in the hospitals, 16, Quai d'Orléans, Paris.

Besombes, Paul, surveyor of bridges and highways, 7, Rue Boutarel, Paris.

Dr. Meneault, Johan, M.D. of Paris, formerly medical officer at the Marine Hospital, Berek-sur-Mer, 51, Rue Monge.

Morin, Louis, apothecary of the first class, 9, Rue du Pont-Louis-Philippe.

Dr. Dariex, 6, Rue du Bellay, Paris, having believed himself able to state that strange phenomena occurred in his study during the night, begged the persons mentioned above to verify the observations he had already made, as to the existence of such phenomena. The question, according to Dr. Dariex, concerned the turning-over of certain chairs in his study, which had taken place on several occasions, when precautions had been taken to exclude trickery. It appeared impossible that any living being should have been able to enter the room, the doors and windows having been carefully closed and sealed. For 10 days, from the 26th of January to the 4th of February, the undersigned had met regularly at Dr. Dariex's, in the evening at eight o'clock, and in the morning at half-past eight; sometimes all were present, sometimes one or more failed. Dr. Barbillion has not missed a single meeting, and has been able to be present at the whole series. Dr. Dariex's study is on the first floor of No. 6, Rue du Bellay, at the corner of that street and of the Rue St. Louis-en-l'Isle. It is lighted by two windows which look on to the street, and communicates with the other rooms of the flat by two doors: one opening inwards to the drawing-room, the other communicating with the dining-room

and opening inwards to the study. The accompanying plan explains the arrangement. The furniture consists of a bookcase, a writing-table, an ordinary table, an armchair, and three other chairs. There is no cupboard in the room. After having carefully examined the windows and doors, as well as the different pieces of furniture, the walls and the floor, the undersigned were of opinion that nothing could bring about the overthrow or displacement of the furniture or other objects, by means of mechanism, strings, &c., or by any other means; that it was equally impossible for anyone to conceal himself in the room, or to get in after the closing and sealing of windows and doors. Under these circumstances, the following precautions were scrupulously taken every evening. The window shutters were closed; the windows shut and seals placed on the bars near the latch. The door of communication with the drawing-room locked on the study side. The key was kept in the lock by means of a ribbon sealed at both ends; seals were placed on the door, and a band was fixed by one end to the door itself and by the other to the adjoining wall. During the whole time of our investigations, this door remained firmly closed. The only remaining opening was the door between the study and the dining-room. The chairs in the study then being placed according to an arranged plan, but not always exactly in the same place, we left the room, Dr. Dariex the first, and each one giving a last look from the dining-room to make sure that the chairs were upright and in position; then Dr. Barbillion locked the door, and took the key. Seals were placed, and a band fastened to the keyhole; seven or eight places were impressed with M. Morin's seal, who kept it, and carried it away with him. The form and position of the seals were carefully noted. These precautions having been regularly and rigorously taken every evening at eight o'clock, we met again the next morning at half-past eight to remove the seals. This was always preceded by a minute examination of both them and the lock.

During the 10 days of investigation, this is what has been verified.

1. Night of Saturday, 26th Jan. ... Nothing.
2. ,, Sunday, 27th ,, ... ,,
3. ,, Monday, 28th ,, ... Two chairs are overturned; one placed near the bookcase has fallen on its left side; the other placed near the sofa, is turned on its back in the direction of the window.
4. ,, Tuesday, 29th ,, ... Nothing.
5. ,, Wednesday, 30th ,, ... ,,
6. ,, Thursday, 31st ,, ... ,,
7. ,, Friday, 1st Feb. ... ,,
8. ,, Saturday, 2nd ,, ... ,,
9. ,, Sunday, 3rd ,, ... ,,
10. ,, Monday, 4th ,, ... Two chairs are overturned; one placed near to the table is on its left side, towards the sofa, the other placed near the armchair, has fallen on its back in the direction of the window.

In the presence of these facts ; of the precautions taken by us to exclude all trickery ; of the care that we took in placing the seals, and in examining the same, we are convinced :—

1. That no one could have remained in the room after we had left it.
2. That no one could have entered it during the night.

And we are led to conclude :—

That during the night, in the interval of 10 days, in the centre of a completely closed room, into which no one could have entered, chairs were overturned contrary to our expectation and prevision. That this manifestation of an apparently mysterious force, being produced outside ordinary conditions, does not seem referable to an ordinary explanation ; and without wishing to prejudicate the intimate nature of this force, or to draw positive conclusions, we are inclined to consider the phenomena to be of a psychical order, analogous to those which have been described and verified by a certain number of investigators.

With this well-observed and well-attested case I must close the first instalment of this Report. Some further narratives, and some comments on the evidence in general, are reserved for a subsequent paper. In the meantime it is earnestly to be hoped that the publication of these cases may lead to fresh experiment. It must always be remembered that the evidence thus far obtained on all these topics is the outcome of scattered, desultory experiments, often undertaken with no scientific purpose, and recorded with insufficient care. What may be achieved when the systematic attention of careful observers is directed to these questions, it is at present impossible to say.

II.

EXPERIMENTS IN CLAIRVOYANCE.

BY DR. ALFRED BACKMAN, OF KALMAR, SWEDEN.

The experiments to be recorded below do not claim to be considered strictly scientific, but I describe them simply as I have made them, in the hope that others may be incited to carry out similar attempts in a more systematic and scientific manner than my practical occupations have given me time for. It is at the request of some prominent persons in this and other countries that I publish my observations on the reality and nature of clairvoyance, and I am further induced to do so by the publication of similar experiments made by others.

Before relating specific instances of clairvoyance I should like to lay before the reader some general observations that I have made.

In the first place, I have found that, unless I have been unusually fortunate in meeting with clairvoyants, they are not so rare as is generally supposed. On the contrary, a great number of persons capable of being hypnotised have clairvoyant faculties. Hitherto I have experimented only with Swedes, but I believe there is as little difference in this respect between different nations as between different sexes, ages, and constitutions. My youngest clairvoyant subject was a girl of 14 years old, small and immature, my oldest a man of 66 years of age. The characters of my subjects have also varied very much, and so has the depth of the hypnotic state in which the phenomena occurred. This latter fact led me to the discovery that it was not only unnecessary for them to reach the deeper stages, but even unnecessary that they should be hypnotised at all. Sometimes, therefore, I have not hypnotised my subjects, and I have almost always allowed them to retain the memory of the sleep and of everything that has taken place in it; and, contrary to the assertion of Du Prel and others, the subject has never experienced any inconvenience from this. The result of it has been that, on waking, he has remembered a number of circumstances perceived during the clairvoyant state, but not mentioned then. Indeed, it seems to me natural that the subject, on awaking and recovering the complete use of his intellect, should be better able to co-ordinate the impressions received during sleep, and so produce a more satisfactory result.

I have never refused to admit that some descriptions given by the

somnambulist, especially such as are familiar to any person present, could be reasonably put down to thought-transference; but though I recognise to the full the possible extension and great importance of this faculty, still for many reasons I hold that apparent clairvoyance should very seldom be explained in this manner, even when the things stated by the somnambulist are known to one or more of the persons present. But at the very least such experiments afford strong evidence of the reality of thought-transference, and that is undoubtedly an important thing.

My experiments have been carried out in various ways. I have generally hypnotised my subjects by the Nancy method, and after they had been asleep for some minutes I would order them to go to such and such a place and find such and such a person, after which I would ask them questions. On awaking, the subjects would again be asked to describe their experiences during the sleep. I sometimes suggested a "guide" to the subject, who then imagined himself to be getting information from the "guide."¹ Twice (without having at that time heard of such a thing being done elsewhere) I made the subject see things quite unknown both to her and to me in a crystal (crystal-gazing), when she was in an apparently normal condition. Finally, I sometimes left the subject entirely uninfluenced, putting questions without any preliminary process whatever.

Most of my attempts having been made merely to amuse friends and persons who were interested, notes were not generally taken nor corroborative evidence obtained. The presence of witnesses, some of whom have allowed their names to be published, is a guarantee for the truthfulness of the accounts. It will also be seen by the character of the experiments that there could never have been any question of fraud on the part of the subjects or of any other person, and that it could not have profited anyone in any case whatever. Further, the experiments have been made with different subjects and different operators, and sometimes in my own absence.

The first time I ever tried an experiment to test the reality of clairvoyance was with a little girl of 14 years old, Anna Samuelsson, the daughter of a workman. I had treated her for a grave organic disease of the heart (insufficiency of the mitral valves) with a most happy

¹ To illustrate his use of the word "Guide," Dr. Backman writes: "For instance, in the case of the murder of December 22nd, 1888 (see p. 218, below), I asked Alma to call up Jack the Ripper's last victim (whom she named Kate), and ask her when he would commit his next crime. She imagined that she saw a very pretty young woman in a ball-dress, who told her that it would be on the 22nd of next December, &c. Alma did not speak out loud, and the persons present observed nothing unusual. I have thus made her ask for information from persons either dead or living, known or unknown."

result, which still continues after two and a-half years. I had made several experiments in thought-transference with her, in which she told several times running what numbers, words, &c., a person present had written on a folded paper, which neither she nor I saw. When awake she also saw things that were asked me in writing, I, of course, not helping her either by word or gesture.

Once, when she and some other patients were hypnôtised at the camp of the regiment of Kalmar, about 13 miles from the town of Kalmar where I live, I asked her to "go to Kalmar." On my asking if she were there, she answered "yes"; and little by little she described how she saw a great town, where there were two big buildings, one having several steeples (towers) [the church and the castle]; the house where I lived was a yellow house two stories high, and I lived on the first floor. She then entered the apartments, passed the lobby and one room, and then came to another room where she admired "so many beautiful pictures, especially one which was so large." She then entered a third room and was greatly astonished at seeing things hanging on the walls; she had never seen any such things hanging on walls; they were probably made of wood. [A great quantity of old china hangs on the walls.] In this room she saw a lady, whom I recognised from her description as my wife, and a little boy; but there was something strange about him, she saw him double. [A pair of twins, both boys, extremely like each other.] So far I was not surprised, as, in order to give this information, she had only to employ her faculty for thought-reading, but after this my thoughts and her statements began to differ. There was an old lady in my house, and expecting that the girl might "see" her also, I asked if she did not see another lady, to which she answered that she did see another, a young girl, whom she described so exactly that I recognised Miss H. W. After that she told me that my wife dressed and went out, entered a shop and bought something. The experiment ended here.

I now made haste to write to my wife and ask if Miss H. W. had been in our house that day (in June, 1888), and if, after her call, my wife had gone to a shop and bought something. Some officers of the regiment who knew of the case were with me anxiously awaiting the answer, which came by return of post and was imparted to them.¹ It expressed my wife's great surprise (as I had not mentioned the means by which I had learnt the facts) and said it certainly was true that she had spoken to Miss H. W. on that day and hour, and had afterwards gone to a shop in the same street to buy something, but Miss H. W. had not been at our house but at Ryssby, 20 kilometres from Kalmar, and had been talking to my wife through a telephone.

¹ This letter cannot now be found.

I have already published in the German magazine *Sphinx* (August, 1889) an account of another trial with the same subject. On that occasion, notes were taken, which are as follows:—

NOTES OF SOME PSYCHOLOGICAL EXPERIMENTS.

These experiments were made on June 20th, 1888, at 11 a.m., with a girl named Anna Samuelsson, aged 14, from Hultsfred Hals, as subject, the operator being Dr. Backman, in the presence of Messrs. O. Ahlgren, captain in the Reserve of the Royal Regiment of Kalmar, Lieutenant E. Hagéus, Sub-Lieutenant A. Meyersson, and the Quarter-master, C. Eriesson, all belonging to the said regiment. The experiments were made at Dr. Backman's room at the State Hospital at Hultsfred.

The undersigned Eriesson, having heard the marvellous results of hypnotism talked of, happened to meet Dr. Backman in the camp, and asked his permission to be present at the hypnotising of some person. This request was quite unexpected by Dr. Backman, but, nevertheless, he granted it instantly, on which he and both of us (Eriesson and Meyersson) went to the hospital. On the way they were joined by me, Hagéus, without any previous agreement, and I, Ahlgren, came in after the séance had begun.

A woman named L. having been hypnotised and several experiments in thought-transference, &c., having been made with her, she was asked to tell the girl Anna to come up, but Dr. Backman had hardly uttered the order, when Anna entered of her own accord. She took her place on a chair opposite to Dr. Backman, and he told her to shut her eyes, but not to go to sleep. The quarter-master Eriesson was asked what experiments he would like to have made, Dr. Backman remarking that the girl could do as well when awake as when hypnotised. As Eriesson did not suggest anything, Dr. Backman told Anna to enter (as he expressed it) Eriesson's pocket and purse and say how many coins there were in it. She said that there were five, which was discovered, on inspection, to be quite true, though neither Dr. Backman nor even I, Eriesson, knew what the number was. After some other experiments and some conversation, the following dialogue took place, in about these words:—*Dr. B.* : “Anna, now I wish you to go to the quarter-master's, to the entry; are you there now?” *Anna* : “Yes.” *Dr. B.* : “Now enter the room to the right of the entry; are you there?” *Anna* : “Yes.” *Dr. B.* : “Is there anyone in the room?” *Anna* : “Yes.” *Dr. B.* : “Man or woman?” *Anna* : “It is a man.” *Dr. B.* : “Young or old?” *Anna* : “Old.” *Dr. B.* : “Who is it?” *Anna* : “The under-quarter-master.” *Dr. B.* (Doubtingly) : “What is he doing in the quarter-master's room?” *Anna* : “He is writing.” *Dr. B.* : “What is he writing?” *Anna* : “I cannot see.” *Dr. B.* : “You must look at it carefully; now, what is it?” *Anna* : “He is writing figures.” *Dr. B.* (In allusion to the arms hanging up in Eriesson's house) : “Is there anything hanging on the wall, near the door?” *Anna* : “Yes.” *Dr. B.* : “What is it?” *Anna* : “It is clothes.” *Dr. B.* (With a doubting smile) : “Is there anything leaning against the wall?” *Anna* : “Yes.” *Dr. B.* : “What is it?” *Anna* : “I cannot tell.” *Dr. B.* : “Is it made of wood or metal?” *Anna* : “Of wood.” *Dr. B.* : “What is it then?” *Anna* : “A large stiek.” *Dr. B.* : “Is the under-quarter-master still there?” *Anna* :

“Yes.” *Dr. B.*: “What is he doing now?” *Anna*: “He is going out.”
Dr. B.: “Where is he going?” *Anna*: “Towards the plain.” *Dr. B.*:
 “In this direction or in the direction of the barracks?” *Anna*: “Of the
 barracks.” *Dr. B.*: “Is anyone with him?” *Anna*: “Yes, one person.”
 After this, we, Ahlgren and Ericsson, went directly to the quarter-master’s
 house, and entering the apartment of the under-quarter-master (which was on
 the left in the same entry) we found him at home. On being asked what he
 had been doing, if he had been writing, he replied that he had, and that he
 had been writing figures. Coats were hanging on the wall to the left of the
 door, and leaning against the same wall in the corner was a stick about two yards
 long, which, according to the under-quarter-master, had been put there without
 any particular reason. The under-quarter-master afterwards told me, Ericsson,
 that, at the time and on the occasion in question, two corporals had come to
 him and there had been some talk of his accompanying them to the store-
 house, near the barracks, in order to give them some things. He had at
 first intended to accompany them, but afterwards gave it up, on which the
 two corporals left.

That the above account is true, that any supposition of fraud or collusion
 is entirely without foundation, and that everything happened exactly as
 related briefly above, we, the undersigned, testify, each one for the part of
 it in which he was concerned, and all on our honour and conscience.

(Signed) $\left\{ \begin{array}{l} \text{C. E. ERICSSON.} \\ \text{OSCAR AHLGREN.} \\ \text{E. HAGÉUS.} \\ \text{A. MEYERSSON.} \end{array} \right.$

Hultsfred.

One of the officers had painted two pictures, which were to be dis-
 posed of to his fellow officers by means of a lottery, in the summer of
 1888. I think the number of lots was 75. When the list was signed
 in full, I asked Anna which would be the winning numbers. She
 answered that Nos. 4 and 9 would win, and I told the officers that
 one of the pictures would be won on 4 or 8, and the other on 9 or 18;
 this for the reason that I believe I have observed that just as the
 clairvoyants mistake left and right, so they very often tell only the
 half of numbers (perhaps from an involuntary mental suggestion of
 the experimenter’s). This happened a whole week before the drawing
 of the lots. I was unable to be present, but what happened was that
 Captain F. B. first drew No. 4. For the next number, two tickets
 rolled up together were drawn; he decided to take one of them, but
 just as he was going to take it with the fingers of his left hand it
 dropped on the floor. The one left was then opened instead and was
 found to be No. 18.

In the winter of 1889-90, the following event happened, which I
 learnt both from the newspapers and from Anna, who gave the same

account. In the neighbourhood where she lives, a young man had disappeared, and it was supposed that he had fallen under the ice in a rather large lake that was near. It was dragged thoroughly to find the body, but without success, and at last a trial was made with Anna, who was hypnotised for that purpose by a physician living near the place. While hypnotised, she described a place on the lake where she said the body must be looked for—it lay at a certain number of feet from the shore and a certain number of feet *to the left*. The place described was dragged and nothing was found. But the idea arose, some days later, that the clairvoyant this time, as often before, had mistaken the right for the left. The lake was now dragged at the place indicated, but to the right, and the body was found.

The subject whom I consider my best clairvoyant is named Alma Rådberg. She is a maid-servant, and is now aged about 26. As a child and young girl she was sickly and delicate, but now, after a course of hypnotic treatment, she is healthy, strong, and vigorous. She is a very pious and good girl, of some intelligence, and by no means a hysterical person. She has kindly allowed me and some others to make innumerable experiments on her, and she is extremely susceptible to suggestion, both awake and hypnotised. All kinds of experiments, such as stigmatisation, &c., have been made on her successfully, both in the waking and the hypnotic state. I may relate in passing one instance that seems to me remarkable. In the middle of an experiment, I put a drop of water on her arm, suggesting to her that it was a drop of burning sealing-wax, and that it would produce a blister, which would, however, be healed after the third day. During the progress of the experiment, I accidentally touched the water, making it spread on her skin, whereupon I hastened to wipe it away. The blister, which appeared the next day, extended as far as the water had run, just as if it had been a corroding acid, and the wound healed on the night of the third day.

The object of most of the experiments made with Alma has been to describe to those present the apartments of a given person, &c.; and the occasions on which she has described the situation of the rooms, furniture, pictures, &c., quite correctly are so numerous that I can only give a few instances, not being able to recount all.

In October, 1888, Captain O. and his wife, who were in Kalmar, at the house of Alma's master, Baron von Rosen, the Captain of the Pilotage, asked permission to be present at an experiment of this kind. This was granted, and Alma was hypnotised and then told to go to Stockholm, to the place where Captain O.'s mother-in-law lived, to enter her apartment and say what she could see. She then described—quite correctly, as was afterwards found—the rooms and some remarkable objects in

them, which were unknown to all present, except to Captain and Madame O. Among other things, she described minutely an antique cupboard with conspicuous carving on the doors, and metal shining under it [there was really a mirror under the carving]; also a bust in a window, a group of flowers near a door, portraits, &c., everything with minuteness and perfect accuracy. On being asked what Captain O.'s mother-in-law was doing, she said that she was sitting in one of the rooms, talking to a young girl, who, however, was not either her daughter or her grandchild, as we all supposed, but someone else. [We heard some days later that the lady had really been sitting then in the room described and talking to her maid-servant.] At Captain O.'s wish, Alma was asked whether his mother-in-law had received any letter that day. "Yes, she had; the letter contained a key and spoke about clothes." Captain O. then told us that he had really sent a trunk containing clothes to his daughter, who was living at his mother-in-law's, and that he had written to his mother-in-law about the trunk, enclosing the key in the letter. On awaking, the clairvoyant gave Captain O. a great many details about the apartment which she had not mentioned before, and which were in the main correct.

On another occasion she was hypnotised by my honoured friend Baron von Rosen, and the following is his account of what took place:—

One day in September, 1888, in the afternoon, Alma Rådberg was hypnotised by me on my boat *Kalmar*, at Kråkelund, on the east coast of Sweden, where we lay at anchor for the night. There were present the Director-General of Pilotage, Ankarerona (who has kindly allowed his name to be published), Captain Smith, commanding the Pilotage at Norrköping, my wife and I. The clairvoyant was ordered to find the Director-General's house at Stockholm and describe his apartment, where neither she, my wife, nor I had ever been. She then described the lobby,—very dark, oblong, a table near a wall, and a carpet on the floor; the drawing room,—a very large room, with the tables, sofas, and chairs as they actually were, plenty of ornaments (bibelots) everywhere, in a corner a number of plants, of which she remarked that some were artificial, a magnificent chandelier, and on one wall there was something strange, which she found it difficult to describe, it was like shelves from the floor to the ceiling, covered with plush, and on these shelves were standing many pieces of plate, on which "something was written" [testimonials with inscriptions]. She also described correctly a large picture of a landscape, and a large portrait of King Oscar, which was placed on an easel, draped with a red cloth. The dining-room was dark, with a high dado and a dark fireplace; there were antique things standing on the dado; near one door something very peculiar, made of wood, and pointed at the upper end [this, which she could not name, is a pair of carved snowshoes, placed near the door]; also a dark chandelier and a couple of large old chairs. In the Director-General's study, she described the carpet on the floor, the sofa, two tables, and a large nosegay in one corner, and said that

there were many pictures. On being asked where the wife of the Director-General was, she answered, in a little room,—in the study, she was sitting there reading a newspaper. When told to say what newspaper it was, the clairvoyant answered, after very great efforts, “*Scen-ska Dag-bla-det.*” She said the lady had on a black brocaded dress, of some thick material. On being asked if Madame A. had been at home the whole day, the clairvoyant answered “No”; and went on to say that Madame A. had paid a call at a place quite near, at the house of a young couple, and she described one of their rooms, and how the young lady, who was wearing a dark blue morning dress, was playing with a baby a few months old; she also gave a description of her husband and of a maid-servant. “Do you recognise the young lady, Alma?” “No—yes—now I remember! It is Mrs. R.” (Here she gave the name of a young lady whom she had only seen once for a moment, a year before, when she was passing through Kalmar.)

At the request of Captain Smith, I told Alma to visit his home in Norrköping. She obeyed, though unwillingly, and described correctly the dining-room and bedroom. In the latter was Madame Smith, giving medicine to a little girl, who was coughing, and about whom she was very uneasy; there was also an elderly maid-servant in the room.

Alma was now awakened, and seemed well, healthy, and cheerful. When awake, she described still more distinctly the homes both of the Director-General and of Captain Smith. According to information given later by the Director-General, verbally and also in writing, Alma’s description of his house was wonderfully accurate; also his wife’s dress, the call that she paid, the young couple, and even, contrary to our supposition, the newspaper she had been reading, were all correctly described.

Captain Smith also said that all she had said of his house was correct. The little girl had been taken very seriously ill the same day, which was the cause of his having reached Kräkkelund with his pilot-boat a little late, but he had not told the reason to anyone present.

That all this is true and corresponds with the facts is attested by

ROBERT VON ROSEN, Baron,
Captain of Pilotage, Kalmar.

So far the Baron von Rosen. I have received orally from the Director-General a full account of how everything happened, which confirms the above statements.¹

Another time Alma was hypnotised quite unpremeditatedly and received an order to go to Stockholm to the house of the Director-General of Pilotage, and see if he was at home. She said that he was,

¹ Dr. Backman writes later:—

“Baron von Rosen made at once a sort of *procès verbal* of the experiment on board the steamboat, and sent it to Madame Ankarerona to know how much of it was true. This *procès verbal*, which may still be in the possession of the Director-General, was read to me, so that I am able to state that the account sent to you, which was written by Baron von Rosen in June, 1889, is true and similar to the one received by Madame Ankarerona, except that the latter had many more details in it. Further, the Director-General described the whole experiment to me this summer, and his account corresponded perfectly with that of Baron von Rosen.”—ED.

he was sitting at the writing-table in his study, writing. Among other things that she observed and mentioned was that there was a bunch of keys on the writing-table. She was now sharply ordered to seize the keys and shake them, and to put her other hand on the Director-General's shoulder, in order to attract his attention. This was repeated two or three times, and Alma declared that the Director-General really observed her.

The Director-General, who had not the least idea that the experiment was taking place, was soon after informed of it, and has kindly told me the following particulars about it. Before he heard of the experiment, his attention had been fixed on the day and hour in question, because he had then experienced a very strange thing, which had seemed to him unusual and remarkable in more respects than one. On that occasion he was sitting, fully occupied with his work, when, without any reason whatever, his eyes fell on the bunch of keys lying near him on the table. He then began to consider how he could have put the bunch of keys there, and why it was there, when he knew for certain that he was never in the habit of leaving it there. While reflecting on this, he caught a glimpse of a woman. Thinking it was his own maid-servant, he attached no importance to it, but, when the occurrence was repeated, he called her and got up to see what was the matter. But he found nobody, and was informed that neither his servant nor any other woman had been in the room. He did not, however, observe any rattling of the bunch of keys or any movement of the keys.

The next experiment is, in my opinion, most important and significant, because thought-transference seems to have been quite excluded. Though in this, as in every other case, inaccurate or incomplete statements occurred amongst the correct ones, I think that everything should be recorded.¹

On April 8th, 1890, I received a letter from Dr. F. Kjellman, of Stockholm, in which he asked me to arrange a time at which I should hypnotise Alma, of whom he had heard, and "ask her to find a certain Dr. von B., who was known to her, and describe the room in which he was, the other persons present, the arrangements of the room, &c. Dr. K. had purposely hung something on the chandelier that is not generally there, in order to make the experiment more crucial." In answer to this, I merely sent this telegram, "From 1 to 2 to-morrow, in your

¹ Dr. Backman says that all the notes made of the experiments with Dr. Kjellman were sent to the latter before he (Dr. Backman) knew anything about whether they had been successful or not. It is these notes which he has sent us, without adding anything to them.—ED.

apartment." No further arrangement was made, and Dr. Kjellman's appearance, as well as his apartment, was quite unknown both to me and the clairvoyant, and also to all the persons present with us. Alma was hypnotised in my house at Kalmar, and the record made of the sitting is as follows :—

April 9th, 1890, at 1.40 p.m. Alma is hypnotised and ordered to go to Stockholm to the apartments of Dr. Kjellman. 1. "Is Alma there?" "No." 2. Question repeated. "Yes." 3. "Is Dr. von B. in the apartments?" "Yes." 4. "Are there any other persons besides him and Dr. Kjellman in the same room?" "Yes, one more gentleman." (She could not see anyone besides.) 5. "What are they doing?" "One is sitting at a writing-table." 6. "Who is it, Dr. von B. or the other one?" "The other one, the doctor." 7. "What are they doing?" "He is doing nothing; they are talking." 8. "Are they dressed in an uncommon way?" "No." 9. "Is there a chandelier hanging from the ceiling?" "No, no chandelier, something more like a lamp." 10. "Do you see anything particular there?" "Something long and narrow is hanging in the chandelier." 11. "What is it made of, stuff or metal?" "It must be metal, I think, and stuff also." 12. "Have you ever seen such a thing?" "No, I never saw anything like it." 13. "Try to see what it is, or what it is called." (No answer.) 14. "What is it used for?" "I do not know what it is used for." "Is it anything used by physicians, or an ornament?" "More like an ornament, larger than a ribbon." 15. "What is it like, what colour is it?" "It is white." 16. "Are there several colours?" "It is also red." 17. "What is the metal like?" "It is white, probably silver." 18. "Are there mountings fixed to the stuff, or stuff on a piece of metal?" "I think the stuff is wound round a piece of metal." 19. "How long and how broad is it?" "A quarter of a yard broad, and three-quarters of a yard long." 20. "What kind of stuff is it?" "Probably silk." 21. "Does the stuff belong to the piece of metal?" "No, it is wound round it for the occasion." 22. "What is it generally used for?" "It ought to stand on a writing-table." 23. "What is the use of it?" (She does not know.) 24. "Is it fixed to the lamp, or could it be easily taken off?" "It is not fixed firmly." 25. "Can you take it off, Alma?" "It does not seem to move." 26. "Look at the stranger. What is he like?" "A very tall man." 27. "Is he stout or slender?" "He is a slender middle-aged man." 28. "Dark or fair?" "He looks fair." 29. "Has he a beard?" "He has a beard, but it is partly shaved; moustache—whiskers—only the chin is partly shaved." 30. "What colour are his eyes?" "Blue." 31. "What sort of nose has he?" "Large, broad rather than thin." 32. "Is there anything remarkable in his face?" "He has sometimes a twitching in his right temple." 33. "Is there anything peculiar in his hands?" "Nothing." 34. "In his costume?" "He has dark clothes." 35. "In his watch-chain?" "There is something like a ball or a locket hanging on it." 36. "What is his profession?" "He must be some sort of teacher." 37. "Look at the room." "It looks like a study." 38. "Is it the doctor's reception-room?" "No. There are striped coverings on the furniture, a large table, a great book lying open on the writing-table, a printed book, with no pictures. I cannot see what the book is about. On the walls are several little pictures, five or

six, mostly portraits of elderly persons. There is a cupboard with glass doors. I believe there are books in it." She cannot possibly tell what is hanging in the chandelier. When awake, she states that she believes it was a pair of scissors for cutting paper, or a paper-knife, that was hanging in the chandelier; and it was probably fixed with a handkerchief. There was also in the room a very long, stuffed easy-chair that could be pulled down. She saw that Dr. von B. had spotted clothes on and was sitting nearly half asleep, looking upwards and reflecting. She thought they were talking about something then happening in Stockholm, probably some experiment that was being made by a society. She judged Dr. Kjellman to be of middle height, with dark moustache, rather stout, his hair combed on one side; she thought his eyes were dark brown, and his nose crooked. The third man was either a physician or a teacher.¹ She believed there were two windows in the room, which was a large one, and thought the curtains were dark and striped; the fireplace was dark. She had not seen the other rooms, she entered a lobby first with three doors, and then through a room into this one. Present, the undersigned:—

PHILIP v. TELL, Kalmar,
Captain in the Regiment of Kalmar.

After having communicated to Dr. Kjellman what Alma had said, I received from him two letters containing the following information:—

"There was really hanging in the chandelier a large pair of paper-scissors, fixed by an indiarubber otoscope, and with a tea-rose and some forget-me-nots in one of the handles of the scissors. There was a large easy-chair that could be pulled down in the room, and we were talking about an experiment, but it was one that was taking place just then, as I was experimenting on a hypnotised subject. *Six* persons were in the room. Most of the other things are wrong or prove nothing. It seems clear to me that she saw something, but she must have been confused by a number of ideas arising from the operation of her own brain."

On April 12th Dr. Kjellman wrote again:—

"I must apologise for my letter of yesterday,—written during a reception,—being so badly written and so incomplete.

"I will now add some points indicating that clairvoyance was going on. Her statement that the object was hanging in a lamp, not in a chandelier, was right. It is both a lamp and a chandelier, and the lamp was drawn down a long way under the chandelier. Another interesting thing was her maintaining that it was my study; she probably calls an ante-chamber a reception-room, as many people do.² The fireplace is unusually dark, and has a bookcase with glass doors standing near it. There are three doors in the lobby, and it is necessary to pass through an outer room to enter the reception-room. But here her successes end; the rest is confused or wrong (three windows in the reception-room, not two; the description of my appearance, of Dr. v. B.'s position, &c.). The dentist Wessler was not badly described."

¹Teacher in Swedish is *lärare* and physician is *läkare*.

²I have tried this, and find that she really does so.—A. BACKMAN.

On April 19th in the same year, another trial was made, this time with two subjects at once. It was agreed with Dr. Kjellman that he should write something in large letters on a piece of paper and put it in a conspicuous position and strongly illuminated, and he also asked me by a telegram to try to make them see "what there was on the large table in the middle of the room."

This is the record of what was going on at Stockholm :—

The arrangements in Dr. Kjellman's reception-room on April 19th, 1890, at 7.40 p.m., were as follows :—

On the wall between two windows a brightly illuminated sheet of paper on which is written in large clear letters the word *bordet* (the table). On a large table in the middle of the room, a tray on which are placed (1) a dead hen, of a yellow-white colour, with a silver spoon in its bill, (2) two live crayfish, (3) a large lamp with a blue shade.

The persons present were Dr. von B., Dr. Claus, Miss M. Kjellman, Miss Thelander, the dentist Mr. Wessler, and Dr. Kjellman. A large yellow dog was also in the room. The séance finished at 9.25. The medium of the party became slightly entranced, in a rather agitated way, and said on waking at 8.15 that somebody seemed to have been looking at her. Her hands felt cold.

(Signed) $\left\{ \begin{array}{l} \text{C. A. CLAUS.} \\ \text{F. KJELLMAN.} \\ \text{C. VON B.} \\ \text{JOHN WESSLER.} \end{array} \right.$

After the trial the statements of one of the clairvoyants, Miss H. L—s, were found to be all wrong, whereas Alma had this time again been successful in some points. I must observe that neither the subject nor I knew anything about where or how the paper was to be placed. My record runs thus (the words in square brackets being put in afterwards by Dr. Kjellman) :—

April 19th, 1890. 7.55 p.m. Alma Rådberg speaking.

"On an oblong table in the middle of the room, something high is standing—it must be some kind of case, it is dark and seems to be engraved. It is certainly metal. [No such object on the *oblong* table.—Kjellman.] (May it not be the lamp?—Backman.) There are many things on the table—there are candles—something very much like a little tray standing there, with several small objects on it. I really do not know what they are used for—they must be instruments."

Alma said, when awake, that "on one corner of the table there was a tray with small objects on it, long and *yellow*. [The tray with the yellowish-white hen was standing on one corner of the table.—Kjellman.] There was something on one wall, made of stuff, a confused mass. I wonder if it was not part of the curtain."

When asleep, she said, "There is something standing upright on the table—it is something white, some paper—the candles are beside it—I think it is supported by a book. There is something written on the paper and it is that we have to read. I see the letters turned the right way—the first

letter looks like an A, the second like a B—two more letters—the paper is not written all over, I think there are four letters, the third letter is R, the fourth looks like J or Y.”

When awake, she said, “I believe the word was ‘Bård’ or ‘Hård’—a short word with four letters.” (The paper was fixed on the wall. It is strange that both the clairvoyants seem to have seen it in connection with the table.)

When asleep, she said, “A tall dark person, I think a woman, is able to see me.” (The order to go up to that person, and strike her on her shoulder and force her to *look at Alma*, is mentally executed.—Backman.) “There are surely four people there.” When awake, she added, “one had spectacles.” [We were six; I wear spectacles.—Kjellman.] When asleep, she said, “There is something else on the table—like a man—it does not represent anyone, it must be a bust”; and when awake, “The statue looks like a man, and is standing on one of the corners of the table—there are many candles, so that there is a clear light over the table.” [Wrong.—Kjellman.] When awake, she further said, “There is a table in one corner with glasses and a decanter on it.” [Yes.—Kjellman.] “On a fireplace [Sofa.—Kjellman] frieze there were standing either high candles or vases—some persons in an outer room—some kind of drapery in front of the door.” [Wrong.—Kjellman.] There was a little dark gentleman whom she thought she had seen before. The séance ended at 8.30.

About this I may remark that all my clairvoyants have on similar occasions shown that they take great pride in describing correctly, and during the experiments are quite able not to tell more than they wish. Therefore it was not to be expected that the clairvoyant could be got to confess that she saw a hen with a silver spoon in its bill and live crayfish on the table in a physician’s reception-room. I noticed also that Alma seemed to be in an unusual condition that time, which caused me to remark, in a private letter to Dr. Kjellman, accompanying my record, that the clairvoyant had evidently not been well-disposed, and that I believed the result was not very good. Even in this case, however, there were some statements indicating that clairvoyance was going on.

During one week, at a certain time every day, Dr. Kjellman placed in his room a paper with a word written on it and an object near it. Alma was not hypnotised for this, but was asked to try by herself to discover what was written on the paper and what the object was, before the end of the week. At the end of the time, she said that the word began with the letter H, and referred to the object that was standing by it, but she could give no description of the object.

Dr. Kjellman informs me that the paper had written on it the word *Hund* (dog), and beside it were placed a pistol and a vase for flowers.

Another subject had said that the object was a glass vase, possibly on a stand.

The last trial made in conjunction with Dr. Kjellman took place on

May 1st in the same year, at 1.30 to 2 p.m. It was arranged that something should be written on a piece of paper and some common objects put on a table. After having received my account, Dr. Kjellman told me what the arrangements had been. On a little table near the middle window was placed a sheet of paper supported by a photograph stand. On the upper part of the paper was written *Land* (country) and below *Torg* (market-place). On another table there were several piles of books and a large nickel cup to hold visiting cards. Two ladies and Dr. Kjellman were present.

With regard to this, Alma said that the paper was near the window (when awake, she said "on the wall near the window"), that two words were written on it—the first letter was M, the second A, the third R or N—(when awake, that "the word suggested something like spring, when you looked at it"). "On the table some square thing was lying. I think it is leather,—it looks spotted—I believe it is something to keep papers in (perhaps the cover of a book?—Backman), something else that looks like a basket—like a basket for fruit [yes, not unlike.—Kjellman], quite like a metal fruit-basket. I do not think there are more than three people in the room, two ladies and a gentleman."

I have tried several times to make the clairvoyants read in a (so-called) supersensuous manner, and they have succeeded pretty well. I have never remarked any difference in the results when the hypnotiser knew the words or when they were quite unknown to all persons present. They have seldom read the actual words, generally they only give a summary account of the meaning. I shall cite a few such experiments, some of which have been carried out by the clairvoyant putting the writing, well enclosed in a perfectly opaque envelope, under her pillow, and trying to find out what was in it during a natural sleep.

Record. Miss Ebba Lundberg received on February 7th an envelope sealed with five seals, inside which Dr. Backman had written something unknown to both of us. I, E. Lundberg, who had received no indication as to the content of the writing, returned the envelope to-day with the seals unbroken and uninjured, declaring that the writing contained something about the power of hypnotism to cure illnesses, if only it is believed in.

The writing, which could not have been read by any ordinary means, was opened by me, Sophie Louise Posse, and was found to contain a prescription form, on which was written in large letters, "Believe and you will be healed!"

I affirm that this experiment was genuine and that no deceit was exercised.

(Signed) { EBBA LUNDBERG.
 { SOPHIE LOUISE POSSE.

Kalmar, February 14th, 1890.

In a similar experiment at another time, Miss Lundberg said that "Kalmar" was written on the paper. The word really was "Karma," and it was the only word on the paper.

On another occasion I received an envelope sealed with many seals from one of my colleagues. He said that it contained a letter and begged me to find out what it was about. It was not possible to see anything of it by normal eyes, and the clairvoyants (for I tried two) were never allowed to touch it while they were alone, or in a way that rendered deceit possible.

Miss Hilda Ljunggren, while hypnotised, gave a description first of a town, plainly enough to make me understand that it was not a Swedish town, also a minute description of a man of 40, with luxuriant chestnut hair, long well-kept whiskers, nose slightly crooked, deep blue eyes, a deep wrinkle from the root of the nose, fairly tall (may not all this apply to Braid?—Backman), a learned man. She saw him sitting at a table, occupied with his work; it seemed as if he had written a book, which treated of hypnotism, and something more also—something scientific. She said that the writing inside the envelope was not in the form of a letter; it contained about six lines and expressed a doubt whether hypnotism could help in certain cases; two persons had disputed about it.

I communicated all this to my honoured colleague, at the same time returning the envelope undamaged to him. He sent me back the envelope intact, so that I might open it myself, which I did. It contained a piece of notepaper, on which was written in four lines the motto used by Braid in his book on Hypnotism: "Unlimited scepticism is equally the child of imbecility as implicit credulity."

In the month of October, 1888, the neighbourhood of Kalmar was shocked by a horrible murder committed in the parish of Wissefjerda, which is about 50 kilometres from Kalmar as the crow flies. What happened was that a farmer, named P. J. Gustafsson, had been killed by a shot while driving, having been forced to stop by stones being put on the road. The murder had been committed in the evening, and a certain tramp was suspected because Gustafsson, in his capacity of under-bailiff, had arrested him, and he had then undergone several years' penal servitude.¹

This was all that either I or the public knew about the case on November 1st in the same year; the place where the murder was committed and the persons implicated in it were quite unknown both to me and to the clairvoyant.

¹I afterwards found that this statement about the tramp being suspected was only invented to allay the fears of the persons really suspected of the crime.

On the same day, November 1st, having some reason to believe that such a trial would be at least partially successful, I experimented with a clairvoyant, Miss Agda Olsen, to try if it was possible to get some information in this way about such an event.

The judge of the neighbourhood, who had promised to be present, was unfortunately prevented from coming. The clairvoyant was hypnotised in my wife's presence and was then ordered "to look for the place where the murder had been committed and see the whole scene, follow the murderer in his flight, and describe him and his home and the motive for the murder." Miss Olsen then spoke as follows, in great agitation, sometimes using violent gestures. I took notes of her exact words and reproduce them here fully.

"It is between two villages—I see a road—in a wood—now it is coming—the gun—now he is coming along, driving—the horse is afraid of the stones—hold the horse! hold the horse! now! now he is killing him—he was kneeling when he fired—blood! blood!—now he is running in the wood—seize him! he is running in an opposite direction to the horse in many circuits—not on any footpaths. He wears a cap and grey clothes—light—has long coarse brown hair,¹ which has not been cut for a long time—grey-blue eyes—treacherous looks—great dark brown beard—he is accustomed to work on the land. I believe he has cut his right hand. He has a scar or a streak between his thumb and forefinger. He is suspicious and a coward.

"The murderer's home is a red wooden house, standing a little way back from the road. On the ground-floor is a room which leads into the kitchen and from that again into the passage. There is also a larger room which does not communicate with the kitchen. The church of Wissefjerda is situated obliquely to your right when you are standing in the passage.

"His motive was enmity; it seems as if he had bought something—taken something—a paper. He went away from home at daybreak, and the murder was committed in the evening."

Miss Olsen was then awakened and, like all my subjects, she remembered perfectly what she had been seeing, which had made a very profound impression on her; she added several things which I did not write down.

On November 6th (Monday) I met Miss Olsen, and she told me in great agitation that she had met the murderer from Wissefjerda in the street. He was accompanied by a younger person and followed by two policemen, and was walking from the police office to the gaol. I at once expressed my doubts of her being right, partly because country people are generally arrested by the country police, partly because they are always taken directly to gaol. But when she insisted

¹ On seeing the supposed murderer for the first time several months later, I could test the accuracy of the description. He was bald, but had let the hair on his neck grow long, and, by combing it over his head, hid his baldness completely.

on it, and maintained that it was the person she had seen when asleep, I went to the police office.

I inquired if anyone had been arrested on suspicion of the crime in question, and a police-constable answered that such was the case, and that, as they had been taken to the town on Sunday, they had been kept in the police-station overnight and after that had been obliged to go on foot to gaol, accompanied by two constables. As to what happened at my visit to the police office, the police-constable, T. A. Ljung, has kindly given the following account:—

At Dr. A. Backman's request I give here an account of the occasion when he came to the police office and asked for me, who, he knew,¹ had assisted in arresting the former farmer, Niklas Jonasson, and his son, Per August Niklasson, at Lassamåla, in the parish of Wissefjerda, on suspicion of having murdered the farmer, Peter Johan Gustafsson, at Buggehult. Dr. Backman said that by hypnotising a woman he had obtained some information about the murder from her.

P. J. Gustafsson had been murdered on October 24th, 1888, probably about 4 p.m., on the public road between the villages of Buggehult and Lassamåla. On November 4th the aforesaid persons, being strongly suspected of being the murderers, were arrested by J. Malmberg, the superintendent of the police in Kalmar, on which occasion I was present.

On November 6th, in the same year, Dr. Backman came to the police office, wishing to speak to the superintendent, but the latter not being present at the moment, he addressed himself to me with regard to a memorandum that he brought with him and read to me. He put several questions to me about the place where the murder was committed, the dwelling of the persons suspected of the murder, &c. Dr. Backman on this occasion described quite accurately the appearance of the house, its furniture, how the rooms were situated, where the suspected men lived, and gave a very correct account of Niklas Jonasson's personal appearance. The doctor also asked me if I had observed that Jonasson had a scar on his right hand. I had not then observed it, but since then I have ascertained that it really is so, and Jonasson says that he got it from an abscess.

One of Dr. Backman's assertions—that the church of that or another parish could be seen from the house of the supposed murderers—did not accord with the facts.²

I am convinced that Dr. Backman could not possibly have got this information in any ordinary way, and I also know that the hypnotised subject had not, up to that time, seen the parish of Wissefjerda and consequently could not have the least idea of the appearance of the place.

I affirm the truth of this account on my honour and conscience.

(Signed and sealed)

T. A. LJUNG,

Police-constable at Kalmar.

Kalmar, *June 27th*, 1889.

¹ A constable in the outer room had told me this.—BACKMAN.

² It is, however, correct if you suppose it possible to see through a large forest.—BACKMAN.

The trial was a long one and showed that Gustafsson had agreed to buy for Jonasson, but in his own name, the latter's farm, which was sold by auction on account of Jonasson's debts. (This is what is called a thief's bargain.) Gustafsson bought the farm, but kept it for himself. The statements of the accused men were very vague; the father had prepared an *alibi* with much care, but it failed to account for just the length of time that was provably enough to commit the murder in. The son tried to prove an *alibi* by means of two witnesses, but these confessed that they had given false evidence, which he had bribed them to do when they were in prison with him on account of another matter.

But though the evidence against the defendants was very strong, it was not considered that there was sufficient legal evidence, and—there being no jury in Sweden—they were left to the verdict of posterity.

As mentioned at the beginning of my account, I have sometimes in carrying on these experiments made the clairvoyant look, while awake, in a little crystal, placed in a small wooden tablet (Hansen's model). I will give here only one example, and one which might be explained by thought-transference—as there was one person in the room who knew of the events described.

I told the clairvoyant, Miss Olsen, to see in the crystal what Miss —, who was present, had been doing the night before. After a few moments, she said that she saw a meadow in the crystal, and in it a certain number (giving the number correctly) of ladies and gentlemen, who were dancing and drinking champagne. This seemed to her very improbable, because it was then November, a season that is not chosen in this country for picnics. She described minutely several other things which were not written down, but were quite correct, according to what Miss — said later on.¹

I have sometimes tried to discover whether a clairvoyant could really see something that had not yet taken place, but there are many reasons why all my experiments cannot, at least for the present, be published. I will give only two instances, which seem to me remarkable in several respects.

¹ In a letter dated December 19th, 1890, Dr. Backman says:—

“Several persons were present. No notes were taken, but the story made so much sensation that it has not been forgotten. Miss — supplemented the account to-day by reminding me that on looking into the crystal, Miss Olsen first gave a perfect description of a lady with whom Miss — had talked on meeting her in the street the day before; she described her face, her dress, &c., very accurately, and said besides that she had two gold rings on the fourth finger of her left hand (a sign of marriage). After that Miss Olsen suddenly began to laugh and said: ‘Miss — is in a merry company—they are dancing—the corks of the champagne bottles are jumping, &c.’ Miss — cannot remember that any wrong detail was given by

Some days before Christmas, 1888, I hypnotised Miss Hilda Ljunggren, and asked her to go to the castle at Stockholm and see the King's Christmas presents as they would be arranged on Christmas Eve. She then, making a great effort, described some things which I wrote down; she saw them placed in a room, and described, for instance, a piece of stuff of an artistic kind, such as is found at the "Society for the Promotion of Art Needlework" at Stockholm. It was spread over a sofa, but she could not tell if it was a sofa-cover, or a portière, or a curtain. Another thing—an image, as she called it—she could not look at, because such a strong light was coming from it that "it hurt her eyes."

The editor of the Kalmar newspaper, *The Barometer*, has kindly given the following evidence:—

According to Dr. Backman's request, I state that I received from him on December 23rd, 1888, a sealed envelope, which I kept carefully locked up. On December 28th of the same year, I opened the envelope in the presence of M. Jonsson, the sub-editor, and of G. Ekerot. It contained the following writing:—

Kalmar, *December 23rd*, 1888.

His Majesty the King will receive, among other Christmas gifts,

- (1) A piece of sculpture, representing an equestrian figure.
- (2) A case or box of a curious yellow colour.
- (3) Something uncommon, that I cannot name, shining, and about one foot high, the lower part of it in the form of a pillar.
- (4) A brown and black portfolio containing pictures or drawings.
- (5) A clock.
- (6) A piece of stuff (or a sofa-cover) of art texture.
- (7) An image with quite a flood of light about it.
- (8) A china vase, with flowers on a light ground."

G. HJ. PETERSSON,
Editor of *The Barometer*.

Kalmar, *June 17th*, 1889.

We testify that the writing which was enclosed in the envelope contained exactly what has been quoted above.

(Signed) { MARTIN JONSSON.
 { GUNNAR EKEROT.

Miss Olsen, except that she thinks the number of persons present was not correctly given."

With Dr. Backman's permission, we wrote to Miss — asking for her confirmation of these incidents, and she has kindly replied as follows:—

"I am very willing to give you a description of what I saw and heard at Dr. Backman's, the day he has mentioned in his letter to you.

"When I came to him, he made a hypnotic experiment with Miss Olsen, who should endeavour to find some papers lying somewhere in Dr. Backman's apartment, and, to my great surprise, she succeeded in finding them. After her being awakened, Dr. Backman gave her a large glass button and asked her to look in it and see if she could find out what I had done the day before. She succeeded even in this to an astonishing degree." This letter is dated March 8th, 1891.—ED.

Unfortunately I could only refer to the accounts given in the newspapers to verify these statements, and, in them, only a certain number of the King's Christmas presents were mentioned. They said :—

“The King received among other things . . . curtains and portières, and candlesticks for his writing-table. From the Queen an antique table in the baroque style, with gilt and carved feet ; all bought from the Society for the Promotion of Art Needlework. From the Prince and Princess Royal two silver-plated girandoles of chased copper¹ and a card-table. From Prince Charles a leather portfolio. From the Princess Royal of Denmark a china vase. Among the many Christmas presents of the King were several large photographs.”

We certify that the above may be read in the Kalmar newspaper, *The Barometer*, of December 29th, 1888.

} GUNNAR EKEROT.
} MARTIN JONSSON.

Sometimes, as I mentioned before, I directed the clairvoyant to hear answers to my questions spoken by a so-called “guide.” On these occasions, Alma has surprised everyone by generally pronouncing English astonishingly well, though she had never heard the names spoken, and has also shown a remarkable power of finding her way in London and telling the situations of streets and places, which were perfectly unknown to all present.

The following testimony relates to such an experiment :—

In conformity with the wish of Dr. A. Backman, I assert that, on the 13th of this month, he gave me a closed and sealed envelope, with the request that I would keep it and open it on a day that he had fixed ; that I took the envelope, and kept it in a locked drawer in my house ; and that to-day, at Dr. Backman's request, I have broken the seals and opened the envelope and found that it contained a paper with this writing :—

“Kalmar, *December 8th*, 1888.

“On Saturday, the 22nd of this month of December, the Whitechapel murderer will commit his last murder in London. It will take place at 10.30 in the evening, in a street the name of which, according to the Swedish pronunciation, begins with Black (probably Blakesley-street).

“ALFRED BACKMAN.”

(Signed) OSCAR MELLIN, Alderman, Public Notary.

Kalmar, *December 28th*, 1888.

In *The Barometer* of December 29th appeared the following :—

“*Murder in London*.—A telegram from the above-mentioned town, dated the 22nd of this month, says :—To-night, in the quarter of Poplar, a woman, about thirty years of age, who has not yet been identified, was

¹ The castle is lighted with electric light.

found strangled, under circumstances which make it probable that she was the victim of the Whitechapel murderer, who has now perhaps begun to employ a new method of murdering."

We certify that the above account is to be found in the Kalmar newspaper, *The Barometer*, of December 29th, 1888.

(Signed) { GUNNAR EKEROT.
MARTIN JONSSON. ¹

No one can be more sensible than myself of the defects in the experiments which I have here related, but I believe with Professor Richet that 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.

If these modest attempts of mine are able to stimulate others to further investigations, I shall have attained my aim in publishing them.

ALFRED BACKMAN.

Kalmar, *August*, 1890.

Case accidentally omitted by Dr. Backman and sent later.

Sub-Lieutenant Werner had lost a little silver revolver, about 3 c.m. long, which he valued very much. He lost it in a sandy field, and

¹ We have made inquiries as to the murder reported in the Kalmar *Barometer* and find that the *Times* of December 22nd, 1888, has a report of an inquest held upon the body of a woman, about 30 years of age, found in Clarke's-yard, High-street, Poplar, about 4 a.m. on December 20th. The inquest was held on the 21st, and the divisional surgeon in his evidence gave his opinion that death was due to suffocation by strangulation. The *Times* observes that the mystery can only be compared to that which attended the recent series of crimes in the same district. The account of the inquest shows that the body was discovered very soon after the murder. There seems, however, to have been some further doubt as to the cause of the death, since the police authorities informed us in answer to our inquiries that the woman, who was named Catherine Millet, died in a drunken sleep and not by homicidal violence. However, the *Times* of December 29th states that "nothing of the nature of a clue has been discovered, and the medical men still adhere to the opinion that deceased was foully murdered."

The discrepancies between the English accounts and that appearing in the Kalmar *Barometer* were pointed out to Dr. Backman, and we further asked him if supposed Whitechapel murders were often reported in the Swedish newspapers, or if this was the only case about that time. He replies:—

"When Alma predicted the murder, there had not been any notices about 'Jack' for two or three months; since the notice about the woman found murdered and mutilated in the Thames at the end of the summer of 1888 up to the middle of 1889, there was no other notice of a murder supposed to have been committed by 'Jack' except that of the murder of December 22nd, 1888, and if that notice was not true, it was not invented in Sweden. It appeared in all the Swedish Press, and I saw it first in the journal *Dagens Nyheter* of December 28th."

It will be observed that, whatever the facts about the supposed murder were, there remains a very striking coincidence between Alma's predictions and the statements in the Kalmar *Barometer*.—Ed.

eight soldiers searched for it in vain for half-a-day. Some days afterwards, I hypnotised Anna Samuelsson and went with her, still asleep, to the field, where I told her to search for the revolver. She went to a certain spot in the field, where she kept on going from side to side, but could not find the revolver. I then asked if she could tell me whether I should succeed in finding it. Yes, she answered, she saw Lieutenant Werner wearing it again.

Next day I suggested to another young patient named Cecilia, that when she went away from the military hospital, where we then were, she should go to the spot where the revolver was lying, take it out of the sand, and give it to me on the following day.

When she came to me on the following day, she actually brought the revolver with her. Her mother told me that when Cecilia went away from the hospital, she walked straight to a very sandy part of the field (which I afterwards found was the same place that Anna went to), removed a little sand and found the revolver, which is now again worn by its owner.

A. BACKMAN.

Dr. Backman writes later, in answer to inquiries:—

“As to the revolver, I wrote at once to Lieutenant Werner, telling him the circumstances of the finding; I have heard him repeat them several times, so that I am sure that I have neither forgotten nor altered anything in the account that I sent you.

“I have not been able to trace Cecilia and her mother. They are somewhere in the north of Småland, but as soon as I can get their address I will try to obtain an account from the mother. Both she and her husband were much respected in the parish in which they then lived and she was a very pious woman. The account that she gave me is therefore probably true, and in any case, there is the revolver as a proof of it. It was lost on about June 26th or 28th, 1889, and found again about July 4th. I do not remember the exact date.”

III.

A CASE OF DOUBLE CONSCIOUSNESS.

BY RICHARD HODGSON, LL.D.

The case which I am about to relate has many points of interest. The secondary condition has, so far as can be ascertained, occurred only once in the lifetime of the subject; and the memory of it, entirely lost during waking hours, is easily, though incompletely, brought back by putting the patient into the hypnotic trance.

Ansel Bourne, at the time of his seizure, was an itinerant preacher 61 years old, and residing in the small town of Greene, in the State of Rhode Island. One morning, whilst apparently in his usual state of health, he disappeared, and in spite of the publicity which the newspapers gave to the fact, and the efforts of the police to find him, he remained undiscovered for a period of two months, at the end of which time he turned up at Norristown, Pennsylvania, where for the previous six weeks he had been keeping a small variety store under the name of A. J. Brown, appearing to his neighbours and customers as a normal person, but being, as it would seem, in a somnambulistic condition all the while. As Elder Bourne's life presents at least one other incident of great interest, I shall give a sketch of its entire course, as an introduction to my account of the episode which forms the main subject of this paper.

Ansel Bourne is of New England parentage, and was born in New York city, July 8th, 1826. His maternal grandfather "lost his mind" late in life ("about 70"), but seems to have had no acute form of insanity. His father "became dissipated," so that Ansel's mother and he separated when Ansel was only seven years old, and the boy's early life was spent in poverty, with little schooling and much work, until at the age of 15 he was set to learn the carpenter's trade at Olneyville, Rhode Island. From then to the age of 31 he worked at his trade at various places in that State. Being of a serious turn of mind, he read and studied a good deal in his leisure moments, and from having become a member of the Baptist Church, changed at last into a convinced atheist, not of the disputatious and aggressive sort, but silent and stubborn, as he is wont to be in other matters which are exclusively "his own business." Meantime he had married, in 1854, and had children, and in 1857 was living at Westerly, R.I., next door to Mr. Taylor, minister of the so-called "Christian" Church, for whom

he had come to cherish a decided feeling of enmity. In relating the crisis of that year, I abridge the account given in a pamphlet¹ which has had a wide circulation.

On Thursday, August 6th, 1857, he was brought home from South Kingston in a condition of sickness, perhaps induced by labouring beyond his strength at the place of Mr. Rowland G. Hazard. After reaching home (accompanied by Mr. J. E. Brown), he rested through Friday, Saturday, and Sunday, and was very much restored. Feeling well and comfortable on Monday morning, August 10th, he was disposed to return to his work at South Kingston, a distance of near thirty miles. But Mrs. Bourne persuaded him to relinquish the idea, and remain at home that week. He therefore remained, and occupied himself with labours of improvement upon his own place—painting and so forth, until Thursday night. On Friday, August 14th, the hottest day of the season, he went to work in his garden. Between the hours of one and two p.m. he experienced much pain in his head, and was obliged to relinquish his work and go into the house. After staying, perhaps, three-quarters of an hour the pain left him and he returned to his work in the garden. He worked until it was dark, at night, when he went into the house, and enjoyed refreshing sleep through the night. In the morning, on Saturday, he felt considerable pain in his head, which continued through the day. At night the pain ceased so that he again enjoyed a good night's rest.

On the afternoon of Sunday, which was the 16th of August, having no scruples about working on Sunday as freely as any day, he went to work, preparing to leave home again for awhile. About 4 o'clock he went out to cut some wood, when, having some feeling in his head which he does not remember so that he can describe it, he put his hand to his head, and this was the last that he can remember that took place, or of which he was conscious at the time, until Tuesday, the 18th. From Tuesday morning until Wednesday in the afternoon he was perfectly conscious of his condition, except, as friends affirm, that he was a little delirious on Tuesday night. He ran down rapidly and his restoration or recovery became very doubtful. This was understood to be the judgment of his physician, Dr. Thurston. On Wednesday his mother visited him. She asked him if he was ready to die. He answered that he was. But this answer was given without a single thought of God, or a state of existence beyond the grave. All his thoughts of anxiety were about his family. To leave them was painful.

Soon after, a change took place, and he rapidly recovered. In about three weeks he was able to return to his work at South Kingston. It was on Monday, September 7th, that he went to that place. He was able to

¹ "*Wonderful Works of God: A narrative of the wonderful facts in the case of Ansel Bourne, of West Shelby, Orleans Co., N.Y., who, in the midst of opposition to the Christian religion, was suddenly struck blind, dumb, and deaf; and after 18 days was suddenly and completely restored, in the presence of hundreds of persons, in the Christian Chapel at Westerly, on the 15th of November, 1857. Written under his direction.*" (Entered according to Act of Congress, in the year 1858, by Ansel Bourne, in the clerk's office of the District Court for the Southern District of the State of New York.)

work by day, but could not rest at night, on account of neuralgia and a severe pain in his head. On Friday, by advice of his friends, he returned home again. On Monday, September 14th, Dr. Thurston visited him, and continued his attendance by frequent visits until about the 1st of October. During this month he broke down twice in attempting to work, and had to go to bed. But, on the whole, he improved, so that by the 28th he thought himself about well.

On Sunday the 25th of October he spent the day and evening at his own house, playing at cards. He was so settled in his ideas of right and privilege to do as he pleased on that day, that if the Christian minister, who lived next door to him, Rev. John Taylor, had come into his house, he is sure he should not have moved from his seat. Some of those who thus spent the day with him have since united with the Christian Church in Westerly. This playing was not for money, but merely for amusement. He has never played for money.

On the 28th of October he started for the village of Westerly, about one mile to the north of his house. When he had gone perhaps a quarter of a mile, and had begun to descend towards the village, he was perceived by some persons to be walking quite fast, as though feeling quite well. He was conscious of no unusual feelings, until a thought came up vividly in his mind that he ought to go to meeting (*i.e.*, to church). This thought was connected with no conscientious feeling of duty to go to meeting, but seemed a mere internal and unaccountable suggestion. To the suggestion he answered, "Where?" To this inquiry he was answered in the same manner, "To the Christian chapel." To this idea his spirit rose up in decided and bitter opposition, and he said within himself, "I would rather be struck deaf and dumb for ever than to go there." He continued onward for eighteen or twenty rods, when a friend of his passed by him on a lumber-reach, to whom he bowed as the man passed. Immediately afterwards he felt dizzy, and desired to sit down. Looking ahead he saw nothing that he could sit down on. Turning back he saw at a little distance a flat stone close to the side of a stone wall. He went to that immediately and sat down. He leaned his head against the wall and felt immediately relieved of his dizziness, and supposed he should be able in a minute or two to proceed on his business. He then looked up the road, toward home, and saw an aged man, Mr. John Thompson, approaching him, on foot, beside a waggon. Mr. Thompson was near the place where he had been a few minutes before, when the idea was suggested to him that he ought to go to meeting. In an instant, after beholding Mr. Thompson, it seemed as though some powerful hand drew something down over his head, and then over his face, and finally over his whole body; depriving him of his sight, his hearing, and his speech, and rendering him perfectly helpless. Yet he had as perfect power of thought as at any time in his life. His mind instantly went back to the conflict of his thoughts, some eight or ten minutes before. The terrible decision and choice, "I would rather be struck deaf and dumb for ever, than go to the Christian chapel," came before him with awful significance. It seemed that God had truly taken him at his word, and given him what he had chosen. The decision of ten years before, "If there is a God, and He will show me from His hand, I will believe in Him," now came to memory. In this, too

it appeared that God had taken him at his word. He trembled, and his soul, as though sinking in deep waters, acknowledged, "There is a God." The sins of a whole lifetime came before his mind in an instant, like a flash of lightning. And how awful was everything! He was not only deaf and dumb, but, more dreadful still, he was perfectly blind. He saw no one—he heard no one—he could call no one—and all his strength was gone. Then the dreadful question, "Am I to remain in this condition?" He thought that he was about to die. And he dared not in his secret soul ask God to take him to Himself. It appeared to him that such a request would be a greater insult to a holy and just God than even all his former sins. He dared not to think of so insulting God. He could not speak to ask forgiveness of those whose forgiveness he would have gladly sought.

After the brief space of what he thinks could not have been more than two or three minutes, he was taken up and put in a waggon, and carried away. He was perfectly sensible of all this, although he could hear nothing, see nothing, and communicate nothing. He felt the motion of the waggon and the touch of hands, and supposed he was being carried towards home, which was the case. He knew and realised perfectly when he was carried into the house and placed in a chair. He wondered why they should have placed him in a chair rather than on a bed. In a little time after, he felt the touch of hands again, which took him from the chair and placed him on a bed.

Dr. William T. Thurston was called immediately. In a letter which he wrote to the *Providence Journal*, under date of November 20th, he says of this visit, "I heard nothing more of him (after the 2nd of October) till the 28th of that month, when in haste I was summoned to him. On reaching his bedside I found him perfectly insensible—very much in the condition of a person in a fainting fit. The pupils of his eyes were quite insensible of light, widely dilated and not contracting on the application of sudden and vivid light. He was, in fact, perfectly insensible."

Mr. Bourne does not wish to question the honesty and sincerity of Dr. Thurston, when he says, "He was, in fact, perfectly insensible." He supposes the doctor might have thought so, for he gave him no evidence to the contrary. Yet, he says, he was perfectly sensible to the touch of hands, which he supposed at the time to be those of Dr. Thurston. He knew perfectly well when his eyelids were touched and drawn; yet he saw nothing, he heard nothing, and lay helpless as an infant. When different hands touched him he reasoned with himself, and thought he knew which was the doctor and which was his wife, when they were handling him in any way. When touched, at certain times, he felt confident that it was by his children. He was not insensible, as the doctor seems to have supposed. His mind was perfectly active all of the time, but he was unable to communicate any thought or feeling which he had to others, so that they could know that he was sensible of what was passing. About him all was as silent as though there were neither a God, nor life, nor motion in the whole wide universe. This silence was as though the soul had been cast into a deep, bottomless, and shoreless sepulchre, where dismal silence was to reign eternally. He fully acknowledged the justice of God in his condemnation, and spurned from his soul the thought of insulting God by asking mercy for such a sinner. He scorned to ask for mercy when it was not his due.

During the night he gained some strength, and at a time which he supposes to have been near morning he was anxious to know where he was, and whether he had really been placed in his own house, and among his friends. But how could he know? He recollected the form of the bedstead posts, and the position which the bed occupied, upon which he supposed he was then lying. He felt of the posts and thought he was certain of their identity. He reached out near the head of the bed, to see if there was a window, and found there was. He was then fully satisfied that he was in his own house.

At a certain time which he supposed to be morning, he felt movements on his bed, and soon was satisfied that his little children were with him and were kissing him. Their familiar expression of "Pa!" he could no longer hear, nor any sound which their movements made. He could see nothing of these loved ones, but he was sure they were there, and that they were addressing him as they had done before. But the silence was too deep to be broken, and appeared too awful to be endured.

In the afternoon, about twenty-six hours from the time he was stricken down, when subject to no unusual sensation or feeling in his head, *his sight was restored in an instant*. He saw his wife and one of his neighbours standing near, with their lips in motion. They appeared to be addressing him, as though unconscious of his inability to hear. It appeared to him then that they were ignorant of his deafness. He made signs of writing on his hand, when his wife immediately procured a pen and paper. While she was gone after pen and paper the question arose in his mind, "Are you now willing to ask forgiveness of all those whom you have injured?" To this question he answered affirmatively. When she came to him he took pen and paper and wrote that he could not hear.

During the forenoon, remembering the enmity he had cherished toward Rev. John Taylor, he wrote upon a slate requesting that he might be sent for. This request was complied with, and Mr. Taylor came immediately. Mr. Bourne asked his forgiveness by writing. Mr. Taylor seized his hand, pressing it so earnestly, and with evident sympathy, that he felt fully assured that his enmity was freely forgiven. Mr. Bourne inquired of him if he would go after Mr. Joshua Thompson, Jun.—toward whom he had cherished so much enmity, that he had said if he saw him drowning he would not help him.

Toward evening Mr. Charles W. Thompson, a brother of Mr. Joshua Thompson, Jun., came in, and took him by the hand. He inquired after his health, and then added, "Will not your brother come?" Just as Mr. Bourne wrote this question, and put it to Mr. Thompson, his brother entered. He saw him approach, and he seemed to glide up to him like a shadow, for to him his approach was as noiseless as though the man had been a spirit only. He then took the slate and wrote, "Will you forgive me?" The answer of Mr. Thompson relieved him greatly.

As soon as he had effected a reconciliation with his fellow men, he felt a great measure of relief. He then felt emboldened to approach God. He began, in the solemn and silent depths of his soul, to offer unutterable prayer. His tongue was chained to his teeth when he attempted to utter words. He could use it freely, when eating, to move his food. He could

use it to clean his teeth, as freely as need be, but when he attempted to form words it was as though chained to his forward teeth. He says that the idea of his having no use of his tongue is wholly erroneous. But he could not use it for speech. He could pray, but his prayers were the supplications of the mind ; his bodily powers not participating in the act of supplication.

Mr. Bourne then requested a prayer meeting at his house. Although he could lend no listening ear to the supplications of those present, yet, as he saw their faces turned towards Heaven, and their lips in motion, he felt assured that they were praying for him. He became calm. He wrote letters to his friends signifying his decision to be henceforth on the Lord's side. In this way he sought to confess Christ. To these letters he received kind and affectionate replies.

On Wednesday, November 11th, just two weeks from the time that he was stricken down, he was carried to the Christian Chapel. As he passed along he could see the people moving and receive visible tokens of their recognition, but it was all in silence. People seemed gliding about so noiselessly that to him it was as though he was among the moving dead. Passing into the chapel, his feelings were very deep, as he entered the vestry among the people he had a little time before so much despised. He wrote a brief message upon his slate, which was read to the assembly. He then wished to signify to the people his determination to live for the honour of God by standing up before the congregation, and holding up his hands.

The appearance of Mr. Bourne at that time is described in the *Christian Messenger*, edited by Mr. Cummings, as follows : " He was carried to the church, his communications were read, after which, with streaming eyes, he arose and lifted his arms towards Heaven, and expressed as best he could his gratitude for God's mercy."

During this week he went several times to the chapel service in deep emotion, but with his aphonia still unbroken. On the morning of Sunday, November 15th, Mr. Bourne says he felt more anxious than ever to speak. His distress, because he could not speak, was exceedingly great, and he tried harder than ever to speak to his wife ; but he found it impossible. When he considered he had the most free use of his tongue for everything else but to speak with, and was unable to utter a single word, it seemed to him more than he could endure.

He went to chapel twice, and what happened in the afternoon is thus described. He wrote on the slate the following message, which was read to the congregation by the minister :—

" I have been led to think, while sitting here, why I have been called from the ranks of sinners, and I have been led to think that God has something for me to do. Why I have come up here to the place of all others which three weeks ago I would have shunned, I know not. But, oh ! how marvellous are the ways of God ! But here I am, for what, I know not. But, O God ! show me what Thou wouldst have me to do, and with Thy help, O God, I will do it ! O sinners ! you cannot say this is excitement ! O no ! for I had not attended any of the meetings ! No, I have heard no preaching—no prayers ! No, all has seemed still to me ! Oh, if you cannot believe now, you would not if one had risen from the dead ! Oh, I feel as though the prayers of the dumb had been heard ! Why I feel as I do this

afternoon, I cannot tell, but I do feel as though God was about to speak to Westerly, in what way I know not—but oh, may God's will be done."

The effect produced by the reading of this communication upon the audience was very great; but the effect of what immediately followed was extraordinary beyond description. At the suggestion made by Mr. Taylor for him to rise as he had desired to do, he arose in the pulpit, with the most evident calmness, and lifted up his hands toward Heaven. He then, feeling happy, clapped his hands without hearing the least sound. He then extended his hands apart, as at first, when, in an instant, every manner of sound which came from the moving things of nature broke upon his ear, distinct as a peal of thunder, and his tongue was unloosed instantly, his countenance changed, and he exclaimed, in the hearing of the whole crowded assembly, "Glory to God and the Lamb for ever." Big drops of perspiration chased each other downward from his temples.

What immediately followed is described by the editor of the *Christian Messenger*, who has before been referred to as being present, as follows: "He fell upon his knees, and soon commenced praying in a soft, clear tone of voice, and praising God for what He had done. He then gave a most feeling exhortation to his friends, neighbours, and all present, urging them to seek the salvation of their souls, and live for God. We do not think it an exaggeration when we say there was not a dry eye in the place. How wonderful are the works of the Almighty! We were ready to exclaim, as some said, when Jesus cured the sick of the palsy: 'We have seen strange things to-day.' All seemed to be amazed, and many glorified God for His mighty work, which He did in the presence of them all. *His hearing and speech were both returned*, and many hundreds witnessed a most solemn vow from him to spend the remnant of his days in doing the will of God, so far as he could know it."¹

¹ Dr. Thurston, who attended Mr. Bourne, wrote the following letter about the case to the *Providence Journal* :—

WESTERLY, R.I., November 20th, 1857.

On a visit in a neighbouring village, a day or two since, my attention was directed to the articles in your journal of the 17th and 18th instants, relating to the "Singular Case," the "Tough Story," the "Strange Story from Westerly." A *singular case* it certainly was, but when shorn of the embellishments attached to the narrative it ceases to be either a tough or a strange story.

The case of Mr. Ansel Bourne passed under my professional notice and care, and, with your permission, I will give a truthful description of the same.

I have known Mr. Bourne for seven years past, and during that period he has invariably conducted himself with propriety in the community, so much so as to merit and retain the respect of his fellow citizens. In the early part of August last, or rather about the middle of the month, Mr. Bourne suffered a *coup de soleil*, which was of a very formidable character, and from its effects he nearly lost his life. Having nearly recovered from the illness, he thought himself able to return to his occupation, that of a house carpenter. Contrary to my advice, and without my knowledge, he left his home, and went to South Kingston to superintend the completion of a dwelling-house he had been engaged upon. On the 14th of September he was brought home again ill, and suffering from a severe cerebral disturbance. My attendance was continued till the 2nd of October, and I heard nothing more of him till the 28th of that month, when in haste I was summoned to him. On reaching his bedside, I found him (perfectly insensible)—very much in the condition of a person

Mr. Bourne's use of his faculties from this day onwards has been complete. But two weeks after the last event in the chapel, he had, whilst in bed at night, a vision like the image of a man in form, only with a face like the sun in brightness, lighting up the room, and saying, "Settle up your worldly business, and go to work for me." This vision came back several times in the same night, he being all the while wide awake, and speaking of it to his wife, who saw nothing. The result of all these experiences was to make Mr. Bourne adopt the profession of an evangelist. His ministrations were in great request in many country towns, and for thirty years more or less he has worked hard, conducting Sunday services, speaking at revivals, officiating at funerals, and performing strenuously all the offices which the position of an unattached minister demands, not forgetting, of course, to cite his own personal experience, when necessary, to illustrate the power of the Lord. During this time he often spoke as much as six or seven times in the week; and this, with the incessant travelling, he thinks was not nearly as good a life for his health as the trade of a carpenter, to which, within the last eight years, he has returned. His first wife died in 1881, and his second wife, formerly Mrs. Belle Potter, whom he married in 1882, disapproved of his absences from home in the course of his preaching, so that he confined his labours to his immediate vicinity. On this account he became somewhat troubled, thinking that he was not so active in religious work as he should be. This thought that he was not "on the path of duty" weighed on his mind, and he seems inclined to think that if he had been in active religious

in a syncope, swoon, or fainting fit. The pupils of his eyes were quite insensible to light, widely dilated, and not contracting on the application of sudden and vivid light. He was, in fact (perfectly insensible). Powerful counter-irritants were applied, to which he gave no evidence of feeling. Various, and I may say, judicious remedies were resorted to, which, as this is not intended to be a medical treatise, it is not necessary to enumerate. Suffice it to say, that on my visit to him on the following Friday I found consciousness had, in a measure, been restored. (His sight was then evidently perfect, but there still continued great disturbance of his brain, confusion of intellect, with vacant staring. I mention these circumstances, to show the fact that Mr. Bourne's ease is clearly attributable to a disturbed and disordered condition of the functions of the brain, and, if possible, to do away with the absurd and superstitious notion that there is anything marvellous or miraculous in the case.)

(The loss of hearing and of speech was owing to a paralysis of the motor nerve of the tongue, known as the hypoglossal nerve, and of the auditory nerve.) The recovery was owing to no wonderful nor miraculous power, but may be accounted for in a very rational and philosophical manner. Mr. Bourne had been treated actively by electrogalvanism and those remedies which intelligent physicians resort to in the treatment of paralysis.

(The legitimate result of the treatment was recovery. It was not sudden nor unexpected.) (The opinion expressed to the patient and his friends, that the remedies used were well calculated to restore him, and, in my judgment, would do so, was realised; and to the sober-minded and rational portion of the community created no emotions, save those of pleasure, in hearing of the restoration to comparative health of

service, and therefore contented with his work, the experiences which he subsequently underwent would never have occurred.

January 17th, 1887, he went from his home in Coventry, R.I., to Providence, in order to get money to pay for a farm which he had arranged to buy, leaving his horse at Greene Station, in a stable, expecting to return the same afternoon from the city. He drew out of bank \$551, and paid several small bills, after which he went to his nephew's store, 121, Broad-street, and then started to go to his sister's house on Westminster-street. This was the last that was known of his doings at that time. He did not appear at his sister's house, and did not return to Greene, where his horse remained for about three weeks, and was finally taken away by Mrs. Bourne.

On Thursday, January 20th, the following paragraph appeared in the *Bulletin*, of Providence, R.I., the information having been given by the police :—

A MISSING PREACHER.

This morning Mrs. Bourne, the wife of Rev. Ansel Bourne, of Greene Station, called at police headquarters and reported that her husband had been missing since Monday last. Rev. Mr. Bourne is quite widely known as an evangelist, and during the past twenty-five years he has carried on his religious work in various parts of the United States. For some years, it is said, he has been subject to attacks of a peculiar kind, which rendered him temporarily insensible, and on some occasions he has remained in an unconscious state for many hours. He came originally from the West, and

a fellow citizen, whose deprivations of speech and hearing had elicited sympathy and regret.)

Mr. Bourne is a sensible and intelligent man, and views his own case in a rational and Christian-like manner.

On conversation with him, since Sunday last, at which time his hearing and speech were restored, I find that there is no desire on his part to encourage the absurd opinion that he has been the subject of a miracle, but that he attributes his recovery, by the blessing of God Almighty, the author and giver of every good and perfect gift, to the means and measures adopted by his physician.

I am, sir, very respectfully yours,

WILLIAM TORREY THURSTON, M.D.

The following is an abridgment of a reply by the Rev. A. C. Comings to Dr. Thurston's letter :—

Dr. Thurston admits that such a case was known at Westerly, R.I., on the 28th day of October, 1857, as that a man, whose name was Ansel Bourne, suddenly became deaf, dumb, and blind; that for seven years, as a citizen, he had enjoyed the respect of his fellow citizens; that the physician called to him found him in such a condition that he judged him to be "perfectly insensible"; that his eyes were insensible to light; that two days after the physician was first called to Mr. Bourne he found his sight "evidently perfect"; that Mr. Bourne's powers of speech and hearing were restored, without the doctor's being present, on Sunday, November 15th, although he assumes to know that it was not sudden, which Mr. Bourne affirms was sudden and instantaneous, and to which hundreds also were witnesses; that Dr. Thurston conversed with Mr. Bourne, who then only attributed his recovery to the blessing of God Almighty, and his physician. Mr. Bourne says that at that time he hesitated, not

after these attacks he sometimes expressed an intention of returning to his native State, and some of his friends think he may have started for the West. Rev. Mr. Bourne was 60 years of age, and had grey head and long grey beard. He was dressed in dark-coloured clothes, wore a brown and blue neck-scarf and Derby hat. He was in Providence on Monday, but he did not return to his home, and he has not been heard of since.

Notwithstanding, however, as I have already said, the publicity given to the fact of his disappearance, no tidings whatever were received of him till March 14th, eight weeks later. The account of the morning of March 14th, as given to us by Mr. Bourne in reply to our inquiries, agrees substantially with that given to Dr. Weir Mitchell (who has taken much interest in the case and has kindly allowed us to use his notes in the preparation of this paper) a year ago by Mr. Bourne, and with that furnished to Dr. Weir Mitchell by Surgeon-General L. H. Read, who was summoned to examine Mr. Bourne on the morning of March 14th, soon after he regained his ordinary waking consciousness. The contemporary newspaper accounts which we have seen are also in substantial agreement with the results of our recent inquiries.

It appears that Ansel Bourne arrived at Norristown, Pa., about February 1st, 1887, *i.e.*, *two weeks after* his disappearance from Providence, R.I. Under the name of A. J. Brown he rented a store-room at 252, East Main-street, from Mr. Pinkston Earle, and divided the room into two by means of curtains. The rear portion of the room he filled with furniture and used as a "general living" apartment, not only

desiring to attribute to the miraculous power of God what could by any possibility be accounted for upon natural principles, and he was slow to assume that he had been the subject of miraculous power. But his doubts upon that subject have since been taken away.

In the letter of Dr. Thurston are distinct errors which Mr. Bourne would correct, not wishing, however, to charge the Doctor with intentional falsehood, or intentional misrepresentation; but only as trying, "if possible, to do away with the notion that there was anything marvellous or miraculous in the case."

Mr. Bourne has the kindest feelings toward Dr. Thurston, and, as a physician, has confidence in him. But in relation to the subject now in question he must speak the truth:—

1. The Doctor says that, on the 28th of October, he found Mr. Bourne "perfectly insensible." To the Doctor this doubtless appeared so. But, although he was helpless, he was perfectly sensible of all around him, which, deprived of his powers, he could recognise. His thoughts were free and unrestrained.

2. Doctor Thurston says that "the loss of his hearing and speech was owing to a paralysis of the motor nerve of the tongue, known as the hypoglossal nerve, and of the auditory nerve." Had this been so he could not have used his tongue at will, for anything. But he had a free use of his tongue for everything but to speak with.

3. Dr. T. says—speaking of the medical treatment of the case: "The legitimate result of the treatment was recovery, it was not sudden nor unexpected." The answer to this must be plain and simple. The recovery took place in the presence of several hundred persons, and was as sudden as thought. It was at a moment, and in a place when and where several hundreds of persons all had their eyes fixed directly upon him, and witnessed the immediate proofs of the fact.

sleeping there, but preparing his own meals there also. The front portion of the room he stocked with notions, toys, confectionery, &c. These he purchased and paid for in Philadelphia, which he visited each week for the purpose of replenishing his stock. He fastened a sign to his window, reading *A. J. Brown*. The room which he rented was part of the house in which the Earle family were dwelling, but although they came in daily contact with "Mr. Brown" there was nothing in his manner or proceedings which suggested anything peculiar. He was quiet in his behaviour, precise and regular in his habits, and paid his bills promptly. He was especially punctual in the closing of his store at 9 p.m. on ordinary week-days, and at 10 p.m. on Saturday. He attended the Methodist church on Sunday, and on one occasion, at a religious meeting, he related an incident which he said he had witnessed on a steamboat years previously on the passage from Albany to New York, and his remarks were thought particularly relevant to the point under consideration. In short, none of the persons who had any dealings with him seem to have conceived any suspicion that he was in any unusual condition or labouring under any form of vagary.

On the morning of Monday, March 14th, about five o'clock, he heard, he says, an explosion like the report of a gun or a pistol, and, waking, he noticed that there was a ridge in his bed not like the bed he had been accustomed to sleep in. He noticed the electric light opposite his windows. He rose and pulled away the curtains and looked out on the street. He felt very weak, and thought that he had been drugged. His next sensation was that of fear, knowing that he was in a place where he had no business to be. He feared arrest as a burglar, or possibly injury. He says this is the only time in his life he ever feared a policeman.

The last thing he could remember before waking was seeing the Adams express waggons at the corner of Dorrance and Broad Streets, in Providence, on his way from the store of his nephew in Broad-street to his sister's residence in Westminster-street, on January 17th.

He waited to hear someone move, and for two hours he suffered great mental distress. Finally he tried the door, and finding it fastened on the inside, opened it. Hearing someone moving in another room he rapped at the door. Mr. Earle opened it, and said, "Good morning, Mr. Brown." Mr. B.: "Where am I?" Mr. E.: "You're all right." Mr. B.: "I'm all wrong. My name isn't Brown. Where am I?" Mr. E.: "Norristown." Mr. B.: "Where is that?" Mr. E.: "In Pennsylvania." Mr. B.: "What part of the country?" Mr. E.: "About 17 miles west of Philadelphia." Mr. B.: "What time in the month is it?" Mr. E.: "The 14th." Mr. B.: "Does time run backwards here? When I left home it was the 17th." Mr. E.: "17th of what?" Mr. B.: "17th of January." Mr. E.: "It's the 14th of March."

Mr. Earle thought that "Mr. Brown" was out of his mind, and said that he would send for a doctor. He summoned Dr. Louis H. Read, to whom Mr. Bourne told the story of his doings in Rhode Island on the morning of January 17th, and said that he remembered nothing between the time of seeing the Adams express waggons on Dorrance-street, on January 17th, and waking up that morning, March 14th. "These persons," he said, "tell me I am in Norristown, Pennsylvania, and that I have been here for six weeks, and that I have lived with them all that time. I have no recollection of ever having seen one of them before this morning." He requested Dr. Read to telegraph to his nephew, Andrew Harris, then at 121, Broad-street, Providence, R.I. Dr. Read telegraphed, "Do you know Ansel Bourne? Please answer." The reply came, "He is my uncle. Wire me where he is, and if well. Write particulars."

Later, Mr. Harris journeyed to Norristown, sold the goods in the store by auction, and settled up the business affairs of "Mr. Brown," who, as Mr. Bourne, returned with him to Rhode Island. Dr. Read adds, in his account of the case which he furnished to Dr. Weir Mitchell:—

"He said he was a preacher and farmer, and could not conceive why he should have engaged in a business he knew nothing about, and never had any desire to engage in it. When asked about his purchasing and paying for goods, and paying freight bills, he said he had no recollection of any such transactions.

"The family with whom he lived say that after the occurrence of that morning he was greatly changed. He was annoyed at any reference to his store, and never entered it afterward. He became despondent, took no food, was unable to sleep, and became greatly prostrated both physically and mentally, and from information recently received, those conditions are said to continue.

"There are a number of circumstances connected with and preceding the peculiar dual condition that have satisfied me that he is a sincere man, and not an impostor."

Early in 1890 Professor James heard of the case from one of our Associates, Mr. J. N. Arnold, who was the means of putting him into communication with Mr. Harris and Mr. Bourne, and for whose assistance in this and in other cases we are much indebted.

It will have been observed that no account was forthcoming of Mr. Bourne's doings between the time of his disappearance from Providence and his advent in Norristown two weeks later, and Professor James conceived the idea that if Mr. Bourne could be hypnotised we might obtain from him while in the hypnotic trance a complete history of the whole incident, and at the same time, by post-hypnotic suggestion, prevent the recurrence of any such episode. The circumstances had

naturally left a painful and perplexed impression upon Mr. Bourne ; he was anxious to have any light possible thrown upon his strange experience, and he readily acquiesced in the proposals made for hypnotisation.

Mr. Bourne is still living in Greene, R.I., and in accordance with our arrangement¹ he came to Boston on five consecutive days, May 27th to 31st, and submitted to our investigations, returning each day to Greene. Professor James and myself also visited Mr. Bourne and hypnotised him in his home at Greene, R.I., on June 7th, 1890.

On May 27th, we questioned him in detail concerning his past life, and ascertained, *inter alia*, that he was "mesmerised" once, about forty years previously ; he thinks that he was not "transformed" into anyone else by the "mesmerist," but was made to go through various laughable performances. At 1.50. p.m. Professor James began to hypnotise him—using passes—and he proved a sensitive subject, becoming entranced in the course of a few minutes. He was unable to open his eyes, to unclasp his hands, &c. No inquiry was made on this occasion concerning the "Brown" incident ; we determined simply that he could be readily entranced and readily waked.

On the next day we endeavoured to obtain a detailed account from him, while in the trance state, of his doings during the eight weeks, January 17th to March 13th, 1887. The following statements² were elicited from him after he had been enjoined to go into a deeper sleep and recall everything that happened on January 17th, 1887, and afterwards.

He said that his name was Albert John Brown, that on January 17th, 1887, he went from Providence to Pawtucket in a horse-car, thence by train to Boston, and thence to New York, where he arrived at 9 p.m., and went to the Grand Union Hotel, registering as A. J. Brown. He left New York on the following morning and went to Newark, N. J., thence to Philadelphia, where he arrived in the evening, and stayed for three or four days in a hotel near the Depôt. He then spent a week or so in a boarding-house in Filbert-street, about No. 1,115, near the Depôt. It was kept by two ladies, but he could not remember their names. He thought of taking a store in a small town, and after looking round at several places, among them Germantown, chose Norristown, about twenty miles from Philadelphia, where he started a little business of 5 cent goods, confectionery, stationery, &c.

¹ Mr. Bourne received his travelling expenses, and in addition the amount which he would have earned by his ordinary work as carpenter. He arrived in Boston about 11 a.m. and left at 3 p.m.

² I here give a general summary of the various statements made by Mr. Bourne in trance at our different sittings. The more detailed account of these is given in Appendix A.

He stated that he was born in Newton, New Hampshire, July 8th, 1826 (he was born in New York city, July 8th, 1826), had passed through a great deal of trouble, losses of friends and property; loss of his wife was one trouble—she died in 1881; three children living,—but everything was confused prior to his finding himself in the horse-car on the way to Pawtucket; he wanted to get away somewhere—he didn't know where—and have rest. He had six or seven hundred dollars with him when he went into the store. He lived very closely, boarded by himself, and did his own cooking. He went to church, and also to one prayer meeting. At one of these meetings he spoke about a boy who had kneeled down and prayed in the midst of the passengers on a steamboat from Albany to New York.

He had heard of the singular experience of Ansel Bourne, but did not know whether he had ever met Ansel Bourne or not. He had been a professor of religion himself for many years, belonged to the "Christian" denomination, but back there everything was mixed up. He used to keep a store in Newton, New Hampshire, and was engaged in lumber and trading business; had never previously dealt in the business which he took up at Norristown. He kept the Norristown store for six or eight weeks—how he got away from there was all confused; since then it has been a blank. The last thing he remembered about the store was going to bed on Sunday night, March 13th, 1887. He went to the Methodist church in the morning, walked out in the afternoon, stayed in his room in the evening and read a book. He did not feel "anything out of the way." Went to bed at eight or nine o'clock, and remembered being in bed, but nothing further.

The statements made by Mr. Bourne in trance concerning his doings in Norristown agree with those made by his landlord there and other persons, but since Mr. Bourne, in his normal state, has heard of these, they afforded no presumption in favour of the correctness of his statements concerning the first two weeks of his absence, those which immediately preceded his arrival in Norristown. The register books of the hotels had been destroyed, so that we were unable to trace his travels in detail by finding the name "A. J. Brown" at the hotels which he described himself as having visited. We have, however, through the kindness of Mr. William Romaine Newbold, Lecturer on Psychology in the University of Pennsylvania, ascertained that he boarded for a week or more at "The Kellogg House," Nos. 1,605-7, Filbert-street, Philadelphia. Mr. Newbold's report (see Appendix B) seems to establish the general trustworthiness of Mr. Bourne's account (in trance) of his doings before going to Norristown, although his recollections may be inaccurate as regards such minor points as the number of the boarding-house, &c.

Mr. Newbold thinks "the reason that Bourne found his way into

'The Kellogg House' is to be found in the fact that it is the first house in Filbert-street going west from the Pennsylvania R.R. Depôt that displays a sign such as would be likely to attract a man of moderate means but staid habits. Indeed, I believe that it is the first house in that direction that has any sign at all, and the hotels directly in view upon coming out of the station all have the general appearance of the ordinary saloon. 'The Kellogg House' is plain and respectable in appearance."

It may be worth mentioning here that the Grand Union Hotel, where Mr. Bourne in trance states that he stayed in New York, is just across the street from the station, and that, as we learn from Mrs. Bourne, he had stayed there on his honeymoon trip with her in September, 1882, and had previously been there with his sisters.

Additional corroboration of the accuracy of his trance-memory has been furnished by statements which Mr. Bourne (in trance) made concerning the money and other property in his possession at Norristown on the night of the 13th of March, 1887. We have satisfactory reasons for regarding these statements as correct, but the details of the circumstances connected with their verification involve matters which we do not feel justified in publishing. It is enough to say that the money which he took away on January 17th has been, in our opinion, accounted for, though, prior to our inquiries made in consequence of his trance-statements, there was an unexplained deficiency of about \$150.00.

It will be seen from the account which Mr. Newbold obtained of the conversations which "Mr. Brown" had with Mrs. Kellogg and the waiter, Mr. Jackson, that Mr. Bourne in his secondary state recollected certain portions of his past life, and especially the character of his own trade. His memory seems to have been considerably better during his eight weeks' spontaneous "ambulatory trance" than it is now in the artificially produced trance, and it may be worth while adding that it appeared to be, as regards some details of his entire life, more obscure in our latest hypnotisations than in our earliest. Many of our questions were repeated again and again, and we have not recorded all these in full detail, but the result suggests that the "Brown" state is much less coherent now than in its first inception in 1887, and that the personality of "Brown" is slowly disintegrating.

From the tests of the sense organs made upon Mr. Bourne, both waking and entranced, it would seem that the only difference between trance and waking as to sensibility is "a not very pronounced analgesia during the trance." (See Appendix C., p. 255.)

We made attempts while Mr. Bourne was in his normal state to evoke the "Brown" personality by automatic writing, &c., and similarly, while he was entranced, we endeavoured to "tap" Mr. Bourne, but

our efforts were unavailing. So, likewise, were the attempts, by prolonged passes, to produce a deeper trance in which the "Bourne" and "Brown" personalities might be unified. We could get no manifestation of either personality while the other was to the front, not even the fulfilment of post-hypnotic suggestions, and at the end of our experiments Brown and Bourne seemed as far as ever from realising that each belonged to the other.

Taken altogether, the case is not a little perplexing. In the Brown state, while forgetting some of the most important events of his past life, including his own name and his second marriage, and the place of his birth, he remembered the *date* of his birth correctly, the date of his first wife's death, his trade, &c., and curiously enough, on one occasion related an incident that occurred on a steamboat between Albany and New York, and which in his Bourne state he also well remembers. In trance, on May 28th, he recalled that he had children living, but on June 7th he had no recollection of them. It is difficult to see along what definite channels the temporary obliteration of Bourne's memories proceeded, with, as consequence, his transformation into Brown. We learn from Mr. Bourne that he never knew a Mr. A. J. Brown, and never lived in Newton, N. H. Neither Mr. Bourne nor his wife could suggest any clue which might lead to any explanation of his adopting A. J. Brown as his name, or Newton, N. H., as his birth-place.¹ But, indeed, we could hardly hope to trace the antecedents of his peculiar actions in detail. And it remains now to mention some additional facts which appear to throw some light upon both of his remarkable experiences, at least to the extent of suggesting that his case should be classified in its essentials as belonging to a well-recognised type.

In reply to our inquiries (see also Dr. Hinsdale's report, Appendix C., p. 254), he stated that he injured his eyesight as a young man by too much study, working at night to educate himself. His vision improved after his strange experience in 1857, and remained improved until 1887. He used to have headaches frequently, now seldom. They diminished as he began to lose his hair, which was very thick in 1857. (Of course the loss of his hair may not have been the cause of the diminution of his headaches.)

He stated also that he had been subject to the "blues" since childhood, but these had not been so frequent for a year and a half. When under them he did not want to see anybody or talk to anybody. These would sometimes last a few hours, sometimes a week. Occasionally,

¹ The postmaster at Newton, N. H., in reply to my inquiry, states that he has "asked some of the oldest inhabitants, and none of them ever knew of any A. J. Brown."

at such times, when walking, he would find himself two or three miles away from where he had last noticed himself as being.

Mrs. Bourne informed us that Mr. Bourne had had several "fainting fits" in the course of his life. She knew of four such occurrences. The first of these happened about July, 1882, two months before her marriage, in church. Mr. Bourne had gone into the pulpit just before the service. He was not going to preach that day. It was very warm, and, as Mr. Bourne was coming out of the pulpit, he fell down unconscious. The second occurred about December, 1882, when he fell off a lounge in the room. On the third occasion he was standing by the side of the carriage after harnessing the horses, when he suddenly fell unconscious. This was in February, 1886. The last time occurred soon after his return from Norristown in 1887. He was sitting in a chair under a tree in the shade, and he slid out of the chair to the ground. On these occasions he remained unconscious for several hours, probably two hours at least and six hours at most.

These facts, taken in connection with his experiences in 1857 and 1887, suggest that Mr. Bourne has been subject to some form of epilepsy, and that during his eight weeks' absence in 1887 he was suffering from a *post-epileptic partial loss of memory*. I suppose that on January 17th, 1887, he may have had a mild epileptic seizure, and that "after the fit, he was a different person, although in the same skin; or, as the popular phrase is, the post-epileptic patient 'was not himself.'" ¹

In the *Zoist*, that storehouse of valuable material, deeply instructive even by the very errors which we now see were made by many of the then upholders of hypnotic treatment, I have found two cases which are worth mentioning in this connection. One of these is quoted by Dr. Elliotson (*op. cit.*, IV., p. 168) from Anselm Ritter von Feuerbach's collection of trials. It is that of a "poor, innocent, industrious youth," named Sörgel, who was "subject first to violent epilepsy and then to *paroxysms of second consciousness*, in which his faculties were *deranged*, in which he had delusions and ungovernable criminal propensities, the whole of which he was *ignorant of upon returning to his ordinary state of consciousness, though in his morbid state he remembered the occurrences of his natural state*." "In one of his two states, the diseased, preternatural one, he was decidedly insane, and at length committed a murder."

¹ *The Croonian Lectures on Evolution and Dissolution of the Nervous System*, 1884, by J. Hughlings Jackson, M.D. See also, by the same author, *Ophthalmology and Diseases of the Nervous System*, 1885, and *Temporary Mental Disorders after Epileptic Paroxysms*, in *The West Riding Lunatic Asylum Reports*, Vol. V. The transition of Felida X. into her secondary state has suggested analogy with *le petit mal* (*Hypnotisme, Double Conscience, et Altérations de la Personnalité*, by Dr. Azam, p. 88).

The other case is that of a lad named Russon, fifteen or sixteen years of age (*op. cit.*, I., pp. 340-349, and VIII., pp. 237-252), who, after an epileptic fit, became deaf, dumb, and blind. Dr. Todd, of the King's College Hospital, where the boy was taken on the day of his seizure (April 2nd, 1843), says:—

“The only history we could obtain of him was that he had, about two o'clock in the morning, walked into a coffee-shop in Drury-lane, where he was found sitting in one of the boxes speechless and insensible. He was handed over to the police, by whom he was brought to the hospital. The house physician found him sitting erect on a chair, his eyes widely open and motionless, pupils dilated, and presenting an undulating motion when the candle was placed near them; conjunctivæ rather injected; countenance expressive of astonishment; respiration easy, although a little quicker than it ought to be; power of deglutition perfect; no spasm or twitching of any single muscle. The most remarkable feature was his utter insensibility to every external impression; even the roughest treatment produced no effect upon him; the splashing of cold water, shaking, pinching, shouting in his ears, seemed to make no impression. He had walked into the hospital between two policemen; whilst in the surgery of the hospital he never altered his position in the slightest degree; and after having been examined in the surgery, he walked upstairs to his ward without dragging his feet, but aided by the policeman.”

* * * * *

“On the second day after his admission (the 4th) he made signs for paper, and wrote an account of himself, stating that he had been subject to fits, and giving the address of his father, and also giving a history of himself during the day previous to his admission to the hospital. But it was very remarkable that in writing he seemed to trust entirely to the guidance of his sense of touch, for during the whole time he was writing he kept his eyes averted from the paper, with a fixed gaze directed towards the ceiling, and when a handkerchief was applied round his eyes it did not interfere with his ability to write. But we could not obtain any satisfactory evidence that he could see, or hear, or smell.

“After this he began to ask for food, and ate with the most extraordinary eagerness, snapping at everything that came in contact with his lips, even pieces of paper, which he chewed and swallowed. In the afternoon of this day he began to see, and amused himself reading and writing, in both of which he showed himself a proficient.”

He still, however, remained deaf and dumb, and continued so in the hospital nearly three weeks from his admission, after which his father took him to Dr. Elliotson, who writes as follows:—

“The account given to me by the father was that the boy lived with him at Twickenham, and supported himself by fetching small periodicals, about twice a week, from London, and distributing them in the neighbourhood. Rather more than three weeks previously, on the 1st of April, he had gone as usual to No. 4, Brydges-street, Covent-garden, for books and newspapers, and had to procure four dozen of *Lloyd's Weekly London Newspaper*. He put two dozen upon the counter, two dozen in his handkerchief,

with the books on the top of the latter, intending to put the two dozen which were upon the counter on the top of the books, and tie all up together ; but he forgot those on the counter, and tied up only the books and the *Lloyd's* which were in the handkerchief. On arriving at home he found only the two dozen of the *Lloyd's*, and was terrified at the idea of his father's anger. His father returned home at eight, accused him of being drunk, being himself by no means a teetotaller, and of having spent the money in liquor. The boy protested he had tasted only water and tea the whole day. They walked to Richmond, and the boy got on an omnibus to go to London, hoping to find his *Lloyd's* where he had left them. He remembers nothing more after this than that he one day 'awoke as from a deep sleep, in a strange place ; began looking around him, tried in vain to speak, and could not hear any noise at all. Seeing a board over the fireplace with the words King's College Hospital upon it, he learnt where he was.' The father ascertained that when he returned to the newspaper office his papers had been carried off by someone, and no more were to be had till the next day ; that he had gone to a neighbouring coffee-house, been seized with a most violent epileptic fit, and carried by the police to King's College Hospital, where he lay perfectly insensible for four days and five nights."

It was subsequently ascertained that he had had three epileptic fits at about a year's interval within the previous four years. Dr. Elliotson "mesmerised" him daily for about four weeks, at the end of which time (on May 25th), on awaking from trance, it was found that he had recovered his hearing. Dr. Elliotson immediately entranced him again, and after a short time he made efforts to speak, finally succeeded, and woke "in the midst of the efforts." He was then apparently perfectly cured, and was taken into the household service of Mr. H. S. Thompson, of Yorkshire, who had witnessed the cure. Three months later, August 24th, the boy had another seizure, concerning which Mr. Thompson wrote to Dr. Elliotson as follows :—

"You will be sorry to hear of our reverses. Thomas is *again deaf and dumb*. Yesterday he was waiting at dinner, and the conversation turned upon the effect music had upon insanity ; from that, I know not how, some of the party began to compare the ills that flesh is heir to : deafness and dumbness and loss of sight were mentioned among the rest, which produced such a sudden excitement in the lad that he just got out of the room and went into a fit. I immediately went and mesmerised him. In half an hour he came to his senses and made signs that he would write, and that he could not speak, or hear, *or see*. I mesmerised his eyes, when he opened them, but the pupil was dilated and they appeared to be quite insensible to light. I mesmerised him again, and he then got the use of his eyes, but he still continued deaf and dumb. I have not mesmerised him for some time lately, and I imagined the boy was quite well, but now they tell me that he has been very odd the last day or two, walking about with his arms folded, and that they thought his hearing was not quite so good. All this is remembered now. I shall persevere in mesmerising him regularly, and hope it will not last long. He is dreadfully low."

On the same date, August 25th, the boy wrote, in a communication to Mrs. Thompson :—

“I was not listening to you to hear what you were talking about, but I heard you say deaf and dumb, and when you said it, it shook me all right through me, and then I heard Mr. Thompson say blind, and then it shook me again the same with a most thrilling pain right through me, and I felt myself trembling and I tried to get out of the room, but I do not know that I did get out of the room, and I remembered no more till I found myself in bed, and I tried to open my eyes and speak, but I could not, nor I could not hear any noise, but I felt someone mesmerising me, as I thought ; and then I wanted to go out and they would not let me go at first, but they let me go afterwards into the pantry, and then I wrote and told you what I felt and how I was ; but I hope you will pardon me for taking this liberty to write to you.”

On August 29th, Mr. Thompson announced his recovery to Dr. Elliotson in the following letter :—

“August 29th. I cannot help writing you a line to-night, as I am certain you will be glad to hear the lad has recovered his hearing and speech ; to-day I mesmerised him still more, and dropped mesmerised water into his ears. He wrote that he heard a roaring like a waterfall, and a sensation as if I thrust a hot iron into his ear. However, though I continued to mesmerise him for an hour and a half, there was no symptom of his recovering. After he left me the sensation of heat increased, and he began to feel *acute pain* in his ears and back of his head, and he came to me in hopes I should be able to relieve him. I mesmerised him, and he was so violent that another man and myself could scarcely hold him down. . . . He at last fell into a quiet state, and after he had remained so a quarter of an hour I blew in his face, when he awoke. At first he was not aware that he could either hear or speak, and was much astonished to find that he was restored.”

The resemblance between this boy's second experience and that of Ansel Bourne in 1857 is very striking. It was doubtless in each case the result essentially of a self-suggestion, and it is perhaps not altogether unwarrantable to assume that the cure in both cases would have been a much speedier one had the subject been hypnotised and treated after the “suggestion” methods of Professor Bernheim.

A case of double personality, apparently very similar in some respects to that of Mr. Bourne, was reported by Professor Proust, of Paris, and published last year in the *Revue de l'Hypnotisme*. An abridgment of his account is given in Appendix D. (p. 255). Here, also, the subject in the spontaneously occurring “secondary state” wandered off for days and weeks at a time, and knew nothing afterwards of his doings. His memory of them was revived by hypnotism.

Another case which I have thought it worth while to place in the Appendix (E., p. 256) is entitled by Dr. Trowbridge, who reported it, “A Case of Epilepsy with Double Consciousness.”

Whether Mr. Bourne's case is an instance of “epilepsy”—

“masked epilepsy”—or not, it suggests a group of “states” which are worthy of the most profound comparative study, viz., sleep, hypnosis, narcosis, and post-epileptic mental disturbance, in connection with the last of which I need hardly indicate the possibly great importance of “suggestive therapeutics.”

APPENDIX A.

DETAILED ACCOUNT OF SITTINGS, &c.

May 28th. R. Hodgson and Dr. Morton Prince present in the morning, the latter taking notes. A. Bourne hypnotised by R. H.—Passes.

Q. : “What is your name?” A. : “Ansel Bourne.”

More passes were made, and he was enjoined to go into a deeper sleep and recall everything that happened on the 17th of January, 1887, and afterwards. After a short interval : Q. : “Where did you go from Providence?”

At this stage a curiously perplexed look came over Mr. Bourne's countenance, suggesting a struggle for remembrance. A. : “Went to Pawtucket.” Q. : “How did you get there?” A. : “Went in a horse-car.” Q. : “Why did you go to Pawtucket?” A. : “Don't know.” Q. : “Where did you go then?” A. : “Took train to Boston.” Q. : “What time?” A. : “Soon after getting to Pawtucket, about one o'clock.” Q. : “What line?” A. : “New York and New England.” Q. : “What did you do in Boston?” A. : “Nothing.” Q. : “Did you see any acquaintanee there?” A. : “No.” Q. : “Why did you go to Boston?” A. : “Don't know.” Q. : “Where did you go then?” A. : “New York.” Q. : “What time?” A. : “Three o'clock. New York and New England Railroad.” Q. : “The same day?” A. : “Yes.” Q. : “What time did you get to New York?” A. : “Nine o'clock.” Q. : “What did you do there?” A. : “Put up at the Union Hotel, just opposite the Depôt.” Q. : “Did you register?” A. : “Yes.” Q. : “How?” A. : “A. J. Brown. *That's my name.*” Q. : “What is the ‘A’ for?” A. : “Albert.” Q. : “And the ‘J’?” A. : “Named after my brother John.” Q. : “Your name is Albert John Brown?” A. : “Yes.” Q. : “When were you born?” A. : “1826, July 8th, Newton, N.H.” Q. : “Do you mean you put up at the *Grand Union Hotel*?” A. : “Yes, the Grand Union Hotel.” Q. : “Did you have supper there?” A. : “No,—went to bed.” Q. : “Were you alone?” A. : “Yes.” Q. : “Did you have breakfast there?” A. : “Yes.”

Here Dr. P. and R. H. spoke about waking him up, as they had an important engagement at 12 noon, and he said, in reply to further questions, that he was getting “mixed up.” Being then asked what his name was, he replied “Bourne.” He was then waked, 11.55 a.m.

May 28th. Afternoon. Professor William James, M.D., and R. Hodgson present, the latter taking notes.

1.30 p.m. Hypnotised by W. J. In reply to inquiries about what he had done after he had been in Dorrance-street, said he had already told it. Being asked to repeat it, and in reply to inquiries, said he went to

Pawtucket, went from Pawtucket to Boston, from Boston went to New York by train. Didn't know where he was going. . . . Wanted to get away somewhere, didn't know where . . . Went to hotel in New York—Grand Union—stayed there till next day. Got his breakfast there. Left there about noon. Went to Newark, N.J. Got there an hour afterwards or so. Went from there to Philadelphia.

Got to Philadelphia in the evening—went to hotel close to Depôt. Stayed there three or four days. Registered *A. J. Brown*, "A" for Albert, "J" for John. Went there for rest.

J.: "What do you remember before going to Philadelphia, Mr. Brown?"

B.: "Passed through great deal of trouble. . . . Losses of friends, losses of property."

Had heard of Ansel Bourne. . . . Had heard years ago of his singular experience. Didn't know whether he had ever met him or not.

About 60 years old. Had been all over the country; engaged in heavy business, lumber and trading business. Used to keep store in N.H., in Newton.

Trouble away back yonder (pointing). All mixed up, confused. Don't like to think of it.

Can't recall name of hotel in Philadelphia. Went to boarding-house after hotel, to have rest. Was at boarding-house a week or so, in Filbert-street, near Depôt—thinks 1,115—two women kept it. (Respectable place?) Yes. . . . Dozen, 15 or 20 people there. . . . Some young people there. Didn't meet any acquaintances there. Spent time reading papers and seeing city. Theatre one evening; he thinks two evenings. Felt tired and beat out all the time. Went to church—not to prayer meeting. Went to bed early.

Started little business, to amuse himself—kind of store. Confectionery goods, 5 cent goods, stationery. J.: "Where was the store?" B.: "*Norristown*. . . . 20 miles from Philadelphia. Was looking round at several places. Thought of taking store week or ten days before he did it. Not that kind of trading engaged in before." J.: "How did you succeed?" B.: "Had judgment of my own. No trouble about it. Succeeded very well." Had six or seven hundred dollars when he went into the store. Lived very closely. Boarded by himself, did his own cooking. Most of the time low-spirited. . . . Troubles of a lifetime. . . . Loss of his wife, one trouble. Asked what her maiden name was, said he didn't want to call her up. Lived round at different places with her. Three children were living. Doesn't recollect thinking about them when he went off. . . . All disagreeable remembrance. . . . Wife died in 1881. . . . Everything's mixed up.

J.: "Who was your landlord in Norristown?" B.: "*Read*—store was on Main-street." Thinks number was 255. Made no—what you may call—acquaintances there. . . . Would eat some steak and ham or something of the sort. Health was poor during that time. No particular diseases. Doesn't remember how well he slept. Went to no places of entertainment. Went to church. Went to one prayer meeting. J.: "Did you speak?" B.: "Yes, I think I said something once. Told them about a boy that prayed on a steamboat coming down from Albany to New York.

He kneeled down and prayed in the midst of the passengers." J. : "Was Mr. Bourne on the boat at that time?" B. : "All mixed up."

J. : "Is Mr. J. A. Brown a relative of yours?" B. : "No. I don't think so." J. : "Tell us anything more that you can recollect." B. : "It was a terrible thing. It's all mixed up—mixed up with two or three things. . . . Mixed up with other parties some way. There's a coming out of it some way or other, I don't know how." J. : "Who were the other parties?" B. : "Don't know. . . . Can't remember names of ladies at boarding-house in Philadelphia. They called him by his name, Mr. Brown. All mixed up. Can't get back of going to Pawtucket. Remember leaving Providence. First thing, or last thing, or whatever you've a mind to call it, was on board of horse-ear going to Pawtucket in North Main-street. . . . Something or other back of that, can't recall. Had several hundred dollars." J. : "Wasn't that a lot of money?" B. : "I've carried a lot of money at different times." J. : "Did you marry again after loss of first wife?" B. : "Something or other there I can't tell you. Mixed up." J. : "Ever dream of Norristown experience?" B. : "There's something there. I wish I could get at it." J. : "How long did you keep store in Norristown?" B. : "Some six or eight weeks. . . . How I got away from there is all confused. . . . Since then has been a blank." J. : "Any other periods of life you can remember like this one?" B. : "Got into a spot—don't know how I come there—both ends are blank."

J. (Prieks right hand) : "Feel anything?" B. : "Feel you touch my hand." (Hands apparently partially anæsthetic.) J. : "Open your eyes and look at me. . . . Do you know me?" B. : "Have seen you before."

Suggestions given to feel well, not to be troubled, to have no headache, &c., and then waked up.

May 29th. Present, Professor W. James and R. Hodgson. Hypnotised by W. J. at 11.30 a.m. About two minutes after closing his eyes, pulse 65.

J. : "What have you been thinking of since the conversation of yesterday?" B. : "Nothing special." J. : "What were we talking about yesterday?" B. : "Oh, back a while ago." J. : "Tell me where you left off." B. : "I told you about starting from Dorrance-street, going to Pawtucket, and Boston, and New York, and Newark, and Philadelphia." J. : "What hotel did you stay at in Philadelphia?" B. : "I don't know the name of it; about opposite City Hall in Filbert-street." J. : "What was the number of the boarding-house where you stayed?" B. : "The boarding-house was a little further up, near the station, about 1,115." J. : "What made you go there?" B. : "I found it myself. There was a sign out." J. : "What persons did you meet in Philadelphia?" B. : "Can't give any names of persons there. Done business with them, and have the bills." J. : "Have you ever heard of the Reverend Ansel Bourne?" B. : "I've heard of him. I don't know as I ever heard him preach."

In answer to further inquiries he said that he, Brown, had been a professor of religion for many years—belonged to the "Christian" denomination. "Back there all mixed up. Seems as if I was sot right down there in Dorrance-street without knowing where I came from. . . . What became of the store I don't know anything about."

He did not see anything about Bourne in the papers, did not write to anybody except business letters. The business was in connection with orders given for goods in the store. He bought a suit of clothes in Philadelphia.

W. J. then told him to open his eyes and stand up, and introduced him to R. H., whom he says he does not remember. Asked to write his name several times, he writes *A. J. Brown*, in large hand, three times. Told to write it smaller, he does so. He is then told to write William James, Ansel Bourne, and Richard Hodgson. After doing this, he is told to sit down again, and a pencil and block-book are placed in his hands to see whether there is any tendency to automatic writing.

J. : "Do you remember any past time when you couldn't speak, couldn't hear, and were blind?" B. : "It's all dark there." J. : "Troubles any clearer in your mind now?" B. : "No." J. : "What were they?" B. : "Losing friends. . . . By death." J. : "How about the family ties there?" B. : "Mixed up. . . . A terrible whirl there somewhere."

While W. J. holds *Brown* in conversation, R. H. tries to get B. to write, whispering "Ansel Bourne, write down what you last remember seeing in Providence, January 17, 1887." This is repeated several times, and appears somewhat to disturb *Brown*. Finally *Brown* catches the question distinctly and says, "It's all dark back of that." No indication of any tendency to write.

W. J. tests for anæsthesia with pin. Sensibility of back of head and fingers seems unnaturally small. Thighs tested: the left thigh when awake (he says) is "numb" from having had a beam fall on it. He feels and recognises pin pricks on right thigh now; on left thigh he first calls them "touches"—then "pins." No change apparent from waking state. Pupils contract well to light.

W. J. sits quietly talking with him and making suggestions about his head feeling well and clear and his mind cheerful and young when he goes away from here. J. has told him before that he was in Hodgson's room in Boston. He now suddenly says, "Do you say this is Boston?" "Yes, Mr. Hodgson's room, 5, Boylston-place." B. : "Where do *you* live?" J. : "Cambridge." B. : "Cambridge? Isn't that the place where Parker—Parkman?—was murdered?" J. : "Yes, Webster and Parkman. Where were you at that time?" B. : "Oh! I don't seem to know—Rhode Island, perhaps."

At about 12.35 Hodgson brings in dinner and "*Brown*" eats with apparent good appetite roast beef, potatoes, omelet, and so forth, but still with a dejected manner. Asked whether he would like some wine or beer, he replies that he never touches liquor. Whilst eating, Hodgson asks again if he made any money by his store. He turns to James quickly and asks: "What became of that store, any way?" J. : "It is let to someone else." B. : "I haven't been settled with. I don't seem to get right about what became of that store. There's something back there." J. : "Don't try to remember." B. : "It troubles me." And he sits after dinner with head in hand, "trying to think up."

12.58 p.m. J. seats him in the arm-chair again and makes passes over him for three-quarters of an hour. After waiting five minutes longer J. asks

him how he felt. B : "Been asleep. . . . Feel calm. . . . Wish I could get out of this—get out one way or the other—see something somewhere." J. : "Do you feel perplexed?" B. : "I'm hedged in either way, can't get back and go-ahead." J. : "Still troubling yourself?" B. : "Yes. I can't help it." J. : "Did you feel the same as this while you kept the store?" B. : "I wasn't cheerful. . . . What troubles me now is how I got at Dorrance-street and what came of the store." J. : "But while *there*, were you troubled like this?" B. : "No."

J. gives him post-hypnotic suggestion, viz., to *write* details of leaving Providence, &c., after being waked up.

J. asks if he remembers being mesmerised many years ago. He says that he doesn't remember anything about it.

J. wakes him at 2.5. p.m., after enjoining freedom from perplexity on waking up, &c. He looks at his watch and is surprised at the time. J. : "Do you feel hungry?" B. : "No. I don't feel so hungry as I did when I come."

Pencil and block-book are placed in his hands on the table. We talk with him. He tells us that he is not a nervous or excitable man in any way, not afraid of anybody. "There's plenty of men can whip me, but I'd tell them what I think and be cool about it, and not be afraid of them."

No writing. (Post-hypnotic suggestion not fulfilled.)

Friday, May 30th, 1890. Present, William James, M.D., Edward Cowles, M.D., and William Noyes, M.D. Hypnotised by W. J., at 12.6 p.m. Six passes made, and subject is in a deep sleep.

W. J. : "What's your name now?" Long hesitation and no answer. W. J. : "You can't open your eyes. What's your name?" A. B. : "Brown." W. J. : "You were Brown yesterday. You are not yet Brown." Makes many passes up and down. "Let go of Brown. Haven't come to Brown yet. Now what's your name?" A. B. : "It is mixed up now." W. J. : "You are no longer Brown. Now who are you?" No answer. W. J. : "Now give me your name." A. B. : "Got two or three names, I guess." (More passes.) W. J. : "Give me some of the names, not all of them." No answer. (More passes.) W. J. : "*Now* what's your name?" Subject sighs.

12.10 p.m. W. J. : "What are you thinking about? What's your right name *now*?" A. B. : "Brown, haven't got any other name." W. J. : "I will count eight, and I want you to wake up at the word six. One,—two,—three,—four,—five——" Subject rubs his eyes, and leans forward on right hand.

W. J. : "You are Ansel Bourne?" A. B. (awake): "Yes." W. J. : "Shut your eyes and continue Ansel Bourne. You are not Brown yet." A. B. (eyes shut—hypnotised): "No." W. J. : "You are going to be Brown by-and-by. I want you to do something for me. I will give you a pad and pencil, and you will write something down on paper. You'll talk, and the talking won't interfere. What's your name now?" A. B. : "Mixed up." (Makes no attempt to write on paper.) W. J. : "Do you remember our talk?" A. B. : "Yes. Where am I now?" W. J. : "In Mr. Hodgson's

rooms. Here is a gentleman I want to introduce to you, Dr. Cowles, of Somerville."

E. C. : "What is troubling you?" A. B. : "Something I have been trying to get out for a long time—where I am and where I am going to." E. C. : "Where are you?" A. B. : "He says I am in Boston." W. J. : "Tell us where you went after you left home." (All his replies to this question were not taken down, as W. J. stated that they were the same as given yesterday.) A. B. : "Can't tell the name of the hotel in Philadelphia. It was a small hotel opposite the City Hall." W. J. : "What was your wife's maiden name?" A. B. : "Wish I could remember things, but I can't." W. J. : "Did you ever have any other wife?" A. B. : "Everything is all mixed up. Have been here right along. Terribly mixed up mess. Would like to get at something or other."

W. J. : "How did you come to pick out Norristown? Did you go to other places?" A. B. : "Yes, several other places. Saw in a paper a notice of a store to let. Was an empty store. What has become of that store, and where did I stop? I went to Germantown to look round. Wanted to do something. Thought I might want to locate." W. J. : "How did you find out how to stock your store?" A. B. : "Made inquiries. Saw advertisements and displays of goods."

12.22 p.m. W. J. : "Did you make any acquaintances? What were the names of some of your friends there?" A. B. : "Read was the name of one man in Norristown. Made no other acquaintances." W. J. : "What church did you go to? What was the pastor's name?" A. B. : "Went to Methodist church. Pastor's name forgotten." W. J. : "What was the state of your mind? What did you read?" A. B. : "Read the papers. Don't remember reading books." W. J. : "How did you get your store stocked?" A. B. : "Went to a dozen places to get it stocked. Kept candies, confectionery, nuts, and 5 cent articles."

May 31st. Present, Professor William James, R. Hodgson, and Dr. Morton Prince.

While H. is talking to Bourne, not yet entranced, J., sitting close by Bourne's side, addresses him as *Brown* and tells him to lift his hand if he hears him. *Bourne* hears and repeats some of the words, the "Brown" consciousness apparently not being reached.

J. tells Bourne that after he gets into the hypnotic sleep he will write what he did during the time he was away from home as *Brown*. He is then, about 11.15 a.m., hypnotised into the *Brown* state, and pencil and block-book are put into his hand. After about 10 minutes' waiting, J. asked if he didn't feel like writing? B. : "I've nothing to write about."

J. gives him the suggestion: "When H. blows his nose and coughs, you must say that he ought to close the window and not have a draught." He is then waked up.

NOTE.—When B. is waked up by being told to count 8 and wake up when he has counted 6—he does not count *beyond* 6. The suggestion seems thus not to continue into the waking state.

In a few minutes H. blows his nose and coughs. *Bourne* takes no notice. (Post-hypnotic suggestion not fulfilled.)

11.45 a.m. Hodgson entrances him. In a couple of minutes says, "What's your name? It's Bourne, isn't it?" "No! it's Brown." Wakes him up again. *Da capo*: he is *Brown* at the first touch of trance.

J. entrances him—into *Brown* state—and asks him about his store in Norristown. J.: "Have you got any gum-drops?" B.: "Out of gum-drops now." J.: "What do you sell most of?" B.: "I sell most of toffee."

J. tells him to open his eyes and stand up, and asks for a quarter-pound of toffee. He says, "Where is it?" J. gives him a piece of stone, and tells him that it is toffee. He asks for scales. A book is shown to him. He says, "That's not scales." A pair of scales for weighing letters and books is pointed out to him, and he seems partially satisfied. But he refuses to accept stone as candy, or as maple sugar; says, "Someone's been here. Things are all mixed up." He describes a bag, hat, &c., on table correctly, when asked what they are.

J. asks about the landlord of the store. "Mr. Read is landlord." J. tells him it is time to go to bed, and asks him what he feels like doing. "Like going to bed." In reply to questions, says that he eats sometimes once, sometimes twice a day—didn't have appetite for more. . . . Made two or three dollars a day by the store. He purchased from a firm in Market-street. J.: "What made you take up this business?" B.: "That I can't tell you." J. says: "You're not in the store, you're back here in Mr. Hodgson's room. What's the last thing you remember about that store?" B. replies: Going to bed—Sunday night—had been to Methodist church in the morning. Walked out in the afternoon; stayed in his room in evening—read a book he had there. Took a meal after meeting. "Don't know as I felt anything out of the way." Went to bed at 8 or 9 o'clock; remembers being in bed. "That's the last thing I do remember."

(The next experiment was made for the purpose of determining if he would spontaneously wake as *Bourne* after the suggestion that he was in bed in his store on the night of March 13th.) J.: "We took you out of your bed and brought you here. Now you're back in your bed again, you'll have a good sleep, and then you'll go on the right way. . . . It's getting on towards morning. Time to wake up pretty soon." Dr. Prince says, after about five minutes, when B.'s eyes are open: "Are you waking up? It's the last morning. Are you going to get up?" Two or three minutes later J. asks what he is thinking of. He still calls himself *Brown*, and is perplexed about the store.

He is told again that he is asleep in his store on the night of March 13th. An explosion is produced by a small powder-cap near his ear. No result. On being questioned, he still maintains that he is *Brown*.

J. wakes him by upward passes without injunction; then asks him about the process of waking. He says that he woke "slowly," and on being questioned says that he prefers waking quickly.

J. then hypnotises him again, and tells him to wake up when he counts up to 6, and that he is to *keep on counting* up to 8. He fulfils this injunction (but he may not have been fully awake till he counted 8).

June 7th, 1890. We visited Ansel Bourne at his home in Greene, R.I., arriving about 10.10 a.m.

Mrs. Bourne stated that Mr. Bourne had taken two bank-books of his children away with him, on January 17th, 1887, after drawing some of the money, but had brought the books back in his pocket just as they were when he took them away. . . .

About 10.45 a.m. A. B. hypnotised by W. James. J. : "What is your name?" B. : "Brown." J. : "You've seen me before. How long is it since you saw me?" B. : "A few minutes."

J. tells him that he is in Ansel Bourne's house, &c., introduces him to Mrs. Bourne, and asks him to inform Mrs. B. of his doings since leaving Providence on January 17th, 1887. He gives the same account as before. Mrs. B. : "Were you ever to Greene?" B. : "What Greene?" Mrs. B. : "Greene in Coventry, R.I." B. : "Never was there."

In reply to questions, says that he does not remember anything about bank-books in Providence. . . . Had no money in the bank, and made no presents to anyone. Had somewhere about \$600.00 when he got to Philadelphia. Spent most of it in goods and furniture for the store.

To the question from whom he hired the store, he replied, "From Read." Asked if he knew Pinkston Earle : "I don't know but that was his name" (*i.e.*, the name of the person from whom he hired the store). Said that the goods in the store were worth about \$400.00. He had "no family," "no children out West." . . . "All mixed up." Mrs. B. : "Don't you remember the young man out to West Shelby and two children [B.'s grandchildren]?" B. : "No. Wish I could remember." He remembers being married, and that his wife died many years ago, but nothing more about it.

[The following experiments were made for the purpose of unifying the "Bourne" and "Brown" consciousnesses—without success.]

J. then declares to him that his life and Bourne's are closely connected, carries him back to Norristown, and tells him how he woke up hearing a report like a pistol and found that he was in a strange bed. That was because he was in a bed that *Ansel Bourne* did not know, &c. J. explains to him how he got the money in Providence which he found in his possession on the Pawtucket horse-car. When asked if he remembers, B. replies, "Like a dream."

J. : "Now write this : 'I went to sleep in my store on Sunday night.' The next thing you are going to write is : 'I woke and found that I was Ansel Bourne.' You'll wake when you come to *was*, but you'll go on writing 'Ansel Bourne.'" A. B. writes as suggested, and wakes up after the word *was*, just as he is starting the "A" of "Ansel." He stops writing. J. tells him to go on and write Ansel Bourne. He does so, but seems not to remember what he wrote before this.

We then tell him, in the Bourne state—for the first time—of his revelations concerning the first two weeks after his disappearance from Providence.

J. entrances him again, telling him to repeat the following sentence : "I drew the money from the bank when I was Ansel Bourne, and got into a Pawtucket horse-car, and became A. J. Brown, and started on the Norristown expedition." J. tries to carry his memory continuously along from the Bourne into the Brown state, telling him that he must repeat the sentence and that he will pass into the "Brown" state when he gets to the word *Pawtucket*, and that he will remember what he has been saying just

before. A. B. passes into the "Brown" state at the word Pawtucket, but does not complete the sentence, and does not remember the first part of the sentence.

J. then suggests to him that he is in the store at Norristown, and tries again the experiment with *writing* ("I went to sleep in my store," &c.,) described above. He wakes as before, and when asked if he remembers about the store, replies, "Like a dream."

He is again told to repeat the sentence, "I drew the money from the bank," &c., to pass into the "Brown" state at the word "Pawtucket," &c. He becomes "Brown" duly, but again fails to recall what has preceded.

B. is then told to repeat orally the words used in the previous *writing* experiments ("I went to sleep in my store," &c.), and to wake up at the word *wake* and remember the first part of the sentence. He wakes at the word suggested, but again fails to recall the first part of the sentence. 12 noon.

1.45 p.m. Mrs. Bourne takes B.'s right hand in hers, and J. entrances B. Brown does not remember Mrs. Bourne.

J. wakes B., who is still holding Mrs. B.'s hand, and then tells Mrs. B. to put him to sleep. J. tells B. that Mrs. B. will put him to sleep by counting up to 6. She counts, and at "6" Bourne passes into "Brown," but again does not know Mrs. Bourne.

This experiment repeated again twice, and each time "Brown" is emphatically told that Mrs. Bourne is his wife, that he is Ansel Bourne, that this is his own house, &c.; but he seems completely unable to realise it, shakes his head when told that Mrs. Bourne is his wife.

3.10 p.m. He is entranced by R. Hodgson, who tells him before the trance that he will remain Ansel Bourne after being hypnotised. Unavailing. He passes at once into the "Brown" state. R. H. then enumerates the chief incidents of Bourne's life, telling "Brown" that he is "Bourne" and that he remembers these events. This is repeated several times, and Mrs. B. and W. J. reiterate the same circumstances. "Brown," however, reaches nothing more than a faint remembrance of the year of his birth, of the fact of his first marriage, and of the death of his first wife.

3.25 p.m. Hypnotised by W. J., who makes passes for an hour, 3.30—4.30, without any apparent effect in deepening the trance. Further attempts to produce a unity of memory between the "Brown" and "Bourne" states unsuccessful.

Waked at 4.35 p.m.

June 7th. Between 1 and 2 p.m. we called upon Mr. Tillinghast (retired farmer) and Colonel C. S. Brown (grocer), residents of Greene, who stated that Mr. Ansel Bourne had always been highly respected in the community as a steady and industrious man. They had no explanation to give of his mysterious absence in 1887, though they did not attach any blame to Mr. Bourne. They had "heard of such things happening before to people." There were a few persons in the village who thought there was "something wrong" about it, and who in consequence did not respect Mr. Bourne so highly as they had done previously, but the general opinion was that no

blame attached to Mr. Bourne. Previous to the incident Mr. Bourne had been universally respected.

APPENDIX B.

REPORT BY MR. WM. ROMAINE NEWBOLD.

(*Verification of Mr. Bourne's statements in trance.*)

4,228, Chester-avenue, Philadelphia, Pa., *November 22nd, 1890.*

I went to look up that house on Filbert-street on the 20th inst., and although I wrote out a full account of the matter at the time so as not to lose anything by waiting, I have not been able to get the time to write it out in a legible form for you to read. I merely copy here what I wrote on Thursday.

I inquired at Nos. 1,115, 1,315, 1,509, 1,511, 1,605-7, Filbert-street, and found that the last-named house, "the Kellogg house," Nos. 1,605-7 was kept by two sisters, Mrs. Kellogg and Miss Lyon. I saw Mrs. Kellogg, learned that she had been there for about five years; kept a register now but had only done so recently, and had no account-books, receipted bills, or any written paper that could tend to show whether any given person had been there in the early part of 1887. I then produced the picture. She said it looked familiar and grew more familiar as she looked at it, but she could not recall where or when she had seen the person it represented. Asked the name. I excused myself from mentioning the name for the present, saying that I would like to see whether anyone in the house could remember it. I asked for her sister. Her sister was out; she was very sure her sister would not remember him; their waiter, Franklin Jackson by name, would be far more likely to; she would show him it. Went out and soon returned, saying that Jackson remembered the face perfectly but could not remember the name. She asked the name again. "A. J. Brown," I said. She thought some time but could not recall it at all. I was interested in him, I said, because he had at one time lost consciousness of his own identity, and it was believed that he had stayed at their house at the time. She could not remember him.

I asked to see Jackson. He was very old, she said, and was lying down; still she would ask him. Presently Jackson appeared. He is a coloured man, seventy-two years of age, and seemed very intelligent. Did he remember that man? Perfectly. How long was he there? About a week, he thought. Did he remember anything about him? Very little. He was very quiet; they thought he was like a minister. Jackson asked his name. "A. J. Brown," I said. He suddenly left the room without saying anything; soon returned, bringing a book filled with names written in pencil. "I used to get the boarders to write their names for me in here," he said, "but he isn't here." I took the book to look over it myself; as I did so Jackson seemed to suddenly recollect something. "Why, Mrs. Kellogg," he said, "don't you remember that man who stayed here once and went to Norristown afterwards and got crazy or something? Wasn't he named Brown?" Mrs. Kellogg at once remembered that he was. I picked up the picture and asked them whether this was the man. Both Mrs. Kellogg and Jackson

immediately identified him with certainty. The greater part of the following information I got from Jackson, with contributions from Mrs. Kellogg.

Brown was there about two weeks. Was very quiet ; said little to anyone except Jackson. Used to sit in the dining-room after supper and talk to him. He said he was a carpenter and came from "down east somewhere." He had told Jackson the name of the town in which he lived, but he could only remember that it was not far from Boston. Jackson was under the impression that he said that he had a "good bit of money" ; had a faint impression that he said he had a family. Used to tell Jackson about the houses he had built, of which Jackson could not now remember any. Used to say that modern machinery had almost ruined the carpenter's trade. In old times, whenever business was dull, the men were kept busy making sashes, doors, &c. Now, in such times they were idle ; half of them didn't know how to make a sash. He had in his shop tools for making such things, of which half the workmen he employed could not tell the use. He said he never would pay his men on Saturday, but always on Monday. Then they had no chance to go off on sprints, and came to work on Monday sober. He said he had come to Philadelphia to go into business. Mrs. Kellogg told him there could be no better place than Philadelphia. He said, No, rents were too high. Every day he used to go out and look for a suitable place to begin in. After a while, he came one day and said that he had found just the place for him, and that was Norristown. It was a nice quiet place, and he thought he could build up a good business there. Then he bought goods to take to Norristown—comfortables and tinware were especially mentioned, all of which he gave to Jackson to keep while he was out during the day.

During his stay he made no reference to his past life, beyond what I have told, or, at least, none that my informants could recollect. Seemed perfectly himself ; never gave any reason for wishing to commence business here.

They afterwards saw the accounts in the papers, and recognised the man there referred to as the man who had stayed with them. They were under the impression, however, as I observed while talking with them, that he had become crazy after leaving them, but it had never occurred to them that there had been anything wrong with him while with them.

Jackson asked Mrs. Kellogg whether she hadn't the book in which she used to enter her boarders. She said she supposed she had somewhere, but didn't know where. I asked her whether she wouldn't look it up for me. She said she hadn't an idea as to where it could be, but if ever she ran across it she would let me see it.

I think the above is quite accurate. I took notes of all that was said at the time, and wrote it up within an hour. I have put down all these details that you may form your own opinion as to the worth of their identification. I also thought that the rather characteristic remarks attributed by Jackson to "Mr. Brown" might be of some use to you in determining whether he really was the same A. J. Brown of whom you are in search. I might add that it seemed to me that Mrs. Kellogg and Jackson were giving me real reminiscences, and I feel quite sure that they told the truth. I hardly think that it is worth while to see the other sister, Miss Lyon, but, unless you

think the above enough, I shall go down again in a week or two and try to get a sight of that record of Mrs. Kellogg's.

WM. ROMAINE NEWBOLD.

P.S.—I will return the picture after I have showed it to Miss Lyon. It will not be of much use, but I might as well do it.

Mr. Newbold writes later :- -

4,228, Chester-avenue, Philadelphia, Pa., *December 6th*, 1890.

* * * * *

I purposely delayed visiting Mrs. Kellogg for awhile, to give her an opportunity of finding that missing book. Yesterday I went again.

I saw Mrs. Kellogg and asked especially after Miss Lyon. Mrs. K. thought she was out. She sent for Jackson and I talked with him and Mrs. Kellogg for some time without learning anything of importance. He, Jackson, repeated in almost the same words what he had told me before.

No boarders are now in the house who were there when "Brown" was there, nor could I learn the names or present addresses of any such. It is scarcely probable, they say, that anything could be learned from them. Most of their boarders take breakfast very early, and are off shortly after six o'clock. "Brown" rarely came to breakfast much before seven, and usually was alone at table. Then he would chat with Jackson.

After breakfast he used to go out—always, except twice, returned to luncheon at 12 to 1.30; went out again and returned to dinner at six. When not in the dining-room he spent nearly all his time in his room. The two exceptions above referred to were two days when he was in Norristown and was absent from breakfast until dinner. He never sat in the parlour, and was never known to talk to any of the other boarders. He first appeared at the house one forenoon shortly before lunchtime. Engaged his room, as is there customary, for a week. He went away two weeks from that date after breakfast. Of this Jackson felt quite sure, for, he said, he remembered having remarked at the time that if he had stayed to luncheon he would have become liable for another week's board. When he first came he did not, so far as Mrs. Kellogg could recollect, mention where he came from. He told Jackson, however, several times. Jackson only remembers that it was a village near Boston, and as I had neglected to take your letter with me I was not able to ascertain whether he could recognise the name. I asked Jackson the following questions, but he had no recollection of ever having heard "Mr. Brown" say anything about any such subjects: "Did he ever mention the denomination to which he belonged?" "Not that I remember. I don't know whether he was a Methodist or Presbyterian." "Did he ever mention church-going?" "No recollection of it." "Ever speak of Baptists? Of having been an infidel? Having been converted? Having had any very extraordinary experience? Having ever been struck blind? Deaf? or dumb? Ever mention cards? Were cards ever suggested to him? Did he ever see them played?" At this point Mrs. K. explained that he never associated with the other boarders or came into the parlour. "Ever smoke? Use tobacco in any form? Drink? What did he do on Sundays? Any reason to suppose he went to church?" Upon all these points my informants had no knowledge whatever.

I was under the impression when I last wrote that he had intended to open a *carpenter shop* in Norristown. Jackson says no—that it was a sort of *notion store*. Besides the comfortables and tinware I mentioned before, Jackson recollected curtains, toys, candies, and long rolls, perhaps five feet long, four inches in diameter. Contents unknown. About two days after leaving he came in again; saw Jackson, and told him that he was getting on very nicely in his new enterprise. I thanked Jackson for his information, and said I would not trouble him further.

I asked again for Miss Lyon. Mrs. K. went to see whether she was in. Returned, saying that her sister was in; said that she had scarcely ever spoken to “Mr. Brown.” Probably never would have, except that, as her room was No. 5 and his No. 7 she occasionally supplied him with matches or such little necessaries. The only thing she recollected having heard him say was that he had secured a nice, quiet little place in a confectioner’s or baker’s store, where he had two rooms all to himself, and would be secure from annoyance. I asked Mrs. Kellogg to show Miss Lyon the picture. She did so, and said that Miss Lyon recognised it as Mr. Brown instantly.

I should have said above that Jackson thought it odd that “Brown” should have made no mention of religious matters, for he, Jackson, had quizzed him once or twice on being a clergyman, on account of his venerable appearance.

Mrs. Kellogg had not yet found her book. Promised to search for it, and to let me know when it was found.

WM. ROMAINE NEWBOLD.

APPENDIX C.

(REPORTS OF MEDICAL EXAMINATIONS.)

EXAMINATION BY GUY HINSDALE, M.D.

The following statements are extracts from Dr. Hinsdale’s report of his examination of Ansel Bourne in April, 1888 :—

“His grandfather (maternal) was in his latter days (when past 70 years) slightly deranged—childish. His mother was a descendant of General Greene, of revolutionary fame. A brother died aged 3 months, cause unknown. Two sisters, older, are still living in good health. It is said that the subject, Ansel Bourne, did not walk until two years old. No physical cause for this. Believes that he has had the ordinary children’s diseases. Does not recollect that he ever had any serious illness as a child. Never had any fever of any kind. His early days were not characterised by mental excitement. Was not excited at all, but deliberate, cool, and in general matters always characterised by presence of mind. This has often saved him from injury to life.

“Has never had any severe injury; no blow on the head; was not in the war.

“He has been prostrated sometimes from over-work, more from physical exhaustion than from mental excitement. His attitude on questions is never impulsive. He moves slowly, consistently, &c., and never had any illness since [the remarkable experience of 1857].

“Has been a total abstainer from alcohol and tobacco for forty years—never intoxicated but once.

“Was married at age of nineteen. No venereal history.

“Never had rheumatism. No chest trouble. Digestion good. Appetite good. Tongue coated slightly. Bowels not so regular (costive) for two or three days. Sleep is not very good—inclined to wakefulness. Pain of late in his right side—under the right floating ribs. No pain to-day.

“Is a tall man of 6ft. height. Weight 158.

“Eyesight has been poor for a good while. Glasses convex.

“No disturbance of vision except as above. No diplopia.”

ABRIDGMENT FROM NOTES BY E. COWLES, M.D.

May 30th, 1890.

His own melancholy fits come a dozen times a year—sometimes in them will walk off 2 or 3 miles without knowing where he is. No aura precedes. No exhilaration afterwards. In early life studied very hard; later anxiety of meeting congregations, &c., produced a “sinking away,” not exactly fainting. Tongue occasionally sore at end, but no traces of biting. Patellar reflexes normal. No clonus of foot. Pupils equal—react readily. Sensibility to light touch on hands; head and ears normal.

EXAMINATION OF ANSEL BOURNE, MAY 30TH, 1890, BY WM. NOYES, M.D.

Mr. Bourne's sensibility to touch (tested with fingers, cotton, pin, and æsthesiometer) appeared entirely normal during his waking state, with the exception of a region about 4 by 3 inches (roughly) on inner side of left thigh where the sensibility was diminished. No anæsthetic or tender spots could be discovered on back, spinal column, chest, or limbs, either upper or lower.

In the hypnotic state there was some diminution of sensibility but not very marked. A small bit of cotton let fall three or four inches on his head where he was bald was felt, although the reply was given very slowly. A pin could be stuck into the back of his hand and he would allow it to remain. Said it felt about one quarter inch in diameter. Did not recognise it as a pin. Patellar tendon reflexes were equal and normal, and pupils responded readily to light, both in and out of the hypnotic state. Examination of the tongue showed nothing that could be definitely identified as a scar. On the right side of this organ, near the middle, there was a small spot about 3 by 1 *m.m.* that had a slightly different colour from the surrounding tissues, but could not definitely be identified as scar-tissue.

(No magnifying glass was used.)

NOTES BY PROFESSOR WM. JAMES, M.D.

May 30th, 1890.

He was tried during this afternoon by Drs. Wadsworth and Jack, both in and out of the trance. No difference of vision or hearing was discovered in the two states. He recognised tobacco and vinegar in the trance by their smell, and also salt and sugar on his tongue, though the sugar was recognised slowly. I found, to my surprise, that he discriminated points about as well on the palmar surface of hands or fingers when in as when out of the trance. The tardiness of his replies made it seem as if he must be more insensitive.

The only difference between trance and waking as to sensibility seems then to be a not very pronounced analgesia during trance.

Produced hallucination of red cross in trance. No after image. Waked him by upward passes made without warning.

EXAMINATION OF ANSEL BOURNE, MAY 30TH, 1890, BY O. F.
WADSWORTH, M.D.

Right eye, central opacity of cornea, about 2 *m.m.* diameter; left eye, two dots of opacity in cornea a little below centre. Pupils react well. Field of vision of normal extent in each eye. Discs normal for age; little pigment in epithelial layer generally, in either eye; in other respects fundus normal. Hypermetropia shown by ophthalmoscope, about 3 d., but refraction different through different parts of cornea, owing to the opacities. No means at hand for testing vision accurately.

REPORT OF THE EXAMINATION OF MR. BROWN'S HEARING, BY FREDERICK
L. JACK, M.D.

May 30th, 1890.

The hearing power for the voice was impaired on both sides. He could hear the tuning-fork, "C," better in the right ear than in the left. In contact with the cranial bones it was heard more distinctly on the left side. Acoumeter was heard at about four (4) inches from the right and two (2) from the left ear. Tickings of the watch perceived only when pressed against the right ear; not heard on contact in the left. When watch was put between the teeth (bone conduction) nothing was heard. Tests in the patient's natural state were the same, but answers were quicker.

APPENDIX D.

AMBULATORY AUTOMATISM IN A HYSTERICAL MAN.

BY DR. PROUST, PROFESSOR OF HYGIENE AT THE HOTEL DIEU, OF PARIS.

(The case was published in the *Revue de L'Hypnotisme*, March, 1890, and the following *résumé* was printed in the *Journal S.P.R.* for May, 1890.)

Emile X., *Æt.* 33, is a barrister in Paris; of good ability and education in classical studies, both as a boy and at the university. He was always nervous and over-sensitive, with some hysterical attacks and functional derangements of motion and sensation, signs, in fact, of "*la grande hystérie*." He could be hypnotised very easily, and while M. Luys had him in charge he could be put to sleep by a loud noise, or any sudden impression. One day in a *café* he saw himself in the looking-glass and at once fell into a hypnotic state which frightened his friends and led them to take him to a hospital, where he recovered without any difficulty. Sometimes his attacks were different; he would seem to his companions to undergo no loss of consciousness, but would lose the memory of all his past life during a few minutes or a few days and in this condition of secondary consciousness would lead an active and apparently normal life on foot or on horseback, in his friends' houses or in shops. From such a state he woke suddenly and was entirely without memory of what had happened to him in this secondary state. An instance of this occurred on September 23rd, 1888. He had had a quarrel

with his stepfather in Paris, which had excited him considerably, and he fell into his second state. Three weeks later he woke after his usual fashion, without any memory whatever of what had been happening, and found himself at Villars-Saint-Marcelin, in the Haute Marne, more than 100 miles from Paris. He picked up from various sources a little knowledge of what he had done. He was told he had visited the priest of the village, who had thought him "odd"; that he had also stayed with one of his uncles who was a bishop in the Haute Marne, and at his house had broken various things, and torn up some MSS. of his uncle's; that he had run into debt to the extent of £20, and that he had been summoned before the court at Vassy on some charge of petty theft, and in his absence judgment had been given against him. Again, on May 11th, 1889, he was breakfasting at a restaurant in Paris, and two days later found himself at Troyes. Of what had happened during these two days he could remember nothing. He recollected that before losing his consciousness he had had a greatcoat and a purse in it containing 226fr.

These facts reminded Professor Proust of the well-known case of Felida X., and of the more recent case of Louis V. (*Proceedings of the Society for Psychological Research*, XI., 497,) in which the memory of the secondary personality was recalled by hypnotism. Emile X. was easily hypnotised, and in that state could give a full account of what had happened to him in his states of secondary personality. In his first of these two attacks he described how he had lost some of the £20 at cards, and told the complete story of what he had done when staying with his uncle, the bishop, and afterwards with the priest. In the same way as to his visit to Troyes, he told the details of his journey, of the friends he had dined with there, and where he had left his overcoat and purse. Notes were taken of his hypnotic account, and on the strength of these he wrote to the hotel keeper at Troyes asking for his coat and purse, and describing where he had left them. Two days later, to his great astonishment, he received them both, and the 226fr. in the purse. The court at Vassy, also, when his true condition had become known, reversed the judgment given against him.

APPENDIX E.

A CASE OF EPILEPSY WITH DOUBLE CONSCIOUSNESS.

(Extract from an article by G. R. Trowbridge, M.D., assistant physician to the State Hospital for the Insane, Danville, Pa., published in the *Medical News*, February 21st, 1891. Lea Brothers and Co., Philadelphia.)

The patient is a German, male, aged fifty-two years, admitted February 3rd, 1888—his second admission to the hospital. He is about 5 feet 8 inches in height, weighs about 150 pounds, and is thick-set, and very muscular. All of his toes have been lost, and his fingers more or less disabled by frost-bite. He has been subject to epileptic convulsions since 1862, and was first attacked while working on a Transatlantic steamer, where he was a stoker. He thinks that the disease was caused by the intense heat to which he was exposed. There is no family history of epilepsy or of any other nervous affection, and no record of insanity. The epileptic attacks are of a most violent

nature (*grand mal*), and occur about once every month or six weeks. He then has from three to six convulsions, and never during the time he has been in my charge has he had single convulsions in the interval. For several days preceding the convulsions he complains of pain in the left inguinal region, and says that it is "due to a fall he had when on board ship." There is no evidence of anything abnormal in this region, and I regard the pain as an aura, as he never complains of it except just before the attack. Shortly after this aura (from twenty-four to thirty-six hours) he has a convulsion, and on recovering from this becomes somewhat irritable and sullen. Other convulsions follow until he has had from three to six. His irritability and sullenness increase in proportion to the number of convulsions, and he finally lapses into a perfect condition of double identity, the original *Ego* being completely destroyed, and during this period of second self it is necessary to place him in seclusion.

The time occupied during the transition from the first condition to the second is from two to four days, varying according to the interval between the epileptic attacks.

During this period of "second self" he becomes very violent and abusive, and can be approached only after being physically overpowered. When he passes into this condition he at first refuses nourishment, but toward the latter part of the period he will swallow if a cup is held to his mouth, though it is necessary to restrain his hands and feet. If left to himself he is, as a rule, comparatively quiet, and, as far as I can ascertain, his sleep is not disturbed.

This condition lasts from five to ten days, and his return to a normal condition rarely occupies more than twenty-four hours, though on one or two occasions it has taken somewhat longer. For some time after the return to his normal condition he speaks in a husky voice, and complains that his throat is sore, and for some days he is abstracted and listless.

When in his normal condition, the man is of a pleasant disposition, and does a great deal of work about the ward. When questioned in regard to his sensations during the periods of "second self," he says he can tell nothing except that everybody and everything is strange to him, and that he knows nothing of what he says or does. But he can describe circumstances and occurrences which took place *before* the development of his "second condition," *i.e.*, during a previous normal period.

The expression of his face during the period of "second self" is altered, changing from a rather pleasant expression to one of intense anger and hatred. In short, I do not think that Stevenson's "Dr. Jekyll and Mr. Hyde" could be worse than this man, were he given his liberty.

On one occasion, before his admission to this hospital, while in his second state, he was disturbed by his wife, who endeavoured to make him eat, and in the paroxysm of rage caused by this he tried to kill her with a hatchet, but was prevented by the timely interference of the neighbours. He afterwards said that he had no recollection at all of the matter.

SUPPLEMENT.

I.

THIRD AD INTERIM REPORT ON THE CENSUS OF HALLUCINATIONS.

ENGLAND.

Up to July 1st, 1891.

The total number of answers received up to this date is :

	“No.”	“Yes.”	Totals.
From men	3854	365	4219
From women	4360	697	5057
Totals	8214	1062	9276

Percentage of affirmative answers, 11·45.

Of the persons answering “Yes,” 164 have as yet sent no particulars.

The number of persons who have had more than one experience—either the same repeated more than once, or different experiences—is 300. Of these, 118 have had only auditory or tactile experiences, generally of a trivial kind. When a percipient has had more than one experience, but has not described them singly, his experiences are counted together as one case in the following tables.

Of the experiences described, about 14·5 per cent. are reported by our informants to have coincided with some external event in such a way as to suggest a causal connection between the two.

The experiences recorded have been classified as follows :—

A.—EXPERIENCES AFFECTING MORE THAN ONE SENSE.

I.—COINCIDENTAL.

	Representing				Totals.
	A Living Person.	A Dead Person.	An Animal.	An Inanimate Object.	
Visual and Auditory.....	19	3	1	3	26
Visual and Tactile	2				2
Auditory and Tactile.....	1				1
Visual, Auditory, and Tactile	4	3			7
Totals	26	6	1	3	36

II.—NON-COINCIDENTAL.

	Representing						Totals.
	A Living Person.	A Dead Person.	An Unrecognised Person.	Part of Human Figure other than Head.	An Animal.	An Inanimate Object.	
Visual and Auditory	12	23	20	3	1	10	69
Visual and Tactile	4	6	5	1		1	17
Auditory and Tactile	3	3	4		1	3	14
Visual, Auditory, and Tactile ...	2	2	7			1	12
Totals	21	34	36	4	2	15	112

In many of the above cases, the auditory part of the experience was non-vocal (that is, not of a kind that would have been counted if another sense had not been affected at the same time), such as footsteps, rustling, crashes, raps, sounds as of doors opening or shutting, or vehicles going along a road, music, rushing sounds and other noises. The great majority of these, however (*viz.*, 52 out of 59), occur among the non-coincidental cases. These noises may sometimes have been real sounds, whose origin was not ascertained, and similarly the tactile elements of the sensations may sometimes have been due to real muscular sensations.

Of the coincidental visual and auditory cases, 3, *viz.*, 1 representing an animal and 2 representing inanimate objects, are said to have been collective. Of the non-coincidental visual and auditory cases, 14, *viz.*, 2 representing a living person, 1 a dead person, 4 an unrecognised person, 1

an animal, and 6 an inanimate object, are also said to have been collective. The impressions produced on the several percipients, however, were not similar in all the cases which are here called collective. In one of the cases where a living person was seen, three persons saw the figure, while only one of them heard its footsteps; and in the other, two persons heard a crash, only one of them seeing the figure. In two of the cases where an unrecognised figure was seen, only one of the two percipients saw the figure, while both heard noises corresponding to its apparent movements. The case where the animal was seen is one which I described in my *Address on the Census of Hallucinations* last year (*Proceedings S.P.R.*, Vol. VI., p. 433) as an instance of a probably real sound being the possible cause of different visual hallucinations.

B.—EXPERIENCES AFFECTING ONE SENSE ONLY.

I.—VISUAL.

1. Coincidental—

a. Human Apparitions :

a. Of living people...	...	...	...	...	56	}	67	}	77	
β. Unrecognised	...	...	...	...	11					
b. Non-human apparitions :										
a. Of animals (symbolic)	...	...	...	...	3	}	10			
β. Of inanimate objects	...	...	...	...	7					

2. Non-coincidental—

a. Human Apparitions :

a. Of living people...	141	}	460	}	526
β. Of dead people	...	...	...	...	73
γ. Unrecognised	...	...	...	...	239
δ. Any part of figure other than head	...	...	...	...	7

b. Non-human apparitions :

a. Of animals	16	}	66	
β. Of inanimate objects	50			

Total	603
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Of these, 87 (11 coincidental and 76 non-coincidental cases) are said to have been collective experiences. The coincidental collective experiences consist of 5 apparitions of a living person, 1 of an unrecognised person, and 5 of inanimate objects; and the non-coincidental collective experiences consist of 16 apparitions of a living person, 6 of a dead person, and 38 of an unrecognised person, 1 of an animal and 15 of inanimate objects. Of these collective experiences, 47 (3 coincidental and 44 non-coincidental) occurred out of doors, the important bearings of which circumstance I discussed in my address on the subject last year. (*Proceedings S.P.R.*, Vol. VI., p. 431.)

II.—AUDITORY (HUMAN VOICES).

1. Coincidental—

a. Recognised living :

Name called	15	}	32
Words other than percipient's name	...	...	...	...	...	14
Crying or sobbing	2		

b. Recognised dead :

Words other than percipient's name	1	}	43
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c. Unrecognised :

Name called	2	}	11
Words other than percipient's name	9		

2. Non-coincidental—

a. Recognised living :

Name called on one occasion	36	}	52
Words other than percipient's name	...	...	...	...	...	7
Voices heard (once or more)	...	...	...	...	...	7
Various (song, screams)	...	...	...	...	...	2

b. Recognised dead :

Name called on one occasion	14	}	25
Words other than percipient's name	...	...	...	...	...	5
Voices heard (once or more)	...	...	...	...	...	4
Sighs	...	...	...	...	...	2

c. Name called on more than one occasion, voice either recognised or not

...	77	}	243
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d. Unrecognised :

Name called on one occasion	28	}	95
Words other than percipient's name	34		
Voices heard (once or more)	20		
Shrieks	3		
Sighs or groans	3		
Sobbing	2		
Laugh	1		
Singing	4		

Total	292
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Of these, 31 (4 coincidental and 27 non-coincidental) are said to have been collective experiences. The 4 coincidental collective experiences are : 2 cases of calls and 1 of words in a recognised voice, and 1 of a call in an unrecognised voice. The non-coincidental collective cases are : 11 of the voice of a living person (8 calls, 2 words, 1 song), 5 of the voice of a dead person (1 call, 1 words, 1 voices, 2 sighs), 1 of calls occurring on three occasions to the same two percipients, and 10 of unrecognised voices (4 words, 2 voices, 1 singing, 1 sobbing, 1 shriek, and 1 groan).

III.—TACTILE.

1. Coincidental—

a. Recognised touch of a living person	2	}	7
b. Unrecognised	5		

2. Non-coincidental—

a. Recognised touch of a living person :

a. Single touch	1	}	2
β. Recurring touches	1		

b. Recognised touch of a dead person :

a. Single touch	3	}	6	}	73
β. Recurring touches	3				

c. Unrecognised :

a. Single touch	39	}	65
β. Recurring touches	26		

Total	80
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Of these, 5 cases (1 coincidental and 4 non-coincidental) are said to have been collective ; the coincidental case being 1 of an unrecognised touch, and the non-coincidental cases being 1 of recurring sensations of cool breezes and 3 of single touches. In one of the latter, one percipient saw a vague figure when the other felt a touch.

We have in this Report endeavoured to take some account of morbid conditions, and have counted as negative answers those of 12 persons—8 women and 4 men—who answered “Yes,” but whose experiences seemed to be clearly due to fever, or to a blow on the head, or to some similar definite cause. In our final Report, this question of illness, as well as the numerous other questions arising out of the information received, will, of course, be fully discussed.

In conclusion, I must again beg my readers to render me, if possible, further assistance in collecting answers. A report on the Census is to be made to the International Congress of Experimental Psychology which will meet in England in August, 1892, and we ought by that time to have a much larger number of answers than we have yet received. Indeed, while gladly acknowledging much valuable and zealous assistance, I must admit to feeling disappointed at the comparatively small number of people who have come forward to help. I am not without hope that I may still obtain co-operation from some of the members of the Society for Psychical Research, who have not yet taken part in the collection. Only about 84 out of some 700 have so far sent me any answers, though I hope that others may already have partly filled forms which will reach me in course of time. One great object aimed at in forming a society like ours is that the members may co-operate in psychical inquiries when opportunity offers. I am arranging to have a new copy of the collectors' form sent to each member of the Society in England who has not sent me one filled up, in the hope that he or she may yet be able to collect answers, and I shall be glad to correspond with anyone else who is

willing to help in the work. Letters should be addressed, Professor Sidgwick, Cambridge.

HENRY SIDGWICK.

P.S.—In America the collection is being carried on by Professor William James, Harvard University, Cambridge, Mass., who may be applied to for the necessary forms.

FRANCE.

Up to April 30th, 1891.

REPORT PRESENTED TO THE SOCIETY FOR PSYCHICAL RESEARCH

By M. LÉON MARILLIER, Secretary for France.

The statistical inquiry into hallucinations was begun in France on April 15th, 1889 ; its first period ended on April 30th, 1891. The number of answers collected up to that date was 2,822. They may be divided thus :

	"No."	"Yes."	Totals.
From men	1702	260	1962
From women	648	212	860
Totals	2350	472	2822

which gives 16·05 per cent. of affirmative answers. Among the 472 affirmative answers there are 243 about which we have as yet been unable to obtain particulars. The 229 affirmative answers about which we have received information may be classified as follows :—

A.—HALLUCINATIONS AFFECTING MORE THAN ONE SENSE.

I.—COINCIDING WITH A REAL EVENT OR SO REPORTED.

	Representing			Totals.
	A Living Person.	A Dead Person.	An Unrecognised Person.	
Visual and Auditory	3	1	3	7
Visual and Tactile ...		1		1
Totals	3	2	3	8

II.—NOT COINCIDING WITH ANY REAL EVENT.

	Representing				Totals.
	A Living Person.	A Dead Person.	An Unrecognised Person.	An Object.	
Visual and Auditory.....	1	6	5	1	13
Visual and Tactile.....		1	3		4
Visual, Auditory, and Tactile	1	1	3		5
Visual and Olfactory.....		1			1
Auditory and Tactile.....			2		2
Visual, Auditory, Tactile, and Olfactory			1		1
Totals	2	9	14	1	26

B.—HALLUCINATIONS AFFECTING ONE SENSE ONLY.

I.—VISUAL.

1. Coincidental—

a. Human beings :

a. Living people	12	} 14	} 16
β. Unrecognised people	2		
b. Animals and objects :			
a. Animal	1	} 2	
β. Object	1		

2. Non-coincidental—

a. Human beings :

a. Living people	12	} 61	} 74
β. Dead people	20		
γ. Unrecognised people	25		
δ. Parts of the human body	3		
ε. Angel	1		

b. Animals and objects :

a. Animal	1	} 13
β. Objects	12	

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II.—AUDITORY.

1. Coincidental—

a. Human voices :

a. Recognised voices	4	} 15	} 29
β. Unrecognised voices	6		
γ. Cries, sighs, groans, coughs	5		
b. Various noises		} 14	

2. Non-coincidental—

a. Human voices :

a. Recognised voices of living people	6	} 47	} 67
β. Recognised voices of dead people	4		
γ. Unrecognised voices	35		
δ. Cries, sighs	2		
b. Various noises	20	20

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III.—TACTILE.

1. Coincidental. Unrecognised persons	3
2. Non-coincidental :							
a. Recognised person	1
b. Unrecognised persons	...	...	...	...	...	...	6
c. Statue	...	...	...	...	...	...	1
Total	...	...	...	...	...	...	11

The number of persons who have had several hallucinations is 48 ; of this number 12 have had one or more hallucinations which have coincided with a real event.

The number of collective veridical hallucinations is 8 : 5 auditory, 1 visual, 2 visual and auditory.

The number of collective falsidical hallucinations is 7 : 3 visual, 3 auditory, 1 tactile.

Of the 229 hallucinations about which we have been able to obtain particulars, a total of 56 have been reported to us as veridical.

The proofs of coincidence furnished to us have in general been very weak, and among these 56 cases there are very few which rest on a consensus of testimony sufficient to carry conviction. But it certainly seems that the hallucinations which we have placed in the category of veridical hallucinations constitute a natural group and present, taking them all together, characteristics which mark them off from other hallucinations.

Of the 173 falsidical hallucinations only 7 were collective hallucinations ; of the 56 hallucinations said to be veridical, 8 were collective.

Of the 7 veridical hallucinations which were both visual and auditory, 3 represent a recognised living person ; of the 13 falsidical hallucinations in the same class, only 1 represents a living person recognised by the percipient.

Of 14 veridical visual hallucinations representing human beings, 12 represent a living person known to the percipient ; out of 61 falsidical hallucinations in the same category there are the same number, 12, representing a living person whom the percipient has been able to recognise.

In the category of veridical hallucinations affecting the sense of sight only we find no apparitions of dead people ; among the 61 falsidical hallucinations of this class, 20 represent dead people.

In 15 cases of veridical auditory hallucinations in which a human voice was heard, there are 4 in which the voice was recognised ; while in 47

falsidical hallucinations of the same kind there are 6 cases only in which the voice was recognised.

I am aware that these comparisons rest on too small a number of facts to have very much value, but it has seemed to me useful to indicate them. It is, I think, by this method—inaugurated by Mr. Edmund Gurney—even more than by accumulating coincidences of which the exactness is sometimes doubtful, that it will be possible to decide whether or not the hallucinations called telepathic constitute a special class of phenomena, requiring a special explanation.

Here is the information which our statistics have furnished in the matter of ages.

	“No.”	“Yes.”	Total.
Under 21 years of age...	70	23	93
From 21 to 30 years ...	750	152	902
„ 30 to 40 „	655	98	753
„ 40 to 50 „	432	90	522
„ 50 to 60 „	273	70	343
„ 60 to 70 „	121	25	146
Above 70 years	49	12	61

Brittany has furnished the majority of the veridical hallucinations.

The inquiry will be continued till July 31st, 1892, and a general report will be presented to the International Congress of Experimental Psychology of 1892. I shall be much obliged if any persons willing to co-operate in this inquiry, in France, Switzerland, or Belgium, will kindly send me their names and addresses. Letters should be addressed: L. Marillier, 7, Rue Michelet, Paris.

L. MARILLIER,

Maitre de Conférences à l'École des Hautes-Études.

Paris, *May 2nd*, 1891.

II.

ON SPIRIT PHOTOGRAPHS ;
A REPLY TO MR. A. R. WALLACE.

BY MRS. HENRY SIDGWICK.

The review of the evidence for what are called "spirit photographs" which I am about to present to the reader was substantially written in 1885 or 1886, when I was engaged in writing an article on Spiritualism for the *Encyclopædia Britannica*, and had, therefore, to read and estimate the evidence in all branches of the subject. I did not offer the paper to the Society for Psychical Research, because its attention had not been specially drawn to the subject and, as will be seen, my conclusions were on the whole negative. It appeared to me that, after eliminating what might certainly or probably be attributed to trickery, the remaining evidence was hardly sufficient in amount to establish even a *primâ facie* case for investigation, in view of the immense theoretical difficulties involved.

But recently Mr. Alfred Russel Wallace, in an article entitled "Are there Objective Apparitions?" contributed to an American periodical, *The Arena* (for January, 1891), has again appealed to Spirit Photographs as evidence of the objectivity in question, and has challenged the Society for Psychical Research to deal with this evidence. He says:—

"This long series of photographic experiments and tests . . . has been hitherto not even alluded to by the investigators of the Society for Psychical Research. But they cannot much longer continue to ignore it, because they have entered on the task of collecting the *whole* of the evidence for psychical phenomena, and of fairly estimating the weight of each of the groups under which that evidence falls. Now I submit that this photographic evidence is superior in quality to any that they have hitherto collected, for two reasons. In the first place, it is experimental evidence, and experiment is rarely possible in the higher psychical phenomena; in the second place, it is the evidence of experts, in an operation the whole details of which are perfectly familiar to them. And, I further submit, this evidence can no longer be ignored because it is evidence that goes to the very root of the whole inquiry and affords the most complete and crucial test in the problem of subjectivity or objectivity of apparitions."

Mr. Wallace is too eminent a man and too much interested in our investigations for such a challenge to pass unnoticed and it has, therefore, been thought that the following examination of the evidence to which he appeals had better be published.

I may add that Mr. Wallace is expressing now the same opinion that he expressed in 1874, in his book entitled *Miracles and Modern Spiritualism*. He said then of spirit photography: "It is that which furnishes, perhaps, the most unassailable demonstration it is possible to obtain of the objective reality of spiritual forms."

Spirit photographs—or at least those species of them which I propose to deal with here¹—are photographs representing figures or objects which at the moment the photograph seemed to be taken had no apparent counterpart in the field of view discoverable by the normal sight. A photographer with the faculty of producing such photographs would, in taking a portrait of a human sitter, sometimes obtain that of some other person on the same plate. If the sitter was fortunate, it would be that of a deceased relation. Sometimes persons possessing, or supposed to possess, the faculty of seeing spirits said that they saw the form which ultimately appeared on the plate hovering near the sitter, though invisible to ordinary eyes.

As this paper will be critical rather than descriptive, it will be desirable to give at the outset a brief account of the periodicals and books where evidence on the subject may be found, which will have the further advantage of saving continual references as we go on.

A collection of the evidence on the subject was made by "M.A. (Oxon.);" in a series of papers contributed to *Human Nature* in 1874 and 1875, and this is the best summary of it which I have seen. It needs supplementing, however. In particular Mr. Beattie's accounts of his own experiments (see *British Journal of Photography* for 1872 and 1873; *Spiritualist* for July, 1872; *Spiritual Magazine* for September, 1872, abbreviated slightly from the *Spiritualist*; and *Spiritual Magazine* for November, 1873, from the *British Journal of Photography*) should be read. Some of the evidence scattered through the *Spiritual Magazine* from 1872 to 1875 is important, though the best is given by "M.A. (Oxon.);" Also much light is thrown on the subject by the controversy about the genuineness of Hudson's photographs in the *Spiritual Magazine* and *Spiritualist* for 1872, and by the trial of Buguet, for accounts of which see various numbers of the *Spiritualist* for 1875 and 1876, and especially Madame Leymarie's *Procès des Spirites* (Paris, 1875). Mr. Wallace devotes several pages to the subject of spirit photography in his *Miracles and Modern Spiritualism*. The *Spiritual Magazine* for 1869 gives the trial of Mumler, and the *Spiritual Magazine* for 1862 and 1863 contains

¹ Mr. Wallace applies the name also to photographs of so-called "materialised spirits." In the case of "materialisations," however, it is not usually the genuineness of the photographic process, but merely the spirituality of the figure photographed which the sceptic calls in question.

some account of Mumler's early performances at Boston. To these references I must now (1891) add M. Aksakoff's *Animismus und Spiritismus* (Leipzig, 1890), in which a long chapter devoted to the subject contains some additional evidence.

We may divide the evidence for Spirit Photographs into that obtained with professional photographers who made a profit out of it, and that obtained by investigators apart from anyone with a pecuniary interest in the result. I shall begin with the first class, because it is by far the largest.

Mumler in America, who began operations at Boston in 1862, Hudson and Parkes in London 10 years later, and Buguet at Paris, who flourished and fell in 1874-1875, have been the principal professional Spirit Photographers. There have been others, especially in America, but they are less well known, at least in this country, and at any rate the four I have named will sufficiently serve as types. Of these four, Mumler, Hudson, and Buguet produced sham Spirit Photographs, whether they produced real ones or not.

Mumler had been at work but a few months when, early in 1863, it appeared that a living person figured in at least two of his photographs as a spirit of the dead. This seems temporarily to have given a blow to his credit and he sank into obscurity. In 1869 he reappeared at New York, with testimonials mostly dating from 1862, which looks as if he had not done much in the interval. It was a few months after he settled at New York that his trial—referred to by Mr. Wallace—for swindling credulous persons by what he called Spirit Photographs took place. This time he was more fortunate than in 1863. Only New York evidence was admitted, and the only definite New York evidence against him appears to have been that of Marshal J. H. Tooker, who had been sent by the Mayor (it was a public prosecution) to “look up” the case. This he did by assuming a false name and having his photograph taken by Mumler; and the result was a “spirit photograph,” which he was told represented his father-in-law, but which he said bore no resemblance to his father-in-law, or any other person he had known. For the defence was brought the evidence of photographers and others who had failed to discover any trick, and that of persons who had obtained recognised likenesses of departed friends. The trial ended in Mumler's acquittal, the judge saying, “That, however he might believe that trick and deception had been practised by the prisoner, yet . . . he was compelled to decide that he should not be justified in sending the defence to the grand jury, as, in his opinion, the prosecution had failed to prove the case.” (*Spiritual Magazine* for June, 1869.) This acquittal, considering that the previous evidence against him was necessarily excluded, and that the prosecution seems to have been premature and hasty,

relying on the *a priori* probability that he cheated and not on proved instances, can hardly be regarded as triumphant, nor as in any way invalidating the previous evidence of fraud.

As to Hudson, very soon after he began the business, Mr. J. Enmore Jones, a leading Spiritualist, discovered on some of his photographs clear signs of trickery. Other Spiritualists—some of them expert photographers—now inquired into the matter, and the fact was clearly established that there was something wrong about many of the photographs. It was alleged against them (see *Spiritualist* for September, 1872) that they showed obvious signs of double exposure, such as the background appearing through the dress of the mundane sitter, and marks in the background appearing duplicated; that some of them bore evident marks of having been altered by hand; and that in one or more of them Herne, the medium, had sat for the ghost. The marks are so clear that Mr. Beattie, of Clifton, “pronounced the photographs alluded to to be not only deception, but deception of the stupidest; and more, that the evidence was so palpable that, unless we are to become as ‘little children’ in common observation, and very weak children too, we could not but see them as such.”

A controversy now began to rage among Spiritualists:—Hudsonites, headed by Mr. Thomas Shorter, editor of the *Spiritual Magazine*, supported by the *Medium*, against anti-Hudsonites, headed by Mr. W. H. Harrison, editor of the *Spiritualist* (a paper which at that time held much the same position that *Light* does now). Both parties believed that Hudson produced some genuine photographs, and the appearances of double exposure were not denied by the Hudsonites. But these last stoutly maintained that there was no proof of fraud against Hudson. They explained that the effects which looked like those of double exposure, &c., were probably produced by the spirits. Thus “spirits” told them that “the success of our manifestations in these cases is to bring ourselves within the sphere of the sitter, and to amalgamate that sphere with our own. When rays of light pass through this mixed aura they are refracted and often cause things to be apparent on the plate which you cannot account for.” (See *Human Nature* for October, 1872, p. 448, and editorial article in the *Spiritual Magazine* for November, 1872, p. 482.) Another advocate suggests that the “psychical aura” may produce the effect either owing to its having the property of double refraction, or to its having a different density from the atmosphere and being introduced after the exposure has begun, so that the rays of light are differently deflected during the first and second half of the exposure. Again, it is suggested in the *Spiritual Magazine*, 1872, p. 413, that the spirits may produce the effect by slightly displacing the camera. “Photographers,” the writer continues, “will say that a proof of that would

appear upon the picture of the sitters" (which, we may remark, would apply also to the last mentioned theory); "but as a spirit can, in the sphere of some mediums, change the modes of material substances, can a spirit not also, in such a sphere, so modify light that the pictures taken by him shall not interfere with that of the sitters taken by the photographer?" And in an editorial article in the *Spiritual Magazine* for October, 1872, p. 465, we are told "when professional photographers are as familiar with the laws and methods of spiritual photography, as the more scientific members of the profession are with those of common photography, their opinions on this question will be entitled to greater weight. Perhaps by that time they may have learned that phenomena of spiritual agency are not to be wholly judged by those narrow canons of professional criticism which apply well enough to phenomena of purely physical and mundane origin."

Arguments such as these show to what straits Hudson's defenders were reduced. It should, however, be said for them that they believed that a Mr. Russell, of Kingston-on-Thames, experimenting for his own satisfaction, had obtained Spirit Photographs with Herne and Williams as sitters, exhibiting signs of double exposure, though only one exposure had taken place. As, however, neither the negatives nor prints from them were ever openly produced in this case, and as their disappearance was explained by saying that, "unfortunately, some mischievous gnome . . . used means to obliterate the most interesting pictures while in an unfinished state" (*Human Nature*, November, 1872, p. 499) we may be permitted to consider this evidence as worthless. Hudson's friends also argued that double exposure could not be a sign of fraud, because a certain photograph obtained by Dr. Dixon, with a recognised likeness of his dead son,¹ showed signs of it, and also a likeness of a spirit friend, recognised by Mr. H. Clifford Smith, came out *positive* on the *negative* of the sitter. To most of us it will, I think, appear that the peculiarities of these photographs throw doubt on the value of recognition as a test of genuineness in a Spirit Photograph, rather than prove that genuineness is compatible with double exposure.

Buguet's fraud is, if possible, even more beyond question. He was brought to trial for swindling by the French Government in 1875, and stated at his trial that all his Spirit Photographs were fraudulent and generally done by means of cardboard heads and dummy figures draped at discretion and produced on the plate by double exposure. Later, after he had escaped to Belgium, he partly retracted this and said that some were genuine. But there can be no doubt that, as "M.A.

¹ This likeness does not seem to have been very successful as to face; a peculiarity of dress satisfied Dr. Dixon. (See *Human Nature* for November, 1874, p. 485, and *Spiritual Magazine* for 1872, pp. 321 and 484.)

(Oxon.)” puts it (*Human Nature*, 1875, p. 334), “a recent trial in Paris has furnished clear evidence of a long and systematic course of fraud. . . . Buguet, by his own confession as well as by demonstration, stands revealed as an impostor.”

Parkes, the fourth professional spirit photographer I have named, produced photographs of very suspicious appearance, but took the line of frankly admitting this and even calling attention to it, while he attributed it to the peculiar methods of operating adopted by the spirits. He gave investigators less opportunity of examining into his processes than Mumler, Hudson, and Buguet seemed to do, and there could, therefore, be little chance of proving any fraud so long as he kept clear of Mumler’s great error—producing living people for dead ones. This is a description of one photograph taken in his studio which illustrates what I mean by suspicious appearances :—

“It was taken on a plate freshly purchased, and which had never been in Mr. Parkes’ possession. The plate had been prepared and placed in the shield, when a photographer who was present requested that it might be taken out and turned upside down before the exposure. This was done, and, on developing the plate, a rude outline of a figure, composed of *two* busts, appears ; the busts pointing in opposite directions. Had this occurred on a plate which the photographer had had in his possession before, most of us would have jumped at unfavourable conclusions.” (*Human Nature* for April, 1875, p. 157.)

Probably most of our readers will still arrive at “unfavourable conclusions” as to this performance, taking into account the conditions described. I may observe that if Parkes’ statements are accepted as trustworthy, they present a hard nut to crack to those who maintain that spirit photography is a proof of the objectivity of phantasms. He propounded the view, in the course of a discussion on the subject reported in the *Spiritualist* for December 10th, 1875, that the lens had nothing to do with the spirit photograph. Also that the “spirit light” had the power to pass through opaque substances, such as the skull and reflecting mirrors. He proved this to his own satisfaction—so he said—by experiment. Sitting himself and inserting a mirror in the camera which would throw his image on to a sensitive plate at the side of the camera, and placing another sensitive plate at the back of the camera behind the mirror, he says he obtained, as was natural, an inverted image of himself on the side plate, but the “spirit” came out erect on the back one. The “spirits” told him that “in the case of a ‘spirit’ placing himself by the side of a sitter, it was, of course, necessary to produce an inverted image, and herein was one of their greatest difficulties in taking spirit photographs.” Mr. Parkes consequently could not focus his spirit sitters. He generally saw them, he said, but moving the camera made no difference.

to their appearance as seen through the lens; he had, therefore, to place it so as to harmonise the spirit's appearance with the sitter.¹ Parkes also said that he could obtain spirit figures only on *spiritually* sensitised plates, and that any doubt or uncertainty in his mind as to whether the plate had been spiritually sensitised prevented success.

From these statements of Parkes we must infer either, as he did himself, that "spirit photographs" are not really photographs at all, in which case spirit photography does not afford an unassailable proof of the objective reality of spirit forms as Mr. Wallace thinks it does; or that Parkes never carried out the experiments he described.

We now come to the question whether, notwithstanding the fraud, any of these four persons ever produced genuine Spirit Photographs. Those Spiritualists who were most decided in maintaining that there was deception contended that they all also produced the genuine article. They thought so because

(1) Competent persons had watched the process throughout without detecting trickery; and

(2) Because among the photographs taken a certain number were recognised as likenesses of some dead person.

It is on the first of these considerations that Mr. Wallace relies in his article in the *Arena*. And I think some force must be allowed to it. It is certainly remarkable that there is, so far as I know, no record of either Mumler or Hudson being detected in the act of committing the fraud, so that the proof against them rests only on the results produced. At Mumler's trial evidence was given by a photographer, named Silver, who had sold his studio and apparatus to Mumler, that with unusual opportunities for observing, and working with him from November to March, several times watching the process he went through as closely as he could, he at no time detected any fraud or deception on his part. I do not know whether Mr. Silver was a disinterested witness, but he swore that there was no collusion between them, and said he was not certain that the impressions were produced

¹ He does not say whether the spirits stood on their heads to make this possible, but I may observe that no such peculiarity is noticed on one occasion in which "M.A. (Oxon.);" believed that he saw the "spirit" while he was being photographed by Parkes. "M.A. (Oxon.);" says:—"In my clairvoyant state I saw the child standing or hovering by me close to my left shoulder. She seemed to be standing near the table: and I tried in vain to call Dr. Speer's attention to her. As soon as the exposure was over, and I awoke, I stated what I had seen, and on the plate being developed, there stands apparently on the table a little child's figure. The position is exactly where I saw and felt it." (*Human Nature*, 1874, p. 397.) I am not, under the circumstances, disposed to attach much importance to this correspondence of "M.A. (Oxon.);"s" impression and the photograph as evidence of genuineness, partly because a baby sister of Dr. Speer's was believed often to communicate through "M.A. (Oxon.);" at seances, and it is not unlikely that Parkes knew this.

by supernatural means. (See *Spiritual Magazine*, June, 1869, p. 249.) Mr. J. Gurney, a well-known photographer at New York, and a Spiritualist, also stated at the trial that he had failed to discover any trick ; but I confess that this gentleman's evidence would have more weight with me had I not seen an account of his experience with another medium, Mrs. French. (*Spiritual Magazine* for 1861, p. 433, &c.) A third photographer, named Slee, of Poughkeepsie, about whom I have no other information, wrote to the *New York Tribune* that Mumler had produced spirit photographs in his (Mr. Slee's) studio and with his apparatus, &c., and under the closest scrutiny of his operator and himself and assistants, without any second negative or mechanical arrangement whatever being discovered. (See *Spiritual Magazine*, June, 1869, pp., 264-266.)¹

About Hudson we have the evidence of Mr. Beattie, already mentioned, whose honesty is beyond suspicion, and who had himself been a professional photographer ; who was, moreover, one of those most strongly convinced that some of Hudson's photographs were fraudulent. He and a friend, an amateur photographer, visited Hudson and had photographs taken, watching the process with care, and he says of the spirit figures which came out :—

“They were not made by double exposure, nor by figures being projected in space in any way ; they were not the result of mirrors ; they were not produced by any machinery in the background, behind it, above it, or below it, nor by any contrivance connected with the bath, the camera, or the camera-slide.”²

Similarly Mr. Traill Taylor, the editor of the *British Journal of Photography* (*Human Nature*, 1874, p. 477) says that he had tried experiments in Hudson's studio with his own plates and collodion, and that “at no time during the preparation, exposure, or development of the pictures was Mr. Hudson within 10 feet of the camera or dark room. Appearances,” he adds, “of an abnormal kind did certainly appear on several plates.”

Mr. Thomas Slater, optician, of 136, Euston-road, again, says that he took a new camera, a new combination of lenses, and several glass plates, and then, watching the process throughout, obtained “a fine spirit picture.” (*Spiritual Magazine*, June, 1872, p. 258.) And this

¹ I do not think that Mr. Guay's evidence should be introduced in this connection as it is by “M. A. (Oxon.)” and by M. Aksakof, because Guay seems to have been Mumler's assistant, receiving half the profits of the business. (See *Spiritual Magazine*, 1869, p. 243.)

² *British Journal of Photography* for July 11th, 1873, as quoted in *Human Nature* for November, 1874, p. 479. Mr. Beattie and his friend had four photographs taken ; the first (in which Mr. Beattie sat) was a failure ; the two next (in which Mr. Beattie sat), successes, the last (in which the friend sat) was again a failure.

was after having twice watched the whole process so far as this could be done whilst also acting as sitter.

When Buguet came to England, in 1874, Mr. W. H. Harrison, with others, witnessed the process. Mr. Harrison sums up his report in the *Spiritualist* of June 26th, 1874, as quoted in *Human Nature* of January, 1875, p. 15, after describing how he watched throughout all that Buguet did: "Obviously it is not possible to say much about spirit photography on the slender experience of observing one experiment, but I do not know how to produce by artificial means a similar picture, under like conditions."

And Mr. Slater (already mentioned), says of Buguet (see *Procès des Spirites*, p. 145):—

"J'ai fait avec lui plusieurs expériences. Comme photographe, j'assistai à toutes les manipulations depuis le nettoyage de la plaque jusqu'au développement de l'image, et dans aucun cas, il ne m'a pas trompé ni ne l'a pas pu. J'ai eu le portrait de ma tante, qui a été une mère pour moi."

This absence of detection by persons watching is certainly remarkable; but I think that Mr. Wallace and others overrate its importance. The question is how far an intelligent person ought to expect to detect trickery of the kind here supposed—which is practically conjuring—how far he ought to expect to see all that goes on within his possible field of vision when someone else is trying to prevent his seeing it, and I believe that the majority of persons expect too much of themselves and others in this way. It is not a proof of stupidity to be unable to see when or how a trick is done; even conjurers cannot do this always, or they would not need to buy each other's tricks. The ordinary mistake of eye-witnesses who relate experiences of this kind is to over-estimate their powers of observation and memory. In particular the assertion, "I never for an instant lost sight of so and so," if the "never" extends over any considerable length of time, is generally, I think, untrue, and is almost certain to be untrue if the observer has attempted to guard simultaneously against all the ways in which he conceives that the trick may have been done. I believe that any one who would endeavour conscientiously to write accounts of what he saw at a conjuring entertainment would convince himself of this; unless he convinced himself—as some Spiritualists have done—that the conjurer is a medium. On this point I would refer to Mr. S. J. Davey's experiments (*Proceedings*, Vol. IV., pp. 405-495), which appear to me to prove conclusively that intelligent persons thinking that they have the conditions under their own control may not only be taken in, but may believe the event to have occurred in such a way as to render the particular trick actually practised impossible.

In the particular case of spirit photography there are several things which seem to make it especially hard to detect trickery. One is, the

great complication of the process of photography and the number of ways in which sham ghost pictures may be done. Then, again, if the watcher be also the sitter, there are special difficulties in the way of his observation. For instance, "M.A. (Oxon.*)" tells us in *Human Nature* for September 1st, 1874, p. 395, of a certain photograph of which he gives a copy :—"This particular group was taken under strict test conditions. Dr. Speer and I followed the plate throughout. . . . We never lost sight of the plate from the very first, and can give unhesitating testimony that no suspicious element presented itself." But it is obvious from the plate itself that neither Dr. Speer nor "M.A. (Oxon.*)" were looking at the camera while the photograph was taken, and "M.A. (Oxon.*)" at any rate was not looking at the photographer. Trickery is, of course, also made immensely easier by the fact that the photographer is under no necessity to produce a Spirit Photograph at all if detection would follow.

Taking everything into consideration, I do not think that the non-detection by experts affords sufficiently strong ground for believing that the photographers in question have sometimes produced genuine Spirit Photographs.

We have next to consider whether the recognition of portraits of spirits affords the required evidence of genuineness. This is not quite the simple question it looks, and incidentally the discussion of it has an important bearing on another branch of Spiritualistic evidence—the supposed materialisation of recognised spirit friends.

In the first place we must observe that a large proportion of the spirit photographs were definitely unrecognised¹; and many photographs were recognised which never ought to have been. As "M.A. (Oxon.*)" says (*Human Nature* for May, 1875, p. 202):—

"Some people would recognise anything. A broom and a sheet are quite enough to make up a grandmother for some wild enthusiasts who go with the figure in their eye, and see what they wish to see. . . . I have had pictures that might be anything in this or any other world sent to me, and gravely claimed as recognised portraits; palpable old women authenticated as 'my spirit brother dead seventeen years, as he would have been if he had,' &c."

When "M.A. (Oxon.*)" was compiling his papers on spirit photography for *Human Nature*, some 460 photographs came under his notice, mostly, I think, sent by persons who thought them interesting, so that these 460 must be considered as a selected lot. Out of these,

¹Buguet (see *Procès des Spirites*) named 50, 60, and 70 per cent. to clients on different occasions as the proportion of his successes. These numbers may be taken as the largest numbers he dared give without risking being afterwards regarded as an impostor. Probably the actual proportion which were thought to be recognised was much smaller.

he could only select 90, or about one-fifth, for description, as being either distinctly recognisable or done under conditions such as, in his opinion, excluded trickery, and of these 90 I think some 82 are counted mainly because they were recognised. For evidential purposes this number must be considerably reduced, especially when it is remembered that even when a recognised likeness was obtained it was very seldom that of a particular person previously expected. "M.A. (Oxon.);" says (*Human Nature* for June, 1876, p. 268): "Out of some 600 photographs which I have seen and examined, and of most of which I have heard the history, I do not know of half a dozen in which the expected form appeared." And if I may infer from "M.A. (Oxon's.);" descriptive lists which the half-dozen are, I should add that in only one of these does it seem to me that there is not reason, apart from the success, for thinking that the photographer knew beforehand what was expected.

I think that we must as a general rule regard recognition as evidentially unimportant in the following cases:—

(1) Spirit portraits of well-known or historical people and leading Spiritualists—Dumas, Judge Edmonds, Allan Kardec, Livingstone, President Lincoln, &c.

(2) Photographs of near connexions of well-known Spiritualists, since it would clearly be natural for a fraudulent spirit photographer to make himself acquainted by sight with as many Spiritualists as he can, and to obtain likenesses of their deceased relatives.

(3) Cases where an appointment made in advance or a second visit gives a chance of preparation—especially if such appointment has been made at the suggestion of, or through another medium, who may be in collusion.¹ If it be urged against this that it would, in many cases, be difficult for the fraudulent photographer to procure a likeness of a deceased friend of his sitter, it may be replied that this very fact may be the reason why distinctly recognisable spirit photographs of departed friends were not more often produced. In some cases it is easy to obtain photographs of persons not long dead; and with regard to those who died before photography was known it may be remarked that the length of time since they were seen is sure to have caused their features to have faded somewhat from their friends' memories, and a portrait having a family likeness to the sitter might easily be produced by the photographer, and would in some instances pass muster as a likeness. We have to keep clearly before our minds that

¹ This excludes such a case as Mumler's photograph of Mr. Dow and Mabel Warren; also such a case as Mr. Livermore's, who obtained an unrecognised figure at his first visit to Mumler, and, when he came again (on which occasion he thinks he was recognised), obtained a likeness of his wife.

the photographer is under no obligation to produce a spirit photograph, that, if he does produce it, it need not be a likeness, and that it would not have told against him with Spiritualists had he produced what was taken for a double of the sitter.

After cutting out the three groups above mentioned, there doubtless still remains a residuum to be accounted for; this, however, must be yet further reduced owing to certain considerations as to the value of recognition, which I shall now proceed to discuss. In doing so I shall quote as instances of possibly inadequate recognition photographs of which some would, probably, even if really recognised, be excluded from an evidential list on one of the above-mentioned grounds.

One important consideration is that in the majority of spirit photographs the head is surrounded by white drapery in a way which we never see in real life, and which, therefore, makes recognition more difficult. This unaccustomedness of the appearance seems to me to interfere with the reality of the recognition in several published cases. Thus, Mr. Sutherland (see *Human Nature* for November, 1874, pp. 474, 475) says of an alleged photograph of his mother: "I do not think anyone but myself could have recognised this photograph owing to the unaccustomed appearance." In a photograph representing his sister he touched in the hair as it was habitually worn by her in earth-life, and in this condition it was at once recognised. But perhaps it was then recognised by the hair, and if he had touched in the hair in the way it was worn by some other relative it might have been recognised as that other.

"M.A. (Oxon.)" quotes as recognised other cases where I cannot think the recognition was adequate. Thus I cannot think the likeness was clear which Madame Brocard Boulland discovered after a quarter of an hour's examination. (*Human Nature*, January, 1875, p. 20.) Nor am I satisfied with the identification of an alleged portrait of Mr. Wallace's mother, of which he says, in his *Miracles and Modern Spiritualism*, pp. 190, 191, footnote:—

"I recognised none of these figures in the negatives; but the moment I got the proof the first glance showed me that the third plate contained an unmistakable portrait of my mother,—like her both in features and expression; not such a likeness as a portrait taken during life, but a somewhat pensive, idealised likeness—*yet still to me an unmistakable likeness*. The second figure is much less distinct; the face is looking down; it has a different expression to the other, so that I at first concluded it was a different person. . . . On sending the two . . . portraits to my sister, she thought that the second was much more like my mother than the third—was, in fact, a good likeness, though indistinct, while the third seemed to her to be like in expression but with something wrong about the mouth and chin. This was found to be due, in part, to the filling up of spots by the photo-

grapher ; for when the picture was washed it became thickly covered with whitish spots, but a *better likeness of my mother.*" His brother writes to him: "I looked at the photograph attentively, and recognised your face, and remarked that the other one was something like Fanny (my sister). I then handed it across the table to Mrs. W. and she exclaimed at once, 'Why, it's your mother !' We then compared it with a photograph of her we had here and there could be no doubt of the general resemblance, but it has an appearance of sickness or weariness." "M.A. (Oxon.)" calls it (*Human Nature*, November, 1874, p. 479) "a very clear spirit form."

Recognitions depending on peculiarities of dress are of very doubtful value. I cannot regard it as beyond the range of coincidence that Mr. S. C. Hall's father should be represented with a pig-tail (which was practically the only point of identification), since pig-tails were the ordinary costume not so very long ago, even if Mr. Hall's father was one of the last to wear them ; nor that Dr. Dixon's son should appear to be draped in a "hood and mantle in one," a costume which it appears he had much approved of in his earth-life.

Another possible source of error has been suggested, namely, that when the sitter and his friends set to work to guess whom among their deceased friends a spirit photograph represents, with the idea that it probably represents one of them, a comparatively small amount of resemblance may mislead and satisfy them. This may explain the likeness of Dr. Thomson's mother. Dr. Thomson's mother had died at his birth, 44 years before, and there was no picture of her. He obtained a spirit photograph which he did not recognise, and sent it to his uncle, "simply asking him," he says, "to let me know if he recognised in the figure any resemblance to any of my relations who have died, and he has written to say that he recognises in it the likeness of my mother."¹

There is another possibility in this and other cases, namely, that a sketch or altered photograph of the sitter himself adapted to pass as a mother or sister may serve as a model for the spirit and be recognised from family likeness. I think the evidence about Mr. Wallace's mother suggests this, and the following case, related by Mr. Beattie, does so also. He tells us in a paper on the philosophy of spirit photography (see *Spiritual Magazine* for January, 1873, p. 26) that he has before him, as he writes, two photographs of the same gentleman. In one of them is, he says, a figure, "clearly from an etching of a face,

¹These are Dr. Thomson's own words (see *Spiritual Magazine* for October, 1873, p. 475), and I may notice by the way that the field of inquiry suggested by them is very much narrower than that implied in "M.A. (Oxon.)'s" version. "He sent the photograph to his uncle in Scotland, saying that he was sorry he could not recognise it. The reply was that that was not surprising, seeing that the figure was that of Dr. Thomson's own mother, who died at his birth." (*Human Nature*, October, 1874, p. 426.)

with a *profile type exactly like* his own ; in the other, there is a standing figure extremely tall and ill-defined. *In both cases it is said to be his mother.* A first-class artist examined them with me, *and no likeness could be discovered between the two.*" The photograph, already referred to, which Buguet did for M. Brocard Boulland again suggests this procedure. He says :—

"Two days after I went again to M. Buguet and he gave me my photograph ; I examined it with the most minute and scrupulous attention. I admit that the white hair bothered me a little ; but all at once I recognised my mother, smiling at me with the same smile that she had when on this earth. . . . I should further add that it matters not to whom I show this photograph ; everybody sees between us a resemblance which was frequently observed in life."

The difficulty of trusting to recognitions is yet further increased by a curious piece of evidence that came out at the Buguet trial. A photograph had been taken by Buguet, which "M.A. (Oxon.)," before Buguet's detection, speaks of as (*Human Nature* for February, 1875, p. 82) "perhaps the most remarkable spirit-picture with which I am acquainted." . . . "The face is the thoroughly developed face of a living man, every feature distinct, more so, in fact, than the faces of the sitters." A copy of the photograph accompanies "M.A. (Oxon.)'s" article, so that all can see for themselves how clear it is. The process of photographing was carefully watched by the sitters,¹ and this spirit photograph was recognised by several persons as the likeness of a Monsieur Edouard Poiret, who died at Pinprez (Oise) twelve years before.² But this same photograph was also recognised by a M. Raymond as that of his father-in-law, still alive at Dreux, who was much annoyed at being sold about as a spirit before his time. M. Raymond had taken steps to stop the sale of the photograph and gave evidence on the subject at the trial. Now what happened in this case? Were M. Poiret and M. Raymond's father-in-law exactly alike, or were some

¹ Monsieur Carré, Colonel d'Artillerie, said at the trial of Buguet : "Nous avons pris la plaque nous-mêmes ; nous l'avons vu mettre dans le châssis, que nous n'avons pas laissé un instant ; en un mot, nous avons suivi et terminé l'opération entière avec le photographe ; . . . Buguet n'a pas opéré." (*Procès des Spirites*, p. 47.) M. Cochet (p. 54) says much the same : "J'ai vu nettoyer la plaque ; . . . j'étais derrière les operateurs et aucun détail ne m'a échappé. Buguet ne prit part aux opérations que pour mettre l'appareil au point."

²The evidence of several persons was brought to this at the trial. Thus M. Bastian, aged 70, says : "Or, j'ai parfaitement reconnu dans cette photographie . . . le portrait de M. Poiret, un de mes amis avec qui j'ai vécu pendant près de trente ans." (*Procès des Spirites*, p. 55.) In his written testimony M. Bastian uses the expression, "Avait une grande ressemblance." Others say, "beaucoup de ressemblance," "quelque ressemblance" (this was said by M. Poiret's nephew), "à peu près la ressemblance," "reconnu . . . la ressemblance" (p. 177).

of the witnesses mistaken in their recognition of this very definite likeness? ¹

Of course I do not mean to draw the inference that no evidence could be obtained from recognition of spirit photographs. But I think that we have not got, and that it is very difficult to obtain, evidence of sufficient quality and quantity to carry conviction, considering the character of the photographers. For good evidence we must, in the first place, be sufficiently well acquainted with the witness to estimate his recognition rightly. Secondly, we must be very certain that by no means could the photographer have acquired a knowledge of what the spirit photographed was like. Thirdly, we must be sure that the spirit was not like enough to the sitter for the portrait of the latter dressed up in spirit drapery to be mistaken for the spirit's. Fourthly, we must have a sufficient number of likenesses clearly to exclude accidental coincidences like that of Monsieur Poiret.

We have still to consider the evidence for spirit photographs obtained without the presence of a professional spirit photographer. Several accounts of attempts to obtain them under these conditions have been published.

Dr. Williams, of Haywards Heath (see *Spiritual Magazine*, September, 1873, p. 423; *Human Nature*, May, 1875, p. 200; *Miracles and Modern Spiritualism*, p. 193), succeeded, after eighteen months' experimenting, and exposing some hundreds of plates, in obtaining three plates with what appeared a part of a human form, one of them having "the

¹ There undoubtedly is a great deal of apparent evidence to recognition as regards Buguet—especially in the correspondence about his photographs published in the *Procès des Spirites*—a great deal even after eliminating cases where only nine people out of twelve recognise the likeness, or when some of those who ought best to know hesitate about it. And there are one or two cases of scars, of attitudes, of bare places on the head where a lock of hair had been cut off after death. One would like to see these photographs and know how definite they really were.

It must be remembered that if one frequently sees a portrait of an absent person, one's recollection is of the portrait, not really of the original, so that once a person had clearly made up his mind as to the likeness, his recollection of the original would adapt itself. It is not, surprising, therefore, that the recognisers should not be shaken by Buguet's confession. As to the original recognition, cases like that of Poiret, and cases where the sitter does not recognise the portrait, but writes afterwards to say that several of his neighbours see in it a likeness of A. B. who died in his village some years ago—suggest that some of us are made sufficiently on the same model for it to be possible to buy a ready-made portrait like ready-made boots, provided the scale be small; and it is observable that Buguet told M. Boyard (*Procès des Spirites*, p. 123) that for large photographs "il lui fallait dépenser beaucoup plus de fluide; que cela lui occasionait beaucoup de fatigue, et qu'il avait besoin après d'un ou deux jours de repos." Why this should be on the hypothesis of genuineness it is difficult to see, since we cannot really suppose that the spirit makes itself up larger in order to be photographed on a larger scale. But why, if it was all fraud, Buguet should prefer doing small ones, is obvious.

features distinctly marked, the eyes and nose being very plain." On a fourth plate he perceived a well-formed figure of a man standing at the side of and looking at the sitter. He "saw it distinctly for several seconds, and after examining it proceeded to strengthen it by further developing, which," he continues, "I succeeded in doing, when all at once it faded away before my eyes, and nothing is now to be seen of it." It may, therefore, have been either a hallucination or an illusion, and I suspect that the three earlier ones were not beyond the range of some accidental flaw resembling part of a human figure.

The following experience, of which we received the account only a few weeks ago, may be compared with Dr. Williams's:—

March 15th, 1891.

One fine summer's afternoon in July or August, 1888, I decided to be photographed in the small yard at the back [of the house] with my baby boy on my shoulders. His mother, as you know, had died eighteen months before, leaving me a widower at 27 years of age, with a boy scarcely a fortnight old. I prepared the apparatus, focussed it, and instructed my "buttons" how to expose the plate and then took up my position with the child crowing with delight as he occupied so prominent a part in the affair. In a few seconds the sun had done its share, whereupon I retired to the dark room to develop the "picture." I was watching the plate, as I slowly agitated the solution it was in, with deep interest to see with what success we were to be repaid for the trouble, when suddenly there appeared before my startled eyes the form and lineaments of my dead wife! It was there and then and has been ever since absolutely inexplicable. The very idea was entirely unthought of and unknown to me. I had not then even heard of any such thing as spirit photography.

Her portrait appeared just behind myself and child, between us and an ivy-clad wall. It became clearer, and then slowly faded, though still discernible. When I had passed the plate through the hyposulphite of soda, washed it, and took it to the daylight, the likeness was no longer traceable. As a photograph it was wretched, owing to over exposure and the child having moved. Business occupations soon caused me to forget the incident and the plate was probably thrown away with other bad ones. Six months or a year after that Dr. P. was visiting me, and knowing he believed in spirit apparitions I told him the above particulars. He was deeply interested in the occurrence and asked me to seek for the plate. I did so, but never found it. That is all.

I was then, and still am, incredulous as to the power of spirits departed to reappear in a spiritual imitation of a material form, and am inclined to consider the "vision" referred to above similar to those faces and forms that I, for one, can see in nearly any wall paper of fantastic design, if so desirous.

Mr. Christian Reimers is quoted as having been successful in obtaining spirit photographs in private, but I have never seen any good account of them. "M.A. (Oxon.);" quotes in *Human Nature*, May, 1875, from Mr. Reimer's account, but gives, I think, a wrong reference. If they are the

photographs referred to by Mr. Reimers, in *Procès des Spirites*, p. 150, as I presume they are, they were, I think, done with Firman, a fraudulent and exposed medium, as sitter, and suggest the procedure described in *Confessions of a Medium*. I find a brief account of the experiments in the *Spiritualist* for May 15th, 1874, p. 238, quite insufficient as to details.

Mr. Thomas Slater, optician, of 136, Euston-road, obtained recognised likenesses of dead friends, but he, again, has not, so far as I have been able to discover, published sufficient details to enable one to judge of the conditions under which they were obtained. He and his family were, I believe, themselves mediums and required no extraneous assistance.

M. Augustin Boyard (Ingénieur des Arts et Manufactures et Chimiste, 104, Avenue de la Reine, à Bruxelles) says that he obtained at different times apparitions on plates, of which he had shown the best to photographers and chemists without their being able to explain it. It could not come, they thought, "d'une image mal effacée d'un cliché antérieur." (*Procès des Spirites*, pp. 122-124.) He gives an account of his experiments in the *Revue Spirite* for November, 1874, but again, I think, a quite inadequate one. We have no proof that a trick was not practised upon him, and the account seems to me to suggest a considerable probability that it was.

But the series of experiments on which more stress has been laid than on any other are those of Mr. Beattie, of Clifton. M. Aksakoff regards his results as the foundation-stone of the whole phenomenal region of mediumistic materialisations in general and of transcendental photographs in particular (*Psychische Studien* for May, 1886, p. 210), and Mr. Wallace calls them, in his article in the *Arena*, p. 143, "perhaps the most remarkable series of experiments ever made on this subject." Mr. Beattie, whom I have already mentioned more than once, was a retired photographer who enjoyed, I believe, the respect of all who knew him. Disgusted with the evident signs of fraud in some of Hudson's photographs, he determined to experiment in the subject himself.¹ Accordingly, in 1872, he arranged with an intimate friend, Mr. Butland, a good trance medium, to aid him in his experiments. Dr. Thomson and Mr. Tommy also joined him. He "next went to Mr. Josty, a professional photographer, and arranged with him for the use of his studio, glass, instruments, and such assistance from himself" as might be required.

¹ His accounts of his experiments are to be found in the *Spiritualist* for July 15th, 1872, and in the *British Journal of Photography*, 1872 and 1873, and the *Spiritual Magazine* for September, 1872, and November, 1873. An account by Dr. Thomson is given by "M.A. (Oxon.)," in *Human Nature*, for September, 1874, but it is less full than Mr. Beattie's, and makes no mention of Mr. Josty, whose importance in these experiments has been unaccountably ignored.

(*Spiritualist*, July, 1872, p. 55.) Mr. Beattie tells us nothing about Mr. Josty or what previous acquaintance he had with him.

The first day, in nine exposures, nothing of interest occurred. The second day, on the ninth exposure, an abnormal appearance developed itself, which they could not account for. Up to this time Mr. Josty had laughed at the whole affair, but this appearance, Mr. Beattie tells us, staggered him a little. On the third day an appearance presented itself which gradually changed and developed on successive plates. During one of the exposures, Mr. Josty, having uncapped the lens, suddenly went into a trance, from which he awoke much frightened. "After that took place, for the rest of the evening, he could not be induced even to touch the camera or slide, he was so superstitiously afraid." The next day no results were obtained; the next time twelve exposures were made with no results, and at length, both Mr. Josty and Mr. Butland being entranced, Mr. Josty, after uncapping the lens, moved to join the sitters during the exposure; on this occasion a white figure came out in front of him, just leaving his head exposed. Mr. Josty did not, he said, remember having placed himself among the sitters. After this, it seems to have been arranged that Mr. Josty should sit with the circle, Dr. Thomson uncapping the lens. Mr. Josty described during three exposures fogs which came out as described, and Mr. Butland said on one occasion that he saw a figure before him which duly appeared on the plate. At the next seance there was only one result out of fifteen attempts; and at the next, strange flames, we are told, in each case minutely described by both mediums as to number, position, and brightness during exposure. At the last seance three exposures succeeded out of twenty-one. Mr. Beattie says that he himself did "all the photographic manipulating," and that they "closed every door from which there was the remotest suspicion of wrong getting entrance."

In 1873 the experiments were repeated "along with the same gentleman and under the same conditions." The description published of this second series is less complete than the first, though the results would appear to have been more striking. This time, as before, the failures far exceeded the successes. There were two mediums present, presumably Mr. Butland and Mr. Josty again. "The medium next the background, we are told, became entranced and then by his influence he caused the other to pass into some strange, spiritual condition," from which description, in connection with what we are told about the two in the account of the series of 1872, I infer that the second was Mr. Josty. He used to describe during the exposure the appearances which were ultimately found on the plates, generally strange lights of varying shapes, developing through a series of three or four exposures. On one occasion he said, "it rose up and over another person's arms,

coming from his own boot," which seems a pretty definite placing of it. On another occasion one medium said he saw a black figure and the other a light one. Both appeared on the plate but rather faintly, the light one indefinite in form.

The result of the two series consists, I believe, of thirty-two successful photographs, but of these I have only seen sixteen which are reproduced in *Psychische Studien* for April, 1886, and in M. Aksakoff's *Animismus und Spiritismus*. The figures on these are vague splotches of light, such as it appears to me might have resulted from some method of letting light fall on the sensitised plate through a crack or chink of some sort. One of these looks rather like a dragon, and some have forms vaguely resembling the human form, but so vaguely that one feels the resemblance might well have been accidental. If we can suppose that Mr. Josty was deceiving the others, these vague figures are just what it would probably be easiest for him to produce; and as the room and apparatus used were his, and as it is clear from Mr. Beattie's account that the camera and plates were not kept out of his hands altogether, it is most important to know whether he was a man who could be completely trusted. We accordingly made inquiries at Bristol through an Associate of the Society residing there, who wrote on January 27th, 1886: "I have tracked Josty to the workhouse, a natural and fitting conclusion to his career, according to all accounts. He had long been going down hill; was drunken, insolvent, and in money matters quite unscrupulous, having still many unpaid debts about here." Under these circumstances, deceit by Mr. Josty appears to me to be too probable a hypothesis to make it possible to attach much importance to Mr. Beattie's experiments as evidence of spirit photography. It is true that the description given beforehand by Mr. Josty, and sometimes by Mr. Butland, of the position and number of the figures counts for something essentially. But if Mr. Josty was playing tricks he would naturally have some information as to this; and we do not know that on the comparatively rare occasions when Mr. Butland mentioned them he did so without suggestion from Mr. Josty.

I have still to speak of one series of experiments, that of Dr. N. Wagner, Professor of Zoology at St. Petersburg, made in 1881, and described in *Psychische Studien* for May, 1886, and in M. Aksakoff's *Animismus und Spiritismus*. Professor Wagner was making experiments in the hopes of proving a theory of his that when a person is hypnotised a psychical self can separate itself and assume a form which, though invisible, can be photographed. He was entirely unsuccessful in this, but in the course of the experiments he obtained on one plate (out of 18 taken under the same conditions) a white mark, resembling a hand with part of a full sleeve, some distance on the plate above the portrait of the hypnotised sitter, Madame de Pribitkow.

The resemblance to a hand at once strikes everyone who sees the photograph, though it is very ill-defined and on more careful inspection is seen to be badly formed. The experiment is more carefully described by the persons present than such experiments generally have been, though there is no indication that the accounts were written at the time. From what we are told, taken in connection with the photograph itself, of which a reproduction is given by M. Aksakoff, it is almost impossible to suppose that any one concerned practised any deception. Moreover, the camera was a stereoscopic one, and Professor Wagner states that the same appearance showed itself on both halves of the plate, so that it cannot have been due to a flaw on the plate itself or to an accident in developing; it must, it would seem, have been caused by light reflected from some external object and passed through the lens. Perhaps if the photograph were a better one—it was not sufficiently exposed and the definition is very bad—we might be able to discover what the object was; and if we had both halves of the stereoscopic photograph (only one of which has been reproduced in M. Aksakoff's book) it might enable us to discover the position of this object relatively to the medium—whether, for instance, it could be an accidental reflection off something in the background. But in any case it must, I think, be held as more probable that a single photograph like this is due to accident than to spirits, until more experimental proof of so-called spirit photography, produced under circumstances where trickery is out of the question, is forthcoming.

APPENDIX.

It should be mentioned that "M.A. (Oxon.)'s" belief in Buguet rested on evidence somewhat different in kind from any that has been discussed in this paper, and depending on a special experience of his own interesting enough to be worth describing here, though not, as I think, leading to belief in Buguet as a legitimate conclusion.

Likenesses of a living, but absent, sister obtained through Buguet by the Comte de Bullet suggested to "M.A. (Oxon.," that he might obtain a spirit photograph of himself. He therefore arranged with Mr. Gledstones to go to Buguet's studio in Paris at a given hour to try for this. (See *Human Nature* for March, 1875, p. 97, *et seq.*) Mr. Gledstones did so on January 31st, 1875, and the Comte de Bullet was also present. No mention is made of precautions to prevent Buguet's knowing what was expected, but it is not stated that he was told. Buguet had photographed "M.A. (Oxon.," in London in July, 1874. (See *Human Nature* for January, 1875, p. 13.) "M.A. (Oxon.," was at the time of the present experiment lying on his bed in London

in a state of deep trance. The following is his description of the results obtained:—

“On the first half of the plate first exposed appeared a faint and indistinct image of my face. The features were barely discernible, but Mr. Gledstones has no doubt that they are mine. A second exposure . . . produced a perfect result. The first half of the plate contains a decided likeness of me; the second half one of an old man. . . . The portrait of me is quite unmistakable. . . . The form gives the idea of being smaller than I am naturally, and the features are those of an entranced person.”

So far there is no particular difficulty in accounting for the occurrence by fraud. But now comes the confirmation. “M.A. (Oxon.)” was at that time in the habit of receiving communications by means of a voice not audible to others, but appearing to come from a distance. On the morning after the photographing, before he received any news from Paris, this voice informed him, and by automatic writing it was noted in his book, that:—

“Two exposures had been made . . . but only the second was important. On the first half of the plate was a good picture of me as I appeared personally . . . and on the other half the picture of the spirit who had arranged and carried out the operation.”¹

Here, therefore, there are four correspondences between what “M.A. (Oxon.)” seemed to know about the thing, and what actually happened, viz.: (1) that there were two exposures, (2) the first unimportant, (3) the second a good likeness of “M.A. (Oxon.)” as to its first half, and (4) with another figure on its second half. If it be regarded as very improbable that this amount of correspondence should occur by chance, we shall have at any rate evidence of something like thought-transference or clairvoyance. But I am not sure that it is beyond chance. It was not uncommon to make two exposures, and that the first should be a failure. Nor was it unusual to obtain a second figure. Still, the incident is undoubtedly interesting, and goes to support some other evidence that in the trance state “M.A. (Oxon.)” could become aware of what was happening at a distant place where his thoughts were.

To “M.A. (Oxon.)” himself the evidence afforded by this incident of

¹ Another peculiar incident occurred in connexion with this, which, however, does not, I think, materially affect the question of the genuineness of the photograph. The information was further given to “M.A. (Oxon.)” that his spirit was after the photographing taken to the rooms of a friend of his. And he learnt from the said friend that at the hour in question “he became powerfully impressed with the conviction that I was near, or was about to enter the room. He looked round more than once, expecting to see me, and the impression was so strong that he noted the exact time, and conveyed his impression to me the same evening, remarking that it struck him as curious, considering that his mind was occupied with other subjects.” If the friend was unaware that “M.A. (Oxon.)” was engaged in any special manner at the time this looks like a telepathic incident.

the genuineness of spirit photography is of a different kind. I do not consider with my present knowledge that there is sufficient reason to conclude that his "guides" are external to himself; but he firmly believes that they are external, that he has known them long and tested their veracity, so that to him what he seems to learn from them comes with the strength of a friend's assertion. He believes that the photograph was a genuine photograph of his "double" because his "guides" told him so.

III.

NOTICES OF BOOKS.

Thérapeutique Suggestive : son Mécanisme. By DR. A. A. LIÉBEAULT.
(Paris, 1891.)

Dr. Liébeault's new book will be read with interest by all students of the subject. It is almost entirely devoted to the therapeutic value of hypnotism, and is, of course, a most important contribution to the subject. The first part deals exclusively with hypnotism in its medical aspect, while the last is devoted to the discussion of hypnotic phenomena.

Dr. Liébeault gives us a selection of cases which, we may suppose, are types of those with which he has dealt during his long experience, and which will form a valuable index of the kind of cases in which hypnotism may be tried.

While all will probably acknowledge that many forms of nervous disease arise from a more or less disordered state of mind, it is somewhat startling to find that he believes that many organic diseases—even cancer—may arise from this source. He believes that disease may be produced by the mind being unduly directed to, or withdrawn from, the various organs of the body. He assumes that in health the attention has a certain normal distribution, any disturbance of which will produce a functional disturbance, and, possibly, an organic change in the part in question. This idea—that health is maintained in this manner—is so novel that it is scarcely possible to accept it at once; and, indeed, in most cases of disease one finds no evidence of any mental disturbance having originated it, so that there is much difficulty in accepting such disturbance as a cause which usually gives rise to diseases. In the production of certain diseases, indeed, mental distress seems to have a large share—*e.g.*, in diabetes; but can anyone imagine that the disease is due to mal-attention, either conscious or unconscious, of the affected organs, or perhaps one might say, in many cases, the disordered function? It seems, at present, at least premature to make dogmatic statements with regard to these points.

Dr. Liébeault then gives his results in a large number of cases treated by suggestion. Many of them are most remarkable, but it would be out of place to give an account of them in these *Proceedings*. The most remarkable cases are, to my mind, those of anæmia, of which he mentions 39 cases. Of these sixteen cases were radically cured, 4 probably cured, and the symptoms in 11 others were either alleviated or temporarily dispelled. Such a result appears totally inexplicable with our present knowledge.

He gives a case which is interesting and also more or less noteworthy, as showing a certain fallacy against which one must carefully guard. He attempted to cure a goitre by suggestion, and in this case the patient, after a time, believed that the swelling had vanished, though, in reality, it remained unaffected. It has often struck me that when patients treated hypnotically say they are getting better their improvement is really imaginary, though

this result is by no means to be despised. Dr. Liébeault believes that this case was really the result of a badly given suggestion, or of mal-interpretation on the part of the subject; but it is obvious that, in those cases where symptoms are described by the patient, and whose disease cannot be demonstrated to the eye of the physician, such a result may very possibly occur.

He records an instance of drunkenness, in which the effect of alcohol was dissipated by self-suggestion. I have myself, on one occasion, apparently produced sobriety in a drunken man by first commanding him to sleep and then suggesting that he was sober, and immediately waking him up.

One instance of acute mania is recorded as cured, and one only. It seems disappointing to find hypnotism, so far, so inefficient a remedy against serious mental disorder. The author has only once tried to hypnotise an idiot, and on one occasion a child, aged 12, who was more or less imbecile. He failed in both cases, but is not at present inclined to believe that it is not possible to hypnotise imbecile subjects.

The rest of the cases recorded, and there are a very large number, illustrate a large variety of kinds. One, a case of phthisis—treated by suggestion—though, of course, not cured, yet became much better and stronger; and this case is illustrative of one of the effects of hypnotic treatment, which must have struck all who have visited Nancy. I often noticed how very cheerful many of the patients seemed, and to remove mental distress is obviously not only of great service in diminishing suffering, but, as is well known, removes a hindrance to recovery in an immense number of cases. In fact it is not impossible that, if hypnotism came into vogue in this country, its main use would be to bring this about.

Turning to the other subjects of which Dr. Liébeault treats, the most remarkable, and almost the most puzzling, chapter is on "Zoomagnetism." Dr. Liébeault wished to find out by a crucial test whether the so-called "magnetised water" had any real effect or no. He therefore tried it as a therapeutic agent in infants, and made a series of control experiments with ordinary "unmagnetised" water. I need scarcely say that he found no difference between the two, but it is absolutely astounding to read that he found *both* (when combined with suggestion of the most indirect and concealed nature) to act as real therapeutic agents. This was the case, it must be remembered, on infants only a few months old. He concludes that infants are susceptible to curative suggestion; a view which is so important, as well from a scientific as a medical aspect, that it is much to be regretted that he will be unable to continue his researches. The only objection which one can see, is that it is conceivable that recovery took place in these cases simply in the course of nature, and not owing to the treatment; but some of the cases are so striking that this appears unlikely in the highest degree.

In the chapter on lucidity are recorded some experiments in clairvoyance and hypnotism at a distance. The latter deserves special notice on account of the extreme rarity of authenticated instances. Camille S. was the subject of experiments. She had been often hypnotised by M. Beaunis, and he it was who first succeeded in inducing sleep at a distance in this subject. He concealed himself in M. Liébeault's garden, and, after a trial of 18 minutes, induced sleep in Camille at a distance of 29 metres. On another occasion Dr. Neilson, who had never hypnotised her, tried the same experiment and

failed. M. Liégeois, who had frequently hypnotised her before, was able to induce sleep in 8 minutes, when concealed in the same manner, and the subject was apparently *en rapport* with him alone. In another experiment, M. Liégeois being in one room and Camille in another, at 24 metres' distance, the result was negative, after 20 minutes' trial.

These results will, of course, be regarded differently by different individuals. Those who already believe in telepathy will see a fresh confirmation of their views, while those who do not as yet see sufficient reason for belief in its existence, and I must confess that I belong to the latter class, will wait to see this, and, of course, many other experiments of this kind repeated again and again, under many different and absolutely strict conditions, before pronouncing any opinion as to their meaning.

The instance of apparent clairvoyance, or, some will say, spirit message, is very curious, the message of the death of a friend being received by automatic writing at the time of death. This case was sent by Dr. Liébeault to the Society for Psychical Research, and was published in *Phantasms of the Living*, Vol. I., p. 293.

It is to be hoped that the book will be widely read by those who use hypnotism in their medical practice. It is no mere belief in the curative power of suggestion that 20 years' experience has given to Dr. Liébeault. It is an absolute conviction in the power of the mind over disease. “. . . Uniquement en concentrant son attention sur l'idée d'être guéri, l'on peut devenir plus habile sur son organisme que le plus savant des docteurs avec l'immense matériels de fioles et de pilules, mis à sa disposition.”

To Dr. Liébeault, who has just begun his well-earned rest and retirement, we owe the fact that hypnotism is seriously considered by the medical profession in the present day; and we can only hope that in the interests of science he will continue to make experiments. Especially is it to be hoped that he will continue them in the direction of hypnotism at a distance, which he approaches without *a priori* beliefs for or against its probability, being guided entirely by the *results* of his experiments.

We leave the book in the hope that it will not be the last from the pen of the father of modern hypnotism.

H. E. WINGFIELD.

Die Geisterhypothese des Spiritismus und seine Phantome. VON EDUARD VON HARTMANN. (Leipzig: W. Friedrich. 1891. Pp. 126.)

This work is the third stage of a controversy which has excited great interest in Spiritist circles. Mr. Myers's review of Aksakoff's *Animismus und Spiritismus*, in *Proceedings* XVII., p. 665, will be fresh in the memory of members of the Society; and it will be sufficient to recall briefly the facts. Von Hartmann, in his first tract, *Der Spiritismus* (1885, not 1888 as obviously misprinted in Mr. Myers's article) undertook to show that, even accepting the evidence given by Spiritists as correct, all the phenomena thus attested could be explained by the assumption of a "nerve-force" exercised by the medium, together with thought-transference, induced hallucinations, and clairvoyance, reaching at times even to communication with the source of all knowledge in the Absolute. He thus maintained that the hypothesis of the agency of external spirits was at best but a fifth wheel to the cart, and not

admissible as an explanation of the facts observed. Aksakoff's book was a reply, arguing first, that the supposed "nerve-force" would not give a natural explanation of the alleged phenomena of materialisation; and secondly, that thought-transference and induced hallucinations would not explain the cases in which messages had been given, which transcended the limits of possible knowledge on the part of the mediums themselves and their sitters.

Of the contest fought under these conditions I agree with Mr. Myers that Aksakoff has the best of it. Von Hartmann's assumption of the nerve-force which issues from the body of the medium, and then proceeds to set up fresh centres of force in all neighbouring objects, animate and inanimate—even, as he suggests, in the particles floating in the air of the room—while it still remains under the control of the medium's unconscious will, is, at least under the present conditions of physics, as unprovable as the theory of Aksakoff, that the spirits can make for themselves temporary material organisms out of the matter of the medium's body, and can use it as the spirit of the living man uses his own body; one theory can hardly be considered more "transcendental" than the other. Both contestants admit, however, that these physical phenomena cannot under any circumstances afford any positive proof of the existence of the spirits of the departed; both agree that such proof can only be found in the establishment of the individuality of the "spirits" as revealed by the intellectual contents of the messages which profess to come from them. It is only this part of the discussion which can be considered to have any immediate practical importance for those who are endeavouring to approach the question on firm grounds of evidence rather than of *a priori* theory; and it is to this portion of von Hartmann's book that I propose to confine myself. When physical phenomena and materialisations are supported by a mass of evidence in any way comparable to that which has been collected for thought-transference and telepathy, it will be worth while to look into physical theories of nerve-force. Meantime, to those who cannot accept, even as a basis for debate, the testimony which passes muster among Spiritist believers, the discussion of these questions seems to be little more than a beating of the air.

In his analysis, on the other hand, of the possibilities which have to be taken into account before we can satisfy ourselves that any particular piece of knowledge could not have been in the medium's mind when the message containing it was given, von Hartmann is clearly nearer the truth than Aksakoff. He has no difficulty in showing, for instance, that the cases quoted by the latter, where messages were given which were contrary to the convictions or character of the medium, prove nothing; for such an opposition between the upper and lower consciousness is now a familiar fact, and susceptible of experimental proof by means of hypnotism. When we come to deal with phenomena which show a different mental level between the two the question becomes more difficult, though essentially analogous. But here von Hartmann makes one remark which seems to be of wider bearing than he himself indicates. He is speaking of an alleged case where a girl who had never learnt music wrote down notes and played them upon the piano. In playing the piano it is necessary that there should be practice; that is, a training of the automatic functions, bringing about a molecular change in the brain, presumably the establishment of lines of communication

between various sub-cortical centres. Until the nervous organism is thus modified, the brain will not work at the suggestion of any mind, whether of that which ordinarily dwells in it, or of an external mind which may succeed in taking temporary possession. "Through a nervous system unprepared by practice, even the most powerful spirit could no more produce a correct and clean performance on the piano than it could bring clear chords out of a piano with strings missing and out of tune" (p. 34). Such a case, therefore, remains inexplicable on any hypothesis, and is no support to the supposition of the interference of external minds.

This applies with equal force to the accounts of speaking in tongues unknown to the medium, and, perhaps in a somewhat less degree, to the many alleged cases of handwriting recognised as that of the departed. It seems important to keep in mind this preliminary difficulty, which separates all such cases from those where it is merely the content of the messages, and not their form which lies outside the range of the medium's powers. If the evidence for speaking with tongues were better than it is, it might be worth while to consider how far the hypothesis of auditory hallucination might explain it. If in cases of telepathic nature it sometimes happens that the telepathic impact clothes itself in audible words, though in itself consisting probably only in the suggestion of an idea, it might be conceived that in cases like that of Mr. Evangelides,¹ the idea only of the medium's message was suggested to him, and that its expression in Greek words was no more than his own hallucinatory translation of it into thinkable form. It is certainly remarkable that in every case quoted by Aksakoff where a conversation was held by the medium with a foreigner in his own tongue there seems to have been no one else present who spoke the language as a native and could thus act as a check upon the possibility of hallucination. In Mr. Evangelides' case we have only his own assurance that the language spoken was Greek. Among the many defects of the evidence on this head it may be noticed that we are in no case told whether the medium spoke with the accent of a native or a foreigner; and yet this is evidently a point of cardinal importance for the whole question.

Passing from hence into the region of facts which have a large amount of evidence to support them, the region of communications whose contents were certainly not in the conscious knowledge either of the medium or of anyone present at the time, von Hartmann's assumptions certainly form a wide-sweeping net for the capturing of all possible knowledge. The validity of many of them, most readers of the *Proceedings* will perhaps be prepared to admit; thought-transference between the medium and sitters, induced hallucinations, the unbounded retentiveness of the "subliminal" memory,²

¹ Mr. Evangelides was introduced to Miss Laura Edmonds, and held a conversation in Greek with her, in the course of which he was told that one of his sons was just dead. A letter confirming the statement came some days afterwards. Judge Edmonds gives the assurance that his daughter did not know a word of Greek. Here the reading of the telepathic message and its clothing in speech form two essentially disparate problems.

² Von Hartmann rightly insists upon the last of these, which Aksakoff seems to have much under-estimated. The phrase "hyperæsthesia of memory," however, seems to connote a morbid state, and is hardly suitable.

all these have received more or less experimental confirmation. Between them they will account for the reproduction of anything that was ever in the mind of anyone present. Nothing of which this can be predicated can be safely ascribed to the action of any spirit of the departed. A further source of mundane knowledge is added if we accept telepathy. Here the evidence is not experimental, and stands on a lower plane. Von Hartmann, however, not only accepts it, but is prepared to take the further step, and admit clairvoyance in the most extended sense; a power in the human mind of entering into the knowledge of the Absolute, where there is no longer any past or future, but all things are in the present. If this be once admitted it is clear that there is no further room for the hypothesis of spiritual aid in the presenting to us any knowable fact whatever. But the step is a prodigious one, at least as hard to take as that to the belief in disembodied spirits. Is it necessary?

To me, at least, it seems that von Hartmann has been forced into it by unduly limiting the range of the powers which he has previously assumed. In his first work he assumes that telepathic impressions are confined to the production of hallucinations, and so exposes himself to some telling retorts from Aksakoff. The assumption is entirely opposed to the evidence. The instances collected in *Phantasms of the Living* no doubt show a great preponderance of hallucination (Vol. II., pp. 22-24). But there is abundant evidence not only for hallucinations, but for all sorts of subjective effects, ranging from mere *malaise* to the production of long messages in automatic writing, and this von Hartmann might admit less hesitatingly than he does in the work before us. Again, von Hartmann thinks it necessary, in order to establish a case for telepathic impression, to find some special *rapport*, a special direction of the mind of the percipient towards the agent. This, again, is not required by the evidence. In some of the cases in *Phantasms of the Living* the *rapport* was of the slenderest kind, occasionally, it would seem, consisting in no more than a familiar knowledge of the same locality (ii., 265-269). And finally, von Hartmann seems to have overlooked the consequences which result from the joint admission of the reality of telepathy and the infinite retentiveness of the subliminal memory. It can hardly be doubted that those rare telepathic impressions which rise to the level of consciousness are but a fraction of those which the under-self is continually receiving. Yet each one of these must be stored up in the unconscious memory, and be capable of reproduction under favourable circumstances. If we further admit that the unconscious self is capable of handing on such impressions, whether by telepathy or thought-transference, though they have never risen to the level of consciousness, it seems that we have removed all necessity for the assumption either of spiritual agency or of clairvoyance, when we have to deal with a piece of knowledge which may at any time have been in the mind of any living man. The assumption is, no doubt, a large one, in our present state of knowledge, but it is at least on the same plane with others which are winning their way to acceptance; and it must be fully considered before we pass away to an entirely fresh level of speculation, as we do when we assume either the agency of disembodied spirits with Aksakoff or "telephonic communication through the Absolute" with von Hartmann.

There still remains a field which may in the end oblige us to take one of these steps ; we may obtain good evidence of the communication of knowledge which was never in any living mind. Von Hartmann regards the foretelling of the future as the only "chemically pure" form of clairvoyance ; but even here it would seem that chemical purity must be restricted to the cases, if any, where future events are foretold which do not depend on the agency of human beings in the present ; for here there is always the possibility of a shrewd guess by the agency of simple thought-reading. Any one who had the power of reading all his neighbours' thoughts in a conscious state would have little difficulty in gaining a solid reputation as a prophet, if he confined himself to obvious deductions from what he saw. But there is another form of clairvoyance which seems almost, if not quite, as chemically pure as the foretelling of future events. This is the discernment of objects excluded from the range of ordinary sense perception, and removed from the possibility of knowledge of any human being by some method of purely random selection. The conditions of such an experiment are fulfilled, for instance, in Professor Lodge's abortive trial to obtain from Mrs. Piper the reading of various letters of the alphabet in a closed box, means having been duly taken to exclude the knowledge of the letters chosen (*Proceedings*, XVII., p. 457). If that experiment had succeeded, it seems that nothing short of access to some source of pure knowledge independent of human brains could have explained the phenomenon.

But even granting clairvoyance, von Hartmann argues that it is in no way explained by the assumption of the intervention of the spirits of the dead. To suppose that death gives the power of foreseeing the future is to make an assumption which is not only unproved, but absolutely unprovable ; whereas the assumption that the minds of the living possess such a power, if true, is at least capable of proof ; and indeed there is already a certain amount of evidence to support it. There is left, therefore, as a last support to the spirit hypothesis the vague test known as the recognition of identity. This, from its nature, can never be more than subjective, and can convince no one but those intimately acquainted with the deceased ; and there can be no doubt that these are the persons who are the most likely to be misled by illusion or hallucination, penetrated as they are by the desire to be brought once more in contact with their lost friends.

In fine, then, I, for my own part, think that von Hartmann is assaulting the Spiritist stronghold on right lines ; but his position seems to require some material improvement in various points before it can be accepted either as a logically successful reply to Aksakoff, or as a working hypothesis by which to examine the evidence. As a philosophical system it cannot as yet be accepted ; it is based far too largely on worthless testimony. This is, of course, done knowingly, and for a particular purpose ; and this purpose must be held to have been fulfilled in having drawn from Aksakoff so sober and moderate a statement of the Spiritist case. The controversy has unquestionably done much to clear the field, and has for the first time, perhaps, shown the possibility of fair argument on common ground with believers in Spiritism.

PROCEEDINGS OF GENERAL MEETINGS.

The 47th General Meeting of the Society was held at the Westminster Town Hall, on Friday, July 17th, 1891, at 4 p.m.

The PRESIDENT gave an address on the Census of Hallucinations now in progress.

MR. F. W. H. MYERS continued his address on Problems of Personality, begun at the 46th meeting, illustrating it with cases of apparent communication from the dead by automatic writing. His remarks are to some extent incorporated in his paper on the Subliminal Consciousness printed below.

The 48th General Meeting was held at the same place, on Friday, October 30th, at 4 p.m.

MR. MYERS read an account of his visit to Dr. Backman at Kalmar in Sweden, printed below.

Some Supplementary Cases of Telepathic Clairvoyance, also printed below, were read for MRS. SIDGWICK by MR. LEAF.

MR. MYERS read a paper, printed below, on Movements of objects occurring under circumstances when the movements could not apparently be accounted for by known physical laws.

The 49th General Meeting was held at the same place, on Friday, December 4th, at 8.30 p.m.

PROFESSOR OLIVER LODGE read a paper on Some Experiments in Thought-transference, printed below.

MR. MYERS gave an address on "The Mechanism of Suggestion," which forms part of his paper on the Subliminal Consciousness printed below.

The 50th General Meeting was held at the same place, on Friday, January 29th, 1892, at 4 p.m.

Part of a paper by MR. HODGSON on Certain Phenomena of Trance in the case of Mrs. Piper was read by MR. LEAF.

MR. MYERS gave an address on "The Mechanism of Genius."

The PRESIDENT, PROFESSOR SIDGWICK, was in the chair on each occasion.

I.
THE SUBLIMINAL CONSCIOUSNESS.

By F. W. H. MYERS.

CHAPTER I.—GENERAL CHARACTERISTICS OF SUBLIMINAL MESSAGES.

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

In the present and some succeeding papers I desire to combine and to develop various lines of argument which have already been laid before the readers of these *Proceedings*.

Since my paper on "The Dæmon of Socrates," published two years ago, was written, our evidence has grown rapidly in various directions. Recent experiments and observations have thrown fresh, but scattered and perplexing lights upon the workings of that part of ourselves which lies below the threshold of ordinary consciousness. And it seems to me that some effort at arrangement and generalisation is now much needed, were it only for the sake of aiding to direct experimentation, which is at present, I think, apt to be concentrated on too small a portion of the widely-opening field.

A few words may remind the reader of the stage which discussion in these *Proceedings* has already reached. In four papers, 1884-9, I have discussed automatic writing, and cognate automatisms, and in the last of these, Vol. V., p. 522, I sum up the results arrived at, and indicate that "automatic writing is but one among a whole series of kindred automatisms," which are "message-bearing or nunciative, inasmuch as they present themselves to us as messages communicated from one stratum to another stratum of the same personality." I then endeavour to show that such messages may consist equally well of active, motor automatisms, such as planchette-writing and trance-utterance, and of passive, sensory automatisms, such as hallucinations, visual or auditory. I suggest that monitory voices, such as those of Socrates and Joan of Arc, may form an important class of such messages from the subjacent Self. And I promise further discussion on automatic picture-drawing, on trance-utterance, and on cases indicating the action in these messages of minds external to the automatist's own.

Now it so happens that almost every Part of the *Proceedings* which has since appeared contains matter bearing on one or other of these points. The *crystal-vision* dealt with in Part XIV. (Vol. V., p. 486) introduces us to a passive mode of getting at pictures from a subliminal source much more direct and effective than is the drawing

of such pictures by the automatically-moving hand. The *trance-utterances* of Mrs. Piper (discussed in Vol. VI., p. 436, and to be further noticed) form by far the best specimens of that form of automatism which I can anywhere find. And the influence exercised upon these messages by minds exterior to the automatist's own has been very fully discussed by Professors James and Lodge, Dr. Leaf, and Dr. Hodgson. I have, moreover, printed some important cases of this class in a supplement to my "Defence of Phantasms of the Dead." (Vol. VI., p. 314.)

It seems, then, that, for the most satisfactory of reasons—namely, the inflow of fresh evidence from various quarters—the continuance of my papers on "Automatic Writing" on the precise plan laid down is no longer appropriate.

My task has become at once in some ways simpler and in some ways more difficult. It is *simpler*, in so far as much which was altogether denied and scouted when I began the argument has now found general acceptance. The wide extension of hypnotic experiments in France and elsewhere has incidentally brought into common knowledge certain facts not lying on the direct road of therapeutic inquiry, but essential to the present argument. Thus it is now at any rate admitted by all serious students that such a phenomenon as automatic writing does actually exist; that writing professedly obtained without the writer's being aware of what he writes is not necessarily the product of morbid fancy or of semi-conscious fraud. And more than this; it is now recognised (thanks largely to the work of Gurney in England and of Pierre Janet in France) that two or more distinct trains of memory, feeling, will, may co-exist in the same personage, and may become accessible to us by artifices of various kinds. Thus much I can now assume as matter of common knowledge; and, so far forth, my task is simpler than it was a few years ago.

But, on the other hand, the very fact that there are now so many more observations to be co-ordinated increases the *complexity* of the inquiry. For the hypothesis which I have already elsewhere briefly proposed, and which I shall now have to amplify, aims at nothing less than the provisional co-ordination of all these subliminal phenomena. I hold that both that group of facts which the scientific world has now learnt to accept (as the hypnotic trance, automatic writing, alternations of personality, and the like), and that group of facts, for which in these *Proceedings* we are still endeavouring to win general scientific acceptance (as telepathy and clairvoyance), ought to be considered in close alliance and correlation, and must be explained, if explicable at all, by some hypothesis which does not need constant stretching to meet the exigencies of each fresh case.

I demur on this ground to the explanations thus far proposed by

French *savants*, whether of the Paris or of the Nancy school, which seem to me in different ways insufficient. The Nancy school, as is well known, use the word *suggestion* as though this were in itself an explanation of the way in which the phenomena are produced, instead of a mere definition of the artifice which the operator uses in order to produce them. Insisting—and I believe with perfect truth—that hypnotism is in no way a morbid phenomenon, but is producible in sane and healthy men, they nevertheless seem hardly to think it needful or possible to inquire how it comes to pass that a sane man's psychical balance is capable of being thus suddenly disturbed. With the exception of Professor Delbœuf (not precisely a member of the Nancy school), to whose ideas we shall hereafter recur, I know of no writer who, starting from the dictum that hypnotism is not morbid, has even shown that he feels the need of explaining how a group of phenomena so extraordinary can spring by natural outgrowth from the physiological and the psychical life of man.

The Parisian school have in some sense evaded this difficulty; but at the cost of a cramping assumption which is now hardly accepted anywhere beyond the radius of Salpêtrière influence. They boldly affirm that hypnotism is itself a disease,—or at least that its phenomena are morbid incidents which may be developed in the course of hysteria and other nervous degenerations. Having so said, they are in a sense absolved from further explanation. They are bound, indeed, to show that these phenomena form some regular pathological series,—resemble in some way the course of a real malady. Their attempts to do this—to produce a classical type of hypnotism, with definite stages brought on by different stimuli—have not produced conviction in the scientific world outside. And their primary assumption, “Only the morbid can be hypnotised,” is perpetually coming into more and more unpleasant conflict with notorious fact. It now needs to be defended by the bold and simple argument that the Nancy subjects, for instance, *must* be hysterical because, as Dr. Babinski says, “They present in the hypnotic trance contractures, paralysis, anæsthesia, all the symptoms of hysteria. Now, suggestion alone would be unable to provoke the appearance of these physical symptoms. Suggestion has acted as a revealer of hysteria.”¹

This argument hardly proves Dr. Babinski's case, since it assumes the very point in dispute, *i.e.*, that certain phenomena, known to occur in hysteria, cannot be producible by other causes as well. But, nevertheless, it suggests a question which the Nancy school have made, as I have said, but little attempt to answer. How is it that this easy “suggestion,”—which in itself, one would think, can have little more

¹ Dr. Babinski, in *Revue de l'Hypnotisme*, July, 1891, p. 24.

efficacy than the mere utterance of a charm—can often at once produce effects which years of medical and surgical treatment would fail to secure? Nay, and not only therapeutic effects, of a kind which ordinary medicine can at any rate aim at, but profound modifications of nervous condition—changes whose mechanism we are entirely unable to understand?

So long as we try to explain all the phenomena of hypnotism, double consciousness, &c., as mere morbid disaggregations of the empirical personality—repartitions among several selves of powers habitually appertaining to one alone—so long, I think, shall we be condemning ourselves to a failure which will become more evident with each new batch of experiments, each fresh manifestation of the profundity and strangeness of the subliminal forces at work. We shall find ourselves, so to say, explaining the action of a group of geysers on the assumption that they are springs fed by the ordinary rainfall.

I will ask the reader, then, to bear in mind that in what follows I am not attacking any recognised, coherent body of scientific doctrine. Rather, I am making a first immature attempt to bring some kind of order out of a chaotic collection of strange and apparently disparate observations. My hypothesis—developed here from briefer indications in earlier papers—cannot possibly, considering the novelty of the inquiry, be true in all details. But it may be of use at least in pointing out the nature and the complexity of the problems which any valid hypothesis must recognise and solve.

I suggest, then, that the stream of consciousness in which we habitually live is not the only consciousness which exists in connection with our organism. Our habitual or empirical consciousness may consist of a mere selection from a multitude of thoughts and sensations, of which some at least are equally conscious with those that we empirically know. I accord no primacy to my ordinary waking self, except that among my potential selves this one has shown itself the fittest to meet the needs of common life. I hold that it has established no further claim, and that it is perfectly possible that other thoughts, feelings, and memories, either isolated or in continuous connection, may now be actively conscious, as we say, “within me,”—in some kind of co-ordination with my organism, and forming some part of my total individuality. I conceive it possible that at some future time, and under changed conditions, I may recollect all; I may assume these various personalities under one single consciousness, in which ultimate and complete consciousness the empirical consciousness which at this moment directs my hand may be only one element out of many.

Before we draw out the implications of such a statement, let us

pause to consider the obvious reasons which a man may give for considering his empirical consciousness as identical with his total self.

The first remark of the ordinary reader will probably be that if there were in fact any other consciousness within him, he would certainly be aware of it.

This, however, is simply to beg the question. We must reply that the dicta of consciousness have already been shown to need correction in so many ways which the ordinary observer could never have anticipated,—the world of realities (so far as we can get at any intelligible notion of it) is so utterly unlike what our empirical consciousness suggests to us,—that we have no right to trust our consciousness, so to say, a step further than we can feel it;—to hold that anything whatever—even a separate consciousness in our own organism—can be proved *not* to exist, by the mere fact that we (as we know ourselves) are not aware of it.

But dropping this first untenable demurrer, a man may still give two reasons, which look valid enough, for supposing that there can be comparatively little psychical action going on within him of which he cannot give an account. He may say, in the first place: “The deeds which I have done in life—the movements which my body has made—have been executed in obedience to the will of my conscious self. There has been no room for the operation of any imaginary will in the background.” And, in the second place, he may add: “Besides this active life there has, of course, been a passive life as well. Besides the sensations and movements originating in my own frame, there have been sensations and movements impressed upon me from without. But all this, though I could not *control* it, I can nevertheless *remember*. I can feel sure that nothing of importance has happened to me which I cannot recall by voluntary act of recollection. Here again, therefore, there is no room for the operation of an imaginary memory beneath the threshold. In short, to put the matter in a nutshell, I receive my letters at my front door, and I give my orders in my library. Why should I suppose that my house is governed by an imaginary conspiracy in the kitchen?”

Now I need not examine how far contentions like these would be valid if we kept to the realm of pure philosophical speculation. For we happen to be able to prove, by actual and easy experiment, that they are entirely inconclusive.

In the first place, it is now well known that very often if a man in the hypnotic trance be ordered to perform a certain act after he has been awakened—to execute, as it is called, a post-hypnotic suggestion—he will execute that suggestion, in complete unconsciousness of having received a command, and in the full belief that he is acting from his own choice, and with complete freedom of will.

I have already repeatedly dwelt elsewhere on the deep significance of this easily verified fact. It is enough to show that a man's belief that his acts have been willed by his ordinary conscious self is no proof whatever that they have primarily been so willed. They may have been primarily willed by some subjacent stratum of his being—as in the case of the post-hypnotic suggestion—and may yet appear to his supraliminal self as absolutely of its own choosing.

Again. The chain of memory of which our superficial self is master, and which in common parlance is spoken of as extending over the whole past life, is seen on closer inspection to be imperfect and interrupted in a high degree. For all men it omits the periods of infancy and of sleep; for many men there are further gaps representing delirium, hypnotic trance, and various disturbances of consciousness.

And here again hypnotic experiment has made all the world familiar with a fact which, until recent times, could only have been inferred from a few scattered instances. This fact is that not only may these gaps in our superficial memory possess a chain of memory of their own, but that such secondary chain of memory is actually in some sense more continuous than the primary.

We all know that the hypnotised subject as a rule remembers waking life, but that the awakened subject as a rule has wholly forgotten the events of his hypnotic trance. — The full significance of this fact—which has hardly yet, I think, been realised in any quarter—will appear more clearly as we proceed. For the present it is enough to point out that this fact alone destroys any possible claim of our primary memory to be our *sole* memory, and thus shows us that we cannot rest upon our empirically conscious *memory* any more than upon our empirically conscious *will* as indicating that the empirical self to which these belong is in any way a complete expression of our being.

What, then, is the practical conclusion to be drawn as regards the mode of conducting our present inquiry? It is simply this: that we must regard this ordinary stream of waking consciousness—in which I write these words and my readers read them—with just the same impartial, objective scrutiny which we apply to the consciousness, say, of a person in spontaneous somnambulism or in hypnotic trance.

If we wished to form a judgment as to his activity of psychical condition in such a trance, we should examine his sensory and motor capacity, his intelligence, his memory; and should note in what points there was either diminution or increase of his known powers in waking life. And this would be an easy task; since we should be aiming only at describing state B—the somnambulant state before us—in terms of state A, the ordinary waking condition.

But this—although it is pretty nearly all that has been hitherto attempted in this direction—stands to a complete experimental

psychology in something the same relation that the digging a pit in my garden stands to a knowledge of the earth's crust. I can easily discover that after digging (say) through a stratum of gravel I come to clay, and I can describe the clay as damper and less healthy than the gravel. As a householder I may accept this stratum of gravel above the clay as an ultimate and satisfactory fact. As a geologist I am bound to ask what it all means. Why is the gravel on the top? Why is there clay below it? What is there below the clay? Do the strata always occur in the same order, or must the gravel at any rate always be on the top? I can no longer say, "My house is built on gravel," as though that were all I need know. It is built upon an unknown number of strata, of which, for an unknown reason, the gravel is uppermost at this particular point.

Now I maintain that the prevalent French mode of treating these subjacent psychological states—although they have proved in more than one case capable of beneficially supplanting the superficial state—as though they were, nevertheless, mere morbid variations or splittings-up of the superficial state, resembles the reasoning of a man who should say that the clay, or chalk, or granite which he found beneath the gravel was a kind of degenerate gravel—an agglomeration of particular elements in the gravel, but nothing really new.

I think that the time has come for a rather deeper investigation. I think that we have now observed enough out-croppings of subjacent strata to enable us at least to seek—I do not say as yet to find—some sort of provisional law of stratification which does *not* assume as a primary truth that because gravel is the stratum on which we have chosen to build our houses, gravel is therefore the normal type which ought always to be uppermost, and of which all other minerals are a degenerate modification.

Not so; phenomena of so far-reaching a significance as these demand a wider purview than the mere pathologist's in those who would explain them. They open questions as to man's psychical being which have always been deemed to lie *inter apices philosophiæ*. We shall not get at their true meaning if we discuss them only in the atmosphere of a hospital-ward full of hystero-epileptics. There will be need, of course, to verify any hypothesis as strictly as we can; but we must not fall back upon hypotheses manifestly too narrow because we despair of being able as yet to submit wider conceptions to exact proof.

The hypothesis which I offer may be attacked, I fear, with some apparent reason, from two opposite quarters—both as antiquated and as revolutionary. Its central conception is ancient enough. The idea of a soul which precedes and outlasts the body, and which retains memories, or receives intimations, belonging to a world in which the body does not dwell—this assuredly, whether as religion or as philo-

sophy, as revelation or as speculation, has been one of the dominant tenets of the traditional Wisdom of the Past.

But on the other hand, that so-called wisdom has never either appealed to, or been recognised by, the rival wisdom of modern physiology. There is something unpleasing to many minds in the mere attempt to deduce from these quasi-hysterical phenomena an argument for man's higher destinies. To the savant such a juxtaposition suggests charlatanism; to the philosopher it savours of degradation.

That task must, nevertheless, be attempted. Yet it will be well to avoid the use of terms which, like the words *soul* and *spirit*, carry with them associations which cannot fairly be imported into the argument.

Some word, however, we must have for that underlying psychical unity which I postulate as existing beneath all our phenomenal manifestations. Let the word *individuality* serve this purpose; and let us apply the word *personality*, as its etymology suggests, to something more external and transitory—to each of those apparent characters, or chains of memory and desire, which may at any time mask at once and manifest a psychical existence deeper and more perdurable than their own.

For such is my hypothesis. I suggest that each of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The Self manifests through the organism; but there is always some part of the Self unmanifested; and always, as it seems, some power of organic expression in abeyance or in reserve. Neither can the player express all his thought upon the instrument, nor is the instrument so arranged that all its keys can be sounded at once. One melody after another may be played upon it; nay,—as with the messages of duplex or of multiplex telegraphy,—simultaneously or with imperceptible intermissions, several melodies can be played together; but there are still unexhausted reserves of instrumental capacity, as well as unexpressed treasures of informing thought.

All this psychical action, I hold, is conscious; all is included in an actual or potential memory below the threshold of our habitual consciousness. For all which lies below that threshold *subliminal* seems the fittest word. "Unconscious," or even "subconscious," would be directly misleading; and to speak (as is sometimes convenient) of the *secondary* self may give the impression either that there cannot be more selves than two, or that the *supraliminal* self, the self above the threshold,—the *empirical* self, the self of common experience—is in some way superior to other possible selves.¹

¹ I here use the word "self" as a brief descriptive term for any chain of memory sufficiently continuous, and embracing sufficient particulars, to acquire what is

I hold (to continue) that this subliminal consciousness and subliminal memory may embrace a far wider range both of physiological and of psychological activity than is open to our supraliminal consciousness, to our supraliminal memory. The spectrum of consciousness, if I may so call it, is in the subliminal self indefinitely extended at both ends.

At the inferior, or physiological end, in the first place, it includes much that is too archaic, too rudimentary, to be retained in the supraliminal memory of an organism so advanced as man's. For the supraliminal memory of any organism is inevitably limited by the need of concentration upon recollections useful in the struggle for existence. The recollection of processes now performed automatically, and needing no supervision, drops out from the supraliminal memory, but may be in my view retained in the subliminal. To this point we shall again recur. In the second place, and at the superior or psychological end, the subliminal memory includes an unknown category of impressions which the supraliminal consciousness is incapable of receiving in any direct fashion, and which it must cognise, if at all, in the shape of messages from the subliminal consciousness.

To this category I refer telepathic and clairvoyant impressions, which I believe to be habitually received, not by aid of those sensory adits or operations which the supraliminal self directly commands, but by aid of adits and operations peculiar to the subliminal self, and falling under some system of laws of which supraliminal experience, if standing alone, could give us no information. And I believe that some of those impressions which, though in no clear way connected with sight, we include under clairvoyance, do in some sense transcend the limitations, of time as well as of space, within which all supraliminal consciousness necessarily falls.

Varying our metaphor, we may say that the range of sensation covered by our supraliminal consciousness or memory resembles the range of temperature covered by our ordinary thermometers. The thermometer's range represents but a small segment of the temperatures whose existence in the Cosmos is implied by the very nature and constitution of the planet on whose surface our short range of temperatures prevails. Even so our supraliminal consciousness, with its short range of sensation and memory, is, I think, demonstrably based upon, demonstrably implies, a consciousness of wider scope. That wider consciousness, again, may conceivably extend from the absolute zero, or point—wherever that may be—where no consciousness has yet begun, up to a point of expansion where it may transcend

popularly called a "character" of its own. There will thus be one distinct supraliminal self at a time; but more than one subliminal self may exist, or may be capable of being called into existence.

any analogy which we can employ. For just as we know of no superior limit to heat, unless it be that point where, in consequence of the complete dissociation of matter, the energy which we call heat must change its character in some unknown way, so also we know of no superior limit to consciousness, unless it be that point where individual consciousness, individual memories, may be merged in some vaster and unknown form of life.

There may thus be, in my view, an unknown amount of psychical operation proceeding in our individuality, and in connection with our organism, of which operation only a small fraction habitually rises into the cognition of the empirical self. What shall so rise, and what shall not so rise, may well have been originally determined by some process of natural selection.

The matters of which we are superficially conscious have been selected from among the matters of which we might have been conscious, much as the matters to which we *attend* are selected from among the matters to which we might attend. I must needs attend to the voice of one who calls to me ; I may leave unattended to the buzzing of a fly in the room after I am conscious of it. Even so, in a more general way, my superficial self must needs be conscious of sounds transmitted to me by air-waves, but may ignore messages which reach me by the less practical method of telepathic impact from other minds.

In each case the object of the selective process may have been the preservation of the race and of the individual. When another object is proposed, the selective process may take another form. And in fact the object of civilised men has now considerably altered its character. It is knowledge, not mere self-preservation, at which we aim. We may, therefore, hope that just as many matters rise into, say, the naturalist's attention which the hunting savage has not perceived, so also many matters may now be made to rise into our superficial consciousness which our purely practical ancestors could in no wise reach.

It will be seen that I do not suppose that there is any definite or impassable barrier between the various strata of the Self. They are strata (so to say) not of immovable rock, but of imperfectly miscible fluids of various densities, and subject to currents and ebullitions which often bring to the surface a stream or a bubble from a stratum far below.

But observe that so soon as this is understood—so soon as I admit and assert that the existence and nature of subliminal capacities in the self is to be inferred only from actual phenomena observed and interpreted by that empirical self by whose aid science does her work—so soon does my theory lose its air of *mysticism*, and ranges itself among hypotheses which may be erroneous, but are not plainly unscientific.

It is my object to test that theory by all the facts at my command. And perhaps it will tend to clearness if I begin by pointing out what kind of phenomena we may logically expect to find, if the theory be true, and if I then go on to show to what extent I can claim that the phenomena actually observed correspond to my anticipation.

And first, perhaps, it may be well to deal with the question of *morbidity*, of *abnormality*, which is so prominent in many men's minds in connection with any messages from the subliminal consciousness.

Now assuredly I do not hold that the subliminal self is free from disturbance and disease, any more than the supraliminal. "The Subliminal Self" is a name for an aggregate of potential personalities, with imperfectly known capacities of perception and action, but none of them identical with the assumed individuality beneath them, nor entitled to share in any kind of "imperturbability, indiscerptibility, incorruptibility," which the philosopher may ascribe to an incorporeal soul. There must needs, therefore, in my view, be subliminal disturbances, and these must needs make themselves felt in the supraliminal being. How shall we distinguish these subterranean from the superficial storms? How shall we recognise, for instance, a disturbance of the "hypnotic stratum"—as we may style for convenience' sake that group of potential perceptions and reactions which are readily evoked in a suitable subject by the hypnotic trance? It would be absurd to attempt to explain *ignotum per ignotius*,—the aetiology of disease by its relation to hypothetical strata of the subliminal self. But one remark I must make, since, crude as it may be, it offers at least a chance of light upon a subject at present hopelessly confused.

I say, then, that our most plausible conception of a morbid disturbance of the hypnotic self would consist in a derangement of functions or capacities habitually observed in the hypnotic state, and in that state alone. I should say that the reason for referring the source of such derangement to the hypnotic self would be increased if the subject were, when hypnotised, aware of the exciting external cause of such derangements, and capable of modifying them in a way impossible to him in waking life.

Now it is a striking characteristic of the hypnotic self that it can exercise over the nervous, the vaso-motor, the circulatory systems a degree of control unparalleled in waking life. Told to hold out his arm, the hypnotised subject will hold it out for an indefinite time in a state of painless contracture, and with no disturbance of pulse or respiration. Told that the ammonia which is held to his nose is otto of roses, he will inhale it with unwinking, unwatering eyes. Told that he has burnt himself in a given spot, his skin will redden or even form a blister. Told to sleep, he will sleep profoundly until told to awake. I do not here attempt to explain *why* that obedience is rendered. But

the *power* of obeying such commands—that is the function, the prerogative, the secret of the hypnotic self.

Are we aware in practice of any malady or group of maladies in which these functions, these capacities, are the subject of special disturbance? Are there cases of prolonged and apparently causeless contracture? Are there anæsthesiæ appearing, shifting, and disappearing as rapidly as the suggested anæsthesia of hypnotism? Are there anomalous vaso-motor disturbances, which seem to follow the patient's mere caprice?

The reader will answer with the word *hysteria*. And, meaningless or misleading though that term be, it is in fact our first and obvious reply. Not indeed all, but almost all the phenomena which can be induced by suggestion in the hypnotic state occur spontaneously in hysterical patients.

But this will not complete our answer. From the point of view of our present analogy the *differentia* of hysteria will be simply an irrational self-suggestion in regions beyond the power of the waking will;—a morbid or uncontrolled functioning of powers over the organism which effect profounder modifications than the empirical self can parallel. Thus the production of patches of anæsthesia or analgesia is a characteristically hysterical symptom, and it implies a power of modifying the sensibility to touch or pain which we cannot imitate under ordinary conditions.

But when hysteria is thus regarded, it is seen that several other maladies fall under the same category. “Attaques de sommeil,” “association-neuroses,” “Zwangs-Vorstellungen,” and a host of monomanias show a similarly morbid functioning of precisely that class of powers which hypnotism exhibits to us in harmless or beneficent operation. They are self-suggestions of an irrational and hurtful kind. They are diseases of the hypnotic stratum. Hypnotism is not a morbid state; it is the manifestation of a group of perfectly normal but habitually subjacent powers, whose beneficent operation we see in cures by therapeutic suggestions; whose neutral operation we see in ordinary hypnotic experiment; and whose diseased operation we see in the vast variety of *self-suggestive* maladies.¹

I would offer this view to the consideration of those who justly realise the close connection between hypnotism and hysterical phenomena, but mistakenly endeavour to force all the hypnotic phenomena into the hysterical category.

¹ The self-suggestive psychoses pass into insanities dependent on organic lesion by gradations on which physicians themselves are hardly agreed, and which lie quite outside my province. I do not, of course, mean to assert that delusions unmodifiable by suggestion, and depending on actual lesions (as the megalomania of general paralysis), belong to the hypnotic more than to any other stratum of personality.

M. Babinski, for instance, as we have seen, argues as follows on behalf of the Salpêtrière view that all hypnotic subjects are hysterical. The Nancy subjects, he says, although asserted by Nancy doctors to be non-hysterical, yet show in the hypnotic trance phenomena which we observe elsewhere in hysteria alone. For that reason they must in fact be hysterical. This, surely, is to reason in a somewhat obvious circle. And those who, with the great majority of competent judges, are convinced that non-hysterical persons may most assuredly be nevertheless hypnotisable, must seek some other explanation for the similarity of phenomena in the two states. That explanation I have here attempted to give by suggesting that hysteria (and many cognate troubles) should rather be said to fall under hypnotism than hypnotism under hysteria. Those self-suggestive troubles exhibit the disordered working of a stratum of the self which is *per se* as normal and as essential to man's completeness as any other, and which surpasses the superficial stratum in the degree of power which the will informing it can exercise over the organism.

Yet one word more to those who, without stigmatising either hypnotism or subliminal manifestations in general as necessarily *morbid*, are yet disposed to style them *abnormal*, and to regard them as a mere curiosity which can never be closely inwrought with human progress.

"The normal man" is apt, I think, to become as question-begging an individual in physiological as "the natural man" in theological treatises. What is man's nature? and what is man's norm? If we were answering for any lower species we should undoubtedly say that the norm of that species was such adaptation to its environment as best secured its existence and its diffusion over our planet. Answering for mankind, we should demur to this crudely propagandist view. We should hesitate to assume that Brigham Young had fulfilled man's end and aim more successfully than Sir Isaac Newton. Man's end and aim are not so simple as a rabbit's; he must choose between ideals; he must pursue the higher objects even at some sacrifice of the lower. And whether we contemplate his highest aim under the aspect of Virtue or of Knowledge, we must agree that such aim can only be attained by a rise into fullest consciousness—by a completest control and exercise of "those high capacious powers which lie folded up in man."

Hitherto, indeed, almost all experimentation on human subjects has been directed to practical, to therapeutic ends; to the remedy of the wear and tear which interfere with the every-day working of the organism. Approached even on this merely practical side, that organism has shown itself at once far more complex and far more modifiable than the early physicians supposed. But we have found, too, that for such modification we need quite unlooked-for artifices—appliances

which it has taken centuries to perfect, and of which Hippocrates and Galen did not dream.

Thus much for one side of man's nature. How as to the other?

Psychological experiment is still, as it seems to me, at much the same point as was medical experiment in the days of Hippocrates. We are still in the stage of mere logical and descriptive analysis of the psychical nature with which we have to deal. We have scarcely yet invented any instruments for probing or artifices for modifying it.

Nay, the very idea of trying to modify our psychical selves by deliberate scientific experiment is as foreign and unacceptable to most men as the idea of modifying his death-rate by sanitation is to the African savage. There is in most of our minds a vague assumption that our race stands at its highest point, and that any change must imply degeneration.

No one, of course, can offer scientific defence of such an assumption as this. Yet how great would the difference be if it were altogether ousted from every mind! If it were admitted that we are borne—however slowly—on an ascending curve, and that we can assign no necessary limit to the powers over our own personal mind and matter, and over mind and matter without us, which we may be able to exert when we have gained fuller consciousness of all that lies hid within!

The foregoing remarks, I trust, may have cleared the way for an inquiry on which we ought to enter unfettered by any prejudice against the unknown within us simply as unknown. We have now briefly to consider what kind of phenomena should be observable if our theory is a true one; in what fashion we can suppose that a subliminal realm of psychical action such as I have assumed will be likely to make itself perceptible to the superficial consciousness. Such tentative answer as we can give to this question may at least help to show us for what phenomena we are bound to be on the watch.

If, then, there be in each of us an undefined pre-existing potency of sensation, thought, and will, which can at best manifest itself but irregularly and imperfectly through the bodily organism, we shall expect that each mode of perception of which the superficial self is capable will be from time to time made use of by the underlying intelligence. There will be a transmission of *messages* (so to name any kind of manifestation, be its purport true or false) from the lower to the upper strata, in all modes of which the upper strata are accustomed to take cognisance. And since we must not assume that the subliminal self is necessarily confined to the special modes of sensory communication which the supraliminal self enjoys, we may anticipate that in these upward-passing messages there will be indications of some such wider or less differentiated perceptivity as we may suppose to be operative in the depths of our being.

Next as to the *contents* of these messages. In the first place, we shall have absolutely no reason to anticipate that all the messages will be wise or important. Although I call them *messages*, for the sake of a general term, and because they all convey some sort of knowledge of what is passing beneath the threshold, yet we must not assume that they are necessarily purposive or voluntary. They may, as in dreams, be the expression of some purposeless and involuntary subliminal activity; or, as in hysteria, of some subliminal activity of a distinctly morbid kind. Or, without actual disease, they may communicate sheer error, sheer folly, sheer wickedness. It is not likely that any stratum of our being, even though it have some directer access to wisdom, is itself entirely wise.

Nevertheless, my initial hypothesis will assuredly not be justified unless we can discover a certain proportion of subliminal messages which do actually communicate truths of which the superficial self was not otherwise aware, or effect ends which the superficial self could not otherwise effect. And such messages—veridical in content, or beneficently self-suggestive in operation—ought, in my view, to be seen flashing out along the whole spectrum of superficial consciousness, and also (as already implied) beyond either end of that habitual spectrum.

Beyond the inferior or physiological end of that spectrum, we ought to find traces of a beneficent power over physiological processes which are not within the control of the supraliminal will. Coincidentally with that spectrum we ought to find traces of a completer than the supraliminal memory, of a keener than the supraliminal sense-perfection, of a sounder than the supraliminal judgment. And beyond the superior or psychical end of our metaphorical spectrum we ought to find traces of a knowledge subliminally acquired by methods unknown to the supraliminal self, and from sources to which that self has no access. How far such supernormal powers may extend we cannot, of course, predict. But we shall anticipate that whatever supernormal powers are discovered will be discovered in the subliminal and not in the supraliminal realm;—will reach the superficial self in the form of messages whose source and whose mode of composition will be discerned, not directly, but inferentially;—will be subject, not to the laws of the known molecular world, but to laws of that unknown world in which the specific powers of the subliminal self are assumed to operate. Such, roughly speaking, will be our anticipation as to the *modes*, and as to the *content*, of subliminal manifestations. We shall have somewhat similar grounds for preliminary conjecture on other points, and notably as to the probable relation of subliminal messages to the supraliminal *memory*.

But this point we will for the present defer. Our subject is so complicated that we shall gain rather than lose by an arrangement which

bids us at times to retrace our steps, and to grow familiar with our labyrinthine way.

Let us, therefore, turn now to the actual messages, and let us arrange them in the first place according to their different *modes* of manifestation, the channels, through which they reach the superficial self. We shall find that the observed cases fall broadly into four categories:—

1. First come messages neither definitely sensory nor definitely motor, but consisting of vague or anomalous impressions or impulses.

2. Secondly, we have messages mainly sensory, or passive automatism.

3. Thirdly, we have messages mainly motor, or active automatism.

4. Lastly, we have messages at once motor and sensory, which tend to occupy the whole psychical field, and to pass on into states of trance, or of alternating personality.

1. The first of these classes—theoretically, perhaps, the most interesting of all—must be very briefly touched upon here. The time has not come for its full discussion—can hardly come until we have a greater mass of skilled and careful records of subjective feeling. Nothing is harder to describe than these vague impressions which seem to lie beneath the foundations of ordinary sensation and ordinary motion alike. The student of our published narratives will note in how many different ways this difficulty is felt and met—how inadequate are our “matter-moulded forms of speech” to express some unique experience which is often even more impressive to the percipient from its own strangeness than from the message which it carries.

One point, however, needs clear recognition. These subliminal messages seem very often capable of being developed with equal ease into impressions of sight or into impressions of hearing, or into motor impulses. Let us take the case which is so often the simplest—that of a post-hypnotic suggestion. If a vague suggestion, say of *danger*, is conveyed to several hypnotised patients, to be developed after their awakening, each will realise the hallucinatory danger in a different way; voice of enemies—smell of fire—sight of a wild beast advancing; it is a chance which sense is used to express the dominant idea. The idea suggested will rise into manifestation by whatever channel the “psychostatical” condition of the subject may render easiest at the moment.

Somewhat similar is the case with many veridical hallucinations. They begin with a vague feeling which is neither sight, sound, nor motion; then they develop gradually into a phantom, a voice, an impulse to writing or to utterance. If the same person has several successive experiences, these will often tend to clothe themselves in the same sensory shape.

The importance of this fact is seen when a claim is put forward that an apparition, if veridical, is necessarily also objective—has some independent reality outside the percipient's brain. Not so, we reply; in many cases that manifestation has developed so gradually, so unmistakably from within, that we cannot logically deem that an objective figure was suddenly intruded into a series of impressions so plainly subjective in its first inception. As well say that while the hypnotised boy was straining his ears to catch the angel's music there suddenly came to him the real note of a heavenly harp.

I am not maintaining that *all* veridical hallucinations are of this primarily subjective type. I have elsewhere argued, indeed, that the terms objective and subjective lose in some of these cases all clear meaning, and that in the case of a collective hallucination, for example, we can often do no more than record the experience of each person concerned, being absolutely unable to say on what laws the collectivity of the hallucinatory experience could possibly depend. But, nevertheless, it is the obscure internal origin, rather than the sudden flashing out, as though upon an external organ of sense, which is the most instructive characteristic of these subliminal messages. The flash, no doubt, may often be all that we can observe; but the question is *what* has heated to flashing-point the inflammable parts within.

2. We thus pass onwards, without sudden transition, from obscure indefinite messages to definite sensory messages,—full-blown hallucinations. And here we cannot say what determines the development or leads to the increase of definition in the message received. It is not necessarily, I think, a great intensity of the message; for the vague messages may be prolonged and disturbing; the visual or auditory hallucinations may be unexciting and transient. But be they of what quality they may, it is important to realise that *all* hallucinations of the senses may be in some sort messages from the subliminal self. They may be so when merely fantastic just as truly as when they are veridical.

Dreams form at once the weakest and the commonest form of sensory hallucination. And dreams, of course, already give manifest signs of having been manufactured below the threshold of our ordinary consciousness. Sometimes, as I have pointed out elsewhere (*Contemporary Review*, February, 1885), a single dream seems to involve more than one level of subliminal consciousness. And already in dreams—even in meaningless and fantastic dreams—we begin to come across signs of intensified power. The occasional prolongation of dream-figures into the first waking moments seems to indicate that an intensity of visualising power has been exercised in the dream which the waking subject could not imitate. And these *hypnopompic* illusions, if I may so term them—illusions which attend the *departure*

of sleep—are paralleled by the *hypnagogic* illusions which attend the *on-coming* of sleep, and which have been described by Maury and other authors.

It is well known that at or near the moment of falling asleep, scenes or faces will sometimes present themselves with a startling vividness which no voluntary effort can rival. Very likely other bad visualisers, besides myself, have derived from these occasional flashes some notion of the good visualiser's habitual capacity, which otherwise, as being beyond imagination, might have remained for us beyond belief.

The lesson, then, of these *illusions hypnagogiques* is that even in the shallowest and most meaningless messages from the subliminal self there may be indications of previously unknown capacity. Nay, this is the case even when the subliminal messages are directly originated by disease. In *delirium tremens* the type of the hallucinatory figures is determined by the nature of the disease, and by previous associations. But the vividness with which that type is realised is in itself an indication of intensified capacity. The patient, when in ordinary health, could not summon up pictures of rats or snakes with anything like that vividness and reality which so terrify him now. With other deliriums, also, the case is similar. The vivid illusions of the opium-eater and of the haschisch-eater are notorious.

Now in most of these cases it is the morbid element which has usually attracted attention. The vivid visions have been looked upon as symptoms of poisoning, to be removed as soon as possible. But to the psychologist these visions have an interest of a much deeper kind. Just as it is the business of the physician to look out for degenerations—to avert dissolution—so it should be (though it has not often been) the business of the psychologist to look out for extensions of capacity—to recognise evolution. And these morbid visions take on a new importance if they are regarded as indications of a power of visualisation, of combination, of invention, existing in subliminal strata of our being, and accidentally revealed by the volcanic upheaval of fever.

We may extend this argument to cases where there is no fever, but the indication of disordered function lies in the hallucination itself.

The most rudimentary, in one sense, of all forms of visual hallucination is the recurrence of an after-image. The microscopist has been gazing long and steadfastly at some tiny network of cells. Laying aside the microscope, he feels nothing unusual. But perhaps some hours afterwards the network will start up before him in an objectified form, so clearly that he may again study forgotten details. Now this is the result of unduly prolonged attention; it is a morbid stereotyping of impressions which should pass swiftly away. But although it is thus on the whole a retrogressive or dissolutive phenomenon, it has a progressive or evolutive aspect as well. It indicates, that is to say, the possession

of an intensity of faculty previously unknown. No one could have asserted that so exact an image of the microscopic object was still preserved in the observer's brain ; nor could he himself have evoked such an image by conscious effort.

Somewhat similarly we find that sudden vivid revivals of memory or faculty in dying persons are explained by physiologists as indicating that when any nervous centre is discharged with disintegrating violence a number of stored-up memories are thus set free, which would never have been evoked by the gentle discharges of healthy life.

In all these cases, as will be seen, my argument in no way prompts me to minimise the morbid characters. On the contrary, I hold that since we possess certain subliminal faculties, which at present we can only get at by a variety of empirical methods, it was antecedently probable that *disease* would be one of these methods. It is likely, of course, to be a wasteful and incomplete method; bearing something the same relation to experiment that a volcanic eruption bears to the digging of a mine. Yet it may bring to us a certain amount of confused knowledge as to subjacent strata—a knowledge which it is our business to make definite by properly directed excavation.

But here an objection will be raised to my argument,—so serious that, at the cost of some delay, I must endeavour to forestall it. “You have no right,” my critic will say, “to extract evidence of some new subliminal capacity from phenomena which, like the hallucinations of *delirium tremens*, are obviously the mere concomitants of nervous dissolution. In such cases we have the uncontrolled irregular working of such of the higher nervous centres as have so far escaped paralysis from the alcoholic poisoning.¹ You must not treat defect of inhibition as if it were a positive power. In all our sense-organs there is a certain margin of capacity beyond what we habitually use. This margin renders possible many helpful adaptations to new difficulties ; but also it inevitably admits of wasteful outpourings when control is removed. Take a case of purely mechanical trouble. Say that too much wax accumulates in my ears. My reserve of auditory capacity is now called upon, and I hear fairly well in spite of the obstruction. The surplus wax, however, is removed;—and straightway I hear my friend's voice as a shout, and his cab like rolling thunder. Do you call this an uprush of subliminal capacity? The fact simply is that my ears, which had adjusted themselves to special difficulties, take some little time in readjusting themselves to ordinary circumstances. It is as simple a matter as my feeling your study hot when I come in out of the cold air.”

This is all true, I reply ; but my first object is precisely to discover

¹ See Dr. Hughlings Jackson in *Journal of Mental Science*, April, 1887.

what margins of capacity our known sensory centres possess ;—in the hope of discovering whether we have other capacities not dependent upon the senses that we know. And we must not class all these manifestations of latent capacity together ;—they are of many kinds, and teach many different lessons.

The case of intensified *hearing*, for instance, tells me comparatively little. I believe already that some of my ancestors could hear more acutely than I ; and my reserve power in this direction could indicate at most that degrees of capacity once acquired do not always die out with disuse (like sight in cave-fishes), but may remain latent, and ready for some descendant's special need.

But, on the other hand, I see no reason to suppose that my ancestors could *visualise*—could call up imaginary images—any better than I can. If then by drinking brandy I succeed in visualising a hallucinatory rat, I have come upon a degree of faculty which I had no previous reason to suspect myself of possessing. That faculty, let us say, has arisen incidentally during the development of my visual centres. It has been a useless bye-product of human evolution.

But note that the more useless, irrelevant, episodic, incidental such a bye-product is, the more significant is it for our present purpose. Bye-products such as these do not follow on the incoherent action of such organisms as man can himself construct. A loom is a man-made organism ; it is a product of artificial selection, of modifications imposed from without, with no spontaneous variations arising within. Throw it partly out of gear and it will perhaps work violently ; but there will be no method in its madness ; its incoherence will be absolute ; it will not incidentally turn out patterns more complex than any which it has previously made. You will find out nothing about it which you did not know before ; for there is nothing in it which you did not put there yourself. But, on the other hand, when you disarrange the human organism by alcohol you get something more than incoherence ; not only tossing movements and vague cries, but also the projection of phantasmal figures, more vivid than the patient's healthy imagination ever produced.

And note that this very power of externalising visual images has in certain cases (a well-known story of a portrait-painter is copied from book to book) been of actual artistic value to its possessor. It is a bye-product of the same general type as musical and mathematical genius ;—those "gifts" whose brilliance and strangeness have prompted Mr. Wallace's suggestion that they may have been introduced into the human mind, or fostered there, by some agency like that of a breeder or gardener, outside of the normal course of evolution. I do not claim that the drunkard's "blue devils" have any supernatural source. But I would suggest that if ever we are to learn whence those "sports"

on which natural selection so largely depends have originated, and what their possible range may be, we can only find this out by analysing whatsoever within us lies off the main track of self-preserving and race-preserving adaptation. Explain to me, I would ask, not how Mithridates came to have a family at eighty, but how Gauss came to discover the method of least squares at eighteen.

Man's life on earth starts from an x of some sort; and for my present argument it matters not whether you call x a carbon-atom or an immortal soul. Whatever it was, x had certain potentialities, which must have dated in any case from some age anterior to its existence upon our recent planet. Theories of evolution have taught us something of the ways in which x may have been modified during its terrene existence; but we have yet to learn what *that* was on which earth's forces began their play. Are there indeed any residual phenomena, bye-products of evolution, useless vestiges, enigmatic rudiments, which if once we could interpret them could carry us back beyond protozoic life to some more ancient history, some more perdurable law?

It will be seen as I go further that there are certain facts which can, I think, throw light on this problem;—which strongly countenance the hypothesis of a pre-existing, an informing, a surviving soul. In the meantime the necessary logical arrangement of my matter places my argument at a disadvantage. For I have to begin with small and scattered observations, themselves explicable on hypotheses narrower than mine, and needing,—to show their true connections, their continuous trend towards the stranger, the supernormal phenomena,—a wide ingathering and long cumulation which neither my space nor my knowledge enables me here to offer.

But I must content myself with thus appealing to my reader to study the whole series of my facts before he dismisses my interpretation. For the present I must return to my immediate topic, and must continue to trace in order the various classes of visual hallucinations—from the morbid or fantastic up to the *veridical*, and even to the *collective* class.

Next above the visual hallucinations of disease I should place those which many persons can summon up by the empirical process of gazing at a crystal, dark mirror, or other clear surface. These "crystal-visions" appear to run parallel to the whole range of visual hallucinations. Some of them closely resemble dreams; appearing to be mere casual modifications of past experience. Others, again, exhibit a supernormal revivification of past events—a *hypermnestic* character—on which we shall hereafter have to dwell. In other cases the vision seems to have a telepathic origin. In others, again, the crystal shows a message purporting to have come from a deceased person. In others, again, it

shows scenes apparently depicting the remote past, or the future, and not clearly traceable to any individual intelligence. Nor can we at present discriminate by any difference in the characteristics of the vision itself what its origin or its meaning may be.

I need hardly say that in using the convenient term "crystal-visions" I am not attributing any real importance to the crystal or other speculum used, nor even assuming that it is always needful to use a speculum at all. The important point is that by use of empirical means, which vary with different persons, a good many observers can succeed in inducing visual hallucinations in a harmless and convenient form. The crystal-visions seem akin to the faces and other forms seen in the dark by many persons while fully awake.¹ It is natural at first to suppose that the crystal-seers are slightly self-hypnotised by the steady gaze; and in some instances this is probably the fact. But in some of the best marked cases of crystal-vision which I have seen there is no indication whatever of modification of the normal waking state.² Crystal-vision in my view is not a branch of hypnotism, but rather an additional method—due, like hypnotism, to accidental discovery—of bringing into the cognisance of the supraliminal self some part of the processes which are ceaselessly going on below.

Further experiments on crystal-vision are much needed. But the cases already published will serve to show that these visions may rise from very different depths in the psychical being—may come only "from dreamful wastes where footless fancies dwell," or may be fashioned by somewhat within us which is cognisant of forgotten memories, and of far-distant things. In one point nearly all observers concur. These visions imply a visualising power greater than the seer can exercise by voluntary effort. The distinctness and artistic quality of these crystal-pictures can be estimated more truly than that of hypnotic, or even of post-hypnotic hallucinations, on account of the subject's more thoroughly normal state. And the illumination of the pictures, the movement of the figures, often causes the seer great surprise. The effect is said to be not like that of "conjuring up a scene," but rather of looking tranquilly into a *camera obscura*, where light and movement are given correctly, and with no effort of one's own.

The study both of hypnotically-suggested hallucinations and of crystal-visions forms an important prerequisite for the right comprehension of that remarkable class which remains to be mentioned,—the casual or isolated—falsidical or veridical—hallucinations of the sane. Readers of *Phantasms of the Living* will remember how Mr. Gurney has brought out the strong analogies which subsist between all phan-

¹ See *Phantasms of the Living*, Vol. I., p. 473.

² See the paper, "Recent Experiments in Crystal-Vision," *Proceedings*, Vol. V., p. 486.

tasmal experiences of this kind—between those which we must assume to be merely subjective, and those which we regard as having a telepathic origin, a veridical content. He has shown how beneath all differences both of aspect and of content they are wont to give indication of somewhat the same process of subliminal manufacture.

Before, however, we can decide to class all visual phantasms as messages from the subliminal self, we must take into account the important fact that these phantasms are in many cases *collective*—that they are observed by several persons simultaneously—perhaps even by animals as well. Are we not bound, it has been asked, to regard such collective phantasms at any rate as objective entities, in no way dependent upon the self of the percipient?

In reply I would say (as I have said at greater length elsewhere), that I see no objection to describing these collective hallucinations as objective, so long as it is understood that their objectivity implies only that they have a source outside the percipients' minds, and does not imply that they are necessarily discerned by the percipients in accordance with ordinary optical laws.

Our records of collective phantasms show at any rate that even when more persons than one perceive the phantasm it is not safe to conclude that *all* the persons present will perceive it. Nay, more; those who do perceive it will sometimes perceive it to different extents—one, for example, hearing only; another both hearing and seeing. It is even doubtful whether the perceptions of the different percipients are in all cases fully consistent with each other, or do not rather indicate that some initiating cause acts on each percipient in a manner determined by his own psychostatical condition. *Collectivity*, in short, is in such percipience more truly styled *electivity*. It may be the case that A and B, who are together, both see the same phantom; but this fact gives us no guarantee that if C was there with them he would see the same thing.

It is clear, then, that a phantom thus *electively* perceived—perceived, that is to say, by one person in preference to another, equally well situated—cannot be perceived by the superficial self, according to ordinary optical laws. Yet certainly in some instances the phantasmal image, say, of a dying man, does affect in much the same way more percipients than one,—and percipients of whom some may be strangers to the presumed agent, and so not likely to have received the impression from him by direct telepathic impact. To meet this difficulty it has been suggested that when A is dying, and A's phantom is perceived by B and C, of whom C is a stranger to A, then B perceives it by direct telepathic impact from A, and C by further or secondary telepathic impact from B. Where the difficulty is so great, and our knowledge so small, we must not hastily reject any attempt at explanation.

But, personally, I am led to think that there is, as I have elsewhere suggested, some "centre of phantasmogenetic activity," bearing some relation to space, and affecting B and C simultaneously and directly.

The phrase here cited, in spite of its unavoidable vagueness, may now be seen to possess an intelligible meaning. I have already urged that the impulse which ultimately generates the phantom is in no case directly received by the superficial self, but always by the subliminal faculties, in some unknown fashion. I have suggested that this impulse is not in itself of any definite sensory or motor quality, but is generally capable of being *translated* to the superficial self in either sensory or motor terms, according to the subject's psychostatical condition,—perhaps according to the predominance of visile, audile, or motile imagery in his habitual psychical operations. To explain these collective or elective cases, with their similarities in the general image but differences in detail, we should have, on this view, further to suppose that the said impulse is sometimes of a kind which affects the subliminal self of all suitably constituted persons within a certain area, and which, although modified in each observer's case by individual conditions, has yet a prepotent tendency to translate itself into one special form of imagery—so that the phantom which each observer perceives is similar, although not identical.

Difficult as such a hypothesis may be, it indicates, I think, a more likely road towards the solution of this crowning puzzle of collective hallucinations than is afforded by those who maintain that a phantasm seen or heard by more than one person must be a real part of the objective world; so that failure to see or hear it would arise from some mere defect of eyes or ears—some such purely physiological limitation as prevents some men from hearing the shrill cry of the bat.

What has here been said of hallucinations of sight will apply, *mutatis mutandis*, to hallucinations of the sense of hearing, and of the sense of touch—to the phantasmal sound of human voices, or pressure of human hands. "The sense of touch," however, is, of course, a mere popular term which covers a variety of classes of sensation as yet imperfectly known. At any rate the sense of contact, the sense of temperature, and (of course) the sense of pain are known to admit of being isolated as separate modes of perceptivity. What messages, we may ask, does the subliminal self send upwards in connection with these senses?

As regards the sense of *temperature* the answer is complex and obscure, involving what seems to be a new group of sensibilities to magnets, metals, &c. An elaborate system of these supposed sensibilities was drawn up long ago by Reichenbach in his book, *Der sensitive Mensch*, and similar systems have since been elaborated by Baréty

de Rochas, and others. In the absence of further corroboration all these schemes must be considered as at least premature. Nevertheless, there is in France a growing belief that certain metals, even wrapped up or concealed, so as to avoid suggestion or hyperæsthesia of ordinary touch, do produce definite and unexplained sensations, among which are sensations of temperature, apparently not depending on the smoothness, weight, or other known property of the metals used. Thus a burning sensation from gold seems one of the commonest of these phenomena.

The sensations alleged to be felt from *magnets* fall under a kindred category. Professor Pitres in a recent work asserts that these results have now been obtained with an electro-magnet, the percipient not knowing whether the current was turned on or off;—a precaution on which we have repeatedly insisted in these *Proceedings*.¹ It is to be hoped that observers in other countries may soon be fortunate enough to find subjects equally sensitive.

While we must accept the accounts of these experiments with due reserve as to possible effects of suggestion and self-suggestion, it does yet, I think, become yearly more probable that this influence of metals (ill-named by Pitres and others *haphulgesia*, since it is by no means always painful) and this kindred influence of magnets do actually exist. And if such influence exists, it would appear to exist for the most part subliminally; for it becomes perceptible by the superficial consciousness only or mainly in conjunction with other phenomena which have a manifestly subliminal initiation.

It seems, then, quite possible that we may here have a real approach to certain obscure physical laws by means of the help afforded by indications arising from a stratum within us in which the range of perception is, as I have already suggested, enlarged in divers unpredictable ways.

And next as to sensibility to pain. In what relation does the subliminal self stand to this prominent characteristic of our superficial being?—a characteristic originally acquired, we may suppose, for protective purposes, but now in many of its forms useless, and, when useless, noxious, and even dangerous to life. We know, of course, that sensibility to pain is one of the functions most easily modified by hypnotic or post-hypnotic suggestion. Painless operations “in the sleep” formed the most impressive theme of the early mesmerists. Operations performed in the waking state, but rendered painless by previous suggestion during trance, are now equally familiar. The painless *accouchements* of which the hypnotic journals now report a pretty constant series furnish some striking examples of the removal of pain while other sensibilities and energies persist undisturbed. Self-suggestion, too,

He does not, however, explicitly state that all danger of suggestion from the slight click which accompanies magnetisation was avoided.

will with many persons relieve pain in a marked degree, as in the so-called "Faith-Cure." Analgesia, moreover, seems generally to be present in spontaneous ecstasy. And it is found in combination with hallucinations;—as when a sudden removal of pain follows upon a sense of phantasmal touch on the part affected.

Thus far we have been speaking of analgesia, as opposed to anæsthesia; of the removal of the sensibility to pain but not of the sensibility to contact. I need not say that anæsthesia also is common in trance and in hysteria.

A curious point here arises. We may lay it down as pretty certain that in all cases of hysterical anæsthesia the feeling of the anæsthetic limbs is not absolutely lost, but subsists as part of a subjacent chain of memory. Professor Janet's book, *L'Automatisme Psychologique*, contains abundant illustration of this fact, which is quite in accordance with what we should expect. But is the pain which is evaded by the superficial self felt by the subliminal? The answer to this question is not equally clear. On the one hand, in some trifling experimental instances, the pricks, &c., inflicted on the anæsthetic hand have been observed and complained of by a subjacent consciousness. Whether they are really *felt*, however, is very doubtful. For in the more serious cases—amputations, *accouchements*, &c., there is often no sign whatever in the countenance of pain. Occasionally, indeed, there are such signs; but this seems to be an indication that the trance is not deep. Very rarely indeed has any memory of serious pain been afterwards shown by any subjacent personality. In fact, it seems plain from the behaviour of the organism that the disturbance caused by pain has been veritably and profoundly absent. Delbœuf's well-known experiment with the two burns goes to prove the same thing. Making two symmetrical burns on the arms of a consenting subject, he suggested that one of them, which he specified, would give no pain. The result was much less inflammation in that than in the equivalent wound, and a more rapid healing. Similarly when *chorea* is cured by hypnotic suggestion the morbid movements entirely cease—they do not reappear in a trance-condition. On the contrary, they disappear first from the trance-condition, and then from waking life.

It seems probable, therefore, that the pain or disturbance is not merely transferred by suggestion to a deeper stratum, but disappears altogether. And this view is confirmed by the fact that when morbid appetites (for brandy, opium, &c.) are removed by suggestion from the superficial self, we do not find any trace of their persistence in the subliminal self. The healing suggestion may of course be insufficient, and the morbid tastes may reappear; but they reappear in the superficial self, as before.

The problem thus suggested is one of wide-reaching importance. To what extent, we may ask, is the result of hypnotic suggestion merely *translative*? and to what extent *ablative*? Have we a right to say that when a power or capacity is removed from the supraliminal self it is merely transferred to the subliminal, but that when a disease or an incapacity is removed from the supraliminal self it is abolished altogether?

It seems surprising that a problem of such interest should not, so far as I can discover, have been previously discussed, or even clearly stated. But in fact the very idea that functions removed by suggestion from the supraliminal self may in reality be *transferred* rather than *abolished* (an idea so obvious on the theory of personality here presented) is a comparatively new one, as is shown by the care with which Professor Janet proves this point in relation to suggested systematic anæsthesia, in his often-cited work. The elder mesmerists habitually consider any function or phenomena which the "passes" have inhibited as being for the time altogether non-existent. From our present point of view the problem widens greatly; and ultimately involves the question of the relation of our assumed underlying individuality to the various personalities through which it finds partial and temporary expression.

We will return to this inquiry when we discuss the relation to each other of subliminal and supraliminal *memories*. But in the first place we must continue our brief enumeration of the various forms which the subliminal message may assume.

3. Alongside of these passive automatisms—or sensory presentations from a subliminal region—with which we have thus far been dealing, there runs a similar series of active automatisms—or motor impulses similarly initiated below the level of ordinary consciousness. These have been the main subject of my previous papers; and in my last paper, Vol. V., pp. 526-535, several of the more important were described in a connected way. I need not, therefore, return to them here. The reader will remember that they consist largely of affections of the active processes of verbalisation—word-writing and word-utterance—and of gestures, such as table-tilting, which are practically equivalent to speech. They include other gestures also, which sometimes claim, as we shall see, to be imitative of the bearing of deceased persons. And these motor automatisms, moreover, even when isolated and transitory, may be *inhibitory* as well as impulsive. They may consist, not in an impulse to action, but in an obscurely-felt restraining power.¹

In hysterical subjects, also, these transferences of control over the

¹ See "A Record of Telepathic and other Experiences," Vol. VI., p. 353.

motor system from one stratum of the personality to another form a familiar and interesting symptom.

4. Thus far the subliminal messages which I have been describing have in a strict sense deserved that name. They have been intimations of one sort or another which the subliminal self has initiated and which the supraliminal self has received. In most cases these messages have been automatisms, active or passive, which have in no wise interfered with the automatist's habitual stream of consciousness. He has observed them or left them unnoted, as he pleased; he has in no way been identified with them. To this general rule *dreams* have formed a partial exception. The dreamer is for the time being identified with his dream; only in rare instances can he watch it in progress, aware that he is dreaming. And, in fact, the dream-messages are usually lost to the waking self, since few dreams survive the departure of the sleep which begat them. We have thus in sleep a first familiar example of that shifting of the strata of personality which we shall meet with under so many aspects. Sleep may pass into so-called deeper states—hypnotic trance, spontaneous somnambulism, &c. And here again some truth may be discerned in the paradoxical statement sometimes put forward from Nancy, viz., that the hypnotic trance is identical with ordinary sleep. Surely not identical; yet it is true that sleep and not hysteria is our truest spontaneous analogy to hypnotic trance. The slightest of all changes of personality—sleep—exists, as it were, to show us the possibility of such changes, and not only their possibility but their advantage. Or, to speak with more accuracy, though with seeming paradox, sleep is in fact our earliest or primary form of consciousness, and waking life is a secondary form of consciousness developed to meet external needs.

For our present purpose, however, it is enough to point out that at this very early stage of subliminal messages we begin to see the possibility that the subliminal self may displace the supraliminal, and may make its deliverances without caring, so to say, whether the supraliminal self attends to them or no. Hysteria and insanity afford our next examples, this time of a morbid displacement of the empirical self, which may be more or less complete according to the degree of intensity which the *idées délirantes*, the sensory hallucinations, or the diseased motor impulses have obtained.

And following our whole series of messages as above described, we find that the emergence of each class of subliminal message is apt to carry with it at least a tendency to the temporary dominance of that subliminal phase of personality from which the message in question springs. Thus even momentary visual hallucinations are sometimes accompanied by trance-like states. The experimentally induced hallucinations of crystal-vision occasionally lead to trance. And, passing over

other sensory automatisms, we find, when we come to motor automatisms, that the automatist has often a vivid sense of *possession*—of being taken hold of by some alien intelligence, and *made* to write or to utter unpremeditated speech.

The transition from the control of the empirical to the control of the subliminal self is a gradual one, and may be effected in many ways. The change of control may take place in one limb at a time. For instance, a hand may first write automatically, but so that the writing can be checked at will; and may then go on to write *irresistibly*, and may become, first analgesic, and then anæsthetic, as control over it is more and more fully withdrawn from the superficial self. And when this withdrawal has reached a certain stage it is likely that trance will supervene and that the centre, so to say, of the crystallisation of personality will shift for the whole organism. It will be desirable to deal with these displacements of psychical strata at greater length hereafter, with especial reference to the relation of the new *memories* thus created to that empirical memory with which we identify ourselves in ordinary life. For the moment I am merely pointing out that such displacements form a final and an important class among those many forms of subliminal message which we have been engaged in reviewing.

And here I must close this brief introduction; proceeding in a second chapter to the most important part of my task; namely, the analysis of the *content* of those subliminal messages whose mere external *forms* I have thus far been describing. The description and the logical arrangement of the forms of these messages is, I think, an absolute prerequisite for any valid analysis of their confused and complex content. Up to this time I have seen no discussion of that content, whether from the spiritualistic or from the materialistic side, which has not seemed to me to suffer for lack of sufficient area of comparison. Neither from the hysterical ward nor from the Spiritist séance-room alone shall we learn enough of these bewildering phenomena to entitle us to form a final opinion even on what we may have witnessed with our own eyes. There must be a thicker harvest of facts, a freer communication between opposing schools, a wider basis for induction, before we can be sure of explaining rightly even the apparently simplest of subliminal phenomena. It must be enough if some notion has here been given at once of the variety and of the strange interrelations of the phenomena which are waiting to be explained.

We are collecting, so to say, from palimpsest and mummy-case fragments of writing in many languages and in many alphabets. Some of these alphabets are still in use. Others are found in bilingual inscriptions, which give a clue to their significance. Others are as yet absolutely indecipherable. At first sight our ever-growing collection

appears a meaningless chaos. But we are sure that there must be an order beneath the confusion, since from that order our modern world has grown. And enough is already interpretable to encourage us to further effort; to show us that we are in the presence of things ancient and wonderful, and of thoughts other than those we know.

CHAPTER II.—THE MECHANISM OF SUGGESTION.

I endeavoured in the first chapter to indicate a point of view from which a great number of scattered and apparently disparate phenomena might be studied in true and fruitful connection. I tried to show that however different the act of dreaming might be, for instance, from the act of automatic writing, or a hallucination from a trance, yet all these had something of common origin from which their investigation might begin. For my contention is that such phenomena as these are not initiated by that ordinary or empirical chain of conscious states which in common parlance we identify with *ourselves*, but rather by some faculty or intelligence which lies beneath the level of ordinary consciousness, and forms another stratum—or more strata than one—of that total individuality of each of us whereof all that we wittingly are and do is but a limited and incomplete manifestation. This region of hidden activity I have called the *subliminal consciousness*—or even, when contrasting it with supraliminal operation, the *subliminal self*. And I have explained that by these names I wish to protest against the undue extension of such phrases as “unconscious cerebration,” and to insist that we have as good ground for attributing consciousness to some at least of these subliminal operations in ourselves as we have for attributing consciousness to the intellectual performances of our neighbours. Only the “solipsist”—that inflexible logician who refuses to ascribe consciousness to any man in the world except himself—only he can consistently deny consciousness to operations *within* himself which, however removed from his ordinary ken, do yet equal or transcend in complexity the operations with which he identifies his intellectual being.

In my first chapter I confined myself to tracing the various channels by which the “messages” of this subliminal self—the indications, that is to say, of processes going on beneath the threshold—are brought upwards into the cognisance of the empirical self; the various artifices by which they are translated into its familiar tongue, and inscribed in its ostensible history.

When the *language*—so to call it—of these subliminal messages is understood, their *content* remains to study. And in fact the content of

these messages (as here defined) has throughout been the main topic with which these *Proceedings* have been concerned. We have discussed *supernormal* phenomena; we have dwelt on the knowledge which reaches us otherwise than through the recognised organs of sense. And it is, I hold, in the subliminal region that such phenomena are initiated, and that such knowledge is primarily gained.

My present purpose is not, of course, to repeat the evidence already given, but to present it in a somewhat new connection, and to supplement it by new matter at several points. It is possible, I think, to frame a rough provisional scheme or synthesis into which the various phenomena thus far noted may naturally fall, when they are considered simply as messages passing from one stratum to another of the percipient's mind; passing upwards from a subliminal region of wider knowledge and faculty into the supraliminal realm of ordinary empirical life. It will be our business to analyse the contents of these messages, and to consider what kind of knowledge, what kind of faculty may be therein implied.

And here I must recur for convenience's sake to a metaphor already suggested. I shall speak of our habitual range of consciousness as of a visible spectrum, bounded at one end by organic functions which we cannot by any effort assume under conscious control, and at the other end by the highest efforts of reason to which the mind can attain. Below the *physiological* limit of the spectrum lie a vast number of complex processes belonging to the body's nutrition and well-being; processes which our remote ancestors may possibly have been able to modify at will, but which to us seem so entirely withdrawn from our sphere of volition that if we wish to alter them we do so from the outside, so to say, and by drugs and medicaments; and in just the same way, whether the body to be treated is our own or our neighbour's.

Near to or above the *psychological* limit lie those "inspirations of genius" which the reason can neither explain nor renew, and all that unknown realm of telepathy and clairvoyance which it is our special task to explore. There is, indeed, no ground for supposing that this spectrum of our habitual consciousness is in any sense a continuous one. It probably includes only those rays of knowledge to which natural selection has forced us to become, and to continue, sensitive, and it may therefore be studded with dark lines—full of gaps and interruptions where some form of perception which might have conceivably existed for us on the same plane as our recognised senses has either never been developed (as a "magnetic sense"), or has declined (like the sense of smell) from its ancestral potency.

And again, there is not necessarily any deeply-lying distinction between powers which I have classed as *infra-physiological* and powers which I have classed as *supra-psychological*,—beyond the respective

limits of my imaginary spectrum. For aught we know, these powers may go often together, and an intelligence which is still sensitive to perceptions organic and in common life forgotten may be sensitive also to perceptions supernormal and in common life unattained.

And, indeed, the interrelation of these unknown powers can only gradually and empirically become discernible to our experiment and observation. Our supraliminal consciousness is but a floating island upon the "abysmal deep" of the total individuality beneath it; and the waves which wash under one end of our narrow standing-place are continuous with the waves which wash under the other.

Nevertheless, if used with caution, our distinction between the infra-physiological and the supra-psychological prolongations of the spectrum of consciousness may be of service in grouping into two or three main masses the sporadic phenomena with which we have to deal. Any grouping, indeed, which suggests even partial truths will here be of service; so incoherent are the separate observations which are still every month recorded as noteworthy; so unexplained by psychologist or physician are even those observations which have been so often repeated as no longer to be worth recording.

It will be convenient to deal first with the infra-physiological phenomena; and among these it will be convenient to begin with such phenomena as the practice of hypnotism is rendering tolerably familiar.

The time has certainly not arrived when either psychology or physiology can offer a logical or complete conspectus of these new facts. Every year—almost every month—has its fresh surprises, and each group of experiments still depends so inexplicably on the personal qualities both of operator and of subject that it would be absurd to argue as though we had all the phenomena before us. For my present purpose three rough divisions will suffice. I will take first what may be called the great *dissociative* triumph of hypnotism, namely, the inhibition of pain under conditions of nerve and tissue with which under ordinary circumstances pain seems inevitably connected. Secondly, I shall take what I may call the *associative or synthetic* triumphs of hypnotism, namely, the production and control of organic processes which no effort of the ordinary man's can set going, or in any way influence. And thirdly, I will take the *intellectual or moral* achievements of hypnotism; achievements based, no doubt, upon physiological changes resembling the changes involved in the two previous classes of effect, but which, nevertheless, must needs have for us a deeper significance, and suggest problems still more profound.

1. The suppression of pain, by whatever means, is in itself so welcome a result that men have not been apt to look closely into its psychological concomitants. Yet it is obvious that psychologically the whole interest lies in the question whether pain is suppressed

along with sensation of every kind, or whether other modes of sensation persist, and only pain is inhibited. Our ancestors, one may say, had already a rough practical knowledge of this distinction. They knew that if you felled a man with a club, and stunned him, he would not for some time feel the pain of the blow. And they knew also that if you ran pins into particular points on a witch's body, the witch, although perfectly awake, would feel no smart.

Now, the second of these practical discoveries, although often derided by enlightened persons, and called "the meanest of paganish and popish superstitions," was in reality of much greater importance than the first. By stunning your enemy you only proved that vital functions could continue unimpaired while the brain's action was so far disturbed that all consciousness was for the time abolished. By pricking the witch in her so-called "marks"—we should now call them analgesic zones or patches—you proved that pain was a dissociable accident of organic injury, that other sensations might persist and only the sensation of pain be in some way inhibited.¹ The world grew more humane, and the poor women who had been tortured under the meaningless name of witches were pitied or laughed at under the almost equally meaningless name of hysterics. Physicians, indeed, were still loth to draw any lessons from phenomena so morbid and so "fraudulescent." But whenever Science resolutely attacks any amalgam, however cunningly compounded, of charlatanism and fact, the time must soon come when "the bowling beats the batting," when tests are devised and rules of evidence laid down which the half-educated impostor cannot meet. So it has been with hysteria, which to the psychologist at any rate has now become more instructive than any other group of physical derangements. And the analgesia or insensitiveness to pain which runs wild in hysteria is now being directed into useful channels by that power which we shall have to discuss as "hypnotic suggestion." The inhibition of pain, indeed, is now practised, so to say, no longer as a laboratory experiment, but on a commercial scale; and while the rearguard of the medical confraternity still deny its possibility, the pioneers are showing to the world many of the patients, say, of the Hôpital Civil at Nancy traversing the phases of their various organic maladies with scarcely more than *malaise*, and laying down their nervous sufferings in the out-patients' room as easily as their cloaks and hats.

My object here, however, is not to discuss either the obvious advantages or the possible dangers of this suppression of the ancient

¹ Local analgesia occurs also in some rare cases in diseases affecting certain tracts of the spinal cord. I am assuming in the text, for simplicity's sake, that with some witches, as with some hysterics, these patches were analgesic only, and not anæsthetic.

course. Rather I am concerned to show that some *intelligence* is involved in a suppression thus achieved—achieved not as narcotics achieve it, by a wholesale deadening of consciousness of all kinds, but by the selection and inhibition from among all the percipient's possible sensations of precisely those which will be in any way disagreeable to him. It is not the mere anæsthetisation of some particular segment of the body or particular group of nerve-endings—such as cocaine, for instance, might produce—but a removal also of a number of concomitant feelings of nausea, exhaustion, anxiety, not always directly dependent on the principal pain, but needing, one would say, to be first subjectively distinguished as disagreeable before they are picked out for inhibition.

And note that this freedom from pain is achieved without either deadening or dislocating the general nervous system ; with no approach either to coma or to hysteria. Even the so-called hypnotic trance is no longer a necessity in these experiments. With some subjects, and in long operations, it may be needful to induce it ; but many minor deliverances from pain are effected either by simple suggestion in the waking state or by post-hypnotic suggestions given in the trance, but destined to fulfil themselves after the awakening. And if trance there be, that trance is often no mere lethargy, but a state fully as alert and vivid as waking life ; as, for instance, in a case recorded by Professor Delbœuf and Dr. Fraipont, where a woman laughed and joked during the crisis of a severe confinement.¹

In view of cases like this it is plain that hypnotic analgesia is by no means a mere ordinary narcotic—a fresh specimen of the methods already familiar for checking pain by checking all conscious cerebration. It is a new departure ; it is the first successful attempt at dissociating forms of sensation which throughout the known history of the human organism have almost invariably been found to exist together.

Now if this achievement were due to the ingenuity of some physician, we should surely hail him as the master mind of the age. Must we not still admit that there is intelligence, although that intelligence works unseen ? Let all due honour, indeed, be given to the hypnotist, who directs that hidden knowledge towards the relief of human pain. But he *directs* the knowledge ; he does not himself create or even possess it. Professor Bernheim's command, "Feel pain no more !" is no more a scientific instruction *how* not to feel pain than the

¹ *Revue de l'Hypnotisme*, April, 1891. This carefully recorded case presents several significant points ; e.g., the *increased* power of the entranced patient to accelerate the efforts of nature (pp. 291, 296) ; the recollection in a subsequent hypnotic state (p. 293) ; the influence of suggestion in producing the secretion of milk at a fixed hour (p. 294). In this same subject a cyst on a tendon at the wrist, which had always reappeared after crushing, was crushed in the hypnotic state with the suggestion that it should not reappear, and appeared no more.

prophet's "Wash in Jordan and be clean!" was a pharmacopœal prescription for leprosy.

I have dealt thus far with this new faculty of *dissociation* in its simplest and most massive form. But the mere production of general analgesia—the mere severance of sensations of pain from sensations of contact, temperature, &c.,—is by no means the only dissociation which hypnotic suggestion can effect. The "negative hallucinations" or "systematised anæsthesie," which are so familiar in hypnotic experiment, are in fact segregations of particular groups of sensory impressions, which are then transferred from the supraliminal to the hypnotic self. You may say to a good hypnotic subject: "After you are awakened you will not see Mr. A., nor hear his voice, nor feel his touch"; and in fact the subject, awakened and apparently normal, will be irresponsive to those special stimuli—will seem and in a sense will *be* absolutely incapable of seeing, hearing, or feeling Mr. A. But nevertheless—and this result, which experiment has in many cases actually detected, is, from our standpoint, probable enough—the sights, sounds, and touches which are unperceived by the subject's supraliminal are habitually perceived by his subliminal consciousness; and in fact, he must somehow or other hear and distinguish Mr. A.'s voice in order to know when *not* to hear him,—feel and distinguish Mr. A.'s touches in order to know what touches are not to be felt. This observation, which Professor Janet, for example, has worked out with great delicacy, strikingly shows the inadequacy of the old views which saw nothing in hypnotism except a narrowing of pre-existing powers, a focussing of the intelligence on such ideas as the hypnotiser might choose to suggest. "The hypnotiser," such men would say, "fixes the subject's attention on *himself*: and the subject is consequently incapable of seeing or hearing Mr. A." Now this explanation applies well enough to cases of *fascination*, where the operator keeps the subject's eyes fixed on his own and the subject's whole mind intent on watching his movements. But in the more delicate experiment above described the case is entirely different. The subject pays no special attention to the hypnotiser, and may be superficially occupied on anything you please. But meantime his subliminal consciousness is attending to its special task: it is singling out and keeping apart the sights, sounds, touches which proceed from Mr. A.; it is adding to the perceptivities of ordinary vigilance this special watchfulness of its own.

2. This segregation of a group of sensations which I have just been describing may be classed with equal justice as a dissociative or as an associative act. The group of sensations is severed from the main supraliminal current, and thus far the act is dissociative. But the group itself has somehow to be formed; and when we begin to see complexity in the group, strangeness in the synergy which it involves,

then we may fitly begin to dwell on the *associative* side of the achievement. I have already pointed out that the inhibition of all the pain consequent on an operation is in reality a complicated associative process, and involves the singling out and fitting together of a great number of sensations which have only the subjective bond of being disagreeable to the subject,—with a view of then inhibiting this whole complex of sensations, and leaving the supraliminal consciousness in perfect ease. The cases on which I am now about to dwell are fundamentally akin to that previous type; but they have this difference, that the groups of sensations which suggestion calls into being are formed to be felt, not to be unfelt—are themselves no longer the absent or deleted background, but the prominent and conspicuous phenomenon.

And here let us pause for a while—in accordance with a plan which I have already suggested—and consider whether we have any sort of guide as to what we may expect in this new direction. This is exactly the moment for such a review. For as we gradually gain power over our organisms we may expect to observe various vital phenomena passing through three stages. First, they will occur spontaneously. Next, they will be empirically produced. And lastly they will be produced scientifically; produced, that is to say, with real knowledge of the conditions on which they depend. And with regard to these phenomena of nervous association, of organic process, presently to be described, we are now just entering the empirical stage; the stage at which we can sometimes set the machinery going, but have no notion how it works. It is therefore important to take stock, so to say, of the whole range of *spontaneous* phenomena corresponding to the phenomena which we are endeavouring to produce. We shall thus learn how far we are likely to be able to go, and we may get hints as to the quickest line of progress.

What we have to consider, then, are the instances of the so-called “action of the mind on the body” which have attracted notice before hypnotic suggestion was known. Now, of course, there is no real line of delimitation between those actions of the mind on the body which have been considered wonderful and those which have been taken as matters of course. That I should be able to hold my pen because I wish to hold it is ultimately just as great a mystery as that I should develop stigmata from meditating on the Crucifixion. But we must let this pass; and even as we have already taken for granted a habitual spectrum of consciousness, so also we must take for granted a habitual range of will, within which our mental impressions are accustomed to produce effects—mainly but not solely motor effects—upon our organism. The cases now to be cited are those where mental impressions have produced effects, either voluntary, but outside of the usual range of volition, or involuntary (so far at least as the

supraliminal will goes), and extending below the physiological limit of the conscious spectrum,—involving organic processes which we cannot wittingly initiate or control.¹

Let us take first those small extensions of ordinary power over the organism which some men can achieve by the exercise of waking will. Next, let us take the unspecialised effects of emotion upon the organism. And thirdly, let us take the specialised effects—the cases where unintended external suggestion or involuntary self-suggestion has produced results no longer vague and massive, but corresponding with something like intelligent or purposive exactness to the nature of the shock.

(1) The extensions of man's waking power—his power in "cold blood" as we say—over his organism are not as yet very numerous.

We have some instances of advanced control over the digestive system, "voluntary rumination," and acceleration of peristaltic movements. We have Colonel Townsend, with his historic power of quickening and slowing the heart's action. We have alleged instances of voluntary contraction and dilatation of the pupil. And we have a few dubious cases like that of the great preacher Irving, who is said to have checked choleraic symptoms by supreme effort of will—to have stayed the advancing army of microbes (*si credere dignum est*) by the intensity of the tonic stimulus given through the brain to his own heart or secretions.

The list of man's conquests over his organism, as old text-books give it, hardly goes further than this. I shall have to show further on how far this list is from exhausting the possibilities of the case.

(2) Let us go on to the unspecialised results of emotion, by which I mean the effects which are determined in one direction or another rather by the antecedent conditions of the organism than by the specific character of the emotion itself. The emotion, of course, will produce different classes of effects according as it is of a tonic or of a depressing character; but the direction which the exaltation or (oftener) the depression takes will follow the lines of least resistance or of readiest overflow. Tonic mental impressions have improved the general health in a great variety of ways, and have caused gout and rheumatism to disappear. Depressing shocks have affected almost

¹ Most of the cases here briefly mentioned will be found in Dr. Hack Tuke's useful work on *The Influence of the Mind upon the Body*. (London: Churchill; 2nd Edit., 1884.) The cases cited in that book are, some of them, admittedly remote and ill-recorded; but few will dispute the general truth of Dr. Hack Tuke's evidence. I may add that my principle of arrangement is quite different from his, and that he is in no way committed to the use here made of his facts. A collection of more recent cases will be found in a tract by Dr. Morton Prince on "Association Neuroses," reprinted from the *Journal of Nervous and Mental Disease* (Boston, U.S.A.), May, 1891.

every organ in the body. Nausea, purgation, sweating, shivering, arrest of milk, whitening of hair, are familiar results. We also find cases of deafness, blindness, aphasia, spasmodic asthma, and jaundice thus induced. Chorea, epilepsy, rupture of pulmonary vessels, tetanoid convulsions, hemiplegia, idiocy, may also follow, and syncope or apoplexy may kill on the spot. These varied effects show how vast and vague is the power which the highest cortical centres possess over the organism.

(3) Our third class has to consist of results specialised, not by the previous condition of the organism, but by the nature of the exciting cause itself. These are partly suggestions from without, partly self-suggestions,—not of a purposive, but of a morbid or arbitrary kind. The most important of these, if fully established, would certainly be those definite influences which are perhaps exerted on the embryo through the mother's organism.¹ But there are also sympathetic pains or marks which sometimes follow upon the sight of suffering or accident—as ecchymosis from seeing a friend bled; swelling of the lips from seeing a child press its knife between its lips; or a red mark on the ankle from seeing a gate likely to fall against a child.²

Such, too, are the cases of uncontrolled or morbid imitativeness; beginning with imitative yawning, and including imitative spasms and paralysees, on the type of croup, epilepsy, paraplegia, &c.

In these cases there is a strong suggestion from without, morbidly accepted by the organism. In other cases the external stimulus may be very slight, but the patient's self-suggestion gives it some peculiar power. Thus Dr. Morton Prince cites a case where a lady believed—had in fact effectively suggested to herself—that the mere presence of a

¹ Few subjects stand more in need of statistical and experimental investigation than this question as to the degree of definiteness of the influence which the mother's sensations and emotions can exercise upon the unborn child. See Hack Tuke, *op. cit.*, Vol. II., pp. 68, 69, and cases in Liébeault, *Le Sommeil et les états analogues*, and in the *British Medical Journal*, 1886, Vol. I. In the *Revue de l'Hypnotisme*, August, 1891, p. 52, Dr. Liébeault describes a case where Madame L. received so great a shock from suddenly meeting a woman with port-wine mark over half the face that during the whole of a pregnancy which was then beginning (although as yet unknown to herself) she suffered from a distressing hallucination which represented many of the strangers whom she met as disfigured in this special way. She had, however, no brooding or anxiety about her child. When the child was born the hallucination disappeared, but the child had a port-wine mark over half the face. Dr. Liébeault inferred that this woman would prove easily suggestible; and this was the case. He proposes that physicians should suggest to pregnant women marks of a definite but harmless kind, with the view of obtaining direct experimental proof of a pre-natal influence, which, if it exists, might obviously be utilised for the child's good. And indeed some striking analogies between these alleged cases of maternal influence on the unborn child and the now known results of suggestion after birth furnish a strong, though indirect, argument in favour of the view that the embryo may receive definite and localised, as well as massive and pervading impressions from shocks undergone by the mother's organism.

² Hack Tuke, *op. cit.*, Vol. II., p. 35.

rose in the room brought on violent catarrh and weeping. And in fact, whenever she smelt a rose these symptoms did occur. Her physician at last bethought him of a remedy which matched the disease. He suddenly presented to her an artificial rose, which she took to be real. The distressing symptoms followed at once. But when he showed her its innocence of scent or pollen the mental shock restored, if I may so say, the sanity of her subliminal nasal self. The self-suggestion was broken, and she could thenceforth smell roses as safely as her neighbours.

The interest in this case lies in the strength, the definiteness, and the isolation of the "association-neurosis" or morbid self-suggestion. In hysteria, I need not say, fresh association-neuroses may be formed every day, and the whole range of action seems dominated by that random self-suggestiveness which I have already described as a disease of the hypnotic self.

Of course, spontaneous self-suggestions may be beneficial as well as noxious. The patient's notion that particular things will do him good may be as efficacious as his notion that particular things will do him harm. And before hypnotic suggestion was heard of, the adroit physician had taken advantage of this "power of the imagination" to effect many a cure. No drug has produced such striking and various effects as a bread pill. The empty chloroform bottle has produced an insensibility as deep as chloroform itself can engender.

But here we are passing insensibly into the "suggestive medicine" of the modern hypnotic physician. Nor is this matter for surprise. For if hypnotism be, as I maintain, a name for a group of empirical practices by means of which we can manage to get hold of subliminal faculty, we must expect that some of those practices will fit themselves on to simple rules already known. And in fact these spontaneous manifestations of subliminal associative power operating below the physiological limit of our habitual spectrum of consciousness repeat themselves throughout all their range in our hypnotic experiments, with the difference that they are now no longer random but purposive, and can be ingeniously directed into subtler channels than hazard or disease could shape.

This is not the place for any complete enumeration of the modes of intimate control over the organism with which hypnotic suggestion is yearly making us more familiar. I will but cite instances enough to show how varied, complex, and penetrating that authority has already shown itself to be.

Professor Beaunis and Dr. Krafft-Ebing have slowed the pulse by hypnotic suggestion;¹ and these savants, as well as Professor Bernheim,

¹ Beaunis, *Le Somnambulisme Provoqué*; and see, for list of articles on vesication by suggestion, Professor Pites' *L'Hystérie et l'Hypnotisme*, Vol. II., p. 179.

M. Focachon and others, have produced redness and blisters by the same means. Drs. Mabile, Ramadier, Bourru, Burot, have produced localised hyperæmia, epistaxis, ecchymosis.¹ Dr. Forel and others have restored arrested secretions at a precisely fixed hour.² Dr. Krafft-Ebing has produced a rise of temperature at moments fixed by himself,—a rise, for instance, from 37deg. to 38.5deg. C.³ Burot has lowered the temperature of a hand as much as 10deg. C. by suggestion.⁴ He supposes that the mechanism employed is the constriction of the brachial artery, beneath the biceps. “How can it be,” he asks, “that when one merely says to the subject, ‘your hand will become cold,’ the vaso-motor nervous system answers by constricting the artery to the degree necessary to achieve the result desired? *C'est ce qui dépasse notre imagination.*”

Two or three instances may be given more at length.

The following is an abstract of Dr. Levillain's account of an experiment performed by Professor Charcot before a large class at the Salpêtrière.⁵

Some few hysterical patients, it appears, suffer from a swelling with local cyanosis and low surface temperature, styled by Professor Charcot “blue œdema.” Professor Charcot, indeed, claims to have been the first to describe, in June, 1889, this exceedingly rare hysterical abnormality. It then occurred to him to try whether he could produce the condition by hypnotic suggestion. “On April 26th, 1890, a hysterical woman was deeply hypnotised, and it was suggested to her that her right hand and wrist would swell and become cyanosed. After she was woke this suggestion gradually realised itself, and in four days the right hand was in the condition of that of the patients who had had spontaneous attacks. There was a smooth surface, hardly any pitting on pressure, but much dull-blue mottled swelling (which had obliged her to discontinue wearing her rings) and anæsthesia. A bright red patch was produced by touch. . . . M. Charcot re-hypnotised the patient, and assured her that her hand was quite natural again, helping his suggestion with a little massage. After a quarter of an hour the anæsthesia, venous colour, and swelling were gone.”

The subliminal consciousness, it will be seen, was able to turn out

¹ See, for a brief account, *Revue de l'Hypnotisme*, December, 1887, p. 183.

² *Revue de l'Hypnotisme*, April, 1889, p. 298.

³ *Revue de l'Hypnotisme*, March, 1890, p. 278. Compare the inexplicable rises of temperature in Dr. Teale's case, *Lancet*, 1875, Vol. I., pp. 340, 343, 457, Vol. II., p. 107, and 1881, Vol. I., pp. 797, 842. This apparent isolability of temperature-changes, generally so delicately indicative of conditions of the entire organism, is a phenomenon quite as noteworthy as the dissociability of pain from organic injury.

⁴ *Revue de l'Hypnotisme*, January, 1890, p. 197.

⁵ *Revue de l'Hypnotisme*, June, 1890, p. 353, *Progrès Méd.*, October 11th and 18th, 1890, and see *Practitioner*, January, 1891, p. 50. It would be well to be able to state explicitly in experiments of this class that the consent of the subject had been previously obtained.

to order the most complicated novelty in the way of hysterical freaks of circulation. Let us turn to an equally marked disturbance of the inflammatory type, the production, namely, of suppurating blisters by the word of command. This phenomenon has a peculiar interest, since, from the accident of a strong emotional association with the idea of stigmata on hands and feet, this special organic effect has been anticipated by the introverted broodings of a line of mystics, from S. Francis of Assisi to Louise Lateau. A strange confirmation of ancient legend! A singular testimony to the intensity of the meditations of that great saint who

Nel erudo sasso intra Tevere ed Arno
Da Cristo prese l'ultimo sigillo,
Che le sue membra due anni portarno.

I will give one or two of the most striking and least known examples of this suggested vesication.

The following experiment was performed by Dr. J. Rybalkin, in presence of his colleagues, at the Hôpital Marie, at St. Petersburg.¹ Dr. Rybalkin had previously experimented in the same way with his subject.

The subject was Macar K., a house-painter, aged 16, hysterical and almost wholly anæsthetic. He was hypnotised at 8.30 a.m., and told: "When you awake, you will be cold; you will go and warm yourself at the stove, and you will burn your forearm on the line which I have traced out. This will hurt you; a redness will appear on your arm; it will swell; there will be blisters." On being awaked, the patient obeyed the suggestion. He even uttered a cry of pain at the moment when he touched the door of the stove, —which had not been lighted.

Some minutes later, a redness, without swelling, could be seen at the place indicated, and the patient complained of sharp pain on its being touched. A bandage was put on his arm, and he went to bed, under our eyes.

At the close of our visit, at 11.30, we observed a considerable swelling, accompanied with redness and with a papulous erythema at the place of the burn. A mere touch anywhere within four centimetres of the burn caused severe pain. The surgeon, Dr. Pratine, placed a bandage on the forearm, which extended up to the superior third of the arm.

When the dressing was removed at 10 next morning we saw at the place of the burn two blisters, one of the size of a nut and the other of a pea, and a number of small blisters. Around this tract the skin was red and sensitive. Before the experiment this region had been anæsthetic. At 3 p.m. the blisters met in one large blister, as is seen in the photographic plate herewith. In the evening the blister, which was full of a semi-transparent yellowish fluid, burst, and a scab formed on the raw skin. A week later ordinary sensibility returned to the scar, and after a fortnight there was only a red mark in the place of the burn.

¹ *Revue de l'Hypnotisme*, June, 1890, p. 361.

Still more striking is a case of *cruciform* marks,—not hitherto published, though printed in the *S. P. R. Journal* for May, 1887, pp. 100-5, with comments by the late Edmund Gurney, which express for the first time, so far as I am aware, the very kernel of the problem which these strangely *intellectual* modifications of the organism involve.

(M.—376)

From Dr. Biggs, of Lima. We owe the record to the kindness of Mr. R. Roxburgh, of 1, Victoria-buildings, Weston-super-Mare, to whose brother the account was addressed.

October 18th, 1885.

DEAR MR. ROXBURGH,—In reply to your favour of 1st ult., asking me to give you a statement in regard to the cross which you saw on Maria's arm, and which I caused to appear there by acting on her mind while in magnetic sleep, it was done in this way:—I put her into a magnetic or mesmeric sleep by laying my hand on her head for about a minute. I then said: "Maria, do you hear me?" Answer: "Yes." "Are you thoroughly magnetised?" Answer: "Yes." "Now listen attentively; a cross is going to appear on your right arm, and remain there until I tell it to go away. Here is where it is to appear." (I then described a cross with my forefinger on the inner side of her right forearm.) "Have you understood what I have said to you?" Answer: "Yes." I then awakened her by two or three up-passes; for the next two or three days she seemed sulky and out of sorts, would now and then rub her right arm, over the part where the cross was to appear; when asked why she did this, said there was an itching and she could not help scratching the place, although there was nothing to be seen that could cause the irritation. I then magnetised her as before, and asked: "Do you recollect what I told you the other day about the cross that is to appear on your arm?" Answer: "Yes." "Will it appear?" Answer: "Yes." "When?" Answer: "In a few days." "Well, it must come out in three days; do you understand?" Answer: "Yes." By the time appointed a dusky-red cross, four or five inches long and about three inches wide, made its appearance. At first we pretended not to notice this, although we could often see the lower part of it when her sleeve was partly rolled up in some of her duties in and about the house; she was our housemaid. It was only at intervals, when thrown into the magnetic sleep, that we could get a full view of the cross; never a word had been said to her about the cross in her waking moments, for some time, several weeks, until one day I pretended to have caught sight of the strange mark on her arm, and said: "Why, Maria, what is the matter with your arm? have you hurt it? What mark is this? Let me see; pull up your sleeve." She did so with a slightly sulky, ashamed air. "Why, it looks like a cross; where did you get this?" "I don't know, sir!" "How long has this been on your arm?" "More than a month, sir." "Have you felt anything?" "No, sir; only at one time I had a great deal of itching and burning, and a few days afterwards this mark came out on my arm." After this we frequently spoke to Maria about the cross, and when requested to she would roll up her sleeve and show it to visitors, although she always seemed reluctant to do so. Many months afterwards she left our service, and in about two weeks

she made her appearance at my office in town, asking me to remove the cross from her arm as it attracted the notice of the family with whom she was now living, and she was much annoyed at the many questions asked her. I magnetised her, and then told her that the cross would disappear in a few days, and she would be no more troubled with it. I saw her a few days afterwards at Salto ; the cross had disappeared.

Another case, which I recollect having told you of : this was the first of this kind of experiment that I tried ; it was in Santa Barbara, California. I was staying there in 1879 with a friend, Mr. G., a long-resident chemist in that town. His wife had a kind of half servant and half companion, a girl of about 18, who complained to me one day of a pain through her chest. Without her knowing what I intended to do, I tried magnetism ; she fell into a deep magnetic sleep in a few minutes. With this subject I tried many interesting experiments which I will pass over. One day I magnetised her as usual and told her in a whisper (I had found her to be more susceptible this way than when I spoke aloud in my usual voice) : “ You will have a red cross appear on the upper part of your chest, only on every Friday. In the course of some time, the words *Sancta* above the cross, and *Crucis* underneath it will appear also ; at same time a little blood will come from the cross.” In my vest pocket I had a cross of rock crystal. I opened the top button of her dress, and placed this cross on the upper part of the manubrium, a point she could not see unless by aid of a looking-glass, saying to her : “ *This is the spot where the cross will appear.*” This was on a Tuesday. I asked Mrs. G. to watch the girl and tell me if anything seemed to ail her. Next day Mrs. G. told me she had seen the girl now and again put her left wrist over the top part of her chest, over the dress ; this was frequently repeated, as if she felt some tickling, or slight irritation about the part, but not otherwise noticed ; she seemed to carry her hand up now and then unconsciously. When Friday came, I said, after breakfast, “ Come, let me magnetise you a little ; you have not had a dose for several days.” She was always willing to be magnetised, as she always expressed herself as feeling very much rested and comfortable afterwards. In a few minutes she was in a deep sleep. I unbuttoned the top part of her dress, and there, to my complete and utter astonishment, was a pink cross, exactly over the place where I had put the one of crystal. It appeared every Friday, and was invisible on all other days. This was seen by Mr. and Mrs. G., and my old friend and colleague, Dr. B., who had become much interested in my experiments in magnetism, and often suggested the class of experiments he wished to see tried. About six weeks after the cross first appeared I had occasion to take a trip to the Sandwich Islands. Before going, I magnetised the girl, told her that the cross would keep on showing itself every Friday for about four months. I intended my trip to the Islands to last about three months. I did this to save the girl from the infliction of this mark so strangely appearing perhaps for a lifetime, in case anything might happen to me and prevent me from seeing her again. I also asked Dr. B. and Mr. G. to write me by every mail to Honolulu, and tell me if the cross kept on appearing every Friday, and to be very careful to note any change should any take place, such as the surging of blood or any appearance of the words “ *Sancta Crucis.*” I was rather curious to know if distance between us, the girl and

myself, over 2,000 miles, made any difference in the apparition of the cross. While I was at the Sandwich Islands I received two letters from Mr. G. and one from Dr. B., by three different mails, each telling me that the cross kept on making its appearance as usual ; blood had been noticed once, and also part of the letter S above the cross, nothing more. I returned in a little less than three months. The cross still made its appearance every Friday, and did so for about a month more, but getting paler and paler until it became invisible, as nearly as possible four months from the time I left for the Sandwich Islands. The above-mentioned young woman was a native Californian, of Spanish parentage, about 18 years of age, of tolerably good health, parents and grandparents alive. She was of fair natural intelligence, but utterly ignorant and uneducated.

The third case was thus : A lady asked me to try the power of magnetism in reducing the size of a large goitre which troubled her. Her neck was 42 centimetres in circumference. Within a few days it began to decrease : it gradually came down to $37\frac{1}{2}$ centimetres, and it gave her no further annoyance. This lady felt the magnetic power in a very limited and singular way ; her eyelids would close in a few minutes, and she could not open them until demagnetised, but she retained the use of all her faculties perfectly, so that while I was magnetising her, and occasionally manipulating the goitre, we usually kept up quite a lively conversation on different subjects, she being a highly educated and clever woman. She speaks several languages with great fluency. One day I conceived the idea of making a cross appear on the goitre, on which I was manipulating. I took the little crystal cross out of my vest pocket, and gently placed it on the goitre for a few seconds, desiring as strongly as I could that a corresponding mark should appear there as soon as possible. I am sure she did not perceive my doing this, or she would most certainly have made some inquiries. She was conversing all the time on some indifferent subject. I usually went to see her every day at a certain hour ; the magnetising and manipulation usually occupied about 20 minutes. Every day I anxiously looked for an appearance of the cross for a week or so, and then made up my mind that the experiment had failed, until one day, about six weeks afterwards, she received me in rather an excited manner, and taking hold of both my hands, she said, " Did you ever wish that any mark should appear on any part of my body ? and what was it ? " I said, much astonished myself, " Yes, nearly two months ago I wished that a cross should appear on the goitre. " She immediately removed her collar, and said, " There it is. " Sure enough there was a pink cross. She then told me that the evening before her dressmaker had come in to try a new dress on, and exclaimed, " What a curious mark is on your neck ? " She immediately went to the looking-glass and saw it, and afterwards showed it to her husband. This mark only lasted two or three days, gradually fading away.

In the case of the Californian girl, it might be asked why I conceived the idea of making a cross appear only every Friday. It was because I once saw in San Francisco, in 1873, a girl who every Friday became cataleptic, in a position as if she were nailed to the cross. She had marks of the nails on hands and feet, blood oozing from them. The medical man in attendance said there was the wound in her side also bleeding. This girl was a *protégée*

of the Catholic Archbishop Alemaro of San Francisco. She was very fervent at her prayers, and strict in all her church observances.

The San Francisco papers of the beginning of 1873 had a great deal to say about her. These cases have not been infrequent. I then supposed it to be a case of *auto-magnetisation*, and my experiments since have proved it to have been so, to my own satisfaction at least. I once sent word to the Archbishop that I thought I could explain to him the how and the wherefore of these wonderful occurrences; all could be accounted for through the power of animal magnetism. His answer (by a mutual friend) was "that magnetism was of the devil, and he would have nothing to do with the subject." So the poor girl was first called a saint full of miracles, and afterwards condemned as an impostor and expelled, if not from the Church, at least from the kind protection of the Archbishop.

M. H. Biggs, M.D.

After discussing the possible mechanism by which the tingling of a finger, when we think steadily of one finger, may be brought about, Mr. Gurney goes on to say:—

"But difficulties increase as we go on. However the finger was affected by the idea of it, the idea of it was at any rate a distinct thing—an image which could be clearly detached in the mind. This cannot be said of all the parts of the body which have been affected by suggestion; for instance, a small area on the arm or neck is not, like a finger, clearly detachable in thought. I am not aware that redness has ever been produced in such an area by internal causes, except under the influence of hypnotic suggestion; I have myself seen a red patch so produced in a very few minutes on a 'subject' of Dr. Liébeault. And another and still longer step has to be made when we come to actual inflammation and vesication, which involve a metabolism of tissue over and above mere local erethism, and not to be accounted for merely by the dilatation of the small arteries. What can we suppose to be the complete physiological history of such a tissue-change, produced under the influence of an idea, and presumably therefore by efferent nervous impulses? This is a question which probably no physiologist would profess satisfactorily to answer.

"The results above recorded (if not produced by rubbing, and apart from the telepathic feature in the last case) seem to involve an equally long step in another direction. If it was hard to conceive the correspondence of a patch of minutely localised erethism with the idea of the locality, what are we to say when the patch corresponds with the idea to the extent of being cruciform? It cannot be pronounced impossible that the cerebral area involved in the idea of a cross should itself be cruciform; since the same elements are no doubt involved as where a cross is visibly presented, and in the case of a visible cross the configuration with which the fibres start from the stimulated part of the retina may be preserved at their central terminus. But no one has ever supposed that a nervous impulse transmitted from ideational tracts to lower centres, and thence to the periphery, was conveyed by fibres which retained precisely similar spatial relations, so that the course of the discharge, wherever cut across, would present a similar section. Passing inwards from the periphery along the track of nervous disturbance, should we find cruciformity of area all the way? And if not, where does it stop?

And if it stops anywhere, what is the connection between the cruciform effect at the periphery, and the cause (even if we assume that to be cruciform) in the brain? In this case, moreover, there would be considerable difficulty in applying the hypothesis of a hallucination of pain which sets up the appropriate physical condition. For it seems doubtful whether a cruciform pain can be truly imagined, at any rate as occupying a small area of the body. I do not suggest these difficulties as insuperable objections to the hypothesis of a direct effect; I believe that hypnotic facts carry us considerably beyond any physiological explanations that are yet possible. But phrases about 'the influence of the mind on the body' are so often loosely adduced as though they were themselves the explanation needed, that it is as well to keep the real obscurity of the physiological problems in view."

There is yet one more case to which I must allude before I pass on;—a case in which the *intellectual* character, as I have termed it, of the organic process which responds to suggestion is illustrated in a striking and complex way. Mdlle. Irma S., a subject observed by Drs. Jendrássik and von Krafft-Ebing¹ (mainly at Gratz), was ultimately cured by hypnotic suggestion (or so Dr. Krafft-Ebing claims in 1888) of a life-long tendency to hysteria and melancholy, such as had driven her grandfather, father, brother, and sister to suicide. She was therefore on the whole a great gainer; but her extreme susceptibility to blistering by suggestion amounted to a real risk in the absence of careful guardianship. Once at least she was much injured and offended by the culpable act of a medical student who laid a pair of scissors upon her chest, telling her that they were red-hot,—and thus created a serious wound, which took two months to heal. Krafft-Ebing made a humane variation on this risky experiment. Like Dr. Biggs in our last case, he ordered the production of *red patches* of definite shapes,—which were to be formed without itching, pain, or inflammation. The history of the process thus set up is a curious one. The organism had to perform, so to say, a novel feat; which took a great deal longer than the rough and ready process of vesication. From February 24th to May 3rd, 1888, a livid red hyperæmic surface corresponding to the letter K, was slowly and painlessly developing itself on a selected and protected area between the shoulder-blades. It seems doubtful whether this performance was not altogether a new one,—whether any precisely similar trophic changes have ever occurred spontaneously. The support thus given to Dr. Biggs' narrative is most striking; and one lesson of the experiments of both physicians undoubtedly is that science need not be the loser by a careful adherence to the rules of ordinary humanity.

But it is the incident next to be cited which speaks the most

¹ "An Experimental Study in Hypnotism," by Dr. R. von Krafft-Ebing, translated by C. G. Chaddock, M.D., New York, 1889.

strongly for the educated character—so to say—of the intelligence presiding over these organic suggestions.

Mlle. Ilma S. was permanently anæsthetic on the right side;—and that side was therefore, in my view, likely to be more immediately subject to subliminal control. At any rate it appeared that when any object was pressed on her left side, and suggested as hot, no mark followed at the place of contact; but a corresponding brand appeared, symmetrically and reversed, upon the *right* side. For example, an initial letter, K, was pressed by Dr. Jendrássik on her left shoulder. In a few hours a K-like blister, “with quite sharp outlines,” came on the corresponding spot on the right side. But note that the new K (the letters are figured in Krafft-Ebing’s work) was by no means an exact reproduction of the original one. It was of about the same size, but of a different type;—in fact a capital K in another person’s handwriting. Just as in Dr. Biggs’ cases it was the idea of cruciformity which was induced by suggestion, so here it was the idea of K-shape; and insomuch as this suggested mark corresponded to an intellectual idea, that idea underwent some idiosyncratic modification in the subject’s subliminal intelligence, and the resultant mark, though identical in significance, was different in contour.¹ And here again we have confirmation of one of the most curious of Dr. Biggs’ phenomena,—the tardy appearance of part of an S—an attempt at SANCTA—as the result of suggestion,

¹ Conscious that the reporter of experiments such as these would even a few years ago have been derided as the victim of vulgar imposture, Krafft-Ebing fortifies himself with the often-quoted words of Arago: “He who uses the word *impossible* outside the sphere of pure mathematics, is at least careless. As soon as one is concerned with the living organism, caution becomes a duty.” Agreed; but has our eminent specialist himself consistently adhered to this prudent dictum? “We did not,” he says (p. 120), “concern ourselves further” (after a brief trial of the alleged influence of medicaments at a distance) “with experiments as to a possible transposition of sense, since until now it has shown itself as error and deception, and is opposed to the elementary laws of physiology. We also put clairvoyance aside, since it contradicts one of the first principles of empirical psychology, and an increase of the patient’s mental functions was in no way observed. The single experiment with a *suggestion mentale* for the divining of the experimenter’s thought was a fiasco, *i.e.*, had to be given up; for the patient fatigued herself painfully, and was in danger of having a hystero-epileptic attack. The supposition that in all cases where mental suggestion is said to have succeeded, a self-deception through unintentional suggestions on the part of the experimenter played a *rôle*, seems to me authorised.”

Is it surprising that rare and delicate phenomena are not discovered when they are looked for—or looked away from—in such a fashion as this? And is it surprising that sweeping “suppositions,” supposed to be “authorised” on the strength of a single experiment not instantly successful, should fail to impress those whose aim it is to apply to this special group of experiments precisely the same care and diligence which are even now but barely rescuing Dr. Krafft-Ebing’s own experiments from the indiscriminating scorn which so lately ranked stigmata as even a more staring imposture than telepathy? Let each climber take time at least to settle himself comfortably on the top of his own tree, before he proclaims to mankind that in all the forest there is no tree higher.

unaided by the physical contact of any S-shaped object, but in its due position above the suggested cross.¹

No further instances are needed to show the strangeness, the profundity of the influence over organic processes to which hypnotic suggestion introduces us. It is an influence at first sight bewildering, almost incredible. One might as well believe—one will probably next be called upon to believe—that warts can be charmed away by saying the Lord's Prayer backwards. The alleged powers seem equally mysterious in their source and in their direction. How can they originally have come into being? And who or what is it that wields them now?

Let us take these two questions separately; and let us begin by considering the possible source or origin of this control over intimate organic processes. When we find any faculty existing in man or other animals we are wont to ask ourselves from what ancestors this faculty has been inherited—in response to what external needs it has been maintained and developed? Can we, then, find anything in our ancestry which suggests to us these internal powers of modifying circulation, quickening cell-proliferation, altering trophic processes in unknown ways?

Any analogies to which we can appeal are certainly vague and remote. Yet we can point to the general fact that in man and the higher animals an increase in the power of modifying the action of the organism as a whole has apparently been purchased by a decrease in the power of modifying its internal parts or constituent elements. The self-shaping powers of the amœba, the self-regenerating powers of the worm or crab, die gradually away into the comparative fixity of the organism of the higher mammalia.

But it is possible that this fixity is more apparent than real. We may regard the human organism as an aggregation of primitive unicellular organisms, which have divided their functions, and complicated their union, in response to the demands of the environment, and along such lines of evolution as were possible to the original germ. It is

¹ As this paper passes through the press, a remarkable case of stigmatisation is reported from America: as yet only in a newspaper (*Courier-Journal*, Louisville, December 7th, 1891), but on the authority of Dr. M. F. Coomes and of several other physicians. According to Dr. Coomes' account, a certain Mrs. Stuckenborg seems to have bled from spontaneously formed stigmata on every Friday since the beginning of June. There are wounds on the hands and feet, a wound on the side (from whence issues a watery exudation tinged with blood), a cross on the forehead, a large cross and a heart on the chest, and the letters I.H.S. on the right shoulder. From three to six every Friday there is profound trance, with superficial anæsthesia, but much convulsive movement and manifestation of inward pain. If we may rely on Dr. Coomes' account, which seems a careful one, simulation is quite out of the question. The patient seems to desire neither money nor notoriety. She is a devout Catholic, but does not talk about religion; and complains much of the pain and exhaustion due to the wounds and the convulsive trance.

possible, too, that all these processes—beginning with the amœboid movements of the primitive cell—were accompanied by a capacity of retaining the impress of previous excitations—a rudimentary memory which at first constituted all the consciousness which our lowly ancestors possessed. And further—may we not suggest?—as evolution went on and more complex operations were developed, while the primitive processes of cell-change became stereotyped by long heredity, the memory which represented these earlier changes sank to a lower psychological depth;—became subliminal, and could no longer be summoned by voluntary effort into the supraliminal sequence of conscious states. How do we know that any psychological acquisition is ever wholly lost? or even that a memory is the weaker because it has sunk out of voluntary control? It may be possible by appropriate artifices to recall primeval memories, and to set in motion any physiological process which could at any moment of our ancestral history have been purposively, however blindly, performed. Speculations such as these, however, can only be justified by the extreme difficulty of the problem before us; and I am glad to quote a passage which shows that one of the most philosophical of hypnotists has been led to a somewhat similar hypothesis. Professor Delbœuf, as will be seen, is in no way committed to the conception of a subliminal self; and his conjecture may prove the more impressive, inasmuch as it is not forced into the service of any wider theory.

Phenomena, says Professor Delbœuf,¹ such as those which Louise Lateau presented, and experiments like those of M. Focachon (the production of a blister by mental impression) lead us to suppose that the action of the moral on the physical may be almost if not quite equal to that of the physical on the moral. Thence it follows that the idea of physical mischief may produce mischief; and on the other hand, that the idea of absence of mischief may bring about, or at least favour, a cure. It is this deduction which was verified by the experiment of the two burns. [It was suggested that one of two symmetrical burns would not give pain or become inflamed. The wound thus specified gave no pain, was not inflamed, and healed before the other.]

How are we to explain the mechanism of this inverse action of the moral on the physical? If we set aside the theory of a mesmeric fluid, we are forced to admit that the influence of the will is more extended than we used to suppose. It must be able to act not only on the reflexes, but on the vaso-motor system, on the unstriped muscles, on the apparatus of secretion, &c. If a contrary opinion has till now prevailed, this is because observation has been exclusively directed to the normal exercise of the will. In ordinary life, in fact, our attention is mainly concentrated on the external world, the principal source of our pleasures and our pains, and our will is devoted to perfecting our means of attack and defence. The care of the

¹ I quote his latest statement, taken from a tract published in 1890: *De l'Etendue de l'Action Curative de l'Hypnotisme*, p. 6.

vegetative life has been handed over by the will to nervous mechanisms which have learnt to regulate themselves, and which in general fulfil their task to perfection. Thus the rapid changes of external phenomena mask the regularity of internal phenomena, which accomplish themselves habitually without our knowledge. . . .

But in the hypnotic state the soul is in part drawn aside from the life of relation, while at the same time it preserves its activity and power. It can then, under the impulsion of the hypnotiser, employ those powers to regulate movements which have become irregular, or to repair injuries to the organism. In a word, hypnotism does not depress, but exalts the will, by permitting it to concentrate itself entirely upon the point where disorder is threatened.

Let us assume, then, for argument's sake, that the fact that the cellular structure of some of our lowly ancestors admitted of centrally-initiated modifications which our own structure under ordinary circumstances no longer allows may have been an indispensable prerequisite of this centrally-initiated, definitely-localised, blood-determination, cell-proliferation, &c., which hypnotic suggestion can even now call forth.

3. But is even this hypothesis wide enough to cover the facts? Can all the effects of hypnotic suggestion be explained by even the completest revival of ancestral memories? Or is there not a point beyond which such analogies will not carry us? Let us consider for a moment that third class of hypnotic achievements to which allusion has already been made—the moral or psychological changes which suggestion can effect.

These changes must, of course, rest on a physiological basis; but that basis implies a well-developed, a human brain. The knowledge of cortical centres which must somewhere exist to make such changes possible can scarcely have been inherited from pre-human ancestors. Nothing, perhaps, in the whole inquiry is of deeper interest than the possibilities thus dawning upon us of disentangling from the cerebral labyrinth which represents a man's tastes and character the special brain-processes which stand for some special temptation—say those which represent the reaction of his organism to alcohol. What is the hidden process that to one patient makes brandy as nauseating as it is to a cat—that in another patient makes the morphia-craving as impossible as it is to a rabbit? That strongest of all human passions—that desire which it is death to yield to, and too often suicide to resist—the injection of morphia itself—becomes absolutely indifferent.¹

¹ See, for instance, a case of Dr. A. Voisin's, *Revue de l'Hypnotisme*, January, 1889, p. 197, where morphinomania of several years' standing was cured in a month by seven suggestions. The patient said that subsequent injections "ne lui donnaient pas la sensation agréable de chaleur qu'elle éprouvait auparavant."

In close connection with these reactions to drugs come certain other moral effects. With one patient the cure of drunkenness was accompanied by the removal of kleptomania.¹ In another desperately bad case of dipsomania Dr. Voisin combined two forms of suggestion. He rendered alcohol repugnant, and at the same time he brought back the religious convictions and the habit of prayer which had long given place in the poor degraded lady to a bitter and blasphemous unbelief.²

Other physical temptations, depending on the imagination more closely than does the craving for stimulants, have been controlled by similar suggestions. The faults of childhood may thus be overcome—even faults such as fear, anger, indolence, which one might have supposed to depend upon conditions too diffused and intangible to be readily isolated or removed.³

I will not here dwell either on the practical importance, or on the wider philosophical significance of achievements such as these. My present point is merely this: that when we find that results of a class which we are accustomed to use all our educative skill, or all our self-controlling energy, to secure are effected for us by some agency as yet obscure, we are compelled in fairness to class that agency as itself intelligent. The power involved may be a power within our own possession, but it can at least rank no lower than our conscious mind and will.

And here I think that the reader, whatever hesitation he may feel as to the explanation for which I am myself arguing, will at any rate begin to inquire with some urgency what is the usual, the orthodox explanation of the mode of production of effects like these? "What is this power," he will say, "from which no organ and no thought is exempt or free? which can charm away the pangs of childbirth, and shed sleep around the surgeon's knife? What is this which can summon the secretions, and retard the pulses, and arrest the breath? which can check the perilous habit and dispel the dolorous dream? which can turn longing into loathing and abhorrence into desire, and sway with an impalpable dominance the very tides of the human heart?"

Three main lines of explanation have been offered, singly or in conjunction, for hypnotic phenomena. Two of these contain, I believe, some measure of truth; but they are plainly inadequate. The third is

¹ Dr. Bérillon, in *Revue de l'Hypnotisme*, September, 1890, p. 75.

² *Revue de l'Hypnotisme*, September, 1887, p. 69.

³ See for instance Professor Bernheim, in *Revue de l'Hypnotisme*, December, 1887, p. 178; and Dr. Bérillon, *Revue de l'Hypnotisme*, January, 1889, p. 197. Dr. de Jong, of the Hague, reports (*Revue de l'Hypnotisme*, September, 1891) a cure of theft in a girl of 11, "voleuse d'un raffinement inéroyable," and a thorough reform in a boy of 7, "paresseux, menteur, brutal, idiot moral." "Son caractère fut tellement changé qu'il ne fut presque plus reconnaissable." See also Dr. Schrenck-Notzing, *Revue de l'Hypnotisme*, July, 1890, p. 15.

wider in scope, but it is in reality no explanation at all; it is a mere restatement of the problem in a more definite form.

1. The first explanation was that of Mesmer himself, who ascribed the observed effects to an effluence or fluid which passed from operator to subject. The notion of a *fluid* is now out of date;—although there is, as seems to me, important evidence which makes for the existence of an influence not discernible by the ordinary senses. It would, however, be beside the purpose to dwell on this evidence here. For inasmuch as experiment has plainly shown that all kinds of hypnotic results can be obtained under circumstances where the supposed specific influence has no chance to operate, it is plain that we must look further for a solution of our hardest problems.

2. Many attempts have been made to express hypnotic phenomena in terms of cerebral action as at present known to us.¹ Thus, for instance, Heidenhain, whose view was in fashion when Mr. Gurney and I began, in 1883, to write on hypnotism in these *Proceedings*, attributed the hypnotic state to “an inhibition of the action of the ganglion cells of the cerebral cortex, induced by continued weak stimulation of other nerves.” To this we replied that “the theory of the short-circuiting of the nervous current—of the response of action to suggestion without any knowledge of the matter being passed through consciousness at all—is only plausible in cases where the subject mimics or obeys his hypnotiser in a quite mechanical way.”² The great development, since that date, of hypnotic phenomena which manifestly need some thought, some initiative on the subject’s part, has made Heidenhain’s explanation still more obviously imperfect. Nor is it needful to go here into other speculations as to the modifications of cortical nutrition, &c., which may accompany the hypnotic trance. It is something more and other than the mere production of trance that we have to deal with—something more and other than the mere phenomena of fascination, mimicry, rigidity, which are to be seen on every itinerant mesmeriser’s platform. Discussions on cerebral circulation, on inhibition and dynamogenesis, are useful and needful on the outskirts of the problem; they may give precision to our conception of the condition in which the deeper phenomena begin; but they cannot explain the novel powers to which those phenomena introduce us,—the increased, the penetrating control of the brain over the organism.³

¹ For a *résumé* in English of some of these theories, see Dr. Moll’s *Hypnotism*, p. 263, *sqq.*, or Dr. Lloyd Tuckey’s *Psycho-Therapeutics*, 3rd edit., chaps. iv. and ix.

² *Nineteenth Century*, October, 1883, p. 701.

³ It is probable, in my view, that inhibitory phenomena, as the most amenable to purely physiological artifice, will usually be the first to appear in any hypnotic series. This, I think, is actually the case; and I suspect that some simple consideration of this kind may have much to do with whatever truth underlies the Salpêtrière scheme of hypnotic stages evolved successively in a fixed order.

3. And indeed among those who are most actively engaged in exploring the range of hypnotic effects, little is heard of these various theories as to the physiological processes involved in the induction of trance. Trance itself becomes less and less a central phenomenon; the methods or artifices used to achieve desired results become more and more simple, rapid, perfunctory. Some term is needed of almost indefinite extensibility, to signify a power which seems so indifferent as to its medium of application. "*Suggestion*" is the chosen word; the operator *suggests* the results to the subject, and the results appear because the subject is *suggestible*. And this is a useful verb, a convenient adjective. But what do they explain? If I call any given occurrence a "result of suggestion," what am I really saying except that the thing happened because somebody said that it was going to happen? Our old friend, the "dormitive efficacy" of opium, at least confined itself to one special achievement. The "suggestive efficacy" of the hypnotiser's command is a far grander formula; for it gives us no hint of what it means to do, any more than of how it means to do it.

Surely, then, as I have already said, this doctrine of suggestion can only be regarded as a completer mode of stating the fundamental problem; as a protest against narrower theories founded on inadequate experience; whether such theories would, with the old mesmerists, ascribe all the results to the direct inflow of the "magnetic fluid" upon the receptive organism; or, with Charcot, would regard hypnotism as a nervous malady, akin to hysteria, and running through definite stages of its own; or, with Heidenhain, Preyer, Lehmann, &c., would insist on the supposed cerebral mechanism of the commoner phenomena, without taking into view the mysterious initiative, the complex domination over the organism which hypnotic, somnambule, even hysterical states unite in manifesting. As against all these the protest of Nancy is needed and effectual; but it is a protest and nothing more.

It is, therefore, as it seems to me, in a field almost clear of hypotheses that I suggest my own;—my view that a stream of consciousness flows on within us, at a level beneath the threshold of ordinary waking life, and that this consciousness embraces unknown powers of which these hypnotic phenomena give us the first sample, the scattered indications;—powers sometimes exercised (as we shall presently see) "spontaneously," or at the bidding of some higher will; but sometimes also obedient to a summons sent downwards from the supraliminal self.

How we are to explain this obedience we shall consider presently. But first it will occur to everyone that there is one way in which such a conception as this can be tested at once. If the most advanced

effects of suggestion are really due to an agency within the subject, the subject ought to be able, if anyone is able, to start that agency himself. The words of others cannot be of fundamental importance. *Self-suggestion*, in short, must be the central type, and suggestion from without must be no more than an aid to the subject's own belief.

It appears to me that actual observation does largely bear out this view. Whichever theory of therapeutic hypnotism has been prevalent, I believe that the main difficulty has often lain in overcoming the patient's self-suggestion that he was not going to be cured.¹ I observe in the *Zoist* that the patient who begins by deriding the "passes," and who needs hours of Dr. Elliotson's patient work to influence him, will sometimes end by being able to throw himself into "the sleep" without the doctor to help him. I observe that in the Salpêtrière, the special manipulations which were at first deemed needful to transfer the subject from catalepsy to lethargy, from lethargy to somnambulism, are often pretermitted, and the *malade* passes through the three "classical stages" at her own sole impulse. And I observe that with the Nancy school the external suggestion often passes insensibly into self-suggestion, the hypnotiser's influence being less and less obtruded, till Dr. Burot (for instance), teaches self-suggestion to a patient, who sends herself into the trance, determining beforehand the time for which it is to last, and the effect which it is to produce.² Another patient is instructed to throw himself into a trance in order to remember and divulge a criminal suggestion made to him in a previous trance.³ Other physicians begin to note with care the effects of involuntary⁴ or voluntary⁵ self-suggestion in their own persons. One physician, indeed—whose book, disfigured by a barbarous title, and published in what was at that date a provincial town,⁶ has been less known than it deserves—insisted more than twenty years ago upon the needlessness of any external influence to bring most of his subjects into a state of "artificial somnambulism." "I have found," says Dr.

¹This self-suggestion, often latent, sometimes amounts to an overt fixed idea. See a case in *Revue de l'Hypnotisme*, July, 1890, p. 10, where Professor Bernheim's cure of a most painful and dangerous malady was delayed for nearly three years by the patient's obstinate refusal to submit to hypnotisation—a reluctance which the physician at last overcame.

²*Revue de l'Hypnotisme*, June, 1887.

³*Revue de l'Hypnotisme*, November, 1887.

⁴Professor Forel, *Revue de l'Hypnotisme*, March, 1889.

⁵Dr. Coste de Lagrave, *Revue de l'Hypnotisme*, December, 1889. See also a case (*Revue de l'Hypnotisme*, May, 1889, p. 339), where a sufferer from toothache, angry at the dentist's refusal to hypnotise her for a trifling operation, "sends herself off" triumphantly in the dentist's chair and eludes his twinges in spite of him. *Si natura negat, facit indignatio somnum.*

⁶*Statuolism, or Artificial Somnambulism.* By W. B. Fahnestock, M.D., Chicago, 1869 and 1871. See pp. 71, 203, &c.

Fahnestock, "that persons always enter this state better without any contact, looking, passes, or anything of the kind, particularly when they are assured that they have some competent person to take care of, and to converse with them while in it; and, by observing carefully the instructions which I have given, it is possible for any person to throw themselves into this state *at pleasure*, independent of anyone." Dr. Fahnestock was one of the earliest authors to declare the efficacy of post-hypnotic suggestions, and he insisted that these suggestions had precisely the same efficacy when made by the self-entranced subject to himself. "This lady could create or relieve pain in any part of her body, or even forget her own name when she awoke, if she made the resolution to do so while in this state."

Dr. Fahnestock's book and Mr. Hugh Wingfield's paper on "The Connection of Hypnotism with the Subjective Phenomena of Spiritualism," (S.P.R. *Proceedings*, Vol. V., p. 279,) are written from very different standpoints; but those who will compare the two and note the remarkable concordance between the earlier observer in his remote private practice, and the later one experimenting upon healthy Cambridge undergraduates, will probably incline to think that the future in hypnotism lies with those who can best develop their patients' self-suggestive power.¹

Assuredly I do not suppose that any *rationale* of hypnotism which can as yet be given can long hold its ground without modification. We watch a developing group of empirical processes, which may yet touch the confines of science at many an unexpected point. But to me the view here suggested has at least the practical merit of enabling us to see hypnotic phenomena no longer as something isolated or exceptional, but as falling naturally under wider laws whose bearings we are elsewhere beginning to discern. As indicating communication between our supraliminal consciousness and a subliminal consciousness dowered with powers as yet unknown, these phenomena form, as I believe, a department of that far wider realm of communications between state and state, consciousness and consciousness, personality and personality, within the same individual, which forms the subject of these present papers,—the main theme to which these discussions of hypnotism are no more than incidental.

Yet before this discussion closes there is one point more which cannot be avoided if I would escape the charge of manifest inconsistency. I have tried to suggest the source of these subliminal powers; but

¹The so-called "Faith-Cure" is virtually an attempt to persuade patients that they possess the power of self-suggestion. Much success is claimed for it in America; classes are held, and fees are paid; but all the accounts of supposed cures which I have seen have been so loose and vague that I can form no estimate of what has really been done.

what explanation can I give of this subliminal *obedience*? “Your theory,” the critic may say, “is an attempt to prove the Dæmon of Socrates identical with Mr. Merriman. You assume a mystic guide with pre-terrene experience, ultra-mundane sagacity, and you set him to drink paraffin oil by the tumblerful without being sick. It may be grand to know how to make blisters, but the subliminal self should be made of sterner stuff than to try that trick on himself whenever he is told. ‘*Est deus in nobis; agitante calescimus illo*’;—but it seems hard to hold the indwelling divinity so strictly to his word, and not to let him go till he has raised your temperature at least two degrees Centigrade. It is well to be able to take hints, but it is not well to take all hints; and when I tell a man on a platform that there is a fly on the end of his nose, is not that just the occasion when, in Clifford’s phrase, the inward Monitor ought to whisper, Bosh?”

Before I attempt to explain these seeming incongruities I must remind the reader that the puzzle is in reality none of my making. No one has any explanation to give of the obedient fulfilment of post-hypnotic suggestions. When a man is told, say, to do several absurd things ten days hence, and does them punctually when the time comes round, we may, indeed, attempt to guess how it is that his hypnotic self remembers the commands, but we have no notion why it obeys them. To call such actions merely *reflex* would be a misuse of terms; to say that the man is *suggestible* is only to restate the fact.

The mystery of this unquestioning, dog-like obedience cannot be fully cleared up until we know much more than we at present know of our own intimate structure. Yet it seems to me that a ray of light is shed upon it by the theories which I am now advancing.

If man’s individuality be such as I conceive;—if there be various strata of consciousness, possessed of differing powers, and communicating with each other in obscure and imperfect ways, we are likely to come upon many acts which are not distinctly referable to any one given stage or stratum of the total individuality. Take the two adjacent strata of sleep and ordinary waking life. There are faculties common to both states; and each state has its faculties which the other does not share. It is as impossible for the waking man to excrete the products of brain-waste as it is for the sleeping man to lead a charge of horse. But under certain conditions—and I am not now assuming any state profounder than common sleep—the sleeper will begin to exercise in a random way some of the powers which belong properly to waking life. He will strike out with his limbs, or spring to the floor, under the impulsion of a disturbing dream. Meantime the waking self,—the proper ruler of the faculties of progression and balance,—stands aside, and for the moment these faculties obey the random commands of the sleeping usurper. But if these faculties are too rashly drawn upon the

sleeper will awake; and the waking self will resume its sway before serious harm is done.

Now I would suggest that somewhat similarly, in these cases of blind obedience to hypnotic suggestion, we see a certain knowledge, consciousness, memory, which are properly subject to the will which commands one stratum of the personality, falling temporarily into a dreamlike compliance with impulses which reach them from a stratum not their own. For the moment the subliminal will stands aside; but just as the waking will resumes its sway when the dreamer becomes too violent, so also does the subliminal will intervene if the obedience to hypnotic suggestion is in danger of being pushed too far. And this will explain a peculiarity in the effect of suggestion which was at first thought to indicate that the obedience was merely simulated, and which since the idea of simulation has been dropped has remained a puzzle to many observers. I mean the fact that it is often easier to induce a subject to commit some great imaginary crime,—say to put arsenic in his aunt's tea,—than to perform some trifling act of manifest *inconvenience*,—such as taking off his boots in public. It is urged that somewhere within him there must be a shrewd suspicion that the supposed arsenic really came out of the sugar-basin. And yet this saving knowledge can hardly be located in his waking stratum, which retains absolutely no memory of the incident. I should suggest that a complete comprehension of the suggested act exists in his subliminal strata, and that when grave need arises the subliminal self will generally avoid compliance;—not by awakening the organism into ordinary life, but by plunging it into a hysterical access, or into a trance so deep that the unwelcome order loses its agitating power. Thus much as to the interrelation of supraliminal and subliminal impulses I think that we begin to discern. But none the less the problem of suggestion must still reach down into insolubility; for it does but present, in a form complex indeed, but definite and as it were experimental, that ancient question as to the influence—resistible or irresistible—of man's physical organism upon his moral choice,—the issues of that world-old conflict in which “the flesh lusteth against the spirit, and the spirit against the flesh.”

We shall find, indeed, as we go on, that there are certain cases where a subliminal will, invoked or evoked by hypnotic artifice, has proved itself no mere “slave of the lamp,” but has insisted on employing its own faculties in its own way. But these instances must be dealt with in their place,—among those “messages,” or examples of subliminal communication, whose place is above what I have termed the psychological limit of the spectrum of ordinary consciousness. To these we must now proceed; and we shall henceforth find ourselves dealing for the most part with phenomena of spontaneous, not of

experimental origin. Yet the fact that these higher phenomena also,—these phenomena of telepathy, clairvoyance, perhaps premonition,—do sometimes show themselves under hypnotic conditions, is one of the most encouraging which we have to remember. For nothing is more important to us than the power of extending the bounds of experiment,—of ourselves ascending, with steps however slow and toilsome, the Mount at whose foot we have waited so long in helplessness till the voice or thunder came.

There will be no cause, indeed, for surprise if, as time goes on, man's experiments on the world without him should yield in interest and importance to his experiments upon himself. "*Inward* the course of empire takes its way";—and all man's progress has been a slow unfolding of the capacities of the primal germ. Every sense that he has developed, every faculty that he has won, has been but an entry upon the fruition of what was stored already in that treasure-house of prehistoric gold. All that he has learnt without himself has but been a means to the comprehension of that which was within. And these hypnotic experiments, for all their strangeness and grotesqueness, are following in the same sure track; their lesson also is of a concealed dominion; they too teach that by "self-reverence, self-knowledge, self-control," man may become the ruler of his own spirit, and the fashioner of his own fate.

II.

SUPPLEMENT TO THE PAPER ON THE EVIDENCE
FOR CLAIRVOYANCE.BY MRS. HENRY SIDGWICK. (*See p. 30.*)

PART I.

I append here three cases which, had they been received in time, would have been included in the paper on the evidence for clairvoyance printed in an earlier part of this volume.

The first two belong to the class in which a crisis in the "agent's" life appears to be the primary cause of the supernormal perception—the "percipient" neither seeking nor expecting any communication; but where, nevertheless, the actual situation of the agent is presented to the percipient as though he were present with him. One of these is a case of an apparition or vision of a friend at the time of his death, and will remind the reader of Mrs. Paquet's experience, p. 32; the second is a vision or dream of a brother at a moment of great danger and excitement, and somewhat resembles Mr. Lee's vision of his father, p. 38.

The third case is one where the activity is apparently entirely on the percipient's part, the persons seen going through no special crisis or excitement whatever. It recalls the experiences with "Jane," pp. 53-62.

(L. 890.) The writer of the following narrative, whom I will call Mr. D., is a lawyer, and is well known to a friend of mine on whose judgment that he is a specially good witness I thoroughly rely. He does not wish names to be published, as it might be disliked by relatives of the deceased gentleman.

July 4th, 1891.

The incident which I am about to describe occurred on the morning of the 8th July, 1858. At that time and for some years previously I had been in partnership and on very intimate terms with Mr. X. Y. As it may be somewhat pertinent to the tale I may observe that some six or seven months before that date I had been told by the physician attending Mr. X. Y. that he was suffering from angina pectoris and that in all probability his death would be very sudden. The medical man, who was our mutual friend, told me at the same time not to allude to his danger in any conversation I might have with him. From that period up to the 8th July, X. Y. was apparently in his usual good health.

On the evening of the 7th I sat with him in his own room for a considerable period talking upon various matters of business which had no reference to him individually. He was well and cheerful. I should now describe

my bedroom. It had one window, close to the head of the bed and on the side on which I slept. There was a venetian blind not quite drawn close. On that night, or rather on the morning of the 8th, I awoke with a sensation of fear or distress. Day had dawned and the light fell through the bars of the venetian blind upon the floor, and there I saw in the light, which was quite sufficient, the vision of X. Y. He lay upon the floor in his nightdress, his knees drawn up, his hands thrown back above his head with the backs of his hands upon the ground. He was perfectly white and the jaw fallen. It was X. Y. dead. I groaned somewhat loudly and awoke my wife, who seized me by the arm and shook me, asking me what was the matter. I was leaning upon my elbow looking down upon the vision. I replied, "I see X. Y. dead upon the floor," and as I spoke the vision faded away. My wife said, "Oh, you are dreaming." I remember that I had asked myself the question, "Am I dreaming?" before my wife shook me and while the vision was distinct. The feet of the vision were towards the window and the face looking almost directly at me and towards the light.

After some time I went to sleep. When I awoke, strangely enough, I had forgotten the incident, nor did my wife allude to it.

I went to the offices, and was called away upon some pressing business as soon as I got there. The offices were attached to the house of X. Y. I returned about 11 o'clock, being absent about an hour. The clerk informed me that Mr. X. Y.'s housekeeper was alarmed, as she could not, after knocking at his door, get an answer. In an instant the vision of the early morning came back upon me and I told the clerk at once to get a ladder and ascend to his window, which was not very high. The clerk did so and ascended, was apparently greatly shocked, and descended, almost falling from the ladder. He told me that he saw X. Y. on the floor.

He got a large hammer used for breaking coals and forced the door. I entered the room with him. On the floor lay the body of X. Y. exactly in the attitude, position, and dress of the vision that I had seen. It was the exact counterpart of the vision. He had apparently got up and partly drawn up his blind when, being seized with a fit of angina, he had managed to pour out a half glass of ammonia which stood upon his dressing table, but had fallen back dead in the effort. His housekeeper informed me that it was his custom to get up about daybreak and draw up his blind.

Is it possible that any intense and agonising thought of a man in his last moments could be said to have produced any such effect as that I have described? His heir-at-law was a man whom he regarded with the utmost hostility. On the other hand, he had a nephew to whom he was greatly attached. He was a man of considerable property and would have left all to this favoured nephew. On the day of his death, in searching amongst his papers, a will so disposing of his property was found unexecuted.

Immediately after the discovery of the body I went home and as soon as I saw my wife I said, "X. Y. is dead." She replied, "Oh, the dream of last night; how very singular."

I have thought the matter over for many years and have discussed the matter with very many people, but can never arrive at any reasonable solution of the matter. From the moment of the incident until now I have

always been certain that it was not a dream. I mean I was not unconscious from the moment I opened my eyes and saw the vision. The distress at the moment of awakening was indescribable. It was somewhat the feeling of one awakened from deep sleep by a sudden shock and to a terrible sight. It is 33 years ago, but everything is as clear in my memory as if the matter had occurred yesterday.

Mrs. D. writes the following account of the incident :—

July 24th, 1891.

I have a perfect recollection of the vision or dream of which Mr. D. has written to you, and on his waking me, and relating it, with a good deal of distress, I said, "Oh! you are dreaming." His reply was, "No, I am not asleep; look on the floor; I see X. Y. lying there quite distinctly, just by the streak of light." Of course I did not see it, and we did not mention it to each other again, until his return home, when he told me what had happened, and I then exclaimed, "Oh! your dream."

Mr. D. writes, enclosing this letter and saying :—

Herewith you have a letter from my wife recording her remembrance of the event. Her account (which I have just read) varies slightly from mine, but after the lapse of 33 years this can scarcely be wondered at. I think I must have used the words as given by her, because they seem to have been so clearly stamped upon her memory. My impression is that the vision faded as I spoke, but of course I might have finished speaking before it became quite invisible.

We asked Mr. D. whether the evidence of anyone who had seen the body as it was found could be obtained, but he replies :—

It is so long ago that nearly all those who at the time were acquainted with the fact are dead. The clerk who ascended the ladder, and who afterwards entered the bedroom with me, has been dead more than 20 years. The housekeeper has long since died. Dr. —, to whom I have often talked, died 5 years ago. I have had an idea that there might be some living who remembered the incident of the ladder and other circumstances . . . but up to this time I have not discovered anyone.

An examination of the Register at Somerset House shows that Mr. X. Y. died on July 5th, 1858, not on July 8th. The death was registered on the 8th. There is therefore a slight error in Mr. D.'s account, but not one of any consequence, since his recollection of the date of the vision is obviously not independent of his recollection of the date of the death. An old cash book and other documents in Mr. D.'s possession, which he has since examined, confirm the fact that the death was on the 5th.

July 5th, 1858, was a Monday, and Mr. D. writes as to this :—

It certainly has escaped my memory that the day of my last conversation with him was Sunday. I often called upon him on Sunday. I sat with him probably an hour. It was late in the afternoon, and I recall the scene now very distinctly, and I am sure we talked of nothing that was personal to himself, for the next day, after the discovery of the body, I remember to

have recalled our interview with the intention of finding a reason for so singular an incident as the vision. I think I may say with equal certainty that between the time when Dr. — warned me about his malady and the day of his death—a period of many months—I never had any conversation as to that malady, or as to death, or in fact anything but the matters of business of the firm and the ordinary topics of conversation.

It will be noticed in this case that the way in which the vision presented itself was somewhat peculiar. There was a sort of economy of hallucination—the real window and floor in the percipient's room being made to do duty for the window and floor of the agent's room, and the agent's figure arranged in a corresponding position with regard to them. Nevertheless, we are justified, I think, in including the case as one of telepathic clairvoyance, because the unusual and unlikely position and attitude of the dead or dying man was correctly perceived. Cases like this show that clairvoyant percipience cannot be explained by the simple supposition of a change in the position from which the percipient mind apprehends the external world.

In the next case there is a more complete apparent transportation of the percipient to the scene described, due probably to the fact that he was less fully awake, and thus less vividly conscious of his own actual surroundings.

(L. 891.) The case comes to us through the American Branch of the Society. The event occurred in 1873, and we have accounts written within a few months of the time and others written recently. At the risk of being tedious I have thought it best to give both. They throw some light on each other, and the general accordance between them tells very favourably for the accuracy of the narrators, though it will be observed that one of the recent narrators introduces a degree of exactness of time coincidence which was never proved. This is a point in which the tendency of memory to simplification renders it, as Mr. Gurney has pointed out, peculiarly liable to error.

A letter to a newspaper from which the following are extracts led to a correspondence between Mr. Harlow S. Gale—a student of philosophy and member of the Society—and the agent and percipient in the case.

I was living in Wallingford at that time, raising small fruit. My principal helper was a young man named Frederic Marks, a graduate of Yale Scientific School. Frederic had a brother named Charles, who was living then in central New York, near Oneida Lake. One rainy afternoon Frederic went upstairs to his room and lay down on a lounge. An hour or so after he came back and said he had just seen his brother Charles in vision, he thought, as he was not conscious of having been asleep. Charles was in a small sail-boat, and a companion with him, who sat in the stern steering. There seemed to be a wild storm prevailing, for the sea ran high. Charles stood in the bow grasping the mast with one arm, with the other he

had hold of the boom, which appeared to have broken loose. His dangerous position so frightened Frederic that he awoke, or the vision departed. Most of the family were of opinion that he had unconsciously fallen asleep and this was only a dream.

Three or four days after this, however, Frederic received a letter from Charles, giving an account of a peculiar adventure he had just met with on Oneida Lake. On the morning of the day in question he and a companion went to the lake, hired a boat, and went out for a sail. As the day was fine they went down the lake as far as Frenchman Island, some 20 miles distant.

In the afternoon, as they were returning, a furious storm came up. Charles was kept busy baling out the water while his companion steered. At the height of the storm the boom gave way. Charles, seeing their danger, sprang into the bow of the boat, and grasping the mast with one arm and the boom with the other, managed to make it fast again. They succeeded in keeping the craft afloat until she struck on the beach, when they leaped out and reached shore in safety.

Oneida Lake is about 300 miles west of Wallingford, and by taking into account the difference in time, it was found that the accident to the boat and Frederic's vision or dream must have occurred within the same hour, possibly the same minute. The temperaments and disposition of these brothers are unlike, and no uncommon affinity appears to exist between them. Frederic is now living in Santa Anna, Cal., Charles in New York City.

B. BRISTOL.

Short Beach.

Mr. Frederic Marks writes to Mr. Gale as follows :—

Santa Anna, Los Angeles Co., Cal., *March 18th*, 1889.

The incident you ask me to relate occurred fifteen or sixteen years ago, and had passed out of mind till the reception of your letter. I was at that time studying in New Haven, and had returned home and gone to my room. I sat down on the side of my bed and soon dropped back on my pillow. I do not think I fell asleep, nor did I seem fully awake. At once I seemed to be facing a severe storm of wind and rain. As I looked into the storm a small boat with a sail came driven almost helplessly along through a seething, boiling mass of water. Two young men were in it, one trying to steer and control the boat, the other apparently trying to dip out water and work on the sail. One of the two, in a moment of greatest peril, tried to tear down the sail from its mast. The face of my brother came clearly into view with an expression on it that remains with me now. The boat righted and sped on. I saw a low shore that it was driving towards. The boat grew fainter as it neared the shore, and consciousness came back to me, and whatever it was, whether a dream or vision, passed away. The other person in the boat, I learned afterwards, was Arthur Bloom—a chum of my brother's.

F. A. MARKS.

P.S.—I purposely left untold that several days after the above occurrence I learned through a journal that "Charles Marks and Arthur Bloom had a narrow escape from drowning while out on Oneida Lake in a storm," thinking that your correspondence with my brother would bring to light anything you wished to know.

Mr. Charles Marks writes :—

5, Leonard-place, Albany, N.Y., *March 31st*, 1889.

Your letter of the 22nd duly received. In reply I enclose the accounts, or letters, of myself and brother which were published in the local paper some three months or so after the occurrence happened. I think of nothing further to add to this now ; only in answer to your query, “ whether you knew of your brother’s apparently seeing the same at the time,” would say, that to the best of my recollection I was not conscious of my brother’s seeing me. I think my thoughts and attention were solely engrossed on what I was about, when standing on the seat and endeavouring to get down the sail, which is the moment when my brother saw me in his vision, or hallucination, as you have it. Knowing my brother’s habits (he is an unusually strong and healthy man) should say he was sound asleep at the time, for, with his healthy robust constitution, when disposed he can go to sleep almost instantly during the day time, and not unfrequently indulges in an afternoon nap. During his residence at Wallingford, Ct., he was a student at the Yale Scientific School (Sheffield).

C. R. MARKS.

The following is the account published in the *Oneida Circular*, January 19th, 1874:—

A PERIL AND A VISION.

Perhaps our readers will remember an account in the *Circular* of a terrible storm which two of our young men encountered last fall in a voyage on Oneida Lake. Their adventure seems to have been a matter of interest in the other world as well as in this. At any rate a brother of one of the voyagers, living at Wallingford, two hundred miles distant, by some mystical illumination, saw them in the critical moment of their peril. Thinking that the reality and the vision deserved to be brought together, we have obtained from the brothers the following details of their experiences :—

THE PERIL.

On a beautiful day in October, Arthur Bloom and I sailed down the lake in a small open boat to Frenchman’s Island, where we stayed over night. When we awoke next morning the wind was blowing hard, the clouds were dark and threatening, and the lake was rougher than I had ever seen it before. We supposed it impossible to sail in such a sea, and so had resolved to wait for the wind to go down ; but during the forenoon a boat with two men in it came to the island from the land about a mile away. As they landed near us we asked one of them, who proved to be an old sailor, his opinion of our boat. He thought it was rather small, but said that it appeared to be well made, and if it were his he would go where he chose. This was enough for us. True, we knew little or nothing about sailing, and had before us a voyage of eighteen miles up the lake to our Joppa station. “ But what of that ? We shan’t have a better chance to learn,” said we. So for an experimental trip we sailed to a small island a quarter of a mile away. Succeeding very well in this, we concluded to make the homeward stretch. When we were about to leave, our landlord cordially shook hands with us and inquired if we were good swimmers and “ clingers.” On our replying we thought we were, he comfortingly said if “ we kept a stiff upper-lip we might get

through all right"; at the same time his advice was decidedly against the venture. On leaving, which was at a quarter before three o'clock, we imagined the wind had slackened somewhat; so we let out the sail to nearly its full capacity, as we wished, if possible, to get to the other end of the lake before dark. Our positions were as follows: Arthur was in the stern of the boat, steering and tending the sail; I was lying in the forward part, holding the halyards and ready for all work, such as baling, hauling down sail, and dodging from one side to the other as the lurches of the boat and shifting of the sail demanded.

We started from the lee side of the island where the water was comparatively still; but as we got out where we began to feel the full force of the wind, we soon saw into what a scrape we had fallen. The little boat was driving along at a fearful rate, throwing the water in sheets of foam from the bows; and yet we knew the waves were comparatively moderate to what we might expect when we should reach the middle of the lake. There was no choice as to where we should go; we could do but one thing, that is, go ahead directly before the wind, which was driving us towards the upper end of the lake eighteen miles away. We were silent—each busy with his own thoughts, preparing for the worst. To add to our apprehensions it began raining, and the wind instead of slacking was evidently increasing. We had gone about two miles when I was startled by a cry from Arthur to "look out for the sail!" as it was shifting to the other side. I lay down to let the sail pass over me, and got on to the other side of the boat to counteract the effect of the sail. This is told in a few words, but the actual event seemed to take a long time. When down in the boat I heard and felt the swash of the waves coming in, and for a moment I had the impression that Arthur was already in the water and that it would soon be my turn. But on looking round I saw he was still in his place, and also that we had shipped considerable water. The next thing was to take in sail, and that quickly. I let go the halyards, but the sail would not come down, as it was held by a miserable toggle at the top. In the excitement of the moment I jumped upon the seat at the imminent risk of capsizing the boat, and pulled down the sail as far as it would go, which left it about six feet high. This was still dangerous, as the slack of the sail was distended, looking like a huge bag. This was remedied by cutting away the rings in the lower part of the sail and winding up the lower yard. After this, with considerable baling, we got along tolerably well. We expressed our confidence in God, and a desire to be reconciled to His will, and to learn the lesson which might be intended for us. Gradually our spirits rose, and we got considerable enjoyment from the rest of the voyage, especially the last five or six miles, when we were passing swiftly by the houses and small towns on the beautiful northern shore. There was also to me a comical side to the adventure. Arthur, who was steering with a rude paddle, could not stir from his position without very great risk; while every few minutes the water would come pouring in on his back, filling his pantaloons, and subduing any undue exultation. Our landing was quite thrilling. It was growing very dark when we turned in for the shore, where we supposed our home to be. We were soon rushing through a sea of foam; then came a heavy lurch, followed by a violent shock, which nearly sent us out of the boat. Then came a second

shock, when we jumped into the water and soon dragged our boat out of the way of the waves. We started for Joppa, which was about a mile from our landing, with thankful hearts that we had escaped a terrible death, with no damage worse than wet clothing. It was a quarter to six when we landed ; so that it took us just three hours to come up the lake, the same distance that it took us full seven hours in going down the day before.

CHARLES R. MARKS.

THE VISION.

W. C., *January 14th, 1874.*

DEAR H.,—You wish the simple facts of my dream. They are these :— One afternoon in October, being tired, I lay down to rest. I soon fell asleep ; at least I have no reason for thinking that I did not sleep. I was not on the bed more than a few minutes. During this time I dreamed of being near a large body of water. I knew it to be the Oneida Lake. The wind was blowing violently, and the waves ran exceedingly high. While standing near the lake I felt under a strong disposition to sleep. My eyes were heavy, they would close themselves. It was with an exertion that I kept them open. I was like a man under nightmare ; struggling to rouse myself, yet only partially successful. Darkness was settling over me. Suddenly, when the wind was blowing a gale and the waves seemed rolling one over the other, a small sail-boat broke upon my sight, driven wildly before the storm. For the moment it seemed as if it would be lost. It appeared to be at the mercy of the waves, for they rose high above its sides and almost concealed it at times. It was manned by two persons—one in the after part ; the other *trying to pull down the sail!* Their situation was critical. At this moment a feeling of horror shot through me as I recognised in the man whose full length I saw standing near the mast and struggling with the sail my brother Charles ! The man in the stern I did not recognise. In the time of the greatest peril, something—I can scarcely tell what—I dare not call it an apparition—gave me the impression that good beings were interested and watchful over the voyagers.

The shock I received on seeing my brother did not allow me to sleep long. On awaking I was troubled, and thought I would immediately write to Charles, entreating him to be careful. Afterwards, thinking it merely a dream, I turned my attention from writing, but I mentioned to Frank Smith that I had a troubled dream about Charles. After this experience, perhaps three or four days, a letter was received from Mrs. Mallory giving an account of Charles' condition when he returned to the Joppa station.¹

This letter recalled the dream ; and the coincidence of time and circumstances made a deep impression on me, though I was unable then, and am now, to accurately identify the time of my vision with the time of actual peril described in Mrs. Mallory's letter. (The letter, however, came so soon as to make it certain that the peril and the vision were nearly, if not exactly, *simultaneous.*)

On my late visit to O. C., I narrated my dream to Charles, and so true was it to the facts that we were both convinced there was some spiritual telegraphy that made me see his danger. Perhaps at that awful moment when he struggled with the sail he thought of me and his mother at

¹ Published in the *Circular*, October 27th, p. 349.

Wallingford, and on that thought the angels carried to me in my half-sleep a picture of his situation, with an intimation of their care over him. Who can suggest a better philosophy for the facts?

FREDERIC A. MARKS.

The paragraph and letter published in the *Oneida Circular* for October 27th, 1873, need not be given here. They contain a brief account of the adventure agreeing with the above.

Mr. B. Bristol wrote to Mr. Hodgson on February 24th, 1890, again giving an account of the vision. He says: "A summer shower had driven us to the house. Frederic went upstairs, &c. . . . The dream or vision left him, and he came down not certain that he had been asleep. In the evening of the same day, when the family were all together, the subject was discussed at some length. The general opinion was that it was merely a dream." I quote this to show that Mr. Bristol believes the vision to have been discussed before the news of the adventure was received.

It is worth considering whether "the summer shower"—violent enough according to Mr. Bristol's recollection to drive the party into the house—may have resembled the storm sufficiently to produce a community of ideas between the brothers, facilitating the telepathic communication.

Mr. Bristol adds about the brothers: "Both are men of high character, and their veracity will be unquestioned where they are known."

I proceed to the third and more definitely clairvoyant case.

(M. 24.) We have received the following from our Corresponding Member, Dr. Alfred Backman, of Kalmar, who has kept the original account of the brothers Suhr, sending us a translation.

In answer to a letter asking Mr. A. Suhr, photographer at Ystad, in Sweden, whether he could remember anything about a hypnotic experiment made by Mr. Hansen many years ago, in the presence of the brothers Suhr, Dr. Backman received the following account:—

"It was in the year 1867 that we, the undersigned brothers, were settled as photographers at Odense [in Denmark], and very often visited our common friend, the hypnotist, Mr. Carl Hansen, who was living near us. A lawyer, Mr. Balle, who is now an advocate in Copenhagen, and whom we met daily, was strongly influenced hypnotically by Hansen, and wished one evening to be put into so deep a hypnotic sleep as to become clairvoyant.

"The first time it happened was on the 16th of January, at 9.30 in the evening, as we can see from some notes taken at the time, and which we still possess. Mr. Hansen made Mr. Balle sit down in a chair and lay his head back, and by steadily making passes he put him into a very deep sleep. Mr. Hansen showed that when he opened the eyelids one could only see the white of the eye, declaring the pupils to be turned inwards. Mr. Hansen took his hand and asked him if he could hear what he said, and having repeated the question several times, got the answer 'Yes,' but with a hollow

and toneless voice. Mr. Hansen now tried whether he could see with his forehead, holding a small bottle over his head and asking if he could see what it was. Mr. Hansen having breathed on his forehead and several times repeated the question, Mr. Balle said correctly that it was a little bottle. He then took other objects, which Mr. Balle also saw. Hansen now believing Balle to be clairvoyant made him go mentally to other places to see and tell him what he saw. He put different questions to him about persons and things, which Balle answered correctly and in accordance with the fact, but as it would take too long to tell them all, and as they were of minor importance, we will confine ourselves to some examples that seem to us to be specially important, and for the truth and trustworthiness of which we are answerable.

“I. We had a relative, Officer of Woods and Forests, Carl Bloch, who lived about two miles [about 12 English miles.—*Backman*] from Odense, at the country house Langesøe, but unknown to both Hansen and Balle; we also knew that neither of them had ever visited our relative. We wished then to know how he and his wife were, and asked Hansen to make Balle go to them and see. The questions and answers ran as follows:—

“*Hansen*: ‘Go to the place of which I am now thinking and try to find the person of whom I am thinking but whom I have never seen.’

“*Balle*: ‘Now I am there. A little man, with moustaches, is sitting in a room and is reading in the *Dagbladet* about the naval captain Muscholdt and Rothe; he is reading aloud; now he speaks; he says, “It is ridiculous that the Government should not have given Rothe the same—such is the reactionary business.” There is also a lady present who is sewing, and a little boy. Now he falls, but that did not hurt him—he stands up again now. The lady says, “It is astonishing that Valdemar has not let us hear anything of himself! What was it that he meant to bring us?” He answers, “I don’t know, but he will explain when he comes again.”’

“*Hansen*: ‘What is the room like?’ *Balle*: ‘Very nice. Four arm-chairs or “Pouffes.” A drawing, which I know, is hanging over the sofa—a dog.¹

“*Hansen*: ‘Are there other pictures?’ *Balle*: ‘Yes, a hunting piece, a stag.’ *Hansen*: ‘Is there nothing else remarkable?’ *Balle*: ‘Oh, yes, there is no mirror.’ *Hansen*: ‘What colour are the walls?’ *Balle*: ‘They are red.’ *Hansen*: ‘Are they good people?’ *Balle*: ‘Yes, very good, excellent people.’

“We may remark that the description of the persons and the room was completely correct.”

So far, as we do not know that the actual conversation, &c., at Langesøe was correctly described, we cannot say that Mr. Balle’s statements involved knowledge not in the mind of any person present. But in the next experiment we get beyond this.

“II. Our mother lived at that time at Roeskilde, in Seeland. We asked Hansen to cause Balle to visit her. It was late in the evening, and after some hesitation on Mr. Balle’s part he made the journey in a few

¹ The undersigned Valdemar Bloch Suhr had in reality sketched the dog of the wood-officer Bloch, and given the drawing to him. Balle had really seen me working at the drawing, and my relative had hung it over his sofa in a frame.

minutes. He found our mother sick and in bed, but with a slight cold only, which would pass off in a short time. We did not believe this to be true, and Hansen asked Balle to read on the corner of the house the name of the street. Balle said it was too dark to read, but Hansen insisted and he read 'Skomagerstræde.' We believed this to be quite wrong, for we knew that our mother lived in quite a different street. After several days we got a letter from our mother, saying that she had been sick and had removed to Skomagerstræde.

"III. The undersigned, V. B. Suhr's wife, then Miss Clara Vilhelmine Christensen, was witness to a third experiment.

"My wife lived at this time at Stora Goothaab, a large farm which lies on the Goothaab road, near Copenhagen, but she had gone to Odense to see a relative and Mr. Hansen and his wife, who, as already stated, were at that time settled at Odense. The séance took place in the before-mentioned room.

"My wife wished to know how things were at home, at Stora Goothaab, in the house of the telegraphic engineer, Schjötz, with whose family she lived, and she therefore asked Mr. Hansen to ask Mr. Balle about it. She knew very well that neither Mr. Hansen nor Mr. Balle had ever been at the place in question. Mr. Hansen now took a letter written by my wife and put it on the forehead of the hypnotised Mr. Balle, saying: 'Try to find the place where the writer of this letter lives.' *Balle*: 'It is, of course, not necessary, she is here in the room.' Mr. Hansen now insisted strongly that Mr. Balle must find the house, and after some reluctance, first because he must cross the water (the Hora Bält), and then because, as he said, when he reached the Goothaab road, 'It is so dark here.' 'Lighten up your spirit and see,' said Hansen, and Balle went on. 'Now I am here,' he said a little later. *Hansen*: 'What do you see?' *Balle*: 'It is like a castle.' *H.*: 'Go in to the house.' *B.*: 'Here are broad stairs.' *H.*: 'All right! Now you must go into the lady's room.' *B.*: 'There is nobody there.' *H.*: 'Is there no living creature?' *B.*: 'Oh yes! a canary bird in a cage.' *H.*: 'Where is it standing?' *B.*: 'Upon a chest of drawers.' My wife remarked that this was not right, because the cage always stood in the window, but Balle insisted upon it.

"There were four children in the family, and my wife wished to know how it fared with them. *H.*: 'Go in to the family and see how the children are.' *B.*: 'Here are two—in bed.' *H.*: 'You must find more.' Balle searched much to find the others; at last he exclaimed: 'Here is one more! Oh no, it is a doll,' he said indignantly, and moved his hand as though he were throwing something away. In spite of Mr. Hansen's insistence, Mr. Balle continued to be unable to find more than two children. But he found a lady in bed and very ill, nearly dying. My wife knew this to be correct. It was a Miss Marie Kruse, a sister of Mrs. Schjötz. She was very ill when my wife left Copenhagen, and the doctor did not think she could live as she was consumptive in the highest degree. *H.*: 'How is it with Miss Kruse?' *B.*: 'She is very ill.' *H.*: 'Will she die or recover?' *B.*: 'She will recover.'

"When my wife went back to Stora Goothaab she said nothing about what had occurred, but asked Miss Caroline Kruse, another sister of Mrs. Schjötz, if her canary bird had been well while she was away, and if he

always stood in the window. Miss Kruse answered that he had always been in the same place in the window except at night ; then she had put him on the chest of drawers to save him from the cold. And about the children she said that two of them, just on the days in question, had been visiting their father's brother, the tobacco manufacturer Schjötz, Kjöbmagergade-street, Copenhagen. The sick lady is still alive, and has been for many years manager in a large and well thought-of school for girls at Fredriksbergs Allé, near Copenhagen.

“Signed in witness of the truth of the above,

“ANTON VILHELM SUHR, *Photographer*,

“Ystad [Sweden]. August 30th, 1891.

“VALDEMAR BLOCH SUHR, *Dramatic Artist and Painter.*”

In answer to inquiries, Mr. Anton Suhr tells me on a postcard, dated October 9th, 1891 : “The notes that you have got are an abridgment of the protocol (my brother has it in his possession, and he wrote it at the clairvoyant experiments) and are in just the same words.”

ALFRED BACKMAN.

We first heard of this case of clairvoyance from Mr. Hansen, who kindly wrote out for us the following account of his own recollection of the circumstance, and referred us to Mr. Anton Suhr for confirmation. It was some time before we had the opportunity of communicating with Mr. Suhr in Swedish.

May 13th, 1889.

In conversation with Dr. A. T. Myers I happened to mention an instance of what I consider independent clairvoyance. Dr. Myers then requested me to put it down in writing. I now proceed to do so and shall endeavour to record the facts as concisely as I can, believing that my memory serves me correctly ; should I, however, make any mistakes, then these may be rectified by two gentlemen who were present at the occurrence and whose names I shall give.

In the year 1867 I was living in Odense, Denmark, and often received visits from two young gentlemen established in that town as photographers ; they are brothers, the elder one named Valdemar Bloch Suhr, the younger one Anton Suhr, sons of a famous landscape gardener, and nephews of the then favourite preacher, the Rev. Bloch Suhr, at Helliggeistes Church, Copenhagen. Besides these, I often saw, as a visitor in my house, a young man named Valdemar Balle, who is now established as a lawyer in Copenhagen.

On several occasions I had hypnotised Mr. Balle but only tried to let him fall into the hypnotic state characterised by lethargy and anæsthesia, or else to induce illusions or hallucinations, in fact the experiments had been made more for the entertainment of my two friends, the brothers Suhr, than for any purpose of investigation. Mr. Balle, however, who at that time was studying and working very hard, felt himself very much refreshed and strengthened after each magnetic sleep, and would sometimes ask me to put him to sleep for a short time, after which he generally felt very lively and took a very active part in the conversation. On two or three such occasions he gave, during his sleep, indications of clairvoyance, the circumstances,

however, have been forgotten by me ; may be that my friend, Bloch Suhr, who has an excellent memory, can remember them. The following occurrence, however, stands clear in my memory.

One evening, when I had hypnotised Mr. Balle, and he was fast asleep in an easy-chair, the elder of the brothers Suhr requested me to try if Balle mentally could travel to Roskilde, a town in Seeland, distant about 75 or 80 English miles, 16 of which are sea, and there see if Suhr's mother was well. I consented to try, and told Balle to go to Roskilde. He at first was unwilling to do so ; afterwards he said, " I am in Nyborg " (a town 16 miles distant) " but I do not like to cross the water, it is so dark." I told him not to mind but to go on to Roskilde. Shortly after he said, " I am in Roskilde." " Well then, find Mrs. Suhr," was my reply. The moment after he said that he was standing outside Mrs. Suhr's abode. I asked him, in order to verify his correctness, " Where does she live ?" He gave me the name of the street, and, if I remember rightly, said it was the corner house.

As I did not know Mrs. Suhr nor her address, I looked round at Mr. Suhr, my face expressing the question, " Is it correct ?" but Suhr shook his head and made such gestures as told me that the clairvoyant was mistaken. I then said to Balle that he was mistaken and should look again. He, however, in a rather indignant tone of voice, told me he was not mistaken, saying, " What! cannot I read? There, the name of the street is written, you can see it yourself." I believe the name of the street was Skomagerstræde, but am not sure of this. I remember, however, that the two brothers Suhr both told me it was the wrong street. As the clairvoyant, however, seemed offended at my trying to correct him, I made no more remark to him about what we thought his mistake, but requested him to enter the house and see if Mrs. Suhr was well. He at first seemed unwilling, and made the excuse that the door was shut. I told him not to mind, but to go in all the same. " I am in," was his next reply, and then I asked him, How is Mrs. Suhr? " She is in bed, not quite well; the illness, however, is of no moment; it is only a slight cold. She is thinking of Valdemar; she will write him a letter, and there are three things she will write about." He then mentioned three things relating to business. What they were I have forgotten. I then woke him up, the brothers Suhr remarking that the information he had given was of no value as there was a decided mistake in it, namely, with regard to their mother's address, as she did not live where Balle had said. I believe it was two days after when Valdemar Suhr received a letter from his mother, which proved that Mr. Balle had been in the right. Mrs. Suhr had, namely, removed to the house mentioned by Balle during the hypnotic state without her sons having any idea that she was going to do so. She had really had a slight cold, and she did write to her son about the three matters mentioned by Balle, and, as I remember being told, nearly in the same words he had used.

Now, I must mention that neither Mr. Balle nor I knew anything of Mrs. Suhr. We had never seen her ; neither of us had ever been in the town Roskilde, nor did we know the names of the streets there ; therefore, it seems to me that there could be no telepathy in this case, as the clairvoyant could not read an address we had no idea about, nor would it be likely to come into his brain from any unconscious memory. In fact, I have looked at

the case from all the points of view that I can, and it seems to me that the finding of the town and the address are pure clairvoyance, whereas from the moment the clairvoyant entered the room of Mrs. Suhr, he seems to have become a thought-reader.

CARL HANSEN, *Hypnotiseur*.

We have in this case three definite facts mentioned by the clairvoyant which were unknown to all present and not, so far as we can see, likely to be guessed ;—namely, the street in which Mrs. Suhr lived, the position of the canary, and the absence of the children. And the last one, as described, looks more like independent clairvoyance than any kind of thought-reading, because had Mr. Balle obtained his information from the mind of any person at Stora Goothaab one would suppose that he would at once have said, “The other children are away,” instead of mentally searching the house and not finding them.

III.

NOTE ON A VISIT TO KALMAR.

BY F. W. H. MYERS.

The account given in Part XIX. of Dr. Backman's experiments with several *clairvoyantes* will no doubt have awakened the interest and curiosity of our readers. Dr. Backman, it will be remembered, began by disclaiming scientific precision in his earlier and more striking experiments, which were made before the full importance of the inquiry was realised. He readily complied, however, with our request that he would continue his researches as soon as practicable, and he was kind enough to offer a welcome to any of us who might care personally to witness further trials of the same kind. In response to this invitation, a party, consisting of Professor Richet, M. Houdaille, Dr. A. T. Myers, and myself disembarked at Kalmar on August 12th.¹

We were most cordially received, and were allowed to witness and to conduct experiments with all the subjects at the time attainable. Among these, however, Alma Rüdberg was the only one whom we were able to see sufficiently often to overcome the shyness and timidity which stood in the way of a fair trial in the presence of strangers. Even with Alma there was much difficulty of this kind; and we do not consider that our own series of experiments was long enough to justify an independent conclusion;—although, as will be seen, we had two successes decidedly corroborative of Dr. Backman's results. Perhaps the most important outcome of our visit was the conviction which we all of us gained as to the absolute candour and disinterested desire for truth with which Dr. Backman's experiments are conducted, and the simplicity and good faith of the subjects whom he employs.

I will now recount two experiments which we class as at least partial successes. In the first of them the conditions were slightly defective; in the second they were, I think, satisfactory.

Experiment I. August 15th.—Alma lightly hypnotised by Dr. Backman. Professor Richet gives her a letter written in French, which she does not know, and so folded as to be unreadable. This she holds in one hand, with shut eyes.

“This letter,” she says, “comes from a long way off; from a man of middle age, dark, but not extremely so; high forehead, curved nose,

¹This paper has been revised by Professor Richet and Dr. A. T. Myers.

a teacher; hair very short, small beard; moustache and imperial, whiskers small or none. He rests one hand on his hip, and seems to stoop slightly to one side.

“The letter asks for information; something about time; when something will happen or be done; it is a rendezvous; several persons are to meet; one of them is tall and very dark; the meeting is about a journey; the tall dark man is M. Richet, or is like him; they are to meet in a town and to have a conference.”

Alma was then awakened; but (as usual with Dr. Backman's subjects) she remembered her trance-sensations, and was able to add further details.

“The writer has marked features; a noticeable face; aged about 45 or 50, name of three syllables, beginning with R. or B. His hair is dark brown with some grey in it.”

Now this letter was in fact from Professor Nicolas G., of Moscow, asking Professor Richet when he would be in Moscow, and inviting him and myself to meet him in Moscow and make a trip to his country-seat and other places;—the primary object of the meeting being a kind of “conference.” The description of Professor G. is also practically correct.

The account given, therefore, was satisfactory on almost all points except the *name* of the writer.

This experiment was tried on the spur of the moment, when Alma failed in reading *cards* placed back upwards upon her lap; and the conditions were defective in the following ways:—(1) “I had already,” says M. Richet, “half an hour before, handed the letter to Mr. Myers to read, and he had replied ‘good.’ Alma, who was asleep at the time, had not remarked this, and was absolutely ignorant that the letter handed to her was the same.” (2) M. Richet, who knew the contents of the letter, remained in the room, although he took care to say nothing and to give no indication. He sat with his back turned, and his face to the wall. (3) I, who took notes, knew the contents of the letter; but I checked my notes by those of Dr. Myers, who did not know the contents.

Experiment II.—It is easy to avoid these possibilities of unconscious suggestion; and on August 17th, after more failures with cards, we tried the impressions derived from letters under more careful conditions. M. Richet handed to me a letter unknown to me, and left the room. I gave it to Alma to hold, and took down notes of what she said (as translated from Swedish into French by Dr. Backman), which notes I completed before I learnt anything of the letter. There was thus no possibility of unconscious suggestion.

Alma's words, then, were as follows:—

“The writer expresses a desire. Wishes to arrive at something—to see something; something which is to be accomplished in a town—a thing which they are to have at that place. A desire to see something, or to travel. A request or command to do something; something about a visit. It concerns something of metal; the metal object can be open and shut again (movement with hands). Part of the metal is polished and part is black. It is something which one uses in travelling—about half a yard long and six inches broad (signs); oblong, like a screen (*écran*). It is a command rather than a wish,—a question of time and opportunity. The writer asks about something which he has received or sent. It is a person who wishes to meet another. At the end of the letter he speaks of the moment of this meeting. It is a thing which will be decided when the persons meet;—something scientific which will be settled.”

The letter related to a *flying-machine* which Professor Richet is engaged in constructing with the aid of the friend who writes. I sub-join a translation:—

“Paris, *April 14th*, 1891.

“My dear Friend,—I had left Havre when your letter arrived there, but have now received it in Paris. As I telegraphed to you, we had satisfactory weather on Wednesday evening and on Thursday till 10 a.m. We tried the small machine, which behaved much better than its still smaller brothers; but, nevertheless, it always turned over on the same side. This seems to result from the current of air on the beach. It made nearly the same journey as our large machine last year, and fell in about the same spot. The working of the blades was absolutely perfect.”

A criticism on a rival flying-machine concludes the letter. There is no actual appointment of a meeting; but Professor Richet says that the need of a meeting between himself and his friend is clearly implied. The machine is in fact roughly oblong and screw-shaped, and partly metallic; but the great model is larger than described by Alma; nor do the wings open and shut.

On the whole, however, and considering the absolute unexpectedness of the subject-matter to Alma, the coincidences are striking enough.

We tried Alma with two other letters, but her accounts of these were vague and incorrect.

Experiments of this kind are no doubt less definite and cogent than experiments in the naming of cards, numbers, names,—or something which admits of a definite calculation of chances. If a clairvoyante could correctly name an unseen card six times running, the possibility of clairvoyance would be quickly settled. But we know too little of the

nature of this obscure power to allow us to demand any one feat as the condition of our belief. It is possible that supernormal knowledge may reach the percipient less readily when of a purely impersonal kind (as of a card in an envelope) than when it has some vivid connection with other minds, as with a letter from a person at a distance. We are bound to try all methods, trusting to care and repetition to overcome the evidential weaknesses to which each method is liable.

One more word may be added as to the temper of mind in which these inquiries should be carried on. Where proper conditions have been agreed upon beforehand, and are strictly observed, it may very likely be, as Dr. Backman thinks, a positive advantage that the operator should vividly believe that the rarer phenomena are likely to appear. We do not yet know the whole power of suggestion; and much as the Salpêtrière subjects are unconsciously trained into a certain sequence of physical conditions rarely observed elsewhere, so also may it be possible for the operator's expectation to stimulate the subject's hypnotic self into the exercise of a lucidity which might else have remained dormant.

The fact that these higher phenomena so seldom appear may thus be largely due to the fact that they are so little believed in, and so seldom looked for. In this, as in so many branches of our research, the one thing needful is to substitute careful, widespread, persistent experiment for the loose talk, whether of credulity or of negation, which is already to hand in quite sufficient quantity.

To Dr. Backman the thanks of serious students are already due;—and will be due in still larger measure if his engagements should allow him to carry on systematically the series of experiments so promisingly begun.

IV.

SOME RECENT THOUGHT-TRANSFERENCE EXPERIMENTS.

BY OLIVER J. LODGE.

While staying for a fortnight this autumn in the house of Herr von Lyro, at Pörschach am See, Carinthia, I found that his two adult daughters were adepts in the so-called "willing-game," and were accustomed to entertain their friends by the speed and certainty with which they could perform actions decided on by the company; the operator being led either by one or by two others, and preferring to be led by someone to whom she was accustomed. Another lady staying in the house was said to be able to do things equally well, but not without nervous prostration.

On the evening when I witnessed the occurrences nothing done could be regarded as conclusive against muscle-reading, though the speed and accuracy with which the willed action was performed exceeded any muscle-reading that I had previously seen, and left me little doubt but that there was some genuine thought-transference power.

Accordingly I obtained permission to experiment in a more satisfactory manner, and on several occasions tested the power of the two sisters, using one as agent and the other as percipient alternately. Once or twice a stranger was asked to act as agent, but without success.

The operations were conducted in an ordinary simple manner. One of the sisters was placed behind a drawing board, erected by me on a temporary sort of easel, while the other sat in front of the same board; and the objects or drawings to be guessed were placed on a ledge in front of it, in full view of the one and completely hidden from the other.

Naturally I attended to the absence of mirrors and all such obvious physical complications. The percipient preferred to be blindfolded, but no precaution was taken with reference to this blindfolding. Agent and percipient were within reach of one another, and usually held each other's hands across a small table. The kind and amount of contact was under control, and was sometimes broken altogether, as is subsequently related.

The ladies were interested in the subject, and were perfectly willing to try any change of conditions that I suggested, and my hope was gradually to secure the phenomenon without contact of any kind, as I had done in a previous case (Vol. II., p. 189); but unfortunately in the

present instance contact seemed essential to the transfer. Very slight contact was sufficient, for instance through the backs of the knuckles; but directly the hands were separated, even though but a quarter of an inch, the phenomena ceased, to reappear again directly contact was established. I tried whether I could bridge over the gap effectively with my own, or another lady's, hand; but that did not do. I also once tried both sisters blindfolded, and holding each other by one hand, while two other persons completed the chain and tried to act as agents. After a time the sisters were asked to draw, simultaneously and independently, what they had "seen"; but though the two drawings were close imitations of each other, they bore no likeness to the object on which the agents had been gazing. (See Plates at the end of this paper, Plate I., R. 1 (a) and R. 1 (b).) My impression, therefore, is that there is some kind of close sympathetic connexion between the sisters, so that an idea may, as it were, reverberate between their minds when their hands touch, but that they are only faintly, if at all, susceptible to the influence of outside persons.

Whether the importance of contact in this case depends upon the fact that it is the condition to which they have always been accustomed, or whether it is a really effective aid, I am not sure. I have explained to them the desirability of securing the results without contact, if possible, and it may happen that with some practice they will find themselves able to dispense with it. The time at our joint disposal was limited, and I was not able to do more than set things in train for more striking success later, provided they try experiments occasionally and do not get tired of them.

So far as my own observation went, it was interesting and new to me to see how clearly the effect seemed to depend on contact, and how abruptly it ceased when contact was broken. While guessing through a pack of cards, for instance, rapidly and continuously, I sometimes allowed contact and sometimes stopped it; and the guesses changed, from frequently correct to quite wild, directly the knuckles or finger tips, or any part of the skin of the two hands, ceased to touch. It was almost like breaking an electric circuit. At the same time, partial contact seemed less effective than a thorough hand grasp.

It is perfectly obvious how strongly this dependence on contact suggests the idea of a code; and I have to admit at once that this flaw prevents this series of observations from having any value as a test case, or as establishing *de novo* the existence of the genuine power. My paper only appeals to those who, on other grounds, have accepted the general possibility of thought-transference, and who, therefore, need not feel unduly strained when asked to credit my assertion that unfair practices were extremely unlikely; and that, apart from this moral conviction, there was a sufficient amount of internal evidence derived from

the facts themselves to satisfy me that no code was used. The internal evidence of which I am thinking was : (1) the occasionally successful reproduction of nameless drawings ; (2) the occasional failure to get any clue to an object or drawing with a perfectly simple and easily telegraphed name ; (3) the speed with which the guesses were often made.

I wish, however, distinctly to say that none of the evidence which I can offer against a prearranged code is scientifically and impersonally conclusive, nor could it be accepted as of sufficient weight by a sceptic on the whole subject. It is only because, with full opportunity of forming a judgment, and in the light of my former experience, I am myself satisfied that what I observed was an instance of genuine sympathetic or syntonie communication, and because such cases seem at the present time to be rather rare, that I make this brief report on the circumstances.

I detected no well-marked difference between the powers of the two sisters, and it will be understood that one of them was acting as agent and the other as percipient in each case. Sometimes the parents of the girls were present, but often only one or two friends of my own, who were good enough to invite the young ladies to their sitting-room for the purpose of experiment ; though such experiments are, when carefully performed, confessedly rather tedious and dull.

In the early willing-game experiments, such things were done as taking a particular ring from one person's hand and putting it on another's ; selecting a definite piece of music from a pile, taking it to the piano, and beginning to play it. The last item (the beginning to play) I did not happen to witness, but I was told of it by several persons as more than could be accounted for by muscle-reading. A sceptic, however, could of course object that imperfect bandaging would easily enable a title to be read.

One of the things I suggested was aimed at excluding the operation of unconscious muscular guidance as far as possible, and it consisted in desiring that the lady while standing in the middle of the room should kick off her shoes without touching them and begin to sing a specified song. Success, however, was only partial. After one or two attempts to wander about the room as usual, she did shuffle a shoe off, but though she did not actually touch her feet she stooped so that the held hand came very near them. She then stood some little time uncertain what to do next, and at last broke silence by saying " Shall I sing ? "

The first attempt at the more careful experiments was not at all successful, but novelty of conditions may fairly be held responsible for that. On the second and subsequent evenings success was much more frequent : on the whole, I think, more frequent than failure. I proceed to give a fairly complete account of the whole series.

The first object was a teapot ; but there was no result.

The first drawing was the outline of a box with a flag at one corner ; but that produced no impression.

Next, for simplicity, I explained that the object this time was a letter (Buchstabe), on which it was correctly guessed E. Another letter, M, was given quite wrong. A childish back-view outline of a cat was given oval like an egg ; some other things were unperceived.

On the second evening I began by saying that the object was a colour ; on which red was instantly and correctly stated.

A blue object which followed was guessed wrong.

An outline figure of a horse was correctly named. So was the letter B. I then drew a square with a diagonal cross in it and a round ring or spot just above the cross, the whole looking something like the back of an envelope. After a certain interval of silence (perhaps two minutes) the lady said she was ready to draw what she had "seen," and drew the thing almost exactly, except that the dot was put right on the centre of the cross instead of above it, and a superfluous faint vertical stroke was added. (See Plate I., O. 2 and R. 2.) Its possible resemblance to an envelope was not detected, nor did the reproduction suggest the idea: it was drawn as, and looked like, a nameless geometrical figure.

The reproductions were nearly always much smaller in size than the originals. The agent did not look on while the reproduction was being made. It is best for no one to look on while the percipient draws, to avoid the possibility of unconscious indications. The original drawings were always made by me, sometimes before, sometimes during the sitting. These conditions were all satisfactory.

On the third evening I began with a pack of cards, running through them quickly ; with 2 reporters, one recording the card held up, the other recording the guess made, without knowing whether it was right or wrong. I held up the cards one after the other and gave no indication whether the guesses were right or wrong. The suit was not attempted, so that the chances of error were, I suppose, 12 to 1.

On comparing the two lists afterwards, out of 16 guesses only 6 were wrong. Full contact was allowed during this series. The lists are reproduced below.

The card guessing is obviously not of the slightest use unless *bona fides* are certain, but, given that, it affords the readiest method of studying the effect of varied conditions, interposed obstacles, and such like. The whole pack was always used and I simply cut it at random and held up the bottom card. About 10 or 12 cards could be got through in a minute.

The following is the list of the first card series. Full contact allowed :—

CARD LOOKED AT.	...	...	...	CARD GUESSED.
Seven of Spades	...	...	...	Seven
Six of Hearts	...	...	...	Six
Queen of Spades	...	...	...	King
Nine of Spades	...	..	...	Nine
Three of Spades	...	...	...	Six
Eight of Diamonds	...	...	...	Eight
Ace of Clubs	...	...	...	Ace
Knave of Diamonds	...	...	...	Queen
Five of Diamonds	...	...	...	Five
Two of Spades	...	...	...	Ace
Ten of Hearts	...	...	...	Six
King of Diamonds	...	...	...	King
Ace of Spades	...	...	...	Ace
Nine of Diamonds	...	...	...	Six
Eight of Hearts	...	...	...	Eight
Four of Spades	...	...	...	Four

Thus, out of the sixteen trials, 10 were correct and 6 were wrong.

Some guesses were made, both with cards and objects, on another evening, without contact, but none were successful. With contact there was success again.

I then went back to simple drawings; with the result that a cross was reproduced as a cross (Plate II., O. 3 and R. 3); a figure like 4 petals was reproduced in two ways, one of them being a vague 5-petalled figure. (Plate II., O. 4 and R. 4.)

An object consisting of an ivory measure standing on end like an inverted V was drawn as shown in the diagram, Plate II., R. 5 (*a*) and R. 5 (*b*).

A sinuous line was reproduced as a number of sinuous lines (Plate III., O. 6 and R. 6); a triangle or wedge, point downward, was reproduced imperfectly. (Plate III., O. 7 and R. 7.)

On other evenings more of the same sort of thing were tried, such as the diagram marked O. 8, reproduced as R. 8 (*a*) and R. 8 (*b*) (Plate IV.); a face, reproduced as 3 rounds with dots and cross (Plate IV., O. 9 and R. 9); and a figure like an A with an extra long cross stroke, which could be easily signalled as an A, but which was reproduced correctly as a geometrical diagram with the long stroke prominent. (Plate V., O. 10 and R. 10 (*a*), (*b*) and (*c*)).

A circle with 3 radii reproduced as a circle with roughly inscribed triangle. (Plate V., O. 11 and R. 11.)

The number 3145 reproduced orally and very quickly as 3146; 715 also quickly as "714, no 715." The written word *hund* reproduced correctly, but with a capital initial letter.

And being told that they had previously thus reproduced a word in an unknown language (not unknown character), viz., Hungarian, I

tried the Greek letters $\Phi\alpha\iota\delta\omega$; this, however, was considered too puzzling and was only reproduced as Uaso. A French high-heeled shoe, made of crockery, being set up as object, it was drawn by the percipient very fairly correctly, and said to be something like a boot, and a protuberance was tacked on where the heel was. (Plate V., R. 12.)

A white plaster cast of a child's hand, next tried, failed to give any impression. An unlighted candle in candlestick was unsuccessful, and it was objected that there was too much glare of light. Subsequently the percipient said she had seen the general outline of a candlestick but did not think of its being the thing. A teapot and a cup both failed, and two of the drawings did not succeed in getting any colourable imitation. Lastly, another set of card trials were made, with the object of testing the effect of various kinds of contact: a card series being quick and easy to run through.

	CARD EXHIBITED TO AGENT.	CARD NAMED BY PERCIPIENT.
Full contact with both hands	{ Nine	Nine
	{ King	King
Contact with tips of fingers only	{ Knave... ..	Two
	{ Nine	Nine
	{ Nine	Ten
	{ Queen... ..	Two
Contact with one finger of one hand...	{ Eight	Eight
	{ Five	Six
	{ Seven	Seven
	{ Three	Four
	{ Ten	Six
No contact.....	{ Queen... ..	Two
	{ Ace	Ace
	{ Ace	Four
No direct contact, but gap bridged by other person's hand.....	{ Knave... ..	Five
	{ King	Four
Slight contact of knuckles.....	{ Four	Eight
	{ Ten	Seven
	{ Eight	Six
Full contact again.....	{ Six	Ace
	{ Two	Two
	{ Knave... ..	Ace
	{ Seven	Six
	{ Three	Three
	{ Four	Four
	{ Ace of diamonds	Ace—red—diamond
	{ Nine of clubs held sideways.	Nine—clubs

The record of this series is more complete than that of another varying contact series, but it did not strike me as so instructive at

the time ; and as it came toward the end of an evening there was probably some fatigue.

The last two entries represent attempts to get the suit as well ; but as the particulars are given in stages there is no particular advantage in thus naming a card completely, and it takes a longer time.

On another evening the amount of contact was varied, but I omitted to call out to the reporter the position of the hands with reference to each other. One hand of each person lay on a table, and I sometimes made them touch, sometimes separated them, all the time going on with the card series. My impression at the time was, as expressed above, that pronounced failure began directly I broke contact, but that mere knuckle contact was sufficient to permit some amount of success.

I can only give the record as it stands. I believe we began without any contact.

Second Card Series. Varying amount of contact : sometimes none.

CARD SHOWN.				CARD GUESSED.
Two of Spades	...	...	...	Knave
Ace of Diamonds	...	...	...	Five
Knave of Diamonds	...	...	...	Knave
10 of Diamonds	...	...	...	9
6 of Hearts	...	...	...	5
8 of Hearts	...	...	...	9
9 of Diamonds	...	...	...	Ace
King of Diamonds	...	...	...	King
10 of Hearts	...	...	...	10
9 of Clubs	...	...	...	9
Ace	...	...	...	Ace
Queen	...	...	...	Two
Queen	...	...	...	Queen
Knave	...	...	...	Ace
King	...	...	...	King

Eight	...	...	...	Eight
Eight	...	...	...	Eight
Seven	...	...	...	Eight
Ace	...	...	...	Ace
Knave	...	...	...	Knave
Seven	...	...	...	Seven
Four	...	...	...	Four

9	..	...	...	6
Queen	...	...	...	3
King	...	...	...	King
Ace	...	...	...	7
Ace	...	...	...	5
5	...	...	...	10

CARD SHOWN.	...	...	...	CARD GUESSED.
5	...	...	...	4
6	...	...	...	7
5	...	...	...	3
<hr/>				
6	...	...	...	6
2	...	...	...	3
3	...	...	...	6
4	...	...	...	4
<hr/>				
2	...	...	...	8
4	...	...	...	5
3	...	...	...	4
3	...	...	...	Knave

Where lines are drawn it is because I called out some change in the contact ; but I made other changes whose occurrence is not recorded.

The only use to be made of the record of this series, therefore, is to treat it as a whole and to observe that out of 39 trials 16 were correct and 23 wrong.

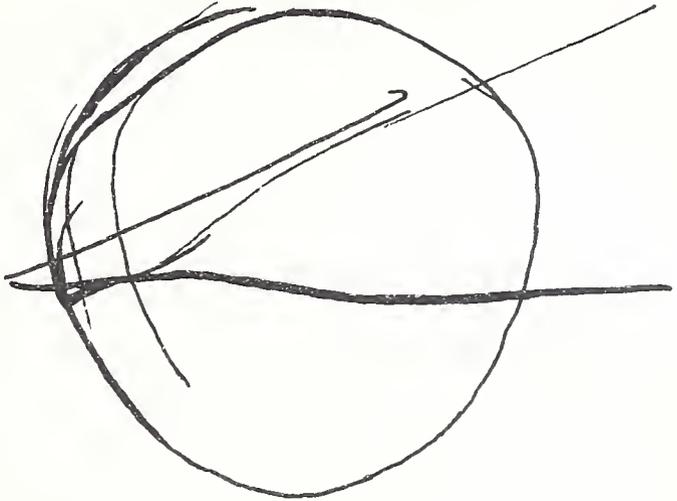
On this occasion there was one reporter who wrote down both what he saw and what he heard ; and the operation was so rapid that he had sometimes barely time to do the writing. Towards the end of a series, fatigue on the part of either agent or percipient generally seemed to spoil the conditions.

It is manifest that these experiments should not be conducted too long consecutively, nor repeated without sufficient interval ; but if common sense is used there is nothing deleterious in the attempt, and if more persons tried, probably the power would be found more widely distributed than is at present suspected.

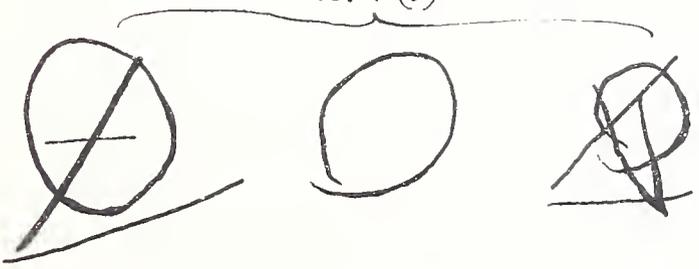
I wish to express gratitude to the Fräulein von Lyro and their parents, for the courtesy with which they acquiesced in my request for opportunities of experiment, and for the willingness with which they submitted to dull and irksome conditions, in order to enable me to give as good evidence as possible to the Society.

The illustrations which follow are traced from drawings and reproductions made in the experiments, but though facsimiles in form they do not always represent satisfactorily the relative clearness and faintness of some of the lines. O. in all cases stands for Original drawing, and R. for Reproduction.

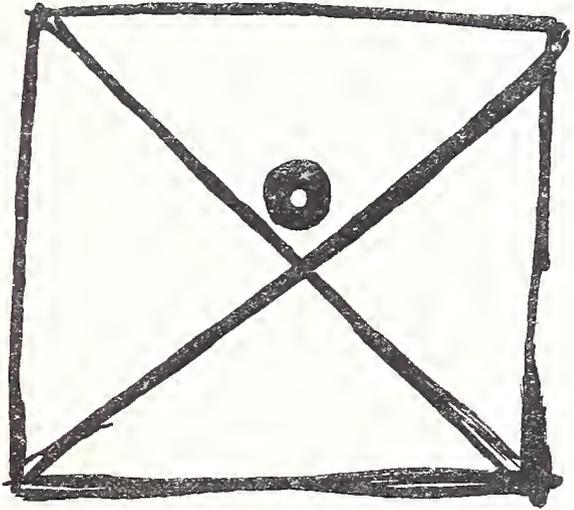
R.1(a)



R. 1.(b)



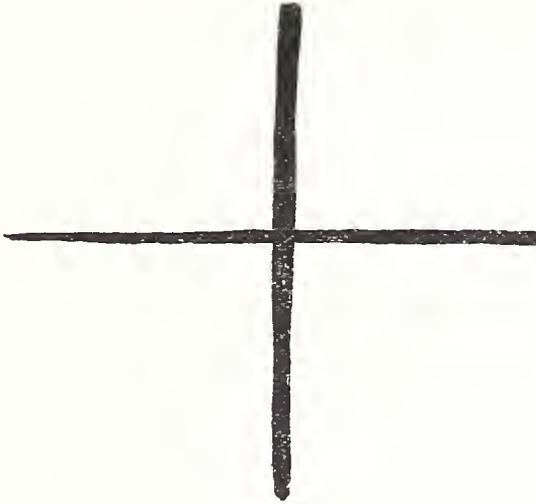
O. 2



R. 2



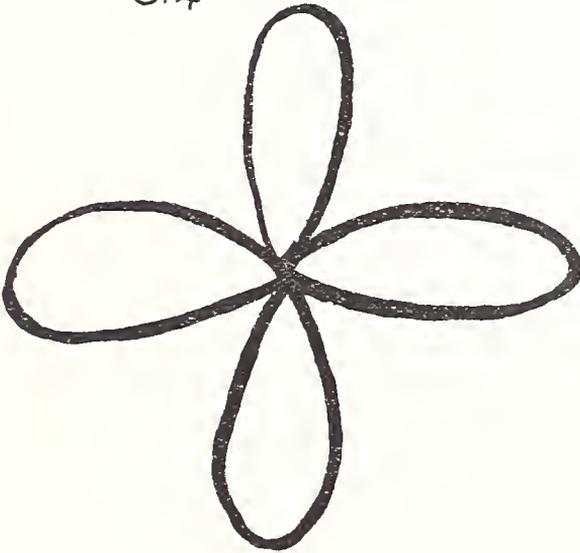
O.3



R.3



O.4



R.4(a)



R.4(b)



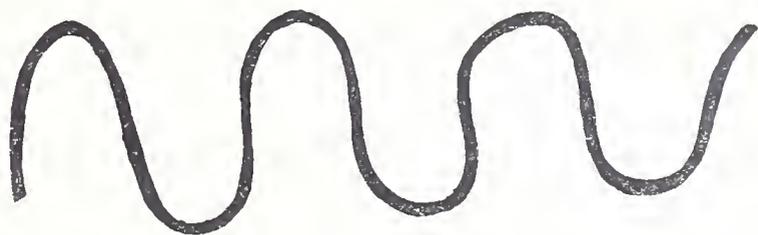
R.5(a)



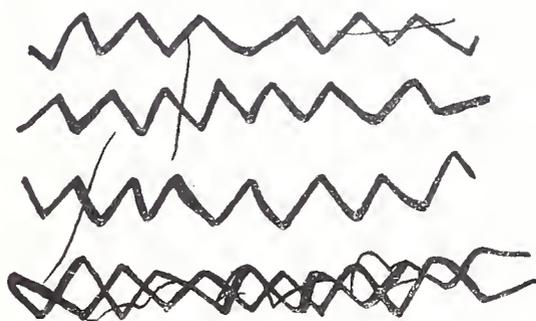
R.5(b)



0.6



R.6



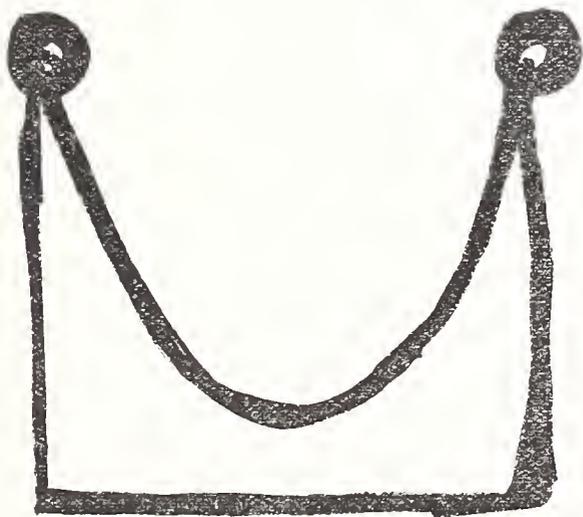
0.7



R.7



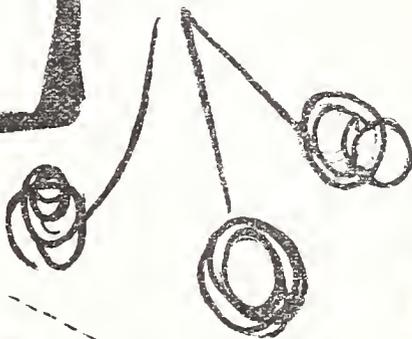
O. 8



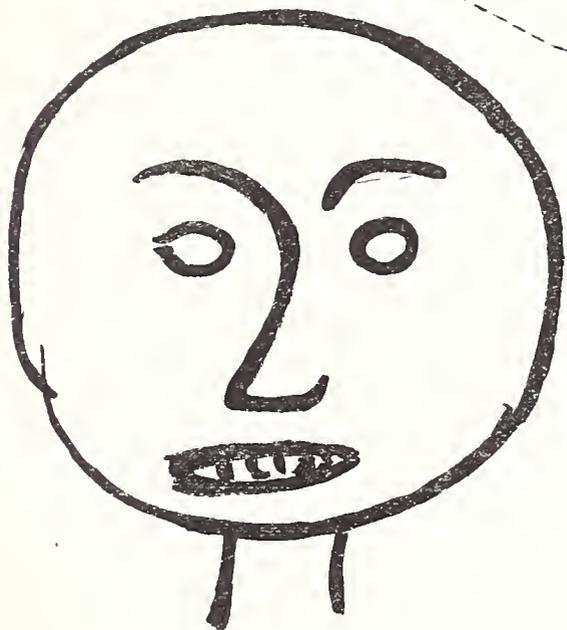
R. 8 (a)



R. 8 (b)



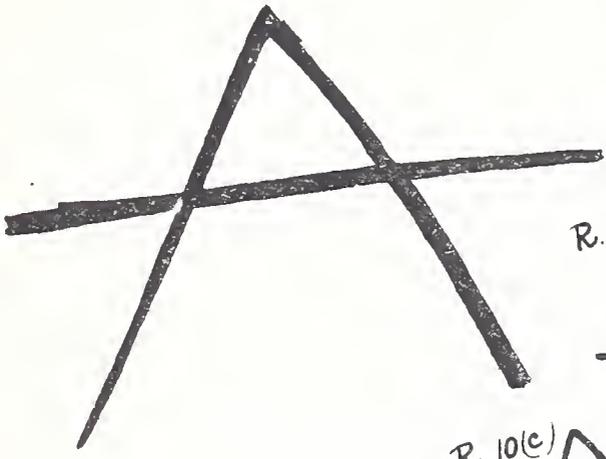
O. 4.



R. 9



O. 10



R. 10(a)



R. 10(b)



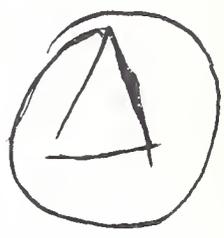
R. 10(c)



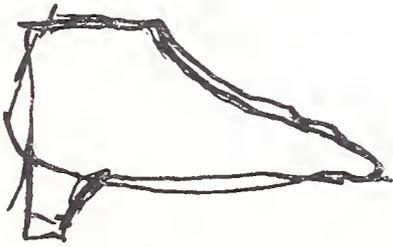
O. 11



R. 11



R. 12



V.

ON ALLEGED MOVEMENTS OF OBJECTS, WITHOUT CONTACT, OCCURRING NOT IN THE PRESENCE OF A PAID MEDIUM.

BY FREDERIC W. H. MYERS.

PART II.

In Part XIX. of these *Proceedings* I began a review of certain cases of physical movements of objects which it seemed difficult to explain by ordinary laws. I divided these cases roughly into four classes, premising that the lines of demarcation were often indistinct. In Class A I placed movements which seemed a development of *automatism*, referable, apparently (if not to ordinary causes), to some power residing in the automatist or "medium" himself, with no convincing indication of any external source. The twelve cases which I quoted all belonged to Class A. Class B was to contain cases of movement apparently connected with the death of some "agent" at a distance; Class C, movements having apparent connection with some agent already dead. Class D was reserved for some anomalous cases in which no indication of any kind as to the source of the movement could be discerned.

I now proceed to give a further instalment of our evidence, in the shape of a case which may provisionally be placed in Class A, but which illustrates the difficulty of deciding under what conditions an influence from a deceased person may be deemed probable.

In this case there were no "intellectual phenomena," nothing but the apparently meaningless throwing about of pieces of wood—directed, however, by some intelligence, so as to attract attention without doing harm. But nevertheless the witnesses of these phenomena seem generally to have interpreted them as caused by a man recently dead, in order to terrify a man still living into an act of honesty. That purpose (as they believe) was attained, and the disturbances ceased.

If on other grounds we considered this view plausible, the grotesqueness and vagueness of the manifestations themselves would, of course, be no objection. We cannot tell what kind of power it might be possible to exert. The movements of objects which occurred were of a type within the familiar experience of the supposed agent; and they were effective for the end supposed to be in view. It is especially noteworthy that no one person's presence seems to have been essential to the production of these movements.

Group A, Case XIV. [S. 12.]

The two following letters are from Mr. Bristow, now a master joiner, to Professor Sidgwick :—

Stordale, Withington Road, Whalley Range, Manchester.

June 27th, 1891.

DEAR SIR,—I have pleasure in complying with your request to be furnished with an account of certain “Strange experiences and eerie phenomena” which occurred several years ago at the village of Swanland, some few miles from Hull, in the East Riding of Yorkshire, and which are referred to by Mr. Hebblewhite in his letter to you. The building in which the disturbances took place was of one storey, about 10ft. high, with three slender tie-beams placed across at intervals, and was quite open to the roof, its length being about 40ft., and its width 17ft. or 18ft.

It was a joiner’s shop, in which I served an apprenticeship which had expired some 12 or 15 months prior to the occurrences in question.

The building was quite detached, being bounded on the one side by a country road, whilst the other (in the centre of which was the doorway) faced a grass field, beyond which stood the nearest building in that direction, some 500 yards away. Down the centre, commencing at one end, were arranged two joiners’ benches which, placed end to end, extended about half the length of the shop, leaving the other half a comparatively open space; a couple of small benches only being fixed to the wall, which were at the time unoccupied. [See plan on p. 388.]

On the forenoon of the day when the disturbances commenced I could, from my position at the bench near the wall, observe every movement of my two fellow workmen in front of me, having at the same time an unobstructed view of the doorway and its approaches, when the man on my right suddenly started up, saying, “You fellows had better keep your pieces of wood to yourselves, and get on with your work,” and on our asking him what he meant, he replied, “You know very well what I mean; one of you has pelted this piece of wood at me,” picking up at the same time a small piece about an inch or an inch and a-half square.

The two of us protested we had done nothing of the kind. The other man, I was certain, had never for a moment ceased working. Neither had I.

The subject, being allowed to drop, was soon forgotten, when, after the lapse of a very few minutes, the second man started up as suddenly as the first one had done, exclaiming, “Now you are at me; this piece” (pointing to a rough block not larger than a match-box lying at his feet) “has come at me, and there is nobody for it but you,” meaning, of course, myself.

There being two to one I had to bear the blame, my emphatic denial notwithstanding. I, therefore, laughingly said, “You have each had your piece, it is my turn next.” The words were scarcely out of my mouth when a piece came sailing along and gave me a gentle dig in the ribs. “I’ve got it at last,” I said. “There is something mysterious about this which puzzles me beyond measure. Let us have a search for the cause,” and, acting at once on my suggestion, we set to work and searched the nooks and corners, both inside and out, so carefully that even a mouse could scarcely have escaped us, but with no result save disappointment. The mysterious disturber of our peace remained undiscovered.

We discussed the situation, getting more and more perplexed, and then returned to work. I have said that three tie beams ran across the shop, and on one of these beams, just above my head, were piled about a dozen window-sashes, which, by reason of their having lain there for several months, were covered with dust and hung with cobwebs. I had barely resumed work when those sashes began to rattle and shake as though they would fall in pieces. We thought, "Now we have something or somebody," and getting a small ladder I ran up, to find the dust and cobwebs absolutely undisturbed. As I was descending, and my head being on a level with one of the beams, a piece of wood, about the size of two fingers, and which had previously lain on the floor, came dancing along, taking about two feet at a bound, on a thin board which happened to be laid on the beams, making a full stop just at my ear. Hastening down, I said to my companions in bewilderment, "There is something more than a trick in this. There is no one but ourselves near the place, neither has there been for some time. I am half inclined to think there is something of the supernatural about it, what say you?" One of them agreed with me. The other maintained it was only a clever trick being played upon us somehow.

Whilst this little discussion was going on, the two men were standing together some three or four yards in front of me, the sceptical one wearing an old tall silk hat, when I saw a piece come from the far corner of the roof and knock his hat crown partly in. The expression which his suddenly-elongated countenance wore at that moment was a sight not to be easily forgotten. His scepticism seemed to vanish on the instant. Occasionally a piece which had but a short time previously been cut off, falling to the floor, would leap upon the bench and come dancing along amongst the tools. I may just say we were unable to catch or lay hold of any piece when in motion, every attempt so to do was eluded. One piece I distinctly remember taking a leap from the bench to a trestle about three yards away, from which it took a second one to some other object, finally settling down to rest at the end of the shop. Another piece moved in a line straight as the flight of an arrow, about a yard from the floor, striking noiselessly as a feather the door of a closet at the end of the shop in which nails were kept. Anon, a piece would move as though borne along on gently heaving waves. Again a piece would dash out from the most distant part of the roof, in an oblique direction, and quietly drop near your feet. Some three or four hours after those disturbances began, our foreman, an old Scotchman, named John Clark, came to the shop from a new building in course of erection, a considerable distance away, where he and a number of other men were employed, in order to bring and explain to me a drawing which he had made on a board of a piece of work which he wanted me to execute. Full of the all-engrossing subject, I at once said, "John, we have some strange work going on in this shop to-day," telling him what had taken place, at the same time hinting at its possible supernatural character.

The old man looked at me with a serio-comic expression of countenance, and said, "I should have thought you had more common-sense than to believe such nonsense for a moment. I gave you credit for knowing better, &c., &c." He had just finished his little lecture, and was proceeding to point out the details of the drawing on the board lying in front of us, each having a

finger upon it about an inch apart, when a piece with a somewhat sharp point came dashing from a distant part of the roof, and struck into the board betwixt our fingers. The hard-headed old Scot stood aghast, and for the moment almost speechless, forbearing to make further allusion to my common-sense.

The foregoing is a fair specimen of what occurred during the first day, and this state of things was kept up with more or less frequency during the following six weeks, and always in broad daylight. Occasionally we would be left in comparative peace for a day or two, during which not more than one or two manifestations (if I may so term them) would take place. We would then have a busy season of it, as though making up for lost time. On one of those latter occasions I remember a workman had come in from the building, and was engaged in working a French window-sill on the bench by my side, and seeing a piece about 6in. square and 1in. thick rise, and after describing about three-fourths of a circle, say 5ft. in diameter, in its course strike the window-sill with considerable force just in front of him. This was the largest piece I ever saw. Generally, an ordinary match-box would represent their bulk, although of every variety of shape. I preserved some of those mysteriously projected missiles for a long time, one of which I remember was the end of a ladder stave 3in. or 4in. long. The last piece I ever saw was of oak, about 1in. thick and from 2in. to 2½in. square. It came in the afternoon from a distant corner of the roof towards me, and in its course described what might be likened to a geometrical stair or corkscrew of about 18in. diameter. I may here remark that in every instance, without exception, the moving pieces had been cut off work in the shop. Never was a piece seen to come in at the doorway.

The fact of pieces, in number more than I can tell, getting from the floor at your feet at the one end of the shop to the furthest point of the roof at the other end in some mysteriously invisible fashion seemed to be one of the strangest features of the whole thing. Never in a solitary instance did any of our workmen, of whom there were sometimes six or eight in the shop, nor any of our watchful visitors who favoured us with their company during the course of those six weeks of disturbance detect the slightest indication of anything moving upward towards the roof.

And yet a piece cut off and falling on the floor would, in spite of the lynx-eyed watchers, speedily make its way to the roof at the other end, and come dashing down from a point where there had been nothing a minute before. As the time wore on we became accustomed to the thing, and the movement of those blocks of wood, which seemed to be instinct with life, and in some few instances almost with intelligence, caused but little remark. It were easy to multiply instances, but those which I have given being fair specimens of the whole may well suffice. In the foregoing plain, unvarnished narrative of facts there may be points upon which you may desire further information, and I have only to say that I shall be pleased at any time to answer any questions or supply any additional information which it may be within my power to give.

To have any additional light thrown upon or further explanation given of what I deem to have been the most remarkable episode in my life would afford unspeakable pleasure to—Dear sir, yours faithfully,

JOHN BRISTOW.

Withington-road, Whalley Range, Manchester, *July 18th, 1891.*

DEAR SIR,—In reply to your inquiries anent the Swanland mystery, I beg to say the disturbances were not dependent upon the presence of any one person or number of persons. Having a somewhat extensive jobbing or repairing business, workmen were frequently sent out. The three of us who chanced to have the shop to ourselves on the day when the disturbances commenced were away several times during their continuance, and more than once were all away at the same time. Not the slightest cessation was perceptible during our absence, the thing went on just the same. Every several man we had was away at one time or another during those six weeks, making no difference, our mysterious disturber still kept “pegging away.”

Those facts were justly held to exonerate every workman about the place from all suspicion of complicity in the affair.

I had two masters, William Habbershaw and John Gray, the latter dying within twelve months of the affair; the former, with whom I lived, after carrying on the business some eighteen months after his, Gray's, death, retired, settling down in Hull. I give the following names of eye and ear witnesses who could corroborate what I have stated, but seeing it is now 30 years since the occurrence of the strange phenomena, very probably several of them are scattered; two, I know, are dead, viz., my master, John Gray, and Thomas Conder. Another one, James Hodsman, emigrated. Of the rest, with one exception, I have heard nothing since shortly after the events in question.

John Clark, our foreman, wrote me from Hartlepool, a little over four years ago, where he was then living with his son; unfortunately, I cannot lay hands on his letter containing his address.

John Turner, joiner, Swanland.

Thomas Smith, joiner, Welton, near Hull.

John Crowther, independent gentleman, who used to make a point of coming in to watch the course of events. His address: “Swanland.”

John Harper, Swanland.

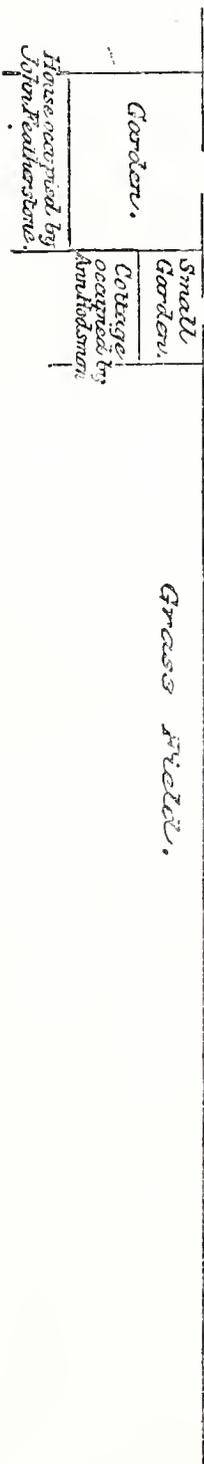
Watson Harper, Swanland.

I may just say that most exaggerated reports got abroad, notably in Hull, where it was said that planks 5 or 6 feet long were being hurled about.

It would have been easy at the time to get the written testimony of half a score of witnesses. I have pretty copious memoranda, but apart from that the whole thing lives in my memory, and is as vividly present to my mind as though it were an experience of yesterday, and will, I am persuaded, so continue to the end of the mortal chapter.—I am, dear sir, yours faithfully,

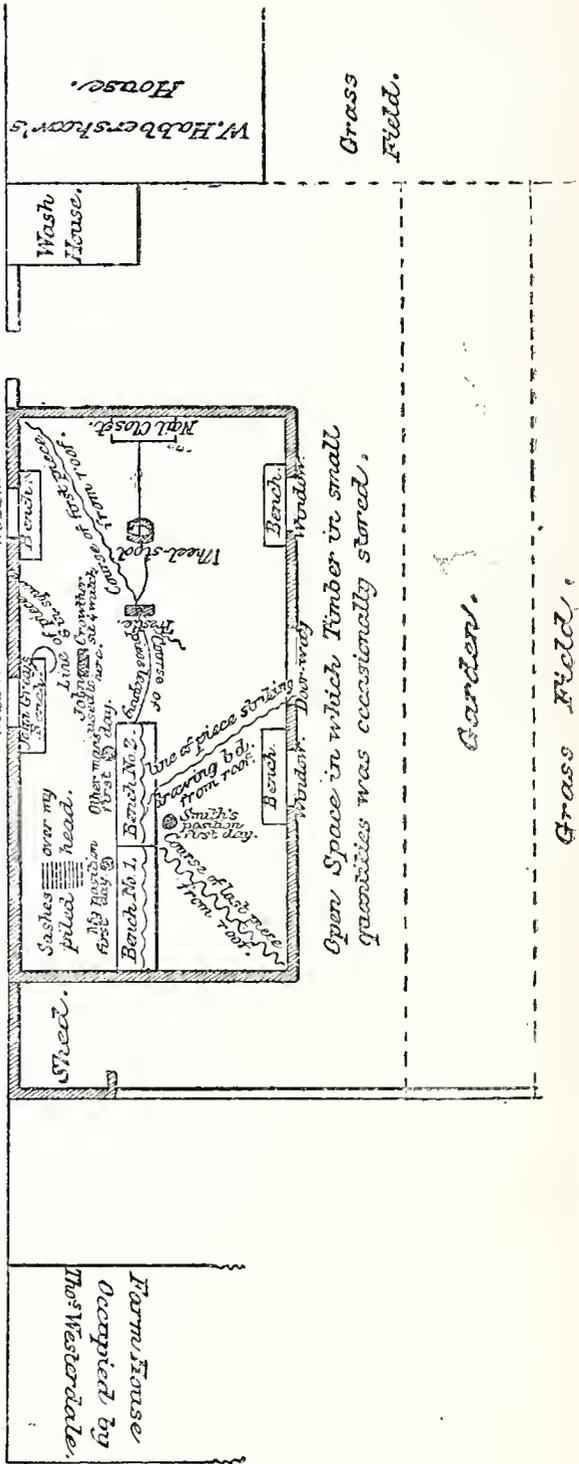
JOHN BRISTOW.

The plan of the building described by Mr. Bristow, which follows, was drawn by him from memory.



Grass field.

Village Street.



Open Space in which Timber in small quantities was occasionally stored.

Garden.

Grass Field.

The next paper is an account of an interview which I had with Mr. Bristow, who appeared to me a careful and trustworthy informant.

NOTES ON MR. BRISTOW'S CASE.

Manchester, *July 31st*, 1891.

I have just called on Mr. Bristow, at his house in Withington-road, and he has kindly supplied me with some further facts relating to the disturbances at Swanland. He has also presented me with his MS. notes dated 1854. These notes seem wholly concordant with his account sent to Professor Sidgwick. The longer account, indeed, is little more than a transcript of the rough notes, with the explanations necessary to make the narrative intelligible to a stranger. Mr. Bristow left Swanland in 1852, but revisited it in 1854, and wrote his notes (as he has not the slightest doubt) after that visit. I made notes of his conversation, which I now write out under several heads, and shall send to him for revisal, and print as revised.

1. Position of building. On one side the long joiner's shed abutted on the macadamised road of the village. There were, however, no houses very near. Mr. Bristow lodged in a house about 50 yards off, which was the nearest on the same side. On opposite side of road was a house standing behind a garden. The other sides of the shed were in a field: no house nearer than Swanland House, then building, about 500 yards off. No cover of any kind near the shed.

2. Windows and accesses. The windows (which would not open) were low, so that anyone inside could easily see out of them. No one was ever detected at the windows, and no missile ever came in by windows or door. All the missiles were pieces of wood cut off from work in the shop, sometimes identifiable as bits which had dropped to the ground some ten minutes before.

3. Independence of any special person's presence. This point was specially noticed at the time, as, for want of better explanation, each new observer was at first inclined to suspect some one of the other workmen.

4. Noiselessness of fall of missiles. On some few occasions noise was heard; but as a rule the missiles fell absolutely noiselessly, although with a force which would have made loud clatter under ordinary conditions.

5. Frequency and hours of the falls. At first there were perhaps 8 or 10 in an hour. Later there were only two or three. The falls would begin at about 9 a.m. and last till 4 or 5. They always occurred by daylight. The first was at about 10 a.m. from N.E. (on a Tuesday, the Hull market-day, when there were only three of us left in the shed); the last from S.W. at about 2 p.m.

6. Direction from which missiles came. There seemed no special preference for any one direction. Sometimes they seemed to come from the floor; sometimes from near the roof. No one ever saw a missile actually starting on its course. It seemed as though one caught sight of them at about 6 inches from their initial point.

7. This leads on to the point that the missiles seemed to be intentionally started when no one was looking, or expecting them. Thus the first that struck me struck me half a minute or so after I had put the matter out of my mind. Sometimes one of us would look fixedly for many minutes at a bit of wood on the floor. It never moved while we looked at it. But

once let our attention be relaxed and that very bit of wood would come flying at us from some distant point. Mr. Crowther, who was a man of leisure and moderate independent means, used sometimes to sit in the shed for two or three hours at a time, watching to see a piece of wood start on its course. He never saw one start; though, like the rest of us, he saw many which seemed to have just started. We could never make up our minds whether the pieces began their flight invisibly, or only when our attention was diverted.

8. Path of the missiles. Sometimes the path of the missiles would appear to be absolutely straight. But often it was undulatory, rotatory, or sinuous. Sometimes it would make a series of jumps.

Thus on one occasion a piece of wood, starting from somewhere near me, made a series of some three or four jumps, like a frog, along the bench, about nine feet in length, at which I was sitting at work; then sprang from the bench, about 3 yards, upon a trestle, only some 4 inches wide; then from the trestle on to a wheel-stool (arrangement for making a wheel), and thence straight at a closet door where we kept nails, &c., where it came to rest.

Other pieces came down through the air in corkserew fashion.

The largest piece that ever fell described about three-fourths of a circle thus: One of us, John Turner, was working at a large French window-sill. He wanted to turn it over, and raised it up, leaning against his body. I was a few yards from him, and I saw a large piece of wood rising behind him and flying round him. It lodged itself in between him and the window-sill.

9. Accuracy of aim of the missiles. I have mentioned the alighting of a missile upon the narrow trestle. Others showed a still more exact aim. Thus when the foreman and I were poring over the drawing together, as I have described, our two fingers were, I should think, hardly an inch apart; yet the missile fell and struck just between our fingers.

Again, I was once holding a chisel in my hand, and a piece of wood came and sent it flying from between my fingers, without touching my fingers. In no case did the missiles hurt anybody. Once one flew into a pot of paint which an apprentice, Thomas Conder, was mixing; but they did no real harm. For the most part they were only about as big as a matchbox—you might grasp as you liked at these missiles; there was no catching them.

10. Impression made on witnesses. Perhaps 30 or 40 persons witnessed the disturbances at different times. Not one of them could suggest any ordinary explanation. All without exception were convinced that there was some unknown cause. Most of them were more or less alarmed; Mr. Gray by far the most so, for a special reason.

11. Suggested cause of the disturbances. John Gray had a brother, a farmer, who died bankrupt, and left an only son, John Gray (the same name as his uncle's). This son became an apprentice to his uncle, working on the bench next to me. About the termination of his apprenticeship consumption laid hold on him, and he died about the age of 22 or 23 years. He was hardly more than a boy, and some few weeks before the disturbances began rumour said that his father's creditors had not received all the money (said to be £100) which ought to have been paid to them, and that his uncle was responsible for this.

My master, Mr. Habbershaw, had been married four times, and John

Turner was his stepson. I knew John Turner well; and he told me that young John Gray's last request had been that his uncle would repay the money due to his (young John Gray's) father's creditors.

This, I understand, the elder John Gray did not at once do.

I can personally vouch for his excessive terror when the disturbances began. One day especially he took me with him driving to a job on the estate near Tranby Croft (not built in those days), which was a couple of miles or so from our workshop, and began to talk to me about the phenomena, as though he wished to get me to put them down to some natural cause. I refused to do so, and he could make no reply nor suggest any natural cause. His manner was that of a man almost petrified with terror. I felt convinced that he had had disturbances of which we knew nothing.

He repaid the money—as was said—and the disturbances at once ceased. Of course I cannot vouch at first hand for the repayment of the money, but on one point I can speak from observation. Before the disturbances began there was no tombstone to young John Gray. When they began the uncle put one up in North Ferriby churchyard, which I suppose is there now. I cannot answer for the exact year.

12. Witnesses now forthcoming. I much regret that I did not at the time ask for signatures. I could easily have got twenty.

John Gray and Thomas Conder are dead. James Hodsman emigrated. John Clarke was living 6 years ago, as I have said, but I have lost his address. He lived with his son, also John Clarke, who was a draper at Hartlepool. He might therefore possibly be traced. [Letter returned; he is probably dead.—F.W.H.M.]

John Turner, stepson of Mr. Habbershaw, Mr. Gray's partner, is, I believe, doing business as a joiner at Swanland, and Thomas Smith at Welton, near Hull.

John Crowther, if alive, is likely to be still in his house at Swanland.

John Harper and his brother Watson Harper were labourers, but intelligent men. If alive, they are likely to be still at Swanland.

Notes written out same evening. F. W. H. MYERS, *July 31st, 1891.*

Corrected and approved. JOHN BRISTOW.

It was obviously important to find other surviving witnesses, who might confirm or modify Mr. Bristow's account. Mrs. Sidgwick visited Swanland on September 29th, 1891, and her account is subjoined.

NOTES OF A VISIT TO SWANLAND, MADE WITHIN A FEW HOURS OF OUR INTERVIEWS.

September 29th, 1891.

Miss Allen and I went to Swanland this morning. Swanland is a village two miles from North Ferriby, the second station from Hull on the Hull and Doncaster line. We first visited the churchyard of North Ferriby, close to the station, in order to discover the tombstone of John Gray. We found two tombstones which bear on our case—one, to the memory of Stephen Gray, died August, 1827, aged 27, and his wife, who died in 1842, and to his son, John Gray, who died, aged 22, on January 5th, 1849.

The other, exactly similar, was to the memory of John Gray, died 1851, aged 48, and his wife Anne, who died 1854, aged 45.

The first John Gray is doubtless the nephew and the second the uncle, and the occurrences in question must have taken place in 1849.

We then went on to Swanland, and first addressed ourselves to an elderly blacksmith who was looking out of his shop, and said we were in search of John Turner, who, we believed, could tell us about some wonderful occurrences of pieces of wood flying about in the shop, &c. John Turner had been dead for some time, it appears, but our blacksmith remembered hearing about the thing, and thought some of the old people could tell us about it. He called an old cobbler, Edward Harper, who lived a few doors off, who had not personally seen anything, but remembered the affair well, and the sensation it caused, people coming over from Hull to see the place. He knew John Bristow, and was interested in hearing of him, and we gathered that Mr. Bristow had been both liked and respected in the place. Harper also remembered how John Crowther had interested himself in the thing, and after being sceptical had become convinced of its mysterious character. But John Crowther is now dead, and Harper could not think of anyone now alive who had actually seen the movements going on except "Tommy Andrews." Harper's account of what went on was graphic, and corresponded well with Mr. Bristow's, except that he increased the size of the pieces of wood to the size of a man's head. The belief that the disturbances arose from wishes of young John Gray's respecting money being unfulfilled by old John Gray was evidently the current belief in the village at the time.

We then went to see Thomas Andrews—an old man, rheumatic, and retired from work. He impressed us as a clever, sensible sort of man. He has a very expressive face, and I can quite imagine his being the man "the expression of whose elongated countenance" Mr. Bristow speaks of. Miss Allen remembers that Harper spoke of Andrews' hat being knocked in by one of the pieces of wood, but we neglected to ask him about this, nor did I inquire of him about specific phenomena mentioned by Mr. Bristow, but rather tried to draw out his own independent account of things. He told us that the pieces of wood certainly did fly about for the space of five or six weeks, that he was working in the shop at the time and believed he was one of the first to see them, that he believed it to be a trick at first. I asked whether he was sure it was not a trick, and he said he was sure, because they searched, and no one could have played it, and because the pieces of wood could not have taken the course they did had they been thrown. To illustrate this he made us hold his stick and showed how a piece would come along and go round the stick as it were, and "no one could throw it like that." Asked as to explanations, said that some gave one and some another—but the only one we got out of him was the one about John Gray junior's unfulfilled wishes and the tombstone, which he said was afterwards put up. This was his own belief as to the explanation, but he said that John Gray, senior, when asked about it, shuffled the matter. The only specific incident I remember his mentioning was about the Scotch foreman and the piece that came down as he was looking at the plan. Mr. Andrews afterwards himself took the business and occupied the shed for a time—was often in it at night, &c.—but never saw anything mysterious except during those six weeks. I think he corroborated the fact that the phenomena happened independently of any one person's presence—but am not sure. He was a little deaf, and it was

not quite easy to make him understand our questions. We asked when it happened, and he calculated back that it must have been between 40 and 50 years back. He too was keen to hear about John Bristow, whom he remembered well—said he was an apprentice in the shop at the time. Mr. Andrews also knew about Mr. Crowther's investigating.

We saw the shed. As you come into Swanland from Ferriby it is a few doors to the left on the left-hand side of the road, and is still used as a carpenter's shop. It corresponds to Mr. Bristow's general description of it, except that it now has a door on to the village street, a door in two divisions, the upper one of which was opened by a man who looked out as we came up to it. We spoke to him, but he knew nothing of the matter; he was young and a new-comer. We looked in through the open half of the door, and saw that the interior of the shed and the general surroundings corresponded as far as we saw to Mr. Bristow's plan, but we did not go into the yard.

Mr. Andrews' account of the size of the pieces of wood made them somewhat larger than Mr. Bristow's—about 4 inches square.

Altogether, all we saw and heard went to confirm Mr. Bristow's account, except that the tombstone, which Mr. Andrews also said had been put up to John Gray junior after the disturbances, was really put up to his father and mother as well, and we cannot say whether John Gray senior really erected it to the whole family then, or whether he added the name of the young man then, which led to the rumour.

We are not sure whether John Crowther has left any family in Swanland, but doubt whether, if he did, it would be worth asking them for notes, as, from the way he was spoken of, it hardly seemed to us likely that he had taken any.

ELEANOR MILDRED SIDGWICK.

ELEANOR WARDELL ALLEN.

P.S.—*October 1st.*—I have just been looking through Mr. Bristow's rough notes, and see that Thomas Andrews was the man who, according to him, had his hat knocked in. Miss Allen did not know this, so that the fact of Edward Harper, according to her recollection, remembering that Andrews was said to have had his hat knocked in must be regarded as confirmation of Mr. Bristow's account. It is also in Mr. Bristow's favour that a witness he did not refer us to—T. Andrews—should confirm him as he did.

E. M. S.

[The rough notes of 1854 begin with the words: "On Tuesday forenoon Tom Smith, Tom Andrews, and myself were working in the shop"; and later on says: "I noticed a piece come from the farthest corner of the roof, and partially knock in the crown of Andrews' tall hat."—F. W. H. M.]

These various recollections, independently obtained, and the observation of the still-standing shed and its surroundings, confirm the accuracy of Mr. Bristow's memory in a somewhat unusual way, considering that more than 42 years had elapsed between the events and the complete collection of evidence. We may, I think, be pretty sure that the paper of 1854 contains a substantially accurate account of the events of 1849.

It is, I think, hard to doubt that in that year a long series of inexplicable movements of objects took place; that these movements occurred in full daylight, and in the midst of a number of adult Yorkshiremen at work on their ordinary occupations; and that no observer was able to suggest any explanation except the agency of a deceased comrade. It cannot now be proved in the same first-hand manner that on the execution of this deceased comrade's dying wish, the manifestations ceased.

The apparent connection with this departed person may possibly be a mere coincidence. But in any case the movements themselves will remain to be explained; and no plausible explanation by ordinary laws has as yet, I think, been suggested.

Further discussion must be left for a subsequent paper. In the meantime it is to be hoped that each fresh instalment of testimony of this perplexing type may prompt to a wider collection of similar records. Considering how very little serious effort has as yet been made in this direction, the amount of evidence which has already come to hand is enough to suggest that a good many sporadic phenomena may be taking place in this world of which science hears little, and might with advantage hear more.

SUPPLEMENT.

I.

"RIDDLES OF THE SPHINX." ¹

There is an operation in Joint Stock Company finance known as the Reduction of Capital. When a dividend cannot be paid on the amount originally subscribed, and embarrassing liabilities are threatened, solvency is restored by bringing down the nominal value of the investment to a remunerative point. The concern is saved from liquidation by a necessary sacrifice. And perhaps the verdict of philosophy on this remarkable book may be analogous in effect. A high speculative value may be conceded to it, on condition that its pretensions to be a solution of "ultimate" problems are abated. For what may be called the working conceptions of the author are not really inconsistent with the continued suspense of metaphysical problems, which find here a treatment more original and heroic than easily acceptable. The author's primary postulate—an original plurality of existences—may retain its validity for a metaphysical conception of the world and the world-process, even if it is pronounced more than problematical from the standpoint of absolute ontology. For even in a metaphysical exposition, we may disembarass ourselves of metaphysics with which the aim of the exposition is not co-extensive. Now, the advantage of conceiving the world—as our author conceives it—from the standpoint of Evolutionism is that it presents to Reason a problem limited and defined. And the possibility of this limitation of the problem lies in such a definition of "the world" as shall *not* include "existence in general," and to which, therefore, any questions Reason may ask concerning existence in general are irrelevant. But to attempt to make absolute and final for Reason the data obtained from the standpoint of Evolutionism must inevitably raise the very question which was ostensibly disclaimed. The Pluralism of the author is therefore, *ex hypothesi*, a historical starting-point, however idealistically conceived, and accordingly we cannot concede to it the character of a genuine or final ontology.

With this important limitation, we may acknowledge that the skill with

¹ *Riddles of the Sphinx. A Study in the Philosophy of Evolution.* By "A Troglodyte." London: Swan Sonnenschein and Co., 1891.

which we are prepared for the statement of the author's problem, the statement itself, and the solution, exhibit philosophical power of a high order. In the chapter on "The Metaphysics of Evolution," we are led to see the necessity of teleology, and what teleology imports. The merely scientific application of the Historical Method fails wholly as an explanation of the higher, more complete and complex result which it traces to its lower and simpler beginning in the order of time. "Unmetaphysical" Evolutionism is in fact "pseudo-metaphysical," for it is driven to insert in its original datum the germ or potentiality of all into which it develops.¹ But when we come to close quarters with this potentiality, and ask what it means, we find that we have, with Aristotle, to conceive it as the metaphysical actuality of the potential.

"And that actuality must be not only prior (in Time, if the process is conceived as one in Time, or only in idea, or in both), but, by the very terms of the hypothesis, *eternal* to the evolving world, non-material and non-phenomenal. For since the *whole* of the material and the phenomenal was supposed to have been derived out of the pure potentiality, the reality presupposed by that potentiality cannot itself have formed part of the material and phenomenal world. And thus, so far from dispensing with the need of a Divine First Cause, the theory of Evolution, if only we have the faith in science to carry it to its conclusion, and the courage to interpret it, proves irrefragably that no evolution was possible without a pre-existent Deity, and a Deity, moreover, transcendent, non-material, and non-phenomenal. And for the power of such a Deity to produce the world, the pure potentiality with which evolution starts is merely the expression. And the world as actual is prior to the germ which potentially contains it, simply because the world-process is the working out of an anterior purpose or idea in the divine consciousness. And as all things are, as far as possible, directed to the realisation of that end or purpose, the real nature of things is to be found in their final course, and not in their historical antecedents, which, just because they take precedence *in Time*, are means to an end, and of inferior significance *in truth*." (Pp. 198-9.)

"What comes first in science comes last in metaphysics. It is in the higher and subsequent that the explanation of the lower and anterior is to be sought. And instead of being simpler and more susceptible of explanation, the lower stages of the process are really the obscurer and more unintelligible, because they do not so clearly exhibit the drift of the process. Hence their explanation comes last, just because in the historical process they came first. We must not therefore hastily conclude that because the teleological method is true, it will be at once possible to give a teleological explanation of the physical laws of nature. The physical laws of nature are the earliest and lowest laws of the world-process, the first attempts at the realisation of its End, and so are the very last to become intelligible. If we ever arrive at a teleological explanation of them, it will be only after we have *worked down* to them from the higher laws of the more complex phenomena. The basis, in other words, for a teleological interpretation of nature will not be found in sciences like physics and mechanics, but in sciences like sociology and ethics." (Pp. 205-6.)

¹ This is especially apparent if, according to the most recent scientific correction of the theory of evolution, Natural Selection is deprived of the factor of "acquired" individual differences, such acquisitions not penetrating to the germ-cell, and being, therefore, non-transmissible. (See Professor Weismann's *Essays on Heredity and Kindred Biological Problems*. Tr. by E. B. Poulton, F.R.S. Oxford: Clarendon Press, 1891.)

Thus at the very outset of the inquiry we obtain a theistic datum, as a first necessary postulate of a world-process that shall be at all intelligible. "Nature" is the "Becoming" of the world, and thus phenomenal; and therefore God, as the metaphysical reality and cause, is outside Nature. In fact the process, as here conceived, might be described as *Deus naturans* (as its completion is *Deus naturatus*), were it not that the moments of "becoming" are not purely representative of the action of the supreme Agent, but result from the interaction of *two* factors,—God and the individual spirits or Egos—as agent and re-agents, and thus nature is the product of a *re*-action. "The cosmos of our experience is a stress or interaction between God and ourselves."

But before arrival at this point, the "atomic" constitution of the world had been considered by the author as possibly antecedent to consciousness. The atom is a centre of Force, and is provisionally defined as "a constant manifestation of Divine Force or Will, exercised at a definite point." For "Matter" is found to be "a metaphysical fiction designed to provide forces with a vehicle" (p. 272). "There is no need to suppose that an unknowable 'Matter' is an ultimate reality, merely because phenomenal things have the *attribute of materiality*. Matter is *not the only* conceivable substratum of Force." The true substratum of Force is discoverable in what we know—intelligence—and the Force-atoms, or centres, are modes of what we also know, viz., Will. "Historically it is undeniable that Force is depersonalised Will, that the prototype of Force is Will, which even now is the Force *par excellence*, and the only one we know directly" (p. 274). Thus "our 'force-atoms' will have developed into 'monads,' spiritual entities akin to ourselves." "It is this closer reference to our own consciousness which makes Force a more satisfactory explanation of things than Matter; it is nearer to the higher, and therefore more capable of really explaining than the lower." "To use causation without a reference to our own wills is to use a category which has been reduced to a mere word without meaning." "The unity of philosophy and of the universe is vindicated by the discovery of the fundamental identity of Matter and Spirit, and the ultimate reduction of the former to the latter." But then the difficulty arises of determining "the nature of the intelligence which Matter is divined to conceal, and to discover what is the function of this disguise of Spirit"—in other words, "the nature of the intelligence of the force-atoms." Foregoing the assistance he might receive from Mr. Crookes's theory of the individualism of atoms—of which an account was given in Chapter vii.—till that theory has received fuller confirmation, the author recognises the limitation of consciousness to *living* beings "out of which it is historically probable that our highly-evolved consciousness has developed."

Space is regarded as subjective, an idea obtained by abstraction: Time, on the other hand, is held to be real in a relative sense, and finite. "The reality of Time is involved in the reality of the world-process," and "the subjectivity of Time would destroy the whole meaning and reality of the world-process, and negate the idea of the world as an

¹ This conception was expounded many years ago by Dr. James Martineau, in his essay on "Materialism" (*Cont. Rev.*, March, 1876). See also Fechner; "Einige Ideen zur Schöpfung und Entwicklungs-geschichte der Organismen."

evolution." The reasoning will hardly seem conclusive to a consistent idealist; but we can follow the author with more satisfaction when he says with St. Augustine, "*Non est factus mundus in tempore, sed cum tempore.*" In other words, the world-process is a beginning of time, just because it is the origination of consciousness in that mode, or possibly its *descent*. And with like reason we can conceive an end of time in a consciousness not representative of change. Such is the author's conception of the consummation of the world-process by complete development of the mundane factor—the Egos—in perfect adaptation to the Divine Will and the Ideal world. This result would be analogous to the hypothetical "motion in a perfect fluid," which is equivalent to rest, all transition being instantaneous in the absence of retardation.

The world-process being thus conceived as "a gradual harmonising of the Deity and the Ego," and as denoting "increase in the intercourse and interaction between them," the author's theory of the Ego and of its realisation in personal development now claims attention.

The pre-cosmic "atom" represents limitation of consciousness to the zero point, or as near thereto as the conception of phenomenality will permit. But as an "ultimate reality" the individual factor cannot be resolved into this phenomenon. Thus the true "Ego" is "transcendental," the constant "I" "with all its powers and latent capacities of development" which is the identical substratum of all the changes of conscious personality. It is thus identifiable essentially with the smaller "self" of consciousness, which represents it inadequately, but by progressive approximation, from the primary interaction with Deity, which is manifest phenomenally in the atom, to the glorified consciousness of perpetual and associated mankind, in adaptation to the Divine Idea, at the final consummation of the process. The limitation of our problem to the cosmos and its time-process forbids, of course, any question as to the pre-cosmic state of the Egos. The author seems to hold that for the realisation of the Divine design it was necessary that the Egos, with their great powers of resistance and interference, should be reduced to complete torpor, for the initiation of the process of their adaptation, and this torpor is represented by the phenomenal condition of inorganic materiality. A sort of "statuolence" is thus induced, and the analogy of Hypnotism is found applicable to the different stages of the process. For "it is far easier for the operator to put his hypnotised subject asleep than to produce the higher manifestations in which the consciousness of the subject is called forth, but guided by the will of the operator, and these require far more elaborate and delicate preparations. On this analogy, then, we may say that the lower animals are still entranced in the lower stage of brute *lethargy*, while we have passed into the higher phase of *somnambulism*, which already permits us strange glimpses of a *lucidity* that divines the realities of the transcendental world" (p. 294). And there is yet another use of this analogy. It is not apparent *a priori* how the interaction between the Deity and the Egos should result in an objectivity of the world common to all the "percipients." Why should the reaction be modally identical in each and all of the latter? Why is there not for each a "subjective cosmos"? In the similar case of the different dreams which might be excited in different persons by the same waking

experience, each dream would indeed be a symbol of the same real occasion, and so far dreams illustrate the relation of the phenomenal world to its causal reality. But parallel or corresponding dreams or hallucinations of different people have been rarely recorded—the cases in *Phantasms of the Living* are referred to—and the author prefers the analogy of the collective hallucinations which can be induced in several hypnotised subjects, of which instances have been published in these *Proceedings*. And it seems quite supposable, on the hypothesis we are considering, that uniformity of presentation would be easily secured at the most depressed stage of psychical individuality, with subjective difference at its minimum. The persistence of uniformity in later stages of the process may be regarded as a natural survival of established solidarity, cosmical community beginning at the base of experience, and subsequent differentiation being concerned with a consciousness superior to the physical, finding its own eventual tendency to social harmony and correspondence in evolutionary conformity to the Divine plan.

But that we may not be misled by the author's analogy, one difference must be noted, that whereas the hypnotiser seeks only automatic conformity to his will, the purpose of the Deity requires a true voluntary conformity or adaptation, and thus depression of independent functions is only preparatory to their re-establishment with radically new dispositions. The whole process of Evolution is shown to be conducive to this result. "If we think out the relation which on our theory must exist between the Deity and the Egos, we shall perceive that matter is an admirably calculated machine for regulating, limiting, and restraining the consciousness which it encases" (p. 293). The reinterpretation of the facts on which Materialism relies is as apparent on the author's theory as it is admirably expounded, and leads us to the conclusion that "Matter is not that which *produces* consciousness, but that which *limits* it and confines its intensity within certain limits; material organisation does not construct consciousness out of arrangements of atoms, but contracts its manifestation within the sphere which it permits" (p. 295). Thus the body is to be regarded, not only as the organ of consciousness, but as "a mechanism for inhibiting consciousness, for preventing the full powers of the Ego from being prematurely actualised." But advance in organisation *liberates* consciousness by making unnecessary its preoccupation with the lower functions of life, and marks an increase of intercourse and interaction between God and the Egos. Every positive attainment by consciousness is the relatively unconscious of a subsequent stage, and thus heredity, as development of aptitudes, sets consciousness free for the pursuit of the higher results which are the responses of new susceptibility to Divine influence. "The essential meaning, then, of material organisation in the evolution of the individual is *mechanism*, and structure is essentially a *labour-saving apparatus* which sets free consciousness. And this estimate of the function of matter and the meaning of complexity of organisation in the individual is confirmed by its applicability to the organisation of society. For both the complex structure of higher societies and their elaborate material machinery are essentially contrivances for liberating force, and enabling them to produce a higher intelligence, which shall be competent to deal with higher problems" (p. 293).

The author justly claims for his system the merit of substituting concrete realities for abstractions in its formula for the world-process.

“For while all the terms of the other definitions of Evolutions, ‘heterogeneity,’ ‘motion,’ ‘matter,’ ‘consciousness,’ &c., are abstractions which stand for *qualities* of reality, which could never exist by themselves, terms like ‘individual,’ ‘person,’ and ‘society’ designate realities. Atoms (?), crystals, animals, and men, the successive embodiments of the process towards individuality, are all of them real, and as such possess an infinity of attributes” (p. 239).

And in the theory of the Transcendental Ego, of the reduction of its powers to latency, and of its gradual regeneration by the development of a conscious self that shall eventually be its fully adequate representative, and divinely actuated realisation, we are prepared for the statement that the individuality of our present phenomenal self is still inchoate. And this introduces us to considerations of especial interest for Psychical Research, and avowedly due to the influence of that study. We all, as a matter of course, make acknowledgment of the moral and intellectual imperfection of mankind, without having in the least understood the psychological significance of the admission. The true defect of the individual is non-attainment of individuality. The Transcendental Ego is, so to speak, a schema of perfection, an ideal for consciousness to fulfil. The new school of psychology, which studies the phenomena of human abnormality, with a view to the better interpretation of man, has suggested, but not quite explicitly anticipated, this inference from its facts. Mr. F. W. H. Myers, indeed, in passages quoted by the author, has come very near to a statement of it. But generally the phenomena in question—“multiplex personality” and some cognate facts—have been treated rather as derogating from this established unity of the person, than as indicative of an imperfect evolution of personality. We may note three stages in the treatment of these phenomena. First, there was the pathological stage, in which pre-suppositions of morbidity actually (as there can now be little doubt) interfered with due scientific observation of the facts themselves, preventing recognition of such as could not be accommodated to the medical hypothesis, and of which the mere statement would discredit the observer in public or in professional estimation. This stage is now being hopefully replaced by that of scientific verification. But “facts” do not lead directly to ideas; or rather we do not arrive at facts in any systematic order unless observation is guided by conceptions. If the latter belong to principles already recognised in science, we may have an extension of knowledge on the surface but no deepening of its foundations. And should the facts be referable to a stratum of nature below the surface already won, “science” alone is helpless to deal with them; they are only explicable in the light of a philosophy which they cannot, in themselves, be adequate to prove.

But to judge of the relevance of the author’s theory to the problem in question, it is proper that we should hear himself on the point:—

“The phenomenal self,” he says, “is that portion of the Transcendental Ego which is at any time actual (exists *ἐνεργεία*) or present in consciousness, and forms but a feeble and partial excerpt of the Ego. But the Self is as yet alone real, and as in the progress of its development it unfolds all its hidden powers, it approximates more and more to the Ego, until at last the actual and the

potential would become co-extensive, the Self and the Ego would coincide, and in the attainment of perfection we should *be* all we are capable of being. And this account of the relation of the Ego to the Self is not only metaphysically necessary, but supported also by the direct scientific evidence of experimental psychology. For it seems to provide an explanation of the exceedingly perplexing phenomena of double or multifold and alternating consciousness, multiplex personality, and 'secondary' selves. These curious phenomena forcibly bring home to us what a partial and imperfect thing our ordinary consciousness is, how much goes on within us of which we know nothing, how far the phenomenal falls short of being co-extensive with our whole nature. And yet we must either include these changes of personality within the limits of our own 'self,' or ascribe them to possession by 'spirits.' And there can be little doubt that the former theory is in most cases obviously preferable. The secondary selves show such close relations to the primary, display such complications of inclusive and exclusive memories, betray such constant tendencies to merge into or to absorb their primaries, that we cannot exclude them from our 'selves.' Indeed, it is often difficult to decide which of several personalities is to be regarded as the primary self. . . . By the theory suggested all these difficulties may be solved. They merely illustrate the contention that our ordinary selves are neither our whole selves nor our true selves. They are, as Mr. Myers phrases it, merely that portion of the self which has happened to come to the surface, or which it has paid to develop into actual consciousness in the course of Evolution. They are our habitual and normal selves, more or less on a par with the secondary selves, and, like them, phenomenal. But the Ego includes them all, and this inclusion justifies us in reckoning these phenomena part of ourselves. In it the phenomenal selves unite and combine, and as a beginning of this fusion it is interesting to find traces of coalescence in the higher stages of personalities which at lower stages had seemed exclusive and antagonistic" (p. 281, *et seq.*).

The author had already called attention to the fact that in some lower forms of life we see this imperfect co-ordination expressed physically, in the multiplication of complete physical individuals by mere fission. And it is perhaps an evidence of life at a similar stage in the psychical order, when we find repeated in that order an apparently analogous phenomenon. The significance of the *contemporaneous* development of such differences of character, within a common subjectivity, as are apparent in some of our cases, will be adverted to later on. But the whole conception of the gradual realisation in consciousness of a schema of individuality, such as is the "Transcendental Ego" in original potentiality, seems to necessitate the idea of successive storages of distinct experiences converted into special faculty and characteristic tendencies. We are not, however, on this account obliged to attribute to the partially realised Transcendental Ego a transcendental consciousness overlooking, as it were, the consciousness of its phenomenal moment, and distinct therefrom. For just as the greater part of the phenomenal self or character is in latency or abeyance in the pre-occupation of any special moment of its experience, so the case may be similar with the Transcendental Ego, which may invest the whole of its consciousness in its present constructions through the phenomenal life in progress. But as in our own experience, as phenomenal persons, there sometimes intrudes a phase of our interest or character irrelevant to, and interruptive of, the business in hand, so may occasionally be broken that concentration or pre-

occupation of the more collective personality of the Transcendental Ego which is indispensable to the continuity of *our* phenomenal life.

However that may be, the author is clear "that the Ego is not a second or alien consciousness concurrent with and distinct from the selves. The self or selves are simply the actually conscious part of the Ego, which represents the potentialities of their development on the one hand and their primary and pre-cosmic condition on the other. The Ego is both the basis of the development and its end, but within the process the selves alone are real" (p. 410). It is, however, left problematical whether, "in the intervals, as it were, of its incarnations," the Ego recovers a consciousness and memory of its past lives; but in that case "these lucid intervals, though they might produce great moral effects, would not in themselves form part of the phenomenal development, and the latter would appear to be continuous from phase to phase of phenomenal consciousness."

In the possibility of a successive multitude of objective lives, developing distinct characteristics within the integrity of a true individuality, we have already, it would seem, the potentiality, the ideal, and the type of a social integration. A transcendental individuality capable of and needing expression in a long succession of distinctly characterised phenomenal lives is itself a social microcosm of at least a family type. We see what we call different "sides" or "aspects" of individual characters on earth, and they are sometimes so independent of a central control as to disturb the uniformity of a career, making it a manifestation of different and even opposed tendencies. The individual is then described as "eccentric," as if eccentricity were itself a characteristic, instead of being the negation of consistent character, and an evidence of immature personality. By the light of the hypothesis we are considering, we may, perhaps, see in it what would normally require a duality of incarnations comprised in one. And it will no longer be surprising if, occasionally, the duality should be subliminal and only emerge under abnormal conditions. Such disturbances of the phenomenal personality may be purposive, but they are more easily conceivable as testifying to an imperfect co-ordination and assimilation of the ingenerated experiences of the transcendental individuality. But in any case we cannot place the latter quite outside the process, considered comprehensively, for it has evidently a function in the process analogous to the organic. The development of the Ego as a realised individual requires the perfect association or integration of all the potential elements which have been brought to consciousness through phenomenal conditions. The possibility of the ultimate social solidarity, which is the consummation of the world-process, depends on the perfect accomplishment of the social process in the individual. Only as a true microcosm is it an eventual element in the macrocosm. For this internal development educes the affinities which make external combination possible. Both processes are alternately necessary, and perhaps we may compare the phenomenal life to the activity of a daytime, and the subjective interval to the sleep in which digestion and assimilation prepare the organism for a renewal of voluntary functions.

If these speculations should be thought too remote from verification, it should at least be remembered that we are driven to speculation by the course of scientific inquiry; and that, as the author remarks (p. 237),

"there are many facts about our constitution which it is difficult to explain except on the theory that from a higher point of view our individuality would appear almost as shadowy and imperfect as that of a zoophyte does to us." And the more probable this appears, the less probable is it that an eschatology can be independent of philosophy, or that we shall be able to settle the question of "a future life" by mere appeal to empirical facts. Even the best evidence of this sort—and the author describes the evidence as "probably the vastest body of unsystematised testimony in the world, varying in value from the merest hearsay to the carefully recorded experience of the ablest and most competent men"—carries us a very little way, and its character is often such as to provoke new doubts and raise new difficulties. Should we not expect this to be the case if our phenomenal life is only a transient moment of an individuality which it only partially, perhaps even only minutely, represents? On the other hand, what is positive in the evidence seems to be just what we should also expect on that very supposition. For then ghostly and spiritistic manifestations would be mere memorial survivals, and this is just what, when the evidence of identity is at its best, they are. "Alas, poor ghost!" Poor remnant of an experience from which all the use and vitality has been extracted. Perhaps, after all, the general indifference of mankind to the question of the future life, which the author censures and deplors, may be really a confirmation of his own theory of immortality. For if that is true, the future life of the phenomenal person, in the distinct and unambiguous sense of the continuity of a realised consciousness, is at most conditional. The life we know is a special concentration, a contraction of the sphere of the Ego. With the withdrawal of the conditions of its experience and habitual activity, all that is significant and concrete in the conception of identity would seem to be lost. If the truth of our immortality is the absorption of the phenomenal in the transcendental person, to the great majority of mankind this would be hardly a degree less indifferent and insignificant than absorption in Pan. Immersed in objective interests, consciousness has not developed the modes of its subjective survival, nor forged the links of a realised identity with our eternal principle. If, then, the true immortality is a return to the subjective and transcendental, it is at least a wise instinct that prevents men from seeking it where alone they could seek it with interest and concern, in a false continuity of external manifestation. And yet in such manifestations, studied without prejudice and without misplaced hope, we may find proof enough to confute the grosser sort of materialism, and suggestion enough to guide psychical research to results that shall be more than speculative.

In the chapter on "Immortality," the necessary distinction is made between the identity of the Transcendental Ego in all its upward manifestations from the lowest form of life to the life of man, and the self-identification which depends on memory. For the latter we thus arrive at a "graduated" immortality:—

"If we can conceive a future life, the reality of which depends on memory, it will admit of less or more. And if, as seems natural, the extent to which the events of life are remembered depends largely on the intensity of spiritual activity they implied, it follows that the higher and intenser consciousness was during life, the greater the intensity of future consciousness. Hence the amoeba

or the embryo, with their infinitesimal consciousness, will possess only an infinitesimal memory of their past after death. And this for a twofold reason: not only must the impress life produces upon so rudimentary a consciousness generate only a very faint memory, but the contents also of life will present little that is capable of persisting and worthy of being retained. Thus the lowest phase of spiritual existence will have nothing to remember, and hardly any means of remembering it. We cannot, therefore, ascribe to them any vivid or enduring consciousness of their past lives, and yet need not deny it altogether. They have a future life, but it is rudimentary." "By a self-acting arrangement the condition of consciousness hereafter will accurately correspond to its attainments here. Just in proportion as we have developed our spiritual powers here will be our spiritual future. Those who have lived the life of beasts here, a dull and brutish life that was redeemed by no effort to illumine the soul by spiritual enlightenment, will be rewarded as 'the beasts that perish.' They will retain little of what they were, their future life will be brief and faint. On the other hand, we need not hesitate to attribute to the faithful dog, whom the strength of pure affection for his master has lifted far above the spiritual level of his race, at least as much immortality as the brutal savage, whose life has been ennobled by no high thoughts and redeemed by no elevated feeling—'Nicht nur Verdienst, auch Treue wahr't uns die Person.' Those, again, whose activities have been devoted to the commission of evil deeds, that burn their impress on the soul, will be haunted by their torturing memory. Those who have habituated themselves to high and noble activities, who have disposed their thoughts towards truths which are permanent, and their affections towards relations which are enduring, will rise to life everlasting. . . . Thus each of us will be the master and maker of his own self and of his own immortality, and his future life will be such as he has deserved."

That, however, is memorial survival; but the true, metaphysical, immortality is unconditional. That is to say,

"To the extent to which we are to be identified with ultimate existences and Transcendental Egos, it is absolutely certain that we are immortal. And, further, as the whole world-process is a process taking place in the interaction between the Egos and the Deity, the different stages of material evolution must correspond to different phases of that spiritual interaction. Parallel, therefore, to the physical evolution, there runs a spiritual evolution, related to it as meaning and motive to outward and visible manifestation. And there is no reason why this process should not be the development, not of Spirit in general, but of particular spirits, why a single Ego should not pass through the succession of organisms and developments of consciousness, from the amoeba to man, and from man to perfection. This gives, as it were, *the spiritual interpretation of the descent of man from the beasts*, and at the same time assures him of his due and proportionate share in the immortality of the ultimate spirit."

The answer to the question: "What is the relation of such an eternal spirit to its successive phases, which form our phenomenal existences, and in what sense can *these* be said to have a future life?" is thus already evident. "They persist *as factors in the development*." "All the elements of the lower phases of life that are capable of development are transformed into the higher," the rest being rejected in accordance with "the law whereby all organisms take up and assimilate what they can utilise, *i.e.*, what serves their purposes, and reject what they cannot."

"Nevertheless it is not until the higher stages of individuality and spiritual development are reached that the phenomenal self of any single life, *i.e.*, the memory of its past, can be supposed to form a predominant, or even an important, factor in the total or final consciousness of the Ego, or one that can display any great permanence. The lower phases of Evolution do not generate sufficient psychical energy to attain to any considerable degree of immortality."

On mere "memory," however, we should not lay too much stress. For as, on the one hand, "it is not necessary that we should remember all we did ten years ago in order to feel ourselves the same persons now as then," so, on the other hand, the result of experience is much more than memory; it is the development of faculty and intelligence. And that is at once the interest of the Transcendental Ego in the phenomenal life, and also the true preservation of whatever in the latter is fitted to survive.

The difficulty supposed to be offered by Heredity to the conception of Pre-existence is met by the author alternatively in two ways. For, first, it may be said that heredity, while offering the conditions of individual manifestation, cannot show the selective determination which results in the actual individual character.

"The parents possess an indefinite number of potentialities that may possibly be inherited, and these, again, may be commingled in an indefinite number of ways. But the character actually inherited is a *definite* combination of these potential qualities, and what determines the way in which it is actually combined? It is not enough to know generally that the parents supply the materials of the new combination; we must know also what arranges the materials in a definite order. Now if we supposed that this proportion in which the various dispositions of the parents entered into the character of the offspring was really determined by the character of the spiritual entity which the parents were capable of providing with a suitable organism, we should at all events have devised a method which rendered pre-existence compatible with heredity. For there is no apparent break in the chain of natural causes: the *whole* character of the offspring is inherited from the parents. But as the limits within which heredity is possible are very wide, the spiritual selection is supposed to work within them."

Or, secondly, we may have immediate recourse to teleology, allowing that the character of the offspring is definitely determined at birth, but insisting that it is just *so* determined in the interest of the true individuality which has to be developed.

"As the ultimate explanation of everything is teleological, *i.e.*, relative to the end of the world-process, the parents must be in the last resort held to transmit certain qualities to their offspring *in order* to further the development of the pre-existing spirits. For the parents are such as they are, their parents are such as they are, and so on, everything is such as it is, until the metaphysical or first cause of the world-process is reached, which is also its final cause, and acts in a certain way in order to promote that process."

The identification of the Transcendental Ego with the lower phenomenal stages of the process, perhaps even with man, is relieved from obvious difficulty by a supposition which has both presumption and evidence in its favour. The Ego may manifest *concurrently* in different organisms. At the base of the phenomenal process only a *quasi*-individuality is apparent.

“And the analogy of the ‘secondary selves’ within ourselves will enable us to understand how several relatively-separate selves of consciousness can co-exist within the same entity, and how unsafe it is to argue from temporary exclusiveness to ultimate distinctness. We may hold, then, that the individual cells of a tree, or the individual polypes of a zoophyte are the ‘secondary selves’ of the lower organisms; nor need the fact that they possess distinct physical organisations and are under the proper conditions capable of spatially distinct existence, perplex us when we reflect that Space was not found to be an ultimate reality.”

And in higher strata of life, including the human, we seem to get hints of the same severance. “Multiplex personality,” to which the author here again refers, is perhaps rather the converse phenomenon of undue inclusion, within a single organism, of distinct psychical combinations which might claim distinct objective expression. But the ulterior significance may be similar. And in the division of the sexes has often been seen a suggestion of sundered individuality; “for neither men nor women are sufficient in themselves or complete representatives, either physically or spiritually, of humanity.”

A summary characterisation of this book may specify as its key-note the idea of the relation between rational, or teleological, causation, and historical antecedents or conditions. The whole world-process is the effectuation of the first through the second, the accommodation of the second to the first. This is the adjustment of science to philosophy, of phenomena to the truth of things. And as our conception of the final end to be attained becomes clearer and more definite, so will our understanding of the stages of the process be more complete. Naturally, the first fallacy as to final causation is “anthropocentric”; phenomenal man is for all things the end, and “cork trees grow in order to supply us with champagne corks.” A metaphysical idea is conceived unmetaphysically. But when we see that a perfect social integration—our highest ideal—implies perfection in the individual elements to be integrated, the conception of teleology obliges us to reinterpret the transient self as a furtherance of true individuality. For it is then also apparent that all defect in the individual is a falling short of individuality. The potentiality of man is the metaphysical idea of his being; in the words of a late American writer, elucidating a cognate conception in Indian philosophy, “an ideal capability stands fast in us as the real substance of ourselves.”¹ There are many who feel and acknowledge this sentiment, yet decline the attempt to give it metaphysical form or validity. It is the merit of this book that it has made the attempt fearlessly, attacking the problem with remarkable powers of philosophising from assumed data. And if it should be objected that the Transcendental Egos, emptied of all content at the origin of the world-process, seem too unreal for the conception of subjectivity to attach to them, it may be replied that the difficulty is not essentially greater than that which we daily overcome, in the recovery of latent consciousness. Nor is it at all more easy to conceive function as originating with exercise than as antecedent it. We may be perplexed, indeed, to understand how the author can have persuaded himself that his hypothesis really “begins at the beginning.” It is at least as easy to represent

¹ Johnson: *Oriental Religions*, p. 388. (The Sankhya.)

the anarchy of unrelated wills, necessitating their imposed paralysis and dormancy, as consequent on a "Fall" into self-centred Egoism, as to suppose it an absolutely original condition. And if such conceptions are to be admitted into philosophy, perhaps a finer and juster supposition would be that of a gradual reduction, to the zero point of extinction, sustained by consciousness through progressive astringency and contraction of the individual wills which had departed from the community of dependence on a universal centre. Thus the divine agency would begin with the cosmic process, as a refilling of the vacant forms of consciousness, and a re-eliciting, in response to stimulation, of the human energies, as conceived by the author. But a philosophy of evolution properly and necessarily takes as its starting point the chaos, however caused, of the elements of the future cosmic combination. The objection of philosophy is to the author's contention that this beginning must be regarded as absolute.

It may be remarked, in conclusion, that the special interest of this book for Psychological Research lies in the suggestion of non-equivalence of the phenomenal self-consciousness to a true subjectivity. The idea is certainly not new, but it is here given a systematic expression in the relation of teleology to Evolution. And another very fruitful idea for our study is that which discovers an essential connection between the development of individuality and human solidarity. If a perfect society implies perfect community of sympathetic life, we must conceive the individual as in formal correspondence with all the modes of a true humanity, and the special affinities manifested in phenomena of telepathy may be regarded as faint anticipations of a general rapport which will be similarly immediate. The development of man will be marked and accompanied by continuous retreat of the threshold of his consciousness, and the connection between his moral state and his spiritual powers will be constantly more apparent.

C. C. MASSEY.

II.

"THE OCCULT SCIENCES." ¹

"It is . . . an unpretending but useful task," says Mr. Edward Waite, "which we have set ourselves to perform in the present volume, which embraces, as we would claim, in a compressed and digested form, the whole scope of occult knowledge, expressed in the language of a learner."

Whether such a task is or is not "unpretending" will partly depend upon what "the whole scope of occult knowledge," as conceived by the author, turns out to be. The evidence for so-called occult science is diffused over many literatures; it includes at any rate a very large admixture of deliberate fraud and childish folly; and, if it is to be presented seriously, it, above all things, needs the support of some modern experiment—some kind of proof that there is some kind of reality in some at least of the marvels which are copied from book to book as matters of such ordinary occurrence.

Let us, then, in a very few words, consider Mr. Waite's claims to learning, to critical acumen, and to the production of experimental evidence.

The very defective "List of Authorities" at the end of the book gives no high notion of the author's qualifications as a scholar. His range of languages does not go beyond English, French, and Latin; and throughout his work the misprints (!) and mis-spellings are of just that type which indicates a somewhat shallow or second-hand acquaintance with at least his Latin authorities. With such books, on the other hand, as Lee's *Glimpses of the Supernatural*, Frances Lord's *Christian-Science Healing*, Dr. Hartmann's *Magic*, and Colonel Olcott's *Theosophy, Religion, and Occult Science*—all of these quoted as "authorities"—we are disposed to allow our author a much fuller acquaintance.

To illustrate Mr. Waite's *critical acumen* it is only necessary to open the book at random. On page 69, for instance, we find these words, spoken in all seriousness: "For the practical part, or the method of communicating with demons, the Grimorium Verum and the Grand Grimoire are said to be entirely sufficient." *Who* says so? We suppose it is one of those "living writers who are specialists in distinct branches of esoteric science," who, as Mr. Waite tells us in his preface, have lent him their valuable aid.

We must, however, in fairness add that although our author intellectually believes in the Black Magic of the Grand Grimoire, he morally disapproves of it, and points to a more excellent way. "Every practical power," he says, p. 58, "which Black Magic can at the utmost offer to its initiates is guaranteed with tenfold additional capacity . . . by the branch which is denominated Divine. 'To be a Christian is hard,' said the impressed but vacillating pagan, and the heights of mystical sanctity are also laborious in

¹ *The Occult Sciences; a Compendium of Transcendental Doctrine and Experiment.* By Arthur Edward Waite. Kegan Paul, Trench, Trubner and Co., 1891.

their ascent, but the apex of adeptship is far more easily attained by the humanity which is called thereto, than is the diabolical condition which the Black Magic that is behind Black Magic requires of its professors."

After this solemn warning we shall do well to turn our impressed but vacillating minds to the experimental proof which Mr. Waite offers us of the realities underlying his chapters on "Composition of Talismans," "Kabbalism," and so forth. That some such verification is necessary he does at least profess to discern. "The experiments," he says, "which were the foundation of magical doctrine and magical hypothesis are facts which are not to be evaporated by the severity of critical analysis ; they are the synthesis of the experiments of the ages, and they can be verified by those who desire it." We turned over many a page of Mr. Waite's work in search of these verifying experiments. At last, in the last chapter, the cat, if such an expression be allowed us, issued gently from the bag. "In the year 1874, Madame Blavatsky" — it is the story of the duplicated teacup after all. What more is there to say? Let him who still believes in the miracles of Mr. Sinnett's *Occult World* as facts believe in Mr. Waite's *Occult Sciences* as theory. *Atque idem jungat vulpes, et mangleat hircos.*

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No List of Members and Associates having been published in 1891, the present List includes some who belonged to the Society during last year, but do not remain in it for 1892.

N.B.—Members and Associates are requested to send information of any change of address to the Assistant-Secretary, 19, Buckingham-street, Adelphi, London, W.C.

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(JANUARY, 1892.)

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