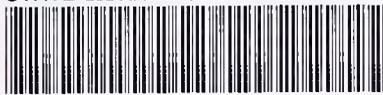


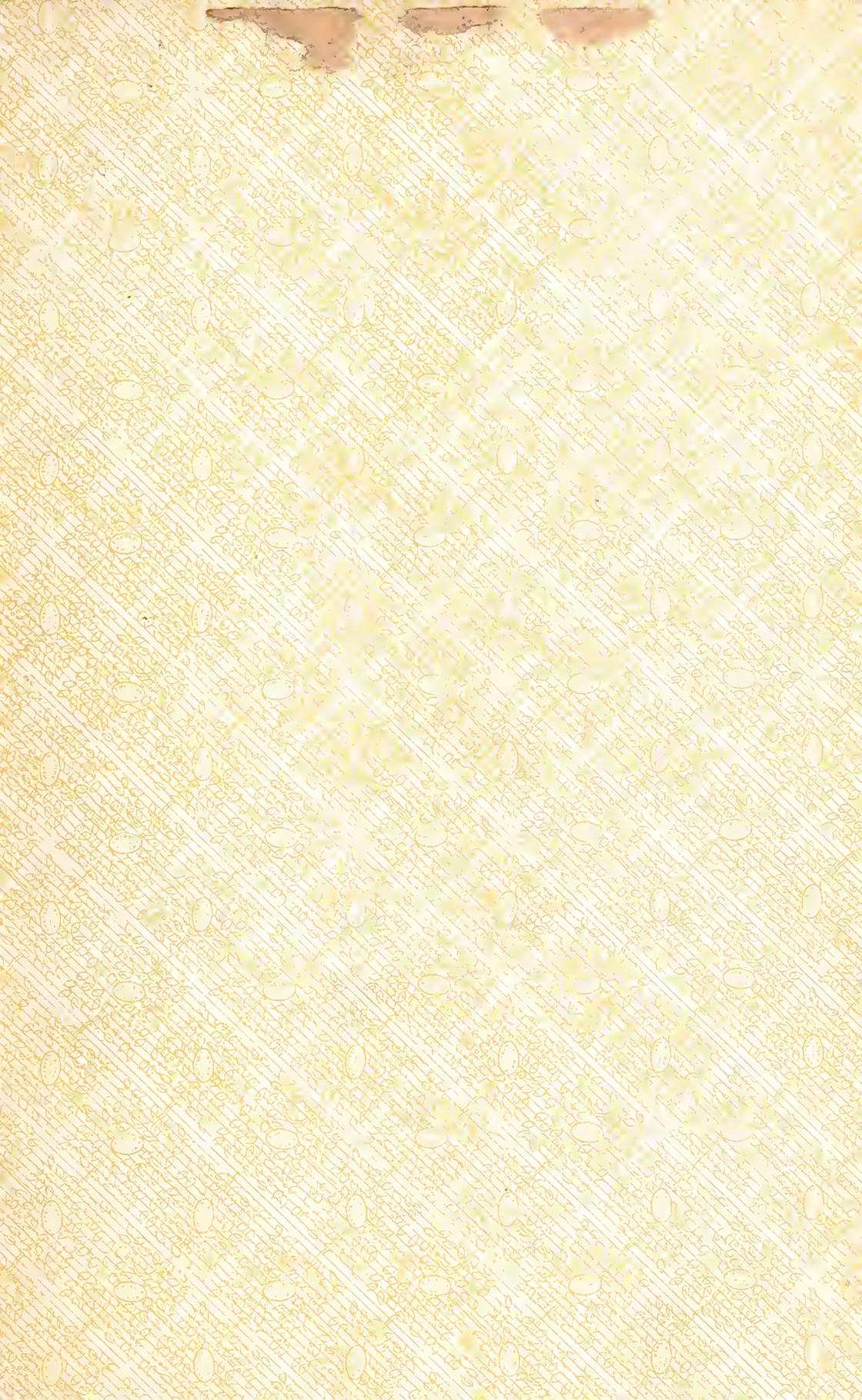
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VOLUME XXVIII

(CONTAINING PART LXXI)

1915

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DECEMBER, 1915.

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PART LXXI.

DECEMBER, 1915.

A CONTRIBUTION TO THE STUDY OF THE
PSYCHOLOGY OF MRS. PIPER'S TRANCE
PHENOMENA.

BY MRS. HENRY SIDGWICK.

PREFACE.

The main interest of Mrs. Piper's trance phenomena lies undoubtedly in the evidence they afford of knowledge acquired otherwise than through the senses—whether from the living or from the dead. This evidence has been set forth and discussed in numerous papers in the Proceedings, of which a list is given below. To these papers I must refer those who are interested only in such evidential matter. For in the present paper they will not find what they want. There is no attempt in it to give any of the evidence for super-normal powers, with which it is concerned only incidentally. Its object is to throw light on the working of the trance

consciousnesses from a psychological point of view, and, among other things, on the question whether the intelligence that speaks or writes in the trance, and is sometimes in telepathic communication with other minds (whether of the living or of the dead), is other than a phase, or centre of consciousness, of Mrs. Piper herself.

A LIST OF PAPERS CONCERNING MRS. PIPER
PREVIOUSLY PUBLISHED IN THE *PROCEEDINGS*

Vol. VI. (1890), pp. 436-659. "A Record of Observations of Certain Phenomena of Trance," by F. W. H. Myers, Sir Oliver Lodge, Dr. Walter Leaf and Professor William James.

This deals with the sittings in England in 1889-1890.

Vol. VIII. (1892), pp. 1-168. "A Record of Observations of Certain Phenomena of Trance," by Dr Richard Hodgson.

This deals with sittings in America from 1886 to 1891.

Vol. XIII. (1898), pp. 284-582. "A Further Record of Observations of Certain Phenomena of Trance," by Dr. R. Hodgson.

This deals with sittings in America from 1892 to 1895.

Vol. XIV. (1898), pp. 6-49. "A Further Record of Observations of Certain Phenomena of Trance," by Professor Romaine Newbold.

This deals with sittings with which Professor Newbold was concerned from 1891 to 1895.

Vol. XVI. (1901), pp. 1-649. "A Further Record of Observations of Certain Trance Phenomena," by Professor J. H. Hyslop.

This deals with Professor Hyslop's sittings in 1898-1899, and contains also accounts of certain experiments by him, and discussions. Professor Hyslop has published accounts of his later sittings in the *Proceedings of the [new] American Society for Psychical Research*.

Vol. XXII. (1908), pp. 19-440. "A Series of Concordant Automatisms," by Mr. J. G. Piddington.

This deals with concordant automatisms between Mrs. Piper and other automatists, and some experiments during her visit to England in 1906-7.

Vol. XXIII. (1909), pp. 2-121. "Report on Mrs. Piper's Hodgson-Control," by Professor William James.

This records and discusses the Hodgson_P communications whether as control or communicator during the year following his death, namely 1906.

Vol. XXIII. (1909), pp. 127-280. "Report on some Trance Communications received chiefly through Mrs. Piper," by Sir Oliver Lodge.

Most of this paper is concerned with sittings with Mrs. Piper arranged for by Sir Oliver Lodge, and at which he was generally present, in England, in 1889, 1890, 1906, 1907. Two sittings in 1905 in America are included.

Vol. XXIV. (1910), pp. 31-200. "Further Experiments with Mrs. Piper in 1908," by Mrs. H. Sidgwick, Mrs. A. W. Verrall and Mr. J. G. Piddington.

This deals with Mr. G. B. Dorr's sittings in America in 1908.

Vol. XXIV. (1910), pp. 351-664. "Report on the Junot Sittings with Mrs. Piper," by Miss H. de G. Verrall.

This gives the record of all "Bennie Junot's" communications from 1899-1905.

All the above papers are primarily concerned with the exhibition in Mrs. Piper's trances of knowledge supernormally acquired, though incidentally some other points are discussed.

There have also appeared in the *Proceedings* four papers discussing the published evidence, viz. :

Vol. XIV. (1898), pp. 50-78. "Discussion of the Trance Phenomena of Mrs. Piper," by F. Podmore.

This paper takes the view that there is undoubtedly telepathy with the living, but insufficient evidence to prove anything further. The Piper phenomena are compared with those of Adèle Maginot and others.

Vol. XV. (1900), pp. 16-38. "Discussion of the Trance Phenomena of Mrs. Piper," by Mrs. Henry Sidgwick.

This paper takes the view that, assuming there is communication with the dead through Mrs. Piper, the evidence points to its being telepathic in character.

Vol. XV. (1900), pp. 39-52. "Discussion of the Trance Phenomena of Mrs. Piper," by Andrew Lang.

This paper is described by its author as "Reflections on Mrs. Piper and Telepathy."

Vol. XXVI. (1912), pp. 147-173. "The Latin Message Experiment," by Mrs. Anna Hude (with Note on same by Mr. J. G. Piddington).

This discusses one of the experiments in 1906-7 as published in Vol. XXII.

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EXPLANATIONS CONCERNING MY TREATMENT OF THE
RECORDS.

(i) I have not thought it necessary even when we have the original script, which to a large extent we have, to compare with it the extracts from sittings given in my text or appendices. To do so would be a very laborious and troublesome piece of work, and for the purposes of this paper I have thought that the typed copies made immediately after the sittings and carefully compared with the original script at the time by the recorder, may fairly be taken as sufficiently accurate.

(ii) I have in transcribing from the typed copies generally omitted, without indicating the fact, repetitions due to difficulty of reading. These repetitions interrupt the straightforward apprehension of what the controls wish to say, and do not in any way affect the sense. All omissions of a different kind in any passage quoted are indicated by asterisks or otherwise. I have also inserted what seemed needful in the way of punctuation, but have been very careful in this, as well as in omissions, not to alter the sense of what is quoted.

(iii) It has often been necessary for my purposes to keep before the reader who the control or communicator is supposed to be, or to distinguish clearly between them. I have accordingly inserted the name, or some designation, before each remark. But these names are not part of the original records nor of the typed copies. Generally speaking, there is no doubt as to who the speaker or writer is supposed to be, but occasionally it is a matter of conjecture, and whenever I have had any doubt myself I have given as alternatives the two names between which

the doubt lies. When the control is writing for a communicator I have generally prefixed to the remark the name of the communicator or the abbreviation "Comm."

In designating Myers or Hodgson or Gurney as communicators or controls, I have generally used the symbol Myers_p, Hodgson_p, etc., introduced in *Proceedings*, Vol. XXII., for two purposes, viz. to distinguish between, *e.g.* the Myers of different automatists, and to avoid any begging of the question whether the control or communicator was the real Frederic Myers, etc., or not.

(iv) Remarks enclosed in square brackets are notes by the recorder. Those inserted by myself in the course of a record are indicated by { }.

(v) The symbol "U.D." is an abbreviation for Understand, understood, do you understand?, etc.

DEFINITIONS.

Definitions of the following words and phrases as used in this paper will be found at the pages indicated:

Control, p. 7.

Communicator, p. 7.

Telepathy (see p. 82) is used of all communication otherwise than through the senses; whether between living persons, or between disembodied spirits and living persons, or between spirits.

DATES OF SOME EVENTS BEARING ON THE HISTORY OF MRS.
PIPER'S TRANCE COMMUNICATIONS AS DEALT WITH IN
THIS PAPER.

1884. Mrs. Piper's trances began.
- 1887 (May). R. Hodgson went to the United States as secretary of the American Society for Psychical Research, and continued investigations with Mrs. Piper already begun by that Society.
- 1888 (June 22). Edmund Gurney died.
- 1889-90. Mrs. Piper's first visit to England.
- 1892 (February). "George Pelham" died.
(March). First appearance of G. P. control.
- 1897 (January 26). The Imperator Band assume position of chief controls.
- 1900 (August 28). Henry Sidgwick died.
- 1901 (January 17). F. W. H. Myers died.
- 1905 (December 20). R. Hodgson died.
- 1906-7. Mrs. Piper's second visit to England.
- 1909-11. Mrs. Piper's third visit to England.
- 1910 (August 26). William James died.
- 1911 (June 4). Mrs. Piper's first automatic writing without trance.
- 1911 (July 31). Mrs. Piper's last trance.

CHAPTER I.

INTRODUCTORY.

WHEN in 1898 Dr. Hodgson published his second paper on Mrs. Piper,¹ it was his intention² to write a "Part II." in which he would deal with objections that might be raised to his views, and would refer to statements made by the "communicators" concerning the writings and their production. He also intended to add records of further incidents strengthening the general evidence. Unfortunately these intentions were never carried out. All that appeared of the intended Part II. was a valuable contribution by Professor W. Romaine Newbold,³ discussing sittings with which he was concerned in 1894-5. Of these sittings—33 in number—15 "were devoted for the most part to getting evidence to prove the identity of the alleged communicators; the remainder to getting from them their own theory of the phenomena and their description of the conditions under which they were working and of the life they live." "While it is impossible at present," Professor Newbold continues, "to accept these statements as true, it is of the greatest importance to put them on record as affording clues for the guidance of experiments with other automatists." The material provided by this latter series was, however, left to Hodgson to deal with in the paper

¹ "A further Record of Observations of Certain Phenomena of Trance." By Richard Hodgson, LL.D. *S.P.R. Proceedings*, Vol. XIII., pp. 284-582.

² *Op. cit.*, p. 406.

³ "A further Record of Observations of Certain Phenomena of Trance." Part II., A. By Professor William Romaine Newbold. *Proc.*, Vol. XIV., pp. 6-49.

which never saw the light, Professor Newbold concerning himself, in his paper, with the evidence for identity only.

Nor did Hodgson ever reply to an article by myself,¹ in which I discussed his theory of the nature of the communicating intelligence and its relation to Mrs. Piper; and pointed out what seemed to me good grounds for my view. I regret this the more because he is known to have disagreed with me and to have intended to write an answer, and it is only by free discussion that we can hope to arrive at sound conclusions.

Hodgson not only did not carry out these various intentions, but, so far as I know, he left no notes of what he intended to say in any form available for use by others. It is unfortunate, because his experience of the trance manifestations in Mrs. Piper's case was greater than that of any other student of the subject; and because the records of his own sittings with her probably include experiments and attempts to elucidate points to which we have not the clue, and the significance of which is therefore lost to us. Moreover, even apart from this, we who read his records of sittings have, as it were, only the dry bones, and doubtless lose much that made the communications life-like and impressive, and which he might to some extent have made us realise had he himself written about them. As Professor William James says (*Proceedings*, Vol. XXIII., p. 32):

One who takes part in a good sitting has usually a far livelier sense, both of the reality and of the importance of the communications, than one who merely reads the record. Active relations with a thing are required to bring the reality of it home to us, and in a trance-talk the sitter actively co-operates. * * * But a sitting that thus seemed important at the time may greatly shrink in value on a cold re-reading; and if read by a non-participant, it may seem thin and almost insignificant.

This advantage of personal participation in a sitting is, however, not entirely unmixed, for the dry light of criticism

¹ "Discussion of the Trance Phenomena of Mrs. Piper." *Proc.*, Vol. XV., pp. 16-38.

is perhaps more easily brought to bear when uninfluenced and unimpeded by dramatic or emotional elements. In much the same way, when we wish to get at facts it may be better to read a statement of them to ourselves rather than to hear even the same statement eloquently set forth by an orator with a *parti pris*. It must be remembered, of course, that a conversation of any vividness, whether carried on on the medium's side by voice or by writing, is hardly possible unless the sitter can act his part and behave as though his interlocutor were what he professes to be, even when he suspects him of play-acting. Thus Mrs. Piper's sitters cannot escape sharing in the performance, whatever view they take of its genuineness.

It would be interesting to know why Hodgson failed so completely to carry out his intentions. One reason was doubtless that he was busy. The constant superintendence of Mrs. Piper's sittings—in 1896 and 1897 generally six a week, and latterly usually three a week during some three-fourths of the year—and the keeping of records of them, must have been a time-consuming and rather fatiguing business, and there was as well the business of the American Branch of the S.P.R., of which he was secretary. And of course the material with which he had to deal was constantly growing on his hands. I think, however, that he did not expect this growth to continue indefinitely. The records show that the trance personages frequently spoke of Mrs. Piper's power coming to an end in a year or two, as well as of the probable withdrawal of the Emperor Band—*i.e.* the particular group of *soi-disant* communicating spirits in whose communications Hodgson was specially interested from 1897 onwards. The records also show that a continued and prosperous life was prophesied for Hodgson himself.¹ The first prophecy might well have made him feel that it would be more profitable to delay writing till he had the whole of the evidence before him; and the second prophecy, if he attached any importance to it, would tend to support the impression, natural in a healthy man of his age, that there was no need for haste—that he had time before him.

¹ For instances of these prophecies see Appendix, pp. 332-333.

Whatever the cause, however, of Hodgson's not giving us a further instalment of his study of Mrs. Piper's trance phenomena, we can merely note and regret the fact and endeavour to make what use we can of his material without his assistance. Some of this material regarded as bearing on the evidence for the identity of the alleged communicators has already been published. Professor Hyslop's sittings, on which he reported in Hodgson's lifetime in *Proceedings*, Vol. XVI., and some of those on which he reported in the *Proceedings of the American Society for Psychical Research*, Vol. IV., belong to the period between Hodgson's last report and his death; and so do the Junot sittings, edited by Miss Verrall and published in *Proceedings*, Vol. XXIV., pp. 351-664. Hodgson once told me, as I well remember, that he attached great value to the latter series as evidence of identity, especially as being one which could be published quite complete. It is also a series in which—owing to the Junot family living at a great distance from Boston (where most of the sittings were held), and to their being unconnected with other sitters—there need be hardly any fear of leakage, of information having accidentally reached Mrs. Piper through other sitters. Unfortunately, though the conviction of personal identity produced was strong, the amount of actually veridical statement beyond any probability of guesswork is less in amount than one could have wished. There have also been published certain cross-correspondences between Mrs. Piper and Mrs. Verrall which occurred in 1902 during Hodgson's life-time (see *Proceedings*, Vol. XX., pp. 212-218).

There is other material in the records, which there is little doubt added to the evidence for supernormal communication; but some of it is too private to publish, and in hardly any of it is it now possible to judge of the value of the evidence, because we cannot tell how much Mrs. Piper's supraliminal or subliminal self may have known normally. The record of what passed at sittings is not complete. Hodgson was often asked to leave the room during parts of sittings, and on other occasions he was not present at all. The sitters were sometimes known to Mrs.

Piper in her normal state, and sometimes known to each other, so that there were possibilities of leakage which cannot now be estimated. For these reasons the records can add little to the evidence for the identity of communicators already published. Moreover, they do not on the whole afford evidence different in kind from that which we already have. Mr. Gerald Balfour and I, who have between us read through all the available records left by Hodgson, have therefore come to the conclusion that so far as they are concerned it is not worth while to attempt to present more evidence, as such, of knowledge reaching Mrs. Piper's trance personality in a supernormal manner—and in this conclusion Mr. Piddington concurs.

We think, however, that some attempt should be made by examining all the available records, both published and unpublished, to analyse further the phenomena of the various trance states; to discover in what respects the communicating intelligences concerned, and alleging themselves to be independent of one another, are differentiated; whether their account of themselves is consistent; and to what extent, if at all, their claim to be other than a phase, or particular centre of consciousness, of Mrs. Piper herself is justified. Opinions on these questions have been much divided. For instance, as Professor William James says (*Proceedings*, Vol. XXIII., p. 3): "Dr. Hodgson was disposed to admit the claim to reality of Rector and of the whole Emperor-Band of which he is a member, while I have rather favoured the idea of their all being dream creations of Mrs. Piper, probably having no existence except when she is in trance, but consolidated by repetition into personalities consistent enough to play their several rôles." My own opinion in 1899 was that, however true it may be that there is really communication between the living and the dead, the intelligence communicating directly with the sitter through Mrs. Piper's organism is Mrs. Piper. This opinion was expressed in the article already referred to (*Proceedings*, Vol. XV., pp. 18, 19), and I may as well say at once that it has remained substantially unchanged.

Incidentally, it will be desirable in the course of the

discussion to bring into more prominence than has yet been done the weakest side of the Piper trances—cases of obviously false personations and false claims, of ignorance and misapprehensions shown by the trance personages, and so forth. Not that the existence of these things has been ignored by any of the investigators, or that specimens have not been given; but in papers mainly concerned with evidence for the exhibition of knowledge not normally within Mrs. Piper's reach, their importance is naturally subordinate, and we think that the place which they occupy in the trance communications as a whole and the important bearing they must have on such questions as we are now proposing to discuss, has perhaps hardly been appreciated by those who have only had the hitherto published evidence before them. I propose, therefore, besides referring to such cases where the discussion requires it, to give, among other things, specimens in the Appendices of what may be called Mrs. Piper's trance communications at their worst.

Much of the material on which this paper is based has, as I have already said, been studied by Mr. Gerald Balfour as well as by myself, and I have had the advantage of his notes on it as well as of his criticism of what I have written, though the responsibility is entirely my own.

TO PREVENT MISAPPREHENSION, I AM ANXIOUS TO SAY EMPHATICALLY AT THE VERY BEGINNING OF MY DISCUSSION THAT I HAVE NO DOUBT WHATEVER THAT KNOWLEDGE IS OFTEN EXHIBITED IN THE COURSE OF MRS. PIPER'S TRANCE UTTERANCES WHICH CAN ONLY HAVE REACHED HER BY SOME SUPERNORMAL MEANS—BY WHICH I MEAN OTHERWISE THAN THROUGH THE ORDINARY CHANNELS OF SENSE.

For evidence of this I must refer my readers to the papers already published in the *Proceedings* about Mrs. Piper,¹ for I do not propose to go into it in the present paper. Nor do I propose to discuss the question whether the evidence, if accepted, does or does not carry us beyond telepathy from the living. I will only say that since I wrote my previous paper in 1899 two very important things have happened. First, evidence tending, in my opinion, decidedly to support the hypothesis of communica-

¹For a list of these see Preface.

tion from the dead has been obtained through automatists other than Mrs. Piper; and secondly, the development of cross-correspondences has introduced a new line of evidence to which Mrs. Piper has contributed her share. The weakness I pointed out in 1899—that we depended for evidence of communication from the dead on one medium alone—has therefore disappeared. Nevertheless, partly because I am not going to deal in this paper, except incidentally, with evidence for telepathy either with the living or the dead, partly because I am unable to agree with Hodgson as to the extent to which Mrs. Piper's trance utterances are independent of her, and partly because I must dwell on absurd elements in those utterances, what I have to say may seem to some readers to belittle the value of the evidence obtained through her for communication otherwise than through the senses. I am, therefore, the more concerned to make it clear that in my opinion Mrs. Piper's supernormal powers are very important. It is indeed chiefly because of their importance that I think it worth while to make a careful study of her trance phenomena.

Before going further, I wish to define the way in which in what follows I propose to use the two words "control" and "communicator," both familiar to the readers of reports on Mrs. Piper. In previous discussions these words have sometimes been used as synonymous, and it will, I think, conduce to clearness to assign to each a special meaning. By "control," then, I mean the intelligence which is and professes to be in direct communication with the sitter by voice or writing—the intelligence which Hodgson, when he wants to distinguish, calls the "direct communicator."¹ By "communicator" I mean an intelligence for which the control professes to act as amanuensis or interpreter, or whose remarks the control repeats to the sitter.

¹ For the benefit of those not familiar with spiritualistic literature I may remark that the word "control" is in regular use in this sense in mediumistic parlance. Nearly all trance mediums, professional or otherwise, have their "controls," and speak "under control," and indeed the general dramatic framework of Mrs. Piper's sittings is common to most trance mediums.

I am not at present making any assumptions as to whether controls or communicators are or are not what they profess to be, namely, spirits of dead persons; or whether they are or are not phases of Mrs. Piper's consciousness, and if so whether the dissociation between them and the normal consciousness is so complete that they merit the name of secondary personalities. In the discussion that follows the aim is to obtain light on these questions. But whatever theory we adopt it will, I think, be convenient in describing the phenomena to use the words "control" and "communicator" in the senses above defined.

All readers of our *Proceedings* will readily recall as instances of "controls" in the trance state, Phinuit, "George Pelham" (whom I shall throughout call G. P.), Rector. In the waking-stage the "control," according to the definition above given, almost invariably purports to be Mrs. Piper herself. The friends of sitters generally appear in the rôle of "communicators." But the rôles of control and communicator are interchangeable: a communicator may become a control and may oscillate between the two functions; and, of course, a control can and does communicate on his own account. Sometimes, as we shall see, it is difficult for the sitter to know whether the communicator is supposed to be communicating through a separate control or whether he is the control himself. But on the whole it is generally, I think, fairly clear what is happening or supposed to be happening. Doubt, when it occurs, is often the result of a further dramatic complication which we may call "assisted control," when the communicator is represented as writing or talking himself, but with Phinuit or Rector or G. P. supporting him, as it were.

The dramatic form above indicated is consistently maintained throughout the trance proper: all the characters appearing in the drama being represented, and representing themselves, as permanent independent entities—spirits of the dead—quite distinct from Mrs. Piper herself. Mrs. Piper's own spirit is represented as temporarily removed and having no concern in the business at all. Her body is said to be in the meanwhile occupied by the control who works the

writing or speaking mechanism; and the reason that a control must intervene between communicator and sitter is said to be that successful working with the medium's organism needs special capacity and practice. Whatever our theory of the underlying reality, it would be very inconvenient not to accept this dramatic form and speak of the characters in the drama as they speak of themselves. When, therefore, in what follows, I refer to the control as he or she—as the case may be, or say that Rector is writing, and so forth—this mode of describing what occurs must not be taken as implying any theory whatever as to the true nature of any of the personages in the drama.

It may be convenient to my readers to be reminded briefly of the history of Mrs. Piper's trance phenomena. She first went into trance in June, 1884, when consulting a professional medium, Mr. Cocke, about her own health (see *Proceedings*, Vol. VIII., pp. 46-47). Phinuit, who called himself a French physician, was among her earliest controls, but at first only for medical diagnosis. She had a number of other controls, "Chlorine," Mrs. Siddons, John Sebastian Bach, Longfellow, Commodore Vanderbilt, and Loretta Ponchini—the last purporting to be an Italian girl.¹ According to Mrs. Piper's father-in-law, Chlorine was at first the principal control for outside sitters, and Loretta Ponchini and Mrs. Siddons for sittings in the Piper family. After a time Bach, who represented himself as leader of the band, said they were going to concentrate all their powers on Phinuit, and he became ultimately the chief control. There is a certain interest in comparing this account of the development of the early trance controls with the later development of the control of the Emperor Band, which in some ways resembles it. We have, in the latter case, Stainton Moses professing to bring his former controls—Emperor, Rector, etc. These at first all take turns in controlling, till finally Rector is established as the regular control. There is this difference between the two cases, however, that Rector always had Emperor in the

¹ Bach and a *soi-disant* French doctor called Finny were controls of Mr. Cocke.

background keeping a general supervision over things, while Phinuit appeared to act on his own responsibility alone.

Professor William James first came across Mrs. Piper in 1885,¹ and introduced her to Hodgson in 1887 when the latter went to America as secretary of the American Society for Psychological Research. From that time she has been in almost constant relation with the Society in America or in England. The time during which systematic records have been kept divides itself naturally into four periods. During the first the principal control called himself Phinuit, and the sittings were all voice sittings, that is, Phinuit talked to the sitters. This period lasted till 1892. Three reports were published dealing with it: one by Professor William James in 1886 in the *Proceedings of the American Society for Psychological Research*; one in 1890 in our *Proceedings*, Vol. VI., by an English committee on sittings held in England in 1889-90, but including a further report by William James; and one by Hodgson published in 1892 in the *Proceedings*, Vol. VIII.

The second period extends from 1892 to January 1897. During this period Phinuit still continued to control and to communicate by voice, but a leading part was played by a new control, "G. P."—a gentleman recently deceased—and he and other controls gradually adopted the plan of communicating in writing, conversations with the sitter being carried on by the sitter speaking and the control writing. This period, which we may call the G. P. régime, was reported on by Hodgson in 1897 in *Proceedings*, Vol. XIII., and Professor Newbold's paper in *Proceedings*, Vol. XIV. (see above, p. 1) was also concerned with it. The earlier part of this second period afforded interesting instances of double control—Phinuit talking and G. P. or some other control writing on different subjects at the same time. This and the extraordinary vividness and truth to life—to judge from his friends' accounts—of the "G. P." control make me think that in 1892 occurred probably the culmination of Mrs. Piper's automatic powers. There are other considerations to which I shall call attention later, which seem to point in the same direction; and

¹ *Proceedings*, Vol. VI., p. 651.

I think it is true, whether G. P. was an intelligence independent of Mrs. Piper or not.

During the third period, which extended from the beginning of 1897 till Hodgson's death in December, 1905, the principal controls were the Emperor Band (professing to be the spirits who formerly communicated through Mr. Stainton Moses), and from March or April, 1897, onwards, chiefly Rector. George Eliot and another literary lady, K. F., also took prominent parts as controls in 1897, while the transition to Rector's becoming the important control was going on.

Phinuit made his final appearance on January 26, 1897, and G. P. since that time has taken a comparatively subordinate part. At the beginning of this Emperor régime, communication by voice, which is stated to be much more fatiguing to the medium than communication by writing, was discontinued; and when a few months later it was resumed, it was rarely used except with two or three favoured sitters, most of whom, though not all, had, I think, been previously in the habit of sitting with Mrs. Piper. It was perhaps partly in order to reduce communication by voice that Phinuit was got rid of—removed to a higher sphere and relieved from his earthbound condition, it was explained. A very pleasing change introduced by the new controls was a quiet and placid process of going into trance instead of the convulsive movements, often unpleasant to witness, with which it used generally to be accompanied previously. As stated above, the Hyslop sittings (*Proceedings*, Vol. XVI., and some in the *Proceedings Am. S.P.R.*, Vol. IV.) and the Junot sittings (*Proceedings*, Vol. XXIV.) belong to this third period.

The immediate difference introduced by Hodgson's death in December, 1905, which I have called the beginning of the fourth period, was, apart from the loss of his management of the sittings, chiefly the appearance of a communicator claiming to be Hodgson. Hodgson has also frequently appeared as control, though Rector retained his position as chief control. Emperor was in a sense the chief control both in the third and fourth periods, as Rector always represented himself as acting under Emperor's direction,

but Imperator very seldom himself controlled, *i.e.* he very seldom, after the spring of 1897, professed to write or speak himself. The early appearances of Hodgson, whether as control or communicator, were reported on by Professor William James in *Proceedings*, Vol. XXIII., and by Professor Hyslop in the *Proceedings of the American S.P.R.*, Vol. IV.

There has been considerable variation in the sittings of this period, for the English sittings in 1906-7—which Mr. Piddington reported on in our *Proceedings*, Vols. XXII. and XXIII., and Sir Oliver Lodge in Vol. XXIII.—present a somewhat new type; and those of Mr. Dorr in 1908-9—reported on in our *Proceedings*, Vol. XXIV.—a different type again. It was during this period, in the spring of 1909, that Dr. Stanley Hall had a series of six sittings on which he and his assistant, Miss Amy Tanner, Ph.D., reported in a book entitled *Studies in Spiritualism*, published at New York in 1910, and reviewed in our *Proceedings*, Vol. XXV.

When Mrs. Piper came to England for her third visit at the end of 1909, her power of going into trance seemed to have left her. She was not at all in good health, which may have had something to do with it. But whatever the cause, repeated attempts to go into trance produced no results till May, 1910, when Miss Margaret Bancroft—an American friend of Hodgson's whom Mrs. Piper was well acquainted with, and who had been a frequent sitter—happened to visit England, and, by encouragement and suggestion apparently, succeeded in getting the trance to come on for a short time, and some fragmentary writing to be produced. Mrs. Piper when normal again was much gratified by this result, for she had feared that her power had gone.

After this, sittings of the usual type began to occur again at intervals. There were one in May and two in July, 1910, under the management of Sir Oliver Lodge, and a certain number also under his management in the autumn and winter of 1910-11. But they were irregular; the trance did not always come on, and what was worse, recovery from the trance was sometimes difficult—long intervals of

seeming complete unconsciousness occurring after the alert trance state was over before any sign of returning to normal consciousness began. This was, of course, alarming. By direction of the controls periods of weeks were left without sittings, but apparently with no good effect. The Emperor Band said at different times that the sittings were bad for the medium and must stop—that they, the Emperor Band, must go. They took what purported to be a final leave on May 24, 1911—the first sitting since the middle of February. Another sitting was held on July 3, at which Mrs. Isaac Thompson, well known to Mrs. Piper (see *Proceedings*, Vol. XXIII., pp. 162-196), and who had been asked for by the controls, was present; but the Emperor Band did not appear; “Madame Guyon,” who had in the previous winter been referred to once or twice by the controls, and had once sent a message, took their place. On July 31, 1911, a sitting promised by the controls to Lady Lodge took place, at which her friends communicated; “Madame Guyon” opened it, but Emperor came at the end to close the light for good. This was Mrs. Piper’s last sitting. But it is interesting that a power of automatic writing in an apparently normal state developed to some extent. More will be found about this in Chapter III., pp. 127-129.

Whether the cessation of Mrs. Piper’s power of going into trance is due to some permanent change in her, or whether the power will return after really prolonged resting, it is, of course, impossible to say. Mrs. Piper herself and also the controls are disposed to regard the change as a consequence of Dr. Stanley Hall’s experiments. On one occasion, in testing for anæsthesia, he produced a blister and other effects from which some discomfort was experienced after the trance was over; and, what was more resented by the controls, he deceived the Hodgson control—“told awful whoppers,” as the control expressed it—and induced him by verbal suggestion to accept a false claim of acquaintance, to introduce imaginary communicators, and so forth. No doubt these things were disturbing, and may have interfered with a calm confidence in the sitter, which had perhaps become a necessary predisposition for going into trance;

and what would probably be worse, if the controls are phases of Mrs. Piper, may have undermined their confidence in themselves.¹ At the same time no immediate ill effect seems to have been produced. After the Stanley Hall sittings Mrs. Piper took her usual summer holiday, and in the autumn gave sittings to known friends as before. The week before she was to have sailed for England she gave so many consecutive sittings that she exhausted herself, and was subsequently laid up with a very severe cold. She had to defer her sailing, and was still much out of health when she reached this country. As before remarked, this illness, which continued for some time, may have interfered with the faculty of going into trance.

But it seems equally probable that the prolonged failure to go into trance—occasional failures occurred from time to time at all periods—was merely the last step in a gradual decline of power, for there are indications that the sittings had been becoming more of an effort and more exhausting as time went on. It was for this reason that sittings, which up to about 1898 were frequently held on six days a week, and before 1887 sometimes more than once a day, were reduced to three per week. It was for this reason also—so it was stated—that writing sittings were preferred to voice sittings, as less tiring. It was probably for this reason, at least in part, that the Emperor Band preferred what may be called medical sittings, or preaching sittings in which general advice was given, or sittings in which consolation to the bereaved was proffered, to attempts at purely evidential communications.² And, moreover, all through the Emperor *régime* occasional prophecies were made that “the light” would fail.

¹ I think Dr. Stanley Hall—though a psychologist, and though predisposed to the belief that the trance personalities were forms of Mrs. Piper—overlooked the fact that he might in this way be permanently injuring her psychologically as a subject of experiment.

² *E.g.* on March 19, 1897, the Control (Reetor) says :

R. It is now time to give some comfort and not so much questioning because the light is not equal to it, my friend. * * * We see that the light would be withdrawn if such things were to be continued.

R. H. You mean indiscriminate tests ?

R. Yes we do.

Before proceeding to any more detailed analysis and discussion, I had better give in this introductory chapter a general description of the trance and the process of going into and coming out of it, and of the physical conditions accompanying it; and in doing so I shall chiefly have in mind the later periods of Mrs. Piper's mediumship—especially the sittings in 1907, at which I was myself present. In the Phinuit and G. P. periods going into trance was usually a disagreeable process for all concerned, accompanied by convulsive movements and grinding of teeth, but under the Emperor *régime* it became, as already remarked, quiet and peaceful.

When during these later periods she desired to go into trance, Mrs. Piper sat down at a table with a pile of cushions in front of her and willed to go off, apparently as one wills to go to sleep. As in the case of sleep success was usual but not invariable. She liked to have some one present who knew about the trance and on whom she could rely, but no one touched her or took any part in inducing the trance. The person in charge merely sat quietly beside her. After a varying interval her consciousness of her surroundings seemed to become somewhat confused, and then to disappear, visions of spirits and imaginary scenes being substituted. It can hardly be said that a definite line could be observed between different stages of consciousness as she went off. Moreover, the onlooker is, of course, only aware of them by occasional remarks or gestures, and often nothing was said at all during any part of the process of going into trance. What was occasionally said, however, showed that it resembled the waking process, though naturally in reverse order, and the waking process afforded much more opportunity for observation.¹ Usually very soon after the first wavering of consciousness, Mrs. Piper's head dropped on to the pillows, with the face turned to the left, and away from the sitter who sat on her right in order to read the script; and then for a few minutes she appeared to be in a

¹ In the chapter on the waking-stage (Chapter VI.), I shall have occasion to refer to some important manifestations in going into trance, notwithstanding their comparative rarity.

profound sleep.¹ During this period the sitter could move about as he pleased, without fear of disturbing her, but could not, of course, assume that her consciousness was altogether as impervious to impressions as appeared. After a few minutes the right hand woke from this sleep and took the pencil the sitter gave it, and the trance consciousness had begun. The rest of the body remained inert and quiescent.

This was what happened in a purely writing sitting. In the old voice sittings Mrs. Piper's whole body appeared to be muscularly alert, and the whole upper part of it in use, except the eyes which were usually closed. Hodgson tells us in his first report that he also found the eyeballs rolled up whenever he examined them. On one occasion he held the eyelids open and urged Phinuit to move down the eyeballs into their ordinary waking position. This was accomplished with apparently considerable effort and strain, and after about half a minute they rolled up again suddenly (see *Proceedings*, Vol. VIII., p. 5). When Dr. Stanley Hall and Dr. Amy Tanner raised the eyelid during a writing sitting in 1909, *i.e.* some twenty years later, the eyeball seemed to be in a normal position—not rolled up—so this cannot be taken as an invariable symptom of the trance. Hodgson found that the pupils reacted to light. The sense of hearing and the active sense of touch were in normal operation in the Phinuit days, and he could localise pinches, but there seems to have been a very considerable degree of insensitiveness to pain (see *Proceedings*, Vol. VI., p. 447,

¹ The attitude assumed was, of course, the result of training. That the brief sleep is really profound so far as the body is concerned seems to be confirmed by an observation of Hodgson's on April 22, 1897, when Mrs. Piper happened to be troubled with a cough. She coughed while going into trance—"Mrs. P.'s spirit not yet departed," as Hodgson expresses it. The cough ceased during the sleep, but began again "with incoming of other spirit." The interval of sleep was sometimes very brief. Thus Mr. Dorr, recording a voice sitting on March 20, 1905, says about her going off: "Passes into sleep, head drooping, and almost immediately rising again." When the communication is by voice, it should be observed, the head is erect, not lying on the pillows. On the other hand, on one occasion (September 13, 1898) it is recorded that "owing to some difficulty in arranging the cushions Mrs. Piper slept quietly for ten minutes before writing."

and Vol. VIII., p. 5), and smell and taste seem to have been at least weakened in the trance (see *Proceedings*, Vol. VIII., pp. 4 and 5). Dr. Stanley Hall and Miss Tanner in 1909 tried some tests of a similar kind to Hodgson's, in a writing sitting, but seem to have been left in doubt as to whether the sensibility was or was not in any respect below the normal (*Studies in Spiritualism*, pp. 17-21 and 235-245).

In the purely writing sittings the whole body, as already remarked, seems inert,¹ except the right hand, which is very active and expressive—gesticulating as well as writing, and exercising an apparently delicate sense of touch with the finger tips. The sense of hearing is also in operation, and is, I have myself no doubt, exercised through the ears in the ordinary way, though some have thought that the organ of hearing is for the time being in the hand.² The writing hand is sensitive to being touched by the sitter, who can, however, take hold of the head or left hand and move them into a more comfortable position on the pillows without any apparent consciousness on the part of the patient. But it must be observed that it was often because his attention was drawn by the script to some unnamed form of discomfort that the sitter was led to give such assistance.

It may be worth while to give a few specimens of help given in this way by the sitter at different periods. We must first observe that until Phinuit's final withdrawal in January, 1897, there was generally an assumption while writing was going on that he was in possession of the head and the rest of the body other than the writing hand, even when it was lying inert on the pillows. The following is a specimen of help given to the medium under these circumstances on June 27, 1895. Professor W. Romaine Newbold was the sitter, and the writing control purported to be Sir Walter Scott. (For a more complete extract from the record, see Appendix to Chapter III., p. 437.)

¹When writing sittings first began in 1892 and a writing and speaking control sometimes purported to be present at the same time, it was only, I think, when the speaking control lapsed into the background, and was, in fact, in abeyance, that the body sagged down and had to be supported.

²This question is further discussed below, pp. 54-55.

[Medium's head falls from the cushion.]

W. R. N. Wait a moment Sir Walter while I fix the head of the medium in place.

W. S. Yes sir. [Hand stops writing until the head is again firmly set in place. Phinuit thanks me in stifled tones. I ask whether the light is going out. Hand replies]

W. S. The light so called? No sir.

After Phinuit's final departure the function of occupying the head, etc., while another control is writing is sometimes said to be performed by Rector. Thus on March 5, 1897 :

[Disturbance with the head of Mrs. P.]

{George Eliot writes.} Rector holds the other side and begs me to ask you to assist the material while he holds the spiritual. Then I will go on with you. Pardon any interruptions that may occur. [I rearrange Mrs. P.'s head with cushions, etc.] Better so. Thanks to you.

The idea of this kind of divided control was gradually dropped, and I think there was no such assumption in Mrs. Piper's later sittings. The writing hand then simply asks for assistance to be given to the light—"light" in this connexion meaning medium. Thus on March 2, 1904—Hodgson recording and two other sitters present—Rector interrupts his work as amanuensis to say :

Help the light friend. [R. H. moves round tables to left of Mrs. P. and finds the left arm has slipped and is hanging down. He replaces it on cushions with hand under forehead, and returns.]

R. H. All right.

RECTOR (writing) I began to be a little blind, R.

R. H. Yes? ¹

There have not, I think, been many observations recorded on Mrs. Piper's pulse and temperature and other such symptoms during the trance. As regards the earlier accounts in our *Proceedings*, reliance had been placed on obtaining the

¹ The question mark after the "yes" I suppose indicates that Hodgson did not understand Rector's last remark. No explanation is, however, vouchsafed, and Rector continues to write for the sitters' friends.

report of a physician, who in the end refused to make any report whatever (see *Proceedings*, Vol. VIII., p. 5). Sir Oliver Lodge tells us (*Proceedings*, Vol. VI., p. 447) that "her pulse is affected beyond what [he] can imagine to be the control of volition," but he does not tell us either the degree or the direction of the change. Hodgson quotes in Vol. XIII., p. 479, the following report by Dr. Lena V. Ingraham, who had a sitting with Mrs. Piper on March 12, 1893, preliminary to a very serious operation which she was to perform on her two days later. Dr. Ingraham gave Hodgson the following statement as regards this sitting:

Mrs. Piper's pulse before the trance was rapid, from the fact that she became rather excited over dread of examination, operation, etc., but *just* before the trance it was about 72 per minute, and was not accelerated during the trance.

Her temperature was 99 degrees before, during and after the trance.

Miss Tanner, Ph.D., in the book already quoted, *Studies in Spiritualism*, p. 14, writes as follows about pulse and breathing—her observations relating to the six sittings she and Dr. Stanley Hall had in 1909:

Her entrance to the trance state is voluntary, though she is unable to describe in detail her mental attitude. She usually carries on a casual conversation with the sitters while sitting in an arm-chair in front of a table on which three pillows are placed. She tries not to think intently of anything, and more or less consciously she makes her breathing much slower. She begins to look sleepy, the eyes become slightly fixed and staring, within a minute the mouth drops open, and the eyes become rigid, the breathing is still slower, and in five or six minutes from the first look of sleepiness the head is dropped on the pillow, the breathing is slower by one half than normal, and very stertorous, and the hand is ready to write. Usually as the trance comes on the face twitches slightly, and sometimes the fingers do also. Sometimes there is some incoherent talking. The pulse varies from about 84, which seems to be the normal rate before the onset of the

trance, to between 70 and 76 at the close. The breathing varies from 20 to 22 for the normal, to between 7 and 10 during the trance, up to the time the hand ceases to write. It then becomes gradually more rapid, rising to normal in the course of fifteen minutes.

On page 18, Miss Tanner says :

The breathing varies from approximately 22 in the normal to, at lowest, 7, and, as a rule, 10 in the trance.¹

This profound variation in the breathing, with the lessened oxygenation of the blood, must result in a partial suffocation, a temporary toxemia, and is probably the agency by means of which the normal consciousness is put out of commission and the control put into possession.

However this may be, it seems highly probable that the slow breathing accounts for the great desire for fresh air—wide open windows being frequently insisted on even in the coldest weather.

Stertorous breathing in going into trance is sometimes recorded by various observers, but I do not think it occurred, at least in my own experience, after the trance was fully established. The breathing while the writing was going on was, in the sittings of 1906-7, exceedingly quiet. A remark made by Miss Tanner, lower down on the page (18) from which I last quoted, that “both ears are uncovered,” suggests that the face was buried in the pillows, which would thus make an obstruction to breathing which might lead to its remaining stertorous during the trance proper. In our sittings the head was turned to the left and the right ear was buried in the pillow, and pains were taken by the sitter to see that the pillow did not obstruct mouth and nose. This was also Hodgson’s practice; *e.g.* he records on December 18, 1905, “R. H. slightly rearranges Mrs. P.’s head, as she begins to breathe rather heavily. The nose was pressing somewhat on the cushion.”

¹ Compare Sir Oliver Lodge’s observation on Mrs. Piper’s coming out from her last trance (Appendix to Chapter III., p. 516), when her breathing seems almost to have stopped.

Readers of *Proceedings* are already familiar with the procedure in what I may call the trance proper,¹ which has been more than once described in our *Proceedings*. I may refer the reader especially to Sir Oliver Lodge's account of it in Vol. XXIII., pp. 131-135, and spare myself further description. Much less, however, has been said about the waking-stage, of which Hodgson seems to have taken comparatively little account,—and which, indeed, had not in the sittings up to the end of the period with which his last report deals, taken the important place which it has since occupied. I will therefore now give a pretty full general account of the waking-stage, based on notes of the sittings held in England in 1906-7.

When the writing came to an end—finishing rather faintly and feebly, and usually with words of leave-taking—the right hand became relaxed and as inert as the rest of the body; the pencil was dropped, and Mrs. Piper had again, as in going into trance, the appearance of being in a profound sleep. After an interval of from two to five minutes from the dropping of the pencil, but sometimes longer,² she began to raise her head and body into an upright sitting posture. This sometimes began with stretching out the left arm. The raising of the head was accomplished slowly and with effort. Sometimes it fell again on to the cushions after being raised or partially raised; the sitter could prevent this and sometimes hasten the proceedings by slightly supporting the head. Then the eyes gradually opened, but without seeming to see what was actually before them. They tended to look upwards at what, from pointing and smiles and other gestures, and from words spoken later on, appeared to be visions of people and scenes of great brilliancy and beauty. Sometimes these imaginary persons gave her imaginary flowers, which she would hold between her finger

¹ In calling the main part of the sitting the trance proper, to distinguish it from the more unstable condition passed through at the beginning and end, I do not mean to imply that a strict definition of trance would not include part at least of the waking-stage.

² In the last sitting recorded, July 31, 1911, it was a quarter of an hour after the writing ceased before the waking-stage began (see Appendix to Chapter III., p. 516).

and thumb and smell with great apparent enjoyment.¹ The right hand—the one that had been writing—was drawn up on to the cushion stiffly and with apparent difficulty after she had attained the erect sitting posture, and sometimes not till after the speaking had begun. She often, in course of waking, complained of “aches,” and rubbed the back of her hand.

She usually began to speak two or three minutes after beginning to sit up, but speech was sometimes delayed longer, and the gestures above mentioned, in which head and hands came into play, often preceded it. The vocal organs, and especially the muscles used in articulation, seemed generally not to be completely available at first, and whispered and murmured words were pronounced in an inarticulate manner, which made them difficult and often impossible to catch. The thickness of speech was like that of a person half awake and unwilling to rouse himself, but apparently the failure to control the muscles of speech was not in Mrs. Piper's waking-stage voluntary, for sometimes at request, or spontaneously, she would try to repeat distinctly, but try vainly. She was certainly often aware of the indistinctness and was liable to be irritated by it. On one occasion—December 19, 1906—she remarked, “My speech isn't good—they haven't taken the bonnet off me yet”—the bonnet being something often mentioned which she says her visionary people put on her when they send her back to her body, and which perhaps is her dream explanation of actual difficulty in speaking and seeing, though it may be merely a way of accounting for the disappearance of the heavenly visions. Generally some minutes elapsed after the waking stage speaking began before what she said became at all distinctly audible and coherent sentences could be made out.

The speech was addressed sometimes to the visionary personages in whose company she seemed to herself to be, and sometimes to the sitter whose questions and suggestions she would generally respond to, though, as a rule, apparently regarding him quite impersonally and remaining almost

¹ The particular imagery tending to prevail in the waking-stage varied at different periods (see Chapter VI.).

unaware of his existence till she was nearly normal. Sometimes what she said seemed to be a repetition addressed to no one in particular of remarks she was hearing.

Consciousness of her actual surroundings seemed to come gradually and by steps, there being a brief period when the visionary surroundings and the real ones were apparently perceived more or less together, and during this period she could sometimes be put back a step by judicious questions and remarks calculated to fix her attention on the visions. Shortly before normal consciousness returned an experience constantly occurred which she described as her head snapping, and which, as Sir Oliver Lodge remarks (*Proceedings*, Vol. XXIII., p. 186), she half seems to expect the sitter to hear. "Sounds like wheels clicking together and then snaps," she said, describing it on one occasion (Nov. 11, 1906, *Proceedings*, Vol. XXIII., p. 187), and on another (February 20, 1907), "Heard my head snap? It goes suzz—suzz—er—suzz and then it cracks." This snap of late years generally occurred twice with a short interval between, before she completely recovered her normal consciousness. I think it was a less invariable phenomenon in earlier days. "I hear something snap in my head sometimes," she said on February 27, 1897.

The sensation is not always described in terms of sound. Thus on March 6, 1897, she said, "When something seems to snap in my head I can't remember any more. It seems as if there were some threads at the back of my head, and then they got pulled to the front, like three threads it seems, and when that gets pulled to the front all that I see is stopped." And on December 13, 1897, "I felt that separation in my head." On November 13, 1905, this feeling of separation is combined with sound, "Did you hear my head snap? I feel as if there was some division in my brain." On January 1, 1907, she said, "Head snapped twice in two places." I should imagine that the sensation is due to some change in flow of blood to the brain. Mrs. Piper takes this view herself, perhaps as the result of a suggestion from some sitter. Thus at the end of the waking-stage on January 13, 1909, when Miss Pope was the sitter in charge, Mrs. Piper said, "What did

Mr. Myers mean by Bombino? He said it just as my head snapped. My head goes s—s—s click. I think the blood settles back in my brain and then I am conscious.”

Change of circulation is also suggested by prickling sensations, of which she sometimes speaks both in going into and coming out of trance. Thus on February 1, 1897: “I prickle from my head to my feet.” January 22, 1901: “Well, I think I’ll prickle all to pieces. Is it night? You hear my head snap.” March 6, 1901 (going into trance): “My face prickles terribly sometimes [rubbing her cheeks].” November 20, 1905 (waking-stage): “[Rubbing her cheek] “My face is asleep. Hear it snap? * * * My face felt just like your foot when it goes to sleep. * * * It prickles.”

When she first perceived her actual surroundings her vision appeared to be blurred from want of proper focussing of the eyes or some other cause. Everything looked dark and horrid—not it would seem merely from contrast with the previous heavenly vision. In the London sittings the window was generally the first thing she made out clearly. She frequently complained of spiders crawling on the wall and of cobwebs over her face. And she misinterpreted objects, apparently from indistinctness of vision, taking on one occasion (March 5, 1907) her own muff and bonnet on a chair for a man, and on another (January 30, 1907) a fur coat, similarly on a chair, for a cow, the sight of which at first amused her and then distressed her so much that she actually shed tears. On one occasion (March 20, 1905), after a voice sitting with Mr. Dorr, the blurred vision continued to some extent after she was practically normal, and she recognised the fact and described it: “Let me take your glasses. I want to see if I can see any better with them. I have a blurred feeling across my eyes — — The heaviness in my head has gone but my eyes are still a little blurred. I feel that if I would get my reading glasses and put them on it would help that, that feeling.” Ten or fifteen minutes later she said: “My eyes are quite clear now, that blurred condition has all passed off.” The following remark on April 12, 1905, also indicates a consciousness of previously imperfect vision: “Yes I can see perfectly. I

heard my head snap. When my head snaps you see I see clearly."

One thing concerning vision which she frequently mentioned as having occurred just before she had completely recovered normal consciousness, is different from indistinctness of vision. She would say, namely, that the sitter, when she first saw him, had looked to her very small and a long way off, as if, as she sometimes described it, she had been looking at him through the wrong end of an opera glass. This illusion may have been either an actual hallucination of vision or a pseudo-memory, arising from the theory that she returned rapidly to her body from a distance.¹ Thus on February 20, 1907: "I saw you, Mrs. Sidgwick, but you were very small." This was at my first sitting with her in the series, and when normal or nearly normal, she proceeded to explain how when she is coming out of trance people appear to her as through the wrong end of an opera glass. November 13, 1905: "I saw Mr. Hodgson, but he was a long way off at first; he was very small, then he got larger. Did you hear my head snap?"

The reverse of this was said to happen to her vision of Imperator as she returned to earth on April 8, 1897: "I saw that gentleman with the cross again, and he gets so small." At one time she speaks of something expanding either in the sitter or herself. Thus on April 17, 1905: "Oh, Mr. Dorr—I thought you were a *small* man, but you kept on expanding! [Becomes quite normal again.]" And on the following day: "Did you hear my head snap? You seemed so small and something in my eyes seemed to expand and expand till you became big." On May 24, 1905, a different comparison is made: "When I came out of this just now you looked very small, then you kept expanding, like a rubber ball." Once at least (December 26, 1899), she remarked in going off into trance: "Everything grows so small."

The exact moment of return to normal consciousness can

¹ As against this theory, it must be observed that some people have, I understand, had experience of seeing things small and as though far off when in a semi-conscious state, as in trying to keep awake in church, or in recovering from an anæsthetic.

hardly be defined;—indeed Mrs. Piper often remained in a slightly dazed condition for some little time after she had begun to move about the room and talk in an ordinary way. But the moment, so far as it could be determined, when she fully realised the situation and talked entirely rationally, occurred, during the sittings of 1906-7, from 14 to 26 or even 30 minutes after the ceasing of the writing and dropping of the writing hand. The time tended to lengthen, for in the first ten sittings of that series in which it is recorded, the average duration was 18 minutes, and in the last ten, 23 minutes. The reason probably was that those who managed the sittings—chiefly Mr. Piddington and myself—coming to perceive that the waking stage was of considerable interest and likely to produce evidential matter, our own remarks and questions retarded the return to normality.

I am disposed to think that in Mr. Dorr's sittings of 1908 (see *Proceedings*, Vol. XXIV.), the duration of the waking-stage was longer still, but this impression is only based on the records of the remarks made in the waking-stage; the actual time is not recorded. There can be no doubt, I think, that the waking-stage was at least sometimes shortened by the request of the sitter, addressed either to the trance personalities before the waking-stage began or to the waking-stage intelligence. The trance also could be similarly shortened by suggestion.¹ It was sometimes possible, as I have said, to prolong a dream-like state when Mrs. Piper had almost recovered, by keeping her mind on ideas that had prevailed during the waking-stage.² After one of Mr. Dorr's sittings with a long waking-stage in 1908, Mrs. Piper's daughter reported that her mother had had, an hour or so afterwards, a slight momentary tendency towards an apparent relapse into a dream-like state, and it appears this had also happened on a previous occasion. Whether

¹ Hodgson sometimes helped to bring the trance to an end by physical signs; *c.g.* on November 30, 1892, a spirit controlled who had died of cancer in the stomach, and the medium apparently suffered so much, and gave such signs of physical anguish, that the sitters were afraid of exhausting her and helped to bring the trance to an end by pressing on the back of her neck. Phinuit commented at the next sitting on the discourtesy of preventing his returning to bid good-bye.

² See a case quoted below, p. 250.

this tendency to relapse had any causal relation to the prolonged waking-stage is not known.

The consciousnesses of the trance and of the waking-stage occupy a large part of the discussion to follow. Here, however, I may say, speaking briefly and quite generally, that the consciousness of the waking-stage seems to resemble that of many dreams in instability, incoherence, and varying relations to the actual surroundings. The scenery of the waking-stage, the imagined surroundings, are generally different from Mrs. Piper's actual surroundings, of which, till towards the end, she is to a large extent unaware. The shifting and uncertain nature of the imaginary surroundings and incidents is again like dreams, and the gradual combination of dream images with actual surroundings is like what sometimes happens to an ordinary sleeper when he wakes slowly. The muscles, however, are not relaxed nor the senses in abeyance as much as in ordinary sleep. In this the waking-stage is more like sleep walking; though, of course, the muscles come into use in some ordinary dreams—as when a dog dreams of hunting and moves his legs and yaps in sleep accordingly. In the waking-stage Mrs. Piper is usually herself the principal character of the piece—the “I” who sees and hears and feels and talks with the sitter. The other characters are as a rule conceived as outside herself; and even when their remarks are given in the first person she usually, though I think not quite invariably, regards herself as repeating what they say.

In almost all these particulars the waking-stage consciousness differs from the trance consciousness. The latter is stable and coherent—that is, consistent with itself or nearly so—while it lasts. It has a definite idea of its relation, spatial and other, to the actual surroundings, and there are apparently no imagined surroundings except spirits, who are usually conceived as present in the room. The writing or speaking “I”—the control—never appears to regard itself as Mrs. Piper, and always speaks of her consciousness as outside itself, out of the body, and not at the moment present at all. The control resembles, externally at least, the personation by a hypnotised subject of characters suggested to him by the hypnotiser—as, for

instance, when told he is Napoleon, he acts the part.¹ This is, of course, more apparent in the voice sittings when the whole body is more or less available for acting, than in the writing sittings.

We have, then, three states of dissociation to study. (1) The full trance state, in which the controlling intelligence apparently believes itself to be other than Mrs. Piper, and not to be in conscious relation with any part of her mind, though conscious of the position of her body and conscious of her surroundings—that is, of the room and the persons in it.² (2) The waking-stage, in which the controlling intelligence is consciously Mrs. Piper herself, but is not conscious of her surroundings. (3) The state accompanying automatic script while Mrs. Piper is apparently normal, in which we have two consciousnesses, or a divided consciousness, at work; Mrs. Piper fully aware of herself and her surroundings—able to hear and to make remarks to other people, and to read the script and address questions to the scribe, and the script at the same time (or at any rate in rapid alternation) carrying on its own train of thought, or replying appropriately to remarks made. An account of this development will be found in Chapter III., pp. 127-9. Concerning a fourth state—Mrs. Piper in semi-hypnosis—I quote in an Appendix to this chapter (see p. 333) a brief report on observations and experiments by William James, published in the *Proceedings* of the American S.P.R. in 1886. Mrs. Piper was not a very good hypnotic subject, but she could—at that time at least—be put into a semi-hypnotic state, and comparison between this and the trance proper and the waking-stage is interesting.

¹ Compare Professor C. Richet on Mrs. Piper (*Proceedings*, Vol. VI., p. 620): “Pour tout observateur habitué à voir les somnambules, l'état de Madame Piper est tout-à-fait le même que l'état de somnambules en sommeil magnétique, avec transformations de personnalité.”

² This, I think, extends to persons introduced after the trance has begun, and who are not sitting near Mrs. Piper or taking part as sitters.

CHAPTER II.

THEORIES OF "CONTROLS" AS TO THEIR RELATION TO THE
BODY AND SPIRIT OF THE MEDIUM.

WHAT I have so far said is intended as an introduction to an examination of the records in detail for evidence as to the nature of the consciousnesses with which we have to deal, and their relation to Mrs. Piper's normal consciousness. It will be convenient to begin this examination with the accounts given by the "controls" themselves as to the nature of control, and it is with this that the present chapter will be occupied. Special series of sittings have been held at different times with the object of questioning the "controls" and ascertaining the views they put forward on this and other points. Hodgson had one such series with Phinuit as control in May and June, 1888. Professor Newbold and Hodgson had one largely with the object of questioning G. P. in 1895, and Hodgson had a number of sittings in the winter and spring of 1896-7 for the purpose of questioning the Emperor Band. These various series afford, on the whole, the most important sources of our information, and I quote largely from them in the Appendix to this chapter, but we have to compare them with statements made at other times.

The trance controls, as already said, always claim to be entirely distinct from and other than Mrs. Piper's spirit, which they say has left, or been removed from, her body while the control occupies it in her place. In the days when Phinuit was the principal control and the sittings all voice sittings, and also in certain later voice sittings, the control was supposed to occupy the whole organism. "I use the medium's organism as my instrument, exactly as

she uses it," says Phinuit on June 2, 1888 (see Appendix, p. 339). Thus Phinuit having been asked by Hodgson to stand up :

Mrs. Piper stood up without changing the position of her feet, at the same time throwing her head slightly back and her chest forward, and thrusting the thumbs jauntily into what would have been the armholes of her waistcoat had she worn one. (*Proceedings*, Vol. VIII., p. 5, footnote.)

Again, Miss A. M. R. writes on December 17, 1888 :

My friend took control first. He used to be lame * * * This evening he sat about five or six feet from my folding bed, on which were some ornaments. I asked him if he thought he could walk over there * * * Instead of walking as Dr. P[hinuit] would do, he leaned heavily on me, and seemed to hop or hitch along on one foot, exactly as a person would do who could only use one foot in walking. After he came back, he dropped into the chair exhausted, and said that was the hardest work he had done since coming back, and that it was too much of the real life for him ; * * he was very glad to have had the opportunity to handle the articles with the hands of the medium. (*Proceedings*, Vol. VIII., pp. 111-112.)

Again, Mr. Rogers Rich says of a sitting on November 8, 1888 :

I remarked an odd movement of the medium while under this influence ; she apparently was twirling a moustache, a trick which my friend {*i.e.* the control} formerly practised much. (*Proceedings*, Vol. VIII., p. 129.)

Compare with this G. P. apparently pulling his moustache on May 29, 1892 (*Proceedings*, Vol. XIII., p. 579).

More explicitly Stainton Moses, controlling on June 24, 1895 (in a writing sitting, however), says :

I am so very delighted to find this bright path to Earth * * * I am here in every organ of a human body. (*Proceedings*, Vol. XIV., p. 39.)

Again, Hodgson records that, the astronomer Proctor controlling on July 3, 1895 :

The hands and arms made movements as if holding a telescope, looking through it, directing it upwards, turning it in a sweep, drawing it out, adjusting it, turning round the eyepiece, working a side screw etc.¹

There is an instance of not quite complete control of the limbs recorded, which shows that it was usually conceived as complete. Hodgson writes :

At a sitting which I attended on February 20, 1888, Phinuit declared that one of his thumbs "belonged to the medium" and added "I cannot move that." (*Proceedings*, Vol. VIII., p. 31, footnote.)

There are variations, however, in degree to the command of the organism claimed. "Sometimes I do not get so much control," says Phinuit on June 2, 1888 (Appendix, p. 339, and see also May 26, 1888, Appendix, p. 337). Possibly the control growing weak—which is often said to occur towards the end of a sitting²—is another way of expressing this, though this weakness is sometimes spoken of as due to want of "light"; communicators, however, are also spoken of as getting weak (see Chapter V., p. 162). There are, moreover, besides variations in the degree of control, some definite and constant limitations apparently, for Phinuit tells us that he cannot taste, and, as stated above (Chapter I., p. 17), experiments seem to confirm this to a considerable extent. Another limitation is in the use of the eyes, which are closed during the sitting. Phinuit, however, in the conversation on June 2, 1888, already referred to, asserts that he does use the medium's eyes, and when reminded that they are closed, says he means that he uses the medium's brain. The passage (Appendix, p. 339) should be read.

With writing sittings, the idea of deliberate occupation by the control of part only of the medium's bodily frame came in—probably because expression by writing in Mrs.

¹ For a fuller report of this sitting see Appendix to Chapter III., p. 448.

² See, *e.g.* below, pp. 33, 43, 46, 338.

Piper's trance began by being associated with divided control—one control expressing himself by speech and the other by writing.

Writing during Mrs. Piper's trance was not a new phenomenon in itself when the writing sittings began. Her first mediumistic manifestation seems to have been the writing of a message "under control" (*Proceedings*, Vol. VIII., pp. 46-47), and during later sittings scraps of writing were occasionally produced. Thus on December 24, 1889, in a sitting at which Mr. and Mrs. Isaac Thompson were present and Sir Oliver Lodge was taking notes, towards the end of the sitting :

Here he {Phinuit apparently} asked for pencil and scrawled a few words, getting very weak. Writing just legible afterwards in mirror as "Ted"—"Isaac"—"Horse"—"Dear Brother"—{all topics which had been previously mentioned during the sitting}. (*Proceedings*, Vol. VI., p. 511.)

Again, on the following day, Phinuit says :

Give me a pencil. [Wrote on back of letter while holding it to forehead, the word "Nellie" distinctly.] There, that's her name and that's your Aunt Anne's writing; she wrote it.¹ (*Proceedings*, Vol. VI., p. 513.)

For another instance see Vol. VI., p. 519, and for a perhaps more instructive case see February 1, 1890 (Vol. VI., p. 538), as follows : Phinuit was controlling and speaking for a communicator unknown to Sir Oliver Lodge, who was conducting the sitting and taking notes :

O. J. L. Will you send him your name, sir ?

W, i, l. I will write it for you. Show him the chain again. Hold it up. (Medium writes.) There,

¹ Sir Oliver Lodge notes (*op. cit.* p. 515) : "This writing was not 'mirror writing.' Usually when Phinuit wrote on card held in front of him the writing was perverted so as to be legible in a mirror; sometimes each letter was right but the order perverted. Single letters like capitals were made properly. But when the writing was done on paper held to Mrs. Piper's forehead, *i.e.* with the hand turned round—pencil towards face—as in the present instance, the writing was ordinary."

that's my full name. [Wrote James Wilson backwards, illegible till afterwards in mirror.]

O. J. L. Is this his name ?

Yes, that's right.¹ * * * He's a dear old man, but I can't hold him, he's gone. He was quite weak while writing. I can't do everything.

I think there is no doubt that Phinuit is throughout the speaker here—speaking sometimes for himself and sometimes for the communicator, but it appears to be claimed that both “Mr. Wilson” here and “Aunt Anne” (see above) themselves write. If so, it would seem to be as joint-control with Phinuit and assisted by him, for there is no suggestion, as later, that his hand is taken away from him and used independently. A somewhat similar incident is reported on March 10, 1892. Phinuit said the communicator would try to write, whereupon some not very legible attempts to write a sentence were made. When the sitter (not Hodgson, by the way) asked “Why can't he *talk* that ?” Phinuit replied, “He's too weak.” There seem to have been one or two such cases about this time, leading on to divided control and the full development of writing under the G. P. régime.

A case of divided control was, however, apparently witnessed by Miss A. M. R. on May 23, 1891. Her friend H., who sometimes controlled—as in the case quoted above, p. 30—more or less independently,² wrote several sheets to which Miss R. appended the note “Written when Phinuit had control, but H. said he seized and controlled the hand and wrote it” (*Proceedings*, Vol. XIII., p. 292). But the first important case of divided control that came under Hodgson's own observation occurred on March 12, 1892, about ten days before G. P.'s first manifestation. It was apparently an entirely spontaneous development. Hodgson describes it as follows in *Proceedings*, Vol. XIII., p. 291 :

The sitter, a lady, had taken several articles as test objects, among them a ring which had belonged to Annie D——. Phinuit made references to this lady, giving the

¹ N.B.—The Christian name was wrong.

² Though apparently with Phinuit's assistance, see *Proceedings*, Vol. VIII., p. 113.

name Annie, and just before the close of the sitting Mrs. Piper's right hand moved slowly up until it was over the top of her head. The arm seemed to become rigidly fixed in its position, as though spasmodically contracted, but the hand trembled very rapidly. Phinuit exclaimed several times: "She's taken my hand away," and added: "she wants to write." I put a pencil between the fingers, and placed a block book on the head under the pencil. No writing came until, obeying Phinuit's order to "hold the hand," I grasped the hand very firmly at its junction with the wrist and so stopped its trembling or vibrating. It then wrote: "I am Annie D—— [surname correctly given] . . . I am not dead . . . I am not dead but living . . . I am not dead . . . world . . . goodbye . . . I am Annie D——." The hold of the pencil then relaxed, and Phinuit began to murmur "Give me my hand back, give me my hand back." The arm, however, remained in its contracted position for a short time, but finally, as though with much difficulty, and slowly, it moved down to the side, and Phinuit appeared to regain control over it.¹

There was no proof in this case that the intelligence using the voice and that using the hand were really independent, but sometimes there seem to have been two distinct and simultaneous streams of consciousness, for Hodgson tells us that it was not necessary for Phinuit to stop talking while the hand was writing. He gives several instances of this in Vol. XIII., pp. 292-295 (see also p. 398), though without much detail. He seems even to have succeeded in getting writing with both hands while Phinuit was speaking. Thus he says:

On March 18, 1895, another attempt much more successful was made, when I was accompanied for the purpose by Miss Edmunds. Her "deceased sister" wrote with one hand and G. P. with the other, while Phinuit

¹ After a few sittings at which the writing was done in the above-described attitude Hodgson, partly by persuasion and partly by force, induced the arm to come down and write in a more ordinary manner on a table (Vol. XIII., p. 292). But convulsive movements and muscular contractions continued to occur during the writing at times till the Emperor régime began, and even occasionally afterwards.

was talking, all simultaneously on different subjects. (Vol. XIII., p. 294.)

Hodgson further says :

When the sitter turns to pay attention to the hand. Phinuit frequently makes some such enigmatical remark as "I'll help him," or "I'll help to hold him up." At other times Phinuit will request that an article should be given to himself {*i.e.* placed in the left hand}, so that he might have something to engage his attention. * * * At any time, apparently under these circumstances, Phinuit can be evoked from his silence by talking into the ear, and will at once resume the communication while the writing continues without a break.

This phenomenon seems in some respects to resemble the experience of some automatic writers (without trance), who find it helpful to read a book while the writing proceeds. But perhaps Gurney's experiments in post-hypnotic suggestion, in which his subjects would work out problems with planchette while reading aloud, are more strictly analogous. They are described in his paper on "Peculiarities of Certain Post-hypnotic States," *Proceedings*, Vol. IV. For particular examples, see pp. 317 to 321, but the whole paper may be read with advantage in connexion with our present subject.

It is to be regretted that we have not any fuller description of the simultaneous working of two independent streams of consciousness in Mrs. Piper's case, for it might have thrown some light on the nature of the "control." The power seems to have lasted only for two or three years (the years in which Mrs. Piper's powers perhaps culminated), for I can find no such clear and complete instances of it among later records. Indeed there is some evidence that the power of separate and simultaneous, as distinct from alternate, action was lost. Phinuit seems to imply that he has not got it in a sitting of Professor Newbold's on June 19, 1895 (see Appendix, p. 370). Phinuit says :

I'll tell you another thing. While George talks to you {*i.e.* by writing}, if it was not for interruption I could

talk at the same time. Goorgo's thoughts have no more to do with mine than yours have.

There appear, however, to have been one or two instances of brief sentences being written simultaneously with some talking in Professor Newbold's sittings in 1895.

On another occasion (December 21, 1896), Hodgson and a lady being the sitters, Phinuit is talking when G. P. begins to write :

G. P. I have just returned from Mexico. Who is speaking ?

R. H. Phinuit's talking to the lady.

G. P. I am interrupted, H. I wish the doctor to keep quiet.

R. H. Never mind him. Go on with me.

G. P. I have seen D. and there is no reason why they cannot put their . . . [the conversation between Phinuit and {the lady sitter} apparently disturbs G. P. somewhat so I suggest that G. P. should listen to me and give me the message about D—— later.]

{G. P. assents and R. H. talks at some length in a very low voice into the hand close to his lips, G. P. writing brief but appropriate replies such as "good," "I am very glad," "leave it to me," etc.}

The difficulty of interruption is given as a reason for not attempting simultaneous communication at a sitting on January 5, 1897, recorded by Hodgson. Phinuit was using the voice when G. P. interposed in writing :

G. P. H. I have several messages for you before I go—if possible before the Doctor {*i.e.* Phinuit} gets through

R. H. Can you give those while Dr. is talking to these ladies ?

G. P. No he interrupts me.

There was a curious incident on April 5, 1897, suggesting that in the case of divided control one control may disturb the other merely by its presence. The control writing is "George Eliot."

[Hand prods the head and cushions slightly with the pencil.]

R. H. I'll fix that in a moment.

G. E. Take Rector over

R. H. I will in a moment [I shift the head further over].

G. E. I wish his thoughts not to interfere with my own.¹

But, of course, here, as in other similar cases, we have no evidence apart from the control's statement that there really was a second consciousness in operation.

The latest attempt at simultaneous expression by hand and voice that I know of was made on February 8, 1905, and was a failure. Hodgson was in charge of the sitting and no other sitter present. Mrs. Piper's head, turned as usual to the left, rested on a pile of cushions in front of her. Rector was controlling, and writing as amanuensis for Mrs. H. Hodgson reports :

Mrs. H. *through Rector.* All is well with me. I hope to give much light on the point of Phinuit

[While the preceding sentence was being written, Mrs. Piper's head is moving as if antecedent to use of the voice, and I hear some sounds indistinctly. I go round and apparently some one is trying to use the voice, but I can't catch the words. The hand meanwhile has written *I* and stopped, as I find on returning.]

R. H. What is it, Rector ?

Writing. Ask Mrs. C to wait until Mrs. H. finishes.

[I return to left of Mrs. Piper and speak towards left ear.]

R. H. Kindly wait a moment till Mrs. H. says what she wants. I shall be glad to hear from you.

Voice. I want to speak with you.

R. H. Yes I shall be delighted. [I return to hand.]

Writing. I will take her away if thou dost wish R.

R. H. Yes, Rector, kindly say I shall be so pleased to hear from her as soon as Mrs. H. fulfils her promise which she made to come to me now.

[Pause. Hand in air, talk to spirit. Pause for about a minute.]

¹ Compare November 17, 1896 ; Hodgson recording, Hart controlling (writing). [Hand moves over to Mrs. Piper's head, and pokes it several times quite vigorously.] R. H. What's the matter ? HART. Tell Doctor {i.e. Phinuit} to keep all quiet {R. H. does so}

Writing. Gone. She thought she could speak at the same time, but we have explained it to her.

Simultaneous and independent expression by two streams of consciousness was apparently a development of divided control, in which the writing and the speaking control acted in concert, each with knowledge of what the other was saying. The manifestation of Annie D——, already quoted (p. 33), seems to have been of this kind, and a very clear case of it is given by Hodgson in *Proceedings*, Vol. XIII., pp. 313-315. It occurred on May 16, 1892, at one of the earlier sittings at which G. P. controlled. Hodgson and Mrs. Howard were present. The following are extracts from the record, the description verbally re-arranged a little to bring out the point:

{G. P. had been speaking to Mrs. Howard, and on Hodgson entering the room began to write. I omit the first sentence.}

G. P. [writing]. I saw him take some notopaper and write an explanatory letter to Frank * *

PHINUIT [speaking]. Do you understand? SITTER. Yes.

G. P. [writing]. [Some indecipherable words.] The flowers which I saw mother put before my photo, she and father will understand . . .

[The next sentence not written, but spelt out by Phinuit]. I saw them do [patting] I saw mother put them under my picture on the afternoon of which he spoke to me to watch him.

G. P. [writing]. In connection with this I saw them open my book * * * I saw you [Mrs. Howard] and saw father give you the roses.

PHINUIT [speaking]. He saw you take a picture * * *

SITTER. Of whom?

[Phinuit stumbled over a word sounding something like "himself."]

G. P. [writing]. Himself my myself [Mrs. Howard asks which picture, showing portraits, at one of which Phinuit says "That's it"] I mean the one you got from the photographer.

* * * *

PHINUIT [speaking on behalf of G. P.]. Ask Hodgson whether this is important to him or not. I am determined to G. P. [writing]. transfer to you my thoughts although it will have to be done in this uncanny way. * * * I will move heaven and earth to explain these matters to you Hodgson.

PHINUIT [speaking]. You see I am not asleep.

G. P. [writing]. I am wide awake, and I assure you I am ever ready to help you and give you things of importance in this work.

PHINUIT [speaking]. It was like Greek to him before he came here. I could not believe this existence.

G. P. [writing]. I am delighted to have this opportunity of coming here to this life, so as to be able to prove my experiences and existence here.

* * * *

R. H. Now George we mustn't keep the medium in trance too long.

G. P. [writing]. Do not worry about her, she is having a good time, and I will do no harm. You know that too well.

PHINUIT [speaking]. He says he's not an idiot.

R. H. Oh I know he's not an idiot etc.

G. P. [writing]. I understand. You see I hear you.

* * * *

I assume that the recorder here had sufficient grounds for attributing all the spoken remarks to Phinuit. From the record alone it would seem possible that there was confusion, and that G. P., intending to write, sometimes spoke by mistake; in other words, that the supposed division of instruments (voice and hand) between the supposed division of consciousnesses (Phinuit and G. P.) was not consistently maintained. No doubt there was generally some difference between G. P.'s way of speaking and Phinuit's, though we are told very little about it,¹ but this difference

¹ On April 11, 1892, Mrs. Howard records: "We told him {G. P.} not to bother about it now, but to tell us at next sitting, a proposal which Phinuit recommended, but he himself in his gruff voice suggested 'Theosophic.' I told him no" (*Proceedings*, Vol. XIII., p. 302). Compare also account of G. P. speaking on May 29, 1892 (*Proceedings*, Vol. XIII., p. 579).

cannot always have been very marked, for at a sitting on May 22, 1892, Mr. Howard did not at once perceive that the speaker who opened the communication was G. P. and not Phinuit, and the same mistake was made by both Hodgson and Mrs. Howard at a sitting on December 5, 1892, when there was a change of control. Again, at a sitting on April 13, 1892—that is earlier than the mixed communication just quoted—Mrs. Howard attributes to G. P. a sentence uttered while writing, which Hodgson (who was not present) thinks should have been attributed to Phinuit speaking for G. P. The case is instructive and I will quote it, prefacing with preceding portions of the record which illustrate both the method of G. P.'s entry at that time and the kind of difference of speech. It was the third "G. P." sitting.¹ The recorder was Mrs. Howard.

PHINUIT [speaking]. It is my work to bring people together, you know. I go get him. [Puts his right hand out towards the door beckoning violently for a minute. I put my photograph {which had belonged to G. P.} to medium's head. Then suddenly, with a fresh, joyous tone, and much less French accent, comes George]

G. P. *Mary* dear, I'm here again. {A good deal of conversation follows, in which G. P. is understood to be speaking directly himself. The record continues:—}

[Phinuit reappears 11.45 saying "He wants to leave. Give me something belonging to him. He hates to leave, but is exhausted"]

{Then Phinuit speaks reporting what G. P. says and thinks, and continues:—}

PH. He wants to write. I think he will come and take my hand soon.—Ah he has my hand! He has my hand! You can talk to me while he writes with my hand if you wish * * *

{A short letter follows which was I think G. P.'s first writing except a still shorter similar letter on April 11th. The record then continues—}

¹ For further information about this sitting see *Proceedings*, Vol. XIII., p. 302.

[This letter was written with the fist grasping the pencil and the pad held upon the top of the head in such a position that I could not read it at the time.¹ Once he said while writing with feverish haste "I don't have time to dot all the i's you won't mind." Apparently Phinuit who was quiet at this time had given him the body as well as hand, for he said this in the first person.]

{Hodgson, who was not present at the sitting annotates on the margin, referring to this spoken sentence, "Phinuit doubtless repeating G.'s exact words." ²}

The question of recognition of G. P.'s voice as distinct from Phinuit's is something of a digression. It is immaterial to the present argument whether the sitters were always correct in their diagnosis of who was speaking. My point at this moment is only that in the early days of the writing control the speaking intelligence and the writing intelligence were mutually aware of each other, and sometimes at least of each other's communications. Of course, in such cases we have no proof that two distinct streams of consciousness were at work. Both parts might be acted by one intelligence. And this is also true when two controls quarrel, or talk to each other.³ I do not think, however, that there is, or at any rate need be, conscious play-acting on the part of the trance personality, even when this possibility is not excluded by actual simultaneous writing and speaking on different subjects.

During the first year of G. P.'s manifestation—March, 1892, to March, 1893—he was gradually developing into an

¹ It was about a fortnight after this—April 29, 1892 (see *Proceedings*, Vol. XIII., p. 292)—that Hodgson succeeded in getting the writing done with the writing pad on a table, but for a considerable time it continued to be at least sometimes necessary for the sitter to keep the hand steady by holding the arm.

² The date of this annotation is not known to us. The records of these early G. P. sittings with Hodgson's original notes were lost, and he seems to have used the Howards' copy in writing his paper. But this copy he could not obtain till the end of 1897 (see footnote to *Proceedings*, Vol. XIII., p. 304).

³ For examples see *Proceedings*, Vol. XIII., p. 429 (in 1892), p. 575 (in 1892), p. 500 (in 1894), etc.

almost purely writing control. He would sometimes control the body and speak to the sitters, and sometimes borrow Phinuit's hand to write, notwithstanding the decided preference for speech expressed by the sitters; and the amount of writing increased at the expense of the speaking. A brief account of the sittings from this point of view will make the development clear.

It was, I think, on April 29, 1892,¹ the occasion on which Hodgson managed to get the arm to write with the writing pad on a table, that occurred the first conversation carried on on G. P.'s side by writing, and it seems quite possible that Hodgson's action in facilitating the writing really suggested this mode of conversing. If so, we owe him a debt of gratitude for promoting a method which has the merit of furnishing automatically a record of the medium's words, and thus is valuable for evidential purposes; and in many ways for our present purposes, though it limits us in some respects. At this sitting there is also, I think, the first hint that the head control and the hand control may not always be aware of each other's communications. The record says, in the middle of G. P.'s writing:

[Phinuit wanted us to ask George if he, Phinuit, was helping him.]

G. P. Yes [we told Phinuit that George wrote *yes*.]

Earlier in the sitting, while Hodgson was sharpening the pencil, Phinuit intervened to "spell out" a sentence for G. P., the latter resuming the sentence he had been writing when the pencil was returned to him.

On May 14 there is speaking by Phinuit as well as writing by G. P., and once or twice, while conversation with the writing is going on, appropriate remarks are interpolated by the voice (see *Proceedings*, Vol. XIII., pp. 312-313), as in the passage I have already quoted above (pp. 38-39) from the sitting on May 16, though to a much less marked extent.² On May 17 we find G. P. acting as amanuensis

¹ For an account of this sitting see *Proceedings*, Vol. XIII., pp. 308-9 and 311.

² Compare also another sitting of about this time—May 22, 1892—when the writing control did not purport to be G. P.—*Proceedings*, Vol. XIII., p. 575.

for another communicator—the first time, I believe, in which writing is used in this way.

After Mrs. Piper's summer holidays in 1892 a series of thirteen stenographically reported sittings were held for the purpose of communicating with G. P. These sittings are described and quoted from in *Proceedings*, Vol. XIII., pp. 315-322 and 413-441, but we have the full stenographic reports and I use them here. At the first of this series on November 22, G. P. first writes and later speaks. The writing seems to come with difficulty, Phinuit talks about G. P., repeating the latter's remarks in connexion with the writing, making it evident that he knows what is going on, though less evident that he knows what is actually written. A considerable portion of the record of this sitting will be found in the Appendix (p. 352). In this and the following two sittings of the series (November 22, 28, 30, 1892) G. P. chiefly used the voice. On December 2 he wrote and then spoke, but changed to writing again when Mr. Marte, present for the first time, came in (see *Proceedings*, Vol. XIII., p. 420, and Vol. XV., p. 26), because, as he explained, he was getting weak. On December 5 he chiefly wrote; Hodgson was trying to get an answer to a test question sent by R. T., whom he described by his initials, and at the same time to get G. P. to give R. T.'s full name. There was much shuffling and no success. It was only when this was over that there was a little speaking. Portions of this sitting also are given in the Appendix (p. 355). On the 7th G. P. wrote only, and on the 9th, when Mr. Marte was again present, wrote only till just the end. On the 16th and 19th he spoke and wrote, and at the remaining four sittings of the series, December 21, 22, and January 24 and 30, wrote only. On the first of these four days a friend of G. P.'s, Miss Vance, was for the first time present and would have liked to have voice communication, but G. P. could not be persuaded to speak. Preference for writing when the sitters were new and tests were desired may have been due to the fact that the slower mode of communication gave more time to catch elusive ideas. But it undoubtedly also gave oppor-

tunities of concealing ignorance by writing crucial words illegibly.¹

The fact that writing as G. P.'s habitual method of communicating was developing in 1892 makes the records of this period important, because we may expect to find in them evidence about the early form of the theory of writing offered by the controls and may compare it with that promulgated some years later. In 1895 G. P. asserted to Professor Newbold that he was not conscious of writing. For example, on June 18, 1895 (see Appendix, p. 367), he says :

- G. P. It is like speaking through a * * telephone *
 W. R. N. Then how do you make a difference between writing and talking ?
 G. P. There seems . . . is no difference to me. I only know that I am writing by having been told so by Hodgson²

This view was subsequently endorsed by the Imperator Band and fully accepted by Hodgson, who says (*Proceedings*, Vol. XIII., p. 293) :

It would seem, moreover, that until instructed in some way, the quasi-personality that guides the writing is unaware that he is *writing*. The process from the point of view of the "communicator" {control} rather resembles the definite thinking of his thoughts, with the object of conveying them to the sifter,—and I feel very sure that this is true whatever theory may be held as to the identity of the "communicator" {control}, whether this is what it purports to be, or merely another stratum of Mrs. Piper's mind believing itself to be an extraneous intelligence.

And again at p. 405 :

After having endeavoured as best I could to follow the writing of thousands of pages, with scores of different writers, after having put many inquiries to the communi-

¹ For instances very suggestive of this, see the above-mentioned sitting of Dec. 5, 1892 (Appendix, pp. 356-358).

² We do not possess a record of any conversation before 1895 in which Hodgson told G. P., or had occasion to tell G. P. this.

cators {controls} themselves, and after having analysed numerous spontaneously occurring incidents of all kinds, I have no sort of doubt whatever but that the consciousness producing the writing—whatever that consciousness be, whether Mrs. Piper's secondary personality or the real communicator as alleged,—is *not conscious of writing*, and that the thoughts that pass through "his" mind tend to be reproduced in writing by some part of the writing mechanism of Mrs. Piper's organism.

It is with hesitation that one can venture to differ from an observer so careful and so experienced as Hodgson, especially as the material on which he based his conclusion was, up to the date of his report, more ample than that at my disposal. Nevertheless I am driven to a different conclusion. For I cannot see what grounds he can have had for deciding as he did, except the persistent, but not very consistent statements of the controls themselves from 1895 onwards, and possibly earlier; and against this must be set the clear indications that they held a different view in 1892, and also specific occurrences—published and unpublished—at the sittings which distinctly point the other way. To begin with, take the first occurrence of trance writing under Hodgson's observation (see above, p. 34). Phinuit explained about the "hand control:" "She has taken my hand away, she wants to write." This surely indicates that both Phinuit and the writing control¹ knew that writing was aimed at. Frequent remarks scattered through the stenographically reported series of sittings in 1892-3 referred to above, show that Phinuit knew what G. P. did with the hand when he had "taken" it; that he knew when it wrote and, sometimes at least, knew what it wrote. For example, on November 28, 1892:

PHINUIT. George is writing that for a lady that speaks Italian.

I can't speak it.

R. H. Well, we can't make it out.

On December 16, 1892:

G. P. (writes). First you asked me to pump Phinuit.

¹ Unless Phinuit merely inferred the intention to write from the action.

PHINUIT. You better shut up about me.

* * * *

G. P. {writes something illegible}

PHINUIT. George was weak that time. Wait a minute * * he will write it for you and then he will explain it to you.

And again on December 22, 1892 :

PH. That fellow {i.e. G. P.} wants to shake hands with that little girl {Mrs. Howard's daughter}. [He has got my hand and he has carried it away somewhere * * That is very funny ; he is going all round the lot. {Medium is shaking hands with all present in turn} I don't care what he does with it ; I give that to him.

{and later in the same sitting}

PH. * * he writes because he is more used to it.

* * * *

PH. And he does not like it {apparently meaning that G. P. does not like manipulating the whole body} it is kind of distasteful to him, so I just assist him and hold the body while he takes my hand, and he knows how to use my brain through the hand just as well ; he takes the whole hand away from me absolutely.

G. P. also was clearly aware of writing. The passage quoted above (p. 41), where, on April 13, 1892, he said he had not time to dot his i's, shows this. Again, on November 30, 1892 :

G. P. (using voice). Then I was happy to know that I could express my thought or could use the organism of the medium to express my thoughts. Can you hear me ?

MRS. HOWARD. Yes every word.

G. P. Then I found that I could write, I could handle the organism of the medium to write.

Dec. 2, 1892. G. P. who has been speaking says [reaching for pencil] : "Give it to me, I will write it," and proceeds with his communication in writing. (*Proceedings*, Vol. XIII., p. 420.)

Dec. 5, 1892 :

MRS. HOWARD {to G. P. who is writing}. Are you writing for
Elisa ?

G. P. (writing). Si. Yes.

* * * *

G. P. (writing). I don't quite hear all you say, cannot you
talk slower please, and it is easier for me to write.

Dec. 9, 1892^{1/2}:

G. P. (writing). I am more used to writing and I am clearer
just now.

* * * *

Please let this block or sheet alone when I am writing
and wait until I finish.

Dec. 16, 1892 : (see Appendix, p. 361).

MRS. HOWARD. Couldn't you do it easier by writing ?

G. P. (using voice). Much easier. I came this way first and
I got to know the real by writing. I am a little
more accustomed to it ; it is easier.

R. H. Will it always be easy for you to write ?

G. P. I shall be able to write clearly by and by.

Dec. 21, 1892 :

G. P. Oh help me to write it.

MISS VANCE. Tell me how to help you.

MRS. HOWARD. Doctor can we do anything to help him ?

PH. You help him if you will by steadying his hand ; that
is all he needs.

* * * *

MRS. HOWARD. If Helen {Miss Vance} were to come and take
the medium's hands would you talk to her with
your own mouth ?

G. P. (writing). No I want to write to her.

Later than this, in 1894, we still find G. P. apparently
conscious of writing. Thus on January 9, 1894, he says :

G. P. I want to have a good talk with "Marte" and then I
am done * * * But Hodgson, it won't do to stay

here always. I should have gone on long ago, with Gurney, Walt Whitman, Darwin and others, if it had not been for seeing my old friend Marte
* * * But I shall have to write it to him.

R. H. You mean you can't talk ?

G. P. No, not clearly.

R. H. You can do better in the writing ?

G. P. Yes, I guess I can.

Other controls similarly show consciousness of writing in 1894. On March 3, 1894, the following conversation is recorded with D. P. B. (wife of the sitter C. H.), communicating for the first time (see *Proceedings*, Vol. XIII., p. 507) :

C. H. Can you write your name ?

D. P. B. writing. * * * I wrote it, I wrote it. Do read. It is over here, turn. [hand fumbles among the loose sheets lying on the table covered with writing]

* * * * *

C. H. Will you give it me later ?

D. P. B. Yes, before I go I will write it in full {which she did}

Again, on April 30, 1894 (*Proceedings*, Vol. XIII., p. 520). Sitter, J. M. {second sitting} :

PHINUIT. The lady's going to borrow my hand. * * *

[Hand writes]. I am Margaret M. {Name of sitter's wife}

* * * * *

J. M. Did you ever speak to me before ?

M. M. Yes once J. M. How ?

M. M. Writing ? . . . This very way by writing —

A strong reason for doubting the assertions made later by the controls, that they seem to themselves to be speaking into an instrument—as it were, a telephone—which automatically produces writing at the other end, is that corrections and other things occur in the writing which require the writing process itself to be intelligently directed and not to be merely mechanical ; and the intelligence directing it must be either the control or another intelligence intervening between the control and the material process of

writing Professor Newbold brings this point out well in his questioning of G. P. in 1895 (see especially Appendix, p. 374).

Taking specific instances from 1895 onwards—how is it possible to suppose that the particular method used on June 18, 1895, to indicate the pronunciation of “lead” (see Appendix, p. 369)—putting an *e* after the *d* to make the sitter who is reading the script understand that it is the verb meaning to conduct and not the lead of a pencil that is intended—was carried out by an intelligence unaware of writing? Again, on January 19, 1897:

{G. P. writes ‘annihilated’ and Hodgson cannot read the word and makes various shots at it; then :—}

G. P. anni.

R. H. Annie something—Animated

G. P. How absurd, H,—Promulgated, put that in and see how you like it. . . . Annihilated . . . Annihilated . . . Anni.

R. H. Anni.

G. P. nihilated. R. H. Can’t read it.

G. P. Annihilated . . . Banished . . . what are you thinking about H. Anighilated. * *

It cannot be a machine that tries to indicate the pronunciation of the long *i* by spelling the syllable *nigh*; unless it is a machine like a typewriter that writes letter by letter. And that would be inconsistent with the theory that the controls believe themselves to be speaking when writing, or with their finding, as Myers_p said he did on April 6, 1908, that “the machine registers according to sound with no attempt to spell properly.”

Similarly, how can the control correct the writing by erasures or interpolated letters, or how can it point to words that have been written instead of repeating them, if it is unaware of writing? For instance, on March 30, 1897 (see App. to Chap. III., p. 499), Hodgson records that George Eliot wrote:

“distinguished gentlemen” then “looking” was written and hand gestured to the words above for me to read it in its right place. I read “distinguished looking gentlemen.”

Corrections are quite common. Here are two taken at random from the sitting of February 14, 1905. First, "should" is corrected to "could" by a *c* being superposed, and later in the sitting the record runs (control Rector, writing for Mrs. H. as communicator):

It took just the amount of light possessed [a slight hesitation] which he was [then hand turns back and writes *of* in front of *possessed* and points to *possessed*] of.

And again on July 6, 1905, "except" is written without a *p*, the *p* being added over the *t*. Similar cases are recorded in *Proceedings*, Vol. XXII., dealing with writing sittings of 1907; e.g. an erasure will be found at p. 101, and examples of the hand pointing to already written words to make the meaning clear at pages 87, 148, 335, 345.

Drawings made in the course of writing also seem to show that the communicating intelligence is conscious of using a pencil or pen. Instances in 1907 will be found in *Proceedings*, Vol. XXII., pp. 153, 156, 345. And consciousness of drawing is clearly shown; e.g. in *Proceedings*, Vol. XXII., p. 71, Rector having made attempts to draw a triangle, says: "I tried to draw it as he {Myers_p} made it." But drawings were made both earlier and later than this. For example, on November 18, 1896, a control professing to be a little nephew of Hodgson's, wrote more or less baby language in capital (print) letters, and drew what purported to represent a horse and a pig. Consciousness of writing seems also involved when, as Hodgson records on March 5, 1897 (see Appendix to Chapter III., p. 496),

hand makes movements as if trying to turn over the leaf with the end of the pencil.

What is difficult to reconcile with these facts and statements is the theory that the writing control is a separate and independent spirit, taking the place of Mrs. Piper's spirit, which has been temporarily ousted altogether. If the control was a phase—a centre of consciousness—of Mrs. Piper, it is, of course, quite possible that it may have been aware of writing in 1892, but through some different splitting of consciousness, due to suggestion by Hodgson or

to some other cause, have become unaware of it in 1895, while yet some part of Mrs. Piper's consciousness was conducting the writing in an intelligent manner. This would be the kind of thing that often happens in the case of negative hallucinations. A hypnotised person may have a negative hallucination imposed upon him—a hallucination that some object is invisible to him—and, while really believing that he does not see the object, may yet by his behaviour show clearly that some part of him does see it, as otherwise he could not select it for invisibility.¹

It would be very interesting to know when and how the idea that the control was unaware of the process of writing began, but beyond the facts already given we have no means of tracing this. It is clear, I think, that G. P. knew he was writing in 1892; that he and some other controls knew it in 1894; but that G. P. was not maintaining ignorance of the process for the first time when Professor Newbold questioned him in June, 1895. We know this last because G. P. refers to having been told by Hodgson that he was writing—a matter about which his memory is likely to have been correct. Such explanations by Hodgson occur frequently in subsequent unpublished sittings (1896 onwards), and apparently have sometimes to be given over and over again at different sittings to the same control. This may have helped to crystallise the idea of the supposed ignorance in the trance personality's mind, and may also have helped to put the theory into a shape acceptable to Hodgson, who often—in my view too often—corrects statements of the control's, or gives them back in words of his own.² Take

¹ For a specific instance see Myers's *Human Personality and its Survival of Bodily Death*, Appendix to Chapter V., paragraph 546A (p. 499). The hypnotised person in this case is told that cards with odd numbers on them will be invisible. The result is that he sees such a card when its blank side is presented to him, but does not see it when the side with the number on it is towards him, to his great mystification.

² This procedure would, of course, be legitimate were we certain that the control knew what he was talking about and only suffered from a difficulty in expressing it. In such a case, help in expressing it may shorten the investigation while doing no harm. But if we have to answer the question: "Does the control know what he is talking about, or is he merely trying to conceal fundamental ignorance as well as he can?"—which auto-

an example from the sitting of January 1, 1897 (see Appendix, p. 397) :

RECTOR writes—

I am inside of an empty shell filled with spirit air * * and whisper to or through the holes in the shell, and the air from your world receives the sound of my voice and registers it for your vision.

R. H. Not the air * * the medium's arm.

I think it is probable that if we had all the records, we should find the notion that the control was unaware of writing developing as a corollary to the notion that the spirit in bodily form occupied the hand and arm, which by June 18, 1895, was so definite that G. P. explains that his head is in the hand, his feet at the elbow, and so forth (see Appendix 367). The controls made no suggestion of anything of this kind in 1892-3, so far as we can tell from the stenographic reports already referred to. They do, however, say quite distinctly that the writing control is not in the head, though the speaking control is, and they say this in spite of the statement that G. P. uses the "brain through the hand" (see above, p. 46). One of the clearest instances is in the record of December 5, 1892, as follows :

{G. P. is writing}

R. H. I want to ask you a question George.

G. P. Go on please R. H. You hear what I say ?

G. P. Yes. [R. H. speaks into the ear of the medium]

G. P. All right, that is the doctor in the medium's head and not I. Yes ask your—

{After a good deal of conversation with G. P. (writing) and much shuffling on his part, and some irritation on Hodgson's, Phinuit intervenes (see App., p. 357)}

PH. Why don't you speak to him ?

R. H. Well where is he ?

matic personalities are known often to do—then clearly, in the interests of truth, no assistance in concealing the ignorance should be given. If I may say so, Professor Newbold was in this respect a better examiner than Hodgson.

PH. Over there.

* * * *

G. P. I don't know what you say * *

PH. You speak to him, don't speak to me.

R. H. Well, where can he hear that ?

PH. He is over there by you.¹

Again, on January 24, 1893, Phinuit suddenly interjects :

Talk to him there ; don't talk to me.

And G. P. himself uses the same expression (*e.g.* on December 7, 1892, see below).

But on no occasion does "there" seem to mean *in* the hand as it would have done in 1896. In 1892 the hand is apparently conceived throughout as a hand. For instance, on December 21—G. P. writing, Phinuit intervenes :

PH. He wants to know why you don't hold that {the hand} for him then.

MRS. HOWARD. We did but he slipped his hand down so slowly {and later in the sitting}

G. P. Help me. SITTER. Yes, how shall I help you ?

G. P. Hold my hand.

The idea of divided control and the speaking of G. P. as "there" soon led, however, at least in some sitters if not in the controls, to a sort of personification of the hand, as, for instance, when on December 7, G. P. having written, "talk to me there," Mrs. Howard says, "Oh yes, the hand." The fact that the hand not only writes but gesticulates in a very expressive manner² would further help to concentrate attention on it, and one can imagine how under questioning by sitters the theory, admitted by the controls themselves to be grotesque, of the hand and arm being occupied by the spirit in the form of a small human body, might grow up. Other controls besides G. P. maintained it later, though with some variations (see *e.g.* Appendix, pp. 382, 398, 427), and Hodgson certainly encouraged it, though probably not

¹ It may be observed that both head and hand hear the remarks made sometimes—*e.g.* May 16, 1892 (see above, p. 38).

² For description see *Proceedings*, Vol. XIII., p. 322.

till after it was well established, by constantly explaining to new controls the supposed *modus operandi*.

It does not seem very consistent that the control occupying the hand and arm with his head in the hand, should at the same time be aware that the hand plays the part of a hand in the ordinary way; as, for instance, in handling a pencil, shaking hands, or—as in the following case on December 5, 1898—in putting on a ring :

COMMUNICATOR (through Rector as amanuensis). What have you done with my (illegible) give me something, something for James: my cap, my gloves, anything. Yes give me something.

SITTER. I have only this ring which you gave me, you remember. [taking the ring from her finger she gives it * * * the right hand of Mrs. Piper seizes it eagerly and puts it on one of its own fingers.]

COMMUNICATOR. Yes I do, I do well and if you could only know how I have changed since I met you here you would be pleased I know.

This difficulty is, however, boldly faced on more than one occasion, the control stating that the communicator uses his (the control's) head to feel something, or the communicator (as on April 8, 1903, see Chapter V., p. 191) indicating a spot by getting Rector to put his head there.

The location of the organ of hearing for writing controls in the hand is part of the theory of the spirit being actually in the arm and hand. That the ear was in the hand was steadily maintained from 1895 onwards by different controls communicating by writing whenever asked about it—including the Hodgson control in Dr. Stanley Hall's sittings in 1909 (see *Studies in Spiritualism*, pp. 229, 243, 251)—and in accordance with this view they often held up the palm of the hand to the mouth of the sitter in order, as they say, to hear better. Whether the living Hodgson believed that the sense of hearing was in the hand, I do not know. He says in his report (*Proceedings*, Vol. XIII., p. 293) :

In all cases when the "hand" is writing independently

of Phinuit, the sense of hearing for the "hand control" appears to be in the hand, whereas Phinuit apparently always hears through the ordinary channel. This apparent heteraesthesia will be considered in Part II. of my Report.

And again, on p. 398 :

The sense of hearing for this consciousness *appears* to be in the hand, and the sitter must talk to the hand to be understood.

The italicising of "appears" looks as if he did not believe it.¹ And it is of course almost impossible to suppose it true, even if the controls really believe it. It is quite possible that, without conscious acting, such a belief might by suggestion produce a simulation of the results. Something like crucial evidence on the subject might possibly be obtained by closing the ears in such a way as to make hearing with them practically impossible. This is no doubt a thing very difficult to do effectively.² I had hoped that Dr. Stanley Hall, with the resources of a psychological laboratory at his disposal, might have accomplished it, but he does not seem to have succeeded (*Studies in Spiritism*, p. 243).

I have little doubt myself that successful elimination of the ordinary channels of hearing would have stopped hearing altogether. I have never had any feeling at a writing sitting with Mrs. Piper that the control was hearing otherwise than through the ears. Nor was loud speaking necessary, as some sitters in America seem to have found. All that was required was that the sitter, especially if unfamiliar to the controls, should speak distinctly and not too fast.³ This was important, as Mrs. Piper's position was not favourable for hearing—her head being turned away from the sitter and one ear buried in pillows.

¹ Professor Newbold, however, is inclined to think he did believe it.

² See on this subject Sir Oliver Lodge's remarks in *Proceedings*, Vol. XXIII., p. 244.

³ On December 17, 1906, Rector said to Mr. Piddington, "You may speak softly but slowly if you will for our understanding. *J. G. P.* I'm sorry if I have been speaking too loud: I wanted to be clear. *Rector.* We do not catch your words if they are spoken too rapidly or loudly."

It appears to be sometimes further claimed that the fingers act as organs of sight, or that they read by sense of touch. One such case occurred on January 18, 1899. Hodgson was the sitter and Rector the control.

{Hodgson tried to read aloud to the control a prayer sent as a message by a lady—a frequent sitter—who was at the time ill.}

R. H. {reading}. “Please help me oh ye powers of Love and” —can’t read that next word—“make me well soul and body.” [I spent a little time trying to make out the word (which seems to me now quite clear), when the hand passed over the paper and lingered with tips of fingers close to the word in question]

RECTOR. {writes}. Merey

R. H. Oh yes, Merey.

RECTOR. He says it.

This cannot, of course, be taken as evidence of the existence of the supernormal form of perception apparently claimed, because it is quite likely that the words of the prayer had been given either by the invalid lady, or by the controls at a previous sitting, and that consequently the word Hodgson failed to read was known to Rector. A somewhat similar claim seems to be made by another control, K. F., on June 22, 1899. The sitter had taken with her a book of her own poems, and describes how the hand turned “over the leaves—would go on and then backwards *looking* for something; finally rested on p. 102,” which had a special appropriateness.

A claim to see with the hand is implied again in such an incident as the following on March 25, 1903. The sitter was Miss Bancroft, and Hodgson was also present to assist and record.

G. P. enters apparently controlling and is introduced to Miss Bancroft.

* * * *

G. P. (writing). Gracie.

MISS B. Is that the last name? {i.e. the name the previous communicator had been trying to give through Rector} [assent] Yes, I remember.

G. P. She told it to me just as I came in.

[Hand moves about in front of Sitter's face and chest.

I did not see this clearly as my eyes were on my writing. R. H.]

MISS B. What is it? Something you want now?

G. P. No I am only looking at you just to get acquainted that is all. don't mind me.

Notwithstanding the elaboration of the theory it must not be assumed that writing controls are always supposed to occupy the hand and arm when they write. The contrary seems to be implied, for instance, in the following conversation on April 26, 1897, between Hodgson and a communicator whom he calls H. C., apparently communicating through Rector. H. C. is taking part in certain cross-correspondence experiments about which more will be said in the next chapter (see pp. 115-118 and Appendix, pp. 505-513), between Mrs. Piper and a medium Myers was sitting with in England, and has just described what she affirms she has written through the English medium.

H. C. {through Rector}. I wrote distinctly this.

R. H. You wrote it yourself?

H. C. Yes, I used the light

R. H. Did you use her hand to write?

H. C. Yes, I placed my own hand upon hers.

R. H. Were you conscious of *writing*?

H. C. No, but I expressed the thought clearly, and the hand received it.

R. H. Just as Rector is doing now?

H. C. Yes, only his head is bowed down upon his hand and his hand seized or seizes the hand of the earthly body. This is as it appears to me.

R. H. Thank you very much. When you thus write through the other light, you do so I suppose unaided, I mean unaided by any other spirit directly.

H. C. Yes, if I understand you correctly. I did not deliver my sentences to any other spirit. . . . no.

Compare with this a description by Mrs. Piper in the waking-stage of May 5, 1903, recorded by Mr. Dorr:

Rector's there! Take him quickly! He will let me in

when he goes out. I can see my arm all numb! I can see his head on my hand. He has his head on my hand now. He takes the ether out of it. I can see him go into the air. I can see the cord on which I came in.

He looks like a priest!

Further, it would appear from the description given by Mrs. H. as communicator on December 14, 1904 (see Appendix, pp. 431, 432), that Rector, while acting as amanuensis, occupies the whole organism of the medium, taking the place of her absent spirit. And one would have naturally supposed that the same idea is intended to be expressed by Rector himself when he writes of being in an empty shell and speaking through the holes (*e.g.* see above, p. 52, and Appendix, p. 397, January 1, 1897), though Hodgson interprets it differently.

Before leaving the subject of the supposed relation of the control to the medium's body, it should be noticed that the brain is not ignored altogether, though it would be difficult to say how its function in the matter is combined with the occupation of the arm as such by the control. In 1888 Phinuit spoke—rather oddly it must be admitted—of the part played by the brain. It was on June 2 (see Appendix, p. 337):

R. H. You see the difference of mediumistic power as a difference in luminosity * * Can't you explain how it would appear to me, supposing I investigated a medium's body for the purpose of ascertaining the difference in structure?

PH. You would see a very sensitive organism, you would see a very large, peculiar, undeveloped brain; what I mean to say, the brain is too large to be used by the natural mortal mind of the medium.

R. H. Do you mean there is a certain part of the brain which is used by the etherial organism and can be filled by the etherial organism of the spirit?

PH. Certainly.

I have already quoted a remark by Phinuit on December 22, 1892, about G. P. using the "brain through the hand" (see above, p. 46) On November 30, 1892, G. P. himself

talks of the difficulty of expressing "the thought through the medium, through the brain of the medium, because it is so very material" (see below, p. 69). Again, on December 19, 1892, G. P. writing, points out that there must "be more or less confliction between one's spiritual Ego or mind, and the material mind or Ego of the one you are obliged to use" {i.e. the medium}, and Hodgson presently asks :

R. H. What becomes of the medium during trance ?

G. P. She passes out as your etherial goes out when you sleep.

R. H. Well, do you see that there is a conflict, because the brain substance is, so to speak, saturated with her tendencies of thought ?

G. P. No, not that, but the solid substance called brain, it is difficult to control it, simply because it is material . . . her mind leaves the brain empty, as it were, and I myself or other spiritual mind or thought takes the empty brain, and there is where and when the conflict arises.¹ (See *Proceedings*, Vol. XIII., p. 434.)

These statements were made before the theory of occupation of hand and arm by the control was formulated, but the brain is also referred to later. Thus on December 11, 1896 (see Appendix, p. 391), Doctor writes :

[Drawing of circle.] See that, that is an empty brain. I will fill it with light. I have done so. I wish to use it. Others wish to use it. We divide it. I use one part or one side. Doctor somebody uses another. George somebody uses another. There are four sides to an ordinary light.

From the supposed relation of the controls to Mrs. Piper's organism we may proceed to the theory of their relation to her spirit and with this to the theory of mediumship generally. In this connexion the word "light" is in constant use and, as in the passage just quoted, is used in more than one sense. It denotes the medium; and it denotes what Hodgson calls the "peculiar energy" through which the spirits act on the material plane; it denotes some-

¹ Compare with this statement one on June 18, 1895, Appendix, p. 367.

thing which the spirits provide from their world to make communication possible; and it also denotes some quality inherent in all persons or objects which enables the spirits to discern the past history of objects. The use of the word to denote the medium perhaps originated in a metaphor introduced to explain how the spirits distinguish mediums from other men. Thus at a sitting on December 25, 1889, recorded by Sir Oliver Lodge, the Gurney control says:

One can tell a medium. She's like a ball of light. You look as dark and material as possible, but we find two or three lights shining. It's like a series of rooms with candles at one end. Must use analogy to express it. When you need a light you use it, when you have finished you put it out. They are like transparent windows to see through. Lodge it's a puzzle. It's a puzzle to us here in a way though we understand it better than you. I work at it hard. I do. I'd give anything I possess to find out. I don't care for material things now, our interest is much greater. I am studying hard how to communicate; it's not easy. But it's only a matter of a short time before I shall be able to tell the world all sorts of things through one medium or another. (See *Proceedings*, Vol. VI., p. 516, and Vol. XXIII., p. 151.)¹

The expression was in use before 1889 and very likely from the beginning of Mrs. Piper's mediumship, though we have no record of it. When Hodgson was questioning Phinuit about theory in 1888 a good deal was said about light. Thus on May 26, 1888, Phinuit said:

There are spirits wandering round here trying to find their friends and the medium is given them for light. They see this light as I see the light of the medium.

And on June 2, 1888:

PH. They {bad spirits} are attracted by certain lights, can see dim lights in the body just as I can.

* * * *

¹ I have quoted more of this passage than is required for my present purpose, because it is interesting as coming from the Gurney control, of whose history I shall have something to say later (see Chapter VIII., pp. 301-305).

R. H. What is the explanation of mediumistic power ?

PH. Effervescing light.

Compare also Appendix, pp. 341, 347, 348, for instances of the use of the word in 1888.

In 1892 we find G. P. talking of light. Thus, when asked on November 30 (see Appendix) how he found the medium out, he says :

G. P. It was by light, light alone ; to me her body was light.¹

On December 5 G. P. proposes to answer questions on another occasion "before Old Phinuit uses up all the light." On December 9 Phinuit complains that "the light" was "not so good as it is sometimes," and G. P. also says "this light is weak"; the difficulty on this occasion being apparently due to Mrs. Piper's ill health (*Proceedings*, Vol. XIII., p. 428).

It is in a somewhat different way that Phinuit speaks of light on January 24, 1893, when he says :

After leaving the material body the body is like vapor, as it were, and then it is like light, composed of ethereal substances, just as light (heat) inhabits your body now, or your body inhabits {interruption here}

In this passage it seems to be not mediumistic "light" that Phinuit alludes to, but the "ethereal body" which spirits are supposed to have, and which is regarded as like light through a confusion between light and luminiferous ether.

There are in the records of sittings published by Hodgson one or two scattered references to "light," and the difficulty of going into trance or giving a proper sitting because there is "no light," but it was on the unpublished records, especially doubtless those of Professor Newbold's sittings in 1895 and of his own with the Imperator Band in 1896-7, that Hodgson relied when he wrote the following précis of the theories of the trance personalities (*Proceedings*, Vol. XIII., p. 400) :

The statements of the "communicators" {i.e. controls} as to what occurs on the physical side may be put in brief

¹ But compare context, Appendix, p. 355.

general terms as follows. We all have bodies composed of "luminiferous ether" enclosed in our flesh and blood bodies. The relation of Mrs. Piper's ethereal body to the ethereal world, in which the "communicators" claim to dwell, is such that a special store of peculiar energy is accumulated in connection with her organism, and this appears to them as "a light." Mrs. Piper's ethereal body is removed by them, and her ordinary body appears as a shell filled with this "light." Several "communicators" may be in contact with this light at the same time. * * * If the "communicator" gets into contact with the "light" and thinks his thoughts, they tend to be reproduced by movements in Mrs. Piper's organism. * * * Upon the amount and brightness of this "light," *cæteris paribus*, the communications depend. When Mrs. Piper is in ill health this "light" is feebler, and the communications tend to be less coherent. It also gets used up during a sitting, and when it gets dim there is a tendency to incoherence even in otherwise clear communicators. In all cases, coming in contact with this "light" tends to produce bewilderment, and if the contact is continued too long, or the "light" becomes very dim, the consciousness of the communicator tends to lapse completely.

This précis as far as it goes corresponds I think broadly with the statements most frequently made by the controls. But it is a simplification, and in simplifying contradictions, incoherences, and impossible pseudo-scientific statements are omitted, which when taken together seem to me to show that no authority whatever can be attached to the theories put forward. I think that most people will agree with this view, if they will take the trouble to read the copious extracts given in the Appendix to this chapter from the records of Professor Newbold's sittings in 1895, and from those held for the purpose of questioning the Emperor band in 1896-7, as well as sundry remarks extracted from later sittings. It is not worth while attempting any full analysis of the various statements made, but some of them may be mentioned.

We are told that the ethereal body is "light, luminiferous

ether" (Appendix, p. 366); that light consists of ethereal and spiritual substance (p. 388); that it is spirit force drawn up by the spirit of the medium from the spirit world where the whole atmosphere is light or spirit (p. 394). We are told that the medium's body is like a fountain or large reservoir which becomes filled with light, *i.e.* the ethereal atmosphere of the spirit world (pp. 398, 417, 418, 422); that when the control first enters the medium the light burns brightly, but after a short time begins to expire (p. 413); fresh currents may, however, apparently be received during a sitting (p. 403, 428); and controls draw constantly the ethereal strength from the spirit-world while "in the light" (p. 422); experienced controls may advantageously intervene "to give a clear light" (p. 383). There may at some moments be too much light (p. 411); and an unduly short sitting may have drawbacks because of the difficulty of removing from the body of the medium ethereal light which had not been used up (p. 436)¹; the light used up at sittings is, however, replenished by the medium drawing fresh supplies from the spirit world in the intervals between the sittings (pp. 392, 394, 395). Mrs. Piper's mediumship is due, we are told in 1896, to her body being inhabited by two distinct lights—her normal spirit and the light of Phinuit—the result being a kind of storage battery (p. 389). The light within the control uses the light within the hand as a telephone (p. 370). The control follows the light and uses it as one would a typewriter, only thoughts act instead of fingers (p. 367). A control loses its grasp of the light as the sitting comes to an end (Appendix to Chapter III., p. 443). The light is improved by keeping away all evil or outside influences (Appendix, p. 400), and "the more disturbing elements" {in the form of unfamiliar sitters}, "the lower burns the light" so Imperator tells us on January 25, 1897.

Perhaps some readers will be inclined to say here that, as the processes which it is attempted to describe do not belong to the physical world, the description of what occurs is neces-

¹ With adequate warning, however, this difficulty can be avoided apparently. "Give us a few moments warning {before stopping} so that we may change the light so as to do no harm as we remove it." Feb. 25, 1907

sarily metaphorical, and that we cannot expect complete coherence and consistency in metaphor. I think it is true that the idea of light was at first used metaphorically, but as it was elaborated under questioning the metaphorical character soon disappeared, and the warmest defenders of the Emperor Band will hardly maintain that they intend to speak metaphorically when they commit themselves to statements about the chemical composition of the etherial¹ or spiritual body. It is composed, says Emperor, on February 5, 1897 (see Appendix, p. 406), of air, light, and a large amount of hydrogen, which is the lightest of anything known to them. When Hodgson demurs to luminiferous ether consisting of air or hydrogen, Emperor says it is not the air or hydrogen of our planet and of our crude sciences, but their air and hydrogen, and he ultimately substitutes *vacium*—one feels inclined to ask if there is any connexion between *vacium* and vacuum—for hydrogen. *Vacium* is a body thoroughly spiritualised and pure, a part of God. It is still more surprising to learn on February 6, 1897 (p. 408), that the spiritual body is composed of love and wisdom; that love is a substance purer, lighter, higher and more real and exquisite than anything else known to mortal man; that it is truth, purity and sincerity—and that the chief substance is *vacium*, known as love. The spirit of love is real spiritual ether. Hodgson at this point sees a way out of the maze, and suggests to Emperor that what he means is that from the idealistic point of view “ether is the shadow, the representation on the material plain, the physical analogue, of love,—which is the real thing.” But I do not think that most people reading the record will believe that Emperor meant anything of the kind. To me it seems obvious that he was talking nonsense about what he did not understand, exhibiting crass ignorance of elementary facts of chemistry and physics, and a complete absence of grasp of any distinction between qualities of mind and matter (see Appendix, February 1, February 5, February 6, 1897).²

¹ Hodgson tells us (*Proceedings*, Vol. VIII., p. 56) that it was from him that the *controls* first acquired the terms etherial and etherial body.

² Hodgson, of course, saw the absurdity of much that is said by the various

In connexion with the various descriptions of the control actually occupying the medium's body, or grasping the "light," must be considered statements of a somewhat bewildering kind which occur from time to time relating to its varying distance while controlling. I do not refer to such statements as that attributed to G. P. by Hodgson at the end of 1893 (see *Proceedings*, Vol. XIII., p. 323), "that he was going 'farther away' and would not be so available for tests, but that he would continue to assist as far as possible, and help any 'stragglers' to communicate"; for this might only mean that he was less in touch with this world than he had been¹ and that his memories were less vivid. But it does not seem possible thus to interpret the following assertion of increasing distance on January 16, 1897. Hodgson had proposed to G. P. that he should at once communicate through a medium Myers was sitting with in England, through whom George Eliot purported to communicate,² and that he should enquire of George Eliot about the matter. Accordingly he proposes to depart :

G. P. Do you not see that I am getting farther and farther away [the writing has been fainter and more automatic³ during the last few sentences] and I will do this errand for you at once.

R. H. Is the light burning low? [Hand speiring.]

G. P. Pardon. R. H. Is the light burning low just now?

controls as well as we do, but he explained it to his own satisfaction by attributing it to defects in Mrs. Piper as the machine they have to use in communicating by voice or writing. If, however, the machine introduces such hopeless confusion into what they say, their communications seem to lose all value.

¹ Compare Chapter III., p. 81, for a statement by Rector on April 23, 1897, about G. P. having gone further from earth and being therefore less reliable for tests.

² See Chapter III. below, p. 115.

³ By "automatic" in this connexion Hodgson means, I think, less energetically controlled. When a sitting was drawing to a close the writing frequently became very feeble and straggly during the last sentences, owing, as was explained, to the weakness of the control or the failure of the supply of light, and Hodgson describes this as becoming dreamy and automatic. He also uses this expression about a feeble voice in speaking (see below, Chapter VI., p. 213).

G. P. . . . low. Eliot R. H. George Eliot ?

G. P. there H. [Hand points] taking my light.

R. H. Has she a message for me ?

{George Eliot gives a message, apparently through G. P.}

Again, with good will we can interpret metaphorically—as not really referring to space—Rector's statement on March 3, 1897, that

We are very much nearer now than you think, yet we will always be some distance from you.

Or, on March 11, 1897, that

We are not near to your planet.

And

I have one {*i.e.* Emperor} who will stand by me and render me assistance when necessary. I know of no one more competent to do so than he. Yet when he actually returns here he is not so near as I.

But actual space must surely be referred to in the following dialogue on December 12, 1896 :

R. H. {speaking to Emperor}. Are you present, close, or far off, guiding ?

IMPERATOR (writing). I am present in space near thee.

R. H. Like George or Moses when they are here talking to me ?

IMPERATOR. Yes, yet not quite so near.

And again, Emperor's explanation on February 5, 1897, (see Appendix, p. 407), of why his writing is always very faint—"It cannot be otherwise. I am not so near your planet as are some others"—can hardly be intended metaphorically; unless indeed the faintness of the writing is itself a mere symbol—a very inconvenient symbol for the sifter.

In the following case actual space, namely the distance between Boston and Mexico, seems to be taken account of by Phinuit. On November 24, 1896, he was by way of having started for Mexico when Hodgson called him back. He calls him "several times before he answers. He says

he was nearly there, *i.e.* Mexico.”¹ And presumably it is also actual distance in space that he refers to on December 5, 1896, when he explains unusual delay in answering to Hodgson's call at the beginning of a sitting by saying, “When you first speak to me I'm very far away. Your voice seems a very long way off.”

We shall have to consider the question of the supposed position of communicating spirits in space again in connexion with communicators in Chapter V. (pp. 168-172); I will therefore only add here that sometimes a subjective view of distance—differing for spirits and for mortals—is suggested. Thus Phinuit on June 22, 1895, says of the place where he found Stainton Moses, “It would be a long way to you Billie, but not so far to me” (*Proceedings*, Vol. XIV., p. 37), and again, Imperator, when speaking of the canopy of heaven, the etherial veil or canopy which separates the spirit world from ours, says on February 11, 1897, in reply to Hodgson, that it would seem to us millions of miles away from the earth, but to spirits it seems near (see Appendix, p. 411). On the other hand, Doctor affirms on February 2, 1897, that the spirit body is of the same size and shape as the mortal body (see Appendix, pp. 403-5), though, in maintaining this he has, in answer to Hodgson's questioning, to modify the theory about the writing control occupying the arm as described by G. P. (see Appendix, p. 371).

So far we have been considering the alleged processes of controlling as they affect the controls. They have also to be considered in relation to the spirit of the medium. All controls agree that she goes out of the body and they come in, but beyond this there are considerable variations of statement at different times. The earliest account we have, I think, is in Hodgson's stenographically reported examination of Phinuit on June 2, 1888 (see Appendix, p. 337):

¹ At this time Phinuit, G. P., W. Stainton Moses, the Imperator Band, Julius Cæsar, and others are engaged in trying to find a young man lost in Mexico (see below, p. 112). There were many affirmations of seeing him, but no ultimate success.

PHINUIT says :—

When I come here, the medium passes into the spirit as it were. The medium's etherial organism goes through the spirit world, or various parts of the spirit world; she wanders about like a spirit * * * She takes my place as it were in the spirit world.

* * * * *

When I begin to leave the medium * * * she begins to return and she gets nearer to me. I can actually sometimes, when I am here, see the medium. * * *

SITTER. How does she know {you are leaving the organism?}

PHINUIT. Because she lingers in a certain sense near me.

Phinuit's perception of the medium's spirit at what was probably an earlier sitting than the above is incidentally mentioned in Hodgson's first report. He was experimenting on Phinuit's success in describing the writers of letters placed in his hand, and says (*Proceedings*, Vol. VIII., p. 24, footnote) :

I asked Phinuit whether the writer of this second letter {viz. Mrs. Piper herself whom Phinuit had given a fair description of, but not named} was "in the body" or "in spirit." He replied at once, "In the body" but added: "Why no; that's curious. There she is in the spirit, talking to an old lady." This appeared to bewilder Phinuit, who, after some soliloquising and mumbling, went on to another subject. Several times at the close of later sittings he referred to the "medium" as "coming back," "laughing," "asking questions," "trying to touch the sitter," etc.

A similar incidental reference occurs in Sir Oliver Lodge's report (*Proceedings*, Vol. VI., p. 516). At the beginning of a sitting on Christmas day, 1889, Phinuit said :

Captain {his nickname for Sir Oliver Lodge} do you know that as I came I met the medium going out, and she's crying. Why is that?

O. J. L. Well the fact is she's separated from her children for a few days, and she is feeling rather low about it.

In 1892 very similar statements were made. Thus on November 30 :

R. H. Do you get right into the body of the medium George ?
 G. P. (speaking). The medium's spirit, her etherial, leaves the body with the exception of a thread, and I take the body as she leaves it.

R. H. Your etherial goes in ?

G. P. Just the same. Now I cannot talk to you, I could not talk to you independent of a medium as I talk to you now, but it is very trying, it is wearying to me and it is most difficult to express the thought through the medium, through the brain of the medium because it is so very material.

On December 16, 1892, Hodgson says to Phinuit :

R. H. Don't tire the medium out. You must not stay too long.

PH. I am going out when I get ready.

R. H. The medium don't like to be too long in trance.

PH. I don't care. Well, let her show up if she wants to come out.

{Presently, after saying *au revoir*, Phinuit exclaims :}

PH. Oh, that is the medium. {Trance ends.}

On December 19, 1892, at the end of the sitting, Phinuit said :

PH. Here comes the medium. She has got an ugly scowl on her.

R. H. What for ? Because you kept her body too long ?
 [Medium comes out of trance.]

On January 24, 1893, there is a still more dramatic account of the return of the medium :

PH. Who is that lady there ? Oh, here comes the medium.
 That is the medium.

MRS. HOWARD. Are you and the medium good friends, or do you quarrel ?

PH. To tell you the truth, I don't care much about her.
 {at this point the hand makes characters of the deaf and dumb alphabet¹ which no one is able to read—

¹ " Laura Bridgman " rather often intervned at this period and attempted communication in what seemed to resemble the deaf and dumb alphabet. For further particulars, see p. 113.

then tries to write, spelling words backwards, after which Mrs. Howard asks }

MRS. HOWARD. Doctor, are you trying to get your hand back ?

PH. I am going out ; give it here. Look at the medium, been sitting there waiting for me half an hour.

In all these cases, notwithstanding the thread mentioned above (p. 69), the medium's spirit seems to be conceived as moving about freely among other spirits, approaching the control when she wished to, as other spirits did, and then visible to him ; also as exercising more or less free will about leaving and returning to the body. Later, more compulsion is suggested. For instance, on June 15, 1895, Professor Newbold reports Phinuit as saying that when he turns the medium out he goes into her body on a string. Or, again, on December 8, 1896, Doctor talks of controls seizing the spirit of the medium and pulling her out of the body, and then walking in (see Appendix, p. 388), and on December 11, of her spirit "being removed" (see Appendix, p. 392, and compare also Appendix, p. 410, February 6, 1897). Persuasion rather than compulsion, however, is spoken of on March 31, 1897 (see Appendix, p. 414), and probably it is intended to represent this as what normally occurs. The free wandering while away from her body spoken of above seems to be denied in later accounts. It is difficult, *e.g.* to reconcile it with Myers's account on March 20, 1901, of the medium's spirit blocking up the doorway because it cannot be removed beyond it without breaking the cord (see Appendix, p. 419), or with the clergymen of Mrs. H.'s account on June 3, 1903 (see Appendix, p. 427), who hold the medium's spirit in one place all the time that communications are going on. Notwithstanding this, however, the old freedom seems to be indicated by many of Mrs. Piper's waking-stage remarks, as we shall see in Chapter VI. For instance, on December 24, 1906, she said in the waking stage :

I met Dr. Hodgson walking in the garden and I was taking a message for him ; and then Myers came and interrupted him ; and then I came down and down on a cord, and then I felt a pain here (rubbing solar plexus).

The cord or string mentioned several times above is an important element in the descriptions of the process of controlling, performing apparently three functions. It maintains the connexion between the wandering spirit of the medium and her body; it serves as a sort of Jacob's ladder up and down which spirits pass between earth and heaven; and it serves as a kind of telephone wire by means of which communicators convey what they have to say to the control. The first function is the one we hear of earliest. I do not know when the idea first emerged, but I think the earliest mention of which we have any record was on June 9, 1888 (see Appendix, pp. 342-6), when Hodgson and Phinuit were discussing the possibility of another spirit taking possession of the medium's body while she is asleep and her own spirit wandering. Phinuit talks of the latter "holding on to the brain," "clinging to the brain," and Hodgson interprets this as done through a "chain of communication," "a chain that binds the etherial organism with the mortal body" (p. 343), "a thread" (p. 344), "a thread of connexion between A. and A.'s body" (p. 345). Phinuit makes no objection to Hodgson's description, but whether it represents his own idea we have no means of knowing. There is, however, no doubt that in 1892 G. P. affirms the existence of the connecting thread or cord (see above, p. 69), and also in 1895 (June 18, 1895, Appendix, p. 366); and, prompted by Hodgson, Imperator speaks of the cord in this sense, February 6, 1897 (see Appendix, p. 410). It is, however, difficult to reconcile the existence of this thread with the difficulty of finding her body, which Mrs. Piper complains of in the waking-stage of April 3, 1897 (see Appendix to Chapter VI., p. 561).

The use of the cord as a path for spirits is apparently not realised by G. P. when he says on June 14, 1895, that he comes to earth without any inconvenience, "seems like flying" (see Appendix, p. 365). Phinuit, however, on June 15, 1895 (as we saw, p. 70), speaks of going into the medium's body on a string; and the idea is a good deal elaborated afterwards. Curiously enough the first description in detail we have of the cord from this point of view is in a dream of Mrs. Piper's when ill on February

22, 1896 (see Appendix, p. 380). This is the only dream of Mrs. Piper's of which I have seen any record,¹ and it is interesting as bringing in controls and communicators who were at that time figuring in her trance, and also as foreshadowing to some extent future trance communications about going out and in on the cord, and the cord being like a ray of light, "similar to a ray of light from the sun through a knot hole," described again by Mrs. H. (as communicator) on December 14, 1904 (see Appendix, p. 432). Similar descriptions may, however, have been given previously at sittings of which I have seen no record. The same sort of idea is probably behind Mrs. Piper's description in the waking-stage of November 13, 1896: "They took me out and brought me back, and when I came back I slid down a rope and I thought I would be caught before I got here." Mrs. Piper very frequently speaks in waking-stages of coming down on a rope or cord—at any rate in the later years of her mediumship.² Doctor, however, when he gives descriptions of the process of controlling on December 5 and 8, 1896 (see Appendix, pp. 383-388), seems independent of any cord, and Imperator refers to none in describing, on December 15, 1896, how spirits approach the medium; nor does Rector on January 1, 1897 (Appendix, p. 397), though in all these cases the amount of detail given renders it strange that the cord as a path of egress and ingress should be omitted. Imperator, however, on February 11, 1897, speaks of the spirit of the medium entering the spirit world, through the canopy dividing earth from heaven, by a thread (Appendix, p. 410).

The fullest accounts of the cord in this Jacob's ladder aspect are those referred to above, given by Mrs. H. (as communicator) on June 3, 1903, and December 14, 1904. According to these accounts the cord which comes from

¹ Unless, of course, we regard the trance, or waking-stage experiences of Mrs. Piper as in some sense dreams. The dream of February 22, 1896, occurred during ordinary sleep, and differed from the waking-stage or trance experiences in being remembered.

² I think it does not occur in the records of waking-stages (which are not very numerous) before November 13, 1896, nor again after this till the end of 1898. On January 13, 1899, she said in the waking-stage, "Do you know what I was doing? I came down a long way on a string."

the other world is made for the purpose each time¹ and is specially attached by Rector to the medium's body. Compare also the account given by a spirit friend of Miss A. M. R.'s on May 24, 1904 (Appendix, p. 429). Sometimes we are told there is a difficulty in attaching the cord; *e.g.* on February 24, 1904 (Appendix, p. 428). It also is stated on various occasions, *e.g.* May 25, 1904 (see Appendix, p. 430), that it is one of Rector's functions to hold the cord at the medium's end while the trance lasts. To combine this with repeating to the sitters what communicators say is stated to be one of the great difficulties he experiences as a control. Compare also the extract from the record of December 20, 1904, in the Appendix, p. 435.

It does not appear that the arrangements for the ladder are always as elaborate as those described by Mrs. H., for it is recorded by Miss A. M. R., who was the sitter and recorder on June 21, 1905—a voice sitting—that Rector said that the spirits of deceased friends

return to earth under various conditions—possibly through lights, independently of lights, in their own spheres, and they pass over certain what we call spiritual cords to the earthly life, and reach thy spirit, and they guard that, and when thou dost feel impressed—ete.

I am not sure that the conception of the spirit of the medium using the cord as a kind of ladder is consistently held, for some of her waking-stage remarks seem rather to suggest that she is let down by the cord. For example, on March 18, 1907, she says: "I thought I was on a rope on the end of it coming down very fast." But, on the other hand, the two ideas seem to be mixed on March 13, 1907: "I thought I was up on a rope and I was sliding down and I tried to get on the end of the rope and I couldn't."

The third use of the cord, as a kind of telephone or telegraph wire, is also described on June 3, 1903 (Appendix, p. 427), as follows:

¹ But compare the view of Hodgson, on July 31, 1911 (Appendix to Chapter III., p. 514) about the permanent injury done to the cord by Dr. Stanley Hall's experiments.

MRS. H. {communicating through Rector}. I hear over the cord
at which he {Rector} is at its end.

R. H. And my voice travels to you on the cord ?

MRS. H. Yes if it were not for this I could not U.D. you.

R. H. And how does your thought reach Rector ?

MRS. H. It reaches him over the cord also it vibrates to him,
and he speaks it to you.

It is doubtless this use of the cord that Sidgwick_P, communicating through Rector, speaks of in some detail on February 19, 1902 (see Appendix, p. 420). And the speaking of communicators over the cord is frequently mentioned, at any rate after this date (cf. also February 23, 1904, quoted in Chapter V., p. 164, and May 24, 1904, Appendix, p. 429). It is perhaps the idea of a telephone or telegraph wire that leads Mrs. Piper in the waking-stage of November 20, 1905, to talk of the cord as a wire :

Well I thought I was on the string. I thought I was on a—on a wire—on a wire cord—what would you call it? a wire cord—not a wire cord but a wire. (See Appendix to Chapter VI., p. 597.)

Or a tube, as on February 4, 1903 :

I was drawn in . . . like being drawn in on a tube . . . on a cord. (See Appendix to Chapter VI., p. 590.)

Whether or not the cord stands for any real element in the process of controlling and communicating, it is certain, I think, that the idea develops in various ways, and that it does not represent anything of which controls and communicators were necessarily and always aware.

CHAPTER III.

INDIVIDUAL CONTROLS.

FROM the consideration of control in general and the theories as to its nature offered by the trance personalities, we now proceed to discuss particular controls, and to consider how far their claim to be personalities independent of Mrs. Piper is made out.

The supposed controls may be divided into two groups—private controls who control for their own friends whom they knew on earth, and those which we may call for convenience public or official controls.

As regards private controls, we have a good deal of evidence about Miss E. G. W.'s friend T. (see *Proceedings*, Vol. VIII., pp. 28 *et seq.*), and some about Miss A. M. R.'s friend H. (*Proceedings*, Vol. VIII., pp. 111 *et seq.*), kindly furnished by those ladies. We know that Hodgson's friend "Q." acted as control, and I believe that this was a very important factor in the experience that convinced him of the reality of communication from the dead. He, however, published very little about her as control; it was as a communicator through Phinuit that she gave the important evidence of identity of which Hodgson tells us in *Proceedings*, Vol. VIII., pp. 66-67. Under the head of private controls I may also mention the Gurney control, to which I shall have occasion to refer in Chapter VIII. Some of the most successful communicators occasionally manifested as controls for a short time, *e.g.* the baby Ruthie (*Proceedings*, Vol. XIII., p. 385) and Bennie Junot (*Proceedings*, Vol. XXIV., p. 425).

Two observations may be made about private controls. The first is that the evidence of identity may be con-

vincing to the friends to whom they manifest themselves, but of a kind which is incommunicable to readers of the records. These may have to be content with the sitter's statement that the resemblance to his or her friend was striking. The other observation is that it is not always clear that the friend when professing to control is doing so entirely independently of, *e.g.* Phinuit or Rector. Miss A. M. R.'s friend H. definitely admitted Phinuit's assistance (see *Proceedings*, Vol VIII., p. 113). It must be remembered, moreover, that the line is by no means always clearly marked between controlling (direct communication) and communicating through a control acting as intermediary.¹

Partly because public or official controls are more free from these complications and partly because taken all together there is more available material for consideration in their case, I propose in the main to deal with them in the following pages.

The public or official controls perform two functions. First, they communicate on their own account, giving advice or information or offering tests of supernormal powers. As regards advice, Phinuit and his successor Rector were both of them very ready to give medical and hygienic advice or moral and spiritual advice and guidance, and did so with considerable effect. As regards tests, the official controls lend themselves to various experiments and researches (for examples see below under Julius Caesar and George Eliot), and they are somewhat addicted to prophesying rather in the fortune-telling manner, though not very successfully.² The second function of an official control is that of intermediary between the sitter and his spirit friends. There is, moreover, always I think some public control professing to manage the business of communicating through Mrs. Piper, and to direct and regulate the proceedings, even when not actually controlling.

Official controls with these functions are usual with

¹ Compare, *e.g.* the case of Dr. Thaw's friend quoted below, p. 82.

² Though I have not gone into the matter statistically, I think I may safely venture to say that their prophecies usually proved wrong.

professional mediums, and Mrs. Piper, who, as it were, caught her mediumship from one of these, Mr. Cocks (see above, p. 9), would naturally find her automatic faculty tending to develop on these lines whether spiritual entities, apart from herself, were concerned in the matter or not. But it is a fact that must not be overlooked that to a subliminal self aiming at producing the effects she did produce, the advantages of the particular dramatic form adopted would be obvious. For, in the first place, advice is more impressive appearing to come from some one other than the medium, and, in the second, less is demanded from a spirit friend limited to communicating through another spirit, who may misunderstand what he is supposed to repeat, than from one purporting to talk with the sitter directly. As a matter of fact, the difficulty of this indirect communication is constantly adduced as an excuse for failure or confusion in the records before us.¹ A dramatic form is, as is well known, readily assumed in automatic writing and speaking, even when there is no reason to suppose an external intelligence at work, and, as is also known, means of facilitating its task are apt to be eagerly seized by the subliminal self. There is therefore no difficulty in supposing that if Mrs. Piper's trance personality be some subliminal centre of consciousness of Mrs. Piper, it either pretends to be, or imagines itself to be, a Phinuit or a Rector or a George Eliot.

To decide between this and the spirit hypothesis we must examine the sayings and doings of the controls, find out whether the characters are consistently maintained, whether there are manifestations of knowledge, including memories, which cannot be attributed to Mrs. Piper, or, on the other hand, defects in knowledge which cannot be attributed to the supposed spirit.

Among the public controls I will select for discussion and illustration, (1) as regular controls, Phinuit, G. P., the Emperor Band, Hodgson, and Madame Guyon, and (2)

¹ See also a case below, p. 109, where after a failure Emperor throws the blame on Rector and threatens to dismiss him as an incompetent intermediary.

as occasional controls, Sir Walter Scott, Proctor the astronomer, Stainton Moses, Julius Caesar, George Eliot, "Moses of old" (*i.e.* Moses of the Exodus).

Among them the only ones who give independent evidence of identity are G. P. and Hodgson. One reason for this is that these were private controls as well as public; they met those who had been their intimate friends in life, recognised them appropriately, remembered things unknown to Mrs. Piper, and generally by their whole *manière d'être* impressed intimate friends with their identity. All this has to be discounted to some extent in the case of Hodgson, on account of his being so well known to the medium.¹ But G. P. was scarcely known to her at all, and the evidence set forth by Hodgson in *Proceedings*, Vol. XIII., leaves little doubt that in connexion with this control there was sometimes² some supernormal power at work, and further, that there is good ground for supposing that the supernormal element was more than telepathy from the living—for supposing, in fact, that G. P. as a surviving entity was in some way concerned. But he may well have been concerned without our being obliged to believe that he "controlled" in the sense of finding Mrs. Piper's spirit removed from her body and taking its place.

None of the other public controls have any credentials at all. Of those I have named, both Stainton Moses, who had not been dead three years when the control claiming his name first manifested, and George Eliot, who died in 1880, had living friends in England, and might, one would think, have referred to things which would have tended to convince these friends of their identity.

¹ See Professor William James's "Report on Mrs. Piper's Hodgson control" in *Proceedings*, Vol. XXIII.

² I say "sometimes" because there are other times when the evidence is in my opinion not only neutral but against any real G. P. being concerned at the moment at all. I may instance the effort of the control G. P. (December 9, 1892) to converse intelligently with Mr. Marte on the philosophical views held by G. P. on earth (see *Proceedings*, Vol. XV., p. 26), and the shuffling attempts to answer, or rather to evade answering, a test question on December 5, 1892 (see Appendix to Chapter II., p. 355).

Stainton Moses had even had some personal acquaintance with Hodgson, and he was also confronted with another acquaintance who knew several of his friends, and with a man who had been his pupil as a boy, but he failed on any of these occasions to be convincing. His English friends, too, sent questions to serve as tests which he would when in this world—as far as can be judged—have answered without difficulty, but nothing worth mentioning did he remember correctly. George Eliot was equally unconvincing.

The Emperor Band—Imperator, Rector, Doctor, Mentor, Prudens—were introduced by the so-called Stainton Moses as the same spirits who had inspired his automatic writing when he was alive, the writing published in his book, *Spirit Teachings*. The above names were pseudonyms, and the real names claimed by these *soi-disant* spirits of the dead were unknown to Hodgson and, at least as regards Imperator's, had never been published. It would have been excellent evidence of supernormal knowledge if these names had been given, and it is almost inconceivable that they should have been persistently forgotten either by their owners or by Stainton Moses. But not only were these names not given, which might have been attributed to reticence, but a variety of other names were given with solemn asseverations that they were the ones asked for, and others equally wrong were apparently tentatively suggested.

Hodgson would, I think, have said that the quality of, e.g. Rector's communications—the advice he gave, and so forth—is so far beyond Mrs. Piper's normal powers that in itself it constitutes strong evidence of his independent existence. Professor William James (see *Proceedings*, Vol. XXIII., p. 3), though he "favoured the idea of their {i.e. Rector & Co.} all being dream-creations of Mrs. Piper, probably having no existence except when she is in trance," admitted that "with all due respect to Mrs. Piper" he felt "very sure that her own waking capacity for being a spiritual adviser, if it were compared with Rector's, would fall greatly behind." But he saw "no contradiction between Rector's being on the one hand an improvised creature * * * and his being on the other hand the

extraordinarily impressive personality which he unquestionably is." And this is surely borne out by the surprising powers exhibited by certain subjects in hypnotic trance. I cannot, therefore, count this as furnishing what I have called credentials.

Phinuit, of whose gift for preaching Professor James speaks, it may be observed, much as he does of Rector's,¹ notoriously failed to produce credentials—so much so that before the advent of G. P., Hodgson for a long time felt the most satisfactory hypothesis to be "that of an autohypnotic trance in which a secondary personality of Mrs. Piper either erroneously believes itself to be, or consciously and falsely pretends to be, the 'spirit' of a deceased human being, Phinuit" (*Proceedings*, Vol. VIII., p. 57; Vol. XIII., p. 286). "Sir Walter Scott," "Moses of old," and "Julius Caesar" could hardly be expected to produce evidence of identity, though somewhat more verisimilitude in their make-up might, I think, have been looked for.

But though these public controls fail to produce credentials, they and all controls guarantee each other, as indeed might be expected on almost any hypothesis. They guarantee, that is, the reality of each other's independent existence—independent of each other and independent of Mrs. Piper. They do not always guarantee each other's veracity or reliability. Thus, for instance, G. P. says of Phinuit on January 14, 1894:

He is inclined to try too much at times, H., and thinks he hears things when they are not close enough to him. He is a mighty good fellow, but exaggerates a little occasionally when he is dull. Better not tell him I say this. (*Proceedings*, Vol. XIII., p. 369 footnote.)

¹He says in *Proceedings*, Vol. VI., pp. 654-5: "I must admit, however, that Phinuit has other moods. He has several times, when my wife and myself were sitting together with him, suddenly started off on long lectures to us about our inward defects and outward shortcomings, which were very earnest, as well as subtle morally and psychologically, and impressive in a high degree. These discourses, though given in Phinuit's own person, were very different in style from his more usual talk, and probably superior to anything that the medium could produce in the same line in her natural state. Phinuit himself, however, bears every appearance of being a fictitious being."

And Rector says of G. P. on April 23, 1897 :

We would warn thee not to rely too much upon the statements made as tests so-called by your friend George. He is too far away from your earth now to be clear in regard to tests, test-conditions, etc. * * * his work in your field is done * * * the conditions are such as to render it impossible for him to reach you as he would like. He has passed beyond * * * not intentionally would he do or say anything, in the slightest, wrong, yet if called upon he might err unintentionally.

But if G. P.'s statements were no longer to be relied upon in April, 1897, it is at any rate assumed that they were accurate earlier. And if the earlier G. P., who professed to "control"—to take the place of Mrs. Piper's spirit in her body—was all that he represented himself as being and was doing all that he represented himself as doing, it seems impossible that he can have been mistaken when he spoke of Phinuit, Rector, and the rest as being also entities independent of Mrs. Piper. The whole thing, therefore, seems to stand and fall together. G. P. is our real authority for there being any control by independent spirits. If the consistency either of his own personation, or of the personation of the "spirits" he guarantees, breaks down, we are left practically without support for the hypothesis that controls are anything more than divided off centres of consciousness of Mrs. Piper, personating and perhaps believing themselves to be independent spirits.¹

But first, to prevent any danger of misapprehension, let me here repeat that proof that controls are not independent spirits would not in my opinion even tend to show that there was no real G. P. in the background, helping at times to inspire the personation of him. G. P. may thus communicate, and there may be sufficient evidence to prove it, without his being properly speaking a "control." And if it be urged that so good a personation of G. P. would be impossible based merely on the knowledge acquired from the sitters, and telepathically from himself—that telepathy

¹ G. P. himself recognises that his credit is affected by false statements of guaranteed spirits (see Appendix, p. 454).

could not do as much as that—I should reply three things. First, that, as I argued in my previous paper (Vol. XV., p. 21), it is easy to overestimate the completeness of resemblance required for a personation under the limiting conditions of the manifestation even when the voice is used, and still more when the personation is expressed only in the words written (which are not in the supposed control's handwriting),¹ and in the dramatic representation of manner through movements of the hand alone. Secondly, avowed communicators are often dramatically represented when there is no pretence of their controlling. I quoted a striking instance of this in the same paper (*Proceedings*, Vol. XV., p. 21), taking it from Hodgson's report (*Proceedings*, Vol. XIII., p. 567), and repeat it now for convenience. It happened on May 10, 1892. It will be observed that the occurrence of personation in this case is not conjectural, but is asserted by the control. A friend of the sitter's, Dr. Thaw, spoke in so life-like a manner through Phinuit that Dr. Thaw, wishing to know whether it was his friend or Phinuit who was speaking, said: "Can you tell me anything about Dr. Phinuit?" The answer came from Phinuit—"I'm talking to you myself, you rascal; I'm talking for him." "Well," said Dr. Thaw, "you're trying to make us think he's talking," to which Phinuit replied, "I'm simply telling you what he says. I'm trying to imitate him."

Thirdly, in reply to the argument that telepathy cannot account for so much, I should say that we know very little about the possibilities of telepathic communication, but that whether the controls are other than phases of Mrs. Piper or not, we have to admit for it a very wide scope. I am using the word telepathy, of course, in the comprehensive sense in which I used it in my previous paper in *Proceedings*, Vol. XV., p. 18, and in which it is, I think, now very generally used—in a sense wide enough to include any communication between mind and mind otherwise than through the recognised channels of sense,

¹ Mr. Piddington thought an approximation to Myers's handwriting (which was known to Mrs. Piper) could be observed in some of the script of 1906-7.

whether the minds communicating be in the body or not. How, except by telepathy, are we to account for Mrs. Piper's recognition of a photograph of a deceased person known to her only through a vision in the waking-stage—such as the case of Mr. Marble, described by Sir Oliver Lodge in *Proceedings*, Vol. XXIII., p. 275, and which, with other cases, we shall have to discuss in Chapter VI. below.¹ It is Mrs. Piper herself, or at least some part of Mrs. Piper, who has the waking-stage vision and recognises the photograph—not a different controlling intelligence. A correct visual impression of the deceased person cannot have reached her through her bodily eyes. If she had one, therefore, it must have been the result of telepathy from the living or the dead.

It might, perhaps, be said that though Mrs. Piper undoubtedly does have vivid visual impressions in the waking-stage, we must not assume that they are veridical or that the recognition of the photograph is due to one. The right photograph might have been picked out owing to indications given unconsciously by the living persons present—or telepathically prompted either by the experimenters or by spirits without any previous visual impression corresponding to it. Of course precautions were taken on each occasion with a view to excluding these possibilities so far as living agents are concerned, but even if we grant their existence in the case of Mrs. Piper's selection of photographs, we cannot so explain the experiences of, *e.g.* Cahagnet's subject, Adèle Maginot.² Here, again, there is no question of the perceiving intelligence being other than the medium—that is Adèle herself,

¹ In some of these recognition-of-photograph cases we seem to require the further extension of the idea of telepathy to include communication between different streams of consciousness in the percipient, which Mr. G. W. Balfour pointed out as a probable hypothesis in his Presidential Address in 1906 (see *Proceedings*, Vol. XIX., p. 392). For Mrs. Piper has her vision in the waking-stage, and recognises the photograph in another state of consciousness when all memory of the vision seems to have vanished.

² Alphonse Cahagnet, *Arcanes de la vie future dévoilés*, Vol. II. Podmore gave some account of the man and the book in his discussion of Mrs. Piper's Trance Phenomena in *Proceedings*, Vol. XIV., pp. 58-71.

though Adèle in hypnotic trance. Consider, for example, the case No. 117 quoted by Podmore in *Proceedings*, Vol. XIV., p. 61. M. du Potet asked for his friend M. Dubois, who accordingly appeared to Adèle, and was minutely described as to appearance, dress, manner of speaking, gestures, etc.—“si bien que je croyais le voir moi-même, tant le tableau en était saisissant.” The apparition also answered questions correctly and with appropriate appreciation and behaviour. It is clear that, if the account given is to be relied on, Adèle, if she was a good mimic, might very plausibly have personated M. Dubois after seeing that apparition. But she did not see the apparition with her bodily eyes. It must have been telepathic; and Du Potet was inclined to attribute it to telepathy from himself on the ground that, as he discovered later, there were some points in the description which corresponded with his idea, but were not in fact correct.

We may now proceed to more detailed examination of records concerning the public controls selected as types. The history and development of the Phinuit and G. P. controls have been so fully related by Hodgson in *Proceedings*, Vols. VIII. and XIII., that it is needless to give an account of them here. I will only remind the reader that Phinuit, without any formal farewell, made his last appearance on January 26, 1897, ousted by the Emperor Band;¹ and that G. P., though he continued to appear from time to time almost to the end, occupied a subordinate place after Emperor and Co. undertook the management of affairs. Of the Hodgson control it is hardly necessary to give any long history. There will be occasions for incidental mention later on. Hodgson's early manifestations, whether as control or communicator, are discussed in a very interesting paper by William James

¹ It was suggested by the Emperor Band on July 3, 1897, that they might bring him back when he had made sufficient progress, but I do not think he ever did reappear. His return was also offered to Sir Oliver Lodge in 1906, but the latter did not press for it (*Proceedings*, Vol. XXIII., pp. 280-281).

in *Proceedings*, Vol. XXIII. He controlled rather frequently, writing either for himself or as amanuensis for others till the end.¹

Sir Walter Scott.

The earliest in chronological order of the other controls named above on pp. 77, 78 was Sir Walter Scott. He had first communicated with Hodgson some time about 1894 through Phinuit, but we have not got the record of the occasion. An interesting point about it, as we learn from a note by Professor Newbold to the record of June 25, 1895, is that the manifestation occurred the day after Hodgson had been reading Scott's *Life and Letters*, which had greatly interested him. After laying down the book he had spent an hour or so smoking and thinking, with a strong personal interest, of Scott. This looks as if the preoccupation of Hodgson's mind with Scott led to his appearance. A similar apparent connexion with Hodgson's thoughts occurred on October 19, 1896, when the day after he had been re-reading some of Stainton Moses' *Spirit Teachings*, and, *inter alia*, Section VI., at the heading of which the author refers to his meeting D. D. Home the medium, a *soi-disant* Home controlled and wrote: "I was with a gentleman named Moses in the body also."² He wrote at some length, but there was little verisimilitude about the control. Similarly, Madame Guyon's first appearance (see below, p. 123) may have been due to the fact that the sitter on the occasion had been recently reading about her.

Sir Walter Scott's appearance as a control about a year later than his first communication to Hodgson occurred apparently spontaneously on June 25, 1895, at one of Professor Newbold's sittings. He came to offer information about the planet Mars, which had, I gather (though of this I am not sure), been a topic in his communication the year before, and which had been talked of earlier in the

¹ Compare below, Chapter V., pp. 197-200.

² This was in the middle of sittings at which Stainton Moses was manifesting.

sitting of June 25 with Phinuit, who professed to have found Stainton Moses in Mars. For this part of the sitting, see Appendix to Chapter II. (p. 375). Sir Walter Scott's entrance on the scene is recorded as follows; Hodgson and Professor Newbold were both present.

[Hand changes. Becomes small and writes slowly]

Scott, Scott, Scott, I am extremely happy to be with you sir . . . I just strayed in here.

R. H. This is Sir Walter Scott?

SCOTT. Yes Sir I strayed . . . for a moment lend me your attention when you wish to hear anything concerning Mars—do not forget to call for me. I am . . . I have met Mr. Pelham { = G. P. } and I am enchanted with him intellectually.

After a little further conversation he is asked to return the following day. This he does, and also at six other sittings between June 25 and July 8 inclusive. He expresses himself in a precise and somewhat ceremonious way, and writes in a small, faint handwriting, signing his name at the end of his communication. The gestures of the hand were gentle compared with those of other writing controls. The communications were concerned with imaginary voyages among the planets on which he takes the sitter, Professor Newbold or Hodgson; and with life in the spirit world. He manages, among other things, to betray a portentous ignorance of astronomy.

The portions of the sittings of June 27 and 28, 1895, occupied by the Scott control are quoted in full in the Appendix to this chapter, pp. 437-448. In the course of them will be found another incident tending to show telepathic information about what had passed or was passing in the sitter's mind (see Dr. Newbold's paper in *Proceedings*, Vol. XIV., pp. 48-49). Briefly, the control stated on June 27 that there were monkeys in the sun. This naturally excited laughter in Dr. Newbold and Hodgson when they were going over the record of the sitting that evening, and the next day the control spontaneously retracted the monkeys and asked who had been laughing loudly with Dr. Newbold over the imaginary journeys.

One rather curious incident concerning this control's ignorance and knowledge may be described here. On July 2, 1895, Sir Walter Scott asked Hodgson where he would like him to take him.

R. H. Have you ever been further away than the planet we call Saturn ?

SCOTT. Further away . . . there is not a place or planet known to the human mind that we have not visited.

R. H. I should like to take a trip further from the sun.

SCOTT. I do not understand.

R. H. You took my friend to Saturn.

SCOTT. Yes Sir.

R. H. I should like to go beyond Saturn.

SCOTT. I cannot catch your meaning sir. I cannot take you to planets that do not exist.

R. H. Haven't you seen a planet further away than Saturn ?

SCOTT. Mercurry.

R. H. I'm afraid the light's nearly exhausted Sir Walter. Perhaps you had better continue next time.

In the interval between this sitting and the next, Scott has apparently made enquiries, or consulted Mrs. Piper's half-lost memories ; and Hodgson having asked the next day (on questions being invited to "disentangle every muddle should there be any"), "Can you tell me about the planets beyond Saturn ?" Scott replies, "Oh yes, sir, all of them. You know they were distinguished one from another by names . . . [illegible] in Latin." Later in the sitting an expedition to Uranus is spontaneously offered, and on July 5 to Neptune. The previous ignorance or forgetfulness is the more curious as Neptune and its inhabitants turn out to be specially interesting, and are described at great length !

Proctor.

On July 1, 1895, Hodgson asked "whether G. P. could hunt up Proctor the astronomer and get him to communicate about the planets." G. P. is at first doubtful both about the possibility and the utility of this proceeding, but gives way to Hodgson's view that Proctor

could speak of modern astronomical problems of which Scott might be ignorant, and consents to try to find him. The result is that a *soi-disant* Proctor turns up at the beginning of the sitting of July 3, 1895, with a great deal of gesticulation representing the handling of an imaginary telescope. I give the record in full in the Appendix (pp. 448-452). There is no astronomy in it, though there is pseudo-science, but it has an interest for the investigator because there are some special features both about the going into trance and the beginning of the trance itself. It was, so far as I know, Proctor's only appearance.

*W. Stainton Moses and his spirit guides.*¹

W. Stainton Moses, like Proctor, appeared first in consequence of a request to G. P. to bring him. This is described, and the communications at this time of the so-called Stainton Moses are given at length in Professor Newbold's paper in *Proceedings*, Vol. XIV., pp. 36-41. Professor Newbold's summing up (p. 41) gives the results from our point of view clearly, and I cannot do better than quote it here for the convenience of the reader.

In this case we have the difficulties which attach to the spiritistic theory brought out in the highest relief. The general tenor of the communications, the allusion to Mr. Speer, the reception of the names of Myers and Hodgson have an air of verisimilitude. The communicator then gives us, with the most solemn asseveration of their accuracy and with apparent consciousness of the importance of his statements to a cause which he had in life much at heart, three names which the real Mr. Moses must have known and which of all possible things would seem to be the hardest for the spirit to forget—the names of the spirit friends who, as he claims, opened his eyes while still on earth to the realities of the eternal life. And not one of those names is true or has the least semblance of truth! Furthermore, of all points touched upon during the sitting this was the only one that was unknown to both

¹ W. S. Moses was very well known in spiritualistic circles. He wrote under the *nom de plume* of M.A. Oxon.

the sitters—another item in favour of the telepathic theory.¹ To my mind this failure on the part of the alleged Moses is an obstacle to the acceptance of the spiritistic theory which has not as yet been set aside and which must be satisfactorily explained before that theory can be regarded as meeting the requirements of the case.

Stainton Moses was called for again by Hodgson on October 1, 1896, the first sitting after a seven or eight months' interval, during which Mrs. Piper had been recovering from an illness which had necessitated an operation. Hodgson said to G. P., "Especially I want you to get from Stainton Moses the real name of Emperor." The importance of this was emphasised, and G. P. promised to get at Stainton Moses. On October 12, G. P. says :

I wish to tell you, H. I have seen Moses, and his thoughts are not as {clear as ?} I would wish, yet I am helping him and in a very short time after I have brought him here several times he will speak and interpret his own messages.

Moses proceeds to communicate through G. P., complaining of a veil between him and Hodgson, and showing some confusion. "What is the meaning of all the confusion and lack of concentration of thought, I wonder," writes G. P. for Moses, and continues as from himself to Moses. "Oh, you will be clearer soon, sir. Have no misgivings. I will stand by you. Oh yes, yes."² Attempts are apparently made to give Emperor's name—two or three suggestions being, it would seem, tentatively put forward, but with the usual want of success.

On October 14 he again communicates for a time, and continues what looks like fishing for the name of Emperor. G. P. says of him, "he is beyond me, H., and

¹ Dr. Newbold means here, of course, the theory of telepathy from the living.

² This kind of by-play is not uncommon, and is sometimes explained by the controls as registered accidentally. Its advantage in making clear the dramatic situation is obvious. For a conspicuous case see p. 399.

to draw him back is not so easy as one would think." Still G. P. promises remarkable tests through Stainton Moses soon, and says for him that Imperator is St. Joseph, "the father of Christ"—which with other names suggested is again entirely wrong. The next step is that on October 16 a communicator calling himself Imperator writes through G. P. as amanuensis. He says: "I am Imperator. I am the intimate friend and adviser of the lamented S. Moses," and he uses Imperator's sign—a cross. On October 17 he prophesied about the millennium (which was to come with the beginning of the twentieth century) and about a great war which was to precede it, involving all the great powers, of whose relations with each other and relative importance he shows very inadequate knowledge. Hodgson, having learnt from Myers that Imperator was not Joseph, speaks very strongly to G. P. (on October 27, 28, and 29, 1896, see Appendix) about the deception involved on the part of both Stainton Moses and Imperator.¹ G. P. makes excuses. Joseph, he says, is a spirit who "is called High Commander by thousands of intelligences" in the other world, and thought he was meant when Imperator was asked for. It is curious, on this hypothesis, that besides saying that he was the intimate friend and adviser of Stainton Moses, he had spoken of England as the country "in which I used to return so often"; and that when Hodgson said he understood that Moses "held somewhat narrow theological views and that you {the communicator} led him out of them," he had replied, "Oh yes I was determined to do so." No explanation of these statements is offered. Moreover, it appears from the following curious conversation between Hodgson and G. P., after the false Imperator has gone on October 17, 1896, that the latter had talked to G. P. about his communications to Moses.

R. H. Have you seen much of Imperator?

G. P. Very little. There is one very strange thing about him,
i.e. he is quite clear-headed, and yet I find him

¹ Hodgson was always very frank with the controls about their failures and false claims, their deceptions and absurdities, and his view of them. Some other instances will be found in the Appendices.

very . . . [hand moves slowly about as though exploring in every direction.] . . .

R. H. What's the matter ?

G. P. I did not wish him to hear me, and I was simply listening to see if he [was] present anywhere.¹ He is very anxious to make this light his, and I am not quite satisfied.

R. H. He's inclined to talk about teaching and religions, etc., isn't he ?

G. P. You mean through Moses' light he was religious, etc.

R. H. Yes, a great deal. I think his communications were chiefly of that type.

G. P. Yes, he told me this, and I do not approve of a long Rabble of Religions. Not by any means, I like test-work enough sight better.

* * * *

R. H. Well we know our views and what we want.

G. P. Yes, of course, only I wished you to fully understand my position in the matter. This is my light and I am going to hold on to my own string.

R. H. I'll back you up.

G. P. I promised this, and I will keep my promise.

In the end (see Appendix, October 29, p. 457) it appears that neither the real Imperator nor the real Stainton Moses had been communicating so far. The real Stainton Moses was present, but being confused employed his father to communicate for him. Hence mistakes. The real Moses is actually present with Dr. Arthur Myers, continues G. P., and will now communicate through him.

Accordingly, we get a very unplausible Arthur Myers control, who, *e.g.* calls Hodgson, whom he knew well in life, "Sir." He gives messages on behalf of Stainton Moses, and then the latter "controls" himself. The record of part of his somewhat incoherent writing is given in the Appendix (p. 460). The incoherence is new; he was quite coherent in 1895 (see *Proceedings*, Vol. XIV.). Stainton Moses controls again on October 30 and 31; both times making confused statements and receiving

¹ Compare below, p. 108, March 9, 1897.

a good deal of information from Hodgson by way of encouragement in the form of leading questions. On the 31st he says in answer to Hodgson that he has seen Doctor, Rector, and Imperator in spirit life, "and if you will ask me to come and bring them with me I will do so. You may put them to any tests possible. They are equal to any."

The assistance of Imperator and Co. is not, however, obtained at once. Stainton Moses controls on November 9, 1896, without their appearing, though he again offers to bring them. On November 10 he writes: "I have seen my friends and they all agree with me as to the desirability of proving to you just who we all are," and a little later in the sitting:

I have seen Dr., I. S. D. { = Imperator }, and Rector. One would not assist. One, Rector, would not say anything. Doctor says he would be glad to help. I. S. D. says he also will be glad, and if you wish they will give in their own handwriting a message giving their names in full.

R. H. I shall be delighted if they will. Can they do that now?

W. S. M. [Conversation with invisibles] Yes . . . yes . . . well I was trying to see. I. S. D. is a very remarkable spirit as you see . . . at once. [Conversation with invisibles] No I have not . . . yes . . . not now . . . all right . . . if you wish . . . as you wish . . . with me . . . yes . . . yes. The light is not quite as clear as I wish it for Rector when he wishes to speak, I will speak to him in person once more, and what I wish of all things is for my good friends who taught me the many truths of spirit life, to speak individually, give their names, signs etc. unmistakeably for you. Speak to Mr. Pelham {G. P.} a moment and ask him to go to Albion House and call for Rector.

R. H. Albion House? W. S. M. Yes. Cypress Road.

R. H. Cypress Road? W. S. M. Yes.

R. H. In our world? W. S. M. No.

R. H. In *your* world? [Thump for yes.]

W. S. M. He will understand.¹

Rector is accordingly fetched, but does not apparently take any part in the proceedings that day. Emperor, however, says through Stainton Moses :

IMP. Well, I will give you my faithful promise to return here and speak my name to you if you will help me to reach you, sir.

R. H. What can *I* do ?

IMP. Let me come first with this gentleman who is present now.

R. H. Mr. Pelham ? IMP. Yes, Sir, & I will.

R. H. The very next time ? IMP. I will Sir.

{To which Stainton Moses adds}

W. S. M. Yes he will. I would tell you Mr. Hodgson, but since they would so enjoy meeting you I would prefer they should do so.

R. H. I leave it to your discretion. You know best.

W. S. M. Yes. You see for years they would not tell me who they were. Then after they did tell me, they would not allow me to mention it to any one.

* * * *

The next time I see this light burning I will mention all of these names. He says this * * * And he never broke his word with me, and he will not with you.

{A lot of explanation follows about the false Moses and the false Emperor said to have previously communicated.}

Accordingly, at the next sitting, November 11, 1896, Emperor controlled (see Appendix, p. 468). He prayed in the manner that subsequently became characteristic of him, and gave a name, if not two names, but not the right one. His writing is very faint, and the pencil moved

¹ Albion House is again referred to at the next sitting. G. P. says : "I went up to Albion House for him {Emperor} myself and told him just what you wished." And later again on November 17, 1896, G. P. says that Emperor "lives here in a fine old chateau"—of which Albion House is presumably the name! This kind of grotesqueness is not common in the records, and it is of some interest that the surprise Hodgson doubtless expressed in his voice did not prevent Albion House being referred to again.

very slowly. In the course of the sitting he promised to bring scent¹ in time.

On November 13, Mentor, another of Moses's controls, professed to control, but rather unsuccessfully—he chiefly produced wild movements of the arm, but managed to write “I am Mentor.” Later in the sitting G. P. wrote :

Say, one word, H, you have raised a rumpus over here, with Moses and his many controls. They all want to be present at once, and he also. Now that they have only found out this light and there is no stopping them.

Stainton Moses at this sitting talked of bringing scent “from our flowers here,” but with less assurance than Imperator had shown. “I will try and see if I can bring it to you.” After some talk about the “Spiritualist Alliance” and about Moses's *Spirit Teachings*—subjects introduced by Hodgson—Moses suddenly says :

W. S. M. Do you remember Ulysses ?

R. H. Ulysses ! W. S. M. Yes.

R. H. The famous Ulysses ? W. S. M. Yes.

R. H. Of Homer ? W. S. M. Yes.

R. H. Of the Odyssey ? W. S. M. Yes.

R. H. The father of Telemachus ?

W. S. M. Yes. I know him well.

R. H. Do you remember Tennyson's poem about Ulysses,—“the weary oar”—and ending “Beyond the utmost bound of human thought” ?

W. S. M. Yes, exactly, I do very well indeed, and he also remembers of having heard this read, but he did not realize * * * that it was to him.

R. H. Is he there now ?

W. S. M. Yes, by you. Who was it that was said to have laid the egg for Martin Luther.²

¹The scattering of scent was a frequent phenomenon at Stainton Moses's own sittings, but not through the agency of Imperator. Notwithstanding promises made more than once, it never occurred at Mrs. Piper's sittings.

²The person said to be standing by Hodgson was doubtless Mentor, who definitely claimed to be Ulysses at this period—*e.g.* on December 7, 1896 : “Yes. I am Mentor. Ulysses. I am he” (see for further details *Proceedings*, Vol. XV., p. 24). Martin Luther had been referred to at the

R. H. I forget that expression. W. S. M. Do you ?

R. H. Who said it ?

W. S. M. Ulysses. He was said to have laid the

R. H. What Ulysses ? W. S. M. Erasmus
{Difficulties in reading intervene here}

R. H. Erasmus ? W. S. M. Yes.

R. H. The Reformer ? W. S. M. Yes.

R. H. Not Ulysses ? W. S. M. No.

R. H. You'd done with Ulysses ? W. S. M. Yes I finished.

R. H. I understand exactly. Erasmus laid the egg.

W. S. M. Yes. He is with me now.

I think it will be agreed that it requires great goodwill not to attribute real fundamental confusion between Erasmus and Ulysses to the control here—not merely confusion induced by difficulties in controlling.

After some more talk and brief controlling by Moses's old friend Dr. Speer, by Imperator, and by Doctor—the latter holding the pencil awkwardly and the arm stiffly, and requiring instruction from Hodgson, but writing a large and heavy script—Moses reappeared and the following conversation occurred :

R. H. Doctor's very powerful.

W. S. M. Always was. Rector more so if anything. Imperator is my idol.

R. H. His writing is very faint. I suppose it's because he's farther away from earth than they are.

W. S. M. Yes. It is more difficult for him now than when he used to come to me.¹

previous sitting (November 11, 1896, see Appendix, p. 470). This and some of the other names mentioned by Mrs. Piper's controls at this period had occurred in Myers's papers on the experiences of Stainton Moses in *Proceedings*, Vols. IX. and XI.—*e.g.* Erasmus, Grocyn, Lydgate, Louis Napoleon. In the script, however, we have not Louis Napoleon but Alexandria Napoleon. Is this perhaps a combination of Louis Napoleon and Alexander Theliffsen, a name mentioned on the next page of Myers's article ? The Piper Stainton Moses asserts in reply to Hodgson's query, that Alexandria Napoleon is correct and will be found in his note-books. There had also been a good deal in the journal *Light* recently about W. S. Moses' controls, but I do not know if Mrs. Piper ever saw this paper.

¹This is irrelevant if it means it is more difficult for Imperator to write, for he did not profess to write himself through Stainton Moses. He employed Rector as amanuensis.

- R. H. I suppose it's like going into a suffocating region like going down a pit full of poisonous gases.
- W. S. M. Yes, as it was for me at first. I heard the voices of other spirits call and I gave their names to you instead of my own, I suppose, from what I have heard you say. Too bad, but I was not aware of so doing.

These last statements were meant, of course, to explain his failure in the sittings with Dr. Newbold in 1895, but any one referring to the account of these in *Proceedings*, Vol. XIV., will find the explanation rather difficult to fit with the facts.

On the next day, November 14, 1896, W. S. Moses again appears and asks :

- W. S. M. What would you have me do for you now, Mr. Hodgson ?
- R. H. Rector has not written at all yet.
- W. S. M. No. Shall I call him here ?¹ I will speak to him. Yes. Give my love to Sidgwick, both Mr. and Mrs., also to Myers, Watts, Massey, Wedgwood, Bennett² and any other friends who may enquire for me.
- R. H. But Wedgwood is with *you* now, isn't he ?
- W. S. M. I intended this. He just mentioned to send his love also.

This is an explanation clearly suggestive of shuffling.

For some months W. S. Moses continued to control from time to time. It would be tedious to refer to every occasion. The quotations already given will serve as specimens, and I have quoted as further examples in the Appendix the parts of the sittings of December 4 and 5, 1896, in which Moses controlled. On January 16, 1897, Hodgson told G. P. that "even Moses and his friends haven't proved their identities. Doctor and Rector and Imperator haven't given me their real names yet" (see below,

¹ Rector writes later in the sitting (see Appendix, p. 470).

² The mere mention of these names is of no significance, as they might all have been easily known to Mrs. Piper through the *Proceedings* of the S.P.R. or otherwise.

p. 116). Questions from C. C. Massey intended, as mentioned above, to draw out what should have been vivid recollections on the part of Moses, were read to the control on January 21, but the answers given were all wrong. Failure, however, did not discourage the *soi-disant* Moses, who continued to assure Hodgson that in time he would give proofs of his identity; and excuses were made for him, as *e.g.* by Doctor on February 4, "When one cannot extricate himself from the crowd which surrounds him, as has been the case here, one cannot express one's own thoughts clearly. Hence confusion. U.D. Such has been the case with poor old Moses. Yet he when not in the act of communicating is clear and coherent."

Vain attempts at identifying statements continue to be made occasionally, as *e.g.* on March 2, 1897, when Moses wrote :

When you see my friend Sidgwick kindly ask him if he remembers the evening we spent together at his own home when we discussed this very subject viz: the one of which we were speaking spiritualism. Also ask him if he remembers saying he was willing to receive any thing that was true, yet he must or preferred to judge of its truth from his own experience. I think if I remember rightly this was the only evening I ever spent with him.

Unfortunately, like the other attempts, this was a bad shot, for he never was in Sidgwick's house. On the whole, after November, 1896, W. S. Moses takes a subordinate place, retiring into the background as the Emperor Band begin to take the leading place, and gradually ceasing altogether to control. He admits on April 2, 1897, that "I never could do what your friend Pelham has done, because I am not as clear and strong as he is. I do not get the same control which he does." Hodgson, discussing him as a control (in Vol. XIII., p. 408), after observing that he gave entirely wrong names for Emperor, Doctor, and Rector, "and failed later in attempting to answer test questions propounded by some of his friends," adds that "later still, however, he did furnish some private information, unknown to the sitters, and afterwards verified in

England, and well adapted so far as it went as an indication of identity." I do not know what this private information was, nor whether it was beyond probable guesswork, nor whether it was drawn out by leading questions. (It was not, I think, to Hodgson that it was given.) But I gather from the way Hodgson speaks of it that it does not go far to outweigh the many irrelevant, unplausible, and false statements which have to be explained away, and that consequently we must regard W. Stainton Moses as having failed to establish his identity. And, similarly, Emperor and his band, whatever they were, must be regarded as having falsely claimed identity with Stainton Moses's spirit guides.

The Emperor Band.

It was on January 26, 1897, that Emperor at the request of Hodgson undertook the part of chief control. At the end of a communication by G. P., the latter writes :

G. P. Here comes + {= Emperor}. We must soon all leave, H. He is going to take charge of everything next time and keep us all out, so he sent me here with others to free my mind and get through with everything.¹

Then after a few more remarks G. P. leaves and Emperor writes :

IMP. + Hail.

R. H. Hail.

IMP. All is going well. The way is being opened slowly. Patience is not without reward. Father sustain him and give him strength, courage, hope and light. I will command the light and it will obey. Your messages² will be given by all. Time is all [?] Hold thou no cross above thy head, but bear it.

¹ It will be observed that G. P. here appears no longer to feel the objection he did three months previously (see above, p. 91) to being deprived of his position.

² To the medium Myers was sitting with in England.

Should thou feel weak, call for help and it will be given thee.

The light is only fair there.¹ It will improve. What wouldst thou have me do ?

R. H. I want you to take charge of the light and do what you think best for humanity.

IMP. Ah yes I will, but at this meeting.

R. H. [I ask whether my exterior or interior consciousness affects the communications, etc., my opinions, prejudices, etc.]

IMP. At times you do.

R. H. How can I lessen that ?

IMP. By attending to one thing first.

R. H. Keeping to one thought.

IMP. Yes and not introduce so many outside intelligences.

R. H. So that the stream of your thought shall go on without interruption.

IMP. Yes, unbroken. But I have seen nothing but confusion here.

R. H. [I think I referred here to the several matters unfinished.]

IMP. Yes, but you have had about all the tests that time can give through this light. Now there should be higher development. And it must be done. It is like a child studying music. It must overcome the drudgery, when in time it produces clear and beautiful strains of music. The comparison is similar. I was free with my medium Moses. I must be free here to do good work. I must give you light and then the door will close here forever.

R. H. In this medium ?

IMP. Yes. After my work has been completed I shall depart forever from this door and close it behind me.

R. H. So that no harm can come ?

IMP. Yes, and leave the natural soul in its own environment. Until then I will be constantly with you. I must depart for the present and give you time in which to think it over. May God in his mercy be and abide with thee meanwhile. Amen. Emperor lover

¹ Presumably with Myers's medium in England.

of Proteus [?] Dante Homer¹ [undecipherable words]
I. S. D.

Hodgson on the next day told Mrs. Piper of the proposal that Imperator should take charge, "reading her such portion of his {Imperator's} remarks as did not refer to the 'other light.'" He explained Imperator's relation to W. S. Moses, and left her a copy of his *Spirit Teachings* to consider.² She made no objection, and the revolution was accomplished. It was more than a substitution of the Imperator Band for Phinuit, for Hodgson himself, for a time at least, abdicated the direction of affairs, so that the controls had a completely free hand as to conditions. In Hodgson's brief account of the change, at the end of his second Report (*Proceedings*, Vol. XIII., p. 408), he speaks of it as having been determined by the controls to a greater extent than the written records we have fully indicate. He says that Imperator "demanded that the control of Mrs. Piper's 'light' should be placed in their hands," and that he (Hodgson) "was repeatedly and emphatically urged" thereto by G. P.

I have already, in discussing the Stainton Moses control, quoted passages from the records showing how Imperator (who first controlled on November 11, 1896), and Doctor and Mentor (who first controlled on November 13), came on the scene. Rector's first appearance as control was on November 14, 1896, and the account of this, as well as of Imperator's first appearance, will be found in the Appendix to this chapter, pp. 468-470. In Chapter II. above, and its Appendices, are quoted numerous passages giving accounts by Imperator, Doctor, and Rector of the process of controlling, and their pseudo-scientific explanations of it. These accounts were for the most part given in the early months of their controlling, when, as we

¹ Some of the names previously given in connexion with the Imperator Band. I.S.D. stands for Imperator Servus Dei and was used as a signature by Imperator as the + was. Both symbols were used by the Imperator of *Spirit Teachings*.

² It has been suggested that from an evidential point of view it was unwise to put *Spirit Teachings* into Mrs. Piper's hands, but ignorance of a published and easily accessible book could hardly have been assumed in any case.

have seen, Hodgson questioned them closely on the subject. There still, however, remain some things to say about the characters and functions of the members of the Emperor Band.

Emperor is represented as a very "high spirit." "I've never seen any spirit higher than he is," says Phinuit on December 14, 1896. G. P. calls him his holy majesty. Rector says on June 21, 1905 (as reported by Miss A. M. R.), "No greater spirit ever appeared to earth than Emperor. His power is divine, it is high, it is noble * * * He is in communion with the Great and Holy Spirit." Myers_P says on May 20, 1903, that Emperor "is all powerful." He himself appears to rank himself with the prophets, and at times speaks as having received divine authority. On one occasion he says to Hodgson, who was in difficulty about getting money to pay for sittings, "Cast thy burdens upon myself and God. We will bear them all." And, speaking of the work of the band, Rector says for him on July 3, 1897, "More satisfactory, higher, clearer, better work than has ever been done since the days of Christ will be done thereafter. This will be nearly at the closing of this epoch.¹ Then thou must look for other lights."

Emperor's communications read in the light of claims such as these produce on me an unpleasant effect of pretentious inadequacy.² But, though this is my own feeling, it must be remembered that it does not appear to have been Hodgson's, nor that of some other sitters in America. Hodgson would, of course, have agreed that it is impossible to accept all the statements made, but he concluded that the undeniable errors and inconsistencies must

¹ "This epoch" is, I think, the period of Mrs. Piper's mediumship. It may, however, be the end of the epoch preceding the millennium (see above, p. 90, and below, p. 122).

² The same is true of Stainton Moses's Emperor, who also made lofty claims; but it is much worse in the case of Mrs. Piper's Emperor, whose communications are not only incoherent and contradictory but altogether on a lower level of culture than what we find in *Spirit Teachings*. This, of course, is what one would expect if the communications either originate in, or are importantly affected by, the mind of the medium concerned.

be attributed to the difficulty of working with the medium's organism. When and how he arrived at this conclusion I do not know, nor whether he was first impressed with Emperor's teaching and inferred from it his wisdom and genuineness, or, on the other hand, first accepted Emperor as a very high spirit on the authority of G. P., and felt his teaching to be impressive and authoritative on this account.¹ Personally, I can more easily understand the impressiveness of Rector as manifested in later years—when Emperor took little part except in opening and closing sittings with greetings and prayer—for Rector is less pretentious.²

Emperor's ignorance of science combined with assumption of knowledge, as shown in his discussion of the process of controlling, has been illustrated in Chapter II. and its Appendix. When his exposition of this subject was finished, Hodgson started him on the history of revelation, and thus gave him the opportunity of displaying similar ignorance, combined with similar claims to knowledge, of history and theology. It was on February 12, 1897, that Hodgson introduced the subject. He suggested to Emperor that there were several interesting subjects that he might discourse on, and continued:

R. H. One of the most important subjects appears to me to be a general or detailed account of the revelation of God to man on this planet. About this you gave some instruction to Moses which has been published in his *Spirit Teachings*. I refer to the references to the chief line of descent from Melchisedek to Christ in successive human beings who were guided by higher spirits from your world. And it seems to me that the world now might be ready to receive a fuller account of the lines of spirit influence in different nations of the world. What do you think of the desirability of this?

¹ Professor Newbold, who had much opportunity of knowing Hodgson's thoughts and feelings as the investigation proceeded, is inclined to think that he accepted Emperor finally on account of his being an inseparable part of the spiritistic interpretation as a whole, having seen many cases which he regarded as practically conclusive.

² For William James on Rector's impressiveness, see above, pp. 79-80.

Imperator agreed, and on the following day, February 13, 1897, began his discourses on the subject with statements about the openness to spirit influence of early man, mankind being then purer and more spiritually developed. The discussion between him and Hodgson on that day, and how Hodgson brought him to agree to a statement in accordance with the theory of evolution, will be found in the Appendix, pp. 471-8. Imperator next returned to the subject on February 20, 1897, with the words :

IMP. Hail friend of earth I am with thee again. Would go back to the early christian church the first revelation of God * * * There was the kingdom known in those ancient days as the kingdom of Melchisedek.

During this sitting, and some ten more in the course of February and March, the subject is continued—I cannot say developed, for there is much repetition and very little information. The general line will be seen¹ from the record of March 10, 1897, given in the Appendix, p. 478. Notwithstanding a good deal of assistance from Hodgson, who both gave elementary information by way of criticism or in answer to questions, and also interpreted Imperator's statements for him—the latter managed to produce a medley of nonsense and contradiction. He said, for instance, on February 23 :

From the days of M[elchisedek] to the life of Abraham, there were many whose perceptions were such as to enable them to gain knowledge of God, yet there were none of his people who were in a condition for God to reveal himself as he did to Abraham, *i.e.* between the days of M[elchisedek] and A[braham].

But when the next day, February 24, Hodgson demurred to the interval of time between Melchisedek and Abraham, he withdrew it and said, "that is wrongly registered, there was no time between." He said also that Abraham "did more to develop and raise the Jews" than any other in his day.

¹ Together with a conversation with G. P. showing some dissatisfaction on Hodgson's part, p. 484.

He said at the same sitting, February 24 :

IMP. From the time of M[oses] to C[hrist] men were enlightened. Then after this period so changed did men become, that they grew to be more of the earth, earthy, being misled by the teaching of the Bible, their Book.

Hodgson suggests that he is perhaps referring to the "dark ages," and Imperator admits this and says presently :

IMP. To us the dark ages are known as existing only in the days of the Papacy when in the reign of the Popes they crucified and slaughtered God's people in large numbers.

On March 10 Imperator says that Melchisedek after his death :

IMP. did live and so act upon the earth, manifesting himself in different form, that he actually reigned all through the days of Abraham M[oses] E[lijah] and E[lisha] down to the days of King David.

* * * *

The wondrous workings of M[elchisedek] will never be blotted out of the history of the early church.

He talks on March 16 of Abraham preaching to the Jews, and adds :

IMP. He made kings of the Jews, built temples of worship, rescued Lot dost thou not U.D. me ?

R. H. You mean kings metaphorically.

IMP. Yes. They became followers of M[elchisedek] down to Moses, Elijah, Elisha, etc. when according to thy book, which is wrong, came the Levitical period.

And on March 24 :

IMP. We follow the teachings of M[elchisedek] through all the ages down to David, Daniel, Samuel. We do not follow him after this period.

R. H. Which period ?

IMP. After the levitical priesthood. After this there came

Christ. I wish thee to understand all. Is it at all clear?

R. H. I think I understand what you mean. It is expressed in a way different from ours.

It would, I think, be of little profit to examine these discourses of Imperator in further detail, though they bulk so largely among his utterances.

One thing to be remarked about the Imperator Band is the change it, by degrees, undergoes. When Mrs. Piper was in England in 1907, for instance, we had Imperator in the background supposed to be organising the whole business, and communicating briefly at the beginning and end of the sittings with a greeting and a prayer and blessing. He was there to be referred to by his assistants, as it were, but communicated very little himself. Rector had become the member of the band with whom sitters mostly came in contact—the serious, earnest, patient individual anxious to help everyone on both sides, whom all who have sat with Mrs. Piper of recent years—indeed, I think, since 1898—know. Communicators, while availing themselves of his services, speak of him sometimes in such patronising terms as *e.g.* “good old Rector,” and seem to regard him as rather ignorant and a little stupid. “It was very stupid of Rector I must say {to write “evangelical” instead of “Evelyn Hope”} as Hodgson and Myers both kept repeating it over and over again, to him,” says G. P. on March 6, 1907 (*Proceedings*, Vol. XXII., p. 61).

Mentor retired early, and Doctor—at least so far as the Doctor professing to have been Stainton Moses's control is concerned—appears very little after 1897. The Imperator Band secured the services of another doctor for purposes of medical diagnosis and advice, namely, a deceased Boston physician, Dr. Oliver. They speak of him in 1904 as “the doctor,” as “our doctor,” and say he “came to us recently.” But I do not think there is confusion, at this stage at least, between him and Stainton Moses's Doctor; perhaps there is later when he becomes “Doctor” without the “the.” I believe, however, that the original Doctor of Mrs. Piper's Imperator Band (not, of course, of Stainton Moses's) regarded himself as a

doctor of medicine, at any rate after he had given up being Homer (see November 14, 1896, Appendix, p. 471). Thus on December 3, 1896, there is an air of anatomical knowledge, and he spontaneously diagnosed and prescribed for Hodgson who had a sore throat. There is an amusing piece of sensitiveness about his language on January 29, 1897, when he says :

Yes, but I wish you to understand me because I am a gentleman and I know my letters thoroughly. I wish therefore to get my sentences correct for your understanding.

Prudens, another of Stainton Moses's controls, is not mentioned at first, I think, and at no time communicates much. His chief function is that of a messenger who can be sent to look for spirits, or to convey a message to another medium. He seems to be a vaguely conceived personage, for though in 1899 he was described by Mrs. Piper in the waking-stage as a little old man, and though he is generally spoken of as "he"—as, *e.g.* on March 13, 1901, when Rector says :

Prudens who went and looked up this case * * * and was explaining to me for thy U.D. the condition exactly as he found it to be ;

or in 1907 (*Proceedings*, Vol. XXII., p. 88) when Hodgson_p says :

Prudens has been to Mrs. Verrall but he has not been able to get the message through to her ;

—yet on May 26, 1906 (*Proceedings*, Vol. XXIII., p. 81), he turns up as a lady. William James was on this occasion the sitter and recorder, and Hodgson, who at this time had been dead five months, the communicator.

HODGSON_p. You understand that we have to have a medium on this side while you have a medium on your side, and through the two we communicate with you.

W. J. And your medium is who ?

HODGSON_p. We have a medium on this side. It is a lady. I don't think she is known to you.

W. J. You don't mean Rector ?

HODGSON_{P.} No, not at all. It is—do you remember a medium whom we called Prudens ?

W. J. Yes.

HODGSON_{P.} Prudens is a great help. Through Prudens we accomplish a great deal.

This, it may be observed, seems to involve a new view of the *modus operandi*.¹ The same function is assigned to Hodgson_{P.} on January 1, 1907, see Appendix to Chapter V. p. 524. G. P. is sometimes described as taking notes on the other side as Hodgson did on this; but that is different.

To return to Rector, who is from our point of view much the most interesting and important member of the band, he at first, as we have seen, controlled and communicated only on his own account, just as Doctor and Emperor did. It was not till March, 1897, that he took office as intermediary between other communicators and the sitter. Emperor speaks of him on March 4, 1897, as his chief assistant, and on March 11 he writes for Emperor, and does so several times later in the month, though they each also communicate directly on their own account. On the 18th Rector says: "I am between yourself and Emperor, and must listen to you both which is not easy for a partially developed spirit to do." Towards the end of the month other sitters besides Hodgson are admitted for the first time since the Emperor Band took charge, and Rector wrote for their friends; so his position as intermediary and amanuensis may now be regarded as established. Moreover, he also about the same period is represented as performing Phinuit's former part in occupying the head and body, but without speaking, while George Eliot writes with the hand. I quoted an instance from the sitting of March 5, 1897, in Chapter I. (p. 18), and another from that of April 5, 1897, in Chapter II. (p. 36). One on March 30, 1897, will be found in the Appendix to the present

¹ Mrs. Verrall tells me that the view that a medium is wanted on both sides was strongly held in the automatic writing of Mrs. Forbes, and that the question was discussed by the latter with Hodgson on one of his visits to England about 1900.

chapter (p. 499); and one on March 31, 1897, in the Appendix to Chapter II. (p. 415). An instance on March 9, 1897, is perhaps worth quoting here because it led to a remark about spirits hearing, which may be compared with G. P.'s on October 17, 1896 (see above, p. 91). George Eliot writes: "Rector said I will remain with you here and arrange all these material things for you"—*i.e.* Mrs. Piper's position, etc.; and a little later, when asking for a message to take to Myers, she writes: "I do not wish you to speak it loudly, but slowly, softly, so that I alone may hear it, or no one but myself and Rector * * * Do not let the rest of the spirits hear it. Rector says ready."

Rector may then about this date be described as having taken Phinuit's place, especially as he also undertook Phinuit's function of medical adviser. One difference, however, was that Phinuit spoke and Rector wrote. Rector never spoke during his first months of office, and later only for a few favoured sitters. The post of intermediary is represented as a somewhat arduous one, for, in addition to the difficult task of both listening to the communicator and writing down ("registering") what he says,¹ he has to "hold the light," or his "position in the light," or "hold the end of the cord."² When things go wrong Rector has to bear the blame, and he only holds his post during Imperator's good pleasure. For instance, there was serious trouble on December 19, 1898, when there had been a very confused sitting. It was a first sitting, that is the sitter had not been present before, and she did not recognise the professing communicators at all. She writes about it as follows:

More than thirty names were given but no names of any of my deceased or living friends were among them. Eight different forms of relationship were given and the

¹ "When I am not listening I can register well enough," says Rector on January 25, 1905, and again on March 27, 1905: "I find it impossible for me to listen and register carefully at the same moment." On both of these occasions Hodgson had complained of his writing one word on the top of another.

² Cf. Appendix to Chapter II., p. 430 (May 25, 1904), and also Appendix to this Chapter, p. 490 (May 24, 1904).

relationship of myself to my departed friend was among them, but nothing whatever was given to show the personality of this friend.

The writing had been rapid and often illegible. At the next sitting—December 24, 1898—Hodgson being alone, Imperator (apparently through Rector) remarks, referring to the failure :

We cannot burden Rector with the responsibility of taking care of new communicators, and we will search and find another control whom we will have serve in his place †. We find that unless all the forces are in activity from our side he is incapable of assuming the responsibility and * * * we are not at all times present * * * We have been contemplating a trial with either Prudens or Doctor. We will during the next meeting for test purposes send either one or the other * * *. We cannot ask thy friend George to take that position, as he is going on to a higher and better condition.¹

Rector is apparently forgiven however, as there is no sign of this contemplated change having been carried out.

There is another thing to notice about Rector, namely, that the inconsistency of his statements as to the name he bore on earth extends also to the language he spoke. On May 26, 1898, the sitter, Mrs. "Howard," reports as follows—Rector was using the voice :

Rector talks about my health and all my affairs and is very sweet and consoling. Then he says a prayer in a strange tongue no word of which I can understand. He says that I must say that prayer. I say I don't understand it. He says it is Hebrew and that he lived long ago and was Hebrew and wishes me to learn to speak some Hebrew words. He is sure I can do so. He then says as nearly as I could tell : "sick nim kim kray" and says that is one, two, three, four. Then he says "ain, nim, kain, kr-g"—this last a guttural like German with no vowel sound. He is much pleased with my pronouncing

¹ More than a year and a half before this (April 23, 1897) it had been said that "His work in your field is done" (see above, p. 81).

this correctly. He says he wishes much to teach me some Hebrew—that this will please Hodgson! ¹

A few days later the same sitter, this time accompanied by her daughter, records :

Rector speaks in a clear deep voice, * * * He then prays in Hebrew. He says Hebrew is his native tongue, casier to him than English ; then translates.

It is curious after this to find Rector on January 16, 1907, in England, writing as amanuensis for Emperor what he said he thought were Hebrew letters (they scarcely bore even a superficial resemblance), but unable to understand them himself.

Rector's statement on January 21, 1907 (see *Proceedings*, Vol. XXII., p. 35) that his name was Francis, could hardly be consistent with Hebrew being his native tongue. Nor, again, combined with the ecclesiastical character given him in the trance communications,² is it easily reconciled with his being spoken of by Myers_p as "good old Rector who does not understand a word of Latin" (see *Proceedings*, Vol. XXII., p. 337).

One reason given in January, 1897, for the taking over by the Emperor Band of the management of medium and sittings was that the medium had been worn out by sittings for tests of identity or of supernormal power. If the "light" is to last, they say, sittings for instruction and consolation must be substituted for test sittings, the implication apparently being that the former are less of a strain to the medium, who is spoken of as a "battered and worn" machine (February 6, 1897) which must be repaired. Emperor writes (January 26, 1897, see above, p. 99), "You have had about all the tests that time can give through this light. Now there should be higher development."³ Accordingly, under the new régime, the sittings not only become free from the convulsive move-

¹ Hodgson was in England at this time. The above syllables have no resemblance to the Hebrew numerals.

² See, e.g. June 3, 1903, p. 424, and December 14, 1904, p. 431, Appendix to Chapter II.

³ See also similar statements in 1903. Appendix, p. 490.

ments that previously preceded them, but become otherwise quieter, and they are largely devoted to instruction and exhortation. Hodgson describes the change in *Proceedings*, Vol. XIII., p. 409, and the change is also apparent from the following account by a lady who had had experience of both the Phinuit and Emperor régimes. She writes in December, 1897 :

The April and May {1897} sittings were clearer—as far as mistakes went—than any I had ever had, and there seemed a stillness and peace, a freedom from the old hurry and confusion * * * There is a greater desire to help one to live a higher life shown * * * but as far as knowledge of the future goes, I cannot say that the new controls have been more correct than Phinuit was, but they are not so ready to talk of the future or of material affairs.

It is noticeable, however, that the lofty ideal of the function of the Emperor Band as spiritual teachers and guides is scarcely consistently maintained. We find, for instance, in June, 1899, that the Emperor group are giving advice about investments, or if they do not give it themselves, introducing Flower, “the great financier,” to do so. Emperor apparently personally invited him. The advice does not turn out very well, and perhaps this is why six months later we find the controls saying that they wish to give advice on financial matters only when they choose. It is not to be asked for except perhaps by a certain named sitter.

It is probable that in 1897 the objection to tests referred chiefly to sittings held with a view to obtaining proofs of the identity of communicators. At any rate the objection did not apparently extend to looking for a missing boy, or to experiments in what we should now call simple cross-correspondences.¹ The distinction is not difficult to understand, because immediate success is demanded by a sitter seeking for evidence of the communicator's identity. If the supernormal information comes easily all would be well and probably no fatigue ensue, but

¹ For these see below under George Eliot, pp. 115-118.

if it is struggled for and perhaps not obtained—the reader has only to refer to the sitting of December 5, 1892, in Appendix to Chapter II. (p. 355), or that of March 18, 1907, in Appendix to Chapter V. (p. 536), to see how fatiguing it would be. On the other hand, in the search for the lost boy, or in carrying messages to or from a distant medium, the sitter is as well satisfied at the time by one decently plausible statement as another. He knows as little of the truth as the medium does.

Search for the missing boy D—, who was officially reported to have died in Mexico, but who was believed by his relatives to be alive all the time, engaged the attention of the Imperator Band, of G. P., of Phinuit, of Julius Caesar, and of others, in the autumn and winter of 1896-7, chiefly before the Imperator Band took charge. Elaborate though vague accounts of places and buildings where he was asserted to be were given by the controls, who go backwards and forwards between Mexico and Boston reporting what they see and saying that they are constantly watching over him. Nothing came of it all, and there is, I believe, no reason for thinking that there was anything veridical in any of the statements made. A few references to the matter have already been incidentally made, and it will suffice if in addition I give the particulars of Julius Caesar's intervention.

Julius Caesar.

The first time Imperator controlled—November 11, 1896 (see Appendix, p. 470), he said: "Julius Caesar is my friend. He will not falter by the wayside. Not he."¹ The name, like other names mentioned at this time, was probably a feeler put out in the desire to find the names of Stainton Moses's spirit guides. But having been so mentioned, it seems likely that the idea acted suggestively in

¹A previous mention of the name Julius Caesar had occurred on October 30, 1896, when the Stainton Moses control made an enigmatic remark about him as follows: "R. H. were you interested in the Bacon Shakspeare controversy? W. S. M. Yes *very*, yes *very*. I have many fields to open up from Julius Caesar. I have many spirit teachings to recall and discuss."

producing the control a few days later. We have an instance in 1892 of a person mentioned by one control appearing as a control herself afterwards for no reason apparently except that the name had been mentioned. On November 30, 1892, G. P. controlling illustrated a point by referring to Laura Bridgman, the blind and deaf girl who was successfully taught to read and write. Six days afterwards, and on several later occasions, a Laura Bridgman control turned up, but said nothing of interest. At her first appearances there were movements of the hand suggesting the deaf and dumb alphabet which no one present knew, but no name was given. Phinuit professed not to know who it was, though he said she had had a great struggle to get there. Subsequently the name was written.

But to return to Julius Caesar. On November 16, 1896, Doctor writes: "Charles Adams. Julius Caesar. * * * I hear a word from each for you." On the following day, November 17, talking with the control J. Hart¹ about Mexico and the search for D——, Hodgson asked: "Who went with you on this last trip?" Hart proceeded to name various people—Erasmus, Ulysses, D. D. Home, Alexander the Great, Proteus, Julius Caesar. Hodgson misreads at first, then says:

R. H. Oh, Julius Caesar.

HART. Yes, did you know him?

R. H. I didn't know him personally, George, of course, but I know about him.

HART. I am not George.

R. H. Hart I mean. The writing is so good and quick that it reminded me of George's manner I suppose.

* * * *

HART. He is a brick.

R. H. Julius Caesar? [Assent.]

HART. And he went to Mexico with us. Helmet, armour, with sword.

* * * *

R. H. Any others with you?

HART. Yes.

¹ Concerning J. Hart, see *Proceedings*, Vol. XIII., pp. 296-9 and 353-7.

R. H. Tell me the others.

HART. Yes. Can you believe it? Can you imagine my being able to fly hand in hand with Julius Caesar?

On the following day, November 18, 1896, Hart affirms that "Caesar has got a powerful hold on this matter, and I assure you, H, old boy, that not a stone will be left unturned by us on this side." Then presently there is a scribble of the pencil and Julius Caesar takes control. Hodgson reports:

[After the scrabble, a wild fling of the arm, several jerks, and bangs on the table, and then a plunge forward on the table at full length, palm of hand upwards, turned a little to the left, as if to shake hands. I touch the fingers as if to shake hands, but there is no response. I put the pencil between the fingers, and it seems to understand and the arm draws back and I help it into position for writing. The writing is not very large, but cramped and heavy, the pencil being pressed very heavily down. Two pencils are broken during the writing of two pages.¹]

J. C. I am Julius Caezar (*sic*). I will move heaven and earth to find your boy and return him to his home and friends once more.

R. H. We are very grateful for your kind help.

J. C. I am Julius Caezar. I am Julius Caezar.

R. H. You'll try to influence him, the boy's friend.

J. C. Talk to his soul, oh yes, to his soul. My prayers are sincere, my interest great. Good day, sir.

R. H. Good day.

J. Caesar.

[Arm extends again as before the scrabble.]

[Then G. P. writes]

G. P. Well H. How are you was?

R. H. George.

G. P. D—— is on the right track now if he only carries it out. By the great Julius Caezar [Hand points to invisible] he will bring him home.

R. H. Splendid!

¹As very little is usually written on a page, this probably means during part only of Julius Caesar's writing.

G. P. Cæzar is as great as ever he was. Adieu. G. P. I am off for Mexico.

This is, I think, Julius Cæsar's only attempt to control, but he is mentioned again on January 21, 1897, by Phinuit, who says, by voice, not writing :

I just came back a little while ago {from Mexico}.

* * * *

Imperator has been down there. And so has Moses. And Julius Cæsar. It is Julius Cæsar. They say the only Julius Cæsar. He walks around that place like a man on guard. He'll liberate that boy.

George Eliot.

Another and more frequent control—George Eliot—was introduced in connexion with the attempts at cross-correspondence mentioned above (p. 111). They were carried on for many days and with great elaboration through the Imperator Band, G. P., and others in January, February, March, and April, 1897, but were entirely unsuccessful, notwithstanding constant affirmation of success by the controls concerned. The medium at the other end was a non-professional medium, Miss C., with whom Myers was having sittings in England. These sittings took place partly in London, and during about a fortnight in April, in a house reputed to be haunted in Scotland. Special effort was concentrated over this fortnight, during which the sittings with Miss C. were no doubt more frequent than they had been in London.

The first we hear of these experiments in the Piper records is on January 16, 1897, when Hodgson says to G. P. :

Fred Myers has got hold of a light * * * why can't you give your pass-sentence.

G. P. says he will if Myers calls for him, and Hodgson continues :

The medium is a Miss C—— [name given] and a spirit friend of hers, a Miss T. is the chief communicator, I

understand. George Eliot told Myers through that light that she had communicated here. She did once when "Q" was writing.¹ You can get hold of George Eliot through "Q" and make enquiries at once.

After a brief interval, during which another matter is discussed, G. P. says :

G. P. Oh I shall be so thankful if I can only use the light there and give my pass-word.

R. H. Take Doctor and Rector and the whole crowd of communicators that come here and make them give their names to the other light.

G. P. But I thought I had given you the names of nearly every spirit in heaven already. The Egos of every one of them have been seen by yours truly.

R. H. Yes, but that's totally different. There's nothing through any other light. Even Moses and his friends haven't proved their identities. Doctor and Rector and Imperator haven't given me their real names yet. And the evidence would be on a different basis if you could send corroborative messages through another light.

After some more discussion, G. P. agrees, and then fetches George Eliot²—who communicates through him, and gives a message alleged to come from Myers and takes one for him. Messages are sent and news of the other medium given at each intervening sitting, and George Eliot is spoken of as taking part, but she controls for the first time herself on January 20; Phinuit says: "There's a gentleman there wants to speak to" Hodgson.³ Report continues as follows :

¹ This was on December 16, 1893. "Q." wrote: "George Eliot is here with me now * * * Yes, at this moment. Who is Fred—of whom she speaks so often and asked me to say to him that she has the warmest admiration for him here and he must know of this life and light."

² The passage about getting further away quoted at p. 65 comes in here.

³ Later in the sitting Phinuit "remarks that the lady who was there before resented his calling her a gentleman, but that he couldn't always tell who was there, and couldn't see very clearly when he was just coming into the body, etc."

[The hand moves to the table and forearm is lifted, with hand up and palm bent forward. Hand remains poised a short time, with slight gentle movement several times as though listening to spirit and forefinger points two or three times.]

G. E. [To Spirit]. Yes thanks. Who said I was a gentleman? I am not as yet. I may be some day, but I doubt it. I am George Eliot.

R. H. Delighted to meet you.

G. E. I came here at the request of your friend George Pelham. I have taken your message to the light beyond the water, materially speaking. Miss F——¹ here is with me, a delightful woman. On my own responsibility I took the following message to F. W. Myers a friend of mine when I was in my body. I think he understood me as few men did, and in consequence of this I would do anything within my power for him.

The life of the immortal is sweet. George Eliot. Ask him if he received it as I have quoted it here.

A good deal more of the same kind is said at this sitting, and George Eliot frequently controlled² afterwards during the first half of 1897. Her topics were chiefly these cross-correspondence experiments with Myers's medium and elaborate descriptions of heaven (where, it may be observed, she met, among other people, Adam Bede). I give specimens of communications by her on each of these topics in the Appendix, pp. 491-513. In connexion with

¹ K. F., a friend of a frequent sitter, and herself a frequent control at this period.

² There is a little ambiguity sometimes as to whether George Eliot controls or communicates. In several cases expressions are used which seem nonsense unless she is controlling. But on March 15, 1897, in the middle of a communication in which Hodgson describes her as herself writing, she says :

“ We speak by thought unless we act upon some machine so-called medium when our thoughts are expressed to the controlling spirit who registers them for us ; ”

which looks as if she regarded herself as communicating through an amanuensis. She more than once herself acts as amanuensis for Imperator.

the first, I also give Myers's statement of the failure of the experiments and Hodgson's discussion with George Eliot about it, and also (p. 513) a record of a similar and equally futile attempt at cross-correspondence between Mrs. Piper and the same medium, Miss C—, when Hodgson is erroneously supposed to be sitting with her in November, 1897, though on this occasion it is "Q." and the Emperor Band who are the messengers—not George Eliot. The curious thing about these experiments is the definite and uncompromising assertions of the controls, not only that they have taken the messages proposed, but that they have seen the other medium and sitters and their surroundings, which they describe, and have brought back messages from them which they give—all this that they describe being erroneous and having no relation to the facts. False statements of the same kind were made, it will be remembered, in 1908 when some cross-correspondences really did take place (see *Proceedings*, Vol. XXIII.). The controls seemed unable to distinguish the unsuccessful from the successful attempts, and gave similar circumstantial and unveridical accounts of supposed visits to Mrs. Verrall and others.

To return, however, to George Eliot:—on April 1, 1897, Rector informs Hodgson that she has been promoted to apparently a high position in the band of controls and communicators. He says:

R. We are having many changes made for us. We will give you a short explanation of what is going on.

I, Emperor Servus Dei, in consideration [not deciphered] listen . . .

I Emperor, do hereby in consideration of the many kindnesses bestowed upon us through the congeniality and influence of our friend and co-worker (George Eliot) henceforth and forever . . .

Read to him {i.e. to Emperor} that he may know that I am doing his bidding.

[R. H. reads over.]

R. pronounce her worthy and capable to manage through her clearness of thought, this light, and I now place her at the head of our circle. She is to be

counted as the leader of the band of lady communicators.

R. H. Very good.

R. She will in any and all cases take and deliver any messages given from either our side or yours.

I am not sure that I have got down my words as he has repeated them to me, but I think I have them right. It is difficult to repeat for others. Do you hear ?

R. H. Yes, quite clearly.

R. Answer him if you please.

R. H. I am pleased with any arrangement that you make. I will follow any instructions that George Eliot may give.

R. Thanks. We see that she is qualified to use the light without doing any injury. Yet we do not intend to leave her alone, or unprotected.

George Eliot's part does not, however, seem to have become materially more important after this announcement. She controlled a good many times in April, 1897, and a few times in May and June, but I think little or nothing is heard of her later. As I stated before, she gave no evidence of identity, and, apart from G. P.'s guarantee, there is clearly no reason for regarding her as anything but a rather poor personation.

"Moses of Old."

It seems possible to suggest some reason for the appearance of each of the controls so far dealt with. Phinuit probably originated in Mr. Cocke's control, Dr. Finney. G. P. first manifested to a friend who had brought to the sitting objects that had belonged to him, so that he must be regarded as invited verbally or telepathically. Proctor, Stainton Moses, the Imperator band, George Eliot were asked for. Julius Caesar had been mentioned by a control a few days before. There is appearance of telepathic suggestion in the case of Sir Walter Scott, and also in that of Madame Guyon whom we shall come to presently. But for the selection of Moses of the Exodus to make the

prophecy desired by Hodgson (a desire not, so far as we know, mentioned to Mrs. Piper or her controls), no reason is indicated. It may well be, however, that the New Testament phrase, "Moses and the prophets," or some recollection of the pre-eminence among prophets attributed to him in the Old Testament (see *Deuteronomy* xxxiv. 10), suggested Moses as a leading prophet when prophecy was wanted. It was on December 18, 1899, that he made his solitary appearance, and Hodgson notes at the end of that sitting :

[In connection with the above statement made by "Moses," I note that the war between the British and the Boers has been much on my mind lately, and that I have several times recently since my previous sitting on Nov. 15,¹ meditated on the desirability of asking Imperator if he knew of any one specially competent to make prophecies on questions of war on this planet. Prophecies were made at the end of 1896,² and also I think in 1897 and 1898 further prophetic references to wars were made at the sittings, but owing to my own ignorance and that of other sitters of the trance conditions, these prophecies were somewhat confused, and I hoped that perhaps more definite statements could now be given. I cannot recall having thought of "Moses" in any way in connection with such prophecies. R. H.]

At the beginning of the sitting of December 18, 1899, Hodgson being the only sitter, Rector writes (I as usual omit repetitions due to Hodgson's misreadings) :

The prophet of old will soon appear and with thee

¹ He had not been present at any sitting in the interval.

² The prophecy at the end of 1896 to which Hodgson refers here was that made by the afterwards-said-to-be-false Imperator, who called himself "Joseph, the father of Christ" (see above, p. 90). It was given through G. P. as control on October 17, 1896, and, though hardly consistent with the prophecy made by "Moses of Old," in certain respects resembled it. Both speak of the near approach of the millennium (which both call the millennial), and of the lion and the lamb lying in peace together. Both speak of sanguinary wars. Both say that in the war England backs the United States, Russia is against them, Germany not concerned in any important way.

speak. [I supposed at the time that this referred to Imperator, though it seemed odd, but it evidently referred to Moses. See below.]

{A good deal of discussion about arrangements for future sittings and other matters follows, after which the record proceeds.}

RECTOR. Now friend hast thou ceased for a moment ?

R. H. Yes, I have all I think, thank you.

R. We must release this spirit then. We will return. wait for us. +. R. P. [Imperator, Rector, Prudens.] [Pencil drops. Disturbance in hand. I supply fresh peneil. Hand half turns over, takes pencil in novel way, between lower joints of thumb and forefinger, with tip of forefinger touching it. Rector takes the pencil by separating fore and middle fingers and receiving it between their lowest joints.]

[Moses of old writes.]

[Writing rapid, large and serawly.]

M. I am Moses of old. I speak to say a great uprising is to take place upon thy earth and there shall be blood shed and bodies swept away like ehaff before the wind. Such is the will of God, so be it . . .

And thy world shall become purified and a Christian world prevail instead . . . prevail instead and God's laws obeyed as thy world hath sinned and become corrupt. R. H. Yes

M. Speak thou to Moses.

R. H. I thank you. Can you tell me any more detail ? Will the British have much more bloodshed ?

M. Not so, but there will be greater battles through thy land and there will be forever peace with England and thy country and love and sympathy prevail for all time, but battle ships will be set out for battle and Russia be defeated and wiped out. Doth thou hear me. Oh mortal tongue speak.

R. H. I think I understand most. Do you say that England will be victorious in her war now ?

M. We Do.

R. H. And that Russia will fight against England and America ?

- M. later . . . yes . . . and in all ways.
- R. H. Shall . . .
- M. France will interfere and great will be the loss on their side.
- R. H. Shall this be in my days on earth ?
- M. The dawn of the millennial is at hand and thou shalt live in flesh to know all.
- R. H. Is America to be joined with England ?
- M. It is for all time, *and ever*.
- R. H. Amen. And both . . .
- M. The lion and the lamb shall lie down together and peace love Christianity and sympathy reign forever hand in hand.
- R. H. Will this present war with the Boers in Africa bring about much more loss ?
- M. Not to England, but it will soon cease and peace reign therein
- R. H. Amen. And it will be all under British rule ?
- M. It will. In spite of any mortal thought to the contrary.
- R. H. Amen. Will Germany take part in the coming great war ?
- M. Not seriously, but in a way yes.
- R. H. But the chief fight will be between Russia and France on one side, and England and America on the other.
- M. It will, I say it, and so be it. R. H. Amen.
- M. Better will thy world and its people be.
- R. H. It is a purification time.
- M. Yes and God's voice is being heard unto his people
- R. H. Yes.
- M. I go. R. H. Thank you very much.
- M. Speak cautiously and quietly. Fail not. Fare thee well. Moses. R. H. Farewell.
- M. Prophet of God R. H. Amen.
- † [Disturbance in hand, Pencil drops, etc.]
- RECTOR writes. Friend we return and all is well.
- R. H. Amen.
- RECTOR. We gave way to God's voice, and decided to return to thee and finish our work

Madame Guyon, and development of automatic script without trance.

The development in 1911, as Mrs. Piper's trances came to an end, of a control calling itself "Madame Guyon" has several features of interest. Her name occurs first on October 23, 1910. Sir Oliver Lodge was in charge, and a friend of his who was to be the principal sitter was waiting to come in after the trance had begun. The same sitter had been present on the immediately preceding occasion, October 13, and Gurney had then controlled. The sitting of October 23 begins thus, Imperator apparently controlling :

IMP. + Hail

+ Friend what asketh thou of me ? + I. S. D.

O. J. L. Imperator I want you to help us. There is a friend in the next room wishing to speak with one on your side.

IMP. Friend it may be difficult for you to realise that our work is nearly at an end, but it is really so.

O. J. L. Don't go in a hurry.

IMP. We have remained a good long time with you and now I must soon call my messengers away. + I. S. D.

O. J. L. We are grateful for all they have done for us. Do you know our friend Gurney ?

IMP. Yes well, all he is trying to do. We see his light and U.D. his desires well. He controls fairly well. Guyon also

O. J. L. Do you mean Madame Guyon ?

IMP. helps.

The occurrence of the name was striking, because the attention of the sitter, who came in a few minutes later, had recently been drawn to the subject of Quietism (of which Madame Guyon was a prominent exponent) owing to a reference to it in a message received through the writing of another automatist, which message claimed to come from Gurney. This fact was known to Sir Oliver Lodge, but nothing, so far as is known, had been said on

the subject to Mrs. Piper, and there appears to be no reason why the name should come into her mind normally at this time.¹ It is mentioned again, still with no apparent relevance, later in the sitting. Gurney is communicating and says to the sitter :

E. G. Is {M——} clearer ?

SITTER. Yes

E. G. I have explained everything to her all about how to communicate and everything and all about Guyon. Yes and her help.

No more happened in connexion with Madame Guyon till February 8, 1911. In the interval there had been three sittings and three other attempts to go into trance which had failed. On this day the following brief isolated communication occurred in the middle of the sitting *à propos* to nothing apparently :

Guyon says it

I hunted all through life for Christ and found him in myself. I am happier now.

There is undeniably a certain appropriateness to Madame Guyon in this remark.

We next hear of her on July 3, 1911, when without notice she comes as the control in charge of the sitting—in Imperator's place, in fact. The sittings that winter and spring were few and far between, because, as mentioned above (Chapter I., p. 13), Mrs. Piper had often great difficulty in going into trance and sometimes in coming out, and long rests between trances were prescribed by the controls. Even so, a considerable proportion of the attempts to go into trance failed altogether. On May 24 a difficult trance occurred. Rector said :

R. If we could accomplish anything by coming we might try otherwise it would be wiser to discontinue. We are sorry to leave you. We have been your friends and done our best to prove our life.

O. J. L. Yes indeed, and we are grateful.

¹ Madame Guyon in life appears herself to have been an automatist, but whether this was known to Mrs. Piper at any time I do not know.

R. We did hope to restore the light but it seems fruitless.
 {At the end of the sitting, however, Rector said :}
 After many Sabbaths try again.

Apparently the next incident was a little impromptu sitting of Mrs. Piper with her daughters on June 10 at which the controls urged that there should be a sitting with Mrs. Isaac Thompson, well known to Mrs. Piper both as a friend and as a sitter. Accordingly a sitting on July 3, 1911, was arranged for her and her son. Sir Oliver Lodge was taking charge, and records the beginning of the sitting as follows :

Cross in air {this was a common way for Emperor and Rector to begin}

MME. G. I greet you friends. I am Mme. Guyon I come to supervise and render such assistance as seems within my power. Guyon.

O. J. L. Oh, that's very interesting.

MME. G. I will now stand aside and give way to my new found friend.

The writing was small and good. After it had been read, the hand was seized with excitement, scored the paper, broke the pencil, and presently wrote as Hodgson, who apparently continued to write through the sitting, acting as amanuensis for Isaac Thompson. At the end he wrote in his own name again, and when he had taken leave and O. J. L. had said "Good-bye, Hodgson," a cross was made in the air again, and in a changed handwriting came: "Goodbye friends and may you rest in peace.+ Mme G." In the waking-stage that followed, Mrs. Piper said: "That lady who prays all the time said run away now"; and after the "snaps" in her head—that is, when nearly normal—"I saw a lady with a cross in her hand and a lot of pretty people."

Mrs. Piper only once more—so far as we know—went into trance. It was on July 31, 1911. The trance was long in coming on, but the writing at last began :

MME. G. + I am glad to meet you friend. I am Guyon.

O. J. L. Hail Madame Guyon, glad to see you

MME. G. God be with you one and all. A friend is waiting to

speak. I'll step aside. God's blessing on you.
Mme G.

The main part of the sitting was occupied with communications from Lady Lodge's relations and friends, Hodgson_p apparently acting as amanuensis. Imperator closed the sitting and Madame Guyon did not appear again that day, but in the course of his final remarks Hodgson_p spoke—at least so I interpret him—of the possibility of automatic writing without trance being developed, and then said: "Mme will get through in any case, this we are sure of." This final part of Mrs. Piper's latest trance sitting, and the subsequent waking-stage, are quoted in the Appendix (p. 514).

There are two things worth noting about the latest developments of Mrs. Piper's trance. The first is that all the difficulty attending the going into trance—the evidently failing power to do so with safety—did not apparently prevent communications of evidential value occurring when the trance did come on. By evidential value I mean, of course, of value as affording evidence in the trance utterances of knowledge which cannot have reached Mrs. Piper through her senses. Unfortunately this evidential matter was too private for publication, but I gather that some of it bears comparison with some of the best that has been published. I do not here raise the question of how far the sitter was an important factor in the result, as this is of general application throughout the evidence, and does not, therefore, specially affect the present point.

The second point is that the introduction of Madame Guyon as a control was apparently intended to be a step in the direction of peacefulness in the manifestations beyond that already attained under the Imperator régime. This is perhaps made clearer in the automatic writing without trance to be described presently. But it can hardly have been meant that this gain in peacefulness would be secured by a method of going into trance quieter than the very quiet one which had already become customary. Presumably, therefore, it meant either a disposition to some lighter form of trance, or more probably to the automatic script without trance which actually

occurred. It would be very interesting to know how far the development of automatic script was the result of a deliberate plan made by some intelligence, possibly a subliminal self, with the object of making up for the loss of power to go into trance; to know whether Sir Oliver Lodge's suggestion in May (see below) to try for automatic script set this plan going; and whether the substitution of Madame Guyon for Imperator at the last two trance sittings was part of the plan. But these things must, I fear, remain matter for conjecture.

The automatic writing under Mme. Guyon's direction, apparently foreshadowed in the last trance by the Hodgson control, showed no signs of beginning till September 20, 1911, but it is interesting that one brief piece of script without trance had already occurred in June. About the end of May, seeing that the trances seemed likely to come to an end, Sir Oliver Lodge suggested to Mrs. Piper's daughters to try if she could do automatic writing in a normal state. The idea was not new to her; she had seen something of the kind produced by others, and had in previous years occasionally tried for it herself, though without success. To give a concrete instance, she had tried vainly on June 20, 1895, in Dr. Newbold's presence immediately after a sitting during which the control—G. P.—had been asked: "Could you use Mrs. Piper's hand while she is conscious?" and had replied: "I'll try. I do not know."¹

Soon after Sir Oliver Lodge's suggestion, namely, on June 4, 1911, when Miss Violet Lodge happened to be present with the Piper family party, Mrs. Piper complained that her hand felt numb, and it occurred to one of her daughters to give her a pencil. At first nothing happened. Then the position of the pencil was changed, and it was placed between her first and second fingers. A little scrap of script was then obtained consisting first of a drawing of a seven-legged insect, then the words "A Rachne," and then a drawing of a spinning-wheel—all three in one line. The

¹ A sentence, veridical apparently, had however been written automatically on April 25, 1894, while Hodgson "was managing to keep her out of trance successfully" (see Chapter VI., p. 211).

letters were written detached, quite plain, and with a backward slope, totally different in character from the trance writing. The word Arachne—Greek for spider—and the spinning-wheel make it practically certain that the badly drawn creature was meant for a spider; but Sir Oliver Lodge satisfied himself that neither his daughter nor Mrs. Piper or her daughters attached any meaning to “Arachne,” and they called the creature a beetle.

It is rather curious that, notwithstanding this successful attempt, nothing came but scribbles when Mrs. Piper next tried on September 20—just as might happen to any one trying to obtain automatic writing for the first time. The following attempt was little better, consisting mainly of repetitions first of “Mme.” and then of “G.” The next, on October 8, again consisted of repetitions of “Mme.” and “Mme. G.,” but these were interspersed with drawings of ecclesiastical objects. The fourth attempt on October 11 began to be more coherent. It was made fairly clear that a rosary and a particular kind of cross were to be symbolic of Mme. G. just as a + was of Imperator. The name Guyon was not given, but Gun was repeated several times. Then a *soi-disant* Hodgson wrote and brought about an unmistakable coincidence, which it is very difficult to suppose either accidental or due to any normal knowledge of Mrs. Piper’s, between the script and Sir Oliver Lodge’s preoccupations on that day. The script also said :

Trust Mme G and things will soon be clearer * * * A
most holy influence is being brought to you * * *

Several other scripts followed, getting more and more coherent. Mme. Guyon always purported to be present, though the full name was not written except backwards.

The longest and in some respects most interesting of the scripts was produced on October 28, 1911, in the presence of Sir Oliver Lodge. The writing continued for about an hour conversing with him in the manner of Mrs. Piper’s trance script, and accompanied by some of the trance mannerisms. For instance, the hand was sometimes held towards Sir Oliver’s mouth as though to listen to what he said. Mrs. Piper too spoke of a tingling in hand and arm

at the beginning and end, a sensation sometimes experienced in connexion with the trance (see Chapter I., p. 24). Mme. Guyon purported to open and close the script just as she would have done had it been a trance communication. In short, it resembled a trance communication in almost all respects, except that Mrs. Piper was in full possession of her normal consciousness all the time, though she did not attempt apparently to follow what the script said. Sir Oliver asked for Hodgson, who then purported to write, Mrs. Piper saying she felt the influence in her arm changing. After conversing with this Hodgson control for some time, Sir Oliver sent a message to Myers, who thereupon took control, the writing again changing somewhat. He said, among other things, that Mme. G.

has taken up the light and is the chief control now. We shall all greet you often and give you much help. We are only in the primary stage

A drawing of Madame G.'s cross presently led Sir Oliver to say "Madame G. is coming again," and Mrs. Piper remarked: "I like her, she is most quiet and restful"; and again when the writing was over: "That is the quietest peacefullest influence. I feel rather rested when she has been."

It is clear, then, that some intelligence behind the trance communications, and behind the subsequent automatic script, looked forward to further communications of an interesting kind under the Guyon management. But these anticipations have not so far been fulfilled. Mrs. Piper sailed for America on October 31, 1911, and since then has sent a few scripts to Sir Oliver, namely, one in 1911, three in 1912, some in 1914, and again several in 1915. Madame Guyon has continued to take the lead, and messages from different communicators have been written, but the output is somewhat meagre in amount and its content for [the most part of little interest, though one or] two of the scripts of 1915 give more promise of evidential communications. It is possible that Mrs. Piper has not herself been interested in obtaining script, and that more might come if she were.

CHAPTER IV.

INDICATIONS (1) OF ARTIFICIALITY IN THE LANGUAGE OF THE CONTROLS, AND (2) OF COMMON MEMORIES AND ASSOCIATIONS OF IDEAS IN DIFFERENT CONTROLS.

THE two lines of investigation included in the heading of this chapter are distinct, but it is convenient to group them together because certain cases may belong to either. Moreover, both may conveniently be considered at this point of the whole discussion when the reader has just been introduced to some of the individual controls.

Apart from what they say about themselves and each other, our knowledge of controls depends almost entirely on their language—that is, on the way they speak and write. They are not like men living among us, whom we might know well even if they never spoke or wrote at all. The examination of their manner of speaking or writing may therefore be very important. Some controls have, it is true, certain characteristic gestures. For instance, Phinuit, we learn from Hodgson's records in 1896-7, had a habit of rubbing Mrs. Piper's right cheekbone with her left hand when he first appeared. Different writing controls hold the pencil differently, press on it with different degrees of force, and tend to exhibit different movements or contractions in the hand as a prelude to writing. But these movements are not very revealing; and whether they were at first accidental and then become habits of Mrs. Piper's organism associated with particular controls, or whether they were merely signals, like Emperor's cross and Madame Guyon's rosary, intended to announce the writer, we have no means of knowing.

The language used by each control in speaking or

writing is similarly more or less characteristic. Phinuit's way of speaking with a semblance of French accent and a few French words was peculiar to himself and markedly different from that of others. The G. P. and Hodgson controls both evidently spoke with a sufficient resemblance to the language of those gentlemen in life to be impressive—sometimes very impressive—to their friends; and their written communications resembled their speech. The difference of style exhibited by other controls can be studied by the reader in the preceding chapter and its appendix. He can there observe the elaborateness of George Eliot; the pomposity, with a tendency to use biblical phraseology, of Imperator; the brusquerie and colloquialness of G. P.; the stilted style of Julius Caesar and “Moses of Old,” and so forth.

The question is—are these differences due to habit? If they are, whose habit is it? Or are they, on the other hand,—again like the cross and the rosary—merely symbols? In the case of Phinuit, of George Eliot, of G. P., of Hodgson, and of others stated to have lived comparatively recently, the habit is no doubt supposed to be their own; and the fact that it is tempered by Mrs. Piper's habit would, perhaps, not be very surprising even on the theory of almost complete control by spirits. But whose habit is revealed in the language of Imperator and Rector? We do not know what their original language was supposed to be. Their own view about this presumably varied with their views about the names they bore, and, as we have seen, Rector in particular made inconsistent statements about his native language (see above, pp. 109, 110). But at all events they did not profess to be modern Englishmen or Americans. Nor did they derive their style solely from Mrs. Piper's habitual mode of speaking, or from that of the sitters.¹ Nor is their style the same as that of Stainton Moses's Imperator. Whence, then, did their language habits come?

If pressed they might, perhaps, themselves have answered this question by saying that they used the same

¹ They sometimes however professed that they borrowed words or modes of expression from the sitter (see Chapter VIII., p. 299).

language in communicating that they used among themselves in the other world, only modifying it a little to suit our habits. It is true that they and other controls tell us that communication between spirits is by thought, or by ideas—not by speech.¹ But other statements suggest that in practice English, with some deviation from ordinary usage, is the language of the other world. For instance, on March 3, 1897, Rector speaks about “emanations.” Hodgson asks him what he exactly means by emanations, and Rector replies, “Spirits. We speak in this way among ourselves. It is difficult to bear in mind that I am speaking to an earthly friend.”²

General questions of style are rather elusive and difficult to discuss, but one peculiarity of the language of Imperator and of Rector—the use of the second person singular during parts of their careers as controls, but not invariably—gives us the opportunity of studying a definite point of style statistically, as it were. The investigation reveals clearly, I think, that a habit of using the second person singular was deliberately adopted, was cultivated with some difficulty, and finally, so far as Rector was concerned, was deliberately dropped. This, of which I shall, I think, be able to convince the reader, affords as far as it goes distinct evidence of an artificial attempt to speak in a particular manner. It shows that some intelligence was planning the make up of Imperator and Rector, or that they themselves were playing a part.

To judge from Stainton Moses’s *Spirit Teachings*, his Imperator, who however did not “control” himself but communicated through Rector, only used the second person singular in addressing the deity. His style is a pulpit style, and the form “ye” occasionally occurs in addressing people collectively, but to Moses himself he says “you.” The false Imperator, who communicated through G. P. in October, 1906, and claimed to be Joseph (see above, p. 90) apparently also used “you” in addressing Hodgson, unless G. P. translated into that form for

¹ See Appendix to this chapter for instances of this assertion. The question whether they think in words has probably not been faced.

² Cf. below, p. 135, for the language of the other life.

him. When Mrs. Piper's Emperor first controlled (on November 11, 1896, see Appendix to Chapter III., p. 468) his communication consisted largely of prayers in which naturally the word "thou" was used. Hodgson was, however, addressed as "you" more than once, though "thee" was used in the farewell phrases. At Emperor's second appearance, which was very brief, he used "thou" in greeting Hodgson. At his third time of controlling, November 17, 1896, the second person plural is chiefly used, though he says once "I will be thy spiritual adviser," following it with "I will show you the way."

Examination of subsequent sittings show a similar mixed use, and I do not think it is clear that Emperor intends to use the second person singular regularly and habitually till about the middle of February, 1897. It may have been that Hodgson's invitation to him on February 12 to give an account of the revelation of God to man suggested that scripture language was appropriate—whereas before that "thou" and "thee" may have been introduced as part of a more general attempt at archaic or poetic language.¹ As, for instance, on December 8, 1896, when the sentence "Look thou yonder and see your faithful friend George" illustrates both the use by Emperor of the word "yonder," unusual in ordinary modern English prose, and the lapse into "you" of a sentence begun with "thou" as the mode of address. At any rate it can hardly be doubted, after February 12, whatever we think before, that though the use of "thou" and "you" are still mixed, "thou" is the form intended and "you" comes in by mistake. It is after this date, too, that these lapses begin apparently to be sometimes noticed by the control, and what seem rather flimsy excuses for them to be made. The following example of this occurred on February 22, 1897. Emperor writes :

In the days when Christ appeared this evil was subdued.
You will U.D.— Thou speakest not to me. I am not
you. Rector says you. I command all quiet. Go on.

¹ There is a good deal of this kind of mixture of "thou" and "you" in e.g. Scott's novels.

I do not profess to understand fully the by-play between spirits here, but it seems clear that the sentences following "you will U.D." are intended to explain the occurrence of "you." A little further on the enquiry about understanding is put in the form "Dost thou U.D.?"

In the above passage it is fairly clear that Imperator was "controlling" himself—not employing Rector as amanuensis, as he began to do in March, 1897 (see above, p. 107). Rector's mode of addressing Hodgson in 1897 was, however, in the second person plural, though he was apt to get a little confused between "you" and "thou" when his subject was one on which Imperator had previously communicated, or when he was acting as amanuensis for Imperator.¹ He seems to realise this himself sometimes, for on March 11, 1897, when there had been some mixture of "thee" and "you," he interpolated at one point:

I use my own expression when speaking for him [*i.e.* Imperator] at times, because I am more accustomed to so doing.

After which Hodgson is consistently addressed as "you" to the end of the sitting.

By the summer of 1898, however, the use of the second person singular had apparently become easy to Rector, and he had taken to using it on his own account. Exactly when this change took place it is difficult to say, because Rector generally wrote for Imperator or for the Imperator Band, or for the friends of sitters, and the passages where it is certain that he speaks for himself alone are comparatively few. But we can trace the transition to some extent. Thus, on January 28, 1898, he is undoubtedly saying "you" to Mrs. L. (see Appendix to Chapter III., p. 514). Again, on May 14, 1898, a sitting in which "thou" and "you" are much mixed, Rector seems clearly to speak for himself in the following passage:

¹ A case occurred on March 19, 1897, of what seems to be confusion under these circumstances ingeniously explained by getting temporarily rid of Imperator, who is represented as returning a little later in the sitting. It is quoted on p. 151 below in another connexion.

SITTER. Is this my father ?

RECTOR. Yes he is dictating to me. I tell you to follow this friend and all will be well. Rector—

SITTER. Is Rector a physician ?

R. I am not a physician, but I do know all. Read not for many weeks, rest your mind, take things easy. Amen, and rest thy body a great deal.

And in the following passages in sittings of June 8 and 9, 1898, it is again clearly Rector who is communicating on his own behalf, and this time using the second person singular without mistake :

(June 8, 1898.)

{Rector writing after a long communication from a friend of the sitter.}

RECTOR. Rector. I am with thee friend of earth and what has taken place no mortal mind must know. Speak not of thy friends anxieties.

(June 9, 1898.)

I am Rector and I am speaking for thy brother, thy husband and thy son, they are present but I am speaking for them

{and later to Miss Edmunds who was recording}

I have told thee this time and over and again

With the evidence before us of the development of Rector's use of the second person singular, the following remarks made by him and Imperator to Mrs. L. on April 9, 1900, read rather strangely. They came to close the sitting after a friend of Mrs. L.'s had been controlling :

R. Friend we return to thee once more and strange to say we have discovered that our language is not like thine of earth. For instance we see that thou dost say you, and why not thou ?

MRS. L. Sometimes we say thee and thou to friends, but in our language usually only in speaking to God.

R. Ah yes, we U.D. but such is the language of our own life

The use by Rector of the second person singular continued with occasional momentary lapses till the summer of 1905. But when on October 30, 1905, sittings are resumed after the summer holidays, the habit is changed for some unexplained reason. Hodgson was alone present on October 30. "Thee" is used in the opening greetings to him—and the use of thou and you is mixed on the following pages when the controls are explaining that Mrs. Piper's mediumship is not likely to be continued long :

We are desirous of finding one or more good lights through which communication can be established for thy work, as we shall not long continue here as we have previously and many times stated. We do not intend to return so often as formerly friend. We may continue to return on first¹ and second¹ but it is doubtful if we return continuously on third¹ as formerly. Therefore it will be well for [hand turns to spirit] you to look well to other lights.

After this the second person plural is used during the remainder of this sitting with one possible lapse; and it is also used in those that follow, whether Rector is speaking for himself alone or for the Emperor Band, except that "thee" is apt to occur in the initial greeting. That the change was deliberate seems to be shown by the following passage in the sitting of November 22, 1905, in which a lapse occurs. Hodgson was the recorder and only sitter. Rector was writing and had addressed Hodgson in the second person plural. Then in arranging for a sitting for a new sitter described as "Mrs. R.'s sister," the following occurs :

- R. Wilt thou [Hand turns to spirit]
 Will you [Hand assents to spirit]
 George is teaching me these words. Will. U.D.
- R. H. Yes.
- R. Will you kindly be near so we can call upon you if

¹ Days of the week, viz. Monday, Tuesday and Wednesday respectively, see pp. 145, 146 below.

necessary when we meet Mrs. R's sister as she is unfamiliar with us.¹

But much earlier than this G. P. apparently intervenes on one occasion to get "you" said instead of "thee"—possibly to cover up a tendency to slip into "you" on Rector's part. It happened on October 13, 1902. Rector was writing, and Hodgson was the sitter and recorder.

R. He tried to speak to thee and ask thee to call on Mrs. D. to see if he could not [send] a message to . . . say you Rector . . . send a message to you . . . George said you . . . say [written above *you*] you

R. H. (reading) George said say *you*.

{Hodgson comments on this:} [Apparently G. P. is communicator and wished Rector to say *you* and not *thee*.]

On May 24, 1904, there is a criticism by the communicator, the so-called Dr. Oliver, of Rector's language as old-fashioned and a statement that they were "teaching him how to use different language" (see Appendix to Chapter III., p. 490). Possibly it is intended to represent the change to "you" in October, 1905, nearly a year and a half later, as the result of this instruction.

Hodgson died quite suddenly on December 20, 1905, and the last record of his which we have is that of a sitting on the day before—December 19, 1905. The next sittings of which we have the complete records were those in England in 1906-7. The use of the second person plural by Rector was quite established throughout these sittings, except that in the one voice sitting during the series (on November 16, 1906, see *Proceedings*, Vol. XXIII., p. 234) he began by using "thee." In subsequent sittings of which we have records—viz. Mr. Dorr's in 1908, Miss

¹ There is another instance of consciousness about language on the same day, though in the form of Rector's remarks about the language of communicators. He says of a communicator: "R. This lady is a most interesting spirit and when she speaks herself I find she does not say awfully, but George does repeatedly . . . say . . . awfully . . . U.D. R. H. Yes. R. He supplies words often to help out a new communicator."

Pope's in 1909, and the English sittings of 1910-11—Rector continued to address the sitter as "you."

Definite changes of language, such as those we have been considering, can only be explained, so far as I can see, by supposing the control to be, in some degree at least, personating a character to which he thinks a special way of speaking appropriate, and accordingly adopts it as we might do in acting a charade. The apparently accidental slips which occur in the use of this language point in the same direction, but less distinctly perhaps, because it might be argued on Hodgson's theory that these, like grammatical mistakes, were due to "the machine"; that is, to the control's manner of speech being interfered with by the tendency of Mrs. Piper's organism to work in the way habitual to it.¹

It must be observed, however, that the grammatical mistakes made in the Piper script are of two distinct classes. There are those consisting in the misuse, but not uniform misuse, of old grammatical forms which are not habitual to Mrs. Piper's normal waking self—as, for example, where the form "dost" is used for "doth" or *vice versâ*, or "ye" is used in addressing a single individual. The following are instances: "Dost not thy book drop him {Melchisedck} about the time of Israel," said by Imperator in 1897, and again, "When dost thy book speak of Salem?"; "Thou mistaketh God's power," said by Imperator or Rector on June 3, 1898; "Friend be ye not discouraged time will be given thee for all things well," said by Rector for himself and Imperator on November 20, 1899; "If thy brother faileth in his work fail ye not but turn to him and lend him thy helping hand," said by Imperator on November 3, 1902; "If thou hath increased," said by Rector on December 20, 1904. See also, for other mistakes of the same kind, an extract from the sitting of December 20, 1904, in the Appendix to Chapter II., p. 434. This class of mistake is

¹ A slip occurred on December 12, 1906, which goes against this tendency-of-the-organism theory. Rector, who by this time had given up the use of archaic language, except occasionally in the initial greeting, wrote "The lady present hath light a little."

not instinctive, it is not due to bad habit, but to absence of habit, or, at least, imperfectly formed habit. They are like the mistakes we make in speaking a foreign language which we have acquired imperfectly, and they point to a form of language being used artificially.

The other class of grammatical mistake is doubtless due to bad habit in Mrs. Piper, whose grammar, I am bound to say however, is usually excellent. I think the commonest error of this class is the use of "as" for "that" in certain connexions, which is liable to occur with all sorts of controls. Thus—taking examples from G. P. and George Eliot, both educated writers in this life—we have G. P. remarking on October 29, 1896, "Well, I cannot say now as he is the Moses you wish"; and again on January 26, 1897, "I laughed and said I am plain George Pelham and no special Angel as I know of." George Eliot writes on March 30, 1897: "I hardly know as there is enough light remaining for me to continue"; and on April 5, 1897, "Do not know as I have ever seen a 'Haunted House.'" We may compare also Gurney_P on January 25, 1897: "I do not know as I mean in a day or two, but it may in a week or two."

There is a record of a conversation about grammatical mistakes of this sort which took place between Hodgson and Myers_P communicating through Rector on February 4, 1902. It is worth quoting, as it contains views expressed by Hodgson and by the trance personalities on the subject, and as it is, moreover, the conversation about "Nigger talk" to which William James refers in *Proceedings*, Vol. XXIII., pp. 18-19.

R. H. Do you remember about your laughing with me once and your saying that doubtless you would some time be coming back and talking nigger-talk?

MYERS_P. Yes indeed, Well, very well do I remember this. Is this what you would call my talks with you now? R. H. No—

MYERS_P. I should really like to know if it sounds anything like it.

R. H. No, but of course it is different from speaking to you when you were using your own body. For

example, you would never say such a thing as "I remember of doing something."

MYERS_p. No not of certainly.

R. H. Things like that appear occasionally in the writing which I attribute to writing mechanism or the speech centres of the organism.

MYERS_p. I find it sometimes and not infrequently due to lack of U.D. on the part of amanuensis—Rector as amanuensis

{Note by Hodgson} [He probably refers to difficulty in transmitting special words or phrases to Rector, such *e.g.* as Myers would use in discussing technical psychical questions with me.]¹

R. H. Yes, but . . . I don't exactly see how you mean,—except that Rector finds difficulty in making, as it were, the machine run in unfamiliar channels.

RECTOR. [Rector to spirit ?] clearer

MYERS_p. Yes, and then again when listening to the communicator he not infrequently drops the machine too quickly therefore registers a word which has not been given or perhaps leaves out a word and so on.

R. H. Yes. MYERS_p. More later. Nigger-talk yes yes.

The next time Myers_p communicates, viz. on February 17, 1902, he returns to the subject thus :

MYERS_p. First let me tell you not to lay so much stress on words not clearly registered or superfluous . . . the using of superfluous words . . . it is not worth the while as I find it is due to the machine absolutely

In connexion with the use of the second person singular it is worth examining two instances in which Rector deals with the Quaker "thee" when acting as amanuensis for Quaker communicators.² The first of these cases occurred

¹ I see no warrant for this interpretation of Hodgson's. The plain, straightforward meaning is that mistakes like the insertion of the redundant "of," are often due to Rector's not understanding what the communicator says.

² The old-fashioned Quaker use of "thee" is, of course, different from that of the ordinary second person singular, which *may* have been Rector's reason for not attempting it at first.

in November, 1902, when he was habitually using for himself the ordinary second person singular as his mode of address. The second case was in July, 1907, after he had given this up. Mrs. Piper had previously known both the sitter and the communicator of November 24 and 25, 1902. The control was Rector, writing, and Hodgson was present as recorder throughout the first of the two sittings and through the greater part of the second. The sitter wrote afterwards :

The sittings as a whole were highly satisfactory to me ; were *very* characteristic of Mr. W. Although so personal and private they might not be of much evidential value to others—to *me*, it was positive assurance that Mr. W. {the communicator} was really there.

During the first sitting the sitter used the Quaker “thee” throughout, but the communicator addressed her through Rector as “you.” As regards the second sitting, Hodgson notes :

After Mrs. P. had lost consciousness and with eyes closed was sinking into trance, {the sitter} asked me why Mr. W. didn't use *thee* in communicating as he was in the habit of doing during life. I explained to her briefly that G. P. was probably helping, and that in any case the verbal forms were liable to be affected by the intermediary or intermediaries. Nov. 25, 1902. —R. H.

In Mr. W.'s communications at this sitting “you” is used at first, but afterwards “thee.” Shortly before the change is made the following remarks occur :

SITTER. I want to know all that is on thy mind, dear. Speak freely.

MR. W. I heard better then dear.

[Between spirits] thee yes thee

MR. W. I hope you U.D. that Mr. {Pelham = G. P.} is helping me, dear.

SITTER. I am most grateful to him.

MR. W. He is kindness personified. I can come more easily to-day.

It is worth remarking that though the communicator *may* have thus repeated the two points of the conversation which took place while Mrs. Piper was seemingly unconscious—the appropriateness of Mr. W. using “thee” and the assistance of G. P. as a probable explanation of his not doing so—though he may have repeated these without having heard the conversation, it certainly looks as if the conversation suggested his remarks and the subsequent adoption of the form “thee.” If we could be sure that this was so, it would be important in its bearing on the interpretation of the Piper phenomena. Experienced investigators would of course always assume, as Hodgson evidently did in this case, that anything said in the presence of the medium during the period of deep sleep preceding the trance might reach the trance consciousness.

The second instance occurred at one of the Isaac Thompson sittings recorded by Sir Oliver Lodge (*Proceedings*, Vol. XXIII.). The Thompson family being Friends, the older members of it appear, sometimes at least, to have used the second person singular in talking to each other. The records printed by Sir Oliver Lodge in Vol. XXIII., pp. 162-198, show, however, that it was scarcely used at the sittings either by sitters or communicators. The exception occurred on July 3, 1907 (*op. cit.* pp. 192-193). Rector was controlling. When Mr. E. Thompson said to a recently deceased uncle communicating: “Can you tell us from whom you ordered it?”, the uncle replied through Rector as amanuensis: “That would be difficult to get through to thee.” And later in the same sitting, when Isaac Thompson was communicating, his widow, who had been addressing him as you, says:

Mrs. T. And Isaae, we want to send our love to thee and
Charlie. Theodora is here. * * *

COMMUNICATOR. Theodora dear are you better (Theodora had
just come into the room.)

RECTOR. I say you R. Because I understand it better. Rector.
He says Thee, but I say you. I understand it
better.

Whether this is genuine—that is to say, whether Rector was translating the communicator's "thee" into "you" all through (except in the one case of the uncle quoted above)—or whether it was a piece of hedging due to Mrs. Thompson's "thee" suddenly suggesting to Rector that this was the form he ought to have been using, it is, of course, impossible to say. The difference between the excuse given here and that given in the previous instance is noteworthy.

There is another line of language development analogous to the change in Rector's usage of "thou" and "you," but mixed up, I think, with some confusion of thought. It is in the use of the names for periods of time—hour, day, week, etc.—and for the days of the week. The controls maintain that there is no time in the other world, apparently meaning thereby no divisions of time. I am not sure when this idea was first mentioned, but for our present purpose the following bit of conversation between G. P. (writing) and Hodgson on October 16, 1896, is early enough. Hodgson had been talking about mistakes in prophecies made by controls, and referring to correct prophecies also.

G. P. Oh I do see, yet H. it is like this. The facts are visible perfectly, and there is a perfect panorama of things going on continuously before us. Now then when I see a picture or which is to me a stern reality, I mention the fact. Yet whether it prove itself a fact within one week, one year, I am unable to say. I am willing to admit this, H. I have only learned this by experience. That there is no time here is an established fact.

R. H. There are changes and there must be time.

G. P. I mean to say not as there is time in the material world, no division of time.

R. H. Not the same kind of division?

G. P. No but totally different.

This idea is carried right through the Emperor *régime* and to the end of Mrs. Piper's trances, and after a while a result of it is asserted to be that the controls cannot

understand the meaning of time names. Thus William James says (*Proceedings*, Vol. XXIII., p. 115): "The weak talk of the Imperator-band about *time* is reproduced, as where R. H. pretends that he no longer knows what 'seven minutes' mean (May 14, 1906)." And, as another example, in the record of Dr. Stanley Hall's sittings in 1909 (*Studies in Spiritism*, p. 231), occurs the following :

SITTER. Can we meet two weeks from to-day ?

HODGSON_p. Oh, don't talk like that. Oh, don't talk, I can't UD.

SITTER. Can we come second after second coming ? Will that be right ?

HODGSON_p. I'll enquire. [The hand rises, beckons, questions, and writes,] Yes. Very good. I'll be here.

Or again on November 26, 1906 :

SITTER (O. J. L.) The sitting will be in the afternoon.

RECTOR. Afternoon ?

SITTER. Yes, your medium does not mind, and it suits the lady better.

RECTOR. I do not think we fully understand the time : can you explain more explicitly ? R.

SITTER. I only mean it will be later in the day : after the second meal, instead of after the first.

RECTOR. It will not matter to us, friend, we think + R.

And on April 9, 1907, at one of the sittings in London :

SITTER (E. M. S.). Not to-day at all. Perhaps next week
[Hand seems not to understand]

SITTER. Perhaps after next Sabbath.

RECTOR. Oh yes I U.D. thank you.

This want of understanding does not occur at first. G. P. in the passage quoted above writes of "week" and "year" ; and, what is more to the point, the Imperator Band make no pretence of not understanding such words in 1897. For example, on June 28, 1897 (Hodgson recording, Rector writing) :

R. H. Shall I come to-morrow, or shall I wait a week, or a month, or three months or six months ?

RECTOR. We will mention a time for thee and when the time approaches fail us not. One more week and we shall know.

R. H. The next time that I come is to be a week from to-day?

R. We would prefer to see thee the day before the Sabbath

R. H. To-day is Monday, and I will come again on Saturday.

R. It will be well. We have many preparations for the Sabbath always in our world.

Days of the week have to be constantly referred to in making appointments with controls for future sittings, and the *ideas* of day and week and of particular days of the week are never lost—it would have been very difficult to make appointments with the trance personality if they had been—but the Emperor Band adopt a peculiar nomenclature for them. The working days of the week are numbered consecutively from Sunday, and described as following one or other of the Sundays in a series numbered from the actual time of speaking. Monday of next week would be described as the first after the coming Sabbath—or simply as first after coming, with Sabbath understood. In this way, though the word “day” is used, the word “week” and the names of the days of the week are avoided. This practice, for which I find no reason given in the records, seems to have begun some time in 1898 or 1899. Certainly in the following passage on November 4, 1897, it is Mrs. L., the sitter and recorder, rather than Rector, who approximates to it.

MRS. L. Can you give me now a time or times when I can have my sittings so I can send word to Hodgson.¹

R. Yes. Monday

MRS. L. The day after next Sabbath?

R. And the day following etc.

* * * *

MRS. L. Am I to understand that you will meet me personally on Monday?

R. At 4.30. It is so.

¹ With a view to the cross-correspondence experiments, of which the failure is described in the Appendix to Chapter III., pp. 513-514, Hodgson was in England at this time.

And other instances of the use of time names at this period could be added.

By the autumn of 1898 the Emperor Band's new way of describing the days referred to had become more or less established, and it was readily adopted by the sitters, but the word "week" was still sometimes used by Rector himself and by sitters talking to him to the end of 1898 and through 1899; and Hodgson could still in 1898 talk to Rector of Monday, Tuesday, to-morrow, etc. It is hardly worth continuing the examination of the records for the exact gradations in the use by the controls of time names or for the moment when they began to protest that they did not understand them. It would be difficult to determine either with any exactness; partly because Hodgson and others concerned with making appointments, which is the connexion in which dates and therefore time names most frequently occur, got to use the peculiar nomenclature of the Emperor Band with great consistency, and therefore gave no occasion for protest; and partly because there are slips and inconsistencies in the controls' own use of the words. As Miss Verrall says (*Proceedings*, Vol. XXIV., p. 454, footnote):

The controls often protest against the use of words denoting periods of time, *e.g.* morning, week, etc., and sometimes appear unable to apprehend their meaning. At other times, however, they use these very words themselves and their attitude does not seem to be based on any consistent principle.

It would be easy to multiply examples, but I think I have said enough to prove the point I wished to bring out, viz. that the Emperor Band (with Hodgson_p in their wake) professed in *e.g.* 1906 a difficulty in understanding words of a certain class which they knew and used correctly and apparently naturally in 1897. Either, therefore, their knowledge of the English language had deteriorated or their ignorance was assumed—assumed, it would seem, with a confused idea that it supported a theory about time in the other world expressed by G. P. in 1896 in the passage quoted above, and by the Doctor of the Emperor group on April 18, 1904, as follows:

We have many times (perhaps not I personally) stated that which is true that we have no stipulated time in our world. Therefore we more or less lose the conditions of time in your world after entering this.¹

Another point we may notice is that there are occasional lapses from the mode of expression proper to a particular control which are suggestive of artificial use. For instance, on April 7, 1897, George Eliot, writing, says in the course of a description given in the first person singular of her experiences in heaven :

You might ask the question "Are there bees in heaven."

You might also ask as to whether there were birds in heaven. We would answer both by saying there are both. We answer from experience. We have seen them.

I was visited for a moment by an acquaintance viz. Rector. This is why I said we.

Qui s'excuse s'accuse, and it is the not very plausible excuse here offered, that makes the case suspicious. No excuse was needed, for the "we" might quite well stand for "we in heaven." But Rector when speaking for Imperator always said "we," and George Eliot's excuse looks like a consciousness of having accidentally fallen into this "we" habit; a thing which might easily happen if there is an underlying unity in the trance personalities.

That there was a slip in the next case is certain. On March 23, 1897, the following passage occurred in the course of a conversation between Rector and Hodgson :

R. H. Where am I going for the experiments to which you referred ?

R. We do not know your country well.

R. H. It is near where I am now ? R. Yes, sir.

R. H. Yes, *sir* ? R. Yes, friend.

Now Rector does not address any one as "Sir," so it would seem that this slip must have been due either to a momentary confusion as to his own identity, or as to the part he was

¹ The occasion of this remark, as of G. P.'s, is that no reliable date can be given for the fulfilment of a prophecy.

playing. Some difficulty in deciding who is communicating in the script, suggesting possible temporary confusion in the control as to his identity, is liable to occur, but it is seldom so definite as in this case.

Another incident may be quoted resembling the last, only it is not the form of address, but the form of a written capital letter appropriate to another control that is used and corrected by the control. It was on April 20, 1897. G. P., who, I think, had not controlled since March 24, opened the sitting. The following is Hodgson's record with his remarks as usual in square brackets :

[G. P. writes] [Shakes hands]

R. H. Halloo George.

G. P. How are you H.? [The H as Rector usually makes it, type *H*]

R. H. First rate, George, old chap. What's the news?

G. P. Just left Newbold. Saw him in ehair reading, not feeling any too well physieally either.

Go [?] shake hands with him H. [Hesitation in deciphering. H first made as Rector makes it, then as if with slight effort, as G. P. used to make it, H or *H* type.]

An underlying unity in the trance personages might, as I have already suggested, explain mistakes like those just described, and thus bring them under the second heading of the present chapter—common associations of ideas and common memories among controls. That there is a common stock of memories and associations, besides, of course, ingrained ones such as are implied in the common use of the English language, cannot, I think, be doubted, but what has further to be determined is whether it amounts to more than can naturally be accounted for by supposing the controls to talk things over among themselves. Do the cases I am about to refer to indicate, on the other hand, that the individuality of the controls is less distinct than they assert? What they say is (June 5, 1900, Rector writing) :

Our intelligence doth not live within the boundary line of the brain of this light or any other U.D. but

whether our sentences seem broken or unintelligent or what not we know we are independent and individual intelligences acting through and upon it as mortals would register sentences with a machine and mortals hath no right to gainsay it and ere we cease our work they will surely know. Remember this friend.¹

Does their common stock of associations show this to be untrue? I do not think the examples I have to bring forward can be regarded as conclusive on the subject, but they are suggestive and worth considering.

I will begin with an instance of the occurrence to G. P. and to George Eliot of the same language difficulty on consecutive days which may possibly be a mere coincidence, but which at any rate can hardly be due to the controls concerned talking to each other behind the scenes. On January 19, 1897, G. P. controlling wrote at the end of the sitting:

G. P. Yes, I intend to do this, H . . . Yes yes, they {*i.e.*
the Emperor Band} two too. The verb too
bothers me at times

¹The sitting at which this was said was a kind of farewell to Hodgson before the summer holidays, though it was not quite the last of the season. Nothing in the record of the sitting accounts for the emphatic assertion; but I think it may have been in part at least due to my own and Mr. Andrew Lang's papers in *Proceedings*, Vol. XV. On April 3, 1900, the following conversation took place between Hodgson and G. P. about this, and there is no record of Hodgson being present at any sitting between April 3 and June 5:—*G. P.* What have you been discussing now, H.? *R. H.* Oh I don't know exactly, George. I expect soon to reply to some criticisms on my report of these things. They—for example—allege that there must be an admixture of the—what is called the subliminal consciousness of Mrs. Piper, because when Doctor came and talked about Homer, said I am Homer and so on, and in answer to my question if he was Homer the reply came yes and so on, a lot of statements made when their group first began using the light. *G. P.* Well, don't they know yet that they were in no wise developed and were more or less confused themselves or will they never U.D. anything? *R. H.* I think probably it will be pretty hard to drive some things into the heads of those who have not been through a long practical experience. *G. P.* Well, don't bother yourself too much, H there is . . . a long road that has no turn. Keep to the right and when they think they know the most they know the least, so what does it matter any way * * * * Well, stick to it and in spite of all things you will surely win. *R. H.* I know. *G. P.* I tell you you will sure. *R. H.* I have no doubt.

- R. H. The *word* too. G. P. Verb
 R. H. Verb? G. P. Yes¹. To two too. G. P.

On January 20, George Eliot wrote :

- G. E. I am waiting for your message.
 R. H. Do you remember the words of Shakespeare :
 " Spirits are not finely touehed
 But to fine issues " ?
 G. E. Is this quotation from the *Tempest* or
 R. H. I think *Measure' for Measure*.
 G. E. Oh yes. [R. H. repeats the passage several times
 during the writing]
 G. E. Spirits are not finely touched but to two too two [?]
 fine issues. I hear you better this way { *i.e.* holding
 palm of hand towards Hodgson's mouth }
 R. H. I understand.
 G. E. Spirits are not finely touched but to fine issues. Very
 good indeed.

We should think it an odd coincidence if two acquaintances independently spoke of this difficulty on consecutive days. At the same time, it must be observed that the difficulty may have been differently caused on the two days. G. P. evidently made a mistake and wrote "two" when he meant "too." George Eliot, on the other hand, perhaps failing to understand the quotation at first, did not know which of the three words was meant.

There are various instances in which a solidarity among controls seems to be assumed—in which, that is, a control talks about what "we" have done or experienced, though he is not by way of having been concerned in the matter personally at all. Sometimes the want of complete appropriateness of this mode of speech is noticed, as, for example, in the remarks of the Doctor quoted on p. 147 above. The Doctor at this time (April, 1904) was said to be a Dr. Oliver who had died in September, 1903, and had apparently joined the Emperor Band. "Our doctor" who "came to us recently," Rector says on December 13, 1904. When Dr. Oliver says "we have many times

¹ Note G. P.'s persistence in a quasi-grammatical error, which G. P. in life would never have made, and which could not be due to a machine.

stated" "that we have no stipulated time in our world," he is therefore wise in adding the parenthesis "perhaps not I personally," for any knowledge he had of its being many times stated must have been at second hand.

Something similar occurred on March 19, 1897. Rector was controlling, acting as amanuensis for Imperator. Hodgson was the sitter and recorder, and his notes are as usual in square brackets. They were discussing the admission of other sitters and communicators for the sake of the fees.

RECTOR. We have through this channel given as many proofs of spirit identity as we can. [It here came to my mind to say that they had given none at all.] *i.e.* not ourselves, but a great many others, and we think it time before the light expires altogether to keep the way open and produce the very best there is. [I wasn't sure about the word *produce*] Bring forth.

R. H. I understand. It's all right. I wasn't sure what you wrote.

R. Yes. We did not U.D. you. At least I did not. Do you wish us to name the communicators?

R. H. Yes. Of course.

R. We may not recall thy earthly friends, but we do know those in spirit. We will name some of them later before we depart.

But in the meantime we would say this for thy U.D., that unless you have any—he leaves me now—unless—yes I will do the rest [To Imperator]

Unless you have any objection to make in regard to past experiences we would say to you now once and for all time. We have opened the way for better and nobler spirits. We intend to guard and guide this light now and forever more. The friends and communicators in the past have given you all that was possible and if you had continued in the same way, you never would have received anything better. There have however been many proofs given and many good . . .

R. H. "Good ones."

R. Yes. Yet there has unavoidably been much confusion.

Now we would send only those who are clear and coherent and it is now time to give some comfort and not so much questioning because the light is not equal to it, my friend.

The sentence in this passage relevant to our present topic is, of course, the first, in which Rector claims on behalf of the Emperor Band the evidence for spirit identity given before they came on the scene at all, and then corrects himself. I have quoted more of the passage than this, because the end of it throws further light on the beginning, and because in the middle occurs an example of change from the second person singular to which I have referred in a footnote on p. 134 above, and it seemed better to give this here rather than to break the passage up.

The next instance I have to give is somewhat different. On November 12, 1898, when Hodgson and Rector were making arrangements for future sittings, the following conversation took place :

- R. There is nothing of great importance at this meeting to be settled further, but thou hast a friend, viz. Newbold who would desire to come to us later, and he must not be overlooked.
- R. H. Very good.
- R. No matter when he asks, it must be arranged for.
- R. H. I shall be very glad.
- R. And we must have it so understood.
- R. H. Yes.
- R. That is at any moment would he desire to should he desire to meet us, he will do so without further question.
- R. H. Yes, I understand.
- R. No matter who is to be present.
- R. H. Very good. He will come at once no matter who else has arranged to see you.
- R. + It was he who once gave us light.
- R. H. Yes. Yes indeed. Yes.
- R. And to him we will give great help. We are working for him now.
- R. H. I am delighted.

R. For the first time since our last meeting with him we are working with and for him directly * * * and + attention has been called to him in particular of late and infinitely better arrangements are being made for him.

I know of no reason for this outburst about Professor Newbold at this time. The records throw no light on it. The interesting point in it in connexion with our present subject is Rector's reference to him as if the Emperor Band knew him, for they had never met him through Mrs. Piper. Any knowledge they had of him as giving light must, it would appear, have been obtained from Stainton Moses or other spirits, and "our last meeting with him" can only be interpreted on the hypothesis of a solidarity among controls—what Stainton Moses had done counting as if the Emperor Band¹ had done it. Dr. Newbold tells me that the only sitting he had between those of June, 1895 (to which much reference has been made in previous chapters), and 1906, was one towards the end of January, 1896, before the Emperor Band had been introduced. The only other sittings he has had were the two in 1906, from which William James quotes largely in his paper on the Hodgson control in *Proceedings*, Vol. XXIII., and it was not till then that he had any converse with Rector. Dr. Newbold suggests that the allusion on November 12, 1898, may perhaps be to the fact that he was the first to enquire for Stainton Moses and to invoke the Stainton Moses control, through whom he asked for the names of Emperor, etc. But "giving light" in script parlance could not, I think, mean this. A person sitting with Mrs. Piper during the trance "gives light" when he or she is what I should call a good sitter—one with whom the process of communication goes easily and well, and who gets good results.² That Dr. Newbold

¹ It is true that Stainton Moses is on one occasion at least mentioned as having joined this band, which is perhaps to be regarded as a very loosely constructed one. It is possible that "we" should sometimes be taken as meaning all the controls and communicators whom Emperor undertakes to direct.

² Compare Chapter VIII., pp. 295-297.

was a good sitter in this sense will not be doubted by any one who has read his own paper in *Proceedings*, Vol. XIV., or William James's account of his sittings in 1906 in *Proceedings*, Vol. XXIII. Rector was quite right as to the fact that he had "given light," in the sense that he was a desirable sitter to have, but how did Rector know, and why does he claim that the light was given to "us"?

The next case to be considered is one where association of ideas clearly plays a part. It happened on November 22, 1905. The following conversation took place between Hodgson and Rector:

R. H. I have various matters to mention, first especially a special request to Emperor. [Hand {gestures as to a spirit.} Cross in air.]

RECTOR. He will U.D.

R. H. I have an earnest request from Lodge, the friend of Myers and myself.

R. One moment friend. We were told to give a message to you from Mrs. H. so called on our side, from a former reigning spirit known to us as Phinuit.¹ The message was, whenever permitted to speak kindly say to the gentleman present that I send great love to my old friend the Captain and assure him that even in my advanced state I do not forget him and in many ways I am trying to help him. She gave me the message several so called days ago will you kindly deliver it? R.

R. H. With much pleasure * * * Shall I now continue.

R. He will listen attentively.

R. H. Lodge earnestly desires that a friend known to him should have some meetings with you here. Phinuit gave some good communications from this person's relative or relatives many years ago, and he would welcome the opportunity of coming here {etc.—discussing arrangements, without giving his name, for a sitting for Mr. E. Thompson who was coming

¹ Mrs. H., an old friend of Hodgson's, had not long before this given long communications about Phinuit, what he was, his removal to a higher sphere, and so on. Communications alleged to come from her on the method of control are given in the Appendix to Chapter II., pp. 422, 431.

over from England. See *Proceedings*, Vol. XXIII., p. 163. The sitting took place on December 11.}

It is clear here that the mention of Sir Oliver Lodge either reminded Rector of a message he had been asked to send to "the Captain," or (on the more sceptical view) suggested to him that such a message would be dramatically appropriate. Why did it do so? Why did Rector (quite correctly of course) associate the name Lodge with Phinuit's old nickname for Sir Oliver? The association was not always represented as operative, for when Mrs. Piper was in England in 1906-7 Sir Oliver had been present at a good many sittings before, on his enquiring about Phinuit and saying he was a friend of his, Rector asked, "Could you by any possibility be the friend on earth whom he called Captain?" (see *Proceedings*, Vol. XXIII., p. 280).

The next case I have to discuss is one in which the association of ideas cannot be doubted, though it led to inappropriate reminiscences. In England in November, 1906, Sir Oliver Lodge arranged and superintended three sittings at which a friend of his whom I will call Mr. Richard Forrest¹ was present as sitter. He was introduced to the trance personages anonymously, and Mrs. Piper was not supposed to have heard her sitter's name. At the second sitting the name Helen was given in connexion with a lame little boy, who had been mentioned at the first sitting and said to be eight or ten years old. At the same sitting Burlington is said to be Helen's father. These names and statements had no meaning for Mr. Forrest. At the third sitting the names Richard and Helen, and Robert and Helen, were connected together.

A few days later, December 3, 1906, Sir Oliver Lodge, sitting alone, addressed the *soi-disant* mother of Mr. Forrest as Mrs. Forrest, so from this point the name was certainly known to the trance personalities, whatever may have been the case before. Later in the sitting the following conversation occurred:

RECTOR. There are four children. She speaks of a daughter.
O. J. L. Well that I do not understand.

¹ Other names are substituted for the real ones throughout this case.

R. And she calls her Helen. She must be the wife of a son, we think, and he has a boy whom she thinks got injured. Now then, if this is so, and Richard does not know of it, it cannot get out of his mind, can it? R.

O. J. L. Well will she tell me which son Helen is the wife of?
R. Robert.

O. J. L. Very well, Helen is the wife of Robert.

R. Yes, and this spirit who calls himself Burling [or Buling] is near him

O. J. L. That is the one you got, Burlington.

R. Yes, they called him Captain.

O. J. L. Very well, that may be good.

R. Yes, it is a fact. I hear it most distinctly

Later still in the sitting the name Joseph Hird was written as part of a message to Mr. Richard Forrest, but without any obvious connexion with the rest of the message.

Mr. Richard Forrest had a cousin Robert Forrest in the United States of America, whose wife's name was Helen, and the combination of the names Robert Forrest and Helen suggested enquiries there. In response, the following facts were elicited. Mrs. Helen Forrest's mother's name—not her father's—was Burlington, and she, Helen, had an uncle called Captain Burlington. She had no lame child, but a cousin about her own age named Joseph (surname not Hird) was lame, and Captain Burlington had been rather interested in him. Mrs. Robert Forrest's father, Mr. Vance, had been a member of the American branch of the S.P.R. and interested in its work, and was on friendly terms with Hodgson, who often saw him and his family and told them about the most recent Piper manifestations. Mrs. Robert Forrest before her marriage had had a sitting with Mrs. Piper when G. P., whom she had known in life, controlled, and also Phinuit. It is further almost certain that some trance personages were aware that she had become a Mrs. Forrest, because on one occasion at a sitting with Mrs. Piper an enquiry had been made of the controls, who would at this time, probably be Rector and Co., about Mr. Forrest's health, on behalf, as I understand it, of Mrs. Forrest.

Examination of Hodgson's records brings out the further facts that Mrs. Forrest's father, Mr. Vance, had a sitting with Mrs. Piper in 1892 and another in June, 1895. At the latter G. P. and Phinuit successively acted as intermediaries for Captain Burlington, for whom the sitter had asked by name, giving also his title. It was a very confused sitting, but various things were said for Captain Burlington, and said more clearly at a subsequent sitting of Dr. Newbold's. They were, however, completely wrong. Mr. Vance wrote to Hodgson :

Dear Mr. Hodgson. As to the enclosed interview with Mrs. Piper, I can only say that it amounted to just nothing at all. Also, that the subsequent sayings when I was not present, have no significance. It seemed to be all guessing. Nothing said by the supposed Captain [Burlington] about his death, his book, his friends, etc., was even approximately correct. One wonders why so much that is fraudulent gets mixed up with the sayings of a medium of Mrs. Piper's undoubted honesty. It would be so much easier to say that Captain [B.] could not be found or was unable to communicate! Why is it necessary to falsify about him? * * * I was intimate with him [Capt. B.], and know that he could (and would if he could) give me evidence of his continued existence. The last sentence is something of an Irishism—but you see what I mean. So this interview must take its place among the complete failures which, as well as the mysterious successes, challenge further enquiry.

At the sitting this letter refers to, the *soi-disant* Captain Burlington enquired about "your girl Helen," which is of no evidential importance, but shows that Captain Burlington and Miss Helen Vance were associated for the intermediary, who was at that moment Phinuit.

G. P. continued to take an interest in "Helen" and her affairs, for on January 7, 1897, after abruptly referring to Mr. Vance, he said :

G. P.	Helen is married.	R. H.	Yes, I know.
G. P.	Got a boy.	R. H.	I didn't know that.
G. P.	Yes, she has, I see it.		Positive.

A similar interpolation, irrelevant to what was being talked about, occurred on March 17, 1897 :

G. P. Did you find out about Helen's boy ?

R. H. What Helen's boy ? [Difficulty {was} in deciphering partly, but partly because I thought of my sister Ellen's boy.]

G. P. Vane.

R. H. No, not yet.

G. P. Aren't you slow ?

In this case, then, we have a misleading track starting from the name Forrest¹ leading through Helen to Captain Burlington. Rector may, through his own experience as intermediary, have been acquainted with this track as far as "Helen." G. P. had all the associations. But how did Rector get to the name of that false and futile communicator Captain Burlington ? That name relatively to Mr. Richard Forrest was irrelevant ; as indeed were several other names mentioned at his sittings, but these may have been mere guesses, which "Captain Burlington" clearly was not.

¹How the name Forrest was arrived at we do not know. It may, of course, have been telepathic ; but as Mrs. Piper was staying in Sir Oliver Lodge's house at the time, and the sittings were held there, it is almost impossible to be sure that the name had not leaked out through some channel or other and become normally known to her.

CHAPTER V.

COMMUNICATORS.

IN this chapter we have to consider the *soi-disant* personalities called by Hodgson indirect communicators; personages whose appearance or statements are described by the control—by Phinuit, G. P., Rector, Hodgson, etc.; or for whom the control acts as intermediary or amanuensis, professing to repeat as exactly as he can what they say. It is in this way, for the most part, that the friends of sitters communicate with them,¹ and communicators (like controls in the trance proper) always profess to be spirits of persons who have lived on earth and died—unless indeed we stretch the meaning to include pet animals whose spirits are in one or two cases described.

It will be well to approach the study of communicators as we did that of controls, from the point of view of their own theories, and to examine what they and the controls tell us about the process of communicating. They agree that it is by no means simple and easy. There are many difficulties to be overcome, and these difficulties are represented as accounting for much of the failure in getting clear and satisfactory communications.

(1) A first difficulty is that, though the communicator is not in control, he is liable—to use Hodgson's words (*Proceedings*, Vol. XIII., p. 401)—to suffer from “bewilder-

¹This is true, speaking generally, and especially true of the Phinuit régime. It is less true apparently of the early years of writing sittings. Hodgson says (*Proceedings*, Vol. XIII., p. 293): “If writing occurs at any sitting it usually purports to come directly from some deceased friend of the sitter,” and (p. 331), “Since the development of the automatic writing, most communicators have made some attempt to express their thoughts directly through this channel.”

ment” produced “by his relation to the ‘light.’” Sometimes this is described as a difficulty in breathing. For instance, on March 30, 1904, Hodgson and a sitter being present, and Hodgson recording :

SITTER. How far away do I seem from you ?

COMMUNICATOR. As I would express it were I in the body you seem about ten feet. If I could only come a little closer I should U.D. better what your expressions are. But they won't allow me to come any nearer just now. They say I could not do so well because I could not breathe.

A year later—March 27, 1905—the same communicator, whom I will call John, observed :

I am talking as it were through a thick fog and it often suffocates me.

The difficulty is sometimes expressed in terms of mental bewilderment—as by Bennie Junot on June 20, 1899 (see *Proceedings*, Vol. XXIV., p. 377) :

I have no bother unless I try to speak, then it all goes away from me before I have a chance to say it.

Or again, on May 2, 1905, by the communicator John quoted above, whose friends questioned him a good deal about the process of communication :

JOHN. I find my thoughts become clouded at times especially when I am trying to recall experiences and narrate them at the same time. I often feel confused and long to leave here for a few moments in order to refresh myself. You have no idea how pleased I am to see you in this way. However it is rather confusing and I find my thoughts often wandering when I am trying to speak.

* * * *

SITTER. Why is it that you can talk away so glibly and clearly as you are doing now about the conditions, but the moment I want you to give a correct and detailed

account of some incident in your life you become confused ?

JOHN. That is easy enough to U.D. and if you will take the trouble to put your question to Mr. Pelham he will soon explain it to your satisfaction. I will explain briefly, as I U.D. it.

I come here delighted with the thought of seeing you. The moment I enter this atmosphere I find the incident I have on my mind suddenly leaves me. I have to get some one here to take my place for a few moments until I collect my thoughts again so to speak.

Another thing which confuses me greatly is your lack of U.D. the incidents to which I refer which have been¹ so completely registered on my mind. Besides I always feel the presence of some one else with you which prevents me from expressing my thought clearly.

SITTER. And . . . you see, J——, you are talking finely and like a book now, but the moment you turn to give your memories your talk becomes seemingly crazy.

JOHN. It is the most exasperating thing on our side to give clearly our earthly recollections. It is like a wild panorama before us when speaking in this way especially when giving detailed accounts of our earthly experiences.

To this category of difficulties belong expressions like “ It is hard to come into the light sometimes ” (see *Proceedings*, Vol. XXIV., p. 462), or “ wait until I pass through the light ” (same volume, p. 380), or “ the Good Priest is helping me to keep my thoughts clear ” (same volume, p. 390).

The mind-wandering theory is recognised by Hodgson when speaking to communicators, and on one occasion (October 13, 1902)—when H. Sidgwick is communicating through Rector and offering specific alleged but erroneous recollections, after having been told that previous statements were wrong—he says :

¹The word “ been ” omitted at first and added above.

R. H. Do not hurry. Would it not be better for you to think of some special private incidents between yourself and Mrs. Sidgwick and go over in memory one of these again and again so that you could automatically reproduce it here, even should your mind wander while communicating?

H. S. Possibly. I will try this especially.

RECTOR. Gone. This spirit seems weak, when trying to speak.

It is to be regretted that Hodgson did not try to test the theory in this case by seeing whether the specific things stated when under the influence of mind wandering were or were not subsequently remembered and reaffirmed.

The effort of communicating is said to exhaust the communicator as well as the control (see *e.g.* *Proceedings*, Vol. XXIII., p. 180, at the end of a sitting, "He is here, but he is getting weak"). On account of this exhaustion, the communicator during a long communication sometimes goes out to "get his breath," to "refresh himself." This happened twice, for instance, during a long conversation between Miss A. M. R. and a communicating friend on May 24, 1904. He says :

I have got to go out a moment—you will excuse me—I must go out for a little change. My thoughts begin to wander, and if I stayed you would be displeased with my wandering thoughts, so I will just go out and get refreshed and return instantly.

{After silence for perhaps a minute he returns}

The second time he thus went out another communicator took his place for a short time,¹ which is a way the situation was often dealt with.²

¹ On returning, the first communicator here says about the second: "I met Mr.—— and he told me he just wanted to speak to you a moment while I was refreshing myself, so I said 'go ahead and ask Rector if you can get in.'"

² For other instances of fatigue and resting, see *Proceedings*, Vol. XXII., p. 338: "I am too [weak] to tell it to-day. My thoughts wander . . . good-bye"; p. 339: "Wait until he rests and I will get it clearer" {G. P. then communicates and afterwards Myers_p returns}; p. 360: "Oh yes do while I can hear you clearly"; and Vol. XXIII., pp. 7, 8, 11, 89, 95, etc., also below, pp. 198, 545.

(2) A second hindrance to communication arises from the difficulty the control as amanuensis has in hearing or understanding the communicator. I say "hearing" because the process is generally so spoken of, and the details of such descriptions as are given are generally in terms of sound. We cannot, however, suppose that communication either between two discarnate spirits or centres of consciousness, or between a discarnate spirit and one occupying the organism of the medium is by air waves impinging on physical organs of hearing. Such communication must be telepathic, since the ideas must be transmitted otherwise than through organs of sense,¹ and if the control thinks he hears the communicator, his perception must be hallucinatory. Nevertheless, it will be convenient to discuss the alleged difficulties of communication in the terms in which the controls present them to us, and this is for the most part in terms of hearing.

It may be remarked, however, that there are some things which suggest seeing rather than hearing; *e.g.* on March 19, 1900 (*Proceedings*, Vol. XXIV., p. 416), Bennie Junot says through Rector or G. P. :

You should see the kindly men who are teaching me how to find the way to speak clearly. * * * here my words form in the Gloria and they speak them out for me. {'Gloria' is a new word, and Rector on being asked says Bennie means by it 'the light.'}

Again, an error on June 2, 1907, does not appear like one due to mishearing (*Proceedings*, Vol. XXIII., p. 254). Myers_p communicating through Rector ends a sentence :

in order to make it still more de finite

{Myers_p apparently in some way becomes aware that "de finite" has been written thus in two words, and remonstrates, at any rate Rector says :}

All right, I will. I am sorry. Rector. {and continues for Myers_p :}

Yes definite I registered a star, etc.

¹ As remarked in Chapter IV., the controls themselves on various occasions tell us that spirits converse by thought (see p. 132 and Appendix to Chapter IV., p. 518).

When Rector, on March 6, 1907, says about an attempt of his to draw a triangle, "I tried to draw it as he," *i.e.* Myers_p, "made it" (*Proceedings*, Vol. XXII., p. 71), he means, I imagine, that Myers_p was drawing a triangle for him to copy. Sometimes, moreover, the control is represented as imitating the communicator's gestures as well as his words. For instance, on May 24, 1904, Miss A. M. R. reports the communicator as saying through Rector in the voice sitting already quoted from :

If the eye was opened to the spiritual and you could see me as I stand here talking with you, you could see every gesture I make, which is copied by Rector. He imitates me as I speak with you.¹

Whatever the significance of these passages may be, however, there is no doubt that the usual view of the process expressed by both communicators and controls is that one speaks and the other hears. But it appears that the hearing is liable to be imperfect and the speaking indistinct. "You see she has a peculiar voice and it is difficult to hear all she says," says G. P. of a communicator on June 26, 1894 (see *Proceedings*, Vol. XIV., p. 27). It appears also that from some unexplained causes the sounds undergo some change in travelling from communicator to control. Thus, on February 23, 1904, Bennie Junot says through the control (*Proceedings*, Vol. XXIV., p. 587) :

I have to speak over the line to you and I cannot always make the sounds audible to those to whom I speak {*i.e.* the controls.}

On March 4, 1903, the following is recorded by Hodgson

¹ In connection with this obtaining information from the communicator by sight, compare the cases quoted below of the control having visual hallucinations, and of communicators writing for the control to see (pp. 181-186).

Compare also an incident on December 7, 1892, when Hodgson was enquiring of Phinuit about the whereabouts of a lost young man. Phinuit says, he is in Dakota. "*R. H.* How can you find out that? *Ph.* These letters are written right before me; I can see them just as plain as this. And another thing, he has got letters in a little desk before him with that initial on top."

(a communicator has been struggling to give a pet name through Rector) :

RECTOR. If thou couldst only realize the difficulties in registering sounds thou wouldst U.D. my position. R.

R. H. Yes. I understand of course only in part. But . . .

R. E invariably when spoken by a spirit to me through the light sounds like i and vice versa.

The difficulty of hearing a name is referred to again on February 25, 1903 (see *Proceedings*, Vol. XXIV., p. 555). Vain attempts had been made to get a certain name, and Hodgson, who was in charge of the sitting, interposed :

R. H. The name is not right, Rector. Better get George to get it and not make the attempts on the machine in this way to get the sounds registered when it is so difficult.

RECTOR. We thank thee. We do not clearly see the registering as thou dost. We repeat by sound and it tries us sometimes to U.D.

The expedient here advocated by Hodgson of bringing an experienced communicator like G. P. to help an inexperienced one in making Rector understand was one often adopted, but it, of course, adds another wheel to the complicated machine. For examples, see the Appendix, pp. 520-524, also Chapter VII., p. 289.

The control's difficulty in hearing is somewhat differently stated in the following extract from a voice sitting of June 30, 1902 (sitter and recorder, G. B. D.) :

[Rector has difficulty in getting the word 'broader,' and afterwards explains to me:]

Sometimes friend, when I hear a word I hear *two* words which convey the same meaning

* * * *

Some mortals in the body, friend, wonder why these communications are not continuous—I say this, Rector—they would not think so if they had to deliver them, let me assure you, friend. They come intermittently and brokenly—Owing to the registering of the thoughts it is! I get their replies and sayings through the vibrations.

With this again we may compare the following message from Myers_p on June 2, 1907, quoted in *Proceedings*, Vol. XXIII., p. 253 :

RECTOR. Myers will open first this day. He says when messages come from him he understands that the language is not always as he would speak it, but it gathers so much on the way when it is being transmitted it sometimes loses its natural tone. Understand ?

And also the following extract from the sitting of July 11, 1904 (sitter and recorder, Hodgson). The communicator " John " says through Rector writing :

I heard Miss ——— talking with George but whether he used his own expression or hers I cannot say. * * You forget * * that oftentimes our words travel a long distance before they are registered at all and when they do they lose much of their significance. You seem to think we are just close to you when we are speaking but this is not so really.

Confusion caused by spirits talking to each other, and the control not distinguishing the words intended for him, is mentioned on July 6, 1904 (see Appendix, p. 526-7). And Bennie Junot complains on February 19, 1901 (see *Proceedings*, Vol. XXIV., p. 463) of interruptions by other spirits. He says to his mother :

My mistakes are not due to lack of memory on my part or lack of love for you, but due to a misunderstanding on the part of the good man {i.e. Rector} who is good enough to repeat my words to you and other spirits who sometimes interrupt me when I am speaking.

Instances of remarks of spirits to each other or of the controls' own remarks to spirits being written down, accidentally as it is sometimes alleged, are not infrequent, and instances have been quoted in preceding chapters.¹

Poor Rector, it seems, suffered from yet another difficulty in following the communicator's remarks, for he told

¹ *E.g.* pp. 89, 92, 133, 137. See also pp. 184, 399.

Hodgson on May 25, 1904, that he had partly lost his understanding of earthly language. He said :

I have not after so many so called years in spirit life —not a complete U.D. of the earthly words therefore I may not comprehend readily their meaning.¹

Other descriptions of the control's difficulties in getting hold of the communicator's messages will be found in the Appendix, pp. 524-528.

An added difficulty for the control in reporting the communicator correctly occurs, one must suppose, when the former, absorbed in "registering," does not attend to the meaning of what the communicator says or to the remarks of the sitter to which the communicator replies. Rector represents this as occurring on April 12, 1897, when he was acting as amanuensis for G. P. (sitter and recorder, Hodgson). Hodgson had been speaking to G. P. about an incident concerning which Myers had written to him, namely, the apparition of Hodgson's double to the medium with whom Myers was experimenting in England. G. P. suggested an explanation which did not commend itself to Hodgson. Hodgson continued :

R. H. Well, now, let me ask Rector himself if he knows anything about the incident of which Myers wrote.

G. P. Yes, certainly.

R. H. Well what do you know ?

RECTOR. You wish to speak with me ?

R. H. Yes. I wish to ask you the question which I have been asking George, and I want him to listen also to your reply.

RECTOR. Repeat kindly. When I am speaking for some other spirit, I do not

R. H. follow the sense particularly. [Hand assents]

{When the incident is explained to Rector he says he knows nothing about it.}

In Hodgson's sittings during the *Imperator régime* failure to make communications clear to the control is generally,

¹ For further passages from this sitting describing Rector's difficulties see Appendix to Chapter II., p. 429.

I think, attributed to want of skill or experience in the communicator; but in England in 1907 denseness on the part of Rector, arising it would seem from stupidity or ignorance, seems to be assumed as a cause of failure in getting communications through to the sitter.

Thus Myers_p says, on June 2, 1907 (*Proceedings*, Vol. XXIII., p. 255):

Do you realise how difficult it is to receive your words {presumably certain Greek words} and translate them clearly to Rector, who understands nothing of what I am trying to tell him?

On May 7, 1907 (*Proceedings*, Vol. XXII., p. 391):

You understand the difficulties in quoting to Rector who must repeat for me.

And on May 6, 1907 (*Proceedings*, Vol. XXII., p. 383):

It is very clear to me my only difficulty is in making it quite clear to R{ector}

In speaking thus plainly about "good old Rector," through Rector himself, Myers_p was, perhaps, counting on his "not following the sense particularly." Compare also a remark of G. P.'s on March 6, 1907, quoted above, p. 105.

It will have been noticed that the distance the sounds have to travel is sometimes spoken of as one cause of the difficulty the control has in hearing the communicator correctly, and under the next head it will appear as also affecting the hearing of the sitter by the communicator. What exact meaning is to be attached to the idea of distance is as difficult to determine in the case of communicators as in that of controls (see above, Chapter II., pp. 65-67), and all the more because the statements made about it are not very consistent. The distance of the communicator is sometimes represented as varying, and communication as being clear only when he is near. Thus on April 20, 1897, Rector, apparently addressing the communicator, writes:

Come a little closer to this [Hand beckons to spirit.]

On July 1, 1898, the communicator says :

I am coming to help my child if she will only hear me. I am very far off. I want to reach her more closely

On November 21, 1898, another communicator :

I am coming nearer and nearer and in a few minutes I will be able to hear all you say to me.

At Bennie Junot's first appearance—June 19, 1899 (see *Proceedings*, Vol. XXIV., p. 356)—he is represented as approaching :

RECTOR. We see among our friends here a young man who seems dazed and puzzled. He is not near enough to us for us to give him much help at the moment but will be presently * * * George is here with him and trying to urge him to come closer as . . . that he may see into thy world more clearly.

BENNIE (through Rector). I hear . . . I hear something. Where is my mother I want very much to see her. I can breathe easier now.¹ I want to go home now . . . and take up my studies and go on. I see some one who looks like my father * * * Father I hear something strange . . . can it be your voice.

Communicators are represented as receding as well as approaching. Thus on February 18, 1901 (*Proceedings*, Vol. XXIV., p. 451), Bennie says :

I am getting . . . far away now.

* * * * *

RECTOR. Friend it will be better to ask him again when he is nearer the light

And on March 2, 1903, Rector says about an exhausted and unsuccessful communicator :

He is getting far away friend hope he will return refreshed.

¹ This may refer to the suffocating effect of the "light," or to Bennie's mis-recollection of his last illness as affecting his breathing (see *Proceedings*, Vol. XXIV., p. 414). As a matter of fact, he died of congestion of the brain.

In these cases distance and weakness seem to be equivalent.

Sometimes, however, nearness does not seem to help much. Thus on April 9, 1902, Rector, in a voice sitting, said to Mr. Dorr :

This spirit, friend, is very, very close to me yet I may not be able to catch all the sounds of the voice.

And sometimes distance seems to be no hindrance. For an instance, see in Appendix to Chapter II., p. 427, Mrs. H.'s account on June 3, 1903, of speaking over the end of a cord, which, she thinks, is about a quarter of a mile long.¹ When Hodgson asks whether she is a quarter of a mile away, she replies, "about this distance, I should say," and as she represents Rector as being in the medium's body, this means a quarter of a mile from the control as well as from the sitter. Nevertheless, her communication was very clear. Her views on her position varied, however, for on February 18, 1903, she had said through Rector :

MRS. H. Do you understand that I am looking into your face now.

R. H. I wish I could see *you*.

MRS. H. Can't you . .

It is worth observing that Rector seems to know nothing about this quarter of a mile, for on June 8, 1903, only five days after the statement about it was made, the following conversation occurred about another communicator, K. F., who had made a sudden brief incursion during a sitting :

RECTOR. She has gone.

R. H. {with the statement of June 3rd in mind} Rector, was she a quarter of a mile off? [Hand listens as though not understanding.] Was she a quarter of a mile off?

RECTOR. No she came down close to me. Here comes — again {after going "out a moment" to "think up some of the things" he had seen}, rubbing his hands over his forehead.

¹ The full account is worth reading for the theory of communication.

The communicator is undoubtedly constantly located in the séance room and in a definite spot there, as on April 13, 1892, when Phinuit says about G. P. :

He is close by (pointing with hand) He has just passed behind you. He is looking over Jim's shoulder * * * He wants to write. I think he will come and take my hand soon.

And the hand in a writing sitting constantly turns to listen to the communicator as though standing close by, just as it turns to listen to the sitter (compare *Proceedings*, Vol. XIII., p. 399). Some communicators, however, never seem to get near. Thus on January 21, 1902, H. Sidgwick is said to be "some distance from the light which accounts for the apparently weak speech."

Some of the statements quoted suggest that the ideas of the trance personalities about the position and distance of the communicator depended partly, at least, on whether he was conceived at the moment as speaking in the usual way or as speaking as by a telephone, which is, I suppose, the idea implied in "speaking over a cord." And a further complication is introduced by the metaphorical use of distance, to which I called attention in Chapter II., pp. 65-66, and which should possibly be assumed in some of the statements about the position of communicators quoted above. In the following instance on March 26, 1902, the ideas of distance and of bewilderment from entering the sphere of the light seem to be combined :

COMMUNICATOR. If I seem far off or at times bewildered it is not because I am really so but owing to the conditions into which I enter while impressing [speaking ?]

The word "seems" again in the following passage (*Proceedings*, Vol. XIV., p. 25) suggests distance in a metaphorical sense. The sitting took place on June 25, 1894, and G. P., asked if he could give the communicator's name, replied :

I'll . . . I don't believe it because I can scarcely hear her, she seems so far away.

The alleged relation of communicators to the bodily organism of the medium (discussed below, pp. 187-192) makes the meaning to be attached to distance still more difficult to disentangle.

The presence or absence of spirits from the immediate neighbourhood is sometimes spoken of apart from the question of hearing them speak. Thus on January 2, 1907, the following conversation between himself and Rector (writing) is reported by Mr. Piddington :

J. G. P. Could I speak to Myers now ?

R. I'll see if I can see him about

I'll send for him wait (Pause—hand moves about enquiringly.) he will be here presently. I believe he has gone to see if he can see Miss Johnson at the other ["Light" is the obvious completion of the unfinished sentence.]

(Agitated movement of hand.)

Here he is. Speak.

Spirits are, I think, never conceived by the trance personalities as otherwise than in space, and on April 5, 1897, we find it expressly stated (by George Eliot) that "it is impossible for individual spirits to be in more than one place at a time." An approximation to this is, however, suggested on one occasion by the communicator whom I have called Mrs. H., who on July 2, 1904, claimed a "sixth sense of double consciousness," as follows :

R. H. What new senses have you ?

MRS. H. I have in every way the same that I had when in the body with the additional sixth sense of double consciousness. For instance when I am speaking with you, I am speaking with some one else at the same time with another consciousness.

(3) Returning to the difficulties of communication, a third impediment is due to the communicator's difficulty in hearing the sitter. About this the information given us varies. On April 7, 1897, George Eliot controlling says to Hodgson about the communicator :

Friend, this lady hears you, as is not usually the case.

And the following remark by G. P. on June 24, 1894 (see *Proceedings*, Vol. XIV., p. 34), suggests indirect hearing :

G. P. Do you see these people.

R. H. No, George, not we.

G. P. Why is it possible when they are so near, yet I know you do not, yet it seems as though you must . . .
Yes . . . she says this distinctly and is still coming nearer and now requests you to speak.

W. R. N. Can she hear me ?

G. P. I can and I am the telephone.

Nevertheless, it is generally assumed that the communicator does hear the sitter directly as the control does, though perhaps with more difficulty. And the statement that the communicator is expected to hear is often explicitly made. Thus on June 22, 1895, Professor Newbold reports G. P. as saying (*Proceedings*, Vol. XIV., p. 37) :

Here is Stainton Moses, do you wish to see him ? Well, now let me give you a bit of advice. Speak slowly and distinctly, making sure that you articulate properly, or in other words well * * * then he will answer to me all questions distinctly. You see he is talking to me now.

A conversation followed in which G. P. apparently acted as amanuensis, though shortly afterwards Stainton Moses seems to have "controlled" himself. On March 3, 1903, in a conversation quoted in the Appendix, p. 530, the communicator says to the sitter, "I heard you splendidly, that time my dear."

The Bennie Junot sittings offer several clear examples of the communicator hearing the sitter, and of the difficulties that occur. Thus on March 28, 1900 (*Proceedings*, Vol. XXIV., p. 426), Bennie says to Hodgson :

BENNIE. Do you hear me or do you see me or how do you do ?

R. H. {Explains how a writing sitting is conducted.}

BENNIE. Well that is queer too because I hear you and I see you very clearly.

On June 28, 1904 (Vol. XXIV., p. 608), Bennie says to his brother :

I hear every word you say R—— but Helen got her words so mixed I could not U.D. very well

On November 20, 1905 (*Proceedings*, Vol. XXIV., p. 655), Bennie says to his father :

I U.D. every word you say dad you speak so clearly. I wish I could speak to you that way.¹

The communicator "John" said on January 16, 1905, through Rector as amanuensis :

Let me first explain to you that I am not a long way off² and that although I speak to another spirit who takes my words to you I do see you dear and I hear your voice.

Again on March 12, 1907, when Hodgson_p was communicating through Rector, E. M. S., replying to a remark of his, said :

E. M. S. I am very glad, Mr. Hodgson. Will you tell him so, Rector ?

RECTOR. Yes he U.D. what you say.

Rector makes what seems a very explicit statement

¹ There is a curious conversation on November 21, 1905, between Bennie and his mother concerning communication between them when no medium is present (*Proceedings*, Vol. XXIV., p. 659). Mrs. Junot says : "When I think of you, does it bring you to me ? Bennie : Almost invariably and is a great help. * * * Every thought is registered upon what you call air it is ether really. and your thought waves reach me just as mine do you. U.D. Mrs. J. : Yes Bennie I understand. But are both good and evil thoughts registered ? Bennie : Evil thoughts become purified by the ether before they reach us." For registering of thoughts, compare Rector on June 30, 1902 (see above, p. 165). Selection among thoughts by the ether, as spoken of by Bennie, based on the significance of what is said as well as on its sound, seems to open the way to much possible misrepresentation and confusion !

² It will be remembered that John said six months earlier : "You seem to think we are just close to you when we are speaking, but this is not so really" (see above, p. 166).

about all the sitter's words being heard by the communicator on February 26, 1902, when he says to the sitter, who has been explaining her want of certainty as to the communicator being really what he claims to be :

Remember friend if statements appear which seem incoherent and unsatisfactory it is in part due to the over-anxious state of his {the communicator's} own mind also. And remember doubting on thy part doth not improve matters. Not one word from thy mortal lips escapeth him or his hearing especially when he is not speaking himself.

Some further instances of the hearing, but imperfect hearing, of the sitter by the communicator will be found in the Appendix, pp. 528-533, and it is perhaps unnecessary to multiply examples further.

It may be well to call attention here to the fact that the control's difficulty in hearing the sitter is represented as similar in kind to that of the communicator. Thus on April 1, 1897 (when no communicator is concerned), Rector says to Hodgson, who is recording and has been complaining of indistinct writing :

We hear oftentimes your voice in the same way, indistinctly. At times the words sound very distant, and we do not grasp what you are saying.

(4) In writing sittings a fourth source of confusion in communicating arises from the difficulty the sitter is liable to have in reading the writing, which is never good and is worse at some times than at others, and which is apt to be worst of all in giving names or statements that might be evidential. Rector on March 27, 1905, asserts that he writes one word over another and so forth, because he finds it impossible "to listen and register carefully at the same moment although" he tries "to do so at all times." Also he says on April 29, 1907, "perhaps you will read better next time * * * I can't register unless you U.D. well" (*Proceedings*, Vol. XXII., p. 164).

With the process of communicating bristling in this way with difficulties real or alleged, it is, of course, easy to find excuses for the frequent failures of communicators. The question is, Are these excuses valid? We know that there are genuine communications—this paper is, as already stated, based on this assumption—and their imperfection is doubtless due to difficulties of some sort in communication, whether the controls' account of the nature of the difficulties is correct or not. But there are other cases where it is quite certain that the communicator is not what he professes to be, and where the communications are false or worthless. I think hardly any one well acquainted with the facts would deny this; but it is never admitted by the controls, who try to explain away even the worst failures. We are, therefore, obliged to assume that all their elaborate statements about the difficulties *may* either be consciously fabricated to cover up failure, or be a form of self-deception to account for it to themselves.

At this point it will be desirable to give instances of false communicators. I referred at the end of Chapter IV. to one bad failure—that of the supposed Captain Burlington—which may serve as a specimen, and in the Appendix (p. 533) will be found another case, from Hodgson's records (in 1902), of dissatisfaction with the communicator strongly expressed by a sitter, Mrs. E., and commented on by Rector. The full record of the sittings on which Mrs. E. comments certainly seems to bear out what she says. I may add that she expresses well the impression produced on me by a good many sittings. As a specimen I give, in the Appendix, p. 536, the record of one at which I was myself present as recorder in 1907. Hodgson_p was the communicator, and he apparently failed to recognise the sitter, an intimate friend of Hodgson's in life, or to understand any clues she gave him, so that it is very difficult to suppose that his claim to be Hodgson was justified. Yet—and it is for this reason that I have chosen this particular example—in the midst of all the confusion and the feeling about for facts and indications, occurs a flash of supernatural perception, or so it appears, in the form of

part of a cross-correspondence.¹ Another variety of failure (on December 19, 1898) is referred to in Chapter III.; p. 108, *à propos* of the blame being thrown on Rector. In this case it is difficult to make out whether the control regards any one communicator as having tried to express himself, or whether crowds of relations and friends are represented as having been clamouring incoherently.

We are not, however, limited to inference from the failure of communicators for evidence that they are sometimes not what they profess to be, for Dr. Stanley Hall in 1909 took a short cut to positive evidence by deceiving the control Hodgson_p,² and asking for a niece, Bessie Beals, who had never existed, but who was nevertheless produced at several sittings. She said little at first, but communicated more fully by the third sitting, and connected specific memories with the sitter—mainly, though not entirely, such as might be suggested by his statements and questions. When in the end Dr. Hall told Hodgson_p that he (Hall) had been deceiving him, and that there was no such person as Bessie Beals, Hodgson_p maintained her reality. The following is the report of the conversation (*Studies in Spiritism*, p. 254):

DR. HALL. Well, what do you say to this, Hodgson. I asked you to call Bessie Beals, and there is no such person. How do you explain that ?

HODGSON_p. Bessie Beals is here, and not the —
{Note by Miss Tanner.}

[At this point we laughed and I made some remark to the effect that that was just what we had said Hodgson would do, and the hand continued thus,]

¹ The cross-correspondence on "Cup" described by Mr. Piddington in *Proceedings*, Vols. XXII., p. 179; XXV., p. 304. There is also some reason to think that the communicator showed knowledge of the name of the sitter's husband (see Vol. XXII., pp. 186, 188). For other almost certainly false communicators, see *Proceedings*, Vol. VIII., pp. 37-42 and 57.

² *Studies in Spiritism*, p. 171, etc. Dr. Hall's investigation, intended to be limited in duration and scope, did not impose on him any need of retaining the confidence of the trance personalities (see above, Chapter I., pp. 13-14).

HODGSON_{P.} I know a Bessie Beals. Her mother asked about her before. Mother asked about her before.

DR. HALL. I don't know about that, Hodgson. Bessie Beals is a pure fiction.

HODGSON_{P.} I refer to a lady who asked me the same thing and the same name.

DR. HALL. Guess you are wrong about that, Hodgson.

HODGSON_{P.} Yes, I am mistaken in her. I am mistaken. Her name was not Bessie, but Jessie Beals.¹

We can only say about this explanation that it is not plausible. Like G. P.'s explanation of the appearance of the false Emperor (see above, p. 90)—also a communicator, by the way—it breaks down over the details of the communication. Dr. Hall might accidentally have hit on the name of a previous communicator, but it is very unlikely that this communicator would have had memories appropriate to Dr. Hall's fictions and have admitted him as her uncle.

It must, then, be admitted that some communicators are not genuine, while other communicators offer evidence of identity which, if it does not necessarily come from the spirits they claim to be, at least shows knowledge of those spirits which cannot have reached Mrs. Piper's mind by normal means. This being so, is it possible to find a formula which will express the relation to the control of all communicators—both successful and unsuccessful? Are they or are they not essentially different? Is the unsuccessful communicator a figment of the control's imagination, while the successful communicator is an independent entity? If so, can we draw a definite line between them? Are we to judge a communicator, representing himself as the same, to be on some days a figment and on others an independent centre of consciousness, according as he is unsuccessful or successful in producing a plausible semblance of the person he professes to be? And if the communicator is a figment, is the control conscious of it, or

¹ It is noticeable that notwithstanding this explanation Mrs. Piper seems to have seen Bessie Beals in the waking-stage of this sitting. "Hello—there's Bessie," she said (*op. cit.*, p. 257).

is he himself deceived? In other words, what is the degree of independence of control and communicator? Are two more or less independent centres of consciousness involved; whether consciousnesses of separate individuals or different centres of consciousness of Mrs. Piper? Or is the communicator a dream or hallucination of the controls? Or is the dramatic presentation of him pure play-acting by the control?

There is no doubt that the dramatic distinction between control and communicator was in general maintained with much consistency, though there were cases—as is natural, perhaps, on any hypothesis—in which it was difficult for the sitter to distinguish between them. In general, control and communicator each plays his appropriate part at sittings where both are stated to be present, and sometimes incidents occur which show that to each is at least attributed an independent memory. For instance, on March 26, 1902, Hodgson tells Rector at the beginning of the sitting that it is intended to ask the expected communicator, whom I will call Phil, to find in the other world a Mr. Hackley, and explanations are given as to who Mr. Hackley is and why it is desired to get into touch with him. This was before Phil was supposed to be present. When later in the sitting Phil himself, who is communicating through Rector, is spoken to about it he appears not to know who Mr. Hackley is, and the explanation has to be given over again.

But it is difficult to find anything in all this beyond the scope of acting. The dramatic form might be assumed, and what we want to know is whether it is ever anything more than the way in which the control chooses to present what he has to say. We want to know whether the control ever really feels the communicator to be a being with a consciousness and a will independent of his own, and whether, when he attributes to him a bodily form and a definite position in space, he really seems to himself to see him; and, similarly, whether when the communicator is represented as speaking, the control ever really seems to himself to hear him. If the externality from the control's point of view is established, we must further ask to what extent

if at all, it is reciprocal. Is there ever a separate consciousness which in any degree feels itself to be actually taking the part in the drama which the control attributes to the communicator? Or are the control's perceptions merely hallucinations—representations of its own ideas veridical or otherwise? For if the communicator does seem to the control external to itself, as our dream personages often do, this would, of course, not solve for us the question whether it is anything really external. A Bessie Beals might appear as real as a G. P. to the control. And, on the other hand, if the whole dramatic form were play-acting, it might still be the framework in which veridical communications come to us. In fact, the question of what is the nature of the communicator as dramatically presented to us, is distinct from the question whether there is any real communicator in the background. A real communicator—say G. P.—might be the source of information displayed, and even the model for its dramatic presentation, without being either an actor in the drama presented to us or in any way responsible for it.

It will simplify matters if we concern ourselves for the present only with what I may call the dramatic communicator and his true relation to the control. We may put the question as to what the control's impressions are in the form: Does the trance control see and hear the communicator with the same degree of externalisation that Mrs. Piper evidently does in the waking-stage? The externalised quality of the waking-stage visions is, as will be seen in the next chapter, so manifest that it gives us a useful standard of comparison. I think it hardly possible that any one should read records of waking-stage visions without realising that to the seer they are entirely objective—that she really believes herself to be seeing and hearing, as outside herself, what she describes. I am quite sure that no one could be present during a waking-stage of any importance without realising it. There is no acting about it any more than there is in the hallucinations of delirium, or, for that matter, than there is in our ordinary dreams.

The trance controls are more sophisticated than the

waking-stage Mrs. Piper. On any hypothesis as to what they are, we can hardly, after what we have seen in previous chapters, exonerate them from a tendency to act a part (even if they believe it to be their own part), and to make what they affirm about their experiences conform to a theory. It is therefore much more difficult to feel sure that when they speak of a communicator as external to and independent of themselves, as occupying a definite position in space, and so forth, they are expressing the simple truth as it appears to them at the moment. Nevertheless, I think there is sometimes evidence, apart from their assertion, pointing to its being true, even allowing for good acting. Such evidence is naturally more easy to find in voice sittings, when—the whole upper part of the body coming into play—a greater range of expression is possible than in writing sittings.

Perhaps the most striking case is one given in Hodgson's first report on Mrs. Piper (*Proceedings*, Vol. VIII., pp. 104-5). The sitting took place on December 28, 1888, and the sitter and recorder was the Rev. W. H. Savage, brother of the Rev. Minot J. Savage. Phinuit was, as usual in those days, controlling, but in his notes, contrary to the custom that has been usually adopted, Mr. Savage speaks of Phinuit as Mrs. Piper, and uses the feminine pronoun. He reports as follows :

After several remarkable sayings she {*i.e.* Mrs. Piper as Phinuit} suddenly said "Ah! Here is somebody from outside—he says his name is Robert West.¹ He wants to send a mesage to your brother." Then, after a moment, "I wrote an—he is writing it and I am reading for you—an AR-TI- article A-G-A against his W- work in the AD-V- Advance. What the dickens is the *Advance*?" I said "It is a paper." * * * I said to her "Can you see him?" "Yes" she replied. "How does he look?" I asked. "He has greyish blue eyes, a beard, a rather prominent nose, a firm mouth, a large forehead, and he brushed his hair up, so," brushing my hair with

¹ Robert West, as we learn from Hodgson's report, had previously communicated directly and indirectly for another sitter, Miss E. G. W.

her hand, to show the fashion of his. "He is of medium build, rather tall." * * *

{So far is quoted from the account of the sitting written on the same day. The following was added by the sitter on July 5, 1890.}

When Mrs. Piper began speaking of Mr. West, she turned with a surprised look, as at an unlooked for interruption, with the remark "Ah! here is, etc." When I asked for a description she turned in the same direction and said, "Hold up your head and let me look at you." Then she went on to describe as given in the statement.

It is a pity that these last touches, so important from our present point of view, were not included in the original record, but if we can trust the accuracy of Mr. Savage's observation and memory, Mr. West must have appeared to Phinuit as a realistic human figure capable of movement and standing in the room. The appearance must have been what we should have called, if Mrs. Piper had had her eyes open (which she doubtless had not), a waking visual hallucination. Whether it also affected the sense of hearing is not clear, but the somewhat unusual feature of writing by the communicator for the control to see¹ suggests that it was not auditory.

Another instance of what appears to be a vision by Phinuit of the communicator as standing in the room occurred on March 18, 1892 (see *Proceedings*, Vol. XIII., p. 558). Phinuit, who is talking for Ruthie, the baby daughter of Dr. and Mrs. Thaw, says: "There she is standing by Alek. See!" and a little later remarks: "Here's this little girl talks just as if she were alive."

Compare also Phinuit's description of G. P.'s position on April 13, 1892, quoted above (p. 171), and the following on April 22, 1892, as noted by Mrs. Howard:

[When George went out and stood beside Phinuit and "rested" for a while {after controlling}, while Phinuit was talking he (Phinuit) took up the little screen for the lamp that G. had given me and turned it round

¹ For an instance of this in a writing sitting, see extract from sitting of April 20, 1897, Appendix, p. 544.

so that the flowers on it should be seen by anyone standing behind him. He, Phinuit, then said "he is much pleased that you brought this, he wants me to hold it up so that he can see it, he is smiling" * * *]¹

The localisation in the actual surroundings is less clear in the following two cases, but the detailed description in other respects makes up for this. The first is from *Proceedings*, Vol. VIII., pp. 66-67. Hodgson, after reporting a strikingly accurate description given by Phinuit on January 20, 1888, of a peculiar mark in the colouring of one of the eyes of his friend "Q," continues :

I asked Phinuit how he obtained the information about the eyes. He said that "Q" was standing close to him and showing him her right eye so that he could see it clearly, and saying that that was what I wanted. This peculiarity in the eye was what I had in mind when I asked Phinuit for a detailed description of "Q's" face.

The second is from Professor Newbold's paper (*Proceedings*, Vol. XIV., p. 37), and is a description by Phinuit of seeing W. Stainton Moses on June 22, 1895 :

PH. Do you know Billie, George is talking to such a funny looking man ; he has a long double coat with a large collar and cape,—a long beard, large eyes with drooping lids. [fairly shouts with laughter.] George is shaking his fingers at me.²

Instances of Phinuit apparently seeing the medium's spirit while he is controlling are given in Chapter II., e.g. "talking to an old lady" (p. 68), "got an ugly scowl on her" (p. 69). Though this is not a hallucinatory vision of a communicator, it is in some ways analogous.

¹ In this case, however, though Phinuit certainly describes G. P. as though he saw him, he appears to locate him behind himself. For examples of this kind of vision, see *Proceedings*, Vol. III., p. 114, and Vol. X., p. 90.

² Professor Newbold tells us that this description of Stainton Moses answers to the notion he had of him at the time, derived from portraits.

There is similar evidence for Rector as control in voice sittings seeing the communicator as external to himself. Thus on April 9, 1902, sitter and recorder G. B. D. :

[Hand stretched out and moves circling round.]

RECTOR. She passes round on that side.

COMMUNICATOR. "I think I'll have to—"

G. B. D. What?

RECTOR. I did not catch that friend. Oh, she comes back to repeat it; she says "I do not want you to lose anything! I was coming a little closer, going round on the other side."

Earlier in the same sitting, Rector's language and actions seem to show that he is really seeing a figure of a lady, though whether she is a communicator or a casual intruder is not clear from the extracts from the record which are all we have. Rector had been speaking for a male communicator, and the record proceeds thus :

[RECTOR to G. B. D.] His voice seems faint somehow.

[RECTOR, not to G. B. D.] Why of course I know you! [Smiles and then explains to G. B. D.] I just recognized this lady. [As before to other personality] Why, I was so absolutely [word lost] in what I was saying that I did not really notice you. [To G. B. D. again] There are two things of the utmost importance, friend; and those I will clear up, or endeavour to do so, at our next meeting.

Again on June 17, 1902, sitter and recorder G. B. D., we have :

R. This spirit is very near to me, friend.

G. B. D. What spirit?

R. Thy brother. G. B. D. My brother?

R. Yes, there are three—thy father, thy mother, thy brother, and just near, right behind thy mother, is another lady. Would to God, friend, that thou could see them as I can this minute!

There are no gestures of Rector reported in this last case, and for this reason it resembles the kind of evidence fur-

nished in writing sittings, which, as already said, is usually less strong for the reality of the externalised vision of the communicator which the control professes to have. Still there are instances in writing sittings where the circumstantial details given, or gestures of the hand alone, add something to the mere statement that the communicator is seen, and give an air of reality to the vision. We may take as an example an incident on December 28, 1905 (see *Proceedings*, Vol. XXIII., p. 7), during Hodgson's first appearance after his death. Rector writing says of him :

He holds in his hand a ring . . . He is showing it to you. Cannot you see it, friend ? ¹

Two incidents on April 26, 1898, give a dramatically vivid impression of externalised visions by the control—the second being of a deceased pet dog. The control was a private control, the young son of the sitters, Mr. and Mrs. B., and Miss Edmunds was taking notes. The control's grandmother had been communicating, and the sitters had just changed places and rearranged themselves. The record continues :

CONTROL. don't walk over Grandma, don't walk over Grandma dear do not walk all over Grandma.

SITTERS. We are so sorry

CONTROL. Yes dear all right now.

SITTERS. We did that so that Papa could sit down more.

CONTROL. I am so glad. Yes Bonnie Bonnie

SITTERS. What Bonnie is that. What is that once more ?

[Hand pointed to Mr. B.]

CONTROL. Paw on Papa. Paw on Papa.

SITTERS. Have you something more to say to Papa ?

CONTROL. Come here sir sit down and wait hold him Ruth {control's dead sister} until I get through Mamma Mamma come and see him as he looks now.

[“ Bonnie ” {the sitters note} was {control's} St. Bernard dog. He had a habit, when sitting on his haunches near one of us, of putting his paw up

¹ Compare *Proceedings*, Vol. XXII., p. 71, where Rector writes of Myers_p : “ He holds up a circle.”

against us for recognition. The "Come here sir" is very characteristic of {control}, and also Mrs. Piper's hand as she beckoned the dog at the same time. Bonnie died * * * a year after {control} passed out, and since his death had not before been mentioned at any sitting.]

Other examples of seeming externalisation in writing sittings are given in the Appendix, pp. 544-546.

From the communicator also we get similar statements defining the place in the room which he occupies. Thus on April 15, 1898, the sitter having changed her place, the communicator says through Rector writing :

Yes now you walked right over me Auntie . . . did you not see me holding up my hand to you.

And again on January 28, 1907, when Hodgson_p was communicating through Rector writing, Mr. Piddington got up suddenly to move something, whereupon Hodgson_p said :

HODGSON_p. You must not step so near.

J. G. P. I'm so sorry ; I forgot.

HODGSON_p. I am where you went then while I am speaking.

The following is also, perhaps, an instance—on February 26, 1902 :

Dearest do you know what I am doing here. I am standing beside Rector telling him what to say for me.

Another example is given in the Appendix, p. 546. In the present connexion, however, the value of what communicators say is difficult to estimate, for as we can only know their sentiments through the controls, we can hardly take what they say as evidence of separate and independent consciousness of localisation.

Moreover, we must in any case be cautious in our interpretation of mere description without action, even when details are given, for they may be intended to be symbolic and not to represent anything actually seen ; as, for

instance, when the communicator, Isaac Thompson, says on December 13, 1905 (see *Proceedings*, Vol. XXIII., p. 165) :

I hold this bottle in my hand for identification * * * I had much to do with them when in your world.

The control in this case says nothing about *seeing* the bottle.

In cases like those I have quoted, the control in the trance proper, like Mrs. Piper in the waking-stage, seems clearly to conceive a communicator outside itself with an independent consciousness of its own and a definite position in space. The control conceives itself as in occupation of Mrs. Piper's body, and the communicator as outside that body and with a body or semblance of a body of its own. It sometimes sees the communicator and sometimes hears him, and sometimes both.

But things occur at other times which are very difficult to reconcile with this conception of a communicator in no way concerned with Mrs. Piper's organism—things which, in fact, suggest either some confusion or fusion between itself and the communicator in the mind of the control, or some sort of joint control. One of these things is that communicators are apt to affect the handwriting. An example of this on December 2, 1898, will be found in the Appendix, p. 528, and the following on November 15, 1899, is a case in point. The sitter and recorder was Hodgson, and Rector was the control who acted as amanuensis. The trance-personages had been prescribing for an absent lady who had asked for medical advice, and, this being finished, the conversation proceeds as follows :

RECTOR. Unless thou hast further inquiries to make this day we will release this directing spirit {presumably the doctor} and pass on to other things

R. H. Yes, very good.

RECTOR. Gone.

COMMUNICATOR. Could I speak a word. [This and the following few sentences written slowly and crampedly as if the hand was being restrained.] I think I know

you and I long to speak. {The communicator goes on to explain that he is a recently deceased friend, the father, in fact, of the lady for whom Imperator and Co. have just been prescribing} * * *

R. H. I am so glad my dear Mr. D—— to receive your greetings from your new world. All your dear children have been hoping to hear from you through this light.

COMM. I promised I would return to them. [excitement in hand becomes more marked]

R. H. Yes, Mr D——. Mr D—— kindly keep very calm. * * * Take your time and do not hurry. Think quietly what you would like to tell me, what you would like me to tell your children, and then quietly, as you used to do, you remember, you were quiet and calm in your thoughts and speech, usually, just sweetly tell Rector and he will tell me. [Writing begins again calm and regular, but later shows restraint again.]

* * * *

COMMUNICATOR {after further conversation} I want you to know how I have been helped by your good friends Rector Imperator and Prudens. When I told them to let me speak they said thou shalt do so and we will arrange for thee.

* * * *

Goodbye for the present

* * * *

[Slight disturbance in hand.]

RECTOR. Friend we have been preparing this friend for a meeting with thee for some days, and as he will soon be freer he will be clearer also. Listen, here is thy mother and friend. [Pause.]

{Q. then communicates, and after she and Hodgson have conversed for some time and she has taken leave}

RECTOR. Friend the light is going. May God lead and protect thee always. Farewell + I.S.D. [R]

{Hodgson annotates as follows}: [The influence of the

communicators on the writing was very noticeable in the case of Mr. — and Q. The writing was much restrained and in different ways. Thus when Rector was writing for Q. the writing tended to approximate to that produced in previous years when Q was producing the writing directly herself. But to-day apparently Rector was really the immediate amanuensis.]

I take it on Hodgson's authority that Rector was acting as amanuensis, for as he was present his means of judging were better than ours are. But I confess that from the record alone, omitting Hodgson's comment, I should not have felt at all sure that Mr. D— and "Q." were not regarded by the trance consciousness as controlling and writing for themselves. Either way they seem to be conceived as in some way influencing the organism, for it is difficult to suppose that cramped handwriting was intended merely as an imitation of their manner. In certain cases it is perhaps possible to suppose something of the kind. When Hodgson_p communicates, the handwriting is sometimes larger than when Myers_p does (in neither case is it like the handwriting of the supposed communicator¹), and it might be said that this is because the control is trying with the hand to indicate Hodgson's more boisterous manner.² But a cramped handwriting hardly seems a good way of imitating the manner of Mr. D— or of "Q." If deliberately adopted by the control it can only be symbolic, not imitative; and if due to direct influence of the communicator on the writing, then—if control and communicator are distinct consciousnesses—there is some sort of combined control.

An incident related in Miss Verrall's "Report on the Junot sittings of Mrs. Piper" (*Proceedings*, Vol. XXIV.,

¹ Some have thought that there was sometimes a faint approximation to Myers's handwriting, which was known to the medium and had some marked features.

² On June 2, 1907 (see *Proceedings*, Vol. XXIII., p. 253) the small handwriting appears to have been only adopted for Myers_p when Rector was writing for him in the first person, not when he was reporting in the third person what he said.

p. 530) illustrates the point still more clearly. It occurred on February 23, 1903. Miss Verrall notes:

At this point with the appearance of Hugh Irving {Mr. Junot's deceased black coachman}, the writing changes and "there is a tendency to make extra curling loops to the strokes." When the sitters complain of illegibility {"owing to the curious looping"} Rector apologizes on the ground that "he (that is H. I.) speaks queerly." It appears that peculiarity of speech on the part of a communicator is here represented by peculiarity of writing on the part of the control.

This early writing was used, it should be observed, only during Hugh's first two remarks. When its illegibility is remarked on, it is given up. Hodgson notes on his original transcript that presumably Hugh gave these two sentences direct to Rector, and that afterwards apparently G. P. acted as intermediary—intermediary between Hugh and Rector, I suppose he means. When Hugh had once previously communicated (on February 11, 1902), no such peculiarity in the handwriting seems to have appeared.

Sometimes the effect of excitement in the communicator is represented as producing illegible writing on the part of the control. The following extracts illustrate this and also Hodgson's acceptance of the theory:

(Feb. 26, 1900.)

Hodgson recording for several sitters, friends of the communicator called above Phil. Rector writing.

[Writing very scrawly and not read at the time throughout.]

R. H. Rector, please explain to Phil that he must be absolutely calm. Otherwise the writing cannot be read. We cannot possibly continue unless the writing is better, and the machine will not produce this clearly unless all is peaceful.

R. We . . . we . . . will call our leader. Wait for us. [Slight pause. Writing resumes more slowly and clearly.]

{Two days later, February 28, 1900, same sitters and communicator.}

R. H. Rector, please, the writing seems to be deteriorating.

R. Well I am absorbed in his sayings which accounts for it. I am anxious to keep him quite calm and clear as I am giving all my attention to him. But speak kind friend if I am not clear in my own duty.

A similar fusion of control and communicator seems to be implied when the communicator uses the hand for purposes other than writing. An instance of its being used to represent the communicator looking round the room is given by Sir Oliver Lodge in *Proceedings*, Vol. XXIII., p. 188. It occurred on November 12, 1906, at one of the Isaac Thompson sittings in England, Mr. E. Thompson being the recorder:

MRS. THOMPSON. Can you remember this room?

COMMUNR. Give me time and I'll see. [Hand waves about and seems to look round everywhere] Can it be the nursery, Sue dear.

MRS. T. Yes it's the old nursery, where we have been so often together.

It might be asked in this case whether Isaac Thompson was not himself controlling, but I think it is clear that it is not so conceived by the trance personality. The full record shows that Isaac Thompson said at the beginning: "Remember if you cannot see me, I am standing here beside you, impressing my thoughts upon this sensitive plate"; and that a little later he complained of not being able to make Rector write the pet name by which he used to call one of his daughters. The sitters apparently assumed throughout that Rector was controlling.

An instance of a more ambiguous kind is recorded by Hodgson on April 8, 1903, as follows:

COMMUNR. I had a red mole on my shoulder * * * I'll show you . . .

[Hand touches over my left shoulder, and presses a point at back.]

R. H. Back of left shoulder?

COMMUNR. Yes where Rector put his head.

R. H. "His hand."

COMMR. head. Wait I'll watch him.

R. H. Yes. [Hand feels again in same place on my left shoulder.]

COMMR. Yes there.

This looks to me suspiciously like a change in the point of view in the middle—the communicator beginning by conceiving himself as touching the spot and then remembering that it is not he but Rector who should control the hand. There is perhaps a similar ambiguity on March 26, 1902, when, as recorded by Hodgson, a gesture of affection (this interpretation is mine) seems to be made with the hand by the communicator. It is stated that the "hand draws book back and rests a moment on wrist of sitter"—the sitter being the communicator's father.

Another way in which the hand is affected by the communicator is seen when the latter's excitement is expressed by movements of the hand. Perturbation of the hand is often mentioned in the records, and often concerns, or may concern, the control only—as, for instance, when it occurs with a change of control or a change of communicator, or when the control at length succeeds in grasping what the communicator is trying to say, or perceives that the communicator has grasped some idea,¹ or when the sitter furnishes a piece of information. But there are other times when it is obviously the communicator's excitement which is represented by the perturbation of the hand. For instance, on December 13, 1905, at a sitting recorded by Hodgson when Rector was the control and Isaac Thompson the communicator (see *Proceedings*, Vol. XXIII., p. 166):

R. H. I am an old friend of Professor Lodge.

COMMR. L O D G E.

R. H. Yes.

¹ For examples, see *Proceedings*, Vol. XXII., p. 373, where Rector grasps the name Abt Vogler, and Appendix, p. 533.

COMMR. What my old neighbour in L I V . . .

[Excitement in hand which cramps and twists about somewhat.]

RECTOR. Calm friend. [Between spirits.]

COMMR. L I

[Excitement stops the writing again.]

COMMR. Drugs . . . Do not go. Wait for me. L I V E R S T O O L.
etc.

And further on in the same sitting :

R. H. I am interested in Psychical work and sent Mrs. Piper many years ago to England,—don't you remember seeing Mrs. Piper ?

COMMR. Piper ?

R. H. Yes and the [Perturbation in hand.]

COMMR. Oh yes I remember Piper. Was Mrs. Piper a medium, an American lady ?

In cases of the communicator affecting the movements of the hand, whether in writing or otherwise, it seems probable that the control is aware of the fact ; indeed, he sometimes clearly is. But the question remains, Does he consciously exercise volition in the matter ? If not—if, for instance, he is surprised when the hand goes through motions of looking round the room, or when queer speaking results in queer writing—there must either be a telepathic influence from the communicator expressing itself through the control as a “motor automatism,” or there must be something of the nature of joint control by two or more distinct centres of consciousness. In either case something must happen like what happens in automatic writing without trance, when the normal consciousness of the writer is aware that writing is going on, but not aware of directing it. It will be observed that this joint control, if there be joint control, is different from the divided control described in Chapter II. There there was a division of the organism between two controls ; Phinuit was said to occupy the head and some other control the hand. In joint control, control and communicator affect the same motor centres concerned with the same hand and affect them simultaneously, so that the action of the communicator modifies that of the control.

On the other hand, if the control is solely responsible for the movements of the hand, he is playing a part. He is apparently "trying to imitate" the communicator, as Phinuit said to Dr. Thaw (see above, Chapter III., p. 82); and as in a writing sitting action is limited to the hand, the imitation becomes partly symbolic. But there is of course yet another possible alternative. The appearance of influence by the communicator on the movements of the hand may be an artifice more or less consciously employed by the control to make the drama clearer to the sitter.

There is a passive form of apparent fusion of control and communicator in connexion with Mrs. Piper's organism—a form not concerned with motor centres—of which the control is undoubtedly aware. This is the experiencing by the control—so it is alleged—of the pain suffered by the communicator in his or her fatal illness. It is liable to happen in voice sittings and at a communicator's first appearance—not, I think, at subsequent appearances. Controls also sometimes suffer from a recurrence of their own pain (*e.g.* the case referred to in the footnote to Chapter I., p. 26), and this is sometimes represented as the result of association on returning to earthly conditions. But it is not at all clear why it should happen to the *control* when the person who suffered was the *communicator*. Symptoms accurately represented serve, of course, as evidence of identity, but for evidential purposes description would generally serve as well as acting—as in the case of "Kakie" Sutton (December 8, 1893, see *Proceedings*, Vol. XIII., p. 485)—and in the cases I now refer to the control represents himself as not merely acting the part of a sufferer, but as suffering. A good example of this is recorded in *Proceedings*, Vol. XIII., p. 537, as having occurred on February 14, 1892, at Dr. and Mrs. Thaw's first sitting, when their little girl Ruthie communicated through Phinuit. I give the relevant part of the record in the Appendix, p. 548.

There is another variety in the relation between control and communicator which further complicates matters, which we may call assisted control. The communicator is sometimes represented as controlling to the extent of doing the writing or talking himself with assistance, or sometimes

apparently without assistance but while Rector "holds the light." This appears to be different from either joint control or divided control. One type of assisted control is reported by Miss A. M. R. in *Proceedings*, Vol. VIII., p. 113, as follows :

When my friend H. takes control of the medium it seems to be quite a different personality {from Phinuit}, although there is something in the voice and manner of speaking that is like Dr. P. The voice, however, is not nearly so loud. When I asked him why this was, he told me that Dr. P. was right by him and that he could not stay a moment without his help. In a great many little ways he is quite like what my friend used to be when living. * * *

Another interesting case of assisted control—an important case in its bearing on the whole theory of the process of controlling—occurred on March 3, 1894, and is quoted by Hodgson in *Proceedings*, Vol. XIII., pp. 505-510.¹ On p. 504 the sitter, Mr. Charles Heywood, gives his description of what occurred as follows :

{The sitting} was devoted wholly to automatic writing. Phinuit was very quiet, and "George Pelham" seemed to be the controlling and directing intelligence. Of course, nearly all the writing was done by the "D. P. B." intelligence, but Pelham seemed to supervise, and at times took the pencil himself and assured me that he was looking after things. D. P. B. spoke of Pelham as standing within "ear-shot," if such a term may be used.

It must be noted about this case that Hodgson, who was present during part of the sitting, expresses the opinion (Vol. XIII., p. 505) that "Probably G. P. was acting as amanuensis throughout," which illustrates the difficulty of interpreting the relations of control and communicator in certain cases, and shows that different sitters may take different views of the dramatic situation. It is possible that Hodgson's view

¹ I have already quoted from it in discussing the control's consciousness of writing in Chapter II., p. 48.

of this case was influenced by the conclusions he had come to as to the *modus operandi* in general, for the report of the sitting, so far as it is given, certainly seems to me to fit best with Mr. Heywood's view of what was supposed to be occurring. And this view seems to be definitely supported by other cases. For example, on February 17, 1903, when Hodgson was himself sitter and recorder, a communicator, who had communicated on a previous occasion, rather unexpectedly turned up and wrote a message to his mother. Hodgson asked :

R. H. Rector, did he write himself ?

RECTOR. He did while Prudens held him. He U.D. wonderfully well.

For a similar case on November 22, 1905, see Appendix, p. 523.

The amount of assistance given in assisted control seems to vary, and sometimes consists apparently in little more than Rector being needed to open and close the sitting. Different degrees of it are represented in a sitting on May 24, 1904, at which Miss A. M. R., whose description of the nature of her friend H.'s control is quoted above, was sitter and recorder. It was a voice sitting, and she took down what was said stenographically. At one point Dr. Oliver communicating says: "Rector is repeating for me my sentences as best he can." Yet when Dr. Oliver takes leave and Rector returns, he asks the sitter: "Friend hath the doctor finished," as if he did not exactly know what was going on. (For fuller extracts from this part of the sitting, see Appendix to Chapter III., pp. 490-491.) Then a recently deceased friend of the sitter's communicates—Rector introducing him and then stepping aside—and in answer to some question¹ says :

Oh Rector is holding the light: I could not, they would not let me do that, dear. Not quite now, but I may be able to later. But they have to support the light, some friend has to look after it.

¹ The question is not recorded, but the sitter thinks she asked whether the communicator was talking through Rector.

The exact significance of this, however, is doubtful, for after a long conversation "Rector returns" saying: "I came to close the light." Some conversation between him and the sitter follows, in the course of which Rector says:

I have been talking for thy friend and I may use some of his expressions. He teaches me much in language.

So perhaps it was Rector talking all the time, in spite of his having "stepped aside" when the friend came. A deceased relative of the sitter's communicates after this, and in his case Rector changes from reporting what he says in the third person to speaking for him in the first without any transition—with no "stepping aside" or returning. I think that in a sitting such as this it is difficult not to suppose that there is some shifting in the point of view of the trance consciousness.

Light is thrown on the possibilities of assisted control and the views of Rector regarding it in extracts from another sitting of Miss A. M. R. (December 20, 1904) given in the Appendix to Chapter II., p. 434.

In later years this arrangement of Rector appearing at the beginning and end of the sitting, and presumably managing the light, while some communicator writes himself in the middle, became more marked—or rather it is recognised more definitely as a change of control. This development happened especially as regards the Hodgson communicator. In the early days after Hodgson's death Hodgson_p did not apparently contemplate acting as control at all. Thus in a sitting recorded by Mr. Dorr in 1906¹ (see *Proceedings*, Vol. XXIII., p. 160), the following conversation occurs:

G. B. D. I wanted to ask whether you ever controlled the organism of the light yourself, or whether it is wholly done by Rector.

¹ I do not know the exact date of this sitting, but it must have been in the first half of 1906, I think. Mrs. Piper came over to England at the beginning of November, 1906, and it was her usual practice to take three or four months' holiday in the summer and autumn. Hodgson died December 20, 1905.

HODGSON_p. It is wholly done by Rector and it will continue to be. I shall take no part in that.

G. B. D. Then it is he who is speaking?

HODGSON_p. It is Rector who is speaking and he speaks for me. I have no desire to take Rector's place. I trust him implicitly and absolutely.

G. B. D. And he constantly reports for everyone?

HODGSON_p. Everyone. There is no question about that. In the first place he is more competent to do it, he understands the conditions better than any individual spirit; he is fully capable and is under the constant direction of Imperator. When I finished with the conditions in the earthly life I finished with my control over the light.

Nevertheless, at Hodgson_p's very first appearance, December 28, 1905, eight days after his death, he had either controlled or in a very marked way affected the hand (see *Proceedings*, Vol. XXIII., p. 7). Sitter and recorder, Miss Pope:

Rector had been writing, when the hand dropped the pencil and worked convulsively several seconds in a very excited manner.

MISS P. What is the matter?

[The hand, shaking with apparently great excitement, wrote the letter H., . . . bearing down so hard on the paper that the point of the pencil was broken. It then wrote "Hodgson."]

MISS P. God bless you!

[The hand writes "I am"—followed by rapid scrawls, as if regulator of machine were out of order.]

MISS P. Is this my friend?

[Hand assents by knocking five times on paper pad.]

RECTOR. Peace, friends, he is here, it was he, but he could not remain, he was so choked. He is doing all in his power to return . . . Better wait for a few moments until he breathes freer again. * * * Presently he will be able to conduct all here. {Rector then describes him as showing the sitter a ring. See above, p. 185.}

Again, on July 3, 1906, Hodgson_p says things which

leave the question whether he is controlling himself or not rather confused. The sitter and recorder was Professor W. R. Newbold. I quote from *Proceedings*, Vol. XXIII. p. 73 :

HODGSON_P. * * * I am not wholly conscious of my own utterances because they come out automatically, impressed upon the machine.

W. R. N. Perfectly clear.

HODGSON_P. Yes, I am standing beside you. {This looks as if he was not controlling.}

W. R. N. Can you see me Dick ?

HODGSON_P. Yes, but I feel your presence better. I impress my thoughts on the machine {This suggests controlling} which registers them at random, and which are at times doubtless difficult to understand. I understand so much better the *modus operandi* than I did when I was in your world.

That Hodgson_P sometimes took Rector's place seems clearly indicated on November 23, 1906, in a sitting recorded by Sir Oliver Lodge (see *Proceedings*, Vol. XXIII., p. 243), when Hodgson_P says :

I am Hodgson, but I cannot take Rector's place to-day. However I will make a poor attempt to speak through him.

In 1908, at Mr. Dorr's sittings, Rector seems regularly to open and close the sittings, but Myers_P or Hodgson_P apparently often, if not always, control in the middle. Hodgson_P says explicitly on April 21, 1908 : "I am writing for Myers." On March 17, 1908, an indication that Rector is really supposed to be away and to come back to close the sitting is rather curiously given. Myers_P, who is communicating and apparently controlling, says :

MYERS_P. I am getting a little weak.

G. B. D. Had you not best stop now ?

MYERS_P. Soon. I think I saw Rector a moment ago.

G. B. D. You had best go now I think.

MYERS_P. I do not think we ought to go on. Let us end. I am too weak to go on. Good bye. More anon.

RECTOR. We cease now and may the blessings of God rest on you + R Farewell (R)

On July 16, 1910, there can hardly be any doubt that Rector's stepping aside and afterwards returning means that he leaves the communicator to write himself. Sir Oliver Lodge and Miss A. Johnson were present. Rector opened the sitting with his usual greeting and then wrote :

RECTOR. A friend is here who wishes to greet you. I will step aside and let him speak.

A. J. Who is it ? RECTOR. One you desire A. J. Yes.

RECTOR. Goodbye + (R.)

{Strong excitement in hand follows, knocking pencil and pads off the table. Then enter Hodgson_P, who continues to write till the very end of the sitting, when he says "Adieu—R. H." and goes; then re-enters Rector :}

+ I return to close the light. Peace patience and trust + Farewell (R.)¹

It appears, then, that neither is the line between assisted control and full control a very clear one, nor the line between assisted control and communication through a control. Through different degrees of assisted control, communicator and control, or, as Hodgson would have expressed it, indirect and direct control, seem almost to merge into each other.

In all the above examples of partial control by the communicator, or of ways in which the communicator affects the organism of Mrs. Piper, it is difficult to suppose the control unaware of interference, and in some cases he admittedly is aware of it. But there is a joint use of the organism, inseparable, I think, from so-called indirect com-

¹ In Vol. IV. of the *Proceedings of the American Society for Psychical Research*, Prof. Hyslop records several sittings in which Hodgson is represented as taking actual control during part of the sitting, and on his saying 'Good-bye,' Rector describes himself as returning (see *op. cit.*, pp. 617, 627, 700, 720). Compare also Dr. Stanley Hall in May, 1909. He asked Hodgson to lift Mrs. Piper's left arm. Hodgson said he could not. "You do anything you want to with this right arm and hand," said Dr. Hall. "That is my head, you stupid, head," replied Hodgson (*Studies in Spiritism*, p. 239).

munication of which the control may be unaware. I mean the use of the medium's organs of hearing. In a voice sitting the control admittedly hears the sitter in the ordinary way through the ear, and in a writing sitting, even if the existence of an organ of hearing in the hand be credited, the control still hears through the organism. Communication between control and communicator, if and so far as these are separate centres of consciousness, is, as already said (p. 163 above), presumably telepathic. But how does the communicator "hear" the sitter? Does he become aware of the sitter's remarks by direct telepathy with him, or by telepathy with the control who has heard the remarks through Mrs. Piper's organism, or does the communicator also hear through the ears? The third of these hypotheses is the only one universally applicable. The first is at least sometimes inadmissible, because mistakes are made which are obviously mistakes of hearing not misunderstanding of ideas, and the second also because the mistake of hearing is at least sometimes not the control's. An auditory mistake can only occur where there is actual transmission of sound; if the mistake is not made by the control, it must be made by the communicator to whom, therefore, the sound must be transmitted directly; and to receive it directly he must use the medium's organs of hearing.

Examples of auditory mistakes which are clearly not the control's are naturally rare, but we find one, I think, recorded in *Proceedings*, Vol. XXII., p. 88, when on March 11, 1907, Myers_p communicating mishears "Dwarf" as "Wharf." The words Giant and Dwarf had been chosen by Mr. Piddington on February 19, 1907, as a cross-correspondence message to be taken to Mrs. Verrall, and had been given by him to Rector when Myers_p was not supposed to be present. On March 11, when Myers_p was communicating through Rector writing, Mr. Piddington recurred to the subject. Myers_p did not understand, and the following conversation took place:

MYERS_p. Could you explain a little about first word. I do not feel sure of it.

J. G. P. "Giant"

MYERS_p. Oh Giant yes yes.

J. G. P. Yes ; and " Dwarf."

MYERS_P. Thank you. I U.D. Wharf (hand {*i.e.* presumably Rector} makes negative gesture. J. G. P. remains silent.)

MYERS_P. {or RECTOR} no Dwarf

J. G. P. Yes ; quite right.

RECTOR. Yes. I U D. Giant and Dwarf. R.

If we accept the drama here as genuine, Rector throughout understands " Giant and Dwarf," but in spite of this, and in spite of the probability that through association of ideas " giant " would suggest " dwarf " rather than " wharf," Myers_P judges from the sound that " wharf " is meant, and Rector writes it for him. It is clear, therefore, here that if the mistake of Myers_P was genuine he was led to it neither by the ideas of the sitter nor by those of the control, but solely by the imperfectly apprehended sound of the sitter's words.

We find another instance of mishearing by Myers_P on April 29, 1907 (*Proceedings*, Vol. XXII., p. 158), when he failed to catch the word " author " in a remark of Mrs. Verrall's, and asked first if it was " water " and then if it was " Arthur," showing that he had partially grasped the sound, but not the meaning.¹

Instances in which the communicator congratulates himself and the sitter on the correctness with which the latter reads aloud the communicator's remarks strongly suggest direct hearing by the communicator of the sitter's reading, though it is conceivable that this was apprehended telepathically through the control. A case occurred on February 19, 1901 (*Proceedings*, Vol. XXIV., p. 463) :

(R. H. reads the whole sentence {Bennie Junot's communication through Rector} over in a natural manner as if speaking it himself and not merely slowly deciphering it.)

BENNIE. Yes, this is exactly right, how did you do it? How did you happen to hear me so distinctly, I am delighted.

¹The argument depends, of course, on the mishearing being genuine, which it may be rash to assume.

R. H. Well, Rector made the machine work, and although I could not read it at first, it was all well done by him.

And similarly on May 23, 1906 (*Proceedings*, Vol. XXIII., p. 172), on the script representing a remark of Isaac Thompson's being read out, he says: "Correct. Oh my, I hardly realized I could speak so well."

Indisputable instances, showing that hearing by the communicator is meant literally, are not easy to find. But I think any one studying the records, or even the extracts I have given (above pp. 173-175 and Appendix, pp. 528-533) illustrating the difficulties of the communicator in "hearing" the sitter, will agree that a considerable amount of straining would often be required to enable us to attribute a metaphorical sense to the word. I think it is almost certain, therefore, that the communicator as dramatically represented—*i.e.* the intelligence responsible for the communicator's side of the conversation—really hears the sitter's remarks, and, if so, he must, like the control, use the medium's organs of hearing. This, if control and communicator represent independent centres of consciousness, implies of course joint control, though neither centre of consciousness need be aware of it.

I am afraid it will be felt that in this chapter, even more than in others, questions have been raised without being definitely answered; and, in fact, the evidence does not enable us to answer all definitely. It may, however, be useful to sum up here a few of the points which I think have been made clear by the evidence presented in this chapter. First, although there have been veridical communications, communicators cannot be taken at their face value, as they are sometimes manifestly false, though even when false, the dramatic distinctness of communicator and control is maintained. Secondly, suspicion is thrown on the alleged machinery of communication both by its manifest adaptation to concealing of ignorance, to hedging, and to covering up false tracks; and by the inconsistencies and absurdities in the accounts given of it. Thirdly, there is, however, evidence that the dramatic communicator is, on some occasions, something more than a conscious dramatisa-

tion by the control, since the latter sees him apparently as an externalised vision. Fourthly, on the other hand, there is also evidence for more merging of control and communicator, especially in the matter of joint control of Mrs. Piper's organism, than the trance personalities admit.

All these points being taken into account, grave doubts are thrown on the genuineness at any time of the dramatic presentation of the communicator. Veridical communications are received, some of which, there is good reason to believe, come from the dead and therefore imply a genuine communicator in the background. But the dramatisation of even genuine communicators, with the whole dramatic machinery employed, is probably merely dream-like.

CHAPTER VI.

THE WAKING-STAGE AND THE CORRESPONDING STAGE IN
GOING INTO TRANCE.

THE waking-stage, as we have called the stage passed through in coming out of the trance, and the corresponding stage preceding the trance proper, deserve rather full treatment here because they are but little discussed in Hodgson's papers about Mrs. Piper. Indeed, it was only in the latter part of the period covered by his second Report that they began to assume importance. These stages, moreover, which are obviously similar in kind, are of great interest in the study of the trance consciousness, especially as in them the relation of the intelligence in possession of the organism—which usually, if not always, regards itself as Mrs. Piper herself—to the other personages in the drama is simpler and less sophisticated than in the trance proper. There is no indication of artificiality about it, no suggestion of acting, and it has no theory to conform to. Its behaviour is more spontaneous—in this resembling our ordinary dreams. It does not perform for an audience, whereas the consciousness of the trance-proper necessarily has the sitter in view in all it says.

I have already described in the introductory chapter (pp. 15-27) the process of going into and coming out of trance as it has appeared of late years. In the present chapter, besides examining as far as we can the states of consciousness involved, we have to consider the changes and developments that have occurred in the process in the course of Mrs. Piper's mediumistic history.

Since the beginning of the Emperor *régime* in 1897, going into trance appears to have been pleasant to Mrs. Piper until

the latest sittings (1910-11), when it had become difficult and uncertain and was approached with some anxiety. And coming out of trance was also accompanied by pleasant sensations, though just before normal consciousness returned she was distressed by the contrast between the bright world she seemed to herself to be leaving and the grimy one she returned to. She also appeared to suffer some discomfort from a dazed feeling which lasted a little while after she was otherwise normal.¹ On March 23, 1897, when just back into her normal state she expressed to Hodgson her feelings about it. "Oh how dreadful this is. I used to think it was horrible to go to sleep, but now its the awakening." Hodgson's record continues: "Mrs. P. enlarges on this, saying that it is now a pleasure to her to go into trance,² whereas she once used to dread it. But she doesn't like coming back." At any rate, since early in 1897 the process both of going into trance and coming out of it has been a quiet one, and has evidently been accompanied by the sensation of pleasant sights and sounds.

In these respects the Emperor *régime* introduced a marked improvement on what used to occur before. In the Phinuit days both the going into and the coming out of trance were generally accompanied by convulsive movements and grinding of teeth very unpleasant to witness, and probably unpleasant to go through, and one cannot wonder that Mrs. Piper dreaded it. The following is a description given by Sir Oliver Lodge of a typical case on November 30, 1889, (*Proceedings*, Vol. VI., p. 444):³

I sat facing Mrs. Piper in a partially darkened room.

¹This is, I suppose, equivalent to saying that the state of dissociation involved in trance is not completely removed. By a dazed feeling we mean a want of complete confidence in our prompt apprehension of our surroundings, of the *milieu* in which we find ourselves, as manifested to us through our senses in the normal way.

²On May 1, 1899, Mr. Dorr records similarly: "In going into trance Mrs. Piper said that the feeling which came to her was like the shutting down of day, the descending of twilight. She used to have, she said, a sensation of falling, but now 'I never feel more calm in my life than when I am going to sleep'—passing into trance. 'It is very pleasant to me—just for a moment while I am able to realise it.'"

³Cf. also Prof. Richet's account, *Proceedings*, Vol. VI., p. 618.

* * * Mrs. Piper sat still, leaning forward in her chair, and holding my hands. For some time she could not go off, but at last she said, "Oh, I am going," the clock happened to strike one (for a half hour), and she twitched convulsively, ejaculated "don't," and went into apparent epilepsy. [I had seen epilepsy several times before and recognised many of the ordinary and obvious symptoms; not, of course, pretending to speak medically.] Gradually she became quiet, and still holding my right hand, cleared her throat in a male voice, and with distinctly altered and hardened features, eyes closed and unused the whole time.

Phinuit once—at the beginning of a sitting on June 22, 1895, in which the trance had come on unusually suddenly and while Mrs. Piper was actually carrying on a normal conversation with the sitter—said :

I took the medium quickly, I saw the light long ago and was hurrying to it. Sometimes I'm there long before she goes. When she goes out I see her spirit and I go in on a string while she goes out. Sometimes she sees me as we pass and she tries to go back and fight with me, unwilling to move out.

It is possible that this account represented a real struggle on the part of Mrs. Piper's subconscious self against entrancement, notwithstanding the deliberate decision of her normal self to go into trance, and that this struggle caused the convulsions; while in the Imperator days the subconscious self may have become more amenable. Against this, however, it must be noted that before 1897, coming out of trance was also often accompanied by convulsions, and indeed that violent convulsions would at times seize the writing arm while the communications were proceeding (see *Proceedings*, Vol. XIV., p. 7).

We have not, however, much description of the coming out of trance in the early days. The details of the process do not seem to have been thought interesting, and in the English sittings of 1889-90 I find no ordinary case described in detail. Here is a brief record of that on November 30, 1889, by Myers (*Proceedings*, Vol. VI., p. 469). Phinuit says :

I begin to feel weak. I must go. Myers! Myers!
(and gradually Mrs. Piper came to herself.)

The following account by Dr. Walter Leaf evidently refers to an exceptionally bad waking-stage on January 1, 1890, after a sitting he had superintended (*Proceedings*, Vol. VI., p. 599):

After this Dr P[hinuit] became incoherent, and kept calling out, "Walter, help me, help me; I can't turn round."¹ The trance passed off very slowly and with unusual symptoms. The medium, on coming to, appeared to be very prostrate and distressed.

Nor is there very much about the coming out of trance in Hodgson's first Report (*Proceedings*, Vol. VIII.). The earliest case mentioned occurred in May, 1886, when Mr. Barrett Wendell reports that "Mrs. Piper's recovery from the trance state was, perhaps, the most shocking sight I ever witnessed" (*Proceedings*, Vol. VIII., p. 97). Mr. J. F. Brown, who had sittings with Mrs. Piper² in June and October, 1888, reports (*op. cit.* p. 87) that Phinuit having taken leave (on June 11),

the medium twisted, groaned and grated her teeth just as she did when going into the trance, then stared about wildly and appeared to be coming to herself. She seemed surprised to see me, and said, "Are you here? I didn't know you were here." She acted bewildered for a moment and in answer to my question said she felt dizzy.

Mr. Brown also tells us (p. 92) that after his final sitting on October 20, 1888:

When the medium was coming to, she saw snakes on my hands and kindly pulled them off. She complained

¹ "Turning round" in trance parlance means getting out, or perhaps something preliminary to getting out, of the medium's body, *i.e.* ceasing to control. Compare, for example, Rector on Hodgson in 1906, as quoted by Sir Oliver Lodge in Vol. XXIII., p. 236.

² It should be mentioned that Mr. Brown wrote in 1891 that he was fully convinced that Mrs. Piper's dealings with him had been false and fraudulent throughout, and Hodgson understood that he thought the trance simulated (*Proceedings*, Vol. VIII., p. 85).

of being pricked on the hand, said, "Don't prick me so," or something like that, and after she was entirely herself asked me two or three times if I had pricked her. I assured her that I had not.

Miss Gertrude Savage also describes both the going into trance and the coming out of it at a sitting she had on October 23, 1888 (*Proceedings*, Vol. VIII., pp. 101, 103). After a moment or two of conversation Mrs. Piper, who had complained of a headache, said :

"I only hope I can give you something satisfactory, for when my head aches so, it is rather apt not to be so successful." We then went into the darkened room adjoining, and she took my hand in hers. Immediately her fingers began to twitch and then her whole body, and she groaned and ground her teeth, and constantly muttered, "Oh, what's the matter? What *is* the matter?"

* * * *

On going into the trance state Mrs. Piper's voice became guttural, harsh, and she spoke with a decided accent.¹ Keeping my hand in hers, and pressed against her forehead, she began instantly to speak. * *

At the end of the sitting, Miss Savage says :

Mrs. Piper then came out of the trance, with a face drawn and haggard, and with a dazed look in her eyes. "Who are you?" she said. "I do not know who you are, do I?" I said, "No, but I will tell you now."

Mr. Rogers Rich writes (*Proceedings*, Vol. VIII., p. 127) :

My first sitting with her was on September 6th, 1888. With little trouble she went into the trance—a state which was entirely new to my experience—and after a moment's silence, which followed her rather violent movements, I was startled by the remarkable change in her voice—an exclamation, a sort of grunt of satisfaction, as if the person had reached his destination and gave vent to his pleasure thereat by this sound, uttered in an unmistakeably male voice, but rather husky.

¹ That is, Phinuit's French accent, or imitation of French accent.

“A moment’s silence” after the convulsions, here mentioned, presumably corresponds to the few minutes of seemingly deep sleep which sitters became familiar with later.

The process of going into trance continued, as already said, to be disagreeable till 1897. The following is a description given by Mrs. M. E. P. (*Proceedings*, Vol. XIII., p. 499) of March 2, 1894 :

The passing into the trance state was disagreeable to witness. It seemed to me like a person inhaling ether¹ very unwillingly, and with more or less struggle.

There are few records of the duration of the convulsive movements in going into trance. I only know of one. Dr. Thaw records about the first sitting at which he was present, viz. February 14, 1892: “Convulsions strong; continue ten minutes” (*Proceedings*, Vol. XIII., p. 537). The duration as well as the violence of the struggle varied, and a struggle does not seem to have been a necessary or invariable accompaniment of going into the trance. The following two cases apparently show a gradual loss of consciousness without struggle, or an approach to the trance condition not obvious to the sitter. The first was on November 19, 1888 (*Proceedings*, Vol. VIII., p. 106), when the sitter, Miss Z., before the sitting began, showed Mrs. Piper a stone which she had brought as a test object concerning which the trance-personality might give information. Miss Z. reports :

She took it in her hand, put it between her teeth, and then said, “It was given you by a gentleman, a great smoker * * * A man I have the impression has been to me, and whom I call very fascinating.” Upon my denying that the man had seen her, as I thought then was true, she said, “I cannot have made a mistake; but come quickly into the other room, and sit down as soon

¹ Compare January 23, 1907, when the comparison of going into the trance to the inhaling of ether seems to have occurred to the medium, as here to the onlooker. Mrs. Piper going into trance says, “I’m going round. d’you see? Can’t you smell it?” *J. G. P.*, “Smell what?” *Mrs. Piper*, “Ether.” (Heavy breathing follows.) There are other references to ether in this sense in waking-stages.

as you can, for I can't wait long." She afterwards told me she was then partially in the trance condition.

The second case occurred on December 21, 1893, and is reported by Mrs. Sutton from notes taken by Mrs. Howard during the sitting. The report says (*Proceedings*, Vol. XIII., p. 489) :

Mrs. Piper was sitting talking with us, not ready to be entranced, when she suddenly put her hand to her head, rose, and moved toward the window. Before reaching it she staggered and would have fallen but that we supported her to a chair. For an instant only she seemed lifeless, then as suddenly rose full of animation under the control of G. P.

With this we may compare a case reported by Hodgson in which an undesired trance was averted on April 25, 1894 (*Proceedings*, Vol. XIII., p. 344).

This morning, one of our members, Mrs. R., was trying experiments in crystal gazing and automatic writing. Mrs. Piper had her hand resting occasionally on Mrs. R.'s. Mrs. P. felt some pushing, etc., in her hand. I put pencil in and we went on talking. Turning to talk to another lady present, a Mrs. G—, my attention was attracted suddenly by Mrs. P.'s breathing. She was on the point of being entranced, and while I was managing to keep her out of trance successfully, her right hand with pencil was dashing off * * * "Add lo instead of and."¹

The seeing of "spirits" in the waking stage, definite externalised visions or hallucinations,² which was so characteristic of later waking-stages, evidently sometimes occurred in the earlier period, for we have the following description by Miss A. M. R. (*Proceedings*, Vol. VIII., p. 112). It relates to the end of the sitting of December 17, 1888, from which I have already quoted an

¹ It was afterwards made clear that this referred to a name given in trance the day before, and meant that Rollo was to be substituted for Roland.

² The snakes described by Mr. Brown (see above, p. 208) were apparently an instance of hallucinatory vision, though not of spirits.

extract in Chapter II., p. 30. A friend of Miss R.'s was controlling :

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

It was, however, under the G. P. *régime* (1892 onwards) that waking-stages with visions by the medium began to be at all common, and that speech by the medium during them was gradually developed. It was on April 28, 1892, that occurred the incident of the name Peiree, which G. P. had failed to give in the trance, being called out in what we should now call the waking-stage; and it is noteworthy that from Hodgson's remarks about this it seems to have been the first waking-stage in which he heard Mrs. Piper speak. At any rate it led to his first description of this. The contemporary record says (*Proceedings*, Vol. XIII., p. 305) :

Finally Phinuit said he had to go, and Mrs. Piper began to come out of trance. Convulsive movements worse than usual, and then whispered voice muttering some words indistinguishable * * * Further unintelligible sounds, among which the name Peiree was alone distinct. This name was spoken twice, and was not in either Phinuit's or Mrs. Piper's ordinary voice. Shortly after this Mrs. Piper came to herself.

On this Hodgson, whose paper was published in 1898, remarks (*Proceedings*, Vol. XIII., p. 306) :

Since this sitting I have frequently heard Mrs. Piper speak during the interval between trance and waking, on the borderline of waking. On rarer occasions I have heard her speak just as she is losing consciousness before the trance. At both these times her voice, though slightly different from the ordinary voice in conversation, is not different to the extent that the remark in my contemporary note above seems to suggest. Sometimes it is a whisper, more commonly not; but it always sounds dreamy or automatic, *i.e.* it sounds just as I should imagine Mrs. Piper's voice would sound if she were talking in her sleep, either aloud or in a whisper.

I do not, however, find records in 1892 or 1893 of Mrs. Piper in the waking-stage speaking to spirits or repeating the observations of spirits (unless it occurred on November 28, 1892, as suggested below, p. 220), though several cases of visions are mentioned, chiefly—as was also the case under the Emperor *régime*—visions of controls or communicators who had played a part in the trance.

At the sitting on November 28, 1892, such a vision of G. P. is mentioned, and a subsequent selection of G. P.'s photograph as that of the man she had seen.¹ This sitting is also notable because, after this vision, Mrs. Piper went into trance again and later in the sitting there were apparently two abortive beginnings of waking. The sitting is described in *Proceedings*, Vol. XIII. (pp. 416-417). I quote from a somewhat longer stenographic report the account of the waking-stage that occurred in the middle of it. The sitting took place at the house of Mr. and Mrs. Howard, who with their daughter Katherine were present as well as Hodgson and the stenographer. G. P. had been controlling when :

[At 9.16 the medium comes out of trance but before wholly out exclaims—"There is the man with the beard."]

R. H. What is he saying ?

¹ On December 22, 1892, we learn from the stenographic report that "When partially out [of trance] she seems to see something and when asked what it was, she says she saw the same gentleman she saw once before; just saw him smile; did not see him do anything." This was doubtless again a vision of G. P.

MRS. PIPER. Did you see him? I dreamed that I saw a gentleman with a book and a pencil in his hand and he was writing.

R. H. Would you know him if you saw him again?

MRS. PIPER. Do you know where Mr. Howard is?

MR. HOWARD. Yes.

R. H. Was it Mr. Howard you saw, or did you see me?

MRS. PIPER. Oh no, I did not see either of you. Oh no, I was dreaming, I think. I saw a bright light and a face in it, a gentleman with a beard on his face and he had a very high forehead and he was writing. I saw it just as distinctly as it could be.

R. H. Would you know it again if you saw it do you think?

MRS. PIPER. Oh yes, I would know it, I think.

R. H. Well, try and recall it.

[Medium says she feels queer and as if she could turn right round and go into the trance again. Does not know what is the matter with her. After saying this she becomes entranced again very quickly at 9.22 and Phinuit appears shouting:—]

PH. You know you don't play that on me. George Pelham is a very clever fellow but I am going to tell you he passed by me, and do you know what he did, he let her go without signalling to me at all; he did it by mistake; he told me afterwards and so I come back to tell you. Now he wants me to tell you {A message from G. P. follows}
* * *

R. H. George went out without telling you to get ready to come in, is that it?

{Phinuit does not reply at once but talks about other things . . . Presently he says}

PH. Hodgson, now I want to tell you what this is. He passed the medium, you know, when the medium came in he went out, then he passed me and he apologized to me and I come in here for a minute.

{After further talk, in the course of which Phinuit gave a message from G. P., Mrs. Howard said:
"Tell him we had a lovely talk with him this

evening." This message to G. P. apparently led to his return. Phinuit replied}

PH. You take that Hodgson, give it to him.

R. H. Is he going to write ?

PH. He is going to do something, he has got hold of my hand taking it right away from me.

{Writing begins, but is illegible} * * *

R. H. Is this George's writing, Doctor ?

PH. George is writing that for a lady that speaks Italian. I can't speak it.

* * * *

PH. Au revoir. À bientôt. Here she comes [Mrs. Piper is apparently about to come out of the trance when another control takes possession for a few minutes, who is thought by Mrs. Howard to be Madame Elisa, and who whispers something in Italian to Mrs. Howard.¹ Again Mrs. Piper apparently is about to come out of the trance when Phinuit returns for a moment to say au revoir.*** After Mrs. Piper comes out of trance she is shown a collection of thirty-two photographs, nine of them being of men, from which she selects a picture of the person whom she saw when coming out of trance {the first time}. The likeness that she first picked out was an excellent likeness of {G. P.} She afterwards picked out another photograph of him. She stated that she never knew the gentleman when living.² ³

¹ Apparently only a few disjointed words.

² G. P. had, however, in life had a sitting with Mrs. Piper under an assumed name.

³ Breaks such as here occurred in the trance are not common. For one deliberately arranged by the control Phinuit see *Proceedings*, Vol. VIII., pp. 43-44. And for a relapse into trance with convulsions after Mrs. Piper had begun to come out (on November 18, 1893), see *Proceedings*, Vol. XIII., p. 483. (This case is quoted below in Chapter VII., p. 290). For a brief interval of apparent sleep during a sitting between two controls (Gurney and Phinuit), see *Proceedings*, Vol. VI., p. 553. I think that in later years intervals longer than a few seconds—such, for instance, as would be involved in holding "the healer's influence" (see below, p. 310)—were avoided. Perhaps it was as a means of avoiding them that, when a control or communicator temporarily withdrew the interval was filled with general talk by Rector, or by a brief episode concerning some other communicator. It

On December 7, 1892, a vision again occurred in the waking-stage. G. P. had been writing, after which Phinuit talked, and then Madame Elisa controlled and talked in a whisper for a short time to Mrs. Howard. From this point I quote the stenographic report, which is rather fuller than that given in *Proceedings*, Vol. XIII., pp. 426, 427 :

[At 10.17 the medium comes out of trance. When partially out she appears to see something and reaches out her hand as if to take something.]

R. H. See anything? What is it you see?

MRS. PIPER. It is a lady.

MRS. HOWARD. What did the lady look like?

MRS. PIPER. I dreamed

MRS. HOWARD. What did you dream?

MRS. PIPER. I saw a lady with a lot of flowers in her hand.
Where am I?

MRS. HOWARD. With Mrs. Howard in the library

MRS. PIPER. Do you know Walter Leaf?¹

MRS. HOWARD. Yes.

R. H. What about Walter Leaf?

MRS. PIPER. Oh nothing.

R. H. You asked Mrs. Howard if she knew him?

MRS. PIPER. I could not think where I was.

R. H. Don't you remember asking Mrs. Howard if she knew Walter Leaf?

MRS. PIPER. Yes I remember saying something. What did I say about him? I could not think where I was.
Isn't it funny.

R. H. Did you see Walter Leaf in a dream or anything of that sort?

MRS. PIPER. No, I did not, I don't know why I asked her that.
I tell you what I do remember, of seeing a lady

is possible that any long pause might in these later years have brought the trance to an end. There was a case after a voice-sitting with Mr. Dorr on April 17, 1905, of Mrs. Piper coming out of trance with the usual kind of waking-stage, and going back into the trance to write a message to Hodgson. (See Appendix, pp. 595-596).

¹Mr. Leaf, it will be remembered, had taken charge of some of the sittings in England in 1890.

with something in her hand, I don't know what it was.

R. H. Would you recognize the lady if you saw her picture ?

MRS. PIPER. I don't know, I think I could. She had dark curly hair, not very much curly, crinkled a little up here (forehead) brushed back like that. She had a very pronounced looking face, very fine looking face, quite large eyes, quite a large mouth.

R. H. What sort of flowers ?

MRS. PIPER. I can't tell you, it is going from me now.

The consciousness—or perhaps I should say memory—of the waking-stage impressions here seems less broken up than was usually the case in more recent sittings, but it is possible that we have here only part of the waking-stage recorded. Whether the description of the hallucinatory lady resembled Madame Elisa or any other person known to the sitters we are not told.

Another definite waking-stage vision is reported by Miss Edmunds on November 22, 1893, as I find from unpublished notes. She writes :

As she came out of trance Mrs. Piper described a man standing, placing the fingers of one hand on the other and stroking his whiskers etc.—characteristic of {one of those who had controlled during the sitting}.

On March 14, 1893, *i.e.* between the two waking-stages last described, Mrs. Piper underwent a serious operation, already referred to above, p. 19, and it is interesting to note that in coming to herself from the influence of the anæsthetic she seems to have gone through a waking-stage resembling those in coming out of trance. Hodgson had gone to the sanatorium and remained in the building while the operation was performed, so that he might be of assistance in case of any unusual occurrence. He writes (*Proceedings*, Vol. XIII., p. 479) :

After the operation, and while Mrs. Piper, who had been taken to her room, was still under the influence of the ether, and apparently unconscious of any person present, Dr. Ingraham requested me to enter the room, as Mrs. Piper

was calling for me. I went in and spoke to her, but she seemed to be quite unaware of my presence, although she moaned occasionally, and several times called out spasmodically "Mr. Hodgson." During this interval of unconsciousness her attention became fixed as upon an object of interest, and she exclaimed: "Who is that old man? Take him away." Then came a pause as if she was listening, and she then added, "Oh, no. He's a nice old man. He can stay." This naturally caused me to think of Phinuit.

Another instance of a "waking-stage" after an anæsthetic will be found in the Appendix to this chapter, p. 579. It occurred on April 24, 1901, nearly eight years later than the one just described, and it will be observed that here it is Imperator, the chief control of this later date, who appears.

The waking-stages of the sittings of June 25 and 26, 1894, are described by Dr. Newbold in *Proceedings*, Vol. XIV., pp. 25 and 27. In the second of these occurs hearing of spirits by Mrs. Piper and repetition of what spirits say, both common features of later waking-stages, but here perhaps developing; though, on the other hand, there may have been more of it before this than the records clearly reveal (see next page). It is curious that the talking for spirits on June 26 was followed by a relapse into unconsciousness from which there was considerable difficulty in getting Mrs. Piper to wake.

In a waking-stage of November 9, 1894, of which Miss Edmunds gives a brief account, Mrs. Piper has again auditory as well as visual hallucinations:

On coming out of trance Mrs. Piper said: "Oh I hear some one calling 'Water!' He says 'Oh I want water!'" She also gave a very good description of Mr. C. excepting the nose. Said she saw a gentleman with very clear eyes, etc.

Phinuit had during the sitting commented on the communicator's "eyes as clear as a bell," and the latter had himself referred to his calling for water in his last illness.

In 1895 we have in the records of Dr. Newbold's sittings

several notable waking-stages. I quote first those of April 24 and May 8, both recorded by Hodgson

(April 24, 1895.)

[After Phinuit goes, there is whispering, *Pttee p'see* repeated frequently, then *Ruthee* and *papa* repeated—other sounds possibly, but these were all I could hear.

Mrs. Piper in coming out bent forward as though seeing something and murmured in her own voice: "Mrs. Dow and the baby." On questioning her immediately afterward she said she had seen Mrs. Dow with "two little ones.]"¹

(May 8, 1895.)

Present W. R. N. and R. H.

At end of trance, after Phinuit left there were signs of another "control." There was a murmuring which N. thought sounded like *Walter*, but which R. H. thought was *Water*.

Mrs. Piper appeared to have a vision as she was coming out of trance, and on being questioned said she saw a gentleman arm in arm with Mr. Pelham. They were laughing and rocking from side to side.—She didn't remember having seen the gentleman before.—He was not very much larger than Newbold, had a pointed beard very dark brown, dark eyes,—glasses. "His moustache was put out this way" [indicating that it was pushed up and out from the upper lip]. His glasses were spectacles and the wire went over and behind the ears.

Both these accounts begin with partially heard whispering or murmuring regarded by Hodgson at the time as signs of another "control" taking possession when Phinuit left, and therefore as occurring during the trance proper. Judging from later experience, however, it seems very possible that these words are part of the waking-stage

¹These names and phrases belong to communicators in the sittings of Dr. and Mrs. Thaw in 1892 (see *Proceedings*, Vol. XIII., pp. 384, 385, and 536-582). The names recur in several waking-stages (see below, p. 256, and Appendix, p. 550).

and spoken by Mrs. Piper *in propria personâ*—perhaps repeating after spirits. The waking-stage of later years usually began in this way;¹ and there was no doubt about its being the waking-stage, because it followed the period of apparently profound sleep which succeeded the closing of the sitting by Emperor and Rector, and it only began after Mrs. Piper had raised her head from the pillow and opened her eyes.

But if these whispered words in April and May, 1895, are really part of the waking-stage, it would seem not improbable that the whispered Italian words on November 28, 1892 (see above, p. 215) were also part of a waking-stage, notwithstanding Phinuit's brief apparent return to say *au revoir*. At any rate, so far as one can judge from the almost necessarily imperfect description, there is a good deal of likeness between the two cases; and it seems to follow that the distinction in the state of consciousness between the trance proper and the early part of the waking-stage is not in essence so marked as is suggested by what we now regard as typical cases, or perhaps the one may intrude into the other. We shall presently see that there are some other things pointing in the same direction. In the Phinuit and G. P. days there certainly seems to have been a less obvious division between trance and waking-stage than under the Emperor *régime*, but one would like to know exactly what symptoms led the recorder on November 28, 1892, to say "Mrs. Piper is apparently about to come out of trance."

In a sitting of Dr. Newbold's on June 14, 1895, the whispering is definitely placed by him in the waking-stage. The description is interesting also because I think it is the first we have of the gradually waking Mrs. Piper seeing the sitter as a black and horrible object—which she commonly did later. Dr. Newbold's record is as follows :

[Coming out Mrs. Piper whispers, nearly all unintelligible]
 Better give me my own body . . . I want my husband.
 Elliott [?] I want . . . Sallie . . . my father was with

¹ See description in Chapter I., p. 22.

me . . . I want—everybody to go away—[to N.] you look blacker than the ace of spades—horrible . . . [Draws away from him with expression of loathing.]

Oh dear [relapses several times] Oh yes, Dr. Newbold, Oh I am so sleepy and stupid. I heard all sorts of voices calling to me. There was a lady who kept pulling and picking at me and trying to say something but I couldn't understand her. It seemed as if my mind and hers were trying to get together but could not. I was deaf to her and I felt I had to go somewhere, where I did not know. She had beautiful dark hair, a little silvered, black eyes, very small hands. I saw the same lovely lady I saw yesterday. She had light hair, dark eyes. The other one seemed more earnest or serious, and kept all the time talking to me, or trying to.

When Mrs. Piper talks, as represented in the latter part of this record, of what she has seen or experienced—describes it as one might a dream from which one has waked up—she is, of course, in a nearly normal condition. When quite herself, the memory of the dream has generally disappeared (see, *e.g.* a remark by her, p. 217). The reference to seeing the same lovely lady as yesterday seems to show that while in the waking-stage she has memory of previous waking-stages. It is to be noted that sitters' friends when described by Mrs. Piper, whether in the trance proper or in the waking-stage, are apt to be described in flattering terms, said to be lovely or the most beautiful spirit she ever saw, etc. This can hardly be a strictly accurate description of her visions, because these, when we can test them, resemble the originals as known on earth. But I think that, at least since 1896, the "spirits" seen in the waking-stage do share the beauty of the waking-stage visions. In the trance proper the flattering descriptions may be due to a desire to please sitters, though there is something of a more general character in a remark such as Phinuit made about K. F. on December 12, 1896: "She's a beautiful creature. You don't know how beautiful a beautiful soul is till you come over here."

We may observe one distinction between waking-stages of this period and later, that there is a distinct tendency

in 1895 for the waking-stage impressions to be in part at least disagreeable—to be bad dreams.

(June 25, 1895.)

Hodgson and Dr. Newbold present.

[Mrs. Piper coming out, whispers hoarsely gasping between every two or three words. N. takes all down nearly *verbatim*.¹] Christ (H. Who was he?) Our Saviour . . . Oh-h-h-h . . . be merciful to me . . . to all . . . my soul . . . goes out . . . goes to sleep . . . my mind . . . my thoughts . . . go to sleep . . . I go out . . . and see all the world . . . I see the trees . . . I see flowers . . . the birds . . . the cattle . . . the beasts . . . but oh . . . not any longer beasts . . . they live . . . they live . . . they live . . . they hear, they know, they speak . . . my soul takes a flight . . . my body is used by that old man . . . look at that old man . . . oh let me go . . . the line that connects the soul with the body (What is it like?) [She shivers and her teeth chatter.] Oh I am cold (What was the colour of the line?) A line of light . . . (What is it made of?) Oh I have two distinct brains . . . Oh I'm so cold . . . (What do the brains look like?) One looks like sulphur burning and the other looks like flesh . . . Oh I've had such a horrible dream (What was it about?) Don't I feel dreadfully . . . Oh but it is a dreadful thing. (What was the dream about?) I was dead, my body was dead and then after I died I saw an old hump backed man pick it up.² (Pick what up? How did he pick it up?) With his hands?) Picked my body up, not with his hands, he picked up the upper part of it and shut himself in and went walking all about with my body and I couldn't help it. (And what did you do?) I went with a lot of other people. (Did you know them?) No, but I saw

¹ It must be remembered that what is said in the waking-stage, being spoken, not written, has to be taken down by the sitter; and as it is generally almost impossible to get down every word the records of waking-stages are seldom quite complete.

² Presumably Phinuit, though I do not remember any other statement about his being hunchbacked.

very many and we went everywhere. (Did they show you the animals?) Oh my body feels bad . . . yes I saw animals . . . they looked like . . . they were very real but they had bodies all outlined . . . They were transparent and you could see through them. (Did they try to attack you or were they peaceful?) Oh no, they were peaceful . . . they had once been animals . . . they were the shadowy forms of animals that had once lived. I saw these. (Did you see anything else that was strange? [She suddenly sits upright and looks at H. with an air of recognition. Speaks aloud, but not in her normal tones.] Did you hear something snap in my head, Mr. Hodgson? [She is quite herself again in a few minutes and later remembers from this point, but has forgotten all that preceded.] I want to tell you the strangest thing. I had two distinct pairs of eyes. I used one pair behind the other and looked through these eyes [touching her own] as if they were spectacles. They looked like marbles, but I knew they were my own eyes all the time though I don't know how I knew it. Sometimes I would see very clearly with the other eyes, sometimes I couldn't tell what I saw, then I heard something crack. I forgot I was in the room but it is all clear now, I was giving you a sitting wasn't I? And Mr. Hodgson when I saw you first it was through the other pair of eyes and you didn't look as you do now. You looked as I have sometimes seen myself look in the glass [she refers to double reflections] it seemed to me you were double, there was a sort of shadow outside your real self. Then something snapped in my head and I got my own eyes again.

Bad dreams like this seem to have disappeared with the convulsions under the Emperor *régime*, as did also unpleasant impressions in going into trance—for instance, the one on June 20, 1895, when Mrs. Piper going into trance says: “in a tone of horror ‘Take him away’”; immediately after which Phinuit controls.

There are several things to note about the waking-stage just described, as illustrating waking-stages generally. First, in the earlier part the dream seems to be going on. Then a different stage of consciousness comes on and she

begins to describe the dream of which she has given fragmentary indications while it was proceeding.¹ Hodgson's questions probably prolonged this stage by keeping her mind on the dream. I should surmise, however, that the questions were answered without any distinct consciousness of who was asking them, and that full consciousness of this only came on at the point when she sits upright and looks at Hodgson with an air of recognition, and it is probably to this moment, before the snap, that belongs the further impression of seeing with spirit eyes, through her bodily eyes, the spirit body as well as the mortal body of Hodgson.

Waking-stages, or rather the earlier parts of waking-stages, seem to vary in the degree of consciousness exhibited of the presence of the sitter. In some cases the presence of the sitter does not seem to be recognised. An example of this will be found on p. 559. On the other hand, in a case such as is recorded on June 17, 1895 :

Sallie said give my love to the boys. Oh how many Uncle Williams. Who do you suppose that old lady can be? She is persistent. She is always here; was standing with her hand on your shoulder.

the spirits and sitter seem to be brought into definite spacial relation with each other.

The subject-matter of the waking-stage dreams or impressions can often, perhaps generally, be traced in recent trances.² Thus the occupation of the medium's body by Phinuit, and seeing with spirit eyes, etc., had been spoken of in the trance from which Mrs. Piper was waking on

¹ Compare a note concerning waking-stages made by Hodgson on December 26, 1896: "There appear to be two somewhat separated stages of Mrs. Piper's subliminal {subliminal = waking-stage}. (1) Where she bears the same relation to the 'invisibles' and the sitter as the ordinary speaking 'communicator' {=control} does, e.g. Phinuit. (2) Where she no longer is seeing and hearing the 'invisibles' but only remembering what she has just passed through. Both of these stages are frequently observable, but often only one. There is nearly always a trace of (2) in the beginning of her normal-consciousness return, a dreamy rapidly-fading recollection."

In neither stage, it may be remarked, do we get the whole of what was dreamt.

² For some exceptions, see below, p. 245.

June 25, 1895, and the survival of animals and their real existence and development in the spirit world had been discussed in the trance of June 20.

Another noteworthy point about the waking-stage of June 25, 1895, is the snap in the head. It is the first record, so far as I know, of Mrs. Piper remarking on this sensation at the time of its occurrence, and expecting the sitter to hear it. The snap was, however, spoken of on June 21, 1895 (see Appendix, p. 549)—after a waking-stage which, by the way, again seems to have been a bad dream experience—and spoken of in a way that shows it was not an experience new to her.

For comparison with the waking-stage of June 25, 1895, I may give that of February 19, 1907, where all seems bright and pleasant except the returning to this dark world. I select this one from among others because it illustrates well the breaks of consciousness in the waking-stage. The Bennie Junot incident is apparently quite disconnected from the rest, and Bennie had not been mentioned during the trance.

(February 19, 1907. Waking-stage.)

Sitter and Recorder, J. G. Piddington.

[Pencil dropped at 12.37 p.m. Head lifts 12.43. The left hand is stretched out, and appears to take hold of something between the first finger and the thumb. The hand, still with the thumb and first finger pressed together, is brought close to the nose, and Mrs. Piper sniffs several times and then (12.45½) says:]

MRS. PIPER. Beautiful! I do. I see him . . . Ah! Ah! all right. I'm glad. Annie (?)—know you. Ah! it's all right. Ah! (smiling) Where did you find them? Yes. She does. (Smiles and breathes quickly.) . . . exactly. (smiling) Beautiful. I like to go with you. (Points.) George P'ham. Ha! A long time since I saw you. I don't understand it. They're [or, 'like'] Dutch . . . Millie (?) Millie (?) well . . . Maple (?)

J. G. P. 'Maple'?

MRS. PIPER. tut—Mabel loyal

J. G. P. 'Mabel loyal'?

MRS. PIPER. That's right. That's an awful noise. Oh! look here. A little white mist gathered all over them, and they're gone. Oh! that's too bad. What? They told me to say that if he didn't write. It's his own fault. George Pelham is in there, shaking both hands at me and muttering a kind of a language, and they say that they tell you things in your dreams some day some time. Here they are giving me flowers to take.

They get so dark I can't see them.

J. G. P. What?

MRS. PIPER. They get so dark I can't see them.

And I wish they wouldn't go.

Why I don't like this room. It has bugs on it—spiders.

(Looking at wall.)

I had such a good time. (Sighs.)

J. G. P. Head snapped?

MRS. PIPER. Ha! I thought—I didn't know where I was. Yes. I heard something. Do you know who Bennie Junot is? Oh! I *did* want to send my love to Dad. Just over the end of the cord.

I heard this when my head snapped. Mr. Piddington! Oh! I forgot where I was.

I wanted to tell you something very much before and I forgot it.

J. G. P. Was it about Bennie Junot?

MRS. PIPER. I don't know what you mean. What are you trying to tell me?

J. G. P. You don't know about Bennie Junot?

MRS. PIPER. I never heard of it. Are you making that up to fool me? You mustn't joke with me now because I'm silly.

(Trance ends, 12.55 p.m.)

Judging from the frequent absence in the records, before the Emperor *régime* began, of any mention of a waking-stage, talking during it was not before that a habitual phenomenon. And it did not become an invariable, or very nearly invariable, occurrence till about the middle

of February, 1897, which suggests that its development, at least partly, depended on the cessation of the habitual use of the voice in the trance proper. This, as we have seen, was one result of the departure of Phinuit and taking over of the direction of trance utterances by the Emperor band. Talking while going into the trance remained only occasional to the end. Nothing would be gained by quoting every case of talking either in going into or coming out of trance. I give in the Appendix to this chapter a selection from among the more interesting or typical cases, chosen to illustrate various points, and chosen from different years so that the reader may have the opportunity of following the further development.

But it may be well to give here some further general description of the waking-stage during most of the Emperor *régime*. I pointed out in the introductory chapter—and it is illustrated by various waking-stages referred to in the present chapter—that in the earlier part of the waking-stage Mrs. Piper conceives herself to be in a world of spirits brighter and better than this, and is unaware apparently of her actual surroundings. In that other world her own spirit walks about among other spirits, as, for instance, on April 3, 1900, when she says (see Appendix, p. 571) :

Say, Rector took me into the other world and I've been all round through the garden with Mrs. Hodgson and that little boy.

Or on December 24, 1906, when she says (in the passage quoted in Chapter II., p. 70, in another connexion) :

I met Dr. Hodgson walking in the garden and I was taking a message for him ; and then Myers came and interrupted him ; and then I came down and down on a cord.

The spirits she thus meets may be false communicators ; *e.g.* she appeared to see "Bessie Beals" in the waking-stage (see above, p. 178, footnote). But though her own spirit is there, I do not think that she ever meets there the spirit of any other *living* person. On

the other hand, her visions of spirits sometimes persist into that part of the waking-stage when she begins to return to this world and to be aware of her real surroundings, and thus get mixed up with these. For instance, on November 17, 1902, Hodgson reports that Mrs. Piper

remarked to the effect that the silk robe swirled over her, and on my asking her what it was, she said that when he (apparently Imperator) turned, the silk robe went over her pillow.

Or again on December 8, 1902, Mr. Dorr reports :

[Staring at G. B. D.] Well, who is that lady with her hand on your shoulder—something misty shut down right over it—That's no dream, Mr. Hodgson!

Or on February 20, 1901, after one of the Bennie Junot sittings :

See that cord I came in on?

There was a young man almost in my way. I did not step on him, did I?

Or on April 16, 1901, R. H. and G. B. D. present :

I felt so numb

[To R. H.] If you'd put your head over a moment ago you'd have hit Rector right in the mouth!

Compare also the waking-stage of March 5, 1897 (Appendix to Chapter III., p. 499). This intrusion of spirits into the semi-normal consciousness of the later part of the waking-stage is not necessarily accompanied by any complete recollection of the part these spirits have played in the previous dream or even of their having played any part at all. There is generally a distinct break in memory when the consciousness of actual surroundings begins, and very often such breaks will also appear in the middle of the part before this point, or of that after it, or both. In fact, Mrs. Piper seems to come to herself through a varying number of strata of consciousness as it were.

The tendency to absurd misinterpretation of what she sees is another dreamlike characteristic apt to exhibit itself

in the second part of the waking-stage. I gave some instances in Chapter I. as illustrations of probably blurred vision. But it requires absence of normal power of judgment as well as blurred vision to suppose that a fur coat on a chair is a cow in the room (see above, p. 24), or that Mr. Hodgson's arm is an elephant's trunk, as Mrs. Piper did on January 22, 1901 :

You hear my head snap ?

I thought you were an elephant. I thought that was an elephant's trunk [pointing to R. H.'s left arm lying across the table] Oh is that you, Mr. Hodgson ?¹

There is generally, I think, throughout a waking-stage a sort of framework of the dream common to most of the waking-stages of about the same period, though varying without marked transition from period to period. Thus the general religious atmosphere and the idea of edifying instruction being given by Imperator to the medium constantly occurs in 1897. And the same phrases are often used. I think the kind of similarity I mean can be observed in those waking-stages of March, 1897, quoted in the Appendix. In 1907, when Mrs. Piper was in England, a vision of a kind of temple with archways in which apparently the spirits were grouped was frequent. In the later part of the waking-stages after 1898 the coming in on a cord is very frequently spoken of—and so forth. Flowers constantly played an important part in waking-stages of all periods, and were often perceived through three senses—sight, smell, and touch. Some imagery or remarks indicating that Mrs. Piper regarded herself as visiting a heavenly region, conceived in various ways, occur in almost all waking-stages under the Imperator *régime*. But nothing about these waking-stage dreams is invariable, and there are cases where the ideas are apparently entirely derived from the immediately preceding or recent trances proper, and the scene of the drama is in this world, though not in the actual surroundings—visits to Mexico and to Myers's medium in

¹ A tendency to illusion in a minor degree was exhibited in occurrences on December 12 and 17, 1906 (see Appendix, p. 601).

England are instances (see below, p. 247, and Appendix, pp. 551-553).

It remains to try to make out something about the intelligence concerned in the waking-stage talk or in that going into trance, and what its relation is to the personalities of the trance proper and to the normal Mrs. Piper.

In the detailed description of the going into trance, which Hodgson gives in *Proceedings*, Vol. XIII., pp. 397-399, he seems to conceive of two distinct consciousnesses in Mrs. Piper, one aware of this world and the other of another world. His theory put shortly seems to be that in going into trance the subliminal consciousness first mixes itself with and then ousts the supraliminal consciousness, and finally itself disappears, taking the supraliminal consciousness with it and leaving the "spirits" free to act in its absence. This process he conceives as occurring in reverse order in coming out of trance. In his typewritten records of sittings he always heads his account of the waking-stage with the words: "Mrs. Piper's subliminal speaks," or some similar phrase; and the waking-stage came to be called by him and other sitters "the subliminal."

I think it is possible that Hodgson would himself have admitted that he used the term "subliminal," both in the passage in *Proceedings*, Vol. XIII., just referred to, and in his records, a little loosely.¹ For though the dream consciousness of all of us, and Mrs. Piper's waking-stage consciousness—which, as I remarked in the introductory chapter (p. 27) have obviously many points of resemblance—may, as compared with the normal waking consciousness, be more open to influence from the subconscious, and have more access to subliminal memories, the differences

¹ He says, in introducing his description (*Proceedings*, Vol. XIII., p. 397): "I shall use terms as far as possible which are familiar to the readers of our *Proceedings*, even although they may not be strictly accurate in their application." A friend who frequently discussed the phenomena with Hodgson tells me that he doubts whether by 'subliminal' he meant to imply more than 'not included in the memory of the normal consciousness' but I think the description I have tried to summarize above is difficult to reconcile with this as the whole meaning of the word.

more constantly in evidence are of the nature of limitation rather than extension. The confusion, incoherence, and frequent absurdity arise largely from the absence of perception of the actual surroundings, from unstable and rapidly shifting memory, and from partial abeyance of the critical faculty—the faculty of judgment. These are hardly the results one would expect from the combined operation of consciousnesses aware between them of two worlds.

When two more or less independent consciousnesses are at work, as in automatic writing, one must be subliminal to the other if both belong to the same individual. But in dreams it is difficult to say what is subliminal and what is not. At any rate, I prefer to avoid difficult questions about the subliminal consciousness and to put the question to be determined in the form: “Does the intelligence which speaks in the waking-stage conceive itself as being Mrs. Piper?” This question, I take it from Hodgson’s use of the word subliminal, he would have answered in the affirmative.¹ In the later part of the process of waking—when the experiences of the earlier part are being described—there is, of course, no doubt. It is Mrs. Piper herself who describes them. And whenever these experiences take the form of vision, it is Mrs. Piper herself who sees. Again, the spoken remarks in the earlier part are often obviously addressed by Mrs. Piper to a spirit or to an impersonal auditor, or occasionally to the sitter.² Thus we sometimes get Mrs. Piper’s side only of a conversation with spirits. For example, on February 12, 1897, the record of the waking-stage begins:

I will be good. I will be good. I’ll do the best I can.
I do try. Yes, I do. Yes I do. Oh yes I do. Yes I
will. Yes, and in this world too.

¹ I think, in fact, that what he means when in his records he describes the waking-stage as “Mrs. Piper’s subliminal speaking” is simply that the speaking intelligence does not conceive itself as an independent spirit, as it does in the trance proper, but that at the same time it is not the normal waking Mrs. Piper.

² Sometimes the sitter, though realised as an individual, is not recognised. See *e.g.* p. 247 (April 16, 1897), and Appendix, March 29, 1897, p. 559; May 22, 1900, p. 572; March 26, 1902, p. 585; March 1, 1905, p. 594.

Which sentences are followed by a remark showing that she has conceived herself as conversing with Imperator. (For full record see Appendix, p. 553.) Or, again, on March 23, 1897, the record begins with one side of a conversation which Mrs. Piper appears to be holding with Mrs. Dow during a sort of morning call in the other world—Mrs. Dow¹ having been one of the communicators during the trance :

Who told you that? . . . Yes, she has. She has grown. She's quite a large girl.¹ Whose boy is it? He came here first, did he? . . . Oh I see. He's a very good man, don't you think. That's Rector. Well, I think I could stay with you, Mrs. Dow, but I'm going back.²

Other instances in which Mrs. Piper's side only of a conversation is uttered aloud will be found in the Appendix.³

As an example of Mrs. Piper herself being the sole speaker, but describing what she sees or hears to an earthly auditor apparently without consciousness of whom she is describing it to, the waking-stages of February 23, 1897, and May 22, 1900, may be referred to (see Appendix, pp. 553, 572). Sometimes in the first part of the waking-stage Mrs. Piper is obviously the sole speaker whose remarks are given, but she addresses some of her remarks to the spirits and some to the earthly auditor. For instance, on March 27, 1897 (see Appendix, p. 559), she begins by describing what she sees, and when she comes to the words "Would you please let me go sir" is apparently addressing Imperator.

In most waking-stages—even the early parts of them—at least some of the remarks are obviously the remarks of Mrs. Piper *in propria personâ*. But there are a certain number of cases where the remarks of spirits to Mrs. Piper are given in the first person, unaccompanied by any remarks of Mrs. Piper's own—where we have, in fact, the

¹ See above, p. 219. The girl who has grown is doubtless Ruthie Thaw.

² The passage quoted on p. 206 above about Mrs. Piper's dislike of coming back, etc., follows immediately here in the record.

³ See March 24, 1897; April 15, 1897; May 11, 1897.

spirit's side of the conversation but not Mrs. Piper's. For instance, on April 8, 1897, the record begins :

Come here spirit and answer me [?]

I am the messenger of God, the Life, the Light. I will guard thee well.

Go spirit, take up thy body.

Say to him these are the paths of light and truth, and may God be merciful to you.

[Almost normal.]

Mr. Hodgson, I saw that gentleman with the cross again {Imperator} and he gets so small,¹ and when I get into this room again, oh I feel so horrible . . . * * * They're pouring . . .

(R. H. Heard the snap yet ?)

Oh I just heard it. I felt as though they were pouring something over me.²

Are we in cases like this also to suppose Mrs. Piper to regard herself as speaking, repeating the remarks of spirits? Hodgson apparently did so, and I believe that in most cases this interpretation is right. The reasons for thinking so are that the voice, when more than a whisper, is like Mrs. Piper's when she is undoubtedly speaking for herself or clearly acting as intermediary for a spirit,³ and that in other cases, in which both spirits and Mrs. Piper herself speak, the fact that she is repeating for spirits is sometimes made clear, the manner being much the same as when it is not made clear.⁴ There are many instances in which we have the remarks of both Mrs. Piper and of spirits, where the question whether she regards herself as repeating the spirit's remarks, arises just as it does in cases where the remarks are all those of spirits.⁵ And

¹ Compare Chapter I., p. 25.

² For other examples see Appendix, March 8 and 12, 1897.

³ For a definite example of this see Appendix, May 26, 1898.

⁴ See, for example, Appendix, April 26, 1897.

⁵ See, for examples, Appendix, March 4, 13, 17, 22, 26, 29 and April 1, 1897; March 20, 1907; also Vol. XXII., p. 302, May 7, 1907; Appendix, May 13, 1908. On April 26, 1897, and March 31, 1897, there are indications that she knows she is repeating for spirits.

there is at least one case (June 10, 1897, see Appendix) where the question is raised by a conversation that occurs between Mrs. Piper and a spirit in going into trance.

There is one phenomenon which occasionally occurs which may possibly throw some light on this question of repetition for spirits in the first person—namely, the repetition by Mrs. Piper in the waking-stage of the sitter's remarks—what Haidenhain and Charcot, when they observed it in hypnotised subjects, called *echolalia*. According to that school of hypnotism, the repetition was due to a mechanical reflex—to action of the nerves without volition. The more modern view is, I believe, that it is the result of volition and due to mental suggestion of some sort; the hypnotised person repeats parrot-like because for some reason or other he thinks that is what he is intended to do.¹ This kind of mimicry is recorded at least twice by Hodgson, on June 20, 1899, and March 10, 1902, and once by Dr. Stanley Hall in the spring of 1909. The following are Hodgson's records:

(June 20, 1899.)

Present, R. B. J. and R. H.

[inarticulate]. God is spirit [?]

There's that same one. There's the same one . . . before

Oh I don't know. I won't ache.

Who's * * * [inarticulate] There he is. I want to go out. That's that other one.

(R. H. Hallo) Hallo

(R. H. Mrs. Piper) Mrs. Piper

(R. H. Are you all right?) Are you all right.

(March 10, 1902.)

Present, Mrs. B. and R. H.

“That's Katie . . . That's Katie . . . That's Katie.” (R. H. What Katie?) I don't know [R. H. says: “Hello!” “Good morning.” “All right.” “It's a fine day.” “Alta quite

¹ Mrs. Piper similarly automatically imitated speech and gesture when put into semi-hypnosis by William James (see Appendix to Chapter I., p. 334).

well?" and several other analogous phrases to stimulate the return of Mrs. P.'s ordinary consciousness; she repeats automatically after me the words I say. Finally she becomes normal, and to my query "all right?" replies "Yes, thank you."]

Dr. Hall's record I give in Appendix, p. 612. It will be seen that some of the remarks repeated after him were rather longer than Hodgson's, also that the mimicry occurs in a longer waking-stage, which continues after it for some little time before complete normal consciousness is recovered.

As Mrs. Piper clearly has in the waking-stage vivid auditory hallucinations, as well as those of sight and smell, it seems just possible that she may sometimes mimic her own hallucinations, as in the instances just quoted she mimicked Hodgson. Against this, however, it must be observed that the instances we have of repetition after the sitter occur in a later part of the waking-stage—a part more near to normal awakeness than the instances of repetition of the remarks of spirits. And, moreover, repetition for spirits is certainly in many cases intelligent and deliberate, as, *e.g.* on March 16, 1908 (see *Proceedings*, Vol. XXIV., p. 67), where, in the midst of allusions to the *Æneid*, she says to the sitter: "Don't you hear me? Mr. Myers is whispering in one ear and I am trying to get it out at the other."

On the whole, as I have said, I have little doubt that the speaking intelligence of the waking-stage not only generally but practically always regards itself as Mrs. Piper—sometimes speaking for herself and sometimes repeating what she hears spirits say. There are, it is true, certain extreme and comparatively rare cases difficult to reconcile with this view. These, or some of them, may perhaps, however, represent lapses into something resembling the trance proper after the marked break between trance and waking-stage. One of these peculiar cases occurred on January 16, 1907; it is quoted in full in the Appendix. On this occasion the waking-stage began with the clear utterance in the first person, and in a deep voice like a man's, of a communication substantially and unmistakeably

the same as one which Rector had given in the third person during the trance proper as a message from Mr. Joseph Marble. It is very difficult to distinguish this from a brief voice communication with Mr. Marble as control.

The case just referred to is, I think, the only one the record of which mentions a change of voice in the waking-stage,¹ but there are others where a spirit seems to converse with the sitter in the waking-stage without any acknowledged intervention of Mrs. Piper. Something of this kind seems to have happened on April 8, and on October 21, 1901 (see Appendix, pp. 577, 582), when there was a short conversation between Myers_p and Hodgson. Again, on April 2, 1902 (see Appendix, p. 585) Bennie Junot seems to speak himself to Hodgson in the waking-stage, and gives veridical information—or, at any rate, information which leads to the recovery of the lost dog Rounder.² It happened on April 27, 1908, when Myers is represented as speaking, and as answering directly when Mr. Dorr asks a question. The following is an extract from Mr. Dorr's record of this waking-stage :

Have no doubts, no fears; I am Frederic Myers that once lived among you, among men * * * I said the Doctor would recover from his rheumatism.

(G. B. D. Who is that ?)

Dr. Verrall. Do you know him? He is a friend of mine.

It apparently happened again on May 12 and 13, 1908 (see Appendix, pp. 609, 610, for the full account). On the latter date Mr. Dorr, who was again the sitter and recorder, writes about the waking-stage :

R. H. appears, talking in the first person to G. B. D.

¹ We have possibly another example in the waking-stage of February 26, 1907 (see *Proceedings*, Vol. XXII., p. 95). Immediately after vain attempts by Mrs. Piper to say the word "laurel" distinctly, the words "aphasia, aphasia" were uttered. Mr. Piddington, who was the sitter and recorder, recalls these words as having been said in a hurried whisper coming out in a way very different from that in which Mrs. Piper's utterances in the waking-stage usually do. It gave him the feeling of having caught a remark by Myers_p or G. P., which the speaker had not meant him to overhear.

² For the details of this case see *Proceedings*, Vol. XXIV., pp. 515-518.

in a direct way unusual in the subliminal of these sittings. What he talks about, however, is merely the Latin verses which he is endeavouring to translate, attempts at translation and questions about the words he has misunderstood.

In the following two waking-stages, reported by Miss Theodate Pope, we again have Hodgson seeming to converse directly with the sitter and in the first person, but nevertheless Mrs. Piper's remarks *in propria personâ* seem to show that she regarded herself as present throughout.

(Dec. 21, 1908. Waking-stage.)

{Hodgson_p, Myers_p, and others had communicated during the sitting. There had been a good deal said about the desirability of writing in Greek, Latin and Italian for test purposes. Shortly before the end of the trance proper, Miss Pope had asked Hodgson_p to give her some "Greek words in the subliminal" and he had promised to try. The remarks in square brackets are Miss Pope's notes.}

Italian Italian
 Signa tak et Waterman oramen Alphus U.T.A. dek
 Groda,
 in God we trust.
 Laudig.
 Hello George, I meant to put Boodle on the end of
 those nonsense¹—I am Richard Hodgson, speak to
 me.

(T. P. You said Boodle.)

I want one more word, Poodle.

How are you first rate? You look charming. I want
 to see you again.

Scipio palenten viren

(T. P. Translate)

T herist (?) go now.

(T. P. Translate)

¹ "Those nonsense" refers no doubt to a string of nonsense words, "Spoodle, goodle, coodle, doodle," given by Hodgson_p during the sitting as a cross-correspondence message.

That is it I say I must go, I say to you good morning
arsano logano you see I know.

Oh [looking up delightedly] it's the minister. Good-
bye, we're up the mountain climbing, climbing.

I don't like it here.

Oh dear, oh dear, what is it, what is it? Oh [almost
crying]

Oh [seeing T. P.] you, you, you [distressed]

Begone [R. H. to light.] [Insane look in eyes]

Miss Pope

Where did Mr. Myers go? N. D.'s father with a book
all in the light and in a row. Mr. Hodgson pushed
N. D. almost into my face and said go up and
have a look at her and Mr. Hodgson wanted Mr.
D. to read something out of the book and Mr.
Myers was saying such queer talk.

[Notices T. P. writing] Oh I forgot I must not talk.

The changes here are decidedly confusing. Judging from what Mrs. Piper says in the last paragraph, some of the absurd attempts at a foreign language are to be attributed to a Myers personality. Then with the words "Hello George," a Hodgson personality comes in. "George" is probably Mr. Dorr, and, if so, there is an illusion as to who the sitter is, such as not infrequently occurs in the waking-stages; only it is generally Mrs. Piper *in propria personâ* who addresses Mr. Dorr as Hodgson *e.g.* on Dec. 8, 1902 (see above, p. 228), or as Mr. Piddington in 1908.¹ The remarks about Boodle, etc., show a knowledge of what has occurred during the sitting. Yet, after Miss Pope has spoken and the Hodgson personality apparently recognises her identity, he greets her as though they had not met for some time, although just before the trance proper ended they had been talking like old friends. Mrs. Piper clearly comes in herself with the first "Oh." The minister is Emperor or Rector. Who it is that says "We're up the mountain, etc.," is not clear. The same line is quoted by

¹ In all cases, probably owing to habit acquired in recent sittings or to association of ideas.

the Hodgson control in the course of the sitting on the following day as a message given to Mrs. Holland.

(Dec. 22, 1908. Waking-stage.)

The 'cusative went into ablative, plural

He means to

Sailing, sailing

Thanatopsis

I [I could not catch some words that seemed to be in Greek]

Musarum ?

They said the soldiers of the Trojan war—

You don't collect my passages, you only get the fragments M (?)

I must do better so they will make sense

Give me time

(T. P. Send her back quickly)

I will, I will, thank you.

Begone.

Scampe, scampe.

Oh you are Mr. Hodgson, aren't you funny.

[She stretched her hand out and shook it as if in some one's face]

Begone

Yes I am going

Good bye

[She has the insane look.]

On the cord

I forgot you were here I almost had a fall I came sliding in on a cord. My head snapped.

Here, again, there are changes in the personage apparently speaking. The "I will, etc.," seems to be a reply by Hodgson to Miss Pope, and the next words to be addressed by him to Mrs. Piper, and then comes a conversation between her and him.

Direct speaking by Hodgson_p seems to have occurred again in the waking-stage of Mrs. Piper's last sitting—July 31, 1911—recorded by Sir Oliver Lodge, and which is quoted in the Appendix to Chapter III. (p. 516). And here also Mrs. Piper would appear to have regarded herself

as present if we attribute the words "There's Mabel" and "I got that through" to her, as I think we should. The waking-stage record begins :

[She waved her hand and said :—]

There's Mabel.

I wanted to speak but I couldn't. God bless you you dear old thing. I love you always always. We shall meet again. By bye.

I brought her Lodge I want you to know who she is. I'm Dick

[O. J. L. whispered into Mrs. Piper's ear, "Yes, I know, Dick Hodgson, and you brought Mabel." * * *]

[Satisfied sigh.] I got that through. Good-bye.

It is clear in all these instances that the sitter had the impression of conversation with a control or communicator other than Mrs. Piper, like that in a voice sitting, and it seems probable that a tendency to some sort of assimilation between the method in trance proper and in waking-stage was being developed in the later years of Mrs. Piper's trance. Perhaps the remark in the waking-stage of May 12, 1908, "I'm half myself and half somebody else" (see Appendix, p. 609), points the same way.

In connexion with these cases, where spirits seem to be conceived as conversing directly with the sitters, we may notice some, where the beginning of the waking-stage carries on, without apparent recognition of any interruption, the last part of the trance—notwithstanding the interval of deep sleep that has intervened. This happened, for instance, on June 3, 1898 (see Appendix, p. 565), when the trance having ended before Imperator could write his accustomed prayer, it came early in the waking-stage.

Probably a similar making up in the waking-stage for an omission in the trance proper is illustrated at the sitting of July 2, 1902 (see Appendix, p. 587), when, as it was the last sitting before prolonged summer holidays, various frequent communicators send farewell messages of affection to their friends. One would have expected this to be done in the trance proper, as happened *e.g.* at the corresponding sitting in 1903. But most of the trance communication was taken

up by discussion and what one may call reconciliation between Hodgson and Rector, who had had one of their not very infrequent misunderstandings about the management of the sittings, and there was apparently little time for anything else. Emperor and Rector take their leave, and then, when the waking-stage begins, come the omitted greetings from communicators to their friends.

Clear continuity occurs on March 13, 1901, when Hodgson's record describes the end of the trance and beginning of the waking-stage as follows :

(*March 13, 1901.*)

{Rector and Emperor take leave. Hodgson writes :} [I was about to take the pencil out of fingers when the hand bent somewhat spasmodically holding pencil tight, and wrote in strong characters, contrasting with the immediately previous faint writing] Remember * * * [Pass-sentence] Hyslop¹

{The waking-stage begins :—}

That's my test to him. I am not I unless I give it.

[I make a sound of interrogation, not being quite sure of all the words.]

I am not I unless I give it.

[The foregoing apparently from Professor Hyslop's father.]

I will. Tell Hodgson there's more truth than poetry in it. There's Fred and Doctor Myers. All transparent. That's pretty,

Etc.

On March 20, 1901, again, at the end of the sitting Hodgson was reading to Rector a letter from a previous sitter to a communicator, but had to stop half-way through because it was time for the sitting to end. The waking-stage begins :

That so! All I could do to stay and hear it. Better so. Farewell.

¹ Presumably Professor Hyslop's father. Professor Hyslop, in connection with a medium he was experimenting with, had been spoken of during the sitting.

This kind of continuity is occasionally strikingly shown in going into trance. One instance of it is given in the Appendix to Chapter III., p. 448, the case where Proctor, who on July 3, 1895, made his first and only appearance in the trance proper, is also introduced as making remarks in the preceding going-into-trance-stage.

On March 15, 1897 (see Appendix, p. 556), the exact words said by Mrs. Piper going into trance, perhaps repeating after Imperator, are said by Imperator to Hodgson as soon as the usual greetings have been exchanged.

In the following case, recorded by Hodgson, Imperator seems to play successive parts of the same drama in the stage of going into trance, in a somewhat ambiguous early part of the trance before the writing begins, and in some of the first written sentences :

(*March 29, 1897.*)

[After a short time she breathes heavily, and this is followed by repetition in low voice of what seems to be a prayer which she is repeating after some one. Following this is heavy breathing again. Entranced completely. Attempt to speak. I finally caught what sounded like "Imperator Servus Dei," but couldn't hear anything else. The hand made sign of a cross and touched the (Mrs. P.'s) forehead and apparently assented when I repeated "Imperator Servus Dei." Soon the attempts at speech ceased, and the hand gave indications of being "more seized."]

[Imperator writes]

IMP. + Hail R. H. Hail, Imperator.
 IMP. Friend, we greet thee Should we not inspire the spirit of this body with the Holy Spirit, we should at times be subjected to other spirits not preferable [?] . . . from other spheres. We know of higher and better spirits whom we prefer to bring. We have faith that we shall be all powerful.

A few weeks earlier, on March 5, 1897, something of the same kind happened with George Eliot as control (see Appendix to Chapter III., p. 491). Mrs. Piper going into trance said, "I'll never be able to remember that," and

appeared to attempt to recite some poetry. Then George Eliot begins the trance by announcing herself and writing fragments of verse in an almost illegible hand, after which she greets Hodgson and explains that she was reciting poetry to a lady whom she saw passing over the boundary line. In both these last-mentioned cases, the going-into-trance drama is continued into or repeated in the beginning of the trance proper, which beginning is also more inchoate than is usual.

But the most curious case of the trance following up the indications of the going-into-trance-stage occurred on April 20, 1897 (see Appendix, p. 562). Mrs. Piper going into trance had a vision apparently of Dr. Newbold. She said, "I think that must be Dr. Newbold, and he's a bad cold too." The first control in the trance is G. P., who, immediately after greetings to Hodgson, says, "Just left Newbold, saw him in chair reading, not feeling any too well physically either." What are we to suppose happened in this case? Did G. P. show Mrs. Piper a vision of Professor Newbold, or did he take her there with him? Or did she have a telepathic impression from G. P.? Or were the two intelligences, Mrs. Piper in the going-into-trance-stage and the G. P. control, in effect the same, only in a state of, so to speak, broken up consciousness with discontinuity of memory? Mrs. Piper not infrequently appeared to see spirits as she was going into trance, and the spirits she saw were often those who controlled or communicated in the ensuing trance, especially those who did so immediately the trance began. But the vision of April 20, 1897, just described was different. What she saw was not a spirit, but a living person, and the same living person that the spirit who immediately afterwards controlled said he had been seeing.¹

Study of the connexions between the ideas of the trance proper and of the waking-stage is of the greatest importance as bearing on the nature and relations of the consciousnesses involved. In the cases just described, the connexion consists in a continuation in one state of what has been begun

¹ There is no indication that she placed this living person in the spirit world (see above, p. 227).

in another, or of the making good in the waking-stage of an omission in the preceding trance communication. But there is much other evidence of connexion—indeed, there is some in almost every waking-stage. As a rule, there is no evidence that any connexion is recognised by the intelligences concerned, no avowal of knowledge in the waking-stage of what has occurred in the trance or *vice versa*. The cases where such recognition is affirmed are, of course, very important, but it will be convenient to reserve them for discussion in connexion with a fuller discussion of the memory relations between Mrs. Piper's various states in Chapter VII.

Where the connexion between the ideas of the two states is not explicitly recognised in either, the commonest case is simply the appearance of the same personages in both. It happens in most waking-stages that at least some of the personages Mrs. Piper speaks of seeing or hearing have figured as controls or communicators in the preceding trance proper, and that this presence in both states is not accidental is confirmed—if confirmation be needed—by finding that on one occasion at least the absence of Imperator is noted in both. On February 27, 1897, he did not appear at all in the trance proper, and Stainton Moses who controlled during the last part of this said he was sent in his place, and that he (Imperator) had “been called in another direction.” Accordingly Mrs. Piper very properly sees nothing of him during the waking-stage, and remarks towards the end of it, “I didn't see the man with the gown on,” *i.e.* Imperator.

The identity of personages in trance and waking-stage is by no means complete. All the trance personages do not necessarily appear in the waking-stage, and, on the other hand, characters sometimes appear in the waking-stage who have no connexion with the trance proper that immediately preceded it. I think, when this is so, they have always appeared in some earlier trance; at least I do not know of any clear case of a communicator appearing for the first time in a waking-stage. This may, however, be an accident, for ideas other than the recognition of a person as present, do sometimes appear for the first time in a

waking-stage. The reference to Ajax in the waking-stage of October 28, 1896 (see Appendix, p. 456), is perhaps an instance, as I know of no previous reference to Ajax. The statement by Bennie Junot in the waking-stage on April 2, 1902, that "John Welsh has Rounder" (see p. 236, and Appendix, p. 585) is certainly a case in point, and instances that occurred in the English sittings of 1906-7 and Mr. Dorr's sittings of 1908 have been published in *Proceedings*, Vols. XXII. and XXIV. The Rufus Miller case (December, 1905) presents the same feature—the Christian name coming out first in the waking-stage. It is an interesting case, because the erroneous idea that Rufus Miller was still alive is common to two trance communications and an intervening waking-stage—not the waking-stage of either trance; but there is no knowledge explicitly shown of the waking-stage in the trances or *vice versa*, though the second trance communication refers to the first across the ignored waking-stage. A note on the case, with quotation of the records, will be found in the Appendix, pp. 598-601.

A marked and almost verbally exact correspondence of ideas without acknowledgment is shown in the trance and waking-stage of January 16, 1907 (Joseph Marble), already referred to above in another connexion (pp. 235-236, and quoted in the Appendix, p. 602). Another good instance occurred on December 12, 1896. Doctor, who at this time suggested that his name was Lydgate,¹ controlling, said at the close of the trance proper: "Well we draw our forces from our own world." In the waking-stage Mrs. Piper said: "Doctor Lindrum (?) [stumbling over name] says draw forces from our world." A case occurred again on January 28, 1902, in connexion with the sphere-spear cross-correspondence (see *Proceedings*, Vol. XX., pp. 213-216). The following is an extract from the trance proper—sitter and recorder Hodgson. Myers_p is communicating through Rector:

R. H. Can you try and make Helen see you holding a

¹ See December 8, 1896, Appendix, p. 552. Rector, however, also claimed the name Lydgate apparently (see November 14, 1896, Appendix to Chapter III., p. 471). On that day Doctor represented himself to be Homer.

spear in your hand? Would that be the kind of experiment you think would be suitable?

MYERS_P. Yes and no why a sphere I prefer some symbolism of this life for instance a cross or a star.

R. H. Yes, I said *spear*.

MYERS_P. Ah *spear*. R. H. Yes.

MYERS_P. Yes significant of death so-called [I was not thinking of it in this way, was thinking of Shake-speare] All right, since there is no death I'll try it. My interpreter is calling me to go.

R. H. Yes, all right. Keep trying Helen with the *spear* for a week.

MYERS_P. A week, all right.

* * * *

{This extract is at the end of a longish conversation with Myers_P communicating through Rector, which formed the bulk of this sitting. The waking-stage record is as follows:}

Waking-Stage.

I have [had?] it sphere [spear?]

I'm Fred Myers * * * [not caught]

(R. H. He what?)

I saw you both * * * [not caught] over there. All right.

Mr. Myers was making all manner of fun of you. Dr. Myers was with him. Why does he hold him by the shoulders when he talks? Why does Imperator all the time pray?

[Pause]

Oh Mr. Hodgson I forgot you were here . . . nice day isn't it?¹

An interesting case of another kind, exhibiting general correspondence between the ideas of trance and waking-stage, occurred on April 16, 1897. During the trance

¹ For other examples of correspondence of ideas, without acknowledgment, between trance proper and waking-stage, see below, and App., June 22, 1895, March 26, 1897, March 1, 1905; App. to Ch. V., Jan. 1, 1907, p. 524, and *Proceedings*, Vol. XIV., p. 27 (June 26, 1894), and Vol. XXII., pp. 126, 150 (March 6, 1907), p. 279 (April 29, 1907), pp. 379, 382 (May 1, 1907), p. 392 (May 7, 1907).

proper spirits professed to be flitting to and fro between America and the haunted house in England where Myers was having sittings with a medium, and bringing to Hodgson descriptions of what was going on. Hodgson suggested that they should take Mrs. Piper's spirit there, and accordingly they professed to do so, and described her being seen by the English medium. Of this visit to England Mrs. Piper was apparently aware in the waking-stage, which is recorded by Hodgson as follows :

I saw every one of them

(R. H. Every one of whom ?)

I saw every single one of them.

I saw Myers as plain as day.

(R. H. Did he see you ?)

Who's that speaking to me ? Is it you ? . . .

A lady did.¹ But isn't she nervous, terribly nervous. You just let me alone now. I can remember just as well as you can.

I don't see why they have the flowers all on the table . . .

Oh—is that you Mr. Hodgson ?

(R. H. Yes.)

I don't think much of that pot of flowers. It doesn't belong to that world [?] I've seen much more beautiful flowers than those.

(R. H. Were they earthly flowers ?)

Yes. I think they were.

(R. H. Was Myers near them ?)

I don't remember. Yes. Myers was there. [? Doubtful. Low murmur, hard to catch]²

We should here have very interesting evidence tending to support the assertion that Mrs. Piper's spirit is removed by spirits during the trance, if there had been any truth in her account of what she saw. As it is, this account must share with the statements in the trance proper Myers's

¹ It had been stated in the trance that Myers's medium had seen Mrs. Piper's spirit.

² A vase of flowers in Myers's own room had been casually mentioned in the trance, but not in connexion with Mrs. Piper's spirit.

condemnation of the whole series of descriptions of what went on at the English sittings as absolutely without truth.¹ This being so, who was the dreamer or inventor who manufactured these stories? If it was not some element of Mrs. Piper herself that was originally responsible, did she share the dream telepathically? Or did a deceiving spirit persuade her that she had been at the English sitting? It seems easier to suppose that Mrs. Piper dreamt through-out—in one form appropriate to the occasion in the trance, and in another, corresponding to some extent with the first but not identical with it, in the waking-stage.

Something of the same kind happened before the Emperor *régime* began, in connexion with the search for the lost boy in Mexico (see waking-stages of November 16² and 18, and December 8, 1896, in the Appendix, pp. 551, 552). There had been no profession in the trance proper of taking Mrs. Piper's spirit to Mexico, but her waking-stage personality seems to have conceived itself as sharing the search and seeing the persons and buildings which had been mentioned in the trance. It is noticeable that on December 8, 1896, she acts in the waking-stage as though being shown a building—apparently one described in the trance proper at a previous sitting—then and there. As before said (p. 112), there is no reason to regard any of this Mexican business as veridical.

Another variety of connexion was shown on February 18, 1903 (see Appendix, p. 591), when Mrs. Piper in the waking-stage had a vision—the first for many years—of Phinuit, who had been spoken of during the trance. This instance differs from the others in that the vision of Phinuit seems to have been the result not of any experience of the control or communicator during the sitting, but merely of its being mentioned that the communicator had seen him.

The waking-stage visions of personages who control or communicate in the trance are often very vivid and definite. For instance, visions of Phinuit, Rector, and Emperor are described in a way that shows that their appearance is

¹ See Appendix to Chapter III., p. 507.

² The waking-stage of November 16 presents the curious feature of Mrs. Piper being very much out of breath owing to imaginary running.

vividly conceived. A description of Phinuit on October 12, 1896 (p. 551), of Emperor and Rector on June 29, 1898, and of Rector on June 20, 1905 (p. 566), will be found in the Appendix. As regards Rector it must be admitted that he appears to have shaved in the interval between the two descriptions if they both refer to him.

But one of the most important and interesting points about Mrs. Piper's waking-stage is that the visions of people that occurred in them were apparently sometimes veridical. She appeared to see friends of sitters as the latter knew them, when she cannot possibly have seen them in life herself. There is a good deal of evidence pointing to this. Not only were her descriptions of their friends—often given with great detail,¹ and sometimes including peculiarities of movement and gesture—generally admitted by sitters to be wholly or in the main correct,² but she has on several occasions picked out from among other photographic portraits that of the person thus seen. I have quoted above her recognition of the photograph of G. P. (pp. 213-215).

We have another case among Hodgson's unpublished records, which occurred in 1900. A new sitter had three sittings in succession—June 11, 12, and 13, 1900. Her deceased husband wrote a little himself, and then communicated through G. P. and Rector. The communications were confused and their evidential value difficult to estimate,³ but some description of the communicator was given in all three waking-stages, and Mrs. Piper picked out his portrait in a photographic group of thirty-one men in the waking-stage on the 11th and in another group of seventeen on the 12th. The records of the waking-stages of the 11th and 12th are given in full in the Appendix,

¹ There was sometimes, I think, a little feeling about for details. See *e.g.* the remarks about moustache and blue eyes on June 11, 1900, Appendix, p. 573.

² In this power Mrs. Piper in the waking-stage resembled Adèle Maginot (see above, Chapter III., p. 83).

³ The communicator could not remember his own profession or the name by which he called his wife, and—what is worse—made bad shots at both; and yet there were some good things evidentially in the course of these and later sittings, besides the recognition of the portrait.

pp. 573-576. The mention on the 12th that the communicator "laughs one-sided" is an instance of correct description of peculiarity of movement. It is to be noticed that the photographs were on both days submitted to Mrs. Piper before she had completely recovered her normal consciousness, and that on the second day, after fixing on the likeness, she seems to have gone back again into a somewhat deeper phase of the waking-stage. The G. P. photograph was selected by Mrs. Piper after the waking-stage, when apparently quite normal again. And so it was in the Joseph Marble cases (December, 1906, and May, 1907) described by Sir Oliver Lodge in *Proceedings*, Vol. XXIII., pp. 275-278. G. P. had, however, been seen in the waking-stage and the fact was remembered, and in the second Joseph Marble case the same is true. The first Joseph Marble case is somewhat different, because he had undertaken in the trance to show himself, and because, notwithstanding this, there is no indication of his having been seen that day in the waking-stage. I shall return to this case in Chapter VII. pp. 273-276.

During Mrs. Piper's last series of sittings a very interesting experiment is reported by Sir Oliver Lodge, which throws light on the waking-stage consciousness and memory, or, at least, suggests possible answers to questions. At a sitting on December 2, 1910, a locket which had belonged to one of the communicators had been brought out by the sitter and remarked on by the communicator. At the end of the waking-stage, when Mrs. Piper was almost normal again, though not quite—she had apparently felt a snap, and she had just talked about the darkness of the room and about feeling numb—Sir Oliver handed her the locket in its case. The sight of it seemingly put her back into the waking-stage dream. Sir Oliver reports as follows :

(Mrs. Piper pounced on it with interest saying,)

That was the little girl's. That was what I saw. The lady was trying to tell me about it. She said something about putting hairs in it.

The little girl held it up before her eye (Imitating the action of an eye-glass,) like as if she wanted her eye-lash in it.

There is a lady there looks like aunt, but very young when she went over.

(Referring again to the locket,) It's a pretty thing, isn't it? Is that glass or iron on it?

(O. J. L. I don't know.)

They were trying to figure it out what it was, and they thought it was flowers.

Oh dear I'm afraid I'm not very intelligent. I wish I could remember what they said but my thoughts are going.

They were all there, I never saw anything so pretty, such a happy group. And all of a sudden they leave me. Why do they?

I feel my head going round and round and then there's a snappy sound.

I got it in my head that you were going to leave me and I hadn't strength to speak and tell you not to go. My thoughts had begun to go. I wanted to say Don't leave me, but I couldn't. I felt that if you left me to-day I didn't know what was to become of me.

{This about her fear of being left, refers to an incident that occurred at the beginning of the sitting when Mrs. Piper was going into trance but was only partly off. After a little conversation about this Mrs. Piper said, referring to the locket again:}

Do you know I saw all that, or I saw a representation of that. It's a funny thing but there's a little girl up there and she was going to put something inside it. She wants her mother to put her hair in it. Where's her mother? I don't know what it means at all. I saw a perfect representation of it just like that. It's queer, I don't see how you got it down here so quickly. Isn't that queer? It's transfiguration.

Well now that's quite clear.

(Mrs. Piper here looked round over her shoulder. There was no one else now in the room, and she said—)

I thought Briscoe was there. {Mr. Briscoe had been there just before she began to go into the trance.}

Do you know who that gentleman is that stands just in front of me here? He has a dark moustache, a very striking face, a tall gentleman with square shoulders. He constantly stands here just in front of me. I don't see him now you know.

I think I'll get up and sit in the armchair by the fire. My feet are cold.

(This being done and her back turned, O. J. L. looked through first some volumes of *Proceedings* and then in "Fragments of Prose and Poetry" for a portrait of Gurney {who had also been one of the communicators during the sitting and had been mentioned by name earlier in the waking-stage.} Hiding the name, he brought it and put it in front of Mrs. Piper to see whether she would remark on it. She pounced on it instantly.)

That is the very same man, the very man. Oh I'm so glad you showed me that. It's the same man * * *

He is a tall man with square shoulders. He's very earnest. He spoke to me. I wish I could remember that a little while longer. He had rather a stoutish lady with him, a motherly looking lady. His face is clear and younger than that, and he seemed to be working hard, so busy.

You knew who I meant. You guessed it from the description. How did you know?

(O. J. L. Well I guessed.)

It isn't your brother, is it? Exeuse me asking, but he seemed very near to you when I was over there. That little girl had a little round thing in her fingers and she kept telling me to tell somebody to put something in it.

(O. J. L. here went to the table for the locket and said "Was it this?")

Yes, only it had something to it; it was hanging.

(Holding up her hand as if dangling something.)

I saw them all and a beautiful form [or? faee] of a little girl.

{She described the little girl more or less, and then described a lady. O. J. L. showed her a likeness of his mother, and she said:—}

That's the one, yes.

(But this identification did not carry conviction. It was not at all secure and certain like the other one. All it could mean was that the lady spoken of in the waking-stage had been something like that.)

After some time spent in ordinary conversation with Mrs. Piper and her daughter, who had been called in, Sir Oliver Lodge asked her :

O. J. L. Did you ever know Mr. Gurney ?

Mrs. PIPER. No I never knew him.

O. J. L. No, I suppose he was dead before you came over to England.¹

Mrs. PIPER. I don't know. I never saw him. I don't know what he looked like. I should not know him if I saw him. Perhaps Miss Johnson has a picture of him in her room ?

O. J. L. Yes.

Mrs. PIPER. Oh well I suppose I have seen it, but I never identified it or knew which it was. I don't feel to know his appearance properly.

It is the locket experiment I chiefly wish to call attention to here. In the trance proper the little girl as communicator had spoken about the locket and about something inside it, but in the record of the waking-stage, before it was shown, though the little girl is mentioned the locket is not. We cannot, however, be sure from this that it did not form any part of the waking-stage dream, for Mrs. Piper probably does not mention all she sees, and, moreover, some of the waking-stage utterances are almost always too inarticulate to be caught. Mrs. Piper cannot have seen the locket itself until Sir Oliver Lodge showed it to her as described above. Her right hand doubtless handled it during the trance when it was produced, but she could not have *seen* it then, as her face was turned away on the pillows. Nor, again, was there, so far as we can judge, any knowledge in

¹ Gurney died in 1888, and Mrs. Piper's first visit to England was in 1889.

Mrs. Piper's normal mind of the little girl, who was to her at the moment of the experiment therefore probably a forgotten dream, recalled by the sight of the locket. Why and how did the locket recall it? How did a never-before-seen locket get appropriately associated with an unremembered dream-child?

In trying to answer this we have first to observe that the recognition of the locket, and the recognition of likenesses of sitters' friends, are phenomena resembling each other so much as to make it probable that they are both to be explained in the same way. If this be so, then the recognition of the locket cannot have depended on its having been actually present and handled during the trance proper, for this possibility is absent in the case of sitters' friends. We need not, therefore, consider either whether vision without eyes (clairvoyance) of a material object ever occurs, or whether a sense of touch may be so delicate as to make construction from it of an exact visual image possible.

There remain explanations by telepathy either from a sitter or a spirit. What exactly would have to be telepathically conveyed? If there really was a visual hallucination fully representing the locket *before* the actual locket was seen, the telepathy must have come in there; the vision must have been telepathically produced. We have no evidence of this in the case of the locket except Mrs. Piper's statements after seeing it, and this might have been a pseudo-memory, produced by the association of it with the little girl telepathically derived in a sudden and convincing way from Sir Oliver Lodge at the moment of his showing the locket. A hypothesis of this kind was suggested by Hodgson as an explanation of the utility of "influences" (which are to be discussed in Chapter VIII.), and it was as an "influence" that the locket was introduced at the sitting. The hypothesis might, perhaps, be stretched to include the cases of selection of photographs of friends, although the sitter does turn away while the selection is made. But in these cases there generally has been some description of a vision given before the photograph afterwards declared to resemble it has been pro-

duced. And that Mrs. Piper does have vivid visions in the waking-stage will not, I think, be doubted by any one who has followed this chapter so far.

On the whole, I think, the hypothesis that these visions are sometimes telepathically produced and veridical, representing a person or thing so well as to be recognisable, is the one that fits the facts best. Who the telepathic agent is, or whether there is a single agent or more than one, are questions about which it is more difficult to come to a decision. It is much to be regretted that Sir Oliver Lodge had no further opportunity of trying these important experiments, and that so few are recorded by Hodgson.

Questions of conscious memory in the waking-stage of the trance, and *vice versâ*, I propose, as already said, to defer to the next chapter. But it will be well to say a few words here about memory from one waking-stage to another. There is some evidence of this, though not, I think, a great deal.

Of course the recurrence of similar ideas and images in different waking-stages about the same period, which I mentioned above (p. 229), cannot be accidental. There must be a causal connexion of some kind, either memory or similar external facts. But it need not be the conscious memory of the waking-stage intelligence. This may not be aware that it had had the same ideas, the same dream experiences, before. To be sure that there is such a memory we want it stated plainly, or at least apparently implied in what is said. There are very few clear statements of this kind, and the stratified memory during the waking-stage tends, by making the communication fragmentary, to reduce the occasions for them. There are, however, sometimes indications that the experiences of the waking-stage which Mrs. Piper is going through are not new to her. A very definite one occurred on November 13, 1900 (see Appendix, p. 577), when she said :

I wish I could remember where I go. Sometimes I go farther away than others, but I can't be dead, can I?

There are also references to having seen waking-stage

personages before, as on December 22, 1892 (see above, p. 213, footnote) :

she saw the same gentleman she saw once before ; just saw him smile ; did not see him do anything

and on June 14, 1895 (see above, p. 221) :

I saw the same lovely lady I saw yesterday, or on April 8, 1897 (see above, p. 233) :

I saw that gentleman {i.e. Imperator} with the cross again.

And there are comparisons, as on October 12, 1896 (see Appendix, p. 551), when she says she has seen

that man again. That must be Phinuit. I never saw him so clearly before.

The statement "Margaret and Ruth grown much larger than when I saw {them} before" made in the waking-stage of June 15, 1895, and in substance again on June 24, 1895 (see Appendix, p. 550), must refer back to *some* previous experience either in a former waking-stage or otherwise, and if we had more complete information it might throw interesting light on the relations between Mrs. Piper's different states of consciousness. Ruthie and Margaret were twin children of Dr. and Mrs. Thaw (see *Proceedings*, Vol. XIII., pp. 384-385 and 536-582). Ruthie died at the age of fifteen months near the end of 1891 and Margaret earlier. Mrs. Piper had never seen them or known anything about them in life. In the first half of 1892, Dr. and Mrs. Thaw had sittings with her, and the records of Ruthie's communications through Phinuit are among the most interesting evidential matter concerning Mrs. Piper that we have. This was before the days of regular waking-stages, and we have no records of any in connexion with these sittings. How then did the waking-stage Mrs. Piper know about these children? Of course, if she did know about them in 1892, it would be natural that she should think of them as grown much larger in 1895, but we can hardly suppose that this experience referred to the difference between them as seen in the

waking-stage of April 24, 1895 (see above, p. 219), and in those of June, 1895, and I do not think we have records of any waking-stage mention of them earlier. There easily may, however, have been waking-stage visions unmentioned by Mrs. Piper, or unrecorded, and perhaps the easiest hypothesis to make is that she remembered such a vision.

Another possibility is that the recollection was derived from the normal Mrs. Piper's knowledge or dreams, for though no account of Dr. Thaw's sittings had been published in 1895, it is practically certain, I think, that Mrs. Piper had been told about them in her normal state, since she had stayed with Dr. and Mrs. Thaw as their guest, and there would have been no advantage—rather the reverse—in concealing from her, at any rate after the first few sittings, that communications were believed to have come from the children. Then, again, we may ask whether the recollection could have been derived from Phinuit, filtered through from his consciousness—whether he is a phase of Mrs. Piper or a separate entity—to the waking-stage consciousness, so as to appear to the latter a memory of its own. Or, again, we may ask whether Mrs. Piper's spirit, or that part of her which constitutes the waking-stage consciousness, is present with communicators and controls during the trance proper. But as regards this it must be remembered that there is no indication that the controls conceive it as present when they are acting as intermediaries between communicators and sitters—in fact the contrary is, on the whole, suggested (see Chapter II., pp. 67-70). Altogether the case under discussion does not by itself furnish sufficient data for arriving at a conclusion as to its interpretation

CHAPTER VII.

RELATION TO EACH OTHER OF MRS. PIPER'S DIFFERENT STATES OF CONSCIOUSNESS.

THE relation to each other, especially as regards memory, of Mrs. Piper's normal consciousness, her trance state proper, and the waking-stage that precedes and follows it, is of great importance, and has not in the preceding chapters been dealt with at all fully.

Investigators are generally agreed that the normal Mrs. Piper has no conscious knowledge of what passes during the trance. Statements on this point by Sir Oliver Lodge and by Hodgson will be found in *Proceedings*, Vol. VI., p. 445, and Vol. VIII., p. 54. The absence of conscious knowledge would not of course imply that there was no subliminal memory of what had passed, or that portions of this might not be brought into the supraliminal consciousness by suitable stimuli and thus affect actions or thoughts. I do not think we have positive evidence that this happens, but it would be rash to assume that it does not. I can imagine, for instance, that association of ideas might induce the emergence of some memory of a trance incident into the normal consciousness in the same way that—as most of us probably have occasionally had to surmise—a forgotten dream is responsible for a pseudo-memory, an erroneous impression, obtruding itself into our waking life. And I can imagine that if in her normal condition Mrs. Piper came across, *e.g.* a name or a poem that had been referred to in the trance, her attention might be attracted to it, and information or ideas about it might be then intentionally or unintentionally acquired by her in a way that would not have happened but for a sub-

conscious interest in the subject due to the trance happenings. At any rate, it would be unsafe to assume either that no subconscious knowledge of the trance exists, or that no interpenetration from the subconscious can occur while Mrs. Piper's conscious knowledge of the trance happenings is limited to what she has learnt through the talk of sitters or through published statements.

The normal state is less cut off from the waking-stage, of parts of which there is often, as we have seen in the last chapter, an evanescent memory as the normal consciousness returns. The waking-stage happenings apparently vanish in the same sort of way that our dreams often do, and by special effort or attention can sometimes be made to persist longer, and even perhaps permanently. Some measure of the duration of these evanescent impressions is afforded by Sir Oliver Lodge's experiments on the recognition of the photograph of Joseph Marble (see below, pp. 274-276).

The converse question, whether the controls—that is, the consciousness of the trance proper—share the knowledge possessed by Mrs. Piper of what she thinks and does, or of what happens to her in her normal condition, is more difficult to answer, and different views on the subject have been expressed. It is discussed by Sir Oliver Lodge in *Proceedings*, Vol. VI., p. 448, and Vol. XXIII., pp. 177-181; by Dr. Walter Leaf, *Proceedings*, Vol. VI., p. 560; and by Hodgson, *Proceedings*, Vol. VIII., p. 55. Up to a certain point there is agreement. I do not think that any one doubts that Mrs. Piper's habitual or *memorised* knowledge—her general stock of acquirements, or what we may call memory transformed into habit¹—is to a very large extent if not completely shared by the controls. They share, for instance, her knowledge of language and of writing, and apparently her general information; and that these acquirements as used by

¹ Readers of M. Bergson's works, especially *Matière et Mémoire*, will recognise the distinction here assumed between two kinds of memory: (a) the recalling of facts and experiences as events in time and space, and (b) what I have called memorised knowledge, or memory transformed into habit.

the controls are Mrs. Piper's acquirements is shown by their limitations. The controls cannot apparently use languages with which Mrs. Piper is unfamiliar, although some of the persons they profess to be spoke such languages on earth; and the general statements about science or history or philosophy or contemporary politics show, broadly speaking, as we saw in Chapters II. and III., limitations of knowledge natural in Mrs. Piper, but not natural in the professed controls. I think that few investigators who have thought about the subject would greatly disagree with this; and on the hypothesis that the controls are spirits distinct from Mrs. Piper, it would be explained by the necessity of using an organism trained in a particular way. Thus Hodgson, describing a discussion with Phinuit on the latter's inability to speak French, though claiming to be a French doctor, says (*Proceedings*, Vol. VIII., p. 50):

I replied that this explanation {i.e. the one offered by Phinuit} was very surprising, and that a much more plausible one would be that he was obliged to use the brain of the medium, and could therefore manifest no more familiarity with French than she possessed. This—trite enough—suggestion appeared to Phinuit also more plausible, since a few days later he offered it himself to another sitter as an explanation of his inability to sustain a conversation in French!

But the possession of Mrs. Piper's memorised knowledge is also, of course, shared by the waking-stage consciousness, while yet there are undoubtedly breaks of some sort in memory between the trance and the waking-stage, within the waking-stage itself, and also between the waking-stage and the normal state that follows it. None of these breaks go so deep as to cut off Mrs. Piper's memorised knowledge, which evidently persists through all the changes. The question which it is difficult to answer is whether the break which there clearly is between the trance and the preceding normal state—if it is true that the working of the trance-consciousness is unknown to the normal consciousness—cuts off anything

from the trance-consciousness. Does the trance-consciousness, potentially at least, know all that is known to the normal consciousness—not only memorised knowledge, but recent facts and experiences? And, if not, can we in any way distinguish what will and what will not be carried on into the trance-consciousness?

It is on these questions that the evidence is uncertain. Sir Oliver Lodge says in 1890 (*Proceedings*, Vol. VI., p. 448):

So far as my present experience has gone, I do not feel sure how far Mrs. Piper's knowledge or ignorance of specific facts has an appreciable influence on the communication of her trance personality.

In 1909 he goes rather further and says (*Proceedings*, Vol. XXIII., p. 177):

It seems to me that * * * her normal knowledge has in reality very little if any influence on the information that is obtained during her trance. The trance personalities appear to be ignorant of, or to be groping after, a number of things that Mrs. Piper knows quite well.

And again, p. 181:

I myself am unable to trace much, if any, connexion between the trance knowledge and her normal knowledge. For instance, a sitter introduced by name is no more likely to have his name mentioned during a sitting than one who is introduced as an anonymous stranger. I make a general statement of this kind believing that careful analysis will bear it out, and as a challenge to any one who will bestow time and labour upon the work of analysing the records from this point of view.¹

Dr. Walter Leaf in 1890 took a view somewhat different from Sir Oliver Lodge. He says (*Proceedings*, Vol. VI., p. 559):

¹Notwithstanding this challenge, I have not undertaken the proposed analysis for the same reason that leads me to the conclusion that Hodgson's unpublished records cannot be made much use of for evidential purposes—namely, that our knowledge of what Mrs. Piper's probable normal knowledge was, is too incomplete.

The question of the amount of communication existing between the two states is in the nature of the case obscure, and the evidence, so far as I have been able to see, is mainly negative. Dr. Phinuit makes many statements which may easily have been learnt by Mrs. Piper; * * * on the other hand knowledge about {the sitters} and their surroundings which Mrs. Piper certainly possessed, was not as a rule given by Phinuit. * * * One observation bearing on this point was made by Mrs. Verrall. In her three sittings, her eldest girl was frequently mentioned, but her name, which she had never mentioned to Mrs. Piper, was not given. After her last sitting, No. 63, she purposely took an opportunity of calling the child Helen in Mrs. Piper's presence. At the very next sitting where Mrs. Verrall was mentioned, that of Mrs. B., No. 66, Helen was named by Dr. Phinuit. There is therefore ground for supposing that * * * the abnormal state is conscious of what goes on in the normal, but not *vice versâ*; but that this connexion is purposely obscured.

An observation made on one occasion (February 27, 1907), perhaps points in the same direction. Before the trance began a half joking conversation was started by Mrs. Piper about the pencils used, and Mr. Piddington remarked that very few had been broken during the trance writing lately, and added, "Of course, you'll break a lot to-day on purpose." Whether by pure coincidence, or as the result of this remark, four or five pencils were broken by Rector during the sitting that followed. Mrs. Piper had never referred to the pencils before.

Hodgson writing in 1892 (*Proceedings*, Vol. VIII., p. 55) did not agree with Dr. Leaf, and was inclined to the view that "the change to the trance personality involves a partial obliteration of the facts known to the normal waking self." He says (p. 54):

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

Mrs. Piper, and of the incidents which happen to her in her ordinary life. On one occasion, not long before a sitting (June 30th, 1888), Mrs. Piper was startled by a very near sudden clap of thunder, and Phinuit, on being afterwards questioned, appeared to have no knowledge of the circumstance, and apparently tried to guess at what had occurred. Similarly on questioning Phinuit at one of my early sittings concerning the life of Mrs. Piper, he professed ignorance on the subject, but said that he would "find out things" about her.

* * * *

I have also met with several cases where Mrs. Piper knew not a little of the sitter's ordinary environment, names of friends, etc., and yet this information was not given by Phinuit. Further, indeed, I have known Phinuit under such circumstances to be confused and to make mistakes upon points well known to Mrs. Piper. Still, all this "ignorance" may be "the perfection of acting" on the part of Phinuit, * * *

It is the sophistication of the control, the impossibility of feeling sure that he is not acting, the certainty that he sometimes is, and also that he is apt to say, regardless of consistency, whatever he thinks will support any theory he has advanced, or will impress or please the sitter, that makes it impossible to arrive at a definite conclusion on the question under discussion—without, at any rate, an opportunity of comparing a great many more cases bearing on it than we have. Hodgson believed that in these respects G. P. and Rector & Co. were more trustworthy than Phinuit, but as the reader already knows, I am unable myself to see much improvement.

The difficulty of coming to any conclusion is increased when we take account of other possibilities, besides a clean cut between what is known on one side and on the other, of the division between the normal state and the trance. There may be ordered selection, either of things that are remembered out of a general forgetfulness, or of things that are forgotten among a general recollection. It is possible for instance that, as I suggested

above, subliminal interest in the topics of previous trances may cause isolated facts like the name of Mrs. Verrall's daughter to be carried on into the trance-consciousness without general memory. It is possible, similarly, that suggestions connected with trance procedure, as in the pencil case above, may select themselves for persistence. And, on the other hand, it is perhaps possible that a general memory may be accompanied by forgetfulness of things immediately connected with the train of thought broken off by the trance, so that the impression made by a clap of thunder just before the trance began might vanish with the normal consciousness.¹ All this is conjecture. Some study of hypnotic memory has doubtless been made which might indicate whether the conjectures are plausible or not. But I do not know where to find such a study, and as experience would, I imagine, vary with different hypnotic subjects and with different hypnotists, as it certainly does with different mediums, we should still in the end have to judge each case on its merits.

The controls constantly profess ignorance of Mrs. Piper's state of health or state of mind, of the effect on her of prolonged sittings, and so forth. But there appears to be some inconsistency in the things they say. For instance, on April 28, 1902 (see Appendix, p. 614), while professing to depend on the sitter for information about her health, they also say that they have themselves discovered that she has eaten injurious food. At other times they profess to know about her when not controlling, though not when they are. Thus Mr. Dorr reports on March 20, 1905 :

I asked some questions which I had in mind regarding the extent to which they were able to perceive the physical condition of the medium during the trance, in answer to which Rector said that they only became conscious of it after leaving the light—which was the

¹ This would be analogous, except that it lasted through the trance only, to the loss of memory of immediately preceding events liable to occur in cases of concussion of the brain.

reason why it was necessary for them to depend upon us on this side for observation of the passage of our earthly time. {This means that the controls did not always know when the sitting was going on so long as to exhaust Mrs. Piper.}

On the other hand, with the help of some object belonging to Mrs. Piper—an “influence” (see next chapter)—the controls, or perhaps I should say the medical member of their band, diagnose her case when she is unwell, and prescribe for her as they would for another person. This is done, of course, while the sitting goes on, but it is not explained why her own body will not serve as an “influence.” After thus prescribing on January 14, 1907, “Dr. Oliver” adds: “I quite understand her case and will look after her”—agreeing with Rector’s remark above that he becomes conscious of her condition after leaving the light.

As to knowledge of Mrs. Piper’s thoughts and feelings, the view maintained by the controls is curiously exemplified in the sittings of April 28 and 29, 1902 (see Appendix, pp. 614. 616), where Hodgson acts as go-between between them and the normal Mrs. Piper. Whether the professed ignorance is altogether genuine, it is, of course, impossible to say. Perhaps a possible view is that the trance personalities really are largely ignorant of the normal personality’s thoughts and feelings, but are capable of realising them in part by, *e.g.* directing special attention to them. An instance was quoted above (Chapter II., p. 68) in which on December 25, 1889, Phinuit did show knowledge of Mrs. Piper’s feelings, though not of the cause for them, but as he professed to have learnt what he knew by meeting her spirit going out crying as he came in, it should perhaps count among instances of lucidity in moments of transition, to which I refer below.

In considering the value of the controls’ assertions of ignorance concerning Mrs. Piper, it must be kept in mind that their theory that they are external spirits temporarily occupying Mrs. Piper’s organism, but otherwise quite independent both of her and of other living people, makes them anxious to show that they neither share

Mrs. Piper's normal knowledge nor acquire knowledge telepathically from the sitter, and emphatic declarations are made on both points—declarations so sweeping as to overshoot the mark. The following is such a declaration about Mrs. Piper's knowledge made by G. P. on January 4, 1894 (sitter and recorder, Hodgson) :

G. P. But sometimes there is bound to be confusion, which often I cannot prevent * * * Sometimes, when I am here, throwing my thoughts, or in other words, trying to express them through this medium, I not only express my own words, but I sometimes hear others speaking, and now and then put in a word wrongly.

It is the times that you don't hear distinctly—understand, there is a conglomeration of words all mixed up together, but believe me, it is no fault of ours. Yet, if there was the least remembrance, or trace even, of the medium's own brain, or thoughts left to be mixed up with ours, she would not write as badly as we do sometimes. Yet I do know—Do you understand this? Consequently it is no fault of hers, and if she was the most intelligent person on earth . . .

R. H. It would make no difference.

G. P. No not the slightest.

It is worth noting as evidence that the trance, including the waking-stage, fills a gap of which the normal consciousness is unaware except from external signs, that the idea in Mrs. Piper's mind just before she begins to sink into trance is apt to recur as soon as she is normal again. As she put it to Mr. Piddington on January 28, 1907, immediately after the sitting and quite spontaneously, "What I think about last when I go to sleep¹ comes back to me first of all when I wake." Mr. Piddington asked her what she was thinking about then, and she replied, "Oh, about your writing to Professor Hyslop." She had just before settling down to go into trance expressed strong annoyance at an article by Professor

¹ That is, go into trance.

Hyslop which had appeared in an American journal. Other instances of this were noted by Mr. Piddington both before and after this conversation. For instance, before settling down to the trance on February 20, 1907, she told a story about Sir Oliver Lodge, and after the trance spontaneously referred again to this story.

Leaving the normal consciousness, we have to study the memory connexions between trance proper and waking-stage. But first we may observe that the memory in one trance of what has happened in preceding trances is very good—much better than that of most sitters. The controls are very seldom mistaken in assertions as to what has occurred, and when they have once connected the appropriate communicators with a sitter, very seldom, if ever, fail to do so again. Also, there is very little tendency to mix up one sitter's affairs with those of another, except perhaps in putting out feelers with a new sitter. In one respect the memory works too well and seems sometimes to inhibit, as it were, corrections which the communicator, if really communicating, should be able to make. For instance, in the case of one sitter who had a good many sittings and got a good deal that was evidential, Rector after various attempts fixed on a name as the one by which the sitter's husband called her. It was not right, but Rector, having once decided on it, stuck to it. To the end, I think, he failed to learn what the name really was. Another instance is the repeated calling of a family friend of the Junots "Judge" instead of "Major," by Rector writing for Bennie Junot (see *Proceedings*, Vol. XXIV., pp. 443-470). Miss Verrall attributes this to uncontrolled association of ideas, also noted by Hodgson in his second report. She says (Vol. XXIV., p. 352) :

One clearly marked characteristic is the large part played in the trance utterances by the association of ideas. Dr. Hodgson has referred to this characteristic in his Report on Mrs. Piper (*Proceedings*, Vol. XIII., p. 333),¹ and

¹ When Hodgson wrote, his opinion was that it was when the communicator became exhausted and stupefied that irrelevant associations

frequent traces of it are to be found in the sittings now under consideration {*i.e.* the Junot sittings}. If a group of names has been once associated together, an allusion to any one of them is very likely to produce allusions to the others. The human mind in its normal condition is largely influenced by such associations, but their force is controlled by conscious and deliberate choice. In the case of Mrs. Piper's mind, during trance, this control is apparently lacking, so that associations once formed will often recur without regard to their immediate relevance. This characteristic will also explain the tendency to repeat a mistake once made. For instance, the confusion between "Judge" and "Major" persists through the sittings, in spite of the fact that some part of the medium's mind is apparently aware of it.

That there is some continuity of memory between waking-stage and waking-stage is sufficiently shown by the evidence adduced in Chapter VI., pp. 255-257, though the instability and incoherence of the waking-stage make the continuity less obvious than it is between trance and trance, and also probably make it less complete.

We now come to the more important question of memory between trance and waking-stage. I gave in Chapter VI. evidence of continuity of some kind between the two—the same persons, the same topics, and sometimes almost verbally the same sentences appearing in both. But I have deferred till now the consideration of cases where the trance-consciousness shows awareness of what has passed in a previous waking-stage, or where things come out in the waking-stage in accordance with what has been promised in the trance.

The first cases of the kind occurred before the waking-stage was fully developed, and the first I know of consisted in a name that had been asked for in the trance being called out just as the trance came to an end. Dr. C. W. F. reports on May 17, 1889 (*Proceedings*, Vol. VIII., p. 99):

of ideas took effect. But this is certainly not the case with the two persistent mistakes as to names referred to in the text.

At my first séance {January, 1889} Dr. P{hinuit} said: "Your friend William is here, and * * * is determined to give you his whole name before I go out." As Mrs. P. began to come out of the trance, "Pabodie" was spoken with great force, and Mrs. P. gave a start, saying, "Somebody spoke right in my ear." I thought she seemed to think I had done so. At my third séance Dr. P. said spontaneously, "William Pabodie sends his love to you * * *"

A similar incident reported by Hodgson in *Proceedings*, Vol. XIII., pp. 305-8, occurred on April 28, 1892, and has already been partly quoted in Chapter VI., p. 212, in connexion with the development of waking-stages. The sitter, Mr. Peirce, whose name is believed to have been unknown to Mrs. Piper, was apparently recognised by G. P. during the sitting, but a difficulty was made about giving his name. When Mrs. Piper was coming out of trance, among unintelligible sounds "the name Peirce was alone distinct. This name was spoken twice, and was not in either Phinuit's or Mrs. Piper's ordinary voice."

At the next sitting on the following day, G. P. (writing) explained :

G. P. I could not speak to Dr. [Phinuit] to make him understand what I wanted him to say, so I tried to tell the medium just as she was coming into her body again, and I hope she told you the test you asked for. Please answer me, did she tell you?

R. H. Yes, she gave us the name.

G. P. That is all you asked me for. I will now explain. I had so many things in my mind about . . . and other things which you had asked me to do for you. The fact is I really had no time or strength to tell you anything about anybody else.

And again later in the same sitting apparently :

G. P. Do tell Peirce how I tried to tell the medium, but I don't know you got, whether you got it or no.

R. H. Yes, we got it.

G. P. Good. You see I saw her spirit just as she was going in, and as I could not tell Dr. I took the chance.

The claim of the controls in these cases that they are responsible for the message given through the returning spirit of the medium is clear. An exposition of this plan of communing with her soul, as G. P. calls it, given by him on November 30, 1892, will be found in the Appendix, p. 616. Also Phinuit's views on the subject expressed on December 7, 1896, will be found in the Appendix, p. 617.

A similar case, where not only a name but a message was given, as Mrs. Piper came out of trance, is described by Hodgson in *Proceedings*, Vol. XIII., p. 372. He "understood, as it was described later, that * * * G. P. gave it to the 'returning consciousness' of Mrs. Piper."

These cases before the full development of the waking-stage are clearly of the same nature as the later ones when the dividing line between trance proper and waking-stage had become more marked, and the waking-stage longer and more important. The utterance of the name Peirce, and G. P.'s subsequent claim that he had given it to the medium as she was returning to her body is, for instance, very like a case described in *Proceedings*, Vol. XXIV., pp. 556-557, when a name which had been asked for—Miriam—was uttered in the waking-stage of February 25, 1903, and Bennie Junot claimed at the next sitting at which he communicated to have given it "to a spirit returning to its body."

A rather interesting case of the same kind occurred in 1900, the sitter being Professor Hyslop, and Hodgson recorder. It was interesting because the success was incomplete though sufficient, I think, to make it certain that an attempt was made. On February 5, 1900,¹ a name had been asked for but not given. The name wanted was Carruthers. The record of the waking-stage begins:

¹The record of this sitting has been published by Prof. Hyslop in the *Proceedings of the American S.P.R.*, Vol. IV., pp. 391-402.

Clarrakther

SITTER (to R. H.) Clarkthur

Clarkther. Say Clarkther. Say Clarkthurs . . .

Clarrakthurs.

Robert Hyslop. I don't know . . . Robert Hyslop said it.

At the next day's sitting G. P. said :

He sent me in for a moment to say I told it to the spirit of the light as she went out.

In the following case, January 5, 1899 (sitter and recorder, Hodgson), it is claimed that a vision seen was the work of the controls. Rector writes spontaneously immediately after the usual greeting :

Our dove as shown to the removed spirit meaneth *Peace*.
[On two recent occasions {notes Hodgson} Mrs. P's. subliminal at end of trance spoke of a dove circling round her.]

On one of these occasions, December 29, 1898, the following occurs in the waking-stage record :

There's the same white dove. Go. [as if repeating a command].

Did you see that white dove flying round my head ?

There are cases of promised communications through Mrs. Piper's returning spirit, and of asserted attempts which came to nothing, which have some interest in showing the ideas of the trance personalities on this matter. On May 24, 1904, at the end of the voice sitting recorded by Miss A. M. R. from which I have already several times quoted, her brother-in-law communicated¹ through Rector, giving his relationship, but when asked for his name saying :

¹ It is worth noting that Miss A. M. R. reports that this brother-in-law, recently dead, who had never seen Mrs. Piper, but to whom Miss A. M. R. had spoken of her own sittings with her, had said on his death bed that "if he did find himself on the other side he was going to try and find some of my {Miss A. M. R's.} friends and was going to try and find Mrs. Piper."

I will tell you before I go, I will whisper it to the light as I see it return.

In the waking-stage which followed shortly, Mrs. Piper immediately after the first snap of her head said :

Oh did you hear my head snap? Don't you hear it at all? Who was that gentleman speaking to me?

Miss A. M. R. I don't know, how did he look?

He looked as though his beard had grown and his face—

Miss A. M. R. Young or old?

Young, and he had a little moustache, and he had—rather light, his eyes were blue and he had and rather a high forehead and a full here [pointing to cheekbones] and thin here [pointing to lower part of face] and long face down here on his chin, and he seemed so anxious to tell me something and he said it over and over again and a funny name he gave me.

Miss A. M. R. Can't you remember that name?

He kept saying it over and over to me [evidently listening again] I wish I could think what that was he said, and he repeated it—I think it was—no, I don't know what it was. What was Robert? It was Bert, or Elbert—I can't hear it any more—yes it is Bert. Oh how anxious he was to tell me. I can't tell you how anxious he was to tell me that. Did you hear my head snap? I was talking to you a moment ago— It has gone now.

{Miss A. M. R. notes :}

[My brother-in-law had an odd name, but he has a brother living * * * called Bert. * * *

The description of the thin face, light hair, blue eyes, full cheeks or high cheek bones, and thin pointed lower part of face, beard and moustache, was a good description of my brother-in-law, whom Mrs. Piper never saw or knew. He was decidedly light and pale and thin.]

The following is a case recorded by Hodgson of an

asserted attempt by a communicator to appear in the waking-stage, and of ignorance whether it had succeeded.

(January 19, 1904.)

R. H. Have you any news to give of Dr. Blodgett in your world ?

RECTOR. We shall refer to him later as he hath tried many times to appear to the spirit of the light while returning to the earthly body. * * * dost thou know whether he hath succeeded in showing himself.

(January 20, 1904.)

R. H. I looked through all my notes of the words of the light while returning during this season, but can find nothing to indicate that she saw Dr. Blodgett.

RECTOR. We are glad to know friend as it helps us to U.D. how near the spirit must be to be seen.

These extracts about Dr. Blodgett are worth studying in connexion with the very important case reported by Sir Oliver Lodge of the recognition of the photograph of Joseph Marble. His account of this case will be found in *Proceedings*, Vol. XXIII., pp. 276-277, but he does not mention the detail—unimportant from the point of view of his paper, but important in the present connexion—that the experiment was proposed by Joseph Marble communicating and Rector controlling in the trance proper of the day on which the recognition was first made. The relevant extract from the record is as follows :

(Dec. 3, 1906.)

Sitter and recorder, Sir Oliver Lodge. Rector writing, Joseph Marble communicating through him.

J. M. As a proof of my identity I will show my face to the spirit of the light when it returns, so that it can be recognised by the same spirit before it quite re-inhabits its body, from twenty photographs of men resembling myself. U.D.

O. J. L. Yes, I understand; he will show himself to the medium before she has completely recovered consciousness, in the expectation that she will afterwards have sufficient recollection of his appearance to pick out a photograph of him from among others.

RECTOR. Yes, we did this for our friend Hodgson occasionally when he was in the body

In regard to this statement of Rector's I know of no instance of selection of photographs before this date except those discussed in Chapter VI., namely, the G. P. case (p. 213), and the case of June 11 and 12, 1900, which is quoted in the Appendix to that chapter (pp. 573-575). There may, of course, have been other cases of which we have not got the records. In the G. P. case, which, by the way, occurred some years before the Emperor band came on the scene, Mrs. Piper was apparently normal when she recognised the photograph. In the 1900 case the recognition occurred during the waking-stage, and I think that this is what Joseph Marble really proposed in the present case, though Sir Oliver Lodge apparently understood it otherwise. Joseph Marble's proposal to appear was made in the earlier half of the sitting, and a considerable variety of communicators and communications followed; Myers being the last person spoken of in the trance. In the waking-stage, which is given in full by Sir Oliver in *Proceedings*. Vol. XXIII., p. 276, no mention of Joseph Marble nor reference to the proposed experiment is recorded, and it was perhaps for this reason that Sir Oliver did not immediately pursue the experiment. It was about an hour and a half after the sitting, lunch having intervened, that he showed Mrs. Piper eleven photographs of men, and asked her if she had ever seen any of them.

She looked over them, hesitating on the one representing Mr. Joseph Marble for some time, and then picked that out and said she had seen that man somewhere, but she could not remember where.

This must be regarded as only a partial success. A much more definite one was obtained at Sir Oliver Lodge's

next sitting five months later, May 19, 1907, when a number of photographs were placed before her just as she came out of the waking-stage (*Proceedings*, Vol. XXIII., p. 278), and she immediately pounced on one without the slightest hesitation saying :

That is the man I saw. I saw him. That is the man I saw. I saw him up there : such a nice face. I could see him. I could see Mr. Hodgson pushing him up to the front.

She had said in the waking-stage :

Fine looking man, his name is Joe. Mr. Hodgson keeps pushing him in the front row. Foreground.

When an hour or so later the photographs were again put before her, she looked at them as if for the first time and said, "I do not know the photographs." She then hesitated long over the right one, saying she had "seen him somewhere," but finished up by saying, "No, I do not know."

The degree of recollection here seems closely to resemble that after about the same interval of time on December 3, and I think it probable that if Sir Oliver had shown her the photographs on the first occasion as immediately after her normal consciousness returned as he did on the second, the recognition would have been equally vivid. Would this imply that she had the promised vision in the waking-stage of December 3, although she did not mention it? We cannot tell. There is no reason to assume that she describes out loud all she sees in the waking-stage, and, in fact, indications of the contrary may be found in the waking-stage records. See, for instance, the locket case above, comparing pp. 250 and 253.

The question is not unimportant, because if she really had no impression of Joseph Marble in the waking-stage, the degree of recognition of his photograph which she exhibited must have been due to some recollection by the normal consciousness of the trance proper, though only an evanescent recollection, as by the evening of the next day it had entirely disappeared. Sir Oliver Lodge says (Vol. XXIII., p. 277) :

Next day, in the evening, I tested Mrs. Piper again with another set of photographs of men, partly the same and partly different, but containing among them the critical one. This time, however, it was looked at without comment and without interest, and no remembrance of the appearance seemed to persist. She remembered the fact of having recognised one before;¹ but when asked to do it again, she picked out, after much hesitation, a different one as a possibility, and said that she thought it had been found in America, that the memory evaporated in time, and that it was strongest within an hour of the sitting.

Sir Oliver Lodge's experiment with the locket, and its context, described in Chapter VI., pp. 250-255, should be studied in connexion with this question of vanishing memory, and, indeed, from one point of view, the whole of the latter part of Chapter VI., pp. 240 to the end, belongs to our present subject.

Under the influence of the cross-correspondence experiments in the English sittings of 1906-7 and Mr. Dorr's sittings of 1908, both the expression in the trance of intention to communicate through the waking-stage, and the recognition in the trance that such communications had been attempted in a preceding waking-stage, became more frequent than they had been before. This was, doubtless, at least partly due to the recognition of the importance of the waking-stage by those in charge of the sittings, and to their consequently encouraging it more than Hodgson ever did.

Two instances in 1907 will be found in *Proceedings*, Vol. XXII. On February 26, in the waking-stage which is quoted in full (Vol. XXII., pp. 94-96), Mrs. Piper spoke about laurel wreaths, and indicated apparently that G. P. had said he would tell "her" (presumably Mrs. Verrall) about laurel wreaths. On the next day, during the trance (Vol. XXII., p. 96), Myers_P communicating, said :

MYERS_P. I gave Mrs. Verrall Laurel wreath.

¹ This recollection adds to the certainty that she was in possession of her normal consciousness when making the recognition.

J. G. P. Yes, quite right ; she got it.

* * * *

MYERS_P. Yes I gave her that and as the spirit of the light returned to its body I tried to grasp it * * * grasp the spirit, so as to give it you last time.

J. G. P. Yes I heard it quite well ; laurel wreath.

On March 6—in the waking-stage—also given in full in Vol. XXII., pp. 150-152, Mrs. Piper quoted “moaning at the bar when I put out to sea,” and also spoke of Arthur Hallam. On March 13, the next sitting at which Mr. Piddington was alone, Myers_P said *à propos* of the quotation from *Crossing the Bar* having appeared in Mrs. Verrall's script :

MYERS_P. I did quote those lines to her. I also quoted them to this light * * * while Hodgson held it for me.

And later in the sitting he said about the name Arthur Hallam, “I gave it to the spirit of this light while it was returning.”

In the sittings of 1908 the waking-stage was still further developed under the influence of Mr. Dorr, who, having been told about the evidential value of some waking-stage communications in the English sittings of 1907, laid great stress on waking-stages. He began to do this on March 23 1908, when he urged Hodgson_P, who was communicating, to give him all they could “through the subliminal.” The hand bowed assent and wrote, “We gave Laurel Wreath through the subliminal when we could not do so through the *hand*,” referring, no doubt, to the incident of February 26, 1907, just described. At this same sitting of March 23, 1908, Mr. Dorr asked Myers_P what the word *Lethe* suggested to him, and obtained important elements of the answer in the waking-stage as well as some in the trance proper. Full particulars and copious extracts are given in *Proceedings*, Vol. XXIV., pp. 86-95, but what concerns our present subject is that Myers_P made statements on March 24 in the trance proper as to what had occurred in the waking-stage of March 23. Mrs. Piper in the waking-stage had seen a vision of a lady with a bow and arrows,

which she described with some detail (see *Proceedings*, Vol. XXIV., p. 89). To this Hodgson_P refers without any prompting on March 24, saying, "he {i.e. Myers} drew the form—a picture¹ of Iris with an arrow"; and later in the sitting it is again mentioned, apparently by Myers_P:

MYERS_P. Did the light quote Picture¹ I made for her spirit as it returned?

G. B. D. The picture of Iris?

MYERS_P. Yes.

G. B. D. Yes, she did. But I thought it was Diana. She told me about it very clearly.

* * * *

MYERS_P OR HODGSON_P. * * * I was given the lines by Piddington which I gave to the light's spirit to make you understand my meaning of Iris.

The lines which had been repeated in the waking-stage were an incorrect version of the first two lines of Longfellow's well-known song beginning "I shot an arrow into the air." Mr. Piddington had quoted the first line of this to Hodgson_P on February 25, 1907.² That the trance personalities on March 24th knew something about the waking-stage on the 23rd is here clear. And it is also clear as regards "Sybil" in the same waking-stage. Myers_P says on March 24:

I told the Light to say sybil last time.

G. B. D. Yes, the Light did say Sybil in the subliminal.

Important and interesting references in the trance writing to preceding waking-stages occur in many of these sittings of Mr. Dorr's, but it was not his object to trace the relations between trance and waking-stage consciousnesses, and his

¹ What Mrs. Piper described was not a picture but an apparently solid figure in the air pointing an arrow at her. Probably "picture" should not, however, be taken too literally.

² This was the day before the mention of laurel wreath in the waking-stage—an approximation of dates which suggests that association of ideas may have led to the quotation of this line in the waking-stage of the sitting at which the laurel wreath incident had been again referred to.

habit after March 24 of reading to the trance personalities the record of previous waking-stages—unobjectionable from his point of view and in some respects enlightening—is apt to invalidate the evidence for the independent memory of the facts by the trance personalities.¹ This is all the more the case, because while claiming knowledge of what was attempted in the waking-stage, they generally profess not to know how far the attempts succeeded.

Of memory the other way—memory in the waking-stage of the trance, or, at least, of promises made in the trance being carried out in the waking-stage—there are several instances. Thus on March 31, 1908, Mr. Dorr,—after reading some lines from the invocation to Zeus in the *Agamemnon* translated, as he told Myers_p, by his brother, Mr. Ernest Myers,—said ·

Now I want you to try whether you cannot give me later, in the subliminal perhaps, the name of the old Greek play from which these lines are translated * * *
[Hand bows assent.]

The waking-stage shortly followed, and the first audible word was “Agamemnon.”

On April 13, in the waking-stage, which is quoted in full in the Appendix to Chapter VI. (p. 605), four questions which had been asked in the preceding trance proper are more or less answered, and in the case of three of them Myers_p had undertaken to try to give the answers in the waking-stage. These three questions are given on pp. 607-608.

There is an interesting case on April 6 and 7, 1908, where the promise is made to attempt a communication in the waking-stage. The attempt partly succeeded and was completed in the trance next day. Mr. Dorr had on March 23 asked the communicators for a translation of a certain Greek line. It is quoted (and translated) in *Fragments of Prose and Poetry*, p. 48. The English is “striving to save my own soul, and my comrades' homeward way.” The

¹ An earlier case, on January 14, 1897, in which the evidence for independent memory was invalidated in the same way, will be found in the Appendix, p. 618

first half had been more or less successfully given, and on April 6 Mr. Dorr asked Myers_p if he could not give the rest.

G. B. D. Now try whether you cannot get the rest of that line through to me. *καὶ νόστον ἐταίρων*

MYERS_p. I am not sure that I can get it through to you clearly but perhaps a few words will do. I'll try to give it through the sub. will try it as the spirit leaves.

Accordingly in the waking-stage is said :

On the homeward way —striving to save my soul and on the homeward way.

On April 7, immediately after the first greetings, comes :

MYERS_p. *Comrades'* homeward way.

{after some discussion by G. B. D. "of how much is lost in the subliminal" and the reasons for it}

MYERS_p. We are trying our best to make her understand to-day, and we feel if we do not remain too long in the hand we may be able to do better in the head. Let us try.

G. B. D. I am greatly pleased at getting what you have just written, 'Comrades' homeward way.' This gives me now the rendering of that whole line.

MYERS_p. I gave it in the subliminal again and again last time. That is why it comes out now.

These two statements by Myers_p are, I think, of considerable importance in the light they throw on his conception of the relation of the consciousness of the trance proper with that of the waking-stage. The first statement almost identifies them, for the expressions "in the head" and "in the hand" are habitually used of the method of control in voice sittings and writing sittings respectively; so that the implication is that Myers_p is thinking of himself as using the medium's vocal organs in the waking-stage in the same direct way that it is asserted the control does in a voice sitting. Of course, the statement may have been an accidental slip; but a slip of this kind would indicate a

want of stability in Myers_p's view as to the process of communication.

The second statement, implying that efforts to get a thing said in the waking-stage lead to its coming out in the trance, is again an unexpected admission in view of the theories put forward by the trance personalities. It is more easy to reconcile with the view that in both states the mind directly expressing itself in speech or writing is Mrs. Piper's, in more or less successful telepathic relation with other spirits, than that it is in one case Mrs. Piper's and in the other an alien spirit using her organism directly.

That these reflexions are not irrelevant to our present subject we see at once when, granting that there is evidence of some memory connexion between what is said in trance and in waking-stage, we ask whose memory it is. There is nothing in most of the instances given to show whether it is Mrs. Piper's or that of another spirit—say, Myers or Hodgson. On the theory that the controls in the trance are independent of Mrs. Piper's spirit, and say what they have to say without its intervention, the memory exhibited is that of the controls or communicators. They remember what they said or wrote in the trance and what they tried to say to Mrs. Piper's spirit in the waking-stage. On the theory that the controls are always Mrs. Piper playing a part, though at times inspired by real communicators, it may still be the communicators who remember what they said through Mrs. Piper in each state; but it is equally tenable that it is some part of Mrs. Piper which remembers. When there is evidence of supernormal knowledge, she may remember in one state knowledge telepathically received in another, just as she may remember from one state to the other knowledge otherwise acquired. This would give us a natural interpretation of the sentence, "I gave it in the subliminal again and again last time, that is why it comes out *now*."

The same ambiguity as to whether it is Mrs. Piper's mind operating throughout or that of the controls doing so, manifests itself in another kind of case—the case of

suggestion in the trance proper affecting the waking-stage. Hodgson, and other sitters also, when desirous of shortening the waking-stage, not infrequently asked the controls, before the trance ended, to send back the spirit of the light quickly; and the suggestion certainly sometimes took effect. In Hodgson's view this was because the control was an independent spirit concerned with managing the return of Mrs. Piper's spirit and willing to oblige Hodgson. But it may equally well have been suggestion of the ordinary kind affecting Mrs. Piper herself directly.

Before trying to decide between these rival hypotheses, there are other things to be considered in connexion with the waking-stage intelligence. In all the cases so far discussed of professed communication outside the trance proper, it is the returning spirit of the medium which is said to be the channel of communication. But there is another plan, namely, that the communicator should catch the control as the latter leaves the medium and make clear to him what the desired word or name, which he has failed to give, are, so that he may be better able to write it next time. This was a plan which Myers_p professed to use several times in April and May, 1907.

But before describing these cases we may observe that this plan, like that of communicating through the returning spirit of the medium, seems to be foreshadowed in two instances, mentioned by Hodgson, before the full development of waking-stages. In both a final effort, as the sitting ended, to give a name that had been asked for was made through the control and not through the "spirit of the medium." The first was the Mannors case, May 17, 1892, of which particulars are given in *Proceedings*, Vol. XIII., pp. 471-2, and also p. 310. Hodgson says:

The writing ended * * * Suddenly Phinuit called out "Who's M-AN-N-O-R-S. I got that for H-O-D-G-S-O-N. Tell Hodgson I gave this to you as I could not stay there longer on account of Elisa." This was G. P.'s message apparently through Phinuit. "Mannors" was the surname of Madame Elisa.

The second case was M. Paul Bourget's on December 11, 1893 (see *Proceedings*, Vol. XIII., p. 310). Hodgson writes:

After the writing apparently was finished and the hand dropped, it was seized again suddenly and violently, and wrote a name beginning with A, but the other letters were indecipherable. This was followed by the name Venice.

These, Hodgson understood, were, as far as they went, answers to test questions put by M. Bourget to the chief communicator at his sitting.

Hodgson says (*op. cit.*, p. 311) about such final efforts:

The explanation offered is that the communicator's mind, when the act of communicating is broken, regains the balance which it lost while communicating, realises more fully the questions that were put, and recalls more clearly the answers. The swift resumption of communication while the answers are "on the mind," and before other thoughts can intervene, is likely to result favourably.

This explanation will not as it stands apply to the more or less analogous cases of 1907, but so far as it implies a moment of special lucidity as the trance proper comes to an end, I think there is something in it.

The case in 1907 of speaking to Rector as he left the light, about which most was said, occurred on April 17 and it was also, I think, the first case of the kind. The relevant passages from the records will be found in *Proceedings*, Vol. XXII., pp. 369-373 and 305.

The investigators were at that time trying to get Myers_p, who seemed to have referred to Browning's *Abt Vogler*, to give the name of the poem from which his words came; and I, being in charge of the sitting on that day, asked him whether he professed to have given it. He replied through Rector as amanuensis, "No, I have not been able to get it through, but I hope to do so." At the very end of the trance he made another reference to the subject as follows:

MYERS_p. Mrs. S. I shall see you again and as soon as Rector leaves the light I will catch him and spell out letter

by letter the poem to him. and give it to you at once when I see you again. I'll wait for him to-day M.

E. M. S. I shall see you on the third after coming {*i.e.* translated from trance language, April 24} alone.

MYERS_p. I'll surely give it then if not before.

In the waking-stage of the same day, which quickly followed, Mrs. Piper said: "Mr. Myers has got Rector by the ear, whispers into it." Note this apparent knowledge by the waking-stage consciousness of what is going on. At the next sitting (April 22) I was not present, and nothing concerning the matter occurred except that in the waking-stage Mrs. Piper gave as a message from Myers: "Mr. Myers says I must keep my promise"; with words indicating that the promise referred to was the promise to give the name of the poem. On April 24, some time after the beginning of the sitting, a clear and nearly successful attempt to keep the promise was made through Rector. After getting as near as "A B Volugevar," Rector remarks:

I can't quite repeat the last two letters, but he caught me after I left the light and told me what it was. R.

After some further talk in the course of which Myers_p says, "I gave Rector one more letter. How do you pronounce ABt"; and after Rector has got "Abt" and I have finished "Vogler" for him, he says:

RECTOR. He pronounced it for me again and again just as you did, and he said Rector get her to pronounce it for you and you will U.D.

He whispered it in my ear.

E. M. S. Just as you were coming out?

RECTOR. Just as I left the light

It is clear here that Myers_p stated his intention of impressing the name of the poem on Rector as the latter "left the light" on April 17 with a view to his repeating it to me on April 24; that the waking-stage consciousness affirmed that it saw on the 17th that something was being said to Rector; that on the 22nd Myers_p sent a

message concerning the matter through "the spirit of the light"; and that on the 24th in the trance script an unmistakable attempt at the name was made, Rector stating that Myers had given it to him at the time specified.

Later in the sitting of April 24 Myers_p said about another point, "I will catch Rector again and whisper all to him." But nothing seems to have come of this. On the same day, however, an answer had also been asked from Myers_p about his associations with certain Greek words, and he had said he would reply to this next time, and accordingly a reply is given on April 30 (which was not the next time, but the next but one¹) to Miss Johnson at the beginning of the sitting, and this reply was prefaced by the words :

I promised to give my reply to the Greek words and as soon as I saw the light departing I caught Rector and gave it to him and he will now give it to you.

Later in the sitting Rector corroborates, saying :

I have seen Mr. Myers and he gave me his reply to your Greek words, and I gave them to the other lady {Miss Johnson} before you appeared

On May 1 the subject of the Greek words was again referred to, and Myers_p promised that he would yet make it clear, but said nothing about speaking to Rector about it. However, in the waking-stage Mrs. Piper said, "What do they say to me. Got Rector by the ear"—the same expression she used on April 17. At the next sitting, May 6 (see *Proceedings*, Vol. XXII., p. 170), Myers_p gives as his answer "Plotinus," and says, "I caught Rector at our last meeting and spelled it out to him clearly."

Very shortly after this at the same sitting, May 6, 1907, Myers_p was asked for a particular line in *Abt*

¹ Mr. Piddington gives reasons for thinking that there was an attempt to answer the question about the Greek words on the real next time, April 29, but that owing to confusion Myers_p was headed off from it (see *Proceedings*, Vol. XXII., p. 161). For further extracts from the sitting on April 30, see *Proceedings*, Vol. XXII., pp. 165, 168.

Vogler which specially answered the "Latin message," to which he replied :

I shall have to give it to Rector as I did the Greek * * * then I can get it through clearly. * * * It is very clear to me my only difficulty is in making it quite clear to R. * * * You may be quite sure I will go over this carefully and tell R.

A good deal later in the sitting, after talking about *Abt Vogler*, he says :

I shall make it clearer after talking it over with Rector.

The talk with Rector was apparently not completely successful, for it was only after prolonged effort at the sitting next day that the word "scale" in a line from *Abt Vogler* which Myers_p tried to quote through Rector was got through, though he said, "I gave it to Rector when I left."¹

No instances of talking to Rector as he came out occurred, I think, in Mr. Dorr's sittings in 1908. Perhaps this is because Myers_p and Hodgson_p seem in those sittings to have written themselves, without the intervention of Rector as amanuensis, so that if the greater facility of getting through what was wanted, which apparently exists at the moment of transition from trance, was to be made dramatic use of at all, it could only be through the waking-stage communication.

It is to be observed that whether this telling things to Rector as he comes out is or is not, in fact, the same process as telling them to the waking-stage consciousness, at any rate the dramatic distinction is consistently maintained. The things professedly said to Rector do not come out till Rector controls again, and the things professedly said to the "spirit of the light" generally come out at once in the waking-stage. The two things seem, however, to be bound together by Myers_p's remark on April 7, 1908 (see above, p. 280). And further it must be admitted that, considering how many words—let alone

¹ For further extracts from the sittings in question, see *Proceedings*, Vol. XXII., pp. 382-92.

letters—Rector apparently successfully grasps and transmits while writing, it is difficult to imagine why a process of literally spelling a name to Rector “letter by letter” should be easier behind the scenes than during the trance script; and this difficulty necessarily inspires some doubt whether the process is accurately described. But if it is not accurately described, what becomes of Mrs. Piper’s seeing Myers taking Rector by the ear and whispering to him? Is this a recollection in the waking-stage of what has been promised in the trance?

I think the giving questions to the communicator at one sitting to think over for communication at the next—a course recommended by the trance personalities—is very likely also connected with special lucidity at the moment of transition. It is, perhaps, significant that G. P. recommends it (April 29, 1892) in the midst of explaining the utterance of the word Peirce. He says:

The better way for you . . . to get things from me is to ask me to look up things for you and then let me tell them to you quite clearly (see *Proceedings*, Vol. XIII., p. 308)

The following instance is of some interest, though nothing came of it, because it is Rector who undertakes to see that the communicator gives a name (through him, of course) instead of the communicator trying to teach Rector to do so, as in the cases we have been considering. It was on March 2, 1903; those present were two sitters, with Hodgson recording. Rector says towards the end of the sitting:

- R. Better give him {the communicator} some things to think over
- R. H. Will he tell us something about this knife, for *one* thing.
- R. Yes. {And a little later}
- R. H. She asks if he can tell her first name.
- R. I’ll see that he calls it on his return. Rector.

Neither the name nor facts about the knife seem to have been produced at the sitting next day—and, of

course, the professed advantage of thinking over things may have been, on this and other occasions, a mere device for postponing admission of complete ignorance. On the other hand, it is quite possible that a genuine communicator might find it advantageous to have an interval for thinking over answers to questions and for reviving memories—and even to a false communicator, a mere personation by a phase of Mrs. Piper, an opportunity for reflexion and putting two and two together might be useful. I am inclined to think, however, that when the plan succeeds it is probably generally due to a moment of special lucidity at the transition out of or into the trance state—a moment in which the trance intelligence succeeds in grasping ideas transmitted telepathically, either from the sitter or the communicator, to which it has previously been impervious. It is possible that greater lucidity at the transition moment may be due to the trance personality being then relieved from the effort of acting parts. What portion of the waking-stage should be regarded as included in such a transition moment it is, of course, difficult to say.

Activity between sittings is sometimes alleged to take the form of the control conversing with the communicator to get information from him. The following is a successful example of this plan in which some of the things said suggest that the transmission really occurs at the time of ending the trance. On January 17, 1905, at a sitting at which Hodgson was recorder and a lady sitter present, the sitter asked the communicator “John” for a certain name, and on its being only partially given—Edgerley for Edgerton—Hodgson said to Rector :

R. H. It would probably be better for him to give that as well as names of his other friends, to George between this meeting and next, and let George come in at the beginning of next meeting and give all.

R. Very good. Poor George has his hands full so to speak in keeping his {presumably the communicator's} thoughts clear over this cord.

{G. P. was apparently helping the communicator.

A little later—just at the end of the sitting—when the communicator takes leave there is a disturbance in the hand, and G. P. writes}

G. P. Adieu H. I'll go with him and have a chat.

The next day, January 18, the same sitters being present, Mrs. Piper in the going-into-trance stage says "George," and, after the usual preliminary greetings by Imperator and Rector, Rector says, "We bring George this day for a few moments." G. P. begins with greetings and breaks off a sentence to write :

G. P. EdgERton

SITTER. Good enough, John, that is splendid, that's right.

G. P. I got him to tell it me after we left.

{Later in the sitting he said}

G. P. I can do so much better with him in this way and he U.D. so much better when he is not speaking.

{and later still}

SITTER. John, it is splendid that you got Edgerton's name through correctly.

JOHN. I owe this all to our good friend who helps me to-day and the gentleman present with you who made the suggestion to George.

SITTER. Can you give Edgerton's first name ?

JOHN. Yes I'll give him in the same way and he will take it to the light as I go out.

{I gather, however, that he failed to do so.}

Two cases from Hodgson's published reports of what was possible lucidity at the moment of going into trance have been already quoted in Chapter VI., pp. 210, 243.

An incident in a sitting on November 18, 1893, is an instance of lucidity at the moment of Phinuit going out, though in this case the effort to communicate produced re-entrancement. It is described in Hodgson's Report, Vol. XIII., p. 483. The sitter was Mr. A. A. C., who expected communication from his brother Harry, owing to a message having been sent to him by the latter through G. P. some months before. Hodgson was recording. Amid some confusion communications came successively which

were appropriate to previous sitters, but not to Mr. A. A. C. Then Phinuit talked further, but the only relevant matter was "young man named Harry—I want to see my brother," and Phinuit complained of confusion. Hodgson continues :

Mrs. Piper had begun to come out of trance, but was strongly convulsed again, and the hand moved to write. I put a pencil in it, and a very direct personal communication was written to the sitter, who was addressed by his first name. The full name—first, middle, and surname—of his brother Harry, from whom the communication purported to come, was written several times, with great violence tearing the paper of the block book. The wild anxiety of the communicator, as shown in the writing and in the movements of Mrs. Piper's hand and arm, was very striking. * * * Phinuit stated on November 23 that when he "went out" he found this young man, who begged most earnestly for the opportunity of speaking to his brother, and that he, Phinuit, had "helped him in," etc.

The existence of a greater capacity or of more favourable conditions for receiving impressions supernormally at the moment of transition into or out of the trance state would not in itself throw light on the question of whose memory connects the trance proper with the waking-stage. And, in fact, I am disposed to think that the cases of conscious memory in one state or the other, of the kind which have been discussed in this chapter, can be explained equally well as due to the memory of some part of Mrs. Piper, or of the controls or communicators; and the claim of the trance personages, of course, is that it is their memory which is concerned.

There are, however, a few cases which seem definitely to point to the memory being that of some element of Mrs. Piper. They may be divided into two classes: (a) cases where there is specific reason for thinking that the control professing to remember is not genuine; (b) cases where the knowledge in the waking-stage which shows connexion with the trance is claimed by the waking-stage consciousness as acquired by direct experience.

Of the first kind the case of January 13 and 14, 1897, given in the Appendix (pp. 617-618) is a specimen, and I am not sure that there are any others. In this case "Hannah Wild" controlling on January 14 repeats a line of a hymn which had been uttered in the waking-stage the day before, and on being asked by Hodgson whether she had sung it "to the medium when she was coming into her body last time," replied that she had. The evidence for conscious memory here is vitiated by Hodgson's leading question, but it is quite possible that the conscious memory existed, and in any case the repetition of the same line is conclusive evidence of some kind of continuity. Now "Hannah Wild" was, it will be remembered, an old communicator, and the attempts made to obtain evidence of her identity, as described by Hodgson in his first Report,¹ were extremely interesting and afforded important evidence of the supernatural acquisition of knowledge. But, as Hodgson says,² the evidence "seems to be very far from proving the presence of Hannah Wild"; and I should go further and apply to the whole series of sittings what he says at an early stage of it, viz. that the result "suggested that however Phinuit succeeded in obtaining the names and other impressions which proved to be more or less correct, he at least did not get them from the 'spirit' of Hannah Wild." Later appearances of "Hannah Wild"—the one we are dealing with among them—did not make it more probable that the real Hannah Wild was concerned.

But if it was not Hannah Wild herself who claimed on January 14 to remember singing that hymn to the returning spirit of Mrs. Piper the day before, who was it? It must have been either some phase or element of Mrs. Piper herself, who somehow in both states associated the hymn with Hannah Wild, or it must have been a personating spirit.

The argument in a case of this sort is briefly that the fictitiousness of the trance personage implies that

¹ *Proceedings*, Vol. VIII., pp. 10-16 and 69-84; see also Professor W. James on the subject, *Proceedings*, Vol. VI., p. 657.

² *Op. cit.*, p. 15.

communication by it with Mrs. Piper in the waking-stage is fictitious also. In the second class of case the argument is in a sense reversed. It is that as Mrs. Piper in the waking-stage claims immediate knowledge of facts or ideas common to the two states, it is probably some phase or element of her mind that has the knowledge in both states. Examples of this class have been given in Chapter VI. The claim of Mrs. Piper's waking-stage consciousness to have visited England and Mexico in spirit are cases in point (see Chapter VI., pp. 247-248, and Appendix, pp. 551, 552). The case of her seeing Professor Newbold while going into trance, and G. P. professing to have done so as soon as the trance began (p. 243), again seems to be of the same kind. And the case described on p. 248, and Appendix (p. 591), of Mrs. Piper in the waking-stage seeing Phinuit, for the first time for years, on the day when the trance communicator had spoken of meeting him in the other world, is, I think, analogous—the idea of Phinuit in the trance having probably suggested the vision to the waking-stage Mrs. Piper.

These cases are not numerous, but they are, I think, sufficient to show that the interdependence of trance and waking-stage ideas is sometimes at least due to Mrs. Piper's mind operating in both states and carrying ideas from one to the other. This implies some underlying memory connexion, though not necessarily a conscious memory in either state of the other. That it is not always a conscious memory is shown by such indications as, *e.g.* Mrs. Piper's surprise at seeing Phinuit "away up there" in the case just mentioned, and by the fragmentariness and dreamy futility which sometimes characterises the waking-stage expression of the idea carried over. Myers_p—to take him as an example of communicators—when claiming that it is he who is responsible for the connexion of ideas between the two states, gets over the difficulty of the fragmentariness by professing ignorance of what exactly he has got Mrs. Piper to understand or to utter in the waking-stage (see *e.g.* p. 278). This is quite possibly true;—indeed, if a real Myers is

communicating, he may well be attempting to do so through Mrs. Piper in both states and not know how far he is succeeding in either. But I think it is clear that in some cases there is connexion of ideas between the two states without a Myers_p to carry them over.

CHAPTER VIII.

EFFECT OF SITTERS AND OF SO-CALLED "INFLUENCES" ON
THE TRANCE PHENOMENA.

It is impossible to study the voluminous records of Mrs. Piper's trances without perceiving that the nature and quality of the communications vary very much. The extracts already given in this paper show this, and it becomes still more manifest if those given in previous reports are taken into account. They vary, of course, with the controls, as we saw in Chapter III.; but they vary also with the sitters; and they vary in style and manner as well as in evidential and other qualities.

That the sitters must influence the trance communications to some extent is, of course, obvious. For one thing, they are themselves personages in the drama, and the part they play in it and the way they play it must affect the way the trance personalities play theirs. This happens in ordinary conversation. We all of us inevitably talk to different acquaintances differently and on more or less different topics, and the complaisance of the controls, their desire to please, would tend to develop this tendency strongly. And in the trance drama the sitters not only largely determine the subjects of conversation, but the personages who shall take part in it. They explicitly or tacitly demand that their own friends shall manifest themselves and produce evidence of identity, or give information on particular points. Then again, besides playing a part in the drama and influencing the selection of the other characters, the sitters are the audience. It is all played for them, and their presence and participation very likely help to prevent dreamlike wanderings, such

as occur in the waking-stage when, generally speaking, no audience is assumed to be present; or incoherences, such as are liable to occur in automatic writing done in solitude, when the automatist exercises no deliberate influence on what is written.

It is clear also that the controls at times deliberately adapted their remarks to sitters with more regard to expediency than truth. I give an extract in the Appendix (p. 619) from the record of a sitting on November 23, 1899 from which it appears that assurances of an opposite nature had been given to two sitters. I suspect that in this particular case Rector was advising somewhat morbid people, and that in trying to smooth over difficulties in a complicated situation consistency was sacrificed. This is conjecture, but there is no doubt that Rector did sometimes act with a good deal of success as adviser and helper in cases of mental trouble and difficulty.

In cases such as that just referred to, what the control says is influenced by what he learns about the sitter by means of normal tact and observation. But there are other differences in the sitters which have to be considered. The controls speak of some sitters as giving them light—meaning that with them communication goes easily.¹ But what qualities in the sitter produce this result is not clear. Probably anything that puts the controls at their ease does so, and they have very likely not analysed further. It is sometimes alleged that mediumistic power in the sitter works this way; e.g. on February 22, 1900, Rector says: "Mrs. X is a light and gives us light always, therefore she cannot but help the light under such conditions as she brings." And again on January 1, 1907, "B. has some light herself, which is a help to us." But the opposite is also asserted, for we learn from Miss A. M. R. (*Proceedings*, Vol. VIII., p. 113) that Phinuit stated that a certain sitter "was very mediumistic herself, and weakened him when talking with her." However this may be, it seems certain that something in the sitters affects the evidential value of the communications. As I said in my previous paper on Mrs. Piper (*Proceedings*, Vol. XV., pp. 35, 36):

¹ See above, Chapter IV., pp 152-154.

Differences in the veridicality of the communications are evidently at least partly due [to] the sitter. The success of sitters in obtaining interesting communications varies, as we know, enormously, and there are persons who sit with Mrs. Piper—have even sat often with Mrs. Piper—who though they receive plenty of communications, receive none which there is the slightest reason to suppose supernormal at all. It is, I think, the case that the sitters who obtain most evidence of supernormal communication of some kind are those whose sittings afford evidence of supernormal communication of all kinds, both of thought-transference from the sitter and of communication with the dead or with distant living minds. If it were only a question of information derived by Mrs. Piper telepathically from the sitter, it would be easy to attribute the failure of an unsuccessful sitter to his being a bad agent; but a good sitter seems in some way to make the process of transmission easier, even when he does not seem to be the source of the information.

Hodgson (see *Proceedings*, Vol. XIII., p. 371) recognised this difference, but was inclined to attribute it merely to want of tact and sympathy in the sitter, or to what we may perhaps call want of will to be communicated with. But though defects of this kind in a sitter doubtless have some effect, they will not, I am sure, account adequately for much of the failure, any more than such differences of mental attitude will account in thought-transference experiments for the complete failure of some agents in communicating ideas to percipients with whom other agents succeed. There must be a quality of mind or brain, not a mere mental or emotional attitude, which makes a person a good telepathic agent, and it is highly probable, I think, that the quality making for good agency also makes for good percipiency and *vice versa*, some kind of attunement between the two incarnate minds concerned being also perhaps needed. I suggested in my previous paper that this psychical quality, whatever it may consist in, may cause the sitter possessing it to serve, not only as a telepathic source of information to the controls, but as a possible telepathic channel of communication between his com-

municating friends in the other world and the controls. If this last point could be established it would certainly help to remove some of the difficulties connected with supposed veridical communications through Mrs. Piper—at any rate the difficulty of accounting for the selection of communicators. But it does not specially concern our present subject and I do not propose to say more about it now. I discussed it somewhat more fully in the paper referred to. The other point, the sitter as a telepathic source of information, requires further consideration here, because on this the controls at various times expressed views, though not always quite consistent ones.

First we may remark that the evidence for thought transference from the sitter does not solely consist of cases where the sitter as a source of information is an alternative to the spiritistic hypothesis. There are a certain number of instances of thoughts at the moment in the sitter's mind, or which have been in his mind recently, being reproduced in or affecting the trance communications in a way that can hardly be attributed to chance. As examples may be mentioned the cases I called attention to in Chapter III., p. 85, of the first appearance as controls of Sir Walter Scott and of D. D. Home following promptly after Hodgson had been reading about them, and of Madame Guyon's first appearance occurring similarly in connexion with a sitter who had been reading about her.¹ A case of knowledge of what Hodgson and Professor Newbold had been thinking is mentioned on p. 86. A case of a reply being given at a sitting on December 8, 1893, to previous thoughts of the sitter, which had not been mentioned in Mrs. Piper's presence, will be found in *Proceedings*, Vol. XIII., p. 489, as follows :

The day before the sitting Mr. Sutton had questioned whether it was right or desirable *for them* to bring them back for our gratification. It did not occur to him during the sitting, but Alonzo said, "Do not think it wrong to bring us back—we love to come."

¹ In this last case there may, however, have been a cross-correspondence (see Chapter III., p. 123).

In the same way Hodgson records on December 2, 1902, that a subject he and a previous sitter had discussed two days before—a fourth dimension of space—turned up at the sitting.

Hodgson several times notes the uttering by the controls of a thought at the moment in his mind, but in some cases, *e.g.* in one on March 19, 1897, quoted in Chapter IV. (p. 151), and perhaps in one on July 1, 1895 (Appendix, p. 627), the coincidence might result merely from the same idea being suggested to both by what had been said. Professor Hyslop's case quoted below, however, p. 299 (October 10, 1906), seems free from this objection. And a somewhat similar case (January 24, 1893) is described in *Proceedings*, Vol. XIII., p. 438, when G. P. divined what Hodgson was going to ask him to do, and said he heard him say it. Hodgson had not done so—at least at the sitting—and replied that G. P. must have heard his thought.

Thought-transference of this limited kind the controls sometimes admit, but they are chary of admitting even this much, and go so far on other occasions as to deny that they get ideas from the sitter's mind at all. Their dislike of the telepathic hypothesis is probably due to the fear that it would militate against a spiritistic hypothesis. This comes out, for instance, in passages from the sittings of May 23 and 24, 1905, which will be found in the Appendix, p. 620. And these passages also bring out inconsistencies in which the unqualified denial of telepathy from the sitter involves the controls. On May 23, G. P. is very emphatic in his assertion that the sitter's "mind has nothing to do with it." The next day Rector expresses amusement at the sitter's idea "that we were able to pick out of thy mind * * * words or names of friends, etc." The sitter says she is not alone in this opinion, which leads Rector to say rather inconsistently :

No mortal could possibly be more conscious of this attitude toward [us ?] than we ourselves are. Remember friend we are in no wise dead or asleep to the realisation of the thoughts of mortals concerning us. We not only understand fully what they think but we often hear conversations which actually take place between mortals.

The fuller extracts from these two sittings in the Appendix will be found interesting, and with them should be compared Rector's remarks on April 15, 1897 (Appendix, p. 621).

One way in which the controls seek to limit the admission of telepathic help from the sitter is by granting that they borrow words from the sitter but not ideas. See *e.g.* February 13, 1897 (Appendix to Chapter III., p. 477):

R. H. These words suggested to me a misappreciation of what you really meant.

IMPERATOR (writing). I am not responsible for my words. I am obliged to borrow more or less of your own.

R. H. That is to say, you have a thought, and the words depend in part at least on your interlocutor.

IMP. Yes

This same idea was expressed by Rector (as reported by Mr. Dorr) somewhat more fully on March 20, 1905 (see Appendix, p. 622). Mr. Dorr had suggested that communications were influenced by the mind of the sitter, and Rector replied that the language in which the thought was expressed was often largely borrowed from the sitter's mind, but that the thought itself was not.

In 1906, on the other hand, Hodgson_p, controlling or communicating, frankly admitted mind-reading on more than one occasion. Thus on March 21, 1906, the following remarks are recorded by Professor Hyslop (see *Proceedings American S.P.R.*, Vol. IV., p. 682):

PROF. HYSLOP. I have seen evidences every now and then that you get my thoughts which I do not utter.

HODGSON_p. Indeed I do. I am as clear in reading your thoughts as you are in thinking them.

And again on October 10, 1906 (*op. cit.*, p. 719):

HODGSON_p. Hyslop I am going to tell you something private. I do not want you to remarry that woman with the children.

PROF. HYSLOP. To whom do you refer?

HODGSON_p. I mean the one in your life now.

PROF. HYSLOP. Good, I did not want to open that matter first.

HODGSON_P. Good. I hear you think almost. I almost hear you think.

Possibly, however, Hodgson_P retained some anxiety lest the idea of telepathy from the sitter should be carried too far—at least, this may be the implication in the following conversation on April 25, 1906 (*op. cit.*, p. 696) :

{Reference had been made to a correct statement by Hodgson_P about something said in a conversation Hodgson had had with Professor Newbold.}

PROF. HYSLOP. Yes Hodgson, and you told me the same thing twice.

HODGSON_P. What thing before I came over do you—

PROF. HYSLOP. Yes Hodgson.

HODGSON_P. Oh yes I remember it well.

PROF. HYSLOP. Good.

HODGSON_P. There is no telepathy in this except as it comes from my mind to yours.

PROF. HYSLOP. Good. Then telepathy is at least a part of the process by which you communicate with me?

HODGSON_P. Most assuredly it is and I had a vague idea before I came over.

PROF. HYSLOP. Yes, you did.

HODGSON_P. You remember our talks about the telepathic theory of our friends' thoughts reaching us from this side telepathically—[correct] communicating telepathically from our side to yours.

To the influence of sitters—not necessarily telepathic—we may attribute, I think, a remarkable difference in quality, varying apparently with the country in which they occur, in the communications of Gurney_P, Myers_P, and Hodgson_P, whether as communicators or controls. Gurney_P was a much more interesting communicator in England than in America, while with Hodgson_P the reverse was the case, and the importance of Myers_P as a communicator was greatly enhanced when Mrs. Piper came to England in 1906. The effect of place was, I imagine, acci-

dental, except so far as Mrs. Piper's associations may have made Myers seem to her a more appropriate communicator than Hodgson in England, and thus have helped subliminally to bring him into comparative prominence. But it is probable, indeed practically certain, that the sitters—different in the two countries—had in various ways an important influence on the communications, and this might well account for the greater interest of what Myers_P had to say in England.

The case of Hodgson_P is more difficult to understand. During the first few months after Hodgson's death he appeared to be a most vivid and impressive communicator to many of his friends in the United States, as readers of William James's Report on Mrs. Piper's Hodgson Control (*Proceedings*, Vol. XXIII.) are aware. Why in England, only a few months later, Hodgson_P should have almost entirely failed to recognise intimate friends of Hodgson's, or to be put on the track of memories which one would suppose Hodgson must have retained, one does not see. The fact that it was three or four years since Hodgson and his English friends had met in the flesh hardly seems a sufficient explanation.

The Gurney case is still more curious. Gurney died in the summer of 1888, and a Gurney control made its appearance through Mrs. Piper in America on several occasions in March, 1889, when Professor William James was present. He gives some account of it in *Proceedings*, Vol. VI., pp. 655-6, which was published in 1890, calling the control "E.", and says "neither then,¹ nor at any other time, was there to my mind the slightest inner verisimilitude in the personation." Hodgson, who was present at at least one of these sittings, also describes this control in Vol. VIII., pp. 44-45, agreeing that it was not like Gurney. He adds :

If we assume that this control was the "make-up" of Mrs. Piper's secondary personality, it apparently involved some very subtle use of information drawn telepathically

¹ That is at the first appearance, when Gurney_P purported to communicate through Phinuit. On other occasions he "controlled" himself.

from at least the minds of the sitters, and at the same time the most extravagant ignorance and confusion concerning other facts, some of which were known to the sitters, and which we should expect to be vivid in the remembrance of "E."

Mrs. Piper visited England in the winter of 1889-90, and there the personation was good. Some very private things, too private for publication, which could not possibly be known to Mrs. Piper, were referred to—first in the presence of sitters who were aware of them; and the control as witnessed by Sir Oliver Lodge was vivid and plausible, and to some extent evidential. Extracts from Sir Oliver Lodge's sittings at which Gurney appeared are given in *Proceedings*, Vol. VI., and more fully in *Proceedings*, Vol. XXIII., pp. 140-162. I have quoted one passage in Chapter II., p. 60. The pseudonym "E." was adopted in reporting in 1890, partly because of the extremely private nature of the more evidential matter, and partly because of the badness of the American manifestations. For the two reasons together it seemed better to wait for further developments before bringing any Gurney communications as such before the Society. That these further developments were to be expected was clearly indicated in the passage referred to above, and again in such passages as the following (evening of February 3, 1890, *op. cit.*, p. 158):

Well Lodge I must be going. Good-bye. Stick to a good thing and don't give it up. Go on with the investigation. I will help you. This will be the thing of the future, and will increase people's happiness. More mediums will arise, and communication will be easier. Good-bye.

Phinuit professed to think highly of Gurney's capacities as a control, as is shown by a remark he made (morning of February 3, 1890, *op. cit.*, p. 160) to Sir Oliver Lodge who had asked that a certain communicator should control instead of only sending messages, and was told it was too difficult. He pleaded that Mr. Gurney did it, to which Phinuit replied:

Yes, Mr. Gurney does, but Mr. Gurney is a scientific man, who has gone into these things. He comes and turns me out sometimes. It would be a very narrow place into which Mr. Gurney couldn't get.

After Mrs. Piper's return to America, however, nothing further of interest seems to have occurred. Gurney communicated and controlled occasionally, but in a brief and ineffective manner, and other controls seemed to assume that this must necessarily be so. G. P. said on November 30, 1892 :

G. P. He has not been allowed and not had the power to come back as I do.

* * * *

He would like to have been a help to you but he has not been allowed through this medium or any other.

R. H. Well, Phinuit told us that Gurney told him that he would give us a long article.

G. P. I think he will be able to do a few things like that, but never do what I do.

And again on June 15, 1895, G. P. said of him to Professor Newbold :

G. P. A brighter man never existed, yet when he tries to speak he is all balled up.

'Balled up' is, I understand, American slang for confused. G. P.'s view must therefore be held to be in contradiction to the facts if it was Gurney who controlled in the English sittings of 1889-90. But Gurney_P in America himself supported G. P.'s view, for he said to Hodgson on January 25, 1897 :

GURNEY_P (writing). I have been very much interested in your friend George. He has just taken my place and done what I should have liked to have done.

R. H. He's been a jewel.

GURNEY_P. Yet I fear my [undecipherable] was too shaky to do so. My head was not clear, and is not yet, when I speak to you.

And again, in the course of a brief communication through Rector on October 31, 1900, he said :

I am out of my general haziness into light at last.

This he repeated on January 29, 1902, saying :

I have passed out of my haziness since Myers and the rest of the comrades joined me.

Between these two last-mentioned sittings, on April 8, 1901, Mrs. Piper, in the waking-stage, made the curious remarks recorded as follows (see Appendix to Chapter VI., p. 578) :

[To R. H.] That's a queer thing. I'll tell you something. R. H. What ?

There's Mr. Sidgwick, and they've taken Mr. Gurney out of a hole. They found him and took him out. You never saw a man so pleased as he was. He's nearer than he was. He's getting {next words apparently lost.}

What change had occurred to put Gurney_P into a haze, or a hole, or to cause him to be "balled up" after he had been so clear in 1889-90, does not appear. Nor does his coming out of the haze appear to have led to improved communications.

In England in 1906-7 he did not, I think, put in an appearance, and I believe that after 1903 his next manifestation was in England in 1910-11. He was then expected by one of the sitters introduced by Sir Oliver Lodge, and, after being asked for, communicated clearly and with a good deal of appropriateness to the occasion. It will be remembered that Mrs. Piper in the waking-stage of December 2, 1910, after a sitting in which Gurney_P had communicated, described a visionary man she saw in a way that fitted Gurney, and when shown a photograph of him recognised it with a decision that impressed Sir Oliver Lodge as genuine. The incident is described fully above, Chapter VI., pp. 252-253. What was also apparently a vision of him had occurred two months earlier on October 10. There had been a similar one on October 31, 1900,

after the sitting quoted from above. Mrs. Piper said in the waking-stage :

There's a great tall man with a large moustache.
{Hodgson appends the note} [E. G.?] ¹

It is certainly difficult to put all these communications from and concerning Gurney_P together so as to make a consistent personality, and the easiest explanation of the discrepancies seems on the whole to lie in the different expectations of Hodgson in America and Sir Oliver Lodge and other sitters in England.

From the influence of sitters we may pass to the supposed influence at sittings of objects connected with particular persons, whether dead or living. Such articles or objects are often in the conversations between sitters and trance personalities simply called "influences," and I shall use this term in what follows. Influences are supposed to bring the control into touch with their owners or former owners, and are sometimes spoken of as a source of information which may be used to prove that the presence of a sitter is not necessary. Thus, on April 27, 1904, Hodgson records the following remarks, elicited through an "influence" of Mrs. B. being presented to Rector who had expressed a wish to hear from her :

R. + {*i.e.* Imperator} before the light permanently closes on the earthly side of life would like to use it for fifteen or sixteen Sabbaths {*i.e.* weeks} for the purpose of obtaining messages etc. from our world from influences alone, for the express purpose of proving to mortals the fact that it is not necessary for them to be present at the light to obtain such.²

Sitters wishing for some particular communicator, or desiring information about some distant living person, are generally advised to bring to the sitting some article connected with him, one that has been much worn or

¹ It is not of course unlikely that Mrs. Piper in her normal state had seen a likeness of Gurney in England in 1889-90.

² Influences were much in use about this time for medical diagnosis.

handled by him being preferred. This "influence" is put into the hands of the medium or placed close to the writing block. In a voice sitting it can be held by the medium all the time, and in a writing sitting it can be felt and grasped at intervals. During the G. P. régime, when divided control was the usual condition—or at least was supposed to be—an "influence" would often be given to the left hand to occupy Phinuit's attention and enable G. P. to write with the right hand uninterrupted by Phinuit. Influences are not represented as always necessary, nor are they always asked for, but their absence is sometimes an excuse for failure.

One's first impression naturally is that all this must be nonsense, but the evidence on the whole seems to show that some effect is produced by influences, though probably not in the way the controls say and perhaps think. Hodgson says in his first Report (*Proc.*, Vol. VIII., p. 21) that he thinks Phinuit

is much more likely to succeed with the help of such objects than without them. It is quite conceivable, of course, that Phinuit's belief that such articles act as clues may itself influence his success, even though that belief be merely subjective.

Again (*Proc.*, Vol. VIII., pp. 56-57) :

Possibly Phinuit may be assisted in some way by inanimate objects which have been much worn or handled by specific persons, and, as I have said, they seem to add to the chances of his success. * * * Phinuit apparently claims that such objects bring him into relation with the persons who have handled them, whether such persons be living or dead. Now where the sitter knows the circumstances connected with the object, the associations will probably form a specially vivid cluster of experiences in his mind, conscious or subconscious, owing to the very presence of the object within the field of his perception, and this may help Phinuit to discover and disentangle these associations by direct thought-transference. Where, on the other hand, the sitter is ignorant of the circumstances connected with

the object, it may, at any rate, form a sort of *point de repère* enabling Phinuit to get telepathically, through the mind of the sitter, at the mind of the distant living person from whom the object was obtained, and who knows of its associations.

I do not think further experience has thrown much more light on the subject, and perhaps that is why Hodgson does not discuss it again in his second report. A good deal has, however, been said about it by the trance personalities since his first report was written, and it may be well to give some account of their statements. Accordingly, I quote in the Appendix various general accounts given by them, and also particular cases of the use of influences connected with dead or living people, which illustrate or throw doubt on their theories. These are arranged in chronological order. The fullest account in some respects is that given by Doctor on February 8, 1897 (see p. 628), but he confines himself almost entirely to the use of influences from the point of view of communicators. From this point of view he, with the assistance of Hodgson, attributes five uses to an influence. It attracts its former owner, stimulates his associations, makes him feel at home, and, owing to "its own light," in some way gives him strength to communicate. It also helps "him to avoid being telepathically acted upon by spirits," whether in or out of the body apparently. This last is presumably what Rector means when he talks of the influence holding "the desired spirit apart from others who might otherwise unconsciously interrupt" (Dec. 2, 1902, see Appendix, p. 637), and keeping "the communicators clear" (May 6, 1903, see Appendix, p. 638).

G. P., in his account given to Professor Newbold on June 20, 1895, and to Hodgson on July 1, 1895 (see Appendix, pp. 624, 626), looks at the matter from the point of view of the control who, it is said, gets from the influence an impression of the owner, living or dead, which enables the control to recognize him in the spirit world; or, in the case of a distant living owner, to diagnose, medically or otherwise, his case. G. P., as control on Dec. 26, 1896 (see Appendix, p. 628), confirms this idea

that recognition by the control of the spirit owner of an influence is an important object to be attained by presenting it, for he says the absence of the influence after the first sitting will make no difference, "I would know him anywhere after this."

It is interesting to note that G. P. and Doctor both deny, or at least are very sceptical about, the possibility of what is called psychometry—the learning from an object its own history without the intervention of a spirit connected with it (see Appendix, pp. 625, 634).

We are told various other things about influences, such as that their effect diminishes with use (see Appendix, February 8, 1897, p. 632), and with lapse of time (Appendix, June 20, 1895, p. 624, and April 11, 1905, p. 642); that they deteriorate from being carried across the water—*i.e.* the Atlantic Ocean (Appendix, November 22, 1905, p. 643), and, again, from having been handled by many people (Appendix, June 20, 1895, p. 624), or being much in contact with other influences. These difficulties, whether genuine or not, obviously afford excuses for failure.

It will be observed that the effective part of an influence is sometimes described as its "light," or as "etherial." This part is sometimes said to be taken to the other world for use apart from the sittings apparently. Thus, on March 7, 1900 (see *Proceedings*, Vol. XXIV., p. 409), Bennie Junot says :

You see I took all my influences with me. [At end of previous sitting the hand fingered some of the articles {that had belonged to Bennie} and acted as if "drawing some influence" from them, after the writing ceased.—R. H.] And I am better now and perhaps I can tell you more.

And again, on March 27, 1900, Bennie says (*Proceedings*, Vol. XXIV., p. 425) :

He who is helping me is calling me to take my influences and give it up for now.

Compare also *Proceedings*, Vol. XIII., p. 492, where Phinuit is said, on December 21, 1893, to make a motion of drawing something from a living child's lock of hair and

giving it to the child spirit, Kakie, saying, "Now she has it. She can get nearer her little sister with it."

It is rather bewildering to find on July 5, 1904 (Appendix, p. 639), that the spirit of the influence cannot thus be taken to the spirit world unless the influence is held by the medium before the control begins to depart—notwithstanding that the presence of an influence during the waking-stage tends apparently to keep its spirit owner hanging about against his will (see April 14, 1908, Appendix, p. 643). Rector, having failed to take the spirit of Mr. D.'s influence away with him on July 4, 1904, has to show the influence itself to Imperator during the sitting on the 5th, as well as to take away its spirit at the end of the sitting.

Various views as to the influences of living people will be found expressed in the cases quoted in the Appendix. Phinuit's theory on January 24, 1893 (p. 623), apparently was that the perspiration of the body on the influence is carried on the air and that he follows it to the person's spiritual body;—an explanation which, as one of the sitters, Mr. Howard, remarks, "is very obscure." Rector, on October 28, 1902, takes a more spiritual view apparently. The influence brings the spirit of its living owner almost as close to him as the sitter, he can see it so perfectly (p. 636). It is, however, the body of Mr. X. that he sees so plainly on December 8, 1902 (p. 638), and on December 19, 1904 (p. 640), it was "the astral light which the article carried with it which brought" him "in immediate touch with" the owner's organism. On February 7, 1905, several erroneous guesses having been made about the owner of the influence which had been in Hodgson's possession for some weeks, Rector opines (p. 641) that

We see his condition from the objects presented at the time when they were connected with him. This is a trifle confusing as the case stands now.

And on April 24, 1905 (p. 643), the control, owing to a special sympathy between a father and daughter, is able "to reach her aura through his objects."

Altogether, what the controls say is not very explanatory.

nor I think does it add much to the data Hodgson had before him when he framed the telepathic hypothesis quoted above. That hypothesis still seems to me plausible, though I learn from Professor Newbold that Hodgson had definitely abandoned it.¹ It involves, of course, the active part in the telepathic process being taken by the controls, who must get out of the sitter's mind certain ideas, conscious or subconscious, which are grouped together there and marked off by the presence of the influence. The influence in its effect on the sitter's mind may even form a kind of frame into which ideas derived by the controls from elsewhere may or may not be found to fit—a sort of touchstone by which the appropriateness of ideas can be telepathically tested before they are selected for utterance. It is not at all incompatible with this hypothesis about influences that they are by no means used with uniform success, and that communicators may sometimes claim as theirs articles presented by sitters, and yet fail altogether to give the slightest evidence of identity, or to offer any plausible communications.

But influences were resorted to and apparently found useful in Mrs. Piper's trances in cases where the usefulness cannot have consisted either in the things G. P. and Doctor claim for them, or in their being aids to telepathic selection. For instance, when Mrs. Piper was in England in 1906-7, and also later, the trance controls professed to get strength and help when the hand grasped a handkerchief, known as "the healer's influence," which had belonged, I believe, to a lady in America—a mental healer (see *Proceedings*, Vol. XXII., p. 308). It would be grasped at moments of seeming weakness, not because any communication with its former owner or her friends was sought for or obtained, but for the strength to be derived from it. We can hardly, however, suppose that the handkerchief was an important and persisting storehouse of strength, especially as, according to the control's views, it must have lost some of its effect in crossing the

¹ I do not know what hypothesis he put in its place, given, what I think was the case, that he believed in the efficacy of articles in attracting "spirits" and in tapping a stream of veridical communications.

ocean. Influences, again, connected with a constant communicator like Hodgson can hardly have been required for any effect in facilitating selection from the mind of the sitter, though their presentation by a sitter may sometimes have indicated in a normal manner that communication with Hodgson was desired. Nor, though it is asserted that Hodgson's influences did attract and hold him, apparently by a process he found it difficult to resist (see April 14 and 21, 1908, Appendix, pp. 643, 644), would one suppose them necessary either to attract him, or to make him feel at home, or to stimulate associations.

It is possible that the use of influences was sometimes a piece of ritual. Of ritual—forms and ceremonies to be observed—there is a good deal in Mrs. Piper's trance procedure, as will be obvious to readers who have followed my examination of it so far, and ritual may have an important subjective effect both on medium and sitters.

But there is another possibility to be considered. The use of the healer's influence, if not of Hodgson's, suggests that holding an object for a few seconds with the hand may have had a kind of steadying effect on the trance condition—helping perhaps to fix the attention and avert some tendency to dream-like instability. It may have helped in some such way as holding a friend's hand helps some people to maintain self-control when in pain. Or the mere pause involved in grasping an influence, slight as it was, may have been helpful in some way, as is suggested, for example, by the following passage in Mr. Dorr's record of March 17, 1908 (Mr. Dorr it will be remembered was trying to draw out reminiscences of classical literature from Myers_p):

MYERS_p. VENUS

[Written haltingly and pausing between letters to grasp influence of healer and hold it for a moment.

This was repeatedly done during the sitting in getting difficult words through.]

G. B. D. Good. Write it again.

MYERS_p. Wait until I get light—VENUS.

[Takes influence again and holds it for another moment.]

MYERS_p. Beauty. Apple—angered Juno.

An incident is recorded on May 8, 1908, at another of Mr. Dorr's sittings, of a longer pause partly filled by grasping influences, which, if it was not mere acting, perhaps illustrates the point further. After Hodgson_p has translated the Tavern Club motto with considerable energy :

[The hand now rests, limp and cold, without movement for some time, then writes very faintly:]

HODGSON_p. Exhausted . . . wait.

[A long pause now follows, G. B. D. placing in the hand the Healer's and R. H.'s influences, which it holds tightly for a while, then writes:]

HODGSON_p. That took so much light, George.

It somewhat confirms the idea that one object of influences was to have something to grasp—whether with the desire to secure a pause or for some other reason—that when Dr. Stanley Hall substituted on one occasion for Hodgson's influences some similar articles of his own, the change was not seemingly noticed by the Hodgson control, who held Dr. Hall's influences with apparent satisfaction (*Studies in Spiritism*, pp. 236-253). This is what one would expect if all that was really wanted was something to grasp at intervals. That it was the accustomed form of the article associated with Hodgson that counted rather than any real connexion of it with him, is indicated by an incident on December 31, 1906, reported by Mr. Piddington. Rector writes :

R. We want the influence friend.

(J. G. P. gives skull cap, and hand rejects it.)

J. G. P. Both are Hodgson influences ; but the one you had last time and the time before is not here.

R. Too bad why do you change them. We wish him to become accustomed to the same it will help much to avoid confusion.

At some periods of the Piper history the same advantage, whatever it was, seems to have been obtained by resting the hand on the head of the sitter. This happened very frequently in 1896 and 1897 with various controls and

sitters. It is asked for as giving strength. I give two examples from these years in the Appendix (November 17, 1896, and November 10, 1897, p. 644), and also a later one, March 17, 1908. See also March 5, 1897 (Appendix to Chapter III., p. 498). On at least one occasion, March 3, 1897, a pause is secured by another plan—Rector asks to have something read to him. He says, “Read for me a moment * * * not my statements. Anything to give me strength.” Hodgson recited some lines of poetry, after which Rector proceeded with his discourse¹ (see Appendix, p. 645). Perhaps the object here and in other cases may have been to gain time to think what to say next.

In the cases so far referred to it was the control who apparently desired a pause; but the need for one, or for rest of some sort, is constantly said to be felt by communicators. This is sometimes attributed to the difficulty of remaining in the suffocating air of this world (see Chapter V., p. 160), sometimes merely to fatigue and weakness. Whatever the cause of the exhaustion—whether, as the controls say, it is due to the quasi-physical difficulties of communicating or to the strain of making the control understand; or whether, as we must suppose if we think the communicator's part as represented to us is an acted part, it is due to the mental effort required in the case of a new communicator or one trying to give evidential matter—whatever the cause, the result is that the communicator “goes out” for a shorter or longer time. An example will be found in Chapter V., p. 162 (May 24, 1904). In this instance the intervals during the communicator's absence were filled in one case by a silence, in the other by a more stereotyped communicator who said nothing of special interest. My impression is that such intervals are usually filled up with talk of a kind involving little effort, either by the control or a familiar communicator, but it would be rash without further investigation than I have made to affirm this as a fact.²

¹I understand from Professor Newbold that at one period Hodgson thus recited poetry to the control not infrequently.

²For a note about breaks in the trance of a more marked kind—definite interruptions in the trance state—see p. 215, footnote.

I think it is clear from the cases considered that plans of various kinds were adopted by the trance personalities which had the effect, and very likely were intended to have it, of producing a pause, short or long; and that it is at any rate plausible to suppose that the grasping of an "influence" may sometimes have had the same object.

CHAPTER IX.

CONCLUSION.

IN the preceding chapters I have tried to put before the reader a fair and adequately full account of the material available for judging of the Piper phenomena from a purely psychological point of view—omitting that part of the case which had been the main topic of previous papers, namely, the evidence for a supernatural element in the communications received. This supernatural element I take for granted, and its existence must therefore, of course, be taken into account in briefly summing up the conclusions to which the examination of the material may lead us.

The principal questions to which we want answers are :

(1) Is there reason to think, as was maintained by Hodgson in his second report, that any spirit independent of Mrs. Piper exercises at any time direct control over any part of Mrs. Piper's organism ?

(2) If not, or indeed in any case, what kind of divided consciousness is manifested in Mrs. Piper ? Are the controls secondary personalities and in what sense ?

To the first question my answer is probably already plain to the reader, even if it has not been explicitly stated. The intelligence in direct communication with the sitter, whom we have called the control, is not, as it professes to be, an independent spirit using Mrs. Piper's organism, but some phase or element of Mrs. Piper's own consciousness. This conclusion rests chiefly on the evidence set forth in Chapters II. and III. and the Appendices thereto. I do not see how on any other hypothesis we are to

account for absurd personations like, *e.g.* Julius Cæsar, which, it will be observed, is in no way distinguished by other controls as different in nature from themselves. Nor on any other hypothesis can we easily account for the absurd statements made and the ignorance exhibited by these other controls. We cannot, for instance, reasonably suppose that the limitations of Mrs. Piper's organism not only inhibit the getting through of scientific information, but alter what does come through into nonsensical statements dressed up in pseudo-scientific jargon. Even if we ought not to expect Rector and Imperator, who profess to have lived on earth in more or less remote times, to be acquainted with modern science—any more than we can expect it of Mrs. Piper¹—we should still less expect these exalted spirits to use scientific nomenclature in a way that shows total want of understanding of what they are talking about.

And the ignorance is not confined to science. Mrs. Piper might easily have given little attention to Old Testament history or the history of Christianity, but that Imperator, if the great spirit he professes to be, should undertake to instruct Hodgson in the true inwardness of these things, and contrive even while confining himself to vague generalities to talk so much nonsense about them, is difficult to conceive. Again, Mrs. Piper might well have erroneous notions concerning Adam Bede and imagine him to be a real person whom she might meet in the other world, but it is hardly possible that George Eliot should make a similar mistake and report having met him without expressing any surprise. G. P.'s philosophical talk (see *Proceedings*, Vol. XV., p. 26) is another case in point. But I need not multiply instances in which the trance

¹ It must be allowed, however, that some of the nonsense talked (*e.g.* monkeys in the sun, p. 86) is not what we should expect the normal Mrs. Piper to utter, and must, if a centre of consciousness of Mrs. Piper is responsible, be attributed to a dream-like abeyance of the inhibitory faculty. We all in our normal state refrain from saying some things of which we feel doubtful, for fear of making fools of ourselves; in doing so we often conceal ignorance, but also, no doubt, fail to give ourselves credit for knowledge which we more or less possess, or could make a good guess at.

utterances are natural enough as coming from Mrs. Piper but, not as coming from the supposed control, even if allowance be made for confusion and difficulty.

Communicators are not supposed, like controls, to influence Mrs. Piper's organism directly, but I may as well say here that, in the case of what I have called the dramatic communicators—communicators as manifested at the sittings—(see p. 180), there are much the same arguments for refusing to regard them as entities independent of Mrs. Piper as there are in the case of the controls. Dramatic communicators, like controls, are sometimes clearly false, and no criterion is offered in the representation itself, or in its relation to the control, by which a false communicator may be distinguished from a true one. The existence of false communicators is not admitted at all.

There are, however, two respects in which the communications both of controls and communicators appear at times to transcend what the normal Mrs. Piper could produce. First, they sometimes show greater capacity in certain directions than she probably possesses in the normal state—as, *e.g.* when advice is given, impressive to the recipient of it both in form and matter. And, secondly, they sometimes give evidence of possessing information, connected with special persons dead or alive, which is not accessible to the normal Mrs. Piper, and which may even be, as in the G. P. case, sufficient to enable so successful a personation to be produced that some of his friends found it easier to suppose it not a personation at all, but G. P. himself. It is these powers which have led investigators like Hodgson to accept the trance personages' own account of themselves at its face value—at least, to a large extent. But, though these powers are of great interest and importance in the study of the case, they are, it seems to me, quite as compatible with the hypothesis that the trance personalities are phases or elements of Mrs. Piper as with any other. The increased capacity is a phenomenon frequently observed in the case of hypnotised persons, and presumably is not due to a real or fundamental increase of mental power, but to the removal of something—as, *e.g.* want of confidence or of power of atten-

tion—which inhibits a power always there, though generally latent. About this there is, of course, nothing supernormal in the psychical research sense.

As to the supernormal knowledge, its source is an important question. If it all came telepathically from living persons near or distant, no one would be likely to regard the interposition of an alien spirit controlling Mrs. Piper's organism as a necessary hypothesis. Up to the date of his first report—dealing with the evidence to the end of 1891—Hodgson was of opinion that the evidence was not sufficient to prove more than this. He wrote (*Proceedings*, Vol. VIII., p. 57) :

Putting aside all the facts which can be explained by direct thought-transference from the sitter, and considering simply the information given which was not known to the sitter and which purports to come from "deceased" persons, but which was known to, and afterwards verified by, distant living persons,—is there sufficient ground for concluding that Phinuit is in direct communication with "deceased" persons, and that he is a deceased person himself as he alleges? I think that the evidence here presented, together with that previously published, is very far from sufficient to establish any such conclusion.

Later, the evidence that some of the knowledge supernormally acquired comes from the dead became stronger, chiefly owing to the G. P. case, and it has been further strengthened by more recently published evidence. Does this alter the argument? Surely not, if communication with the dead is also telepathic. And unless telepathy between the living is a physical process, a hypothesis which becomes more and more improbable as our knowledge increases, it is natural to suppose that telepathic communication between spirits in the body is similar in kind to communication between spirits out of the body, and between spirits in the body and spirits out of it; the main difference being that the body is a great hindrance to any awareness, or full manifestation, of such communication.

I do not forget that to some people the remarkably successful personation of dead persons which sometimes occurs seems difficult to explain by telepathy, but I have already given reasons in Chapter III., pp. 81-84, and in my previous article, *Proceedings*, Vol. XV., pp. 21, 22, for believing the material necessary to successful personation to be within the range of what telepathy can produce. I may add here that I think the difficulty sometimes felt in admitting this arises partly from a tendency to limit the scope of telepathy which has been fostered by the use of the terms "agent" and "percipient" to denote respectively the mind which is the source of the information transferred and the mind which receives it. These technical terms, introduced in the early days of the S.P.R., had their origin in thought-transference experiments in which the person from whom the idea is to be transferred tries to concentrate his mind on it with a view to transferring it. But the term agent is not very happily chosen, since it assumes that this effort of concentration is an effective part of the process of transference, whereas for anything we know it may have no effect except that of ear-marking the idea it is desired to transfer. It is possible that the so-called agent's part is purely passive, while the percipient has to play the active part and extract the idea or combination of ideas from the "agent's" mind. It is more probable, perhaps, that the active part may be played by either of the two minds concerned in the transmission, or sometimes by both together. At any rate we must be careful to remember that we know very little about the process of telepathy, and not to assume that the conditions and limitations of telepathic communication can be inferred from those under which the communication through the senses, with which we are familiar, occurs.

To the *a priori* reasons for thinking that evidence pointing to communication with the dead does not in itself support the hypothesis of a control which is not a phase or element of Mrs. Piper, we may add the observation that evidence for such communication has also been obtained through other automatists whose automatic script is produced without eclipse of the normal conscious-

ness, and therefore clearly without its temporary removal to another sphere while the control takes its place.¹

Of course, communication with the dead, when it occurs, must imply a real communicator in the background, but the point is that this does not necessitate either the dramatic communicator or the control being other than phases or elements of Mrs. Piper. Nor does it exclude the possibility that the dramatic communicator is a fiction, or a dream, or a hallucination, of the control, each of which things it sometimes appears to be. That it is with phases or elements—centres of consciousness—of Mrs. Piper, and not with entities independent of her, that the sitter is in direct communication seems to me for the reasons given to be the hypothesis which best fits the facts so far as we know them: that under which they most readily fall into an intelligible order and are most easily interpreted. And it is also a hypothesis against which no valid arguments have, so far as I have seen, been adduced.

There is a point about the veridical information offered which tends to confirm this hypothesis and is worth considering in the light of statements by the controls themselves. It is the usually scrappy and imperfect nature of the information. Neither this nor the excuses made for it fit well with the idea of a well-informed control in communication with other spirits, but hampered in expression by an imperfect machine. The excuses made, as described in Chapter V., seem to interpolate the machine difficulty between communicator and control as well as between control and sitter, though, if the machine be Mrs. Piper's brain, it is not easy to see how it comes in there. What the attempts to give evidential communications constantly suggest is a striving of the control

¹ I do not wish to be taken as affirming dogmatically that no influence of a telergic kind can ever be exercised by an external mind, *i.e.* that an external mind can never affect our nervous system in the same way that our own mind does. I think there is practically no evidence for it at present. But we know so little about the whole subject, including the way our own minds affect our bodies, that dogmatic assertion is best avoided. It is even possible that telepathy and telergy may merge into each other.

after information from all sources, guessing sometimes, fishing for information from the sitters sometimes, piecing slight hints together, and eagerly seizing on any impression or information obtained, whether normally or telepathically, without always knowing how it is arrived at or whence it comes. Mental groping of this kind, omitting what depends on conversation with the sitter, is what the percipient appears often to feel he is doing in thought-transference experiments. Among crowding impressions he has to pick out the right one. It certainly seems, therefore, more appropriate to attribute such feeling about for information, which in the end comes in an uncertain and fragmentary fashion if it comes at all, to some part of Mrs. Piper's mind than to an alien spirit.

Of course, that there is this groping is an inference from what comes out, but it is based on a general impression derived from a good many records of sittings, and occasionally the controls make remarks which suggest that it is a fact and even that they are aware of it. Phinuit once, so Hodgson reports (it was at the end of the sitting of April 29, 1892; see *Proceedings*, Vol. XIII., p. 309),

made a few remarks about the difficulty of seeing things clearly, etc. "It is like looking through a keyhole into a room and trying to find out about the people passing backwards and forwards."

The illustration so aptly describes what, as I have said, the communications constantly suggest that I think this was probably a candid account of Phinuit's experience.

Rector on one occasion asked whether a name he had got right—the family name of a sitter—had been given by the sitters, as it in fact had, or by the communicator. Here, again, it seems quite possible that the question was as innocently asked as it appeared to be, and that he really did not know how he had learnt the name. The incident occurred on April 24, 1907, at a sitting at which I alone was present. Rector's opening remark after the usual greeting was :

R. Friend we wished to correct an error if error it be.
i.e. regarding the spirit who spoke last {at the

previous sitting}. Was it he gave us the name or was it given on your side first ?

E. M. S. Which name, Rector ?

R. I'll ask him. Forbes¹

E. M. S. I told you some time ago that Mrs. Forbes was coming again to a sitting, but I only told you after I believed you knew her quite well. [Her name had not, however, been previously given and mentioning it was a slip on my part. E. M. S.]

R. I knew her from the moment I saw her light friend and when her companion spoke first

* * * *

E. M. S. It was because I thought you knew her that I spoke to you of her as a friend.

R. Yes quite I U.D. it so far as I could U.D. anything, but I can't always be quite certain, just how much I am registering of what is said in the body,

E. M. S. I see.

R. or on our side, therefore I may register things which you say as well as those spoken by friends on our side.

E. M. S. Yes, I think you do sometimes, but very seldom.

R. I do try not to do so.

This explanation of Rector's is interesting, but not relevant to the point in question, for it was on April 17 that I had given away the name, and it was not referred to in the script till the next sitting, April 23. When I first mentioned it, Hodgson_p, who was communicating through Rector, responded intelligently and appropriately, as understanding whom I was speaking of, and without surprise at the mention of the name. He conversed, in fact, as if he had known it all the time, but he did not repeat it.

The same idea of the difficulty of selecting among many confused impressions is suggested by the rather frequent reference to a crowd of unmannerly² spirits trying to get to the "light" and having to be kept back. The following

¹ This is substituted for the name actually given.

² The adjective is mine.

is an instance of this on March 11, 1897. Rector is speaking of Imperator and says :

I am his assistant and follower always. He is capable of keeping the others back and preventing much unnecessary interference.

The struggle to find out things is referred to by Mrs. Piper in rather a curious way towards the end of the long waking-stage of April 10, 1907. I was again myself the recorder. She had been talking disjointedly about the communicators of the trance proper when she turned to speak to me, though whether to me as other than an impersonal auditor I do not know. The record goes on :

(Confidentially to E. M. S.) People in the body never tell me anything [I think this was in contrast to the spirit people. E. M. S.] They seem to expect me to find out things and I don't [know how they expect me to do it.]¹

It is to be noted here that in the waking-stage Mrs. Piper seems to identify herself with the personages of the trance proper—for it is *they* who are expected by people in the body to find out things. This should be kept in mind in seeking the answer to the second question to which we now turn.

The question is, granted that the controls are not alien spirits but some phase or fragment of Mrs. Piper, what kind of divided consciousness is manifested; are the controls secondary personalities, and if so, in what sense? This question is a good deal more complicated and therefore more difficult to answer than the one just discussed. It cannot be answered by a simple yes or no.

Hodgson, in a passage from which I quoted in Chapter III., p. 80, says (*Proceedings*, Vol. VIII., p. 57, and compare Vol. XIII., p. 286) :

The hypothesis which for a long time seemed to me the most satisfactory is that of an auto-hypnotic trance in

¹These last words are doubtless in square brackets in the record, because I failed to put her exact words down at the moment of speaking, and therefore was only certain of the meaning.

which a secondary personality of Mrs. Piper either erroneously believes itself to be, or consciously and falsely pretends to be, the "spirit" of a deceased human being, and further fictitiously represents various other personalities according to the latent ideas of some of the sitters.

He had apparently already abandoned this hypothesis when he published his first report. Nevertheless, I believe it to be at any rate an important approximation to the truth. I am disposed, however, to demur to Hodgson's use of the word "secondary personality," or at least to say that it is not very clear how he applies it. Does he mean that Mrs. Piper's hypnotic self is a secondary personality which imagines itself to be, or pretends to be, Phinuit? Or does he conceive the hypnotic consciousness split up, and if so, how? I think he really means that it is the hypnotic self as the dominant centre of consciousness for the moment that takes itself to be, or pretends to be, Phinuit. And this is what appears to me to agree best with the facts. The hypnotic self, or some element of it, successively personates a number of different characters—Phinuit, G. P., Stainton Moses, Rector, George Eliot, etc., but I think that there is no divided off part of Mrs. Piper which has assumed and permanently retains the character of, say, Rector, and is in that sense a secondary personality. Rector has no more persistent existence than Hamlet has. When the part of Rector is not being played he has no existence, just as Hamlet, however well the part is acted, ceases to exist as soon as the actor leaves the stage. That part of Mrs. Piper's mind which is used in acting as Rector may act as a different control when Rector's part ends, and is doing something else when the trance is over.¹

¹I do not say that by suggestion and education a Rector or a Phinuit might not have been developed, who could manifest as a secondary personality in Mrs. Piper's ordinary life, doing things her normal self was unaware of and might have objected to, as Léonie₂ did in the well-known case of Madame B. (see Myers, *Human Personality*, 230A). But there is no sign of this in Mrs. Piper's case, unless we regard as such her impression of the presence of Phinuit or Emperor when recovering from the

The comparison to a part played on the stage must not, however, be carried too far, for whether or no Mrs. Piper's trance self sometimes deliberately plays a part, there are at other times elements in the trance drama which seem to preclude conscious acting. I refer especially to what happens in the cases described by Hodgson (see Chapter II., p. 35) in which two controls carry on simultaneous but independent conversations by voice and writing respectively, and in the cases where the control sees the communicator as external to himself (see Chapter V., pp. 181-186). Both these phenomena require us to suppose the trance self split for the time into two centres of consciousness acting more or less independently, just as we have to suppose this when a negative hallucination is experienced by a hypnotised person (see Chapter II., p. 51), and such splitting up cannot, so far as we know, be brought about by the conscious act of any centre of consciousness dominant for the moment.

While, however, these things show that sometimes at least there is division of personality of various degrees of completeness and complication during the trance, there are other considerations supporting the view stated above that this particular division exists during the period of trance only. For one thing, any splitting up that involved a relatively permanent separation of as many centres of consciousness as there are controls, with new ones constantly emerging, and each continuing along with the normal Mrs. Piper to believe itself a separate personality and each liable to take in alternation the dominant position, would be a form of divided consciousness not hitherto classified. Moreover, such a hypothesis would be attended by some of the same difficulties as that of alien spirits controlling Mrs. Piper's organism. It would be almost as difficult to reconcile one as the other with the evidence set forth in Chapter IV. for artificiality in particular controls, especially artificial peculiarities of language not consistently maintained, and common memories and associations of ideas in controls who ought to be entirely distinct; or influence of an anæsthetic—*i.e.* when in an artificially produced state of dissociation.

again with the evidence, such as is given in Chapter III., of inconsistencies in the make up of controls, and contradictions in what is said of them by themselves and others at different times. And it must be noted further, that the view that some centre of consciousness is present throughout, which at least during the waking-stage realises itself as Mrs. Piper, and which during the trance proper acts or dreams the trance personages, is supported by the indications of a tendency for the waking-stage, in which the dominant personality conceives itself as Mrs. Piper, to develop in the direction of resemblance to the trance proper (see Chapter VI.), and the consequent difficulty of drawing theoretically a definite and permanent line between the two; and also by the indications, such as they are, that the Mrs. Piper of the waking-stage sometimes identifies herself with the consciousness of the trance proper.

The best analogy to the controls of Mrs. Piper's trance is probably to be found in the personations that can be obtained through suggestion with some hypnotised persons. I called attention in Chapter I. (p. 27) to the superficial resemblance between the two. It is not unlikely that with some hypnotic subjects it would be possible to imitate Mrs. Piper's trance phenomena further by making them see a hallucinatory communicator while they themselves were personating some one else; or even by getting them to personate two characters at once, one speaking and the other writing. There does not seem to be any obvious reason why this should be more difficult than the simultaneous working of arithmetical problems and reading aloud, which Mr. Gurney obtained by post-hypnotic suggestion (see Chapter II., p. 35).

Whether a hypnotised person adopting a suggested character really believes himself to be that character is difficult to determine. It probably varies with different hypnotic subjects and at different times. And, similarly, Mrs. Piper in a state of self-induced hypnosis may sometimes deliberately and consciously personate the control, and at others believe herself to be Rector or Phinuit, while at still other times something between the two may occur and she may have a more or less hazy consciousness of

being Rector but also of being Mrs. Piper. That such mixed states of consciousness are possible we all know from dreams; and we may also observe them in children in a normal waking state. Children may, *e.g.* be genuinely frightened by a wolf, knowing all the time that it is not a wolf, but their own father assuming the character at their own request. It seems not unlikely, though difficult to prove, that a child's normal state may resemble that of an adult in hypnosis in the fact of the subliminal self being freer to act—less kept under by the supraliminal—than is the case with normal grown up people. Such mixed or dual consciousness was perhaps what led to Phinuit's description (see Chapter II., p. 31) of his inability sometimes to get complete possession of Mrs. Piper. He may have been referring to the occasions when the trance-personality felt itself to be simultaneously Phinuit and Mrs. Piper. An interesting case will be found in *Proceedings*, Vol. XI., pp. 309-316 (see especially p. 314), where Mr. C. H. Tout describes his experiences in falling into semi-trance and in this state involuntarily personating some one else while partly retaining his normal consciousness, so that he seemed to himself to be two persons at once.

It is not only in the likeness of the controls to hypnotic personations that Mrs. Piper's trance resembles hypnotic trances. The dream-like incoherence of the waking-stage with its sudden breaks of memory, and the tendency both in waking-stage and trance proper to hallucination, are features which may readily be observed in hypnotic trances in which different stages of consciousness occur; and the realisation by the hypnotised person of his own identity, as with Mrs. Piper in the waking-stage, is what ordinarily occurs when no personation is suggested. Also the trance dream, if I may call it so, recurrent in its general outline, and the order of succession of consciousnesses manifested in the course of it, could doubtless be produced in a suitable hypnotic subject by appropriate suggestion and a little education.

It is certain that such suggestion was present in Mrs. Piper's case and may therefore have operated. Mrs. Piper wills to go into trance with a definite idea,—originally

derived from her sittings with Mr. Cocke (see p. 9),—that her own personality is to disappear and its place to be taken by various other spirits whose function is to converse with the sitter, advise him, and put him into communication with the spirit world. Accordingly, in a typical sitting of, say, 1907, she conceives herself during the going-into-trance-stage as gradually withdrawing and consequently losing her awareness of the actual surroundings. When she conceives herself as quite gone, a brief interval of deep sleep occurs during which no consciousness at all seems to be present so far as external manifestation goes, but during which nevertheless there is reason to think that ideas may be received through the senses by some element of consciousness, and may act suggestively in the subsequent trance proper (see *e.g.* Chapter IV., p. 142). From the deep sleep awakes a consciousness apparently conceiving Mrs. Piper's spirit as absent and itself as another spirit who is there for the purpose of conversing with the sitter. Who this other spirit is to be and also what he is to begin by saying is sometimes foreshadowed in the utterances and gestures of the going-into-trance-stage, as though it had been suggested beforehand,—and it is, of course, quite likely that the normal Mrs. Piper does sometimes suggest it to herself consciously or subliminally as she goes off. There is a similar relation between the ideas of the trance proper and of the waking-stage which succeeds the deep sleep that follows the withdrawal of the controls. During this waking-stage the consciousness present again realises itself as Mrs. Piper, who conceives herself as coming back to this world from the spirit world. In the latter she meets personages of the trance proper, whose company she sometimes enjoys up to the moment when she feels her return as complete, and fully realises herself as back in the actual surroundings.

This succession of events corresponds with the ideas with which the trance was entered upon, and there is an underlying unity of plot in the story notwithstanding the dream-like incoherence of the waking-stage. Details suitable to the occasion would naturally be suggested on any particular day, and we can sometimes see in the records

how from time to time changes in the controls and other modifications of the trance dream were apparently suggested by the sitters or by the desires of the trance consciousness itself.

The states of consciousness in trance and waking-stage are, as we have seen, very different. In the waking-stage we have consciousness of her own identity together with unawareness of the actual surroundings; in the trance proper no apparent consciousness of herself and complete and keen awareness of the sitter and surroundings; during the waking-stage incoherence and instability with discontinuity of memory; during the continuance of the trance proper complete coherence and, notwithstanding changes of assumed personality, apparent stability. It is probable that the direction of attention to the sitter and the need of carrying on a conversation satisfactory to him has a steadying effect; but there is also some reason to think that (as suggested in Chapter VIII., p. 311) the maintenance of stability and coherence sometimes involves an effort.

The evidence published by our Society seems to show that dissociated states—hypnosis, trance, automatic writing, ordinary sleep—are favourable to the emergence of telepathic impressions, and such emergence may occur in any of the stages of Mrs. Piper's trance, other, of course, than the deep sleep. But as we saw in Chapter VII., the transition stage at the end of the trance proper, "when Rector goes out," which may perhaps be the deep sleep itself, seems more favourable to the effective receipt of telepathic impressions than the trance proper. It may be that the effort just spoken of, to remain coherent and to satisfy the sitter, acts as a hindrance to telepathy. On the other hand, the waking-stage, if favourable to telepathy in one way, appears in another to hinder its manifestation, for words and names telepathically learnt may be uttered in that stage while the ideas to which they should be attached are through the dream-like incoherence turned into nonsense.

I have been endeavouring to show the resemblances between Mrs. Piper's trance and hypnosis as regards changes and divisions of consciousness. But what psychical pro-

cesses are involved in these changes and divisions, either in hypnosis, or in the Piper trance if it differs from hypnosis, we do not know. We may perhaps usefully represent it to ourselves as some sort of shuffling and rearrangement of centres of consciousness, interconnected, but to some extent independent, with one of them sometimes sufficiently dominant to keep order, as it were, and secure the kind of stability exhibited in the trance proper. But how far, if at all, such a representation has any true resemblance to the facts, our present state of knowledge does not enable us to say.

To sum up very briefly my own conclusion about Mrs. Piper's trance, I think it is probably a state of self-induced hypnosis in which her hypnotic self personates different characters either consciously and deliberately, or unconsciously and believing herself to be the person she represents, and sometimes probably in a state of consciousness intermediate between the two. In the trance state her normal powers transcend in some directions those of her ordinary waking self, as is often the case in hypnosis. And further—what makes her case of great importance—she can obtain, imperfectly and for the most part fragmentarily, telepathic impressions. Or rather, as it would perhaps be more correct to say, such impressions are not only received by her as the result of her own telepathic activity or that of other spirits—spirits of the living or may be of the dead—but rise partially or completely into the consciousness operating in the trance communications, and so are recognised.

I have in attempting to expound and justify this theory and in discussing the facts on which it is based, used very frequently such words as “probably,” “perhaps,” “sometimes.” That is because it seems to me impossible at present to prove any theory on the subject. Provisionally the one I have put forward is what seems to me to fit the complicated facts of Mrs. Piper's case best. But it would be rash in so elusive and difficult a subject to try to come to any final conclusion on this case alone. Much more study is required of hypnotic and other dissociated states in different people, including of course cases of automatic

writing produced while the normal consciousness is apparently in full operation, especially those in which there is the same kind of evidence for supernatural powers as in Mrs. Piper's. Such investigation might lead to an entire revision of my interpretation of the relations of Mrs. Piper's states of consciousness.

If my attempt to study the psychology of Mrs. Piper's trance phenomena suggests any lines of observation or experiment to be pursued in other cases, it will have served a useful purpose. And in any case, the length and detail of the essay I am laying before the Society is, I hope, justified by the great importance for our investigations of gaining all the light we can on the way the consciousness works—in all of us, but in automatists in particular.

APPENDIX TO CHAPTER I.

INSTANCES OF PROPHECIES CONCERNING HODGSON'S LIVING
ON AFTER MRS. PIPER CEASED TO GIVE SITTINGS.

(April 27, 1897. Sitter and recorder, Hodgson.)

(George Eliot writing.)

* * The light will burn {i.e. Mrs. Piper's sittings will go on} only for few years here * * * you {i.e. Hodgson} will be called upon to take echarge of it to the end.

(April 28, 1897. Sitter and recorder, Hodgson.)

(Rector writing.)

* * present light {i.e. Mrs. Piper} * * will be over here {i.e. in the spirit world.}

R. H. Before *I* get there? [Assent.]

(Nov. 30, 1898. Sitter and recorder, Hodgson.)

(Rector writing.)

R. H. Do you think [it] probable that you will be able to return for three or four years of our time?

R. We do, from the time when we first gave thee knowledge of this

* * * *

R. H. And you expect afterwards to meet me through other lights.

R. *We do.*

(Dec. 2, 1898. Sitter and recorder, Hodgson.)

(Rector writing.)

R. And thy life for the benefit of man will be greater than any others to whom our attention hath been drawn

* * * *

Thy life is only in its beginning.

(Dec. 15, 1898. Sitter and recorder, Hodgson.)

(Rector writing.)

R. We have thou wilt remember given our promise to find a light for thee through whom we will act after we have finished here, and as we do not promise anything without certainty, we will ask thee to accept this.

(Oct. 31, 1899. Sitter and recorder, Hodgson.)

{First sitting after holidays. At this time Mrs. Piper was rather ill and fearing an operation might be necessary.}

R. And after we have developed another light sufficiently for our work and continuance of it, we will cease here forever * * *i.e.* thou shouldst make known to all mortals that as soon as our work has ceased with thee we cease with all.

R. H. Yes I will.

R. And this should be done *at once*.

(June 29, 1905. Sitter and recorder, Hodgson.)

(Mrs. H. communicating.)

In your light I see you marrying, and some one whom you love I see two children for you. Now no matter what happens you will find out that I see clearly on this point too.

(Oct. 31, 1905. Rector writing.)

Understand friend that the light is now nearing the close of our reign and in order to prolong its use we must exercise the utmost care.

PROFESSOR WILLIAM JAMES ON MRS. PIPER IN SEMI-HYPNOSIS,
AND COMPARISON OF THIS WITH HER TRANCE STATE.
(*Extracted from the Proceedings of the American Society
for Psychical Research, Vol. I., pp. 104-5.*)

At the time this was written—1885—the writing sittings and the “waking-stage” had not developed. It will be observed that some of the symptoms in the semi-hypnosis occur in the waking-stage—indistinct speech constantly, and

automatic imitation of speech and gesture occasionally (see Chapter VI., p. 234, and Appendix to Chapter VI., p. 612).

Curious to ascertain whether there were continuity between the medium-trance and the ordinary hypnotic trance, I made some observations *ad hoc* upon Mrs. P[iper]. My first two attempts to hypnotize her were unsuccessful. Between the second time and the third, I suggested to her "control" in the medium-trance that he should make her a mesmeric subject for me. He agreed. (A suggestion of this sort made by the operator in one hypnotic trance would probably have some effect on the next.) She became partially hypnotized on the third trial; but the effect was so slight that I ascribe it rather to the effect of repetition than to the suggestion made. By the fifth trial she had become a pretty good hypnotic subject, as far as muscular phenomena and automatic imitations of speech and gesture go; but I could not affect her consciousness, or otherwise get her beyond this point. Her condition in this semi-hypnosis is very different from her medium-trance. The latter is characterized by great muscular unrest, even her ears moving vigorously in a way impossible to her in her waking state. But in hypnosis her muscular relaxation and weakness are extreme. She often makes several efforts to speak ere her voice becomes audible; and to get a strong contraction of the hand, for example, express manipulation and suggestion must be practised. The automatic imitations I spoke of are in the first instance very weak, and only become strong after repetition. Her pupils contract in the medium-trance. Suggestions to the "control" that he should make her recollect after the trance what she had been saying were accepted, but had no result. In the hypnotic-trance such a suggestion will often make the patient remember all that has happened.

APPENDIX TO CHAPTER II.

THEORIES OF CONTROLS AS TO THEIR RELATION TO THE
BODY AND SPIRIT OF THE MEDIUM.

THE extracts from records of sittings of which this Appendix consists are supplementary to those given in the text, and form an important part of the evidence on which statements in the text are based. In some cases they give the context of quotations in the text. The arrangement is strictly chronological all through, and the six sections into which the Appendix is divided are marked by important divisions of time. The chronological order has the disadvantage of mixing up the different topics dealt with in the chapter, so that in reading the Appendix through the reader would have the feeling of continually jumping from one subject to another. On the other hand, topics could not be kept apart without cutting up many of the extracts given. Moreover, the chronological development is in itself of some importance.

Remarks in large print and those enclosed in {} are notes or comments of my own.

A.

EXTRACTS FROM STENOGRAPHIC REPORTS OF FIVE SITTINGS,
MAY 26—JUNE 30, 1888.

These are the sittings referred to by Hodgson (*Proceedings*, Vol. VIII., pp. 2-3), as given gratuitously by Mrs. Piper, for the purpose of enabling him to find out what he could from Phinuit in any way he chose, concerning his own personality, his knowledge, his relations to Mrs. Piper, etc. Hodgson used the results in his Report, and seems at one time to have intended to publish rather full extracts, though, as he says, "the results were decidedly unsatisfactory so

far as regards the receipt of any exact explanation." I agree with him, however, "that in the task of estimating the general character of the trance personality," "certain portions of these accounts are worth reproducing." The portions bearing on Phinuit's theory of "control" are what are here quoted. In what follows, PH. stands for Phinuit and S. for Hodgson or the stenographic reporter. The latter was herself interested and had had a good many sittings with Mrs. Piper. The record does not distinguish between the two questioners, but no doubt in the great majority of cases S. here stands for Hodgson.

(May 26, 1888.)

* * * *

S. You make me so tired; is it etherial energy you draw from me? Do you use my etherial body as a sort of reservoir?

PH. Oh oui; I will take you over here with me one of these days.

S. What do you do with it when you have got it?

PH. I absorb it through the medium. You cannot see me but I can see you. Sometimes I cannot see you and sometimes I can.

S. How do spirits there regard mortal beings here? Are we as invisible to them as they are to us?

PH. Certainly. * * *

Sometimes when they come to the medium—the medium is my instrument—when a friend comes to me and speaks to me and gathers round me they see me because I look just the same when I control the medium as the medium looks before I get here. I have to use the ears, the eyes of the medium, to control her tongue to speak to you. Those friends gather round and when I say to them "There is your friend here"—I say this quietly; you do not hear me say this; I say this to the friends that gather round me, and make motions to them.

* * * *

Sometimes when I come here, do you know, actually it is hard work for me to get control of the medium.

Sometimes I think I am almost like the medium, and sometimes not at all. Then I am weak and confused.¹ Then they won't recognize their friends, and that is the way they go on.

* * * *

(June 2, 1888.)

* * * *

S. What is the explanation of mediumistic power ?

PH. It is effervescing light.

* * * *

S. From your point of view, you see the difference in mediumistic power as a difference in luminosity ?

PH. Certainly.

S. Can't you explain how it would appear to me, supposing I investigated a medium's body for the purpose of ascertaining the difference in structure ?

PH. You would see a very sensitive organism, you would see a very large, peculiar, undeveloped brain ; what I mean to say, the brain is too large to be used by the natural mortal mind of the medium.

S. Do you mean there is a certain part of the brain which is used by the etherial organism and can be filled by the etherial organism of the spirit ?

PH. Certainly.

S. The reason why all people are not mediumistic is because they crowd out others and fill it all up ?

PH. Yes.

S. You are not likely to expect of a person that uses up every bit of himself, to be mediumistic ?

PH. That was never found in your country.

Now you see when I come here, the medium passes into the spirit, as it were. The medium's etherial organism goes through the spirit world, or various parts of the spirit world ; she wanders about like a spirit ; she gropes about that way (putting out hands). Just when I get ready to come here, she goes out I drive her out. She takes my place, as it were, in the spirit world.

¹ This passage is quoted in *Proceedings*, Vol. VIII., p. 9.

S. How does she appear to the spirits ?

PH. Well, she looks strange to the different spirits and they look strange to her probably.

S. What characteristic does she exhibit that marks her off as still inhabiting a material organism ?

PH. She looks darker. S. Like an evil spirit ?

PH. Oh, not like an evil spirit, but not so shining, gleaming.

S. Is it a matter of common knowledge that persons who look like that have to go back to the body ?

PH. Some of them do not understand it ; they think it is curious.

S. The same as white people who inhabit a certain country, suddenly see a black man ?

PH. Yes.

S. Is she conscious all the time that she must return ? Is she like a lost bird ?

PH. She goes round ; when I get ready to go out I leave the medium's organism weak, in a certain sense ; then while her spirit is roaming about it has gathered strength enough to put back into that what I have exhausted. She gathers up a certain amount of energy. She is helped on by various spirits and good spirits too. Then when I begin to leave the medium, I get weak, have exhausted all the material energy I could get from her, she begins to return and she gets nearer to me. I can actually sometimes, when I am here, see the medium.

S. How do you communicate with her ? How does she know ?

PH. Don't you see, I am leaving the organism.

S. How does she know it ?

PH. Because she lingers, in a certain sense, near me. At the same time, your spirit mother comes here and tells me she is here, only I can tell her from the other spirit because she is a little darker.

S. She comes and tells you you must go ?

PH. Oh no. Her spirit would stay in the spirit forever and live there if I should stay here too long, but I have only a certain amount of strength given me and when I have exhausted that I have to go whether

I like it or not, and she comes back, and she actually stands by me pulling on me to get me out, and then she gradually gets back again.

S. Didn't she have great difficulty at first to get back ?

PH. She was afraid of me I guess at first.

S. I mean to get back again ?

PH. Sometimes people have asked me what made me make the medium suffer so. You know, sometimes she realises the fact that I am getting here and is kind of afraid to let me come, for she is afraid she won't get back again, but I talk to her and tell her she will get back all right, so she comes right back and takes my place. Then when I have the medium's organism, I can feel sometimes. In the first place, the medium's body, the hands, arms, head, feet,—I itch tremendously—they feel heavy to me, hard work to get them round, and then I try to force energy ; still they are heavy. Then I exert a great deal of will power and I can do anything. (Stretches out hand.) Then again, I can see you ; I can see your etherial ; I can see a fac-simile of yourself, but I cannot see the material only as I touch you. I have a sense of feeling and can feel. I use the medium's organism as my instrument, exactly as she uses it. Then I hear with the medium's ears. Sometimes I do not get so much control.

S. To all intents and purposes you use the medium's organism precisely as you would if you were a human being ?

PH. Exactly.

S. How is it that you do not use the medium's eyes ?

PH. I do use the medium's eyes.

S. You told me the last time that you used them about there (pointing to spot over the eyes).

PH. Oh, I mean to say that I use the medium's brain ; I do not need eyes.

S. Could you use the eyes if you tried ? Have you ever tried ?

PH. One time a gentleman in the body wanted me to open the medium's eyes. They are closed now, are they ?

- S. Yes. Open them and look at me. Can't you open them ?
You have not any control over the muscles of the eyelids ?
- PH. (Feels of the eyes.) No, I think if I should practise I think I could do it.
- S. Well now, try that and practise it, won't you ?
- PH. I will try very soon.
- S. Is it because you have not got quite perfect control of the organ ?
- PH. (Trying to open them.) I do not see how you do it. You open my eyes.
- S. The eye-ball, the iris, appears to be turned right up toward the nose, as though you were asleep, just as though you were in an abnormal state. Do you understand ?
- PH. Now I tell you that is the hardest work for me. Half of the time I do not comprehend what you say.
- * * * *
- Now I have got no smell ; I cannot taste. I have tried to taste but I cannot.
- * * * *

(June 9, 1888)

- S. Why doesn't the medium remember, when she comes back to her body, what she has been doing ?
- PH. How could she remember when I am here ? She goes away when I come.
- S. You told us last time that she wandered about in the spirit world ; why doesn't she remember ?
- PH. Because I take all the strength out of the medium's body, out of the brain.
- S. Doesn't she bring back strength with her ?
- PH. She does, but you know she comes right back where she left off when I get here.
- S. I don't understand why she does not remember all the same.
- PH. Remember what ? Remember me ?
- S. You talk with a sitter's friends, and you come into the medium's body, and you tell us what they have told you. Now, why can't I say to the medium, " You

go and talk with my spirit friends and when you come back tell me what they have said ? ”

PH. Because I have exhausted the medium physically. I have taken away all the light.

S. When will she remember the experiences in the spirit world ?

PH. When I get her all used up, I guess. I have tried so many times to make the medium remember. For instance, when I go out I say to her, “Do you think what you have seen; enjoy it ? ” Don't she remember ?

S. No, she never remembers anything. Why can't you make her remember ?

PH. Because I paralyse the brain, I guess.

S. Supposing the medium went out of her body. . . .

PH. Well, you go and take a dose of ether and see how much you remember when you get out of it.

S. What happens when I take a dose of ether ?

PH. Your brain gets numb.

S. I can't remember what has been going on in that time because nothing does go on ?

PH. Even so, but the power in the brain has been exhausted. At the same time, your etherial goes out of yourself. When you go to sleep you dream.

S. My etherial does not go out then ?

PH. I tell you it does. S. Always ?

PH. Yes. When you wake up you remember, because your etherial was acting on your brain all the time. For instance, when you go to sleep your etherial wanders about, but at the same time,—your etherial sees your mother in another part of Australia, and that is, your mind exercises that in your brain, puts that single incident. That is a dream in your mind. Well, when you awake, your normal self again, and your brain is no more being used as in a dream, then you remember that you dreamed a certain thing. Well, sometimes it is true and sometimes it is not.

S. What makes it not true, if dreams are always realities ? You say that in dream life the etherial body always

passes out of the organism, and then the dreams represent real experiences; is that what you mean?

Then follows a long discussion, very confused on Phinuit's part, about sleep. Hodgson wants to know the explanation of dreams, and what is the difference between a veridical and a purely imaginary dream. Phinuit says the "etherial" always goes out of the organism in sleep and apparently maintains that it sees the thoughts that the sleeper has had while awake, mixes them up and impresses them upon the brain, but that it also sometimes really communicates with distant people and impresses what it learns on the brain. Hodgson also wants to know whether another spirit could take possession of the sleeping organism and permanently keep out its own spirit, and if not why not. Phinuit seems to reply that no spirit would wish to do so, and that it could not if it would, because the etherial is still holding on to the brain. Also that the sleeping body is as useless for purposes of communication as a dead body. Moreover, if a spirit did get possession during sleep or otherwise it could not remain long because the light and strength get exhausted.

It is perhaps noteworthy that Hodgson in this conversation introduces the idea of a chain or cord, binding the etherial body, when it goes out in sleep, to the physical,—an idea which plays so large a part later on, especially in waking-stage utterances. Phinuit does not use the metaphor himself here, though he does not exactly reject it. The following are the relevant passages:

- PH. I cannot come and control the medium when the medium is asleep. At the same time, it is still there; I cannot use it to articulate, to speak to you. Then again, you see the light is not sufficient; it is not strong enough, powerful enough, bright enough for me to follow it. Well, invariably, people that have not the mediumistic light, of course there is nothing there for the spirit to use. Your etherial is still holding on to the brain.
- S. How do I hold on to the brain? How does my etherial organism hold on to my brain?

- PH. What makes you move? S. I desire to.
- PH. That is what I do when I leave the body; I desire to keep the soul (?) in my own possession. The brain and the etherial, which controls the physical, are linked together and there is no use for a spirit to come in there between.
- S. He cannot separate that from it?
- PH. No sir, he cannot; when you are in the sleep state your brain is in a very different way; it is in anything but a natural state when you are asleep. For instance, your brain is acting when you are awake; you are learning, studying, reading something; well, when your eyes are closed and that is gone from your view, your brain is at rest.
- S. Now supposing here is a very strong etherial organism, which is spirit, and he watches the organism of a person in the body, and he sees that person going to sleep. Gradually the organism of that person becomes still, and he sees the etherial organism of that person come out of the body and begin to walk round, and he sees the chain of communication between that person and his own body. Very well, that strong spirit thinks, "I will have a good time; I will murder that man," and he goes and breaks the chain and {? that} binds the etherial organism with the mortal body, and he takes possession of that body. Why can't that happen?
- PH. Because the etherial and the brain are connected when you are asleep. If your etherial should let go the brain and the body would be dead.
- S. You mean to say that if this strong spirit broke that chain of communication, it would not do him any good?
- PH. I mean to say that you would pass out of the body for ever.
- S. Do you mean that the body would be dead?
- PH. I mean to say that when you sleep the nerves of the system, the entire system is dead, as it were; the etherial is there just the same; it wanders about; for instance, it is like a thought. Your etherial

certainly controls the physical. When your brain is at rest the ethereal dances about, wanders about; at the same time clings, as it were, to the brain, never leaves the brain, and no spirit power is strong enough to break it.

S. It requires too much energy?

PH. No spirit is mean enough to want to kill anybody when they are asleep. Common sense ought to teach you that any of your spirit friends would not want to come and use your organism when you are in the unconscious state; to begin with, he has got no use for it.

S. But this is the idea; suppose this is Mr. A., and we will say A. has a strong, healthy body, and we will say that A. has killed B. in the mortal body. Very well, we will say B. is an elderly man and A. is a young man. A. kills B. and takes possession of B.'s property. B. is a spirit then, isn't he? Suppose that B. is an evil spirit. B. watches A. going to sleep, and he sees A.'s ethereal body beginning to dance round, as you described it just now, but still keeping hold of his own brain. Then B. says "A. has murdered me; he has driven my ethereal organism out of my body and I cannot enjoy the mortal life, but all the same I shall have my revenge now, and I will simply cut that thread off from A., and I will go into his body instead of A., and I will enjoy myself in A.'s body." Do you understand?

PH. Yes.

S. Do you mean to say that that is an impossible thing, that for some reason or other B. cannot do that? Why can't he?

PH. Certainly he cannot. Although you are asleep, your body is at rest, but it is rest from sleep, from a natural sleep which is ordained. You are in a very different condition from what you are when you are awake; your ethereal has ceased to act; it is exhausted; your ethereal has not the power to grasp a thought, an impression, that is on your mind during the day.

Your spirit simply watched your physical while you are resting; then it can in a certain way communicate with the etherial, and when you are awake you can remember it. But the spirit has no reason and no power to lift up the physical when it is asleep, and make use of it.

S. Why can't B., who is a spirit, drag the etherial organism out of A.'s body, or if A.'s gets out, why can't B. keep it out? Is it a thing that you cannot understand yourself; is it beyond you?

PH. Oh no, I know all about it; I know I cannot control the medium's organism when she is asleep. The etherial is on the outside instead of in the inside.

S. Now supposing you come to the medium, and you say "Come out of that, come out of that," and she says no and you say "*Come out of that*; I will make you come out," and then you make her come out and you say "I am not going back here any more; I will stop here in the body."

PH. I cannot stop here in the medium's body; when the light and the strength are exhausted, I have to go.

S. So that if a man broke the thread of connection between A. and A.'s body, and if he could get into A.'s body for a short time, then he would be there only just as long as this reservoir lasted, and then he would be dead a second time?

PH. That is all.

S. Is it in accordance with the laws of the universe that a spirit cannot break the chain that binds the living organism with the etherial body?

PH. Certainly. S. But you do not know why?

PH. Certainly, I do; when you are asleep it is just the same as if it was dead. Now if it is dead how is the spirit going to take hold of it?

S. Because in the case I am supposing, I am supposing that the spirit uses it just as the etherial is about to return to the body.

PH. Your etherial still clings to the brain, but it leaves the other portion of the body. Then there is nothing, no spirit power can sever that from the brain.

S. But why can't they ?

PH. Why, because there is life there.

S. I can sever an etherial body from the body.

PH. Certainly, because you can take his life, but a spirit cannot do that.

S. Why can't he ? I believe I have got an idea of the reason now myself. My idea is this, that the spirit can act upon the etherial part of the bond connecting the etherial organism with the ordinary body, but that part of that bond consists of more gross matter which can only be acted upon by a person who is on the material plane, and that therefore a person who is still in the body can break that link, but a spirit cannot.

PH. But why can't he ?

S. Because he cannot act upon that matter unless that matter happens to be connected with a mediumistic person. Is that right ?

PH. Where does the life come in, the life of the brain ?

At this point Hodgson changes the subject, or at least tries to approach it from a different side, by asking if there is such a thing as murder in the spirit world.

Later in the sitting the following occurs :

S. Now tell us how it was that the medium first came to go into this state, and who first controlled her ? What made her mediumistic ? Was there any event which made her body mediumistic ?

PH. Any event ? No.

S. Has she always been mediumistic from childhood ?

PH. It is born with you when you are put into the body, and children sometimes are controlled by spirits if their brains are strong when they are very young, but if they are not strong physically and mentally there is not enough there for the spirit to control it, and never will until it can handle it and handle it right.

S. Now tell us the history of your own control and the other spirits that controlled her, etc.

PH. Oh, there are several different spirits that I am not

particularly acquainted with. They call them a band of spirits, but they are called that in the body more so than in the spirit. For instance, when I or any spirit finds that there is a medium, that is, a light, every spirit that can will follow that light to see if they cannot handle it, use it. For instance, you try to lift a stone and you are not strong enough to do it; your brother tries and some one else tries, and finally there is some one strong enough to do it. That is the way I got here.

S. Other spirits had tried before you?

PH. Only one or two. S. What others really succeeded?

PH. There was Loretta Ponchena, an Italian girl; then there was,—I don't know,—Henry Longfellow, I believe.

S. Who else?

PH. I don't remember; it was the spirit of Mr. Longfellow, just the same.

S. Was it the real spirit of the poet? (Think the answer was *yes*.)

PH. Then there used to be a Mrs. Sarah Siddons.

S. What did she do? PH. Oh, nothing.

S. What sort of a person is she?

PH. I don't know; I guess she used to be an actress; I do not know her very well.

S. Who else?—Beethoven?

PH. Musical? S. Yes.

PH. No. S. Did Admiral Blake come?

PH. No, never heard the name before. S. Commodore Wiley?

PH. No, never heard the name. S. Who came?

PH. Chief Justice Marshall; that is all.

S. Did you ever know any naval officer that came?

PH. Commodore Vanderbilt; he was not a naval officer; Commodore is his name. He is a decent sort of fellow; nice old fellow, but he is profane; used to swear like a Turk.

S. None of those could manage the medium's body as well as you?

PH. No. S. Who is the leader of this band of spirits?

PH. There is no leader at all.

S. That is what the mortals call it.

PH. Certainly; it is a various number of people that try to use the medium's organism.

(*June 16, 1888.*)

* * * *

S. Have I got any light about my brain?

PH. Certainly, a great deal. S. Luminosity?

PH. Yes. S. What impressions am I subject to?

PH. I do not know as I can illustrate that to you clearly but I will try. If you had a friend that was ill you would know it, you would feel impressed, but it would be done through the spiritual influence. Do you call that one mind acting on another?

S. Yes, we call that telepathy.

PH. Well, I tell you it is not at all. You get an impression through some disembodied spirit, or it may be a very powerful action of your own etherial.

S. That is what I think it is likely; tell me how I can act in that case. You mean it is the action of me on the other person, that my etherial really takes cognizance of what is going on?

PH. Oui, that is the idea. I can tell those that are in sympathy with me when I first see them. I can look right through them. They do not believe I am here. And another thing I go on talking to them; they sit perfectly indifferent; if they would put some feeling and some sympathy and give themselves up in earnestness, and were desirous of getting something from the spiritual world, it is an unmistakable fact that they will get it every time, and I will guarantee it. But even that lady that is dreadfully sad; now she has got feeling, she is sad and sorrowful in the material, but she has got no sincerity in really calling up her friends, because she thinks it is impossible, and it is just as hard to break through that ice as it is for you to break an iron. I will guarantee that if you will bring a sympathetic lady, a lady that is anxious to get something and will put her soul and heart into it, her soul particularly, I will guarantee you that if

she has got friends in the spirit I can talk with them. Now for instance, Ella Brown; you take that name; that name will come to me and that person will say she is Ella Brown, but that friend does not start up and be glad to see her, but simply sits cool and quiet and does not say whether she knows Ella Brown or not.

* * * *

Sometimes, don't you see, they won't listen to me. They put themselves so hard and stern and so within themselves, no feeling, no sympathy, no belief, no nothing, and it is just as impossible for their friends to reach them, because I am so sensitive. For instance, I can talk, criticise, lecture from one year's end to the other, generally speaking; at the same time you can say a thing to me which makes me deucedly weak, in a cold, hard, stern, unsympathetic, unkind tone. But I will guarantee that if a lady or gentleman comes to me with sincerity, and anxious for me to tell them something, I will guarantee to tell them what they want to know. And I do not care if I get here forty times. You may do whatever you have a mind to. Do as another gentleman did; he got me to come here and he went and got a cloth bandage and tied it all over my head. Well, you can do the same if you like.

S. To see if you can see anything ?

PH. No, no; then bring in your friend, your American friend, and if they are sympathetic I will guarantee to tell them their friends. You can do all you like to me; I do not care.

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{Here were made the experiments in localising pinches, and in smelling and taste, referred to in *Proceedings*, Vol. VIII., p. 5.}

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S. That sense of effort, that feeling of struggle, does that lie in the connection between the etherial organism and the ordinary organism ?

- PH. You see I control the medium.
- S. But supposing another spirit was looking on at your feeling of effort, what would they see? What does the effort consist of?
- PH. I make an effort because I have the use of the medium's hands.
- S. Is that effort in order to make your etherial catch hold of the medium's physical?
- PH. Oui, you know I have got hold of it all the time.
- S. If that connection were more perfect the effort would not be so great?
- PH. No.
- S. The more imperfect the connection is, the greater the effort is?
- PH. Certainly. The medium is matter and I am etherial.
- S. What sort of shape has the etherial organism?
- PH. Fac-simile of the one in the body, mouth, nose and eyes.
- S. What is the etherial mouth for?
- PH. Supposing that I should come to you without the medium, how do you suppose I could talk to you? If I had not any mouth I could not whisper, I could not talk to you.
- S. But there are a great many people who do not come to us with their mouths?
- PH. That is very true.
- S. Then you can hear us without any ears, can't you?
- PH. Certainly; oh, I have got etherial ears.
- S. You can hear without etherial ears?
- PH. Certainly.
- S. What is your nose for? You do not go snuffing about in your etherial body?
- PH. Oh no. S. Then what is the good of it?
- PH. The etherial retains that shape because it has had that shape in the body. You must remember I am like a little boy, like learning my lessons over again. Do you know, I do not believe there is a spirit comes back to earth through any medium that is stronger or more learned about different things than I am. I do not believe you will even find a spirit that is stronger to bring back friends than I am. I say

that because I have seen so many spirits that really have been back to earth, and I have never found one that said that they could use the medium, and I do not say this because I am conceited; I tell you because it is the actual truth. I have talked with a good many of them and they say they cannot use the medium to hear. But I am not a very good hand to lecture, I am not a very good hand to explain, unless you put the question very quietly, slowly, and very simply to me. But when you get on to your fandangoes, a little bit of French, a little bit of Italian, a little bit of German, all mixed up together, I cannot understand what you mean.

* * * *

(*June 30, 1888.*)

* * * *

PH. Did you know everything has a mind, every single object, a tree, a stone, a hill, a field,—

S. And a fence and a man's nose?

PH. You throw a stone into the air and it falls. What makes it fall?

S. Gravitation.

PH. Well, that is the idea. The centre comes down and strikes. What is that thing you have got there? That body?

S. It is matter?

PH. Well, that is all.

S. Do you mean to say that the stone has a mind, an etherial body?

PH. Certainly.

S. Every portion of matter has an etherial?

PH. Certainly.

S. You say every portion of matter has a mind, and sometimes the mind leaves it?

PH. Certainly.

S. Well, then you have a portion of matter that has not an etherial?

PH. There is a powerful action of the etherial, of the life over

the matter; that is, the matter that is flesh and bone and sinew and blood, all that sort of thing; it is more powerful to act and handle and control the objects of matter in the stone than the stone's mind is to control you. It is a sense, it is an ethereal power, a natural, normal, intellectual, human mind, whereas the stone has a mind that is dull; there is no sense in it.

S. Is it of the same nature as the human mind?

PH. No, it is different entirely.

S. Don't you mean that it is different in degree?

PH. Certainly, in degree, and in degree only.

* * * *

B.

EXTRACTS FROM STENOGRAPHIC REPORTS OF SITTINGS, NOVEMBER 22, 1892, TO JANUARY 30, 1893.

THESE extracts are chiefly illustrative of theories as to writing, and are supplementary to those quoted in the text. Extensive extracts giving evidential matter from these sittings will be found in Hodgson's paper, *Proceedings*, Vol. XIII., pp. 315-322 and 413-441.

(Nov. 22, 1892.) Extract from record of sitting at the Howard's house. Present Mr. and Mrs. Howard, Hodgson and stenographer. {This was the first sitting after May 29, 1892, at which G. P. communicated.}

* * * *

PHINCE. Here comes a friend of yours. R. H. Yes.

PH. I am going to step out.

R. H. You are going to step out, you say, Doctor?

PH. He is going to take that.

R. H. Take what, the pencil? Oh, he is going to take the hand, gently, gently, gently. Here you are [medium taking pencil in hand].

R. H. Steady, steady. Tell him to be steady, Doctor; tell him not to be in such a fuss.

PH. He is doing first-rate.

R. H. He is doing first-rate, is he. Oh, he is doing it for strength? ¹

PH. Ha! He says he can't get it.

MRS. HOWARD. Gently: now don't be in a hurry.

PH. Ha! He says he is much obliged to you. Hodgson!

R. H. Yes.

PH. You can help him if you will.

R. H. Yes, I am trying to {Presumably by holding the arm to steady it.}

PH. Ha! He is fussing. I will give it to him. [Medium begins to write, H. tearing off sheets of pad and reading for reporter what is written.]

G. P. (writing.) Haloo Hodgson, you know me,

R. H. Who are you?

G. P. George Pelham. R. H. Yes, I thought so.

PH. (speaking.) Where is Jim, he says.

MRS. HOWARD. He is here. [Mr. Howard coming over near the medium.]

PH. Speak to Jim, he says, speak to Jim. Speak to him Jim.

MR. HOWARD. Well, George, go ahead.

R. H. We are very glad to see you again.

G. P. Haloo, Jim, old fellow, I am not dead yet. I still live to see you. Do you remember how we used to ask . . .

MRS. HOWARD. Gently George.

PH. He says he is doing the best he can.

MRS. HOWARD. You tell him, Doctor, not to hurry himself. There is plenty of time.

R. H. We can't get the word after "ask."

G. P. Each other for books of certain kinds, about certain books, where they were, and you always . . .

R. H. Gently, take time, George, take time.

G. P. Knew just where to find them.

* * * *

¹ Compare *Proceedings*, Vol. XIII., pp. 292-3. All this reads as if the violent motions were going on which automatic writers often experienced in early attempts; but several writing sittings had occurred before this, and G. P. had acted as amanuensis for other communicators.

Hulloa, I know now where I am. Jim, you dear old soul, how are you ?

R. H. Gently, gently George, take time.

G. P. Whom is this, Louis . . . he wants me to tell you for him . . . Louis he wants to see Billie.

PH. Ha! He wants to know something.

MRS. HOWARD. Can't he come and ask us himself? He does not seem to write very well.

R. H. Who is Louis ?

PH. He is . . . Who is that gentleman, that German fellow talking to you George, can't you tell them ?

R. H. He wants to see Billie, does he ?

PH. Who is he talking about? I am all jumbled up.

R. H. George, can you spell the name ?

PH. He will answer you.

R. H. Tell George to give us his other name besides Louis.

G. P. (writing) Well, wait just one minute.

PH. George is talking to that gentleman and he is writing to you.

R. H. Well, Doctor, why can't you talk to us and get George to talk to us instead of writing.

MRS. HOWARD. We can get so much more in the time.

G. P. Hodgson, it is I, go out and tell him to come. Good day, you know me ; George Pelham.

R. H. Yes, we know you George, very well. Are you coming to talk to us ?

G. P. Yes, yes.

{Some further conversation with Phinuit follows, then :—}

R. H. Are you getting your hand back, Doctor ?

PH. I will have it in a minute.

{Phinuit talks for G. P., writes a name in mirror writing. Further conversation with Phinuit, then :—}

PH. Can't you help me turn round.

MRS. HOWARD. Yes, how do you want to turn ?

[Medium breathing hard and clinging to Mrs. H.]

PH. Hodgson ? R. H. Yes

PH. You help me get out.

R. H. All right [placing hands on medium's head]

PH. Change that, that is right

[At this point there is a change of control. The new

control is recognised as George who has taken control at previous sittings. The voice is so low that only snatches of sentence can be caught by the reporter.]
{Conversation with G. P. talking follows.}

(Nov. 30, 1892.)

* * * *

G. P. (using voice). The medium was given to us to use. I find that the spirit comes back and uses its natural expression. If a man is a born liar he will come back and lie through the medium.

MRS. HOWARD. Then he yields to the temptation of lying just as much there as here ?

G. P. Only when expressing himself through the medium ; that brings back the same earthly conditions.

MRS. HOWARD. It is the body that brings back the same character that he had here ?

G. P. Exactly.

R. H. What first drew you toward the medium ? How did you find the medium out ?

G. P. It was by light, light alone : to me her body was light.

R. H. Why did you come to her instead of some other medium ?

G. P. Because the light was stronger and, to tell you the absolute truth of the thing the body of the medium is moral, and unless the material body with the spiritual in it is willing to give up to it and is moral, then we can use it in no possible sensible degree.

* * * *

R. H. I thought that perhaps when Hart came to the medium¹ perhaps some of the articles that he brought acted as a sort of magnet to you to bring you there.

G. P. That is true ; I have explained it, that the more objects that you give me acts as the needle did.

(Dec. 5, 1892.)

{Other names and initials are substituted for the real ones in this sitting. The extracts are given not only as the context to passages referred to in the text, but as

¹ Referring to the first sitting at which G. P. communicated, see *Proceedings*, Vol. XIII., pp. 296-299.

affording a good example of the possibilities of shuffling in communications by writing.}

R. H. (reading question suggested by R. T.). Can you tell what R. T. wrote you about and what verbal correction you made in your reply ?

* * * *

G. P. (writing). Yes, I wrote R. T. that I would correct it for him and explain by my next letter . . . and I in the first wrote more or less in the negative * * * Then I replied and said I would see and I told him I had seen it philosophically. And then I ended.

PH. (speaking). He wants you to read that question over again.

R. H. {reads question}. Ask him if he knows who R. T. is ? George, do you know R. T. ? Write it in full if you can.

{G. P. after attempting an answer again, writes of other matters}.

* * * *

R. H. Now George can you tell me the full name of R. T. ?

G. P. I can't quite hear all you——

PH. (speaking). He does not hear all you say. Will you speak slowly, not so fast.

R. H. Yes. George will you——

G. P. Whom is K—— D—— is she better now and where.
[Another word written]

R. H. Tadworth is that ?

G. P. No Thornton

* * * *

R. H. George can you listen to me ? Can you hear ?

PH. You help him Hodgson.

G. P. [An entirely illegible scrawl]

R. H. Yes, will you write the full name of R. T. who asked that question ?

G. P. No. R. H. Does he hear that, Doctor ?

G. P. Yes. R. H. Won't you do it ?

G. P. Oh yes to be sure.

R. H. Well, why won't you write it, George, because it is a good test ?

G. P. For obvious reasons which I will explain to you and Marte.

{This sort of fencing with the question goes on for some time. G. P. writes Reuben with an illegible word after it.}

R. H. Well George that is not the R. T. that I am talking about. * * * Perhaps you have got on to a wrong question altogether

G. P. Oh no, I ans. you. [Scrawl like Reuben]

R. H. Reuben is all wrong, George.

G. P. Oh no, it is not that.

R. H. Oh it is something else you want to write about?

G. P. That is absurd—why can't you read this—I know now.

* * * * *

R. H. I can't read that—steady, be patient, no use in writing too fast, can't read. Can't you write in capitals? Do you want Mrs. Howard to come in? Will that help?

G. P. No; you are all right Hodgson. But I don't quite hear all you say, cannot you talk slower please, and it is easier for me to write.

R. H. * * * I want you to give {that name} to me before Mrs. Howard and Jim come here, or else it loses its value.

G. P. Yes I see. What name? R. H. The name of R. T.

G. P. I don't understand what you mean.

R. H. The R. T. who wrote to you and for whom you made a verbal correction. He wrote to you something and used bad grammar of some sort and you made a correction in your reply.

G. P. I told him it was to be corrected in this way, *I am not*, instead *I is not* (?) Now you know.

PH. Why don't you speak to him?

R. H. Well, where is he? PH. Over there.

{Some more conversation about the supposed correction and some more illegible writing.}

R. H. (to Phinuit.) Tell him that I think it is desirable that he should give me the full name of this person for whom he made this correction.

[More writing.]

R. H. We can't read this, Doctor.

* * * *

PH. Now you have got it

R. H. No, I have not, cannot read anything there.

PH. Oh dear, why not ?

R. H. Can't read anything. Tell him to spell it out in capitals.
That looks like Tout but that is wrong that is not the person.

PH. You have not got that right.

R. H. Well, it is nothing like the name George. * * * I think you are thinking of some other person altogether. * * *

* * * *

G. P. I did not write Tout.

R. H. Well what is it then * * * Can you write distinctly the name of the person in full. * * * Can't read that, George, is that intended for Robinson ?

* * * *

G. P. No it is not Robinson.

R. H. Well what is it ? Now George if you don't remember this name——

G. P. I don't know what you say I don't think at all.

PH. You speak to him, don't speak to me.

R. H. Well, where can he hear that ?

PH. He is over there by you.

R. H. Well George I have asked you a question about a certain correction in grammar or something of that sort——

PH. He says he has answered that for you.

R. H. Well, very well then. It is about a certain person and I want you to write me in full the name of that person with whom the incident occurred, whose initials are R. T.

PH. Oh that—— G. P. Robert——

R. H. I want you to write it out. Robert is not right.

PH. Who are you talking about, his friend ?

R. H. I am talking about R. T. I want him to write the full name of R. T.

PH. You hear George what he says—you help him.

G. P. I don't know R. T.

R. H. Why but, George, that is the question I have been asking you all the time.

G. P. Nor never did.

R. H. Well, but you just now explained, George, that

G. P. I truly don't know but one person in your world and that is Tucker

R. H. Do you mean that is the only person beginning with a T, is that it?

G. P. Tucker and he is the one to whom I wrote.

* * * *

R. H. Well, that is not the person that I have been asking the question about. * * * Can't you think of any other person beginning with a T. ? I did not say he was a special friend of yours, George.

G. P. Well, who was it, * * * I don't remember any T. but Tucker that is I cannot recall to mind any but he.

R. H. Well now, I will tell you, George the person that I am asking you about is Rowell Tracy. Did you ever hear of Rowell Tracy ? Now I will read the question again. Can you tell what R. T. wrote you about and what verbal correction you made in your reply ?

G. P. I do and he was not a friend of mine at all and the whole thing to me is vague. I think you had better get something more closely connected with me.

R. H. Well, George, I asked that question because it was given to me by Rowell Tracey as a specially good test.

G. P. But I answered it correctly, I remembered the circumstance and to whom I was sure of Tucker sure was Tucker

R. H. You mean you told Tucker about it ?

G. P. Yes, and he remembers it well. I cannot stay.

(Dec. 7, 1892.)

At this sitting G. P. explained that he had while alive been justly annoyed by something R. T. had said, and therefore would not give his name. Hodgson in his paper (*Proceedings*, Vol. XIII., p. 424) appears to accept this explanation of the failure to give the name as satisfactory

but what he said to G. P. at the time is, I think, more to the point. It was as follows :

R. H. Well, George instead of running round and writing various names like Reuben and Tucker, last time, why didn't you write out "I decline to have anything to do with R. T. or any questions coming from him?"

G. P. But it is of special importance to me that I should not I do wish you could understand my reason for acting thus.

R. H. No, I can't George; I can understand your declining to answer the question or to have anything to do with R. T. but I can't understand your giving a long elaborate description of a mistake.

(Dec. 16, 1892.)

{Phinuit has been talking.}

R. H. He is taking your hand isn't he?

PH. My hand—it is gone out—I have got to let go of my hand. I will give it to him. * * * You take it George You take it if you want it. I will help you in a minute if you want me to.

* * * *

Will you help George, some of you, to give him a little bit of strength? He has got all of mine.

{After another sentence spoken by Phinuit, G. P. begins to write.}

* * * *

R. H. George, do you prefer writing to talking?

G. P. (writing). Yes I do now for obvious reasons which I will explain to you.

R. H. Good. G. P. Is that you Hodgson?

R. H. Yes it is. I am following your hand George.

G. P. All right I could not distinguish the voices exactly.

* * * *

G. P. Now I want to tell you what I have for you.

MRS. HOWARD. What is it?

G. P. First you asked me to pump Phinuit.

PH. You better shut up about me.

{Mrs. Howard then exchanges a few remarks with Phinuit who is speaking while Hodgson does so with G. P. who is writing, but there is no evidence that the voice and the hand were used actually simultaneously and the remarks of the controls are few.}

PH. {handling articles}. Oh, somebody is ill.

MR. HOWARD. I am sorry to hear that. Do you get anything more definite than that, doctor?

PH. Oui, what do you want? [Phinuit seems to be having a struggle with the hand. George in the mean time is trying to go on with the writing.]

G. P. This is a tabula rasa.

MRS. HOWARD. Who has got the hand, doctor?

G. P. George, I am going into the head.

{He continues to write for some time however, before he takes control of the head and says:}

G. P. (speaking) Ha ha! Here I am myself. How are you * * *
Well how goes it? I have been writing.

* * * *

G. P. This is the most difficult thing to do, to express one's thoughts through the—— * * *

MRS. HOWARD. George couldn't you do it easier by writing?

G. P. Much easier. I came this way first and I got to know the real¹ by writing. I am a little more accustomed to it; it is easier.

R. H. Will it always be easy for you to write?

G. P. I shall be able to write clearly by and by. Still, I am getting farther away from you each time: I am going on; * * *

* * * *

{After some more talk he says in reply to a question:}

G. P. * * * Let me think—let me write it for you will you.
* * * I will go out a minute; just let me relieve myself a minute and I will come back and tell you what it was if I possibly can recall it; I think I can. {Illegible writing}.

R. H. What is that you have just written George? Wait a

¹ The "real" means life in this world.

minute—I am afraid we cannot read any of that ;
you will have to write that all over again.

* * * *

[George trying to write.]

PH. (speaks). George was weak that time. Wait a minute ;
you help him, will you, and he will write it for you
and then he will explain it to you.

* * * *

G. P. (writes.) All I ever knew I will tell you.

PH. He is talking to me. Wait a minute till he—oh, he
says if he ever knew he will tell you.

(Dec. 22, 1892.)

{Present R. H., Mr. and Mrs. Howard, stenographic reporter,
and at first Evelyn Howard. Phinuit has been talking for
some time to Evelyn Howard especially.}

PH. That fellow wants to shake hands with that little girl.
He has got my hand and he has carried it away
somewhere.

* * * *

That is very funny ; he is going all round the lot. I
don't care what he does with it ; I give that to
him.

MR. HOWARD. Hello, George, good evening [medium has
shaken hands with all in turn.]

PH. Now you wait on him and let me alone and I will give
him all the strength I can, do you see ?

{G. P. then for a hour or more carries on a conversation
in writing, in the course of which occurs what
Hodgson describes as “perhaps the most dramatic
incident of the whole series,” *Proceedings*, Vol. XIII.,
p. 321. When G. P. has taken leave Ph. takes
control again.}

PH. * * * You help him give me my hand back will you ?
{This means, I think, that Hodgson is to rub it.} He
has got a tight hold on it, very tight. Oh you
want to go back do you ? {To G. P.} He is the
greediest fellow ever I see * * *

R. H. Have you been in the head all the time ?

PH. I have been in the head all the time.¹ I have been just hanging on to her all the time and giving him all the strength I can, but I try not to say anything to him to bother him, and I tell you one thing {advice about how to talk with George—not interrupting him and so forth—follows}.

* * * *

PH. You see if he should happen to recognize things—I have got it {*i.e.* the hand} all right; that is mine; it feels good to get it back again—Well, if he should recognize that for instance, let him go on and tell all about it without interruption; don't stop him in the middle of it. I listen to you fellows sometimes and you make me kind of disgusted with you because you don't give him a chance, and he writes because he is more used to it. * * *

{Phinuit compares his own powers and G. P.'s.}

PH. I am only illustrating. And he does not like it {*i.e.*, apparently, controlling the whole organism} it is kind of distasteful to him, so I just assist him and hold the body while he takes my hand, and he knows how to use my brain through the hand just as well; he takes the whole hand away from me absolutely; what do you think of that?

* * * *

C.

EXTRACTS FROM PROFESSOR W. R. NEWBOLD'S SITTINGS IN 1895.

THE extracts here given illustrate theories of controls about writing and about the process of controlling. Other extracts from this series will be found in the Appendix to Chapter III. (Sir Walter Scott and Proctor), and in that to Chapter

¹ The body had been sagging down, "as it were limp and lifeless," supported by Mrs. Howard (see *Proceedings*, Vol. XIII., p. 322). The plan of cushions had not been invented yet.

VIII. about influences. Professor Newbold's article in *Proceedings*, Vol. XIV., is largely concerned with this series of sittings.

(June 14, 1895.)

Sitter and Reporter, Professor W. Romaine Newbold.

- W. R. N. Are you ready to tell me of your life over yonder ?
 G. P. (writing.) Yes I am. . . the life . . . yes, yes, certainly . . . yes sir what about my life . . . quite.
- W. R. N. What is the state of mind after death ?
 G. P. What is the state of your mind ? Confused for a time
- W. R. N. How long ?
 G. P. It depends upon the condition of leaving the body.
 Next
- W. R. N. Does sudden death confuse one more ?
 G. P. Certainly.
- W. R. N. Does expectation of death and willingness tend to make confusion less ?
 G. P. Very much.
- W. R. N. In case of insanity, does confusion last long ?
 G. P. Not very long.
- W. R. N. Does attempt to communicate through a medium confuse you ?
 G. P. Terrible . . . very bad sometimes . . . yes sir.
- W. R. N. Does it tire you ? G. P. Oh no indeed.
- W. R. N. Why does it confuse you ?
 G. P. Because we cannot grasp the light sufficiently to express clearly all of our thoughts.
- W. R. N. Does this confusion begin when you get into the earth region before taking hold of the medium's light ?
 G. P. No.
- W. R. N. Can you see the earth ? G. P. Oh yes.
- W. R. N. What do you see ?
 G. P. Our friends as viz. I saw my father distinctly and saw him go to the photographer's. {See *Proceedings*, Vol. XIII., p. 304.}
- W. R. N. I know of that, Mr. P{elham}. Can you see objects too ?
 G. P. Our friends of course interest us more than objects . . .

our memory fails somewhat *i.e.* in recalling all our past (and I am sure I am quite pleased to lose . . . forget mine).

W. R. N. Do you see material things ?

G. P. Indistinctly, vaguely.

W. R. N. For example what does this paper look like ?

G. P. Paper looks like a large light surface . . . looks as above described.

W. R. N. Then you see much as we do, but not so clearly. Can you see me, *i.e.* my body ?

G. P. Certainly if I desire yet it does not seem to me that it is a body I discern . . . a very dark surface or shape as it were . . . as it is seen by me I realize a distinct shape . . . hear you me ?

W. R. N. Then you come to earth without any inconvenience ?

G. P. Certainly. Why ?

W. R. N. I thought otherwise. Can you go through the solid earth itself ?

G. P. Certainly or [it] seems the nearest and easiest way by which I can make you understand would be to use your own words . . . expressions and say it seems like flying.

W. R. N. What a comfort it must be to get rid of this heavy carcase.

G. P. Comfort ? Well I should think so.

W. R. N. How does a medium seem to you ?

G. P. Very light.

W. R. N. All over, or through the body ?

G. P. Depends.

(June 15, 1895.)

Present W. R. N. and A. W. G.

W. R. N. What makes one communicator more confused than another ?

G. P. (writing.) It is due to different causes 1st perhaps the light may be poor, perhaps the person took his own life, perhaps it is due to the number of friends present, but there is always more or less confusion in the mind of the spirit present owing to the state in which he is when communicating.

Then again there are a volley of test questions thrown slap into the present communicator's face before he has really had time to free his thoughts. 2nd. When the spirit is attracted by and drawn into the light so termed—for convenience sake I use the expression—

W. R. N. (interrupting). Then it is not like light?

G. P. It is, but into it I [mean]—there are a various number of persons following up the communicator with a multitude of questions and all wishing to see some friend. It is a thousand times more difficult to express one's thoughts then. Consequently there is bound to be a confusion.

* * * *

(*June 18, 1895.*)

W. R. N. and H. W. O. present.

W. R. N. I want to ask you about the two elements, light and the ego.

G. P. (writing) Certainly. Light and ego. A part of the etherial; question?

W. R. N. When the ego separates, does the light stay behind?

G. P. Behind or before, as you may choose to term it . . . certainly.

W. R. N. Does the light hold the ego in the body?

G. P. Light hold ego in the body? No.

W. R. N. What does?

G. P. Only a material cord. W. R. N. What is this cord?

G. P. The last thread existing . . . which exists . . . that so called by you.

W. R. N. Perhaps you cannot make me understand.

G. P. I only use words such as you would use to express it, i.e. for your understanding. In other words, the etherial body is used by us as a medium.

W. R. N. What is this etherial body which you use as a medium?

G. P. Light, luminiferous ether.

W. R. N. Is this light conscious?

G. P. No . . . yes . . . that,—but your first question . . .

consciousness . . . no has no consciousness . . . is dead, for the time being it dies.¹

* * * *

W. R. N. In the act of communicating, can the medium's machinery contribute to what you say ?

G. P. Oh not in the least. When I am present and in the act of communicating nothing concerning the material body, or as you term it, machinery, can arrest—interfere with my thoughts or actions in any degree whatever. Should there be any interference of any kind it would be due to interruptions from other voices.²

* * * *

W. R. N. When you are communicating do you talk to the light or put your hand into the light ?

G. P. Follow it and use it as you would a typewriter, only my thoughts must act instead of fingers.

W. R. N. Can you explain this ?

G. P. Explain ? Well, it is like speaking through a . . . let me think . . . what was it we used to speak.

W. R. N. Telephone ? G. P. Telephone, yes.

W. R. N. Then how do you make a difference between writing and talking ?³

G. P. I do not understand. [Question repeated.] There seems . . . is no difference to me. I only know that I am writing by having been told so by Hodgson.

W. R. N. So that is purely accidental ?

G. P. Certainly. Did you not see me bow my head to H. ?

W. R. N. When H. went out ? G. P. Certainly.

W. R. N. But George you didn't bow, you waved your hand.

G. P. Don't you understand the difference between a fellow's head and feet for instance ?

W. R. N. Did you try to bow ?

G. P. Did. Certainly, bowed my head of course, so [Hand rises and bends towards imaginary Hodgson]

¹ Apparently G. P. here goes off to the use of the word "light" to mean Mrs. Piper herself as the medium.

² But compare Chapter II. above, p. 33.

³ Note Phinuit's answer to this same question next day (p. 369).

- W. R. N. Well it did not look like a bow here.
- G. P. What then? That's my head, you goose [we both laugh]
- W. R. N. Well, in fact, the medium's hand rose up and bowed or waved.
- G. P. Well, I'll be hanged, if that doesn't get me . . . Well, I'll have to give this up as beaten . . . I am beaten.
- W. R. N. Never mind, we understood.
- G. P. Well, you are clever if it looked that way . . . Well I am glad to know you any way. Question?
- W. R. N. What is Phinuit about while you talk to the light?
- G. P. Phinuit? He's talking to John H. and a little million others at the same time helping me hold them back and keep them from interrupting me. Yet, he helps me hold the light.
- W. R. N. Is it hard to keep hold of the light?
- G. P. Yes, just as it would be for you to hold a box containing a telephone while your friend here talked through one end of it and your other friend the other,—it is like a double telephone. Got it? What is it?
- W. R. N. I think so. When I touch you, do you feel a touch?
- G. P. No, but I see it. W. R. N. See it?
- G. P. Certainly. W. R. N. Do you see my hand?
- G. P. Think I am blind?
- W. R. N. When we shake hands, how does it seem to you?
- G. P. I see you assent and touch my head . . . Certainly.
- W. R. N. When I touch you, you don't feel it?
- G. P. No, I see it.
- W. R. N. What tremendous problems this would open to speculation!
- G. P. Certainly, I understand it and wish you did as well, yet there are a million things which I understand perfectly, but cannot explain to you, so that you could understand them as I do.
- W. R. N. Have you any sense of touch at all? G. P. No.
- W. R. N. What senses have you? G. P. See, hear.
- W. R. N. Your consciousness is exclusively visual and auditory?
- G. P. Certainly.

[Takes another pencil from N. after rejecting three or four from O.]

G. P. Thanks.

W. R. N. Why did you throw away those pencils?

G. P. Leads. [This is misunderstood and N. asks]

W. R. N. How did you know that the leads were bad?

[Hand then writes three times] leads me, leads LEADES [evidently putting on the *e* to mark intended pronunciation] me to see other things.

W. R. N. What things?

G. P. Your friends or some ones friends other than those of whom I am speaking, in other words it has its own light, etc., like any other object that has been worn or handled by others, or sometimes it abstracts thought.

* * * *

I cannot do more as the light is going out. Adieu until I . . . we meet again. G. P.

(June 19, 1895.)

Present W. R. N. Control Phinuit.

* * * *

W. R. N. You know, Doctor, most scientific men don't believe in you spirits at all.

PH. I know that. But what do they think I am? Don't they believe in me?

W. R. N. They think you are just one of the medium's dreams. She goes to sleep and dreams she is a French Doctor.

PH. Oh my! [with infinite disgust] people had better say it again. I'm individually, distinctly, absolutely my own self, I have nothing to do with that woman: the body is light to me, it is illuminated.

W. R. N. Are you talking to the light?

PH. I'm right inside the body.

W. R. N. But George says he isn't.

PH. You see my hand, [holding it up] that's my hand. When George comes I'll go out to keep the people away and hold the machine. When I

take the hand [?] you can divide the light. He takes that part of the light and uses it. I'll tell you another thing. While George talks to you, if it was not for interruption I could talk at the same time. George's thoughts have no more to do with mine than yours have.

* * * *

- PH. Here's George whistling around, he wants to write. [Hand has been twitching for some time. I ask Phinuit if George is coming in]
- PH. No, he's only walking around the light and just whistling and singing and talking to himself.
- W. R. N. How does he make the difference between writing and talking ?
- PH. He can talk closer than I can, he has no ties and no weight to hold him down, like this (indicating body of medium)

* * * *

{Presently G. P. writes.}

- W. R. N. (to G. P.). Do you see the hand ?
- G. P. (writing). I see the hand ? No not quite. Yes I know that there is a hand present, yet it looks to be yours [touches mine]
- W. R. N. It is mine. G. P. Your own
- W. R. N. [I touch medium's hand] Is this your head ?
- G. P. Yes, this is my head, or where my head is.
- W. R. N. Did I actually touch you ?
- G. P. Certainly, you put your hand on my face.
- W. R. N. How is your thought transformed into writing ?
- G. P. Well, this is all my own doings—I think my thoughts and speak them and the light within me uses the light within the material object, if it be a hand, as a telephone, yet it really has no meaning to me.
- W. R. N. Do you will to turn the pages ?
- G. P. No, I see that you have not heard all that I have said, I consequently repeat, and if I move pages it is because I take this method of explaining but the mere fact of my moving the pages is not intelligible to me.

W. R. N. Does not this seem as if the "light" understood and suitably interpreted your thought?

G. P. The light. I do not see it so.

W. R. N. The hand moves as if it were acting intentionally.

G. P. Yes, but, you goose, I have two spirit hands myself, and they act through my own will as I wish.

W. R. N. Do you use them to turn pages?

G. P. Certainly I do.

W. R. N. But you said you didn't know there were any pages.

G. P. Yes, but you have just explained to me what I really did not realise before, that the actual paper was present. I find it extremely difficult to realize that I express my thoughts on paper, yet I am here altogether, head, ears, heart and hand. I use the hand, if you so term it, as my head, hand, feet and everything.

W. R. N. Let's experiment on this.

G. P. Good. Capital. [Hand rises and bends slowly forward twice.] Bowed my head. [I explain.] Well, that is strange. Oh, yes.

W. R. N. Well?

G. P. I said Oh yes. Didn't you hear me?

W. R. N. You wrote "Oh yes."

G. P. What! Wrote "Oh yes"? [I read all written from the first "oh yes."] [I touch inner side of hand and outer side with my fingers in lifting it to turn pages. Hand instantly writes.]

G. P. You took my ear and my nose.

W. R. N. Is this your nose [touching inner side of hand]?

G. P. Yes.

W. R. N. And this your ear [outer side]?

G. P. Yes . . . certainly—what are you doing now?

W. R. N. Kick your feet.

G. P. Good. [Arm rises and elbow strikes table.] [I tell him.] No thunder, well that's strange. Well you will say that I have grown small.

W. R. N. It reminds me of Aliee. Do you remember how she ate the comfits—wasn't it—and shrank?

G. P. Yes, and Walrus and Oyster. Now I am going to

shake hands. [Does it.] Hands that was. Now I will bow my head again. [Does it, as above described.] See you me? Well you see I can do anything I wish.

W. R. N. Now note what I do and describe it. [I grasp hand, lift it about a foot in the air, turn a page and put it in place again.]

G. P. It seems as though you covered up my head.

W. R. N. We do that all the time don't we? Do you know why we do it?

G. P. Yes, certainly, because you do not hear me.

W. R. N. Not at all. G. P. What then?

W. R. N. It means that I picked up the medium's hand and turned a page.

G. P. Oh go on! That is not the medium at all, what in thunder are you talking about?

W. R. N. It's a fact. You see I am teaching you a thing or two for onee.

G. P. O.K. I can stand it.

W. R. N. You see the hand runs off the paper if it is not watched.

G. P. Well I don't see. . . . Well, I told you I wasn't conseious of paper.

W. R. N. And when it gets to the end of the sheet I take it up and turn the sheet. That's what you see as covering your head.

G. P. Well. Well, that's a stieker, isn't it?—Well do you now? ¹—

W. R. N. Don't let the light go out altogether.

G. P. Well, I think not by Jove, I wish to speak to you again old man.

* * * *

W. R. N. Sometimes when we don't understand, the hand thumps the table. What do you do?

¹In the sittings in England in 1906-7 it was not necessary to lift the hand. If the control did not of himself facilitate the tearing off of the sheet from the block, it was only necessary for the*sitter to say "Wait a moment while I tear off the sheet." Note also that in earlier G. P. sittings the control himself tore off the shects (see *Proceedings*, Vol. XIII., p. 322).

W. R. N. Now spell slowly aloud.

G. P. Well, you hear it? joke. Speak it.

W. R. N. It was just written like other words. What makes the hand print?

G. P. Because I hear the word from Hodgson. Print it George.

W. R. N. You *will* to. G. P. Certainly.

W. R. N. How? G. P. Because I say print and it is.

W. R. N. I think the light must be intelligent.¹

G. P. Well of course I have intelligence. Do you think otherwise? [I explain what I mean.] Well enough. May be, but I do not understand it.

* * * * *

W. R. N. The light is going out? G. P. Yes.

(June 21, 1895.)

W. R. N. and H. W. O present. G. P. writing. [Hand gesticulates and twists so as to get O's mouth close to outer side of hand just below the root of little finger.] My ear. [W. R. N. explains he means that his spirit ear is located there.] Certainly, my ear. (See *Proceedings*, Vol. XIV., p. 46.)

(June 25, 1895.)

Present, Hodgson and Prof. W. R. Newbold. {The record leaves it uncertain whether the first four questions attributed here to W. R. N. were asked by him or R. H.}

[Phinuit speaks . . . after a few ordinary remarks.]

W. R. N. Tell us how you found Stainton Moses.

PH. George Pelham gave me his description and told me he used to have a light. I saw him talking to an elderly gentleman, a very important looking gentleman, looks something like Hodgson's material body. People here who had light in the body look lighter here. There's a greater degree of

¹ "Light" here, and throughout passages here quoted, is used by Professor Newbold of the etherial light, said to fill the body of the medium when her spirit is removed. The control evidently uses it of this and also of the medium herself.

attraction, and they can come back to the earth again.

W. R. N. Where did George send you to look for him ?

PH. Another place, far away from here. The people who live in it call it Mars.

W. R. N. But there must be millions and millions of people there.

PH. It's like a hall filled with people. You start in the entrance and go clear away round until you come to the limit. Then you take another start and go round and through again and find him with difficulty.

W. R. N. What did you say to him when you found him ?

PH. I said, "You come here I want to tell you something," and then I brought him here to the light and then George took him and told him what he wanted of him.

W. R. N. Do you live right in the planet Mars ? [N. asking questions, R. H. taking notes.]

PH. No. I'm alive you know. I see, hear and feel. I'm conscious all the time when I'm not on the earth. I live in another sphere called Mars, not a substance, more like being in your air, more like a bird in the atmosphere, not on this solid plane. I see very funny people there sometimes.

W. R. N. Can you go to the stars ?

PH. Oh yes Some of these places are intensely hot, but that doesn't make any difference to me.

W. R. N. Did you ever go up to the sun ?

PH. I could go if I wished to. I can't say I've ever been there.

W. R. N. Isn't it very bright there ?

PH. Everything that's material looks dark.

W. R. N. What do you see when you're in Mars looking at the earth ?

PH. Lots of dark objects.

W. R. N. Does it look round ?

PH. I don't know. I see objects moving, people.

W. R. N. Do you see the trees and houses on the earth ?

PH. I don't notice those things much.

- W. R. N. When you try to, can you distinguish them ?
 PH. I can discern one object from another. They don't look so large and massive as they did when in the body.
- W. R. N. What does the medium look like ?
 PH. One big light.
- W. R. N. Do you see her head and hands and feet ?
 PH. Not specially.
- W. R. N. Can you feel now her head and hands and feet ?
 PH. It's difficult to support the surface . . . heavy.
- W. R. N. What do you see when you're in the medium's body ?
 PH. See lots of people.
- W. R. N. Do you see me clearly ?
 PH. I can touch you.
- W. R. N. When you touch me what do you see ? [Hand touches all over N's. head.]
 PH. I see spirit eyes and spirit head and spirit thought and spirit nose and spirit mouth.
- W. R. N. Don't you see my body ?
 PH. I can get your body and see the difference between your material body and spirit. I can see your material body better [than when not in the medium's body] [Feeling over head] I see your whole spirit now.
- W. R. N. How do you feel the medium's body ?
 PH. The frame is very solid, very heavy sometimes. It's hard for me to realize that I possess her, that I get her frame. Yet I know that I'm not so free, so active.
- W. R. N. How's the light ? PH. That's all right.
 * * * *
- [N. asks Phinuit to show himself in other lights, *i.e.* through other mediumistic persons if possible.]
- PH. I see a good many but they're undeveloped. I can't get over their material obstinacy. Their material is stronger than the light. You don't know how real and beautiful it is to see the light in any one. It makes them look more like ourselves, you know.
 * * * *

D.

A DREAM OF MRS. PIPER'S ON FEBRUARY 22, 1896.

THIS dream occurred when Mrs. Piper was in hospital for an operation for hernia, and presumably after the operation, but I do not know how long after. The account of it was taken down from Mrs. Piper's lips by Miss Lucy Edmunds, Dr. Hodgson's assistant, on February 24, 1896, and signed by Mrs. Piper. It is of interest, as showing a resemblance between the dream ideas and those of the trance imagery (compare, *e.g.* below, June 3, 1903, p. 422; December 14, 1904, p. 431; March 5, 1897, p. 494; March 30, 1897, p. 499).

On two occasions, when recovering from an anæsthetic, Mrs. Piper had experiences suggestive of her trance life. The first occasion was on March 14, 1893, and Hodgson's description of it is quoted on p. 217. The second occasion was in 1901, and the description will be found in the Appendix to Chapter VI., p. 579. It resembled in many respects a waking-stage.

Massachusetts General Hospital, February 24, 1896.

Mrs. Piper gives an account (with frequent pauses and rests) of a vision which she had on the night of Saturday, February 22 [L. E. taking notes].

[Mrs. Piper explained that her recollection of the vision was becoming dim; that she could have given a better account had she told it to Dr. Hodgson on the day after it happened. To-day it was an effort to remember, and she could only give a somewhat fragmentary account.]

On Saturday night I went to sleep and at about one o'clock—I think it was one because I awoke soon after—I had a dream or vision. The first experience I had was as though I was being raised from my bed while still in my body, that is to all intents and purposes I was in my body. Then I felt a strong hand clasping my arm on the left; it seemed like the hand of a man. On my right I was being lifted apparently without any contact.

I saw a man with long wavy hair and stoop-over shoulders. I think it was Phinuit. I saw George {*i.e.* G. P.}¹ also. It was he who seemed to be holding me up.

Then I heard voices saying, "Come, we wish to take you with us; we wish to give you a rest from your tired body," and without further sound I was raised. There was a break between my hearing the voices and my being lifted or raised above my bed. I was conscious of not being on my bed. Then I was carried in space until we came to a delicate blue drapery hanging in folds as though blowing in the breeze. It seemed to be immovable until we passed through when it parted, and I was not conscious of there being any sides to it; I then heard a rustling sound as of people approaching, but I didn't hear the footsteps. It was like the rustling of garments, and then I saw a light as though all space—the whole earth was aglow—such a light!—I never saw anything like it before.

Then I heard children's voices as though singing, and a chorus like young ladies' voices; I was surrounded by them; they were everywhere and they then seemed to form a ring around me. They were all very beautiful, and passing around from one to the other was what seemed to be a silken banner or sash which they seemed to be holding. It was soft and silky and entwined about with flowers, and it was held from one to the other so that the silken band helped to form a ring. They had beautifully sandalled feet. I heard the rustling of their garments (something like the rustling of tissue paper)—loose, Greek, flowing garments. They danced about as they formed the ring; then the ring seemed to separate and they dispersed. I felt it was a sort of greeting to me as it were, that is, the ring and their dancing and singing.

We passed on along a smooth walk hedged on either side with flowers. We came to pillars—they looked like real pillars, but were not solid-looking, almost transparent. The pillars seemed to be an entrance to what seemed to be a

¹How much Mrs. Piper in her normal state knew about G. P. at this date I do not know, but she had been told in 1892 that sittings at the Howards' house were held there because communications were expected from "George" (see *Proceedings*, Vol. XIII., p. 316). She had in 1892 had visions of him in the waking-stage and afterwards, when normal or nearly so, had recognised photographs of him. And she had had later waking-stage visions of him.

large building. It seemed as though one whole side of the building was open, the pillars forming the entrance. Inside the building as we passed, I saw a long bench or table around which many men were writing; they were each one sitting back one to the other and did not seem to pay any attention to me. It seemed as though some sort of educational work was being carried on. I looked into their faces as we passed the building; their faces were smooth and devoid of all wrinkles,—they had very clear complexions.

I suddenly saw an elderly gentleman. He was gray-haired and had bluish-gray eyes, heavy moustache—no beard—distinguished looking,—face rather small. He said he was not lame now; he took hold of his robe and began to dance, saying, “See, I am not lame now.”¹ A young lady was with him; she was very lovely. She had dark hair combed back away from her forehead, pompadour fashion—large eyes and intelligent, sweet face.

Then I saw an elderly gentleman with hair white and a full white beard—clear eyes—intelligent—large distinguished nose. He resembled Mr. Hodgson, but Mr. Hodgson has more dreamy and spiritual expression about the eyes. I said to Mr. Hodgson: “I could take that gentleman to be your father.”

I also saw a dark-complexioned gentleman with pointed beard—very intelligent looking—but rather small. He approached George. I saw them shake hands and heard them say, “Hulloa, old fellow,” or something of the kind. They discussed, but I could not hear what they were discussing. All seemed so happy: I also saw an aunt of mine who died of cancer and also a cousin who died of consumption. I got along so easily and did not seem to walk, but made progress without stepping—I stood erect.

I saw two of Mrs. Thaw's children. I was conscious that they were hers but did not see Mrs. Thaw's mother.

A thin-faced young man came to me who was anxious about a friend of his; he wanted information which I could not give him. He was about 30 or 35. He may have been Dr. Thaw's brother. He was perhaps looking for his wife—This was my impression.

¹ Most of, if not all, these specifically described persons were, I think, friends of sitters and had previously figured in Mrs. Piper's trances

I think I saw Mr. D. (L. E. "Did you know Mr. D.?"") Yes, I saw him once or twice at Mrs. D.'s house.

I saw Mrs. S.'s husband and her son and her aunt, and she seemed to be doing something with her hands as though she were picking something to pieces. I seemed to see every one I had ever known who has died.

I saw a very tall gentleman; he was extremely tall. They called him Charles.

As I was beginning to see a great number of people approaching, I felt as though some one had stabbed me in the back. When I was first being taken up, I seemed to follow a streak of light; it seemed to be a ray of light, similar to a ray of light from the sun through a knot hole, and we followed that light. When I felt the stab, I felt that the same light was behind me, and it seemed to be a cord or string but nothing tangible, and it seemed to be the same ray of light which led me off away from this sphere. As these people approached me, some one seemed to be pulling on the cord, though I could not say it was a cord—it looked like a light and felt like cord. Some one kept pulling and I was being lowered and taken from my feet—(I had been standing erect)—to a position of lying down, and then I awoke and I had a feeling that I had not been asleep but had been awake and had had this experience while awake—and yet my body was so heavy I could not move—my body seemed so dark and heavy as though it did not belong to me; I had to struggle for breath. I felt depressed to think that I had got back. I could not move a limb at first.

L. E. PIPER.

As regards the stab mentioned in this record, compare the waking-stage of *November 29, 1905*, when Mrs. Piper said:

MRS. P. Isn't that awful. Coming down on the cord? I got stabbed, and a pain in my heart.

SITTER. Who stabbed you?

MRS. P. Cord stabbed me. {Hodgson notes: Detachment of etherial cord?}

SITTER. Well tell us about it.

MRS. P. Well I don't know . . . I slid down . . . I slid on it.

On *May 24, 1905*, the back is spoken of in the waking-stage as the point of attachment of the cord.

SITTER. What did you dream ?

MRS. P. I was in the air.

SITTER. Go on.

MRS. P. I slid in mischievously on a cord.

[Stumbling and smiling, chuckling as it were, over the word *mischievously*.]

SITTER. Go on.

MRS. P. Well there were . . . they pulled it out of my back . . . they pulled it out of a hole in my back. I slid down on it before I [they ?] went out.

On other occasions the heart or the stomach are spoken of as the points of attachment of the cord. Thus, in the waking-stage of *July 4, 1904*, Mrs. Piper says, "Rector took a cord out of my stomach," (Appendix to Chapter VI., p. 593), and in the sitting of *June 3, 1903*, the communicator says (p. 424), "the spirit of the medium passes out on a cord which is attached to the heart or solar plexus I should say" (see Chapter II., pp. 71-74, for a discussion of the cord).

E.

EXTRACTS FROM SITTINGS, OCTOBER, 1896, TO JUNE, 1897.

THIS period includes a number of sittings chiefly occupied with questioning the Imperator Band as to the process of controlling, etc., as seen from their side. Most of the following extracts are from these sittings, but some others are added. Hodgson was the sole sitter, except where it is otherwise stated, and the recorder in all the sittings quoted from. He had all the sittings to the end of this section before him when he wrote his second report, published in *Proceedings*, Vol. XIII., though he did not include in the report more than a brief reference to those in the period covered by this section E.

(October 14, 1896.)

Control, J. Hart. {J. Hart (pseudonym) was the friend of G. P. who first obtained communication from the latter (see *Proceedings*, Vol. XIII., p. 296). He had died in the interval and had communicated and controlled on various occasions before October, 1896.}

* * * *

- J. H. (writing). Do you see my head ?
- R. H. No I don't see you at all. All the movements you make are with the medium's hand.
- J. H. Well I cannot believe it.
- R. H. I don't *hear* you. The pencil in the hand writes. Now you are putting the hand up near my lips.
- J. H. Well I hear this way. Face me H. Well, H. is your face all over your body ?
[R. H. touches the ends of fingers of medium's hand.]
- J. H. This is my head.
- R. H. Where is your foot ? J. H. Below.
- R. H. Move it. [The elbow rises and knocks on the table.]
That's the medium's elbow.
- J. H. You are going crazy H.
[R. H. moves his hand along the medium's arm from wrist towards the elbow.]
- J. H. Legs and feet. Cannot you see, H. ?
- R. H. This is hand, wrist, forearm, elbow. [R. H. touches these parts of the medium's arm as he speaks.]
- J. H. Not much. I need my . . .
- R. H. [lifting the arm from the table] You are all crowded into the medium's arm, and I lift you up so.
- J. H. No, but you do not understand that my body is here, and I am speaking through the telephone and this is my mouth and head at its mouthpiece.
- R. H. You seem to be talking ? J. H. Yes. Exactly.
- R. H. Well, all the manifestations that you make with any part of you are represented to me by the movements of this hand and arm of the medium.
- J. H. Oh I see . . . well my thoughts . . .
- R. H. Come out in writing with the pencil in the hand.

- J. H. Oh I see . . . strange to you I should say, yet it is all quite natural to me H.
R. H. It's natural to us now. J. H. Oh I see.

(Nov. 13, 1896.)

- {Mentor, one of the Emperor band, makes a first and somewhat futile attempt at controlling. G. P. intervenes and writes}
G. P. Give him another chance H. I had to come in to give a clear light. Better now H.
{After a succession of controls have written ending with G. P.}
[Hand and arm gives a jerk and drop on table as usual. Phinuit talks.]
R. H. Got your hand back ?
PH. Not yet. When they leave it there's no life in it, and it flops away. They haven't got it and I haven't got it. Then I get it.

(Nov. 14, 1896.)

- DOCTOR {one of the Emperor band, controlling for the second time and claiming to be Homer, writes} Strong light, light, strong light, too much light, I am dizzy.

(Dec. 5, 1896.)

- {Stainton Moses is trying to explain things, when there is a wild scabble of hand, and thrash of arm and Doctor intervenes}
DOCTOR (writing). I will answer this for you. I take his place for a moment, let him get free, because I {? am} monarch of all I survey.
R. H. "Monarch of all I survey" ? [Assent]
D. I was peeping in and felt that my presence was necessary.
* * * * *
R. H. I would like very much for you to give a description of how this communication appears to you from your side.
D. I will, sir.

- R. H. Just as I would describe a new scene to a friend who hadn't been there. First let me explain in detail how it appears to me.
 {R. H. proceeds to describe what happens at a sitting}
- D. Rather uncanny is it not?
- R. H. Not to me now. It is to strangers.
- D. Well [I] think I understand your side. Now I give you a synopsis of my side.
 The first recollection I have of communicating with you was when I was induced to appear through the influence of my friend Moses. He was influenced by a young gentleman named George.
 Now as it would seem to your vision we are in space, and in form and feature like our former selves, yet there is nothing tangible about us i.e. to . . . Are you tired?
- R. H. Oh no, indeed I'm listening with the greatest interest.
- D. Thank you . . . the human being.
- R. H. I can't touch you.
- D. Not at all. Now then when we are first conscious of speaking or in any way making ourselves . . . making [hesitancy] . . . not visible, but. . .
- R. H. "Making ourselves"?
- D. Understood. R. H. Manifesting.
- D. Manifesting; exactly . . . We first of all are attracted by a soft bright light.
- R. H. You in your world see a light just as I might see a star and you go to see what it is.
- D. This is exactly—exactly. This is precisely what we do see and absolutely true to the letter. We say to one another see that light over yonder. Come lets look [hesitancy]
- R. H. Let *us* look [assent]
- D. And see what it is. Suddenly we find ourselves as it were nearing the earth. Well the earth so to speak is stifling in its atmosphere. We however venture on and on, which takes us but a few of your earthy (*sic*) moments, when suddenly we find ourselves right in front of an open window or as it would

look to you a door. One gentleman having spied this eons (*sic*) ago, he rushes forward and stands in the centre of the doorway. We feeling interested to know what is going on inside so to speak, we all rush in beside him, or when the doorway is not sufficiently lighted, we stand back a short distance and wait until we are signalled. While we are thus waiting, the gentleman of the Committee [not read at first] . . . jury if you prefer the expression . . . over. [R. H. reads *committee* on the previous page of the writing]

R. H. The centre-of-the-doorway man.

D. Yes you have it . . . beckons us to step forward. We rush all at once, longing to peep behind or inside. Immediately we find ourselves standing in the doorway speaking to some one or more of our friends in the body, this light being clear enough for several of our party to speak and get replies. Is this clear to you?

R. H. What makes the light? If this world is dark, why is the window light?

D. Exactly. Yet we instantly see other lights which are those of our friends like yourself, for instance. Hence the law of attraction. I will tell you exactly. We are not exactly conscious of its being a medium in mortal body until we have appeared or used the light a great many times. At first the atmosphere is so bad we can scarcely speak. Now this is due, as I see it, from natural conditions, i.e. to say the light is due . . . which seems the easiest way for you to understand. It seems [?] like an etherial or electrical light.

R. H. If I could see it, it would seem to me like an electric glow.

D. Exactly, and we not only see it here, but we see others also. Imagine yourself standing on the earth surrounded by a million other persons at midnight. You for the first time glance upwards and suddenly discover a star—in fact several. One seems brighter to your vision than the rest. Now supposing you could go to that one star at will, and the remaining

persons were also anxious. You give a signal and then fly, as it would seem to you, on . . . on . . . upwards . . . onward, which would take but a few moments of your time there. Now then you have reached the star. You find it vacated,—in other words hollow.

- R. H. That is to say the medium has gone away ?
 D. Quite, consequently shell, only very bright.
 R. H. A bright shell. D. Very, inside.
 R. H. It's *bright because* she's gone away.
 D. Yes, yes. R. H. Not so bright at other times.
 D. No. Now if you could only get my idea and question me it would save light.
 R. H. You get into this hollow bright shell.
 D. Yes. I find the shell is transparent.
 R. H. You can look through it.
 D. Quite, yet there is still a slight smoky appearance before us, in other words it is a kind of film or veil. Understand ?
 R. H. Yes.
 D. This is why I am not always as near as I may seem. Have you a clear conception of what this light seems to me.
 R. H. Yes I think so, but what I specially wanted to know if possible was about the details of the actual process of communicating. Why, when you talk, does the hand write ? If you were in the head of the medium's body and trying to speak, it seems intelligible that you should talk with her muscles by using her brain, but how do you affect the hand and arm ?
 D. Yes, but this is only a branch of the tree or a point of the star.
 R. H. It's a very bright point ?
 D. Yes, more so than the body of the tree : for instance, you walk through your fields or woodland paths. You spy a large tree, the body is apparently sound, healthy etc., yet you find on close examination that it is not altogether as healthy as one or more of its branches may seem,

- R. H. Here is a shrub. The main stem has many flowers, but one of the side branches is more thickly covered, laden down with flowers.
- D. Yes exactly. You have it. Any more you wish of me?
- R. H. Can you tell me exactly what you do when you communicate here?
- D. Yes we sit on the limb. . . quite. We hold our heads [?] We lay . . .
- R. H. When you speak and the hand writes? the details?
- D. Yes, I am going . . .
- R. H. I see, you sit on the limb?
- D. Or lay our heads on the limb, while we hold it quite tightly with our hands, and shake it about signifying words.
- R. H. You shake it about.
- D. Yes, exactly. Our thoughts are expressed by the movements of the branch of the tree at our will. I will say YOU.
- {Hand seizes R. H.'s left hand close to wrist, and makes three movements. The control dissatisfied with R. H.'s description of them repeats them. R. H. notes "once down, once to the right and once to the left" to which the hand assents.¹}
- D. I hear you speak through my spiritual ears.
- R. H. I am speaking into the palm of the hand of the medium.
- D. Well the facts are I do not believe that you will ever understand how we see you nor how you see us.
- R. H. Possibly not.
- D. It will never be fully understood by me, that is, your side not your explanation.

* * * *

(Dec. 8, 1896.)

* * * *

DOCTOR (writing). {Explains that spirits look for means of

¹ I suppose the movements represented the letter Y.—E. M. S.

returning to earth and } find a light viz. a medium
 * * * they now follow it * * * Well after a time they
 begin to make themselves understood by seizing
 the spirit of the medium and pulling him or her
 out and

R. H. Out of the body ?

D. Of the body of course. Then they walk in. Well
 here they are between the spiritual and material
 worlds.

* * * *

(Dec. 9, 1896.)

Sitter, R. H. Doctor writing.

* * * *

R. H. What does light consist of ?

D. Etherial or spiritual substance.

R. H. How is it developed ?

D. By being used by disembodied spirits—by the mode
 of living [?]

R. H. But how exactly is it developed ? For instance, I
 make a fire by taking a magnifying glass, a lens,
 and I concentrate the rays of the sun on a piece
 of paper and so light it.

D. Yes, but the spiritual light in this instance pre-
 dominates and when called upon concentrates its
 thoughts on the or near the body of the medium,
 understand ?

R. H. No. I don't think you have got my question. * * *
 I want to know * * * how this light in the
 medium starts. {Further illustration by Hodgson
 to bring home to Doctor the meaning of his question.
 Then Doctor writes}

D. Exactly so. I begin to understand your question.
 Well, according to my knowledge of this light, I see
 the body is inhabited by two distinct lights, one
 the normal or natural spirit which keeps the body
 or machine, in normal working order, the other is
 the light of the spirit which once lived in another
 body on the earth, viz. Phinuit. He picked up this
 body at its birth. Now for instance you may for a

better understanding . . . join two lights, the positive and negative. What would be the result ?

R. H. Do you mean if I make a circuit ?

D. Yes precisely. R. H. I would get a current.

D. Here we have it.

R. H. Phinuit's etherial organism.

D. Also understand with the medium's spiritual organism.

R. H. Her etherial organism has such a relation to his that it's analogous as it were to that between two poles used for the production of an electric current ?

D. Quite.

R. H. And between them they made a kind of storage battery.

D. Precisely. R. H. It glows and wastes as it glows.

D. Yes, becomes exhausted by being used by other etherials.

R. H. Does it literally consist of so-called electrical energy ?

D. No, I only use this expression for your understanding.

R. H. Some etherial energy ?

D. Yes it is etherial power surely not electrical. I only supply this expression for your understanding, as you would not realize or understand it by any other.

R. H. In this case Phinuit got a foothold early, but in others it is *not* so ?

D. Oh no, they are frequently taken up by etherial intelligences later in life according to the development of the etherial.

R. H. But they cannot take them up unless the material organism has already developed some "light."

D. No. This is just what I have been trying to convey to you.

R. H. But what is the *origin of the light* that enables the spirit to seize the organism ?

D. She or he attracts . . . he or she . . . us.

R. H. How ? the material organism is dark. When one *has* a light, *then* the spirit can seize it.

D. Because of the light being developed or brought forward from its latent sphere—before the spirit goes.

- R. H. But how does the light originate before any spirit seizes the organism at all ?
- D. I do not grasp this. Illustrate by yourself. What do . . .
- R. H. All right. Suppose I have "light" and have not been controlled by a spirit. How come I to have any "light" at all ?
- D. Because the . . . Ah! Ah! this is where the subliminal comes to the front . . . latent, or has been.
- R. H. The subliminal has "light" of its own, etherial.
- D. Yes, always in all cases is a powerful etherial in itself.
- R. H. What is the relation then between the subliminal and what we call the supraliminal ?
- D. Yes. I explained this to you before.
- R. H. Yes, but on a different aspect, not on this. There are different aspects. You may see them all at once, but I don't.
- D. Yes, it is true. My own thoughts travel very rapidly.
- R. H. Is there something in the nature of some subliminals to make light at the beginning ?
- D. Yes, but this is generally due to the conditions under which the child is born.
- R. H. Combinations of small conditions.
- D. Combinations of various elements.

* * * *

Hodgson had prepared a short series of questions to put to Doctor about the nature, origin and development of "light," and its growth and decay. The above is the first part of the interrogatory, which is continued on December 10 and 11, 1896. Little progress is made on the 10th, and on the 11th Doctor's replies are very confused, but the following statements seem to be affirmed :

(Dec. 11, 1896.)

* * * *

DOCTOR. Supposing you were a little child and were controlled by spirits from our sphere, and so you grow continually until you are fully grown. Well then your

spirit grows also, your own and that of your control becomes established i.e. to join hands as it were with your own spirit controlling completely both your own spirit and body. * * * The spirit controls the body enough so as to be able to take away completely the living or normal spirit of the body. * * * I see here two spirits, one whom I have met in my own sphere, one whom I recognise as the medium or light. I see her pass out completely, while the interior light is being acted on by one of our spirits. * * * Without the physical body in this case we could not appear * * *

[Drawing of circle] see that, that is an empty brain. I will fill it with light. I have done so. I wish to use it. Others wish to use it. We divide it. I use one part or one side. Doctor somebody uses another. George somebody uses another. There are four sides to an ordinary light

R. H. Like the sides of a square.

D. Yes. You come and sit on one side, your brother on another, your sister on another, your friend on another. You wish to read or study something by it, your friends also. You can do so very easily, all using the same light at one time * * * you finally see the light growing dimmer * * * the material has become exhausted, nothing remains.

{Hodgson explains that he wants to know the whole history of the light during the medium's life time and presently asks :}

R. H. Does the light reach its maximum with the body's maturity ?

D. Yes. Then, it is due to the natural growth of the interior.

R. H. But the interior does not diminish with the decay of the body ?

D. Exactly. But it grows higher in itself, consequently does not require the use of the disembodied. I am trying to explain {how} your own spirit grows.

R. H. But if the spirit grows why does the light fade ?
Why, if the spirit grows ?

D. I do not know.

R. H. Do you think because its energy is dependent on the bodily organism ?

D. Yes, somewhat.

* * * *

R. H. On each partieular visit the light gets used up * * * in twenty four hours there is fresh light. How is it manufactured ?

D. From our own sphere.

R. H. What causes its manufacture ?

D. What causes its manufacture ? This I will explain another time, when I am a little clearer

R. H. The light is not so good to-day ? D. No.

R. H. Is the medium exhausted physieally ?

D. I think her spirit is weak. I saw it as it was being removed.

She, unlike most persons draws from our world an abundance of light to her, and when . . . she has drawn sufficiently it takes another form of light than ours, different.

R. H. She lays up a store of energy by the faet that her interior draws from your world ?

D. Yes, exactly, why this is the only thing I have conveyed to your understanding clearly.

R. H. When she is weak, owing to the relation between her interior and her material organism, she does not draw so much ?

D. Yes. yes. Have you it now ?

R. H. I think I've got that clearly

* * * *

{Later at the same sitting, when Doetor leaves, G. P. writes, and asks}

G. P. H. what is up with him ?

R. H. He's not up to scratch to-day.

G. P. Too dark for him ?

R. H. The light's a little dark for him, I suppose.

G. P. He is not so used to it as I am, and he would get confused when I would not. * * * What can you

make out of my answers H.? Were they at all coherent?

R. H. When? G. P. Always.

R. H. Very good for the most part.

G. P. Well, his will be.

R. H. He went to pieces awfully to-day. He went to pieces somewhat yesterday. The light's dim?

G. P. Yes, there is not as much as usual

* * * *

(Dec. 14, 1896.)

Imperator writing.

* * * *

{Hodgson says "the writing is so faint and scrawly, with words omitted and then inserted, etc.," that he wrote them himself on the edge of the paper to save difficulties in deciphering afterwards.}

R. H. I don't hear you speak.

IMP. Because we speak by thought.

R. H. You hear me speak. IMP. Yes.

R. H. But I do not hear you speak.

IMP. Because I am invisible to you. Your spiritual eyes are closed while in your present environment.

R. H. I might possibly hear you speak without seeing you.

IMP. Yes, indeed, and under possible conditions your spiritual eyes might be opened and you might see me. [Hand bows as in prayer.] Pardon me.

R. H. But how is your speech transformed into writing? Dr. Phinuit acts upon the muscles of speech I suppose in the ordinary way, and he speaks with the medium's mouth and I hear him.

IMP. Yes, yet he does not prevent others from entering one of the branches.

R. H. But when you enter the branch, how exactly, by what exact process does your speech come out in written words?

IMP. I do not know.

R. H. * * * I think of moving my fingers, and I move them. We can say in general terms that a change

in the brain is followed by other changes in nerves and muscles, and the result is movement of the fingers. * * * I suppose there is something analogous here ?

IMP. Yes, quite. I follow. I think independently when my thoughts are registered * * *

R. H. Your independent thought acts upon the branch, and the branch functions as it is in the habit of functioning.

IMP. Yes, exactly, like your own.

R. H. Well I should like to ask another question. How is the light renewed day by day ?

* * * *

IMP. Light is spirit force drawn up by the interior or normal [?] spirit of the medium from our own world. The whole atmosphere of our world is light or spirit. There is a crevice through which the forces escape, drawn from the battery of the medium.

R. H. A crevice into your world ?

IMP. No, into your own. Let me speak.

Supposing your room or mortal dwelling was filled with smoke. It was power. Supposing it were inhabited by spirits. Now then in an adjoining compartment there lived mortals * * * desiring to gain some knowledge * * * concerning the inhabitants of the adjoining dwellings * * * supposing there was a crevice * * * through which more or less of the smoke could pass. * * * Supposing there was one (or two, for instance, persons) within this mortal dwelling who was more sensitive to the smoke than the others, by or due to the laws of attraction. Well, supposing the one or more sensitives received into their organisms superabundance of smoke. Now then, by so becoming impregnated with this amount of smoke, their organisms become attractive to the spirits living in their own sphere. * * * Now then there is such a quantity taking [entering ?] the organisms of those sensitives that by natural law * * * they attract the spirits. Now then, the spirits say to themselves, there beyond . . . or

behind this crevice or opening there is or has escaped some of our own atmosphere or light. This being intermingled with their own natural light or lights, changes its colour and condition so completely that it gives a brighter glow to the spirits. Understand?

R. H. Yes. I think so. Those organisms that have absorbed some of your atmosphere, * * * become more brightly luminous and draw the attention of spirits in the other world.

IMP. Yes. Now then, they wish to use their own power of speech, and in order to do this they gather from their own sphere, light, strength etc. and with this they enter the adjoining room, seize the person who has become filled with their spiritual atmosphere, power. Then they suddenly find that they have power to use the entire system. Now they begin to seek light for your world. * * * They live on it until it becomes exhausted.

(Dec. 15, 1896.)

Imperator writing.

R. H. Has your atmosphere any direct relation with what we call luminiferous ether?

IMP. Oh yes indeed it is and all spiritual beings are luminiferous ether, also the atmosphere of our world. * * * The spiritual part of mortals is composed of luminiferous ether, and when the spiritual eyes open, they are able to discern spirits. For instance the spirit presents itself to the spirit vision—can be easily seen. The impression is received through the retina. Have you my idea? I do not think you have.

R. H. I think I have it now. The spirit sees another spirit owing to ethereal action on the ethereal retina, just as I see a material body owing to ethereal vibrations on my protoplasmic retina.

IMP. Yes . . . yes, yes, exactly.

Now, then, should (under favourable conditions), the spiritual ear open, one could easily hear the voice of the spirit.

- R. H. But there is a difference there, isn't there ?
- IMP. Yes. I will explain. The eye is better able to see than ear is to hear, because the words are given by thought impression.
- R. H. Not by actual waves. IMP. No sounds.
- R. H. But in case of seeing there are etherial vibrations.
- IMP. Yes. I am waiting. You must question me, my friend, for my understanding as to what you most wish to know.
- * * * *
- R. H. The interior consciousness of a mortal writes automatically as we call it.
- IMP. Yes, and when it is unaccompanied by a trance or other coma it is bound to be more or less unreliable. UD.
{Imperator has just explained that for the word "understand" he will in future use UD. and will teach others to do so.}
- R. H. If the medium's etherial is still there, some of his own thoughts may be confused with the message.
- IMP. Quite.
- R. H. Sometimes it may be a dissociated fragment of the writer's ordinary mind that writes ?
- IMP. Quite.
- R. H. When the interior consciousness writes it is sensitive telepathically. IMP. Yes.
- R. H. Now (1) It may be influenced by a spirit or spirits
- IMP. Yes indeed
- R. H. (2) It may be influenced by the exterior consciousness of an incarned person present.
- IMP. Yes.
- R. H. (3) It may be influenced by the exterior consciousness of an incarnated person *not* present.
- IMP. Yes.
- R. H. (4) May it be influenced by the *interior* consciousness of an incarned person present or absent ?
- IMP. Not so.
- R. H. Why *no*, when a spirit can influence it ?
- IMP. Because we are free to act.
- R. H. And the interior of the incarned person is shut up

- IMP. Exactly.
 {Hodgson elicits, however, that the interior consciousness may in certain cases leave the body, and is then practically a spirit, capable of acting on the interior consciousness of the medium. Also the medium's own interior consciousness may sometimes go out and get a "peep" into the spirit world, and come back and write as a higher self}
- R. H. It's analogous to the medium's speech on her return {i.e. in the waking-stage}. If she had been differently constituted she might have *written* it.
- IMP. Yes.

* * * *

(January 1, 1897.)

Rector writes.

{This is the account of Rector's first important appearance. He had previously controlled on Nov. 14, 1896, confusedly (see Appendix to Chapter III. p. 470), and again on Dec. 17, 1896, two days after Hodgson had referred to him, in the course of a sitting, as having acted as Emperor's amanuensis for W. Stainton Moses. He is introduced by Doctor and described as a very serious fellow.}

- R. Who are you. I am Rector.
- R. H. How does it seem to come into this light? Tell me how you got here.
- R. I will. I saw a Jack o' Lantern. I am its light.
- R. H. What do you do?
- R. I am inside of an empty shell filled with spirit air. I breathe, see, live, exist.
- R. H. In the shell?
- R. Of course. Yes and whisper to or through the holes in the shell, and the air from your world receives the sound of my voice and registers it for your vision.
- R. H. Not the air, Doctor, the medium's arm.
- R. I am not doctor. R. H. Rector I should say.
- R. It does. It is crude indeed, yet it is the clearest way.

[Hodgson explains about movements of medium's hand and arm, etc., touching the elbow, forearm, tips of fingers]

R. Head [forefinger] that's my ear.

* * * *

[Elbow bumps a little]

R. H. What are you doing ?

R. Well I was simply ehanging my position in the shell.

R. H. Now when you speak you don't affect the air in our world. You may affect the ether in eonnection with the protoplasm of the medium's arm and so eause it to move.

R. Yes, preeisely.

* * * *

I speak as you would hear the wind blow

R. H. And that aets upon the nervous system of the medium's arm and it writes ?

R. Yes because it has passed under the eontrol of my voice spiritually

* * * *

I see the mortal body of a woman—I see her spirit rising way above the body, I see . . . it seems to be eoming eloser to our world * * * After it has eome into eontaet with the outer edge of our world, we rush

R. H. Can't read

R. Step forward, since all is transparent to us, we raise the veil namely ether * * * and allow her to enter while we pass out beside her.

R. H. She passes into the spirit world and you pass into the material world ?

R. Exactly. Her body is like a fountain or large reservoir which becomes filled with the etherial atmosphere of our world. This looks like our own light {Passing into the atmosphere of the medium} we by the two forees are able to speak.

R. H. Two forees, your own and the medium's.

R. Yes, the material and etherial. We then speak as we should to one another before we have passed

through this change [?] well [?] we find the fountain which at the time of communication is filled with our own ether. We find our thoughts are being registered by the machine. Although we do not see our thoughts written, we are conscious of using the machine.

* * * *

This is how it seems. Is it clear to you? Do you know any more than you did before you asked?

R. H. No, I don't think I do. Doctor gave me pretty nearly the same account.

(January 12, 1897.)

Present, Hodgson and Mrs. Blodgett.

{Hannah Wild¹ has been controlling, and then G. P., to whom Hodgson explains about her. G. P. then talks to her, his side of the conversation getting recorded.}

[Between G. P. and invisible. Hand listening, etc.]

Will take care of that . . . yes you keep that in your mind until next time . . . yes and give it yourself . . . yes, very good . . . of course I will . . . certainly . . . most assuredly.

[G. P. apparently explaining to Hannah Wild about the writing, the block-book, the leaves, etc. The finger moves along paper as though tracing lines, and writes near the bottom of the page] all.

[Next page.] Commence on the top like this and write down . . . see . . .

[Hand and arm jerks back suddenly] but, well now you came near putting me out {and so forth.}

(January 29, 1897.)

Doctor controlling for the first time since December 11th,—except when he came to introduce Rector on January 1 and very briefly on another occasion.

* * * *

¹ Hannah Wild, see p. 291.

- D. (writing). I wish to take up where I left off.
- R. H. I forget at this moment just where it was.
- D. We were discussing the peculiar condition of man's interior exterior etc. * * * I weakened and left suddenly * * *
- R. H. I remember now, it was about the growth of the light. What causes improvement of the light and what causes its decay ?
- D. The growth age and declining years of the medium . . . growth, the advancement. . . .
- R. H. Not specific enough. What causes its growth ?
- D. Ah the light which we use comes from our own sphere and is improved by keeping away all evil or outside influences.
- R. H. What do you mean by evil influences ?
- D. I mean disturbing elements such as idle curiosity seekers.

* * * *

(January 30, 1897.)

Imperator writing.

* * * *

- R. H. When the medium's spirit leaves her body, does she carry with her her exterior consciousness ?
- IMP. Thoroughly. The spirit,¹ as I term it for your understanding removes the exterior sense.
- R. H. What becomes of the intermediate or animal or sense mind ?²
- IMP. Lies dormant, unused.
- R. H. As though it were sealed up ?

¹ Probably the spirit of the medium.

² Imperator had explained on December 15, 1896, that :—There is an intermediate self. Exterior acting mind, interior or only occasionally acting mind. (R. H. That corresponds to the ego ?) IMP. Yes exactly. . . . The material mind or (R. H. That's the intermediate ? * * * There are three minds, the exterior, the interior, and the material or intermediate.) IMP. Yes, yes. Call it sense (R. H. The intermediate mind sense ?) IMP. Yes {He goes on to say that the intermediate mind always acts for evil, and that it is this which is the perishable part of mortal man, though its effects on the interior may remain for long afterwards.}

IMP. As though it were, to use one of your own terms, dead.

R. H. Is there no chance of that affecting any controlling spirit?

IMP. Absolutely none in this case.

R. H. In some mediums it might?

IMP. Yes, especially where * * * the spirit has not altogether removed the normal or exterior sense * * * Consequently the threads of normal thought remain unbroken by the spirit which in such cases causes an entanglement.

R. H. In this case they're all removed?

IMP. Every vestige.

R. H. The interior or spirit of this medium leaves the body?

IMP. Yes and with it takes the exterior altogether, while in some cases.

R. H. There are fragments of the exterior left.

IMP. These are not wholly removed.

R. H. The controlling spirit clears these away.

IMP. Yes, quite. R. H. Or he should do so.

IMP. Yes, and when he does his complete and faithful work he has done this.

R. H. Do they go with the medium's interior consciousness and the rest of her exterior?

IMP. Yes, making the spirit and exterior completely * * * excluded, and as it were combined.

* * * * *

{R. H. asks concerning origin of the interior and exterior and the animal or sense mind in the course of evolution}

IMP. Of course you will understand that evolution is the working of spirit.

R. H. I regard all the successive material changes in Evolution as the manifestations of spirit.

IMP. Yes, this theory is the only correct one. Now with the horse the material matter is of a coarser origin than that of man, consequently cannot by spirit be developed into anything higher, while in the act of inhabiting matter be anything but a horse,

* * * and purposely made so for the use and convenience of man. * * *

R. H. But birds and monkeys have an interior conseiousness.

IMP. Yes, and evolute according to the laws of God after the disposition of the material form. They are specimens to denote the higher part of man.

R. H. Typical ?

IMP. Yes, for instance, the spiritual part of man is represented by the bird, while the lower nature of man is represented by the lower animals for instanee the lion tiger etc.

* * * *

(February 1, 1897.)

Rector controlling.

* * * *

[Hodgson tries different positions of the hand for hearing]

R. As you are . . . Better so. [He prefers the position with back of hand upward]

R. H. What position is your body in ?

R. My ear is at your mouth. I have my head plaeced upon the light and I say move [?] speak

* * * *

{Rector states that the spirit body, e.g. Rector's own, is composed of luminiferous ether. Foolish talk follows about gas—made from coal—and Hodgson explains the meaning of *molecules* and the formula H_2O . Rector continues :}

I think I will take gas {not water} for your understanding. Supposing your spirit was composed of gas. Its action on the body would not be the same as it is to-day. It would produce as you would term it suffocation. Well then the body would be dormant, or in your own words dead. Very well, so would the gas be also * * * Now we will take the ether, as there is no similarity to gas, in the spiritual sense. The spiritual ether is composed as we understand it of both [?] hydrogen and oxygen.

- R. H. Can't read that. R. Oxygen and hydrogen
 R. H. Composed of oxygen and hydrogen!
 R. The spiritual ether is not composed of oxygen and hydrogen.
 R. H. I know it isn't.
 R. It is composed of the finer tissues termed luminiferous ether because it is or can be seen by the spiritual eyes of mortals. UD.
 R. H. No you've got off the track. * * *
 R. What do you mean by that?
 R. H. [reads some sentences proceeding]
 R. Oh I see you do not get only half of my thoughts. {R. H. changes the subject. Later in the sitting he asks}
 R. H. Is the light ebbing?
 R. Yes I think it is, yet I wish to go on if my light remains.

* * * *

- R. {later} I now at this moment have a fresh current of light.

* * * *

(February 2, 1897.)

Doctor writing.

- R. H. [trying experiments as to best position of hand for hearing.] Do you hear with your right or left ear?
 D. Left of course.
 R. H. [turning the hand over to other position] and now with your right.
 D. Yes.
 R. H. Is your spirit body as big as mine. I mean is it about the size of an ordinary human form?
 D. Yes.
 R. H. Does it occupy space? D. Yes.
 R. H. And remains the same size? D. Yes.
 R. H. Where is your head? D. Near your own.
 R. H. Where are your heels?
 D. Strange question * * * on the lower extremities of my body.

R. H. Here are your ears? [touches the inside of palm and the finger ends.]

D. Yes.

R. H. What part of your body am I touching now? [squeezes wrist a little]

D. I do not understand you.

R. H. Now? [squeezes elbow]

D. You are not touching my body at all, Sir.

* * * *

R. H. [swings the arm up and down several times with the elbow-joint as hinge] What did I do?

D. You have simply tossed my head about in the suffocating air of earth.

* * * *

R. H. Can you shake hands with me?

D. Yes, but you will not realize it

R. H. Well try. [R. H. holds out his hand. Pause.]

D. Do you feel me?

R. H. No. You could change your position and shake hands with me as some of my friends do.

D. Ah. I will turn around if you wish. [Curving movements of hand and arm. Then shakes hands] Speak.

R. H. Were you conscious of shaking hands?

D. I used the instrument of the material

R. H. You have to change your position to do that?

D. Yes. * * * I will turn back. [Slight movements of hand and arm again]

R. H. Are you now in your original position?

D. Yes.

R. H. The spirit body is not compressed or diminished in size in the act of communicating?

D. Not at all. I simply bow my head, and at the same time hold the hand and arm of the medium while I speak to you, with you.

R. H. You seize the arm and hand of the medium with your hand?

D. Yes, one hand, and when I wish to hear your voice I place my head upon that hand also.

R. H. Do you seize one hand of the medium with both of yours ?

D. No one hand * * * I have one free which I move in assent to other minds. [Hand speirs.]

R. H. Head going forward ?

D. Yes, quite. For example, [Hand speirs and gestures a little] speaking and listening to Rector.

R. H. Is the spirit body always the same size ?

D. Yes, indeed.

R. H. Always looks like a human being ?

D. Yes, or more like a shadowy form of a human being.

R. H. Does it look to you like a shadowy form ?

D. No, but to mortals.

R. H. But I want to know how it looks to *you* ?

D. Ah yes, like a mortal very much improved.

R. H. Is it luminous ?

D. Yes indeed.

R. H. Are some more luminous than others ?

D. Yes. Depends chiefly upon their advancement from earth.

* * * *

R. H. You have a spirit body, but I have also one just like it.

D. Yes indeed, only you have still a mortal covering as it were.

R. H. What is the origin of that spirit or etherial body ?

D. I have already explained it.

R. H. Not to me.

D. Not to you

R. H. No.

D. Moses [The writing here begins to show signs of dreaminess] You are the image of God and he alone understands the development of the etherial body. No spirit understands this.

{After a little more talk Doctor is "called away" and Imperator intervenes}

IMP. What means this confusion of thought ? The light is not so good * * * I am looking the situation over. No, it is due to the undevelopment of my advisers, undevelopment of the controllers.

R. H. Want of development. That will pass away ?

IMP. Yes, most, surely. I am advised by God. The spirit of man is or begins with the beginning of the covering or body, begins as a spark of light. It contains heat, light, is like in beginning to a little spark of light

R. H. The beginning of the etherial body ?

IMP. Yes, or the spirit

{He goes on to say that it develops and grows as does the protoplasmic body.}

On February 4, 1897, in the course of conversation, Hodgson reminds Doctor that he was dazed when, in replying to his question concerning the growth of the spirit body or etherial body, he said that no spirits knew how they developed, etc., and that Imperator had to come and put matters right. Doctor thereupon writes: "I have heretofore told you distinctly that I was not as yet familiar with the workings of this light, have I not?" Hodgson explains again that he has at present no means of determining what statements can be relied upon and suggests: "I think your confusion the other day may have been my fault, and may have been caused by my shaking your head about in the suffocating air of earth" (see above, p. 404). Doctor accepts this explanation at once, and says: "it disturbed my line of thought so completely I could not finally hold on to the light." We must observe, however, that there was no sign of disturbance or annoyance at the time, that Doctor and Hodgson conversed for some time afterwards, and that the explanation was not suggested by Doctor.

(February 5, 1897.)

Imperator writing.

* * * *

IMP. The etherial or spiritual body is composed of air, light and a large amount of hydrogen which is the lightest of anything known to us. It has sense of hearing, feeling, seeing and speaking. It is composed of heat, light, air, hydrogen, is light and exquisitely fine, the finest of anything possible. Etherial . . .

fibre, and the most delicately constructed parts of light. UD. ? Do you hear me ?

R. H. I can't harmonize that with anything which we know.

IMP. Very good. Very well. It is as it is and will be made known to you in later years. You have materially speaking a knowledge of luminiferous ether, have you not ?

R. H. We know something about it.

IMP. It is obscure.

R. H. We know something that it isn't, we know that it's not air nor hydrogen

IMP. Not air of your planet. There are different kinds of air, light.

* * * *

IMP. I do not feel sure that you hear all I am saying. It perhaps does not register well.

R. H. It is difficult to read chiefly because the marks are nearly always extremely faint when you speak.

IMP. It cannot be otherwise. I am not so near your planet as are some others.

* * * *

R. H. Luminiferous ether is vastly more subtle than air or hydrogen.

IMP. Yes, so it is, but it is beyond your comprehension . . . hydrogen I mention the word * * * so that you may know how delicate and exquisitely fine it must necessarily be. Hydrogen according to your crude science is at least 14 or 15 degrees lighter, finer than your air, * * * while ours is many times more fine than this which is known to you as hydrogen.

R. H. *Your* hydrogen.

IMP. Yes.¹

* * * *

IMP. Vacium. I must dwell on vacium.

R. H. Something known to you and not known to us ?

¹ On February 11 Imperator wrote : Thou hast misunderstood my comparison of Hydrogen. R. H. Your thought was not expressed. Confusion owing to bad machine. IMP. Yes I am not yet in rapport with it.

IMP. Yes, termed by you hydrogen.

R. H. Is *vacium* the name for what *we* call hydrogen or what *you* call hydrogen ?

IMP. We call hydrogen. Our constitution has no such thing as your hydrogen.

R. H. And what you call *vacium* is a constituent of your etherial body ?

IMP. Yes, you can only . . . I do not at present know how or what I can compare it with * * * in fact the only expression for it is spiritual.¹

* * * *

{R. H. puts his difficulty again *re* the statement that the etherial body was composed of air and hydrogen, dwelling especially on hydrogen.}

IMP. Ah yes. Thou hast made it clear to me. I wish *vacium* used instead.

R. H. *Vacium* is the chief constituent of the etherial body ?

IMP. Yes, this will explain it.

* * * *

R. H. You mean that the ether consists partly of *vacium* and partly of something else ?

IMP. I do. Light is true. Light is real.

R. H. *Vacium* is a kind of subtle matter ?

IMP. With which our bodies are composed.

* * * *

(Feb. 6, 1897.)

Imperator writing.

IMP. * * * O friend the machine is imperfect. I find it battered and worn. There is a barrier in my path.
* * *

The spiritual body is composed of love and wisdom, and the relations which it bears to the material are as cause is to effect.

[About here {R. H. reports} I asked if he meant that they were the real things of which the material

¹ Further on he says *Vacium* "is a body thoroughly spiritualised and pure, a part of God. . . ."

represented our objective perceptions. Hand assented strongly.]

IMP. Love is a substance * * * It is purer lighter higher and more real and exquisite than anything else known to mortal man. It is truth purity and sincerity * * *

Remember that the chief substance is vaeium known as love. It is the part of man which prompts him to rise or fall. * * *

When the spirit of love is wakened it is the first real sense which {man} perceives of God. This is real spiritual ether.

R. H. Ah yes. From the idealistic point of view. Ether is the shadow, or the representation on the material plane, the physical analogue, of love,—which is the real thing. [Strong assent.]

IMP. Yes . . . yes. There can be and is none other. This is the substance of the spiritual and is the true and real thing.

* * * *

{Imperator explains further that in time the spirit, “which is composed of love, wisdom, truth,” and “is light and life,” “will sever its connection with the body and will return to God who gave it. It will then become a distinct part of God * * * It will still continue to live, as it is the life in itself. Yet it will continue to resemble the body which it now controls.” Then follows a long and somewhat obscure discussion concerning the ethereal covering of spirit and mortal body. So far as can be made out, it is apparently asserted that while in the mortal body the ethereal network or spirit has (1) a protoplasmic covering or earthly body, (2) an ethereal covering, similar to the membrane within the shell of an egg. This ethereal covering is retained by the spirit after severance from the mortal body. When the ethereal spirit temporarily leaves its mortal habitation, as in Mrs. Piper's case, the ethereal covering is left behind, otherwise the mortal body would die.}

- R. H. She goes out.
 IMP. No.
 R. H. You take her out.
 IMP. Yes, through the heart.
 R. H. Is there some connecting link between her and the covering ?
 IMP. Yes.
 R. H. Composed of etherial, I suppose. Is that the cord ?
 IMP. Yes, known to us as a cord also, etherial.
 R. H. If the cord were destroyed, the medium would pass away altogether.
 IMP. Yes we could no longer operate.

(February 11, 1897.)

Imperator writing.

* * * *

- IMP. Didst thou ask where Heaven is ?
 R. H. Yes * * *
 IMP. It is an etherial canopy. It surrounds and is close to earth, a little above it, separated only by an etherial veil or canopy, through which we are permitted to see the earthly plane below.
 * * * *
 {The veil is} analogous to the covering of an egg
 * * * There are openings through which we sometimes pass * * *
 R. H. What is it that makes the openings in that ?
 IMP. The pressure is very great, due to the power of the spirit of the medium which presses as it were against the covering, and presses with such force that it is allowed to enter by a thread. When this is being done the thread is taken up by some spirit and used.

* * * *

- R. H. A spirit acting from your side of the veil draws out the spirit of the medium and draws it to the veil. The pressure then upon the veil carries the spirit through. Through that aperture the spirit from your world passes.

IMP. Yes, yes, yes, passes through to you.

R. H. Can you not yourselves, I refer to ordinary spirits developed or otherwise, pass through that veil to earth without help of a medium ?

IMP. Yes, attracted by love, which is part of our own being, only love of some one.

R. H. Do you mean that no one can pass back through the veil unless drawn by love ?

IMP. I do.

* * * *

R. H. This veil between you and us, is it many miles above the earth ?

IMP. Would seem many to you, millions as it were, yet to us it is near.

* * * *

(February 15, 1897.)

Rector controlling [very wild at first].

R. Rector, I am Rector, sent here by Imperator . . . excuse me . . . to see a man named Hogman.

R. H. Do you think that's my name ?

R. Yes.

R. H. It isn't. My name is HODGSON

R. Hodgson, excuse me

R. H. Quiet, quiet, keep quiet. Restrain yourself

R. Too much

R. H. Too much light ? [assent]

* * * *

R. {Concerning physical phenomena of spiritualism.} In some cases {i.e. as appears later when the light is very bright} we are able to remove the spirit of the medium entirely and use our own etherial instead. In cases where we make ourselves manifest by rappings etc. we act on the strength which we gather from the medium's own spirit * * * The fountain is filled with light, too much so.

R. H. This one is now ?

R. Yes

R. H. You mean that when you produce what we speak of

- as physical phenomena, you do it by being or remaining without the medium's body and by using drawing . . . I beg your pardon
- R. H. by drawing the etherial energy¹ from the etherial body of the medium.
- R. I do, and this is precisely what we do. * * *

(February 16, 1897.)

Doctor writing.

* * * *

- R. H. Could you tell me how much you see when you are in this room but not in connexion with the body?
- D. Material things, such as objects etc. ?
- R. H. Yes.
- D. Yes, indeed, I see the articles which in appearance are like dark shadows. For instance, I see what appears to me as a table. I see also chairs. I could not at this moment tell you how many. I should be obliged to try the experiment of standing apart from the medium and look about specifically and then return to the light which I put into action by my own thought
- * * * *
- R. H. You see objects very dimly as though looking through a murky glass ?
- D. Yes.
- R. H. When you are communicating {controlling}, as now, do you see more or less ?
- D. Less.²
- * * * *
- R. H. Do you see this book on which you write ?
- D. No not at this moment.
- R. H. Do you see the pencil which is in the medium's hand ?
- D. I do not distinctly.
- R. H. Do you feel it ?

¹ Described by Rector as chemical energy on February 18.

² But compare Stainton Moses' statement on March 2, 1897 (see below p. 414).

- D. No.
- R. H. When I give you the pencil what do you feel ?
- D. I feel the slight pressure of your own etherial.
- R. H. When you come first and show your readiness to begin to express your thoughts to me, what do you do ? -
- D. Owing to the extension of the etherial which surrounds the medium I am enabled thereby to express my thoughts, using the surplus etherial.
- R. H. When you first come you usually act so that the medium's hand sticks out in front, and the fingers spread a little so as to suggest that they are waiting for me to place a pencil between them. What in your mind corresponds to that specific motion ?
- D. Speaking as it were to another spirit * * * I have no way by which I can speak to you other than picking up this material hand, and when I speak to it, it replies for me.
- R. H. What are you conscious of in that first motion ?
- D. Asking for a pencil.
- R. H. But you do not say that in words do you ?
- D. Yes certainly ; I express this as . . . I ask Rector a question, or any other spirit.

{At this sitting Hodgson suggests that when "the other light"—*i.e.* the one Myers is sitting with in England—becomes more developed so that her spirit is entirely removed, the spirits of the two mediums might interchange bodies and each communicate through the other. Doctor declares this quite possible and safe, and is strongly in favour of having the experiment tried.}

(February 19, 1897.)

RECTOR. {excusing himself for interrupting Hodgson earlier in the sitting} when I enter here the light burns brightly and after I have been here a short time it begins to expire. Consequently I try to take advantage of it and I do my very best to hear

you also register my thoughts and your UD. before the light burns out.

(*March 2, 1897.*)

W. Stainton Moses writing.

W. S. M. There is a great difference in lights. Through some we may be able to speak directly while through others we must send our messages to our friends through the controlling spirit, and in this case it is never so clear. Neither can we see our friends as clearly.¹

(*March 31, 1897.*)

George Eliot writing.

G. E. Did you see the fountain filling ?

R. H. No, I don't think so.

G. E. I did plainly

R. H. Can you describe the operation ?

G. E. Yes I think so. I saw several of the higher order of spirits rushing forward towards the opening in the veil of ethereal light which separates our world from yours. I saw the incarned spirit of this body brighten with the ethereal light from our own world. I saw them whisper to the incarned spirit. I heard them whispering Come with us and let us send friends from our world to take up thy body ; and speak to those below. I saw the incarned spirit passing out and saw it enter through the opening through which I have just passed. The instant this change took place the whole body became filled with ethereal light ; and I heard one voice, of our commander in chief, say " All is ready for thee to go forth and take up thy work. Kindly *now* pass." I did so, using the ethereal light through which to act. * * * You will understand that if we had nothing ethereal with which to act, we could not do so.

¹ But compare Doctor's remark on February 16, 1897, about difficulty of seeing while controlling (see above, p. 412).

R. H. I understand.

G. E. When we are in the act of communicating with you or in fact anyone we draw ether from our world continually * * * We act as long as we can keep the incarnated spirit out. We are intelligent enough to know and understand just how much we can do, and when we have finished we simply withdraw, and as we return to our own world, the incarnated spirit which has been temporarily removed by us, returns again to its body without being injured in any way. And I would further say by way [of] explanation that when the spirit has taken up its body again, it is no longer light to us *i.e.* for¹ some time. Of course in this case there is nothing to which we are attracted * * * There should be nothing whatever mysterious about it. The same conditions have existed from the beginning of your world. {That is, as explained later, since the evolution of man.}

{Later in the sitting we get apparent localisation of spirits, as follows:}

G. E. I am specially requested to ask you to assist Rector in placing the body

* * * * *

Go over there please Rector, and I will remain here. The machine is not registering so well for me I think.

* * * * *

I repeat for one who is standing near {*i.e.* Imperator}. May the grace of God be and abide with thee for ever and ever. Amen. Imperator. G.E.

(April 1, 1897.)

{Rector controlling, and writing as amanuensis for Imperator.}

* * * * *

[Hand twists block book round, and speirs out to listen nearly in direction of my organism instead of,

¹ The *i.e.* was first written after and above the for, but it was explained that it was to be read before it. It was a case of a word inserted.

as previously, almost directly in front of Mrs. Piper's.]

R. H. Is that position more convenient for you ?

R. I was following him {presumably Imperator}.

* * * *

R. H. {Complains of the difficulty of reading because} the whole word is more or less slurred over by the organism and presents a hazy outline.

R. What do you mean by the organism

R. H. The medium's hand and arm.

R. We do not understand what you mean. Kindly explain will you ?

R. H. You talk *i.e.* speak articulately, or perhaps I should say, you think in the form of words which you wish to convey to me. Do you not ? [assent]

R. Certainly

R. H. The structure of the medium's arm and hand, in the fingers of which there is a pencil,—the structure, I say, in some way unknown to us on this side, and unknown apparently to you on your side, takes up the words which you impress upon it as thought, and reproduces them in the form of written words on the paper which I provide. These written words, if you *think* your words too rapidly, are *written* too rapidly, and are therefore more or less abridged and blurred. Some strokes or letters are omitted. Sometimes a whole word is omitted.

R. We understand what you mean now, we think.

(May 7, 1897.)

Rector writing.

{Sitting coming to an end.}

We must now depart. We cannot remain longer. It is impossible. We will break the spiritual covering.

(May 11, 1897.)

Rector writing for communicatee, Mrs. Dow.

R. H. . . . you dictate and he {Rector} writes.

Mrs. Dow. Yes. I am standing beside him while I am speak-

ing and the Holy Father {Imperator} is covering him with spiritual light, the same Heavenly light as that which we are now living in.

(May 26, 1897.)

Rector writing.

R. We draw from thy material strength unavoidably, not intentionally, yet such is the case. In entering into thy world we must have help

(June 9, 1897.)

Rector writing for Imperator.

IMP. We give thee this allotted time for the express purpose of clothing the medium with more light, putting the broken threads into repair. Thou wilt understand that the whole spiritual covering consisteth of a network of fine threads. Unless they are each and every one of them in perfect repair, our thoughts must necessarily be registered imperfectly.

F.

EXTRACTS FROM SITTINGS AFTER JUNE, 1897.

(June 29, 1898.)

Sitter and Recorder Mrs. C—. {Control, probably Rector, writing.}

MRS. C. What is mediumship and the "light" ?

R. The body is a reservoir which becomes through our desires filled with ether through which we pass and give expression to thought.

(January 3, 1900.)

Sitter and Recorder Mrs. L. {Her friend, whom I will call the communicator, is apparently communicating through Rector, the latter acting as amanuensis.}

* * * *

[Some disturbance in the hand]

- COM. I am coming near to you dear, so I can hear you better are you very near the medium dear.
- MRS. L. I'm sitting close beside her while you write and when I speak to you I hold her hand near my lips. Where is that head of yours?
- COM. It's in front of you dear. Do you not see me staring at you?
- MRS. L. No, I can't see or even feel you.
- COM. I am right here and Rector is helping me to speak to you and when I speak to him he whispers it over the head of Imperator and it is repeated to you.
- MRS. L. Yes, dear, where does the medium come in? How do you use her?
- COM. Rector is holding his hand over the medium's whole body, and he has covered it with the light from our world, and Imperator has called the spirit to our world and sent Rector in its place * * * The whole body of the medium becomes a reservoir which, through the efforts of I. S. D. { = Imperator } becomes filled with ether and is covered with ether and remains so while we operate with it. Do you U.D. this dear?
- MRS. L. Yes I understand your description but it can't be thoroughly understood from my side, I suppose.

* * * *

(*March 20, 1901.*)

Sitter and Recorder Hodgson. Control Rector {acting as amanuensis for Myers¹}

- MYERS_P. Now I wish to say that I have waited patiently to speak and tell you I have much matter collected which will be of help to you in your search for truth concerning our life here. Myers.
- R. H. Good. I am listening.
- MYERS_P. There are I find great difficulties in sending communications through this light known to us as

¹ Frederic Myers had died on January 17, 1901.

Piper and the one chief obstacle is pressure of material against the etherial.

The body of the light is precisely a machine and it is not easy for the spirit to handle it sufficiently well to prevent pressure, do you U.D.

R. H. I understand in part, but not . . .

MYERS_{P.} What is it that you do not U.D.

R. H. *Where* is the pressure ?

MYERS_{P.} It is in the spirit inhabiting the body, and as it is removed by the Messengers it is lingering near the communicator and cannot be removed entirely, *i.e.* for any distance without breaking the cord. Is that clear to you, this would mean what we used to call death.

R. H. Yes. That is clear. How does the near presence of Mrs. Piper's spirit interfere ?

MYERS_{P.} The spirit does not interfere consciously but it produces a pressure against the clamouring mass of spirits who are trying to reach your side, it stands in the open doorway and cannot be removed beyond it without severing it from the body, therefore all who wish to speak must necessarily pass it. This causes partial suffocation and is a decided obstacle so far as our entering completely through to your world is concerned. Does this clear up anything in your mind.

R. H. Not anything special. Let me repeat. You say that one cause of the confusion or tendency to confusion is that the communicator must crowd past Mrs. Piper's spiritual or etherial body which is close to her fleshy body. Is that correct ?

MYERS_{P.} No, not at all correct. It entirely leaves the fleshy body and remains dormant whilst we are present,—but it passes over the threshold and we must pass it to enter here.

As I become accustomed to the necessary course to pursue to enable me to speak I will be able to impart much information to you which will enable you to better U.D. the conditions which

were so perplexing to us both when I was with you.

* * * *

RECTOR. Friend I am responsible for this communication.

Rector. I took it precisely as he gave it.

(February 19, 1902.)

Sitter and Recorder Hodgson. Control Rector {acting as amanuensis for Myers_P and then Sidgwick_P.}

* * * *

MYERS_P. Sidgwick is with me to-day can you possibly help him.

[Hodgson gives hat lining out of parcel from bag. Hand holds it a moment or two.]

MYERS_P {?}. All right

[Hand places hat lining on block book in front.]

SIDGWICK_P. Well well I think I never saw you more clearly. Our thoughts are registered through vibration. Hear . . .

R. H. Yes, but vibration does not explain much.

SIDGWICK_P. Well I hope to be able to explain. There are numerous . . . [Pause]

IMPERATOR. Hurry while the light burneth clearly. +

SIDGWICK_P. Numerous fine network like wires or threads reaching out from the object known and spoken of as light. hear [Hodgson tries to decipher.] Anything left out speak quickly

R. H. "Wires or threads " something.

SIDGWICK_P. Sounds reaching out.

R. H. "Reaching out "

SIDGWICK_P. Yes extending out. These appear to be illuminated . . . and as we are directed to them and approach them we find by speaking directly over them the sound is being registered on your side

R. H. Yes.

SIDGWICK_P. and not infrequently do the sounds appear somewhat jumbled.

R. H. "Somewhat " ?

SIDGWICK_P. Confused. R. H. Yes.

SIDGWICK_P. We find that as time goes on we will be better

able to U.D. the exact conditions sufficiently well to give you a more clear precise and scientific explanation of it.

R. H. Yes.

SIDGWICK_P. The desire is so great on our part to reach you U.D.ly that at times it [is] seems next to impossible for us to prolong it and we feel like smashing the threads almost. Yet we philosophise and think better of it and wait on patiently studying closely * * * into the conditions.

RECTOR. Is it clear friend. R. R. H. Yes, quite clear.

SIDGWICK_P. The sounds as repeated by the amanuensis known as Rector are sometimes very wide of the mark and might I have no doubt give rise to much questioning on the part of scientific minds as to the reality of our being present at all. U.D.

R. H. Yes.

SIDGWICK_P. Yet as a matter of fact we are present and studying into the conditions while our expressions are being repeated.

R. H. Yes.

SIDGWICK_P. It is a long and difficult process, and I trust will be made so . . . [waving of hand] lost it . . . [Hand moves as if for article. I put hat lining in contact with it. Hand takes it for a moment, then lays it down in front of sheet] perfect in . . . lost it wait a moment.

{Myers then takes Sidgwick's place and talks of something else.}

May 27, 1902.)

Sitter and Recorder G. B. D. Control Rector speaking with the voice for Imperator.

The Vibrations are such that, where the light in the material world is clear and burneth as clearly as this light doth, the thoughts of the beloved ones in the unseen can be so clearly registered on the mechanism as to produce an absolutely clear communication and perfect understanding between the two minds, the mind of the mortal and the thought

of the spirit speaking. In other words, the vibrations are constantly in motion although perhaps the mortal at a distance from the light may not perceive that the thoughts of his friends in the spiritual world are being registered upon his own

* * * *

These communications all come in consequence of the ethereal vibrations; the thought becomes registered upon my mind and I give it out to thee just as it comes. I borrow from the earthly side the language which I use, to a certain extent. If I were to speak to thee as we speak to each other thou wouldst not hear it.

(Oct. 28, 1902.)

Sitter and Recorder G. B. D. Rector controlling using the voice.

* * * *

R. Understand, friend, that the light is a reservoir which is filled with ethereal light from our world and as long as I remain in the light I am drawing constantly the ethereal strength from our world; thereby I am helped by the communications.

(June 3, 1903.)

Sitter and Recorder Hodgson. {Communicator Mrs. H., a friend of Hodgson's, who had recently died. She had sat with Mrs. Piper and was interested in the phenomena. Rector was acting as amanuensis for her.}

* * * *

COMMUNICATOR. I want to tell you that coming over is not so hard. It is delightful to leave the body behind.

R. H. I wish you would give me as clear an account as possible of your actual transition, your last moments in the body, and the whole detail.

COM. I'll try. At the very last I did not realize anything at all. I was unconscious for a short time. When I recovered consciousness I was taking leave of my body. I saw my Mother and my

little boy who had grown to manhood. he spoke to me first and lifted my hand . . . he said come with me and I will show you where I live. I felt his touch perfectly his voice was like some melody I saw all round me illumination I felt cool and indescribably free. I felt light in weight. I seemed to move without difficulty. I came up into the cool refreshing ethereal atmosphere until my head touched something quite movable like a [not completed. Then a pause.] . . . to your U.D. a thin curtain. it parted. We entered. And I was fully awakened. to the reality of this life. While passing up and over my body it was like being in a swing . . . and being raised into the air above.

R. H. Yes ?

COM. it was exactly in sensation like this.
[Hand points to previous sentence.]

R. H. Yes.

COM. I had no thought of my body at the time I was being led through the ethereal height. it only dawned upon me that my body was left behind as I entered behind the ethereal veil. Is this understandable.

R. H. Yes. Now tell me just when and how you came here so soon after you left the body.

COM. I while passing into the ethereal height suddenly thought of my body and when I looked back to see it I thought why that is the world below where my body is I wonder if I can find some friend whom I knew while on my way. I looked for you especially as the thought passed over me that I would acquaint you with my leaving. I saw the spirit of a mortal which had been taken out of its body on an ethereal cord. I said I'll follow that and see if I can find him. I followed it and said tell him I am here I am leaving the mortal world behind.

R. H. Yes ?

COM. I saw your ethereal body shut up in darkness I tried to speak with you but I could not make you

respond. I did catch the spirit of the mortal while it was returning and I made it see me.

R. H. Yes ?

COM. I saw the spirit enter the dark receptacle and I turned and went on with Mother and Pete until I entered this world. the passing was only for an hour or so. I am now speaking to you through the opening in the open veil.

R. H. Yes ?

COM. others are near. whilst I am speaking

R. H. Yes ?

COM. What more can I tell you of my departure.

R. H. Did you come here before your head touched the ethereal curtain and it parted for you to enter ?

COM. Yes on my way through the veil I caught the spirit leaving from the other side of the veil.

R. H. Did you recognize it ?

COM. the spirit . . .

R. H. Yes.

COM. Yes at the moment. I saw the most interesting performance I ever witnessed I saw two clergymen¹ releasing it.

R. H. Yes ?

COM. they stood one on each side. and held it until they were ready to release it then one of them repeated a prayer to it and said I release thee go take up thy life in the body.

R. H. Yes ?

COM. I caught sight of it and followed it until it reached the darkest enclosure I ever saw excepting when I looked back and saw my body I then for the first time recognized who the spirit was and I vaguely saw you.

R. H. Yes.

COM. The spirit of the Medium passes out on a cord which is attached to the heart or solar plexus I should say.

R. H. Yes ?

¹ Presumably Emperor and Rector or Prudens. On December 4, 1904, a communicator speaks of "Rector and the other priest."

- COM. it enters precisely the centre of the body.
- R. H. Yes ?
- COM. the cord is detachable. and is only placed there by these clergymen.
- R. H. That's very interesting. Go on.
- COM. It moves slowly outward. held by them. until the spirit follows out on it . . .
- R. H. Yes ?
- COM. it follows it until it reaches the Veil I speak of. then the veil parts. and we are able to communicate through it along this cord to which I refer.
- R. H. Yes ?
- COM. After a period of time the cord is extended a little and the spirit is sent back and we are not allowed to follow it after it once enters the body. the veil closes and the spirit is back again to earth.
- R. H. Yes ?
- COM. What more can I tell you.
- R. H. What happens when she feels as if a cap was put over her, or her head cracks or snaps ?¹
- COM. the cord is being detached. or attached in the beginning it is attached when the sensation of the cap is being donned or put on . . .
- R. H. No, the . . . [Hand assents twice rapidly as if to say that the obscurity would be cleared.]
- COM. Wait a moment. then when the spirit returns and the cord is being detached the Snap is heard.
- R. H. Yes, that last part is all related, but she also sometimes at the end speaks as though a cap or bonnet had been put over her, suggesting a sort of extinguisher.
- COM. Oh I U.D. it is when the mind is returning and becomes possessed of its full material faculties. it is only the sensation of recovering consciousness. I know.
- R. H. Well, it is the other aspect probably. That is, it is not so much the sensation of recovering her material

¹ For these sensations in the waking-stage see Chapter VI. below.

consciousness as the feeling of losing her spiritual consciousness.

- COM. Well this may be of course I do not actually experience with her but I do know what takes place.
- R. H. Yes. First, after she returns, she is for a short time conscious of you and the other friends in spirit, she sees and hears you to some extent and repeats things said to her.
- COM. That is when the clergymen are nearest the body waiting to detach the cord and the veil is open.
- R. H. Yes. Then, she . . . the vision fades, the light she sees disappears, or she says the window shuts, and sometimes she says they put a bonnet over me.
- COM. this is at the time when the clergymen are passing through the veil and when they close it. She feels the light is being extinguished * * * this is the last process of removing the light or power for the time being.
- R. H. Yes I understand.
- COM. anything more.
- R. H. There is lots more, but . . .
- COM. what did you say.
- R. H. I say there is lots more, but I like to get as much description as possible of how the whole thing appears to you, what you do when you start to come here, why you start, how you get here, whom you speak to, how you speak, what the process of communication looks like to you, and so on. For example, I describe in detail how it seems from my side, the beginning, how I leave my rooms, go to the station, take train, then carriage, arrangement of rooms, books to write in, pencil, Mrs. Piper's going into trance, and so on in detail, and some time I should be pleased to have any further description from you of what it looks like to you, because you know something of how it appears from this side, and you are only recently on that side, and your perception would probably be nearly what most of us would see it as. Understand ?
- COM. I think I do quite.

- R. H. All that you have told me is very interesting.
- COM. Well I have told you exactly what happened to me my experience and what takes place with the light.
- R. H. Yes. The clergymen . . . do they hold the spirit in one place all the time that I am getting communications ?
- COM. Yes in one place they hardly move at all. and one enters at the end on which the cord is attached to the light : . .
- R. H. Yes.
- COM. this is the third.
- R. H. Yes.
- COM. clergyman.
- R. H. I understand.
- COM. he remains stationary also. he takes the place of the spirit which has been removed. and a supply of ether is furnished him over the cord during his stay at the material end.
- R. H. Yes. How long is the cord ?
- COM. I do not know exactly but I should think it was about a quarter of a mile long.
- R. H. Well, are you a quarter of a mile away from me now ?
- COM. Yes about this distance. I should say.
- R. H. And where is Rector ? How near ?
- COM. he is as near you as the body of the absent spirit appears.
- R. H. Yes. [Hand turns suddenly to Sp.]
- COM. I hear over the cord at which he is at its end.
- R. H. And my voice travels to you on the cord ?
- COM. Yes if it were not for this I could not U.D. you.
- R. H. And how does your thought reach Rector ?
- COM. it reaches him over the cord also. it vibrates. to him. and he speaks it to you . . .
- R. H. Can you see what . . . or rather *how* he speaks, to *me* ?
- COM. Yes. quite clearly. [Hand turns to R. H.]
- R. H. Yes. I mean for you to describe it.
- COM. Oh I see he is in full control at your end or his end of the cord and he holds the hand of the body

using it as his . . . head and makes it vibrate thereby registering my thoughts by writing. [Hodgson reads the sentence over slowly and distinctly a second time.]

COM. I am a little weary . . .

R. H. Yes, better stop, the light is dimming.

COM. now and I will take this up some other time.

R. H. Yes. Time's up.

COM. The clergymen are beginning to get the spirit ready to return. Good bye for the present. . .

(*October 26, 1903.*)

Sitter and Recorder R. H. Rector writing. {This is the first sitting after the vacation, and Mrs. Piper, who has had family trouble, is apparently not in good form for a sitting. After a few remarks have been exchanged :—}

R. The power is weak and we are far off. We regret to find it thus we may be able to come nearer presently we know not friend until we try.

{A good deal later in the sitting Rector says}

R. We are supplying light now every moment. [Hodgson interpreted this as meaning that special effort was being made from moment to moment to make up for the deficiency of 'light' of Mrs. Piper.]

(*February 24, 1904.*)

Sitter and Recorder Hodgson. Rector writing, says immediately after greetings: "We had a little difficulty in attaching the cord this day." {This perhaps refers to the fact that Mrs. Piper was rather slower than usual, after the trance began to come on, in becoming completely entranced.}

(*May 24, 1904.*)

Sitter and Recorder Miss A. M. R. This is a voice sitting. {Miss A. M. R., it will be remembered, had been a frequent sitter in the Phinuit days (see Hodgson's first Report, Vol. VIII., p. 111). Rector is controlling and speaking for the communicator, a friend of Miss A. M. R's.}

A. M. R. How long does it take for you to come to me ?

COM. I would seem some distance from you if you could see me as I am. When you have a desire to speak with me,—there are spirits here who know every mortal on the face of the earth; that is, the same one does not know, but the different ones know every mortal, and they say, here is a friend, I think she is a friend of yours . . . there the light is beginning to burn, it is open, we have attached the etherial cord and we will remove the spirit from the light, take it to our world or out on the cord, attach the cord to the shell, as it were, fill it with our etherial light, and you can enter into it and see if it is your friend and if so you follow Rector, follow those that are used to the cord, and go to the end of it and speak over it to Rector, who is actually within the shell himself, and he will transmit your message to you, to your friend. It takes in all I suppose of your time five or ten minutes perhaps for me to reach you.

(*May 25, 1904.*)

Sitter and Recorder Hodgson. Rector writing.

* * * *

RECTOR. I have at times great difficulty in holding my position in the light and taking messages at the same time, therefore if mortals can appreciate and U.D. the difficulties I shall be grateful indeed.

R. H. We can understand only in part. I supposed that when a communicator is giving names say to George or yourself, and you or George may be thinking these over again through the light and the writing mechanism is reproducing what the sounds are like, there is often much mistake somewhere in one or other of the links, even where the communicator is quite clear and is giving the name correctly, and I thought that it might be a better plan instead of doing this,—to go out, yourself or George as the case might be, and take the communicator also away and find the name from him and return and give it yourself from memory.

- R. I U.D. Apart from my registering, as I often do unconsciously what is said on our side. I am sent here for the purpose of holding the end of the cord which is attached to the light while we are operating and it would never do for me to release it until the light began to grow dim. This with the many many interrupted messages often keeps me in a state of almost despair at the time when I am supposed to give clear messages from really clear talking spirits.
- R. H. Yes ?
- R. Realise what such a position means to me and thou wilt U.D. me better.
- R. H. Yes Rector I was suggesting a plan that might perhaps cost more light and involve pauses, and perhaps other costs or wastes that I do not know about, but the results of which would be better on this side, even if much less were obtained and the communicator could talk only half as much.
- R. [makes gesture of assent] Yes we often think ourselves if they could say less in general and give clear and good test messages the proofs would be far more clear and . . . They would be proofs really whereas general communications means little to those who do not U.D. the conditions.
- R. H. Yes.
- R. We have talked all this over between ourselves and tried many times to get the communicators to talk less about trivial matters, and get down to facts so to speak. We hope to accomplish something in this line later on in time.
- R. H. Yes. For . . .
- R. George says if only one name or incident is given even understandingly [?] well it is infinitely better for those on thy side than all the general messages we can give. U.D.
- R. H. Yes for example, what I mean. Suppose Mary asks for the names of John's brothers. You say at once "I will go." You go out, and suppose George takes your place, and talks to the . . . to Mary

about general matters. He says John has gone away with Rector and Rector will ask him about the names of your brothers and return. In the meantime can I ask . . . *answer* any general enquiry about this life and so on. Then you finish with John; you find out that his brothers names are so-and-so and so-and-so, and you return and you once more take the place of George, and say I have talked with John and he tells me that his brother's names are Arthur and whatever it is. Then . . .

R. This is what George always tries to do, and since we are learning all the time we hope to do better from time to time instead of worse indeed we do.

(December 14, 1904.)

Sitter and Recorder Hodgson. Mrs. H. communicating through Rector as on June 3rd, 1903, above.

* * * *

R. H. You said you could be talking with me here, and at the same time looking over and instructing some one in your world.

COM. Yes. did I explain about the two clergymen who helped me?

R. H. You said a very little about that, but it was very interesting. You said one of them was managing the body of the light.

COM. Yes & he is at the moment.

R. H. Is he inside the body?

COM. Yes . . .

R. H. Just like the incarnate spirit?

COM. Yes . . . only he exists in the ether which he produces. let me explain in my own way.

there is a cord attached to the body of the light about the centre of the so called stomach. the cord is attached to the body by Rector. +{Imperator} stands on one side at this end of the cord & sends waves of ether over the cord into the body of the light which after the cord is attached to the body becomes for a moment an empty. shell.

immediately the waves of ether are sent over the cord into the shell until it is completely filled with ether directly this is filled Rector enters over the cord enters into the receptacle or shell.

& begins operations. While he is operating with the organism we stand at this end of the cord transmitting messages over the cord to him. while he registers our messages to you U. D.

R. H. Yes? When does Mrs. Piper leave her body?

COM. the moment the cord is attached to it.

R. H. Where does the cord come from?

COM. our side.

R. H. Is it a loose cord so to speak?

COM. No it is a long ethereal cord similar or analogous to a stream of light. sun light . . . streaming into a small round hole in a shade which has been drawn down over a window U. D.

R. H. Yes, exactly. What I want to know is who makes this cord? Is it a fresh cord every time?

COM. certainly. Just as the sun rises each day & produces a new fresh light as it were.

R. H. Yes. Rector comes into our world and so to say weaves . . .

COM. does what?

R. H. weaves.

COM. Weaves . . . yes.

R. H. a cord . . . does he begin at your end or at the body?

COM. our end. U.D. he steps up to the ethereal veil which separates our world from yours, he touches it with + {Imperator's} help. it separates. & the ether flows in a cord like form until it reaches the body of the light. the body opens in the center & draws in the ether. until it becomes filled. Then Rector enters op . . .

R. H. No! you forget about the medium.

COM. Oh yes. there. is a cord similar to——.

R. H. Yes.

* * * *

COM. Rector stands at one end . . . listen.

and the moment the cord touches the body of the light. her spirit passes out over the cord. and is cared for by + {Imperator} Prudens. etc. after she is removed from her body. Rector enters & begins operations is it clear.

R. H. Yes. Then, at the end.

COM. at the end or close + {Imperator} bids her return Rector passes. over the cord until he enters our side after which she passes over the same cord¹ into the body again.

R. H. Yes ?

COM. the passage closes. or. I will use a very ordinary term for your U. D. our. veil is drawn together. the hole. or opening in the body of the light closes the instant the cord is detached.

R. H. You haven't said yet when or where the cord is detached. After . . .

COM. I do not U. D. you.

R. H. Listen. After Rector returns, Mrs. Piper goes back along the cord to her body. Then what takes place precisely next ?

COM. the remaining ether is removed with the detachment of the cord by + {Imperator} Rector.

R. H. Not clear. Listen.

COM. I do not U. D. you clearly. Put your question as clearly as the rest. Do I U.D. you to ask how the cord is removed ?

R. H. Yes.

COM. the cord is detached by + {Imperator} R. & Doctor. they simply draw the cord with their hands.
[Hand makes motion of drawing away a cord.]

R. H. from their side ?

COM. from our side. when the light enters the body. her spirit. enters the . . .

R. H. Yes I understand.

¹ But cf. an assertion in the waking-stage of January 22, 1900, when Mrs. Piper says "I will tell you how it is—there is a space that opens into that other world, and then my spirit goes out on a cord into that world, and then Rector comes in on another cord. Only they can't keep the ether. It goes away."

- COM. the cord is instantly detached by + {Imperator} R.
etc.
- R. H. I understand.
- COM. is this clearer.
- R. H. Yes that's what I wanted.
- COM. Oh yes I am glad to U.D. you. I wish to explain
precisely what happens. without saying it is like
this that or the other.
- R. H. Yes ?
- COM. I wish you to U.D. exactly what does take place.
- R. H. Yes that's right.
- COM. & I have told you.
- R. H. It's very interesting.
- COM. Well it is a fact. the body of the light is a magnet.
as it were.¹
- R. H. Ah! now you're saying what it's like and not what
it is!
- COM. Yes. I U.D. this but I have previously explained
what it is. & I am now making comparisons.
- R. H. Yes ?
- COM. I simply was obliged to. describe the ray of sun-
light. for your U.D g.

(December 20, 1904.)

Sitter Miss A. M. R. Voice sitting recorded stenographically
by sitter.

- RECTOR. I shall be here to close the light at the end * * *
- A.M.R. Rector, wait a moment. Through whom is my friend
going to talk now ?
- R. He will try and speak direct to thee, if this be possible ;
if not I shall remain, as it were, a non-entity, giving
his messages.
- A.M.R. You have allowed him to do that ?
- R. Yes, I have, through the advice and command of our
leader, and before his departure this day he saith to
me, " Ere I return through [to] the light, goest thou
forth, give light and help ; I leave thee in the hands

¹ That the medium is to a spirit as a magnet to a needle is a very frequent
comparison.

of Prudens; bring the messages from the friends to the mortal in the body whom we hath summoned before the light this day. If according to thy wisdom the spirit be fully prepared to take up the light, standest thou beside him and aid him in transmitting his messages. If he be not clear or be not of sufficient power to hold the light independently, remainest thou near repeating the messages for him."

A. M. R. That is splendid. Now, Rector, my friend is really and truly here almost exactly the same as if he were in his own body, is he not ?

R. Almost the same, and if thy spiritual eyes could open thou wouldst see him standing here beside the etherial cord, waiting his turn to enter into the light upon the cord.

{After the sitter's friend has talked for nearly 1½ hours —and taken leave the record continues.}

[Rector takes control 11.50 a.m.]

R. Hail! A. M. R. Hail, Rector

R. Thy friend hath passed along the line while I enter here again. * * * I have been waiting, attending thy friend during his long speech with thee. * * * It is my privilege to return and close the light. I enter and close it, and the light is sinking, and I shall soon have to depart. {He however continues to talk till 12.7 p.m.}

(February 22, 1905.)

Sitter and Recorder Hodgson. Rector writing.

* * * *

R. H. Rector the light, so far as I can tell, is very poor this time, and it was also very poor on the last occasion after two days with the *voice*. The writing is not clear, and most of what comes is of little or no importance, just talk. Can you kindly look into this matter later ?

R. We shall be very glad to do so. We wish to U.D. how the light appears to thee always. For some time we have wondered if the *voice* did not use up much of the light.

- R. H. I think probably the time is greatly exceeded with Mr. D. The light was confused after his meeting. She feels always much better after Mrs. X. than after any.
- R. We shall try and U.D. Mrs. X. is a light and gives us light always. Therefore she cannot but help the light under such conditions as she brings. * * * Neither are we capable of using up the light when she is present.

(April 17, 1905.)

Sitter and Recorder G. B. D. Voice sitting. Control and Communicator Rector. G. B. D. reports: "I asked him {Rector} if they were now satisfied with the working of the shorter sitting {agreed on on March 1} and its effect upon the condition of the light. * * * Rector replied that they had encountered one difficulty in the matter in the removal of the ethereal light from the body of the medium after a short sitting which had not used it up.¹ This seemed to me very interesting in connection with what Dr. Hodgson wrote me as to the lengthened period during which Mrs. Piper's subliminal utterances lasted as she was coming out of trance since the sittings have been shortened."

¹ Compare waking-stage of March 1, 1905, Appendix to Chapter V., p. 594, where it is said that "It would not be well to prevent the light burning out [?] it would bring sorrow to all who look to us for light."

APPENDIX TO CHAPTER III.

SPECIMENS OF INDIVIDUAL CONTROLS.

A.

SIR WALTER SCOTT CONTROL.

Two specimen sittings, June 27 and 28, 1895.

Sitter and Recorder, Professor W. Romaine Newbold.

(*June 27, 1895.*)

[Writing changes to characteristic Scott hand.]

- W. S. Good morrow my friend I am now prepared to finish my discourse or description of spiritual beings, existences etc. Do you remember where I left off? It was, that is to say we were, in the planet Mars. The lines by the way sir,—come with me again, are you ready— Well the lines or spots, so to speak, are not satellites. They are reflections from the sun.
- W. R. N. Reflections of what? [hand ignores the question and pursues the calm and even tenor of its way]
- W. S. Well now we wish to see something of the habitations of the gentlemen who inhabit this planet. Their houses are similar to those on earth yet more modern and much less complicated in structure. Do you wish to speak to me sir as we pass?
- W. R. N. Yes, of what are they made and how?
- W. S. They are made from various kinds of material such as brick, stone, etc.

- W. R. N. These are the houses on the planet Mars of which you are speaking ?
- W. S. I am, yet we do not compare them exactly with those on earth. They are made according to natural causes and such atmospheric conditions as it is necessary from such materials.
- W. R. N. Tell me more about the atmospheric conditions.
- W. S. I think that I have done so upon other occasions sir, and were you the gentleman to whom I gave them ?
- W. R. N. Not to me, Sir Walter, but to a friend of mine. I have read what you said, and I think you did not say anything of the atmosphere.
- W. S. Well, pardon me sir, I will then. The planet, as we see it materially is rather cold. For instance, there are icebergs and many of them on this planet i.e. on some parts of it ; in others it is warmer and enough so to produce vegetation. There are some very beautiful trees, flowers, etc.
- W. R. N. Is the climate fair or cloudy ?
- W. S. Very fair, it is in the torrid zone.
- W. R. N. You mean it is fair in the torrid zone of Mars ?
- W. S. Yes, this only.
- W. R. N. Are there inhabitants in other planets ?
- W. S. Such as Jupiter ? Well let me ask what you are dreaming about sir [I misunderstand and think writer is reproving me for asking such a question of Jupiter, since I knew well that it was not in a condition to support life, so I say]
- W. R. N. I said nothing of Jupiter, Sir Walter ; I merely asked whether there is life in any other planets.
- W. S. There was a little misunderstanding I think, as we are now riding through the air.
- W. R. N. I beg your pardon ; go on.
- W. S. we now leave the planet Mars and we wish to visit others. First we think of Jupiter. Well as we ride we begin to discern—[for pencil]—Thanks——something which to us looks like a dark jagged ball or rock. Well as we draw nearer we seem to discover smoke as it seems, then still more of the darkness. Now we are nearing the planet. As we draw nearer we begin to see sparks

which remind us of fire. Now we pass through a tremendously stifling atmosphere

W. R. N. Not stifling to you ?

W. S. Oh no sir, I am the spirit or life, you are the material man whom I am taking with me as my guest. You seem choked, and yet you ask me to go on. Well, now we wish to pass through this fog of seemingly smoke, fire, electricity, as Mr. Pelham terms it. I borrowed the phrase sir, and now we begin to reach the planet Jupiter. We pass around the surface peeping into it . . . onto it . . . and we see nothing of any importance except the continual sparks, so called, which conglomerate together and as yet are in a very unsettled state

W. R. N. Take me further.

W. S. This all seems to us strange and interesting. We see all in one mass a conglomeration of atmospheres which when settled in one body looks like a planet.

W. R. N. Then Jupiter is not solid ?

W. S. Not at all solid.

W. R. N. Take me elsewhere, especially where there is life.

W. S. What is the general idea of Jupiter on your planet sir ?

W. R. N. I know little astronomy, Sir Walter, but I think Jupiter is believed to be a red hot solid surrounded by dense clouds

W. S. But it is not at all solid as we can pass through it.

W. R. N. Take me where there is life.

W. S. Venus— W. R. N. Good.

W. S. so termed is inhabited [Medium's head falls from the cushion. I say]

W. R. N. Wait a moment Sir Walter while I fix the head of the medium in place.

W. S. Yes sir. [Hand stops writing until the head is again firmly set in place. Phinuit thanks me in stifled tones. I ask whether the light is going out. Hand replies]

W. S. The light so called ? No sir. Now sir, we will leave Jupiter and visit Saturn. Well as we have nothing much to see there we will first visit Venus. Venus you will remember on earth looks like a very beautiful

and bright star. Well now we wish to learn all we can concerning this planet so now we start. We pass through a long . . . of light, so called sky and we pass on very rapidly until we begin—are you tired sir ?

W. R. N. No, indeed. Go on.

W. S. —to feel very much pleased with the atmospheric conditions through which we are passing. We smell the most delightful odors possible for the human mind to understand or sense. Now all is life, light, the air is as balmy and soft as a spring morning on earth. Now we realise that we are approaching Venus. We pass on still in this delightful atmosphere. Now our eyes are open and we see insects of all kinds and descriptions, birds of every known [hand hesitates for some time and then writes] description

W. R. N. You had *species* in mind, had you not ?

W. S. species, yes sir, this was exactly the expression which I wish to express or use—their plumage is to you something magnificent and indescribable. We see them flitting about from one place to another, apparently in space, yet as we move on we begin to realize that we are approaching something more tangible. Now we see the heavens aglow with light, the perfume heavenly. The atmosphere warm, balmy, beautiful, too much so to put in words and express. Now we feel a slight breeze and we are wafted through the outer rim as it were into a perfect little heaven by itself. Nothing ever realized on earth could compare with this. Now we see no one, i. e. no living being so to speak, only these beautiful creatures the trees like wax, the flowers like the true soul as it were, they are so really beautiful, the fields are one mass of green, the flowers of various hues, yet we see not a man anywhere. We wonder where they all are, we travel for miles and miles, yet we see nothing but insects and birds i.e. living. We wish to ascertain why this is thus . . . yes sir . . . we breathe the delightful odor while we remain, yet we still see no living being . . . why . . . why . . . because of the

marvellous atmosphere. They are sensitive to this and cannot survive it.

W. R. N. Did they ever exist? W. S. Oh no, sir.

W. R. N. You mean then that Venus is passing through a stage analogous to the carboniferous era on the earth?

W. S. I do, only it is more perfect and real at this stage. Birds, insects and flowers grow in this atmosphere only when the time comes for the flowers to decay they simply droop, wither and fall, then immediately others spring up and fill their places. Now we stop for a moment and wish that we could remain here for always, yet we are not satisfied, we long to see more. Now we must go . . . pass . . . on and leave this beautiful godlike heaven or planet as it were [my hand is resting on the paper. The writing hand collides with it, stops, feels it, finger by finger, writes:] What is that please, sir?

W. R. N. My hand.

W. S. Best not disturb me [I, misunderstanding, explain that I lift the writing hand while I turn the pages of the block book] Oh thanks not that sir; it was here [tapping the spot where my hand had rested] it's all right sir, pardon me if you please.

Now we wish to visit other places yet we long to remain here, however we must not, we must go on or in other words pass on. Now we wish to find the sun. We move out of Venus, slowly, unwillingly, yet on we pass until we have reached the outer sphere again. Now we move on towards the sun, but at first we feel extremely uncomfortable after having left Venus, yet we begin to become accustomed to the atmosphere and now on we go . . . on we move . . . in our air vessel towards the sun. We draw nearer and nearer until we begin to feel as though we were suffocating again and as we move on we still continue to feel uncomfortable until we reach this planet, when the atmosphere begins to clear a little. Now we—excuse the mixture of nouns and pronouns, sir, we then reach the sun, and we feel cold

W. R. N. Cold?

W. S. Yes sir we have passed beyond the limit of the former planets and we feel the various changes as we move. Now the extreme change takes place, & we feel intensely hot, as we approach it. Now all is fire, the fire is intense we do not wish to move on, so now we find this one centre of heat

W. R. N. Can you, a spirit, feel the heat? [Finger points deliberately at me, then hand writes,]

W. S. You, yet I [I express comprehension] pardon, yes sir, yet I wish you to imagine yourself a spirit well now. . . .

W. R. N. Sir Walter, is the sun all fire, or has it a solid core?

W. S. The word is not familiar to me, sir. [I explain] Oh There is a solid body, sir, which I am now going to take you to see. We feel destined to reach this foundation i.e. you desire to do so. Well now we move on towards this fire, now reach its borders and notwithstanding the extreme heat we pass through it and we find ourselves upon a solid bed of hot clay or sand. This is caused by gravity understand where we are we have now reached the limit, we find it very warm and deserted like a deserted island. We wish to find its inhabitants if there are any i.e. if it has any. Now we see what we term monkeys, dreadful looking creatures, black extremely black, very wild. We find they live in caves which are made in the sand or mud, clay etc. Now, sir for that I will be obliged to discontinue our journey until some future time.

W. R. N. Will you come again?

W. S. Yes, I will look down upon your planet and find you out. Good morrow, my friend. Leave the sun or in other words we will remain in it. Adieu

W. Scott.

(June 28, 1895.)

W. S. [Writing] I am here to take you to . . . for the purpose of continuing our journey together.

W. R. N. Before we start, Sir Walter, I would like to ask some questions.

W. S. Ah. I see that you remember me.

W. R. N. You told me the canals or lines which we see on Mars are reflections. Of what ?

W. S. Yes, sir, but let me say sir that before I left you I found out afterward that I had taken you through the planet, viz. sun and that we had followed it all the way to the earth. Well sir we were beginning to see monkeys, don't you recall ?

W. R. N. Yes, and this I could not understand and meant to ask you.

W. S. No you do not understand my idea [The left hand begins to gesticulate rapidly,—I think it was trying to use the deaf-mute language] We went to the sun and experienced heat. Well then we found it unbearably hot.

W. R. N. Won't you tell that other spirit to go ?

W. S. He is going sir. Then sir. Well then we began to follow its light as far as the tropic of Capricorn, when we reached the earth of course, here we saw the monkeys flying in and out of sand caves. There I began to lose my grasp on the light.

W. R. N. May I ask a question ? W. S. Yes sir.

W. R. N. Is the sun a mass of incandescent vapor or does it contain a solid centre ?

W. S. It is simply as a planet a mass of heat and lava.

W. R. N. What are the sun spots ?

W. S. This is the shadow of the earth sir.

W. R. N. You are thinking of eclipses. I understand this, but I mean the black spots sometimes seen on the sun ?

W. S. Oh I beg pardon sir, I did not understand your question, thoughts,

W. R. N. I beg your pardon.

W. S. No sir, I understand now the spots on the sun are . . . yes sir . . . are the so called satellites which surround it, this produces a dark mass of spots. [I ask again about the canals of Mars] First sir let me ask what is your meaning. Why do you use the term ?

W. R. N. Some astronomers have supposed these marks to be canals.

W. S. What definition do they give to the word, sir ?

W. R. N. A canal is a large trench or ditch, cut that water may

flow through it. These marks are supposed to be something of the kind.

W. S. On Mars and discernible from earth? Well they are not openings at [all] sir, but are reflections caused by certain lights from the sun sir which brings to the eye a dim aspect which looks like straight lines yet they are the peaks and shadows of the mountainous region in the planet Mars and can only be seen under certain conditions of light from the sun.

W. R. N. Let us go on to Saturn and then tell me of the destiny of the human spirit.

W. S. Yes sir, delighted, this is as much a pleasure to me as to yourself sir, as to you. Remember we were following the sun and we finally came to earth because more particularly of exhaustion. Well do you understand now that we do not find animal or vegetable life in the sun.

W. R. N. I am glad to hear that, for it troubled us.

W. S. Oh you could not have thought that I wished to convey the idea that there were actually monkeys living in the sun, sir.

W. R. N. Take me on further.

W. S. Yes sir, I will now take you to the moon which is opaque. We find here mountains and valleys only, consequently we do not wish to remain. Excuse me, sir, a moment. Who was the gentleman with whom I saw you seemingly laughing over my journeys with you! Actually laughing . . . yes sir . . . and roaring enough to split the canopy of heaven

W. R. N. That was Dr. Hodgson who is doing more to establish the truth of spirit communication than almost any one living. We were laughing chiefly at the statement that there were monkeys in the sun. I beg your pardon.¹

¹ Dr. Newbold says about this (*Proceedings*, Vol. XIV., pp. 48-49): "That night {i.e. June 27} while writing up the sitting at Dr. Hodgson's rooms, ten miles from Mrs. Piper, Dr. Hodgson and I fell to laughing over this preposterous statement {about monkeys in the sun}; so loudly indeed did we laugh that I finally cautioned Dr. H. that we should be wakening the whole block. * * * I confess I was much taken aback

W. S. Not at all sir. Thank you sir, . . . exceedingly kind, sir, No intelligent spirit would convey for a moment this impression. It was due to my following this planet to earth

W. R. N. I beg your pardon, won't you go on ?

W. S. Yes, sir, certainly disabuse your mind of this theory altogether. Now we will leave the moon because of its lack of interest and we now sail along in our air ship towards the planet Mercury. Here we find—

W. R. N. Dr. Hodgson was asking me whether you spoke of Mercury.

W. S. I heard it . . . a beautiful blue light and we follow it until we enter . . . [at this point I lifted my hand to rub my face] attention, my friend . . . until we enter a large round ball like we pass through the rim or surface so to speak and now we find ourselves in another planet without habitation and apparently conditions of temperature etc. excepting those which from its shape substance which help to make it a so-called planet yet to us it is rather a pleasing atmosphere for one to exist in to us . . . yes sir . . . being i.e. with exception of this one feature, we find it uninteresting

W. R. N. Is it solid or gaseous ?

W. S. Gaseous. W. R. N. Altogether so ?

W. S. Yes, sir. I have been through and around it very many times

W. R. N. Can I do this when I come to your world ?

W. S. Why certainly.

W. R. N. Just to dream of such a thing !

W. S. You can begin to realise what our real spirit existence means to us.

W. R. N. Do you see them well ?

W. S. Certainly, very well. Well I will now take you to Saturn, another planet extremely red. This, strange to say has begun to take form and shape, apart from its gaseous condition. We see various lights, first dark, then light, now very dark and red, i.e. in regard

by having my sins thus unexpectedly brought to light" {at the sitting on the 28th}.

to color. Here we are after a long journey [I misunderstand] after a long [hand puts parentheses round the immediately preceding words] at the surface of the planet Saturn we wish to visit its interior. Now follow me and I will take you through it. Now are you with me? Well look now and see those species of mineral trying to form from the conditions of atmosphere etc. It will from its present condition take about one million years to become solid, then in time it will take pattern as it were from other solid or material planets. We feel damp, warm and cold all at once, you realize what it is like . . . imagine being very many feet underground in a large mine. Well, you will begin to realize what the atmosphere is like, i.e. Go into the mine and then come out on top of earth in some very hot country. Well, this is the present condition of Saturn.

W. R. N. What are the rings ?

W. S. Rings—do not understand. [I explain the appearance of the rings, without suggesting any theory as to their constitution] Yes, sir, this is so sir . . . it is caused by the large amount of varying atmospheric condition It becomes first warm and then extremely warm and then cool and smoky. This throws out rings or circles of heat and smoke, not exactly smoke but alike [Hand tries to write] sim

W. R. N. [I suggest] “similar.”

W. S. Yes, sir. Now you begin to feel very heavy dull, choking and you wish to return to our own sphere. So on we go.

W. R. N. In passing over these immense distances are you conscious of the lapse of time and of the distance you go ?

W. S. Oh no, sir. yet I must necessarily term it so to you or for your understanding.

W. R. N. I have heard that thought carries spirit whither it wishes to go.

W. S. This is true, quite sir. Now sir, I may not be able to take you much further and complete it, so what would you have me do, sir ?

- W. R. N. I am much interested, but I wish to have a few words with Mr. Pelham before the light goes out.
- W. S. I would say sir, that if you wish me to take you as far as possible I would be pleased to do so sir . . .
- W. R. N. I merely wish to say Goodbye to Mr. Pelham.
- W. S. Yes, sir. . . . You see I am conscious of this fact and I do not wish to be selfish or intrude
- W. R. N. Oh not at all, not at all, I am your debtor.
- W. S. but for want of time and which according to your own statement, sir.
- W. R. N. I only want to say a few words to Mr. Pelham before the light goes.
- W. S. Oh I see . . . very well I will go on for a while, yet I wish to know before it is too late sir. Would you kindly let me know sir.
- W. R. N. Can't you tell?
- W. S. Not very well. Well now we have had a nice long trip, and we wish now to visit . . . no [hand strikes out "visit"] leave the actual planets and visit our own planet, i.e. Heaven. Well, sir, come with me and I will take you through it with me. Imagine yourself without the material body grasping me by the hand i.e. as real to us as though it was really the material hand, we now ascend. We are leaving earth, our bodies and we realize that we are. Now we are still leaving, struggling somewhat. Now we shut our eyes for an instant no matter how sudden the so-called death. We shut our eyes for an instant. Now we open them. We see light. Our spirit is being led along by some kind and tender hand. We are ascending all the while. [Hand rises slowly as if to indicate the ascent] Now quick as a flash we have passed behind the curtain. It closes behind us from natural causes. We now see persons moving about. We see them as to us shadows . . . they ascent [assent] our coming . . . yes they ascent our coming—they greet sanction our coming, they recognize us and we them. They come nearer to us, caress and whisper to us. They are saying we are in heaven, we will be happy and we realize that we

are. We hear music, we see our families if we have any here. We think no more of troubles, pain, care. We are free, conscious, immediately we are happy, we know that we are in Heaven. We can walk as real as on earth we can fly if we wish, we can speak to one another, we can see fountains, trees, flowers, birds, streams, lakes, walks, etc. The air is like a beautiful dream, the mellowness of the light is indescribable, absolutely. The perfume fills the celestial city.

W. R. N. Go on, only leave time for Mr. Pelham.

W. S. Yes, sir. Now realize all this above your earth.

W. R. N. "Eye hath not seen nor ear heard neither hath it entered into the heart of man the things that God hath prepared for them that love him."

W. S. Quite so and never can. Never will man materially realize just what heaven is like.

W. R. N. Will you continue this subject when my friend comes ?

W. S. Yes I will, I will indeed, . . . * * * I must now return to heaven, wishing you all the happiness that it is possible to fall to the lot of man. With love and best wishes for . . . I am yours in spirit, Walter Scott.

B.

PROCTOR CONTROL.

(July 3, 1895.)

Sitter and Recorder, Hodgson.

[As Mrs. Piper began to lose consciousness, her head peered forward as it were, her eyes seemed fixed, and she murmured "Proctor—Proctor—I see Proctor—listen, listen—In the front of your eye forms a lens which collects the rays of light which project from an object and it registers itself upon the retina. That's how you see me." There may have been some additional words. Mrs. Piper then went into trance under what was obviously a "new control," *i.e.* other

than Phinuit. The attempts to speak failed; then the hands and arms made movements as if holding a telescope, looking through it, directing it upwards, turning it in a sweep, drawing it out, adjusting it, turning round the eye-piece, working a side screw, etc. I suggest writing. Hand feels my head and fingers] [Proctor writes] [scrawls] Proctor [scrawls] Phinuit takes control. Hand becomes more perturbed. Ph. says: "there's a gentleman there. I saw him talking to the light of the medium." [I give Phinuit a hat lining of deceased person to find details about while I am talking to Proctor.] What's the . . . help. [I hold the hand by the wrist gently but firmly and keep it near the table.] Oh thank you sir, Oh thanks. I used to study and teach astronomy.

R. H. Are you Mr. Proctor? PROCTOR. Yes, sir, Proctor.

R. H. I heard you lecture once in England [Much excitement in hand. Wild scrawls]

PROCTOR. England—well—I know England very well . . . England. Oh England how sweet to hear the sound of England and be able to discriminate the difference between the immortal and the mortal. I wished to have had some one see me

R. H. here?

PROCTOR. Yes when I came with my magnet. I produced some of our . . . [illegible, a word apparently beginning pra and looking like Pranasie, several more attempts below to give this word.] lights

R. H. Can't read the word before 'lights' . . . [illegible]

PROCTOR. Rainbow

R. H. I understand, a special color.

PROCTOR. . . . [illegible]

R. H. Some spectrum color, I suppose.

PROCTOR. Yes, sir, scientifically speaking [two more attempts at the word] come nearer—somewhat nearer [I bend my head close to the block book] Praynasie

R. H. Praynasie? PROCTOR. Yes . . . I am . . .

R. H. Name of a color?

PROCTOR. Yes, in heaven . . . heavenly color.

R. H. Appearances in heaven ?

PROCTOR. Yes, sir, we live in it.

R. H. It's the kind of light in which you live ? [much perturbation of hand]

PROCTOR. Yes sir [?] I brought a ray with me, sir, in hope that some mortal intelligence would see me, sir

R. H. You hoped that you would be thus able to make yourself visible ?

PROCTOR. Exactly. My magnetic current is too strong.

R. H. What's the word after "magnetic" ?

PROCTOR. current is too powerful, sir. [Throughout the Proctor writing the hand is unusually perturbed and irregular in its movements. At this point it runs wild.]

R. H. It'll be all right directly

PROCTOR. I think so . . . you see [?] that I but have discovered . . . that have . . . that I have just discovered that this is a decided magnet which is constantly throwing off its current without being seen or otherwise discoverable. I picked up the light as the magnet picks up the loadstone. Have my ideas come out yet.

R. H. Yes I think I understand.

PROCTOR. This, sir, is like speaking through a phonograph. One realizes that they are speaking and what they are saying is being registered, yet one can not actually see the process,

R. H. As though you talked into a machine where a carbon point traced your words on a revolving bobbin.

PROCTOR. Yes, sir, yet the sound is being registered continually, also the sound of the communicator as well as the operator. For instance, I hear your voice, you know that I am speaking also, yet you do not see but hear

R. H. I don't hear you.

PROCTOR. no not hear. [I would say read the contese [? intended for contents]

R. H. Can't read that word [Another similar attempt ; then attempt at]

PROCTOR. communication on the cylinder, sir. Well, now by natural and spiritual laws combined [?]

R. H. Can't read that. [Perturbation]. Go back to 'by'.

PROCTOR. By spiritual and natural laws you should be able to see me.

R. H. I am unable to see you.

PROCTOR. Haven't you eyes sir

R. H. Yes, but my retina is not adapted to the vibrations which emanate from your etherial organism.

PROCTOR. Oh indeed. So. Extremely sorry because of the actual loss which this must necessarily be to you.

R. H. Some persons apparently can see sometimes their friends who have passed out of the body.

PROCTOR. indeed do they see into planets also ?

R. H. Do you mean, do they see through planets ?

PROCTOR. Yes, sir, into them, for instance.

R. H. There's evidence that some persons on rare occasions have seen through opaque substances as it were.

PROCTOR. Yes, well [?] I—Matter such as this, [apparently indicating blockbook and table by touch] scientifically known to the senses.

R. H. Yes, such as a brick wall.

PROCTOR. Ah, I understand you, sir, thank you. What a most wonderful and interesting case this must be

R. H. this light ?

PROCTOR. Yes, sir I mean my [?] magnet i.e. which I have just picked up, sir.

R. H. Do you remember about the Society for Psychical Research, and do you remember the magazine *Knowledge* which you started ?

PROCTOR. I . . . my why yes, certainly I do, sir. I am not asleep.

R. H. Do you remember that some stories of apparitions and accounts of other psychical experiences were published in *Knowledge*.

PROCTOR. Oh yes, sure enough, but they had entirely slipped my memory. . . . It is a decided magnet, sir, the

R. H. What kind of a magnet ?

PROCTOR. Not an artificial magnet exactly, but a natural magnet.

R. H. The medium's body does not attract needles.

PROCTOR. Oh no, sir, but the light of the magnet does attract us, myself for instance.

R. H. Then you use the word magnet metaphorically ?

PROCTOR. Yes, only metaphorically.

R. H. Do you wish to free your mind of anything, or will you answer some questions?

PROCTOR. Well, sir, I first shall have to become accustomed to the working of this magnet before I can express my thoughts scientifically

R. H. You think perhaps you'd better not try to answer technical questions at present. [Perturbation.]

PROCTOR. I feel like a person in mortal body having an attack of nightmare, sir. I am all in a whirl

R. H. Perhaps you'd better not stay too long.

PROCTOR. No, sir. I wish to have you . . . [illegible] understand

R. H. I wish to have you . . . "something" understand.

PROCTOR. fully

R. H. I know it must be difficult for you to keep clear and concentrated.

PROCTOR. Yes I wish to have you recognize me as being what I . . . [illegible] am, a scientific man

R. H. "as being what I"?

PROCTOR. really am, a scientific R. H. man.

PROCTOR. yes sir. My thoughts are somewhat clouded. Consequently I am not in the best possible condition to —[illegible] to you much valuable information

R. H. Can't read that, but I understand your meaning. Not in a condition to impart

PROCTOR. Yes, sir, impart to you

R. H. much valuable information.

PROCTOR. Yes, sir. Consequently I prefer to wait until I can express myself naturally, sir. I'll bid you good day, sir.

R. H. I hope you'll come again, Mr. Proctor.

PROCTOR. Most assuredly I will, sir, thanks.

R. H. I am specially anxious to get some information from you about the canals of Mars, and should be grateful if you can tell me when you come again.

PROCTOR. Yes, ex—certainly [?] Yes, sir.

{This was I believe Proctor's only appearance.}

C.

STANTON MOSES CONTROL.

(Oct. 27, 1896.)

Sitter and Recorder, Hodgson.

G. P. I am here. The message by Joseph they say is not right, and I have seen Moses and he says it is one of his helpers in this world, Emperor.

R. H. I heard from Myers yesterday. Joseph is absolutely wrong, has no relation to the matter.

* * * *

[R. H. talks of the importance of Emperor, and how absurd it is for Emperor to pretend to be a great spirit and not to know his own name, etc.]

G. P. And . . . he is . . . he does know his own name . . . and I will take care of the whole thing.

* * * *

(Oct. 28, 1896.)

Sitter and Recorder, Hodgson.

* * * *

R. H. Now for Emperor and Moses G. P. Now

R. H. Wait a minute. I want to speak first. Moses and his Emperor have made an awful mess.

G. P. Rot

[R. H. talks at some length about the necessity for getting the real Emperor, if there is any such person. He condemns the apparent wickedness of Moses in claiming different persons for Emperor, and he condemns the alleged Emperor who claims to be Emperor and Joseph, etc., etc.]

G. P. Listen, H. I was sure from his incoherency that he did not remember anything about his experience in the body.

R. H. But you yourself thought that he had given you the right name at last. Who is this spirit that calls himself Emperor? What sort of a rascal or rascalion is he?

- G. P. Now listen. As a matter of fact, H, he is really Joseph and is a friend of Moses, and he is really a gentleman and not a rascal and is and will be a help to you in many ways as in regard to his prophecies etc etc, etc. and is.
- R. H. Well, his prophecies are exceedingly improbable. At first it looked as if he meant that there would be a great European war, but it appeared that he meant only that America would go to war with Spain and Turkey. Spain and Turkey are small powers any way. And while this looks improbable, the only thing that we can judge him by is the positive statement that he made that he was Emperor, and with the cross-mark attached. This being wrong, what value can be attributed to his prophecy ?
- G. P. Yes, but I would not question so difficult a problem. Let it come as it will, H. Do not question his statement, as he is a truth and authority on certain things. [I comment further on the difficulty of reconciling the existence of these errors with the alleged fact of communication from the other world.]
- G. P. Well, H. Yes. I see it all and after all my efforts to prove my identity and keep my promises to you, H. Of course this would be counted against me, for instance,
- R. H. Exactly. The evidence for identity and spirit-communication all comes on your shoulders. Apart from what you have done, the evidence seems to me to be entirely inadequate. Communication from the other world was the subject that was dearest to Moses in life, and he is helping to spoil his life's work by his actions now. If he had refused to give the name of Emperor it would have been intelligible, though I daresay that I personally would not have been satisfied. But to declare that he is giving us the name and then to give us a false one, is another matter altogether. I hoped to get the names of Doctor Rector and Emperor from him, but Emperor is the most important, because only Myers knows it.
- G. P. Well then why is [he] not willing to tell me. Why is he

. . . and why does he try to deceive me as well as you. He says that was a secret which he would never make known to any one on earth, and always said that the world should never know his secret, yet when I beg of him to tell me and explain the importance of his telling me, he then takes this course, and I do not know who his friends were, in earth or out.

R. H. Well, then Moses must be a liar ?

G. P. I must rely upon his sincerity.

R. H. How can he be sincere, can't he and all his exalted guides manage to get a thing like this straight ?

G. P. and yet I do know that he tries to reach the earth, yet when he does, his intelligent thoughts all leave him, so to speak. In other words, every person whom he has ever known dashes through his mind, and then there is no use in trying to hold him here.

R. H. And we get nothing but lies and swindles.

G. P. Yet I feel sorry for him because he is willing to do the best he can remember, and he is no liar, H., and he calls . . . you had best . . .

R. H. Why in thunder does Joseph claim to be Emperor ?

G. P. because as a matter of fact he is called High Commander by thousands of intelligences here. Now does

R. H. Well, the most important thing of all is to find out Emperor, if possible.

G. P. How about D. {the lost boy in Mexico.} ?

R. H. That's important, very ; but it might still be said that it involved only clairvoyant vision in this world. *Your* world comes in only to the extent of knowing that D. isn't with you. Success wouldn't prove spirits, and failure might be interpreted to mean only that spirits were not so familiar with *this* world of matter. But in the case of Moses and Emperor the persons concerned are supposed to be in the spirit-world, and moreover, some of them to have very high powers there. The knowledge of what we seek is with them if the spirit-claims are true, and it seems to be a thing that ought surely to be obtained. Failure therefore is a condemnation of the spirit hypothesis.

- G. P. Yes, I understand it all, H., and no spirit (I acknowledge I am one) ever worked more faithfully than I have to keep Moses' mind clear and get him to recall all of his earthly experiences for the sole benefit of your researches.
- R. H. I know it. I'm talking to you in this plain way, but I don't mean to talk *at* you. But I want you to know exactly how I feel, so that you can go to Moses and let him have it.
- G. P. Well you need not have any fears but what I shall do that all right.
- R. H. It is important that this should be cleared up as quickly as possible.
- G. P. For your special report or some other, H.
- R. H. Well, I suppose I shall mention it in my present report, but I wasn't thinking of that at the moment. I want to get rid of some of these points that have been troubling us, and have a chance at some conversations about your world and philosophy etc., if you would like that.
- G. P. Yes of course I do of all things . . . yes exactly. Well you know how long old Ph. was in trying to obtain the name of Q for instance, and even now [she] will not give it him. Well, here is another. And I wish to find the spirit myself of . . . and the only imperator
- R. H. The spirit, whoever he was, that was Moses' chief guide, that Moses always called Imperator.
- G. P. Yes. He never signed himself this way H. It was Moses who did that, and not the spirit.
- R. H. If you can't rely on Moses, how do you know that?
- G. P. I know from of him because there is not one person whom I have met with Moses who would answer to this name.
- R. H. But Joseph answered to Imperator.
- G. P. Yes, who as matter of fact was and is called
- R. H. Imperator?
- G. P. [yces] here, and has been for years and years. Well, I am sure, H., I am more sorry than you

[I refer again to the mess]

G. P. Of course I know it all, my friend, words will be

R. H. Wasted.

G. P. [yes] I pity Moses when I reach him after I leave here now.

R. H. Let him have it.

G. P. You bet I will. I will make him sorry that he ever met me and kept his secrets. Auf Wiedersehen.

{End of writing. Waking stage follows.}

[As Mrs. Piper is recovering, she murmurs " Ajax, Ajax, I think Ajax (Who's Ajax ?) George says that's an imaginary god." Mrs. Piper becomes nearly normal, enough so to recognize me as Hodgson, and asks " what is helmet and armour ? " " Tin clothing, like divers wear." I surmise that G. P. was making some joke in connection with Ajax and his famous defiance.]

(Oct. 29, 1896.)

Sitter and Recorder, Hodgson. G. P. writes.

G. P. H., I feel as though I had committed a grievous sin, and I feel that I could go and . . . wait sir . . . hide myself in some remote corner of this world of space, to think that after all my efforts to keep all things straight, I should take the word of a comparative stranger and accept it as true without pulling him over, so to speak and making him realize more fully what was expected of him. Now I stand here and acknowledge my fault and wish you to give me a good slap so to speak for my stupidity.

R. H. Well, George, I'm not going to blame you, because I know you did the best you could.

G. P. I did not know this man. I never saw him in life, and I knew little if anything about him. [Hand gestures towards invisible.] He is not the Moses we have been looking for at all, but he is Moses sure enough, but not the one whom Myers knows. Imperator was as a matter of fact the name given to Joseph aeons ago. He was always called High Commander here, and is now.

R. H. Well, if that's not the Moses we want, the hash is ten times worse than ever.

G. P. Yes, but there are two distinct Moses here H. There are two Moses here and they are both intelligent men and one is at this moment with Dr. Myers, and the other is here also and they are together. The elder of the two

R. H. Can't read. Wait.

G. P. Listen. Here is doctor Myers and he will answer all of your questions. Now Stanton Moses is Stanton Moses always and he is in the presence of Myers now.

R. H. I want to say something. Don't write while I'm talking.

G. P. Now make your statement, H. I am interrupted, H very often when you speak, and I have to act between the two.

[I had misunderstood the first statements at this sitting about Moses, and supposed that I was being informed by G. P. that the Moses he had got hold of before was not the Moses I intended to interrogate. I here, and shortly after also, explained very emphatically that the Moses we had been dealing with had shown by his knowledge of the words Doctor, Rector and Imperator, by his asking about Speer, by his knowledge of our Society, Myers, etc., that he was the Moses we wanted or else was a fraudulent person, and that this pseudo-explanation made the confusion ten times worse confounded.]

G. P. Well, who is this gentleman? Listen. I personally do not know . . . I do not know Moses personally, yet I do know that this gentleman claims to be Moses and I personally do not know him, and I feel very much to blame for not being able to tell you . . . [I repeat my difficulty.]

G. P. No it is . . . Oh well why do you not say so, H. No, but you do not understand me at all, H. Now listen. This gentleman, so far as I know, is your friend, but I do not claim to know, and I never knew him alive, I mean when in the earth. I could not recognize him. Well, I cannot say now as he is the Moses you wish. You must treat him as you have treated me

and give the poor devil a chance to say who he is. I am only interpreter for any straggler who wishes to speak here. [In the meantime I am turning up the early sheets of the writing to repeat to G. P. the words he wrote in referring apparently to some new Moses.]

- G. P. Read [I read the last sentence written.]
 R. H. Now wait, George. Wait till I see what you said.
 G. P. I will wait. H. [I find that I had misconceived the meaning of G. P.'s words in early part of the sitting.]
 R. H. I understand now. I take it all back, George [Hand seizes R. H.'s in energetic clasp, then goes on writing.]
 G. P. I am talking of doctor Myers' friend Stanton Moses.
 R. H. Is there another Moses there now, a new one?
 G. P. I do say it, and it is true. I am sure that doctor Myers has your own man here. I am so . . . I say, doctor, —help the doctor, H. . . . doctor Phin. [I speak to Phinuit, re-arranging Mrs. Piper's head on the cushion, and Ph. says that he nearly slipped out of the body.]
 G. P. Now I find doctor Myers here with Moses, and he is Stanton Moses, an English gentleman, whom we call a gentleman of the clergy. Is that he?
 R. H. Yes.
 G. P. Well, now, here is his father also . . . and William . . . the whole family as a matter of fact.
 R. H. Good.
 G. P. Now listen to these Moseses.
 R. H. To the Moseses?
 G. P. Yes, by way of a joke, H.
 R. H. Yes, the Moseses. Good.

{Then Dr. Arthur Myers intervenes—writing seemingly first through G. P. and afterwards himself.}

- A. T. M. I am doctor A. T. Myers, and I will answer to any of these charges against my friend Mr. Moses. No one is more intelligent than he is, and no one is more anxious to prove his identity than he, yet he has not been able to reach here clearly as he could and does wish. So he asked his father to take some messages for him, and in so doing my friend has been a little disturbed by it. But it need not trouble any one. He will prove his identity with me, and give to my

brother Fred all the information he needs without any mistake if you will only give him half a chance.

* * * *

{Later in the sitting} [W. Stainton Moses writes.]

[The hand does not begin to write at once, but "speirs" about somewhat. I begin to explain that the hand will write his thoughts as his hand when he was in the body wrote the thoughts of the spirits that used to control him, etc. But I do not use the words *paper* or *pencil*. Probably A. T. M. or G. P. was explaining to him also and used these words.]

W. S. M. Well I have been trying to think out some . . . what are you talking about? I am . . . what are you talking . . . Paper . . . pencils . . . well is it possible . . . real pencils with which . . . I am Stainton where . . . Stainton . . . where . . . Stainton W Moses, author of Spirit teachings etc. in book form. Where . . . I . . . where . . . in book form.

R. H. I have a copy of your Spirit Teachings in my room now.

W. S. M. Oh your . . . well I am all that is immortal of Stainton Moses the medium. They wish . . . [undec.] of my identity. Well I sent them through . . . I wish to collect my MSS. and put them into book form. Where am I?

R. H. Your friends are doing that for you, C. C. Massey and Mr. Speer and Myers. Myers has had articles embodying a lot of your Mss. in the Proceedings of our Society, and Mr. Speer has been publishing a lot more of your Spirit Teachings in the magazine *Light*, which you used to edit. Do you remember it?

W. S. M. Oh yes, oh what a help, oh what a help. I will be glad to do anything that I can for you to prove that I am really Moses. What does it all mean, anyway? I have no pain, no sorrow, but still I cannot remember as I wish I could.

R. H. You will later on.

W. S. M. Those friends of yours hear me? I do not think I made my messages clear. I see, I begin to see, I do, oh how glad I will be if I can bring into this open

door my friends . . . father will . . . [Pencil is dropped. Three in succession are rejected, the fourth is taken. Probably A. T. M. or G. P. says "No pencil"] No pencil . . . No pencil . . . Yes. I see, so familiar to me. My father, the dear old fellow, could not do anything for me. I wrote spirit teaching. I used to call one friend 1. Rector 2. Doctor . . . [wild scrawls] I am thinking . . . spirit-teaching . . . spirit teaching . . . I will teach them. Now Rector come here and tell my friends in this body who you are. I say,—Moses, wish it.

1. Rector 2 Doctor. [Scrawl] Imperator. All come to me at once. [Scrawl]

* * * *

W. S. M. Well if you only knew how glad I am to see this light. I am so happy. I will in a few visits know where I am and say anything I wish. I Stainton W. Moses still live. Well, you will know me in time. Wait. for me You will know me in a few visits—S. W. M.

It is to be observed that the great confusion exhibited here is new. The Stainton Moses control was coherent in 1895 (see *Proceedings*, Vol. XIV., pp. 36-41.).

(December 4, 1896.)

Sitter and Recorder, Hodgson. W. S. Moses writes.

* * * *

W. S. M. I wish very much to see you and hear more, also give you more light.

R. H. Moses? W. S. M. I am he.

R. H. Shall I go on reading Mr. Speer's biography of you?

W. S. M. Not just at present, but I would like to answer some of the questions put to my friend Doctor. He has been telling me something about them.

R. H. Shall I put them to you, the ones that Fred Myers sent?

W. S. M. Very good. Would you wish me to answer.

R. H. Of course I shall be very glad. Doctor has already answered the first and second. I'll read them to you.

“Have you any recollection of any existence before the terrene?”

W. S. M. None whatever.

R. H. No recollection of an existence which didn't exist, eh?

W. S. M. Not at all. You may assure of this.

R. H. How about the “existence of a governing subliminal self during life” on this earth?

W. S. M. This is the spiritual germ, the higher and nobler qualities of man.

R. H. In a large number of persons this is undeveloped?

W. S. M. Quite right, and never becomes developed while within its environment.

R. H. In other persons it does grow and develop while still in the body?

W. S. M. Yes wonderfully.

R. H. How far can the subliminal be a guide and controller of the ordinary, supraliminal?

W. S. M. Just how to answer this question, to make it clear to you I am at the moment meditating

R. H. Do you wish me to wait? W. S. M. Yes

[Pause of two or three seconds.]

W. S. M. I can explain it to you in this way.

Read the question once more. [I repeat as above.]

Excuse . . . well this depends upon its development.

In some cases it has the advanced control, in others primary

R. H. You mean elementary? W. S. M. Yes elementary

R. H. You're thinking of primary etymologically

W. S. M. Yes in the beginning R. H. not dominating.

W. S. M. in embryo. I have a very good knowledge of the power of the subliminal.

R. H. You must have.

W. S. M. It is what interests and attracts me particularly.

R. H. How about the increased control of the lower functions of the body, the vaso-motor system—the therapeutic aspects. Is this by the subliminal?

W. S. M. Yes, quite. In the more spiritual and high minded man it is seen by the wonderful control which such a man has so to speak over, for instance a large congregation. Do you understand?

R. H. That is one of the effects of the subliminal? But that is not the particular question I meant to ask.

W. S. M. I do not think I fully understand the question. Speak more slowly if you please. [I begin to repeat.]

W. S. M. Yes and over his physical organism as well.

R. H. It's really part of his higher self that controls his lower physical organism?

W. S. M. Yes, quite. It is exactly, making such a person the ideal man so to speak.

R. H. Then Myers's illustration of the spectrum, beyond the violet end the higher powers, clairvoyance, spirit-communication and so on, and below the red end, control of the lower functions of the body, etc., etc., is quite justified?

W. S. M. It for a mortal man to solve could not be more so, i.e. to say he has solved the problem to a wonderful extent in this one particular. He has been helped and impressed by higher spiritual intelligences for many years; Myers in particular. This is of the most intense interest to me, in fact all my guides also.

R. H. Now "organic and other subliminal memories, how far *recovered* in post-terrene life?" First organic

...

W. S. M. I understand fully. I understand. They are disposed of entirely, only used while inhabiting the mortal body

R. H. How about the other subliminal memories?

W. S. M. Exist always.

R. H. Things which have lapsed out of my ordinary consciousness?

W. S. M. have been grasped by your higher spiritual consciousness, yet may never be discernible, and may never be recalled by the human exterior mind. Have you this?

R. H. Yes.

W. S. M. Some of my words are entirely inadequate or left out. [I repeat what he has written.] Exactly. After leaving his body they will all come back to him, at least be uppermost in his mind.

R. H. They will be recallable.

W. S. M. Yes, indeed. He will find his mind full of earlier recollections, and after having finally severed his connection with the body, he the real man has complete control of the whole entire senses.

R. H. I don't understand *senses* quite.

W. S. M. not senses but former latent or hidden consciousness. I have forgotten none of Myers's theories.

R. H. Myers says that he rather gathers "that memories are *lost* and not *regained*."

W. S. M. Not necessarily so, and are not frequently lost.

R. H. Not frequently lost? W. S. M. No, on the contrary.

R. H. His reason for thinking so is that it seems very hard to get old memories reproduced from spirits.

W. S. M. But this one difficulty I will attempt to explain. I know the special reason of this. For instance, you may wish to communicate with some special friend. Your mind may be impressed with various incidents. You may attract this one special friend to you. He or she will appear. While in the act of communicating with you, he or she may have their minds impressed with various other names not the same as those within your own mind. Now then they are conscious all the time of what they most wish to express. They are also conscious of your presence. They are ready to give you some possible description of their former recollections. You are at that moment thinking of something totally different, you being still in your environment and more liable to have forgotten other circumstances of which they, he or she for instance, are trying to [slight pause] narrate. . . . You have not always followed them through life. You are not and never have been thoroughly acquainted with their sayings and doings. Some you have forgotten, while everything that they ever did or ever thought of doing has been recalled by them. They now are trying to express one or more of their remembrances, while you are thinking of something else. This is given. You have forgotten. They become bewildered. You are sure you are right. They

are disappointed. You are also disappointed. You at once feel sure that they must have forgotten all their earthly remembrances, while they have not forgotten anything, but are remembering . . . [undec. more?] no, all, every thing.

R. H. But I can't read that other word

W. S. M. it is obvious.

R. H. Oh yes. I understand your meaning perfectly but I wanted to know the word that I couldn't read.

W. S. M. Yes, but it does not read as I wish it.

R. H. Oh, all right.

W. S. M. Well, while, as a matter of fact, it is a delicate and difficult matter to be able to use the mortal organism and light of mediums, it produces not infrequently confusion. [Hand rests on my head and hands a few seconds.] Have I answered all?

R. H. I would like to put a specific case.

W. S. M. Very well. We at the time however feel that possibly we may ourselves have forgotten.

R. H. Well now suppose that I asked you to tell me something about Dawson Rogers, and you told me a lot of things that would be true about John Page Hopps, but kept using the name of Dawson Rogers, saying that he was a clergyman and preached and one thing and another that would apply to Hopps but not to Rogers at all.

W. S. M. Well, you see this may be due to several causes: 1st the poor light of the medium. 2nd the communicator having been gone from earth a very long time. 3rd the communicator having (when being present) when communicating . . . having in mind one person while the friend in the body has another entirely different person. 4th the long absence of a friend . . . the longer the absence of a friend the more difficult it is for them to convey to you their meaning. 5th the communicator may have some special person or circumstance in his or her mind which may have had or played an important part in their lives. This may be the one thought which at the moment may impress their mind, and which has or may have been

a great source of distress to them. Should such be the case it would almost invariably [Four attempts at *invariably* before I deciphered it. Then a pause.] Read [I read the sentence from the beginning.] remain the one thing uppermost in the mind until there had been some explanation given by the friend or friends in the body to give them assurances and comfort. I have found it so upon several occasions.

R. H. Suppose that Hopps had done you a wrong, and it was on your mind when you passed out of the body, and I asked you about Dawson Rogers, you might describe the things about Hopps, and yet use the name of Rogers ?

W. S. M. Injury, exactly. Exactly. Quite. because of my inability to express other things,

R. H. Where there is a strong disturbing influence before leaving the body, there is sure to be confusion unless the spirit has an opportunity of freeing his mind.

W. S. M. and almost invariably due to no fault of the spirits.

R. H. Part of the laws of nature ?

W. S. M. Exactly, in one way, yet it is due mostly to the pure and devoted friends here while communicating to some one or more friends in the body. I am interrupted [?] and weak. I must go out. I can no longer speak coherently. S. M. I will take up this subject later
R. H. Good.

(December 5, 1896.)

Sitter and Recorder, Hodgson. W. S. Moses writes.

W. S. M. I am Moses, Hodgson. I am a little discouraged in trying to express my thoughts.

R. H. You mustn't be discouraged. You feel better and clearer every time, don't you ?

W. S. M. Yes I do certainly, but I cannot always keep my thoughts clear and uninterrupted.

R. H. When you are no longer clear I can generally tell, and you can generally tell, and then you can have a rest.

W. S. M. Yes. I am so anxious, so very anxious, you see, to be able to enlighten you.

R. H. It will all come in time.

W. S. M. Now before you hear from Imperator please go on with our former subject. It is clear to you ?

R. H. Clear as far as it went. It was only your last sentence that was not clear. We were talking about a disturbing influence before death, and how it produced confusion.

W. S. M. Yes, quite, I fully realize this. . . . Read my answer.

R. H. I haven't got it here.

W. S. M. Never mind, then. I will endeavor to proceed.

Once in the act of communicating with one's friends one is liable to make many mistakes because of the lingering thoughts of some former suffering or disappointment. This will explain a vast amount in itself. The soul so to speak is fully conscious of its earthly troubles. Yet after once having disposed of the mortal body it no longer retains this suffering, yet when communicating, the first thoughts are of the past. This is not so in all cases however, yet it is so with many. Well now if suffering is discarded with the body, you would ask why one's spirit should refer to this, would you not ?

I will answer this.

Because with the spirit exists love ever, it is the soul or goes to make up the soul so to speak. The last is my idea.

R. H. Goes to make up the soul ?

W. S. M. helps . . . I have left out a few words yet . . .

R. H. You mean that Love is the essential element of the soul ?

W. S. M. quite, and without love we should be all at sea. Consequently the spirit feels, realizes feeling, and this accounts for so many affectionate messages being given.

R. H. Its emotional nature is not so barriered in as it is in this world ?

W. S. M. Not so. No indeed, it is freer much, and the whole spiritual world so to speak is embalmed with diviner love. [Difficulty in deciphering embalmed.]

W. S. M. I think you have the idea which I am trying to give.

- R. H. The whole of your atmosphere is full of tender love and solicitous care and affection.
- W. S. M. Absolutely. The coarser nature has been laid aside. Hence the subliminal . . . understand.
- R. H. I don't quite. Not if that's a complete sentence. Perhaps it's only the beginning of a sentence. "Hence the subliminal" and then, what follows?
- W. S. M. Oh excuse me, I thought you were not understanding me . . . the
- R. H. Subliminal? W. S. M. is the true spirit or soul.
- R. H. I don't see that that follows *as a conclusion*.
- W. S. M. I have left out one whole sentence. Go back. [Hand gestures as if to know what I am doing with my right hand. I explain that I am writing down what I myself say that there can be a complete record.]
- R. H. Understand?
- W. S. M. Oh I do now. [I begin to state what Moses has been saying.] I wish my statement to you to be as simple and brief as possible.
[Wild scramble of hand, and thrash of arm.]
{And here comes in Doctor, see Appendix to Chapter II., p. 383.}

D.

THE EMPEROR BAND.

(Nov. 11, 1896.) *Emperor's first appearance.*

Sitter and Recorder, Hodgson.

After the usual greeting Phinuit says:

- PH. There's a man there wants to speak to you. He's a peculiar man. He has 3 or 4 or 5 other gentlemen with him and two ladies. There's a whole basketful of flowers for you. George went to get him with another man with a long beard. {Stainton Moses.} He's a great writer. He's got a poetical turn of mind. He's got . . . do you know what a priest wears when he is in the body . . . well, he's got that.
- R. H. Do you know who he is?

PH. Well, you speak to him and he'll tell you who he is himself. * * * You speak to that man.

[I move right hand {*i.e.* the medium's} slowly on to the table, and explain: "You are in contact with the light in the hand and arm. I'm touching you with my hand. This is my head (placing hand on my head). Your thoughts will come out in writing. I put a pencil, so, between the fingers of the medium's hand. This hand is now on the book with sheets of paper to receive the writing," etc.]

[Imperator writes.]

IMP. + Imperator.

R. H. I'm very glad to have your presence here.

[The writing is faint, not heavy. The pencil moves very slowly. I continually have my hand, sometimes my left, sometimes my right, in contact with the medium's hand. The usual tendency to omit letters or strokes is here specially marked. There are frequent short pauses as though from exhaustion. Nothing suggests incoherence of thought, but there seemed to be much difficulty in producing clear writing, or indeed in producing any writing at all. The daylight in the room, the shutters being closed, was not very good, even when I pulled up the window blinds. In copying the automatic writings of Mrs. Piper I do not as a rule reproduce any misspellings, omissions of letters or strokes, repetitions owing to difficulty of deciphering, etc. But this first communication of Imperator I reproduce in more detail than usual.]

IMP. Oh holy father, teacher of divine goodness and wisdom, we besecch that thou wilt guide us in our desires to enlighten this people. Help us O father.

R. H. Amen.

IMP. Amen. Guide us. Give us light . . . more strength . . . more strength.

Thou knowest our longing

R. H. I can't read that.

IMP. thou knowest our lo

R. H. I can't read it [Much pausing here.]

IMP. thou

- R. H. show [Pause. I repeat *show*.]
- IMP. us the way and keep us ever in the right path. Help
oh allwise [It looks like *onalwise*. I interpret "help
on. What comes next?"]
- IMP. Al wise R. H. Help on all wise?
- IMP. Help oh allwise [Still written *alwise*] and mighty God
our heavenly father to speak thrths
- R. H. truths?
- IMP. thy heavenly truths. [Note the "portmanteau" word
thrths in relation to the problem of connection be-
tween thinking (*i.e.* their speaking) the words and
the reproduction of them by the writing mechanism.
Similarly, strokes are omitted from each of the words
thy heavenly truths.]
- R. H. help us.
- IMP. We are now alled upon R. H. Can't read.
- IMP. called upon to give light to our fellow men. Wilt thou
give us strength I beseech thee Oh our father, in the
name of all that is good and holy. Amen.
- I will now sign my name as thou art my witness in thy
omnipotent presence. I. S. D.
- {A good deal of confused and fragmentary writing
followed, including several attempts at names—
among others Dante. The following sentences also
were written :}
- IMP. Do you remember our old preach L. Martin Ma Luther.
* * * *
- I wish to be understood. Oh God lead me. Julius
Cæsar is my friend. He will not falter by the way-
side. Not he.
* * * *
- I will return to thee again my friend.

(Nov. 14, 1896.) *Rector's first appearance.*

Sitter and Recorder, Hodgson. Rector writing.

[Forearm moves up and down and about, from elbow
joint, feels about on block book, clutches it and appa-
rently wishes to lift it to the head of medium. I take
it away and replace it on table, also slightly pressing
on the arm, saying: "You will do better in this posi-

tion, etc.” Finally the arm takes up a position with elbow well back against medium’s side. The writing is strong and heavy but not large specially, and shows a tendency to the back slope.]

R. Who are you? R. H. My name is Hodgson
 R. My name is Lidgates [?] and I am a graduate of Oxford College in England, sir, and I am glad to meet you here. What is all this about? I am myself, sir. I am Rector, sir, Rector. I am Rector, sir, Rector Rector I am Rector. I am here on a mission for some friend of mine. I am a good friend + help me Oh God to clear my mind. I was so happy to be sent on this, am so happy to be sent on this errand of love light and recognition. I was for years the only surviving * * * member of a large family when on earth and I went to Oxford for a long term of years, and I am glad to wake up I know [?] here. I am Sir Thomas [?] L and John Lidygate [?] a brother [?] * * * I am Sir Thomas [?] Liggate [?] yes, sir all right . . . of Christ College . . . yes Rector * * * brother to John [?] . . . What is it?

R. H. Can't read

R. I am Sir . . . [undec.] Ludgate [?] I am Sir . . . [undec.] I am he. I am he. I am here. I am he.
 {End of Rector's communication.}

It is noteworthy that on December 8, 1896, Doctor claims the name of Lydgate, apparently John (see Appendix to Chapter VI., pp. 552, 553). On November 14 Doctor communicated as well as Rector, and asserted that he was Homer, and that he sang of Troy.

(February 13, 1897.) *Imperator on Evolution.*

Sitter and Recorder, Hodgson.

+ H A I L

R. H. Hail, Imperator.

IMP. God in his mercy hath been good to thee.

Well, friend, I am in readiness to speak with thee on the subject of the first revelation of God to men on earth. Thou hast read in the history of old of the

appearance of God in the form of man to Moses.
Hast thou not ?

R. H. Yes, in the Bible.

IMP. Yes, well, now go back with me to the more ancient stages, in the beginning of the world, so to speak. He made himself known to man by giving signs and carrying out or fulfilling promises which he instilled into the soul of man. In those days of ancient history the world was more perceptive of God and his presence, due to the fact of their being purer and more spiritually developed.

They were much more so than they have ever been since. They were so perfected as to be able to see into heaven, so divinely spiritual were they in those stages [?]. [I read it *days* at time.]

After this period God divided the mind of man into two distinct parts viz. the will and U D. After this the world became thoroughly changed and then for the first time began to corrupt. Before, however, I wish thee to U D that man was so thoroughly a part of God that he could see and hear him speak to his followers. Heaven was so well known to them that they had no doubt of any thing.

R. H. The spirit-world and a future life were matters of common knowledge.

IMP. Yes, in fact they were so pure in themselves that they were godlike.

I weary. Thou shalt speak.

R. H. Was this spiritual state the natural development from the lower state of savagery ?

IMP. It is known to us to have been one of the first conditions according to the natural laws of the divine being God from his first creation of man.

R. H. I am thinking of the evolution of man's body and do not understand a special creation independently of some evolution.

IMP. Yes I U D. There is a point on which I wish thy thoughts to centre. When God first created the natural body he was so distinct a part of it that speaking of man as the first spark of matter was so

distinct a part of him as to enable him to be able to discern his presence. So pure and holy did he first evolute man. Is this clear to your U D.

R. H. I think I understand your words.

IMP. I am teaching thee what actually was. I am not teaching theology, neither am I teaching mythology. I am teaching thee true facts as they are known to me from the first stages of evolution. Should your mind not be in readiness to U D this, speak.

R. H. I think it will help me to understand better if I express briefly what is the common view now. You can then point out precisely where that is erroneous and where the new teaching is markedly different. At present the common view among educated persons

IMP. theologians

R. H. No not theologians, scientific men.

IMP. spiritually developed or from more subtle minds, i.e. those who have had simply a natural scientific training?

R. H. I think that it is a view generally held by the highest minds of all types to-day.

IMP. thinking minds . . .

R. H. There are many theologians of narrow school who do not accept this view, but the broadest and highest spiritual minds that I know of do accept it. That is process of evolution. This is the way in which I myself would put it. Some scientific men would omit the appreciation of the divine purpose. Now in accordance with God's workings there arose, just how we do not know, but we suppose by gradual steps

IMP. Yes, exactly

R. H. a simple form of what we call living matter, that in the course of millions of years that was succeeded by higher and more complex forms of organism, that correlated . . .

IMP. Thou art putting my own knowledge into expression. Hast thou not U D? Read to me all if thou wilt. [Hand indicates previous sheets. I read from the

beginning down to "so divinely spiritual were they in those stages"]

IMP. Yes, quite right. This is true. Thou needst not read if thou wilt give thy idea of what I thought to have explained to thee.

R. H. The difficulty that I had was, what you said seemed to suggest that man in some way, without preceding gradual steps, was in a much higher state than now, and I was anxious for you to make quite clear to me how that superior state arose, when we have been thinking that there has been a gradual development throughout. In other words what you said seemed to be very like the old theological dogma of a perfect state of man in some paradise ignoring the general process of evolution.

IMP. Then my friend thou hast not followed me throughout. In one of my previous conversations with thee, my friend, I spoke to thee of evolution caused by the spirit.

R. H. Yes, spirit behind everything.

IMP. Yes. Well, I had taken up my present conversation from where I left off.

R. H. What I wished was that you should emphasize how it came about if possible that in those ancient days man was higher spiritually than now.

IMP. because in the beginning of the ancient stages at the time of Melchizedek, he was one of the first to whom God revealed himself . . . I have taught this again and again . . .

according to the . . . divine laws of God, he, after the creation of man, desired to make himself known to him that he should know of a superior being.

in . . . [undec.] he had made him a part of himself. Dost thou not hear me ?

R. H. I can't read it.

IMP. I give thee a clear idea of the evolution of man due to the divine laws of God, viz. spirit. Man has ignorantly supposed that he evolved from the lower savages according to the laws of nature, has he not ?

R. H. A great many persons would put it in that way only.
But I . . .

IMP. Thou doest not maintain that theory. Dost thou not accept the higher idea of spirit, man's evolution according to spiritual . . .

R. H. No other is thinkable [Assent.]

R. H. I have held that just as my present body has been evolved from a simple cell in a few months, and years, so the bodies as it were of the human race as a whole have evolved from simple cells during some perhaps millions of years.

IMP. Yes. Well, my friend, what I am most anxious to have thee know is that there was a time when man had according to evolution a better idea and knowledge of God in past ages than he has in the present. This is the truthful idea which I wish to convey to thee, to thy mind.

R. H. What I wished you to do was to explain where and how that higher knowledge arose. I do not mean in every detail, but in general.

IMP. It arose according to the construction of men in those days and through higher development of spirit and prayer. The whole atmosphere was at one time permeated with spirit, and it is now evolving to the same standard. Is that clear to you ?

R. H. It is clear as a statement.

IMP. Yes, but it cannot be explained otherwise unless thou canst put thyself into the position of being with [?] God and feeling God is speaking to thy spirit, is guarding thee in every word, thought, and action, as did his followers of old. After the period of evolution

R. H. can't read

IMP. I have so much difficulty in making thee U D me.
Oh God help me. Speak.

R. H. Do you mean this, namely, that as man began to develop as man

IMP. give me strength. [Hand rests lightly against my head]

IMP. Yes, I will try once more, using analogy.

+ Take the child from its earliest state, when it is simply the struggling ethereal spark in its covering.

Its mother weaves around it a covering. It is born into the world. It is then called an infant. Its first knowledge of life is when it first begins to perceive light. Then for the first time it appears conscious. It is from day to day nursed and tended by its mother. Then comes the rational

R. H. Can't read.

IMP. It becomes rational as it grows to man or womanhood. Then appears the intellectual. Trained, educated according to natural laws. There it stops. It has its own scientific training but no knowledge of God. It is filled with knowledge of earthly education, but has no knowledge of spiritual things or God. It has its own dogmatic theories, etc. Not so in past ages. After this period of development God made himself known to man as he is doing to-day. The soul of man has clearer and higher perceptions than ever since the days of Abraham and Moses. Do you fully [?] U D my meaning?

R. H. I would like to put it in my own way to see if I do.

IMP. You remind me of Moses. I had much difficulty in making him U D me. You must and will.

R. H. I'm sure I will.

IMP. It will enlighten thy soul. Thou knowest little of God yet.

R. H. Very little indeed.

IMP. After I have made this teaching clear to thee I wish to speak further of the supremely selfish beings. However, not as yet. Now let me hear thee, pray. I am desirous to know of thy U D of me.

R. H. Do you mean this, or more than this, namely that—or I should perhaps say less than this—that in the process of evolution, which is of course under the guidance of God's Holy Spirit

IMP. Amen

R. H. in the course of that evolution, as man began to exist as man rather than merely an anthropoid ape, that in that stage, before his intelligence became so to speak, self-conscious, he was more as a child, and

that in certain sections of the human race they were open to the influences from the spirit world, to influences from possibly messengers who had come from other planets or other regions under God's special arrangement

IMP. direction, yes friend, I mean nothing more.

R. H. and thereafter, as their self consciousness grew, and the exterior consciousness became more active they neglected these spirit influences

IMP. and teachings . . .

R. H. And followed the desires of their bodies and so their mediumship was dimmed, they had fewer and less burning lights, and so their own darkness brought a greater darkness, until later in the process of evolution, there has been a possibility, owing to growth of spirit in the body, for fuller communication from your world.

IMP. Yes, it is well.

R. H. At the first I somewhat misunderstood you because the words which you used savoured somewhat of the words which have been used so long in the world to express a view of God's working which has been condemned as erroneous by the best minds. I mean the references to creation of man, and in the beginning, and the perfection. These words suggested to me a misappreciation of what you really meant.

IMP. I am not responsible for my words. I am obliged to borrow more or less of your own.

R. H. That is to say, you have a thought, and the words depend in part at least on your interlocutor.

IMP. Yes.

R. H. There will doubtless as time goes on be less misunderstanding on my part.

IMP. It has been known to me that my thoughts were not clear to you, which is more or less of a sorrow to me, as I am one of God's messengers sent here to give thee light, and when thou misunderstandest me it grieves me.

R. H. In time . . .

IMP. Your world is coming into contact with ours according

to the desires of God. I am pleased to know that thou hast finally U D me.

R. H. The time is nearly up.

* * * *

(February 26, 1897.) *George Eliot on Imperator.*

Sitter and Recorder, Hodgson. Control, George Eliot.

G. E. He knows and understands fully every desire of your heart. He is of God, and is ever ready and patient to follow him. When his messengers are confused and imperfect he feels every pang of yours, every feeling of regret or disappointment, yet as he is of God he accepts it and bears the sorrow patiently, enduringly, and goes through it all with your own soul. Yet he teaches them to be patient, not hurry, make every sound audible, every expression as perfect as possible, assuring them that they will in time be able to deliver his messages clearly. Should you know what his work is, you would not feel your own. Every word thought and deed of your own is understood by him. He sees your patience, he sees the struggle you are having with his messengers, your disappointments, the little despites, and all. When he appears himself he is in constant communication [connection ?] with the Most High and as he labours with the machine he only asks for help and goes on in loving trust in him who governs all things wisely. He feels the injuries which you feel thoroughly, yet he is a Saint and was a martyr of God when on the earth.

(March 10, 1897.) *Imperator on Old Testament history (specimen).*

Sitter and Recorder, Hodgson.

+ H A I L

R. H. Hail, Imperator.

IMP. Oh God our father, divine and Holy Worker [?] on high, watch over us and lead us into thy divine truth. Give us light and knowledge, oh father as we are thy children. Keep us ever in thy loving and tender

care. We are thy servants and would do thy holy will. Trusting ourselves in thy hands, we will proceed with our teachings of thy truth +.

Friends of earth, we are pleased to meet thee and what thou desirest to know of God and his revealing himself to his creatures on earth we will make known to thee.

Dost thou not recall the Levitical kingdom.

R. H. Yes

IMP. After the reign of M—— {Melchisedek} what dost thy book teach of this ?

R. H. First Abraham, then Isaac, then Jacob, whose name became Israel, then the sons, then Moses, then Moses led the Israelites out of Egypt and gave them the commandments which he received on Mt. Sinai.

IMP. Left them where ?

R. H. *Received* the commandments.

IMP. Whence did he lead them ?

R. H. From Egypt.

IMP. According to thy book

R. H. According to the Biblical account Moses led the Israelites out of Egypt.

IMP. Whence . . . Whither did they go ?

R. H. To Canaan

IMP. Dost thy book teach this ?

R. H. I think so.

IMP. Is this supposed to have been during the Levitical so termed ?

R. H. I do not remember surely whether that was called the Levitical or not.

IMP. This should be known by thyself. Thou shouldst question on points not understood as did Moses that I may set thee right.

I will continue on all important points not yet understood by thee. [?]

M{elchisedek} taught the people to know of God . . . that he was a direct descendant of God . . . a direct messenger of God's. He therefore set the people right and they understanding and believing in him and his teachings became, as a multitude, followers of God.

Before he ascended he told them that there should be another kingdom called the Levitical. This was all through his teaching and he also warned them against any thing evil. He gave them laws and rules which they were under all circumstances to follow. He sent forth prayers which were answered in the eyes of the people, which so inspired their confidence that ever after his teachings were handed down from one kingdom to another until the ages when Christ appeared.

M{elchisedek} having realized the higher spiritual perception in Abraham, he blessed him and gave him much power to . . .

[Hand moves slowly backwards and forwards several times, as if suggesting that the book should be put in a different position. I alter it about.]

I am distressed.

[I re-arrange Mrs. P.'s head slightly, and move the table slightly.]

R. H. Is that better ?

IMP. I am pleased . . .

. . . to act among the people. He was not disreputable as thy book teaches.¹ Such theorizing is an abomination. Neither did he forsake or cast out his wife. This teaching is a mere theorizing or conjecturing of the people, and according to my knowledge of Abraham, I consider him to have been a great and good man and an honest upright follower of God. Such is our knowledge of him and we know this well. He was inspired in his work and followed out in every particular the laws of God, guided by the spirit of M— even after his ascension.

R. H. Yes. I understand.

IMP. We explain this in the following way. He was inspired or controlled by his spirit all through his life. Then Moses received the direct inspiration whereby he was enabled to write on the tablets of stone the commandments of God which were given clearly to him. U D

¹ This refers to Abraham's denial that Sarah was his wife, which Hodgson had mentioned.

R. H. Yes, quite well.

IMP. So far the teachings are correct and reliable. After this thou wilt recall the reign of David.

R. H. Yes, much later [Assent.]

IMP. After the Levitical. R. H. Yes.

IMP. Between these periods there is little to say of the direct inspirational teachings of the messengers of the Most High.

Wouldst thou wish to speak of any of the people of these ancient periods between the days of M— A— or Moses. I would command thee to ask me now. We know not just how much truth thou hast obtained from thy book, and what we most desire is to set thee right.

R. H. I do not know what to accept as true from the Bible ; I have long ago ceased to regard it as trustworthy.

IMP. Yes I U D this, my friend, but the points between the dep. of M. and the reign of David is where I wish to give thee light.

R. H. I simply do not know. e.g. I should be glad if you could give me an account of the line of spirit-teaching during these periods ; e.g. you have referred briefly in your teaching to Stainton Moses and have said that Melchizedek inspired Abraham. also Moses, that Moses inspired Elijah, and Elijah inspired Elisha. You have not gone into any detail so far as I know.

IMP. Thou dost not U D that it would take ages upon ages to do so. We must give thee light in brief. There is so much to relate to thee my friend that the light would never last long enough for us to give thee a full detailed account of the lives and workings of the mediums of God, never friend. Could we have taken up this light in its earliest stages, we could have given thee this information, but it is too far gone for this. So I would ask thee to hasten and get all the information concerning them viz. the messengers of God. There is not time enough for details in full. So we must give thee all we can.

R. H. I shall be glad if you will give me the outline in as brief a form as you think desirable. I did not quite under-

stand what you wished me to do. You asked me if I wished to know anything about the persons between Abraham and David.

IMP. Yes I meant by this the specific antecedents of any special one.

R. H. No. I . . .

IMP. Let me repeat once more that the very first + appearance or revelation of God was when M— appeared. I have given thee knowledge of his goodness and power. Yet he ceased not to live, but did live and so act upon the earth, manifesting himself in different form, that he actually reigned all through the days of Abraham M. [Moses] E. [Elijah] And E. [Elisha] down to the days of King David.

First he inspired A. then after his ascension he inspired Abraham . . . Moses. He was the Most High and powerful spirit and assisted the spirit of A. . . . To return to M.— he was the controlling spirit all through the Levitical kingdom as well as during his own Priesthood. U D.

R. H. Melchizedek was the spiritual leader after his ascension all through the time of the Priesthood as rulers among the Jews.

IMP. [Assents] Yes and he was the direct messenger who inspired A. even after his departure from the earth. The wondrous workings of M.— will never be blotted out of the history of the early Church. He inspired the spirit of A. the spirit of M. . . . The spirit of E. E. and also David, Samuel, dost thou know of Samuel and his wonderful prophecies?

R. H. Yes.

IMP. All this is known to us to have come through M.—

R. H. Do you mean that M.— personally inspired all these persons? [Dissent]

IMP. He inspired their spirits.

R. H. Yes, that is what I meant by my question. I did not mean to ask if he incarnated in them, but if he personally acted on Elijah as he did on Abraham.

IMP. He did. Do not mistake.

R. H. For example. Melchizedek saw Abraham in life. After-

wards he directly inspired Abraham. Later he inspired Moses, but Abraham did not so inspire Moses?

IMP. He inspired Moses through the spirit of A.

R. H. After Abraham left his body? [Assent] but not personally? [Dissent]

IMP. Thou art just beginning to U D.

R. H. Then the figure or apparition seen by Moses, was this really the ethereal of Abraham? [Assent] Acting under instructions from Melchizedek.

IMP. This is our knowledge.

R. H. Then, later, the ethereal of Moses was visible to Elijah, and Moses acted under orders of Melchizedek.

IMP. M. and A.

R. H. That is, Abraham was above Moses so to speak. [Assent]

IMP. He had passed to the higher and more godlike condition.

R. H. When was the last appearance of Melchizedek personally?

IMP. When Christ appeared, Melchizedek departed altogether.

R. H. I still do not quite understand. I mean by personally, not as the . . .

IMP. He ceased to inspire any one after God sent Christ. He then left his work to him.

R. H. But what I meant rather was, when was the last time, I mean roughly, when his . . .

IMP. I will give thee a brief account of the last inspirations of M. when we meet again. We will take this from the days of Elijah. We will give thee the last and final account of his direct inspiration on any one. Before the appearance of Christ. We will take this up from Elijah. I will give thee more knowledge of King David. I do not think that thy book has given a truthful account of him. We have met many here who have preached wrongly about David. I will return to thee and give thee an account of M—and his last reign.

Be patient, believing in the power of the Supreme. Let him be thy guiding star. More when we meet here again.

God be with thee. †. I. S. D.

{Here enters G. P. and writes about Imperator.}

R. H. Halloo George, glad to see you.

G. P. Glad to see you, old ehap, how are you ?

R. H. First rate.

G. P. I am still your friend H, and . . . light is not good just now.

[I tell him briefly about the sympathetic messages of some of his friends, etc.]

G. P. Very nice. I am delighted.

How is his Holiness getting on, H ? He is very high, farther from the earth than anyone who comes here.

R. H. He does not seem ever to get confused, but sometimes it seems as if he did not give his information in the way, for example, you would. As if his mind was different in some way from ours.

G. P. Well if you could see him as I do you would say it was. In what way does it seem different, H ? He is nearer the sight of God.

R. H. Perhaps it is, I suppose it is, due to the difficulties in eommunicating.

G. P. Answer my question, old man. R. H. Can't read that.

G. P. Answer my question. I have been so near to you and told you so much about our life.

R. H. For example I have asked about the course of Spirit teaching from the beginning, on Jewish lines.

G. P. Well he knows if any one does.

R. H. Exactly. He seems to know, but he does not convey it to me in the straight way in which I would convey it to you in a brief outline history.

G. P. Yes he will in all probability if he returns a few times in succession.

R. H. It is very general as he gives it.

G. P. He is a great deal with your friend Moses and talks with him in the very same way.

R. H. Well, George, Moses is a very dear fellow, but his mind is very different from mine. It may be a superior mind in many ways, but Moses had not a

- scientifically trained mind, and he placed much more credence in the biblical history than I do.
- G. P. Yes. I know, H, unlike ourselves, and is very narrow I call him in many things.
- R. H. George Eliot's type of mind is more like the kind of mind we wish to influence, and the kind of information, or perhaps I should say the form in which the information is given, she would be a good judge of, if she, as I suppose she does, still retains the kind of mind she had when incarnate.
- G. P. Can you not judge from what she says. R. H. Yes.
- G. P. Very well. Imperator knows this as well as any one, and he has sent her here because he knows this, and I assure you, H, that beyond His giving you the history of the . . . what is it?
- R. H. The early course of spirit-teachings.
- G. P. Revelation eh? R. H. Yes.
- G. P. He cannot, neither can Moses, nor any the rest of them give you the scientific knowledge which you wish, H.
- R. H. They can't do it?
- G. P. No. I know they are much higher and far beyond G. E. and G. P., but they cannot handle this machine as we can.
- R. H. I supposed it was due in some way to that.
- G. P. Yes, H. They are very high and religious and this is my path.
- R. H. I hope mine too.
- G. P. I know you will get better things of the kind you wish in time
- R. H. Good.
- G. P. Yes. But do not forget me. R. H. Not much, I won't.
- G. P. Yours ever. G. P.
- G. E. is in England, working like . . . on another light. G. P.
- [Mrs. Piper murmured something too low for me to catch, and as she recovered normal consciousness said that she saw George Pelham grinning at her. "I haven't seen him for a long time."]

(*March 29, 1897. Emperor on Old Testament history (further specimen).*)

Sitter and Recorder Hodgson.

[Emperor writes]

+ H A I L

R. H. Hail, Emperor.

IMP. Friend, we greet thee.

Should we not inspire the spirit of this body with the Holy Spirit, we should at times be subjected to other spirits not preferable [?] . . . from other spheres. We know of higher and better spirits whom we prefer to bring. We have faith that we shall be all powerful. We are working in faith. And without faith we would indeed be lost

We move in many different ways. We act upon the minds of mortal men in many ways, unlike to those of the earth-bound spirits. We do not and will not allow those to subject themselves to anything evil or carnal. We not only purify the souls of men upon thy earth, but we purify the air which they breathe. The air being the breath of life and a symbol of God, we must begin purifying and cleansing this. Then we act directly on the soul of man. We have so carried on our work ever since we departed from the life known as earth life. So we continue evolving the minds of men.

We will speak of evolution in due time.

R. H. I follow.

IMP. We intend before very long to bring such spirits into thine own surroundings as may be seen by thee. We know our power well. We worked out our own salvation upon the earth. We obeyed the direct laws of God as given to Moses upon the Mount. We changed not the laws of God, as has so been stated. But we have known from the beginning of our lives that God so sent his Holy Messengers to teach his word to men, that they should keep his laws. From the beginning unto the end he has and ever will reveal himself to his people. We are now obeying his laws, and should

we at any future time not be heard, we should not cease to live and act. We should be elsewhere . . . acting according to his desires. We have not always been understood, neither were any of the prophets.

M. — [?] has from the beginning inspired the whole number Viz. twelve Jacob Abraham Moses [?] . . . [undec.] . . . [undec.] Levi . . . the twelve i.e. through Melchisedec. And in consequence of his being in direct communication with them, the whole world was . . . [undec.] . . . in a state of exhilaration, especially among our people, viz. Jews.

When we choose to reveal ourselves to thee, friend, thou wilt have no further doubt of our identity or teachings. We know of all the sayings and doings of our High Priests. We know that it was through the constant communion with God and ever abiding faith which they had in the Most High that enabled them to carry on their work and obey His divine laws.

Friend, we would ask thee not to accept other teachings than ours, as we are of the Most High; and have obeyed his holy word from our earliest history.

R. H. I am not following any other teachings.

IMP. We wish to so help thee in thy work as to purify thy whole spirit throughout thy existence like as we did with Moses.

The body of man is a good servant but a very bad master. The spirit is oftentimes poisoned through the flesh. It is a pity that such sin should exist.

We so possessed our bodies as to become masters of them. We have become exalted in consequence.

We find it difficult to make thee hear clearly, friend.

We have faith that this will not last for all time.

Dost thou recall the mention of the promised land?

R. H. Yes, indeed. Canaan?

IMP. Dost thou remember where [?] the Jews walked through the Red Sea?

R. H. Yes.

IMP. and the Egyptians were lost.

R. H. Yes. I remember well.

IMP. We know this better than any one. We know the truths of many such sayings. We had but to obey his laws and through our faith in him we were followed by his people and we worked with the children of Israel and indeed we were followed by them. Dost thou not see the drift of our meaning?

R. H. Are you speaking now of your own personal embodiment?

IMP. It is well.

No man loveth God more. No man ever descended to earth that could give thee more light.

We find at times a poor quality of light, at which times our sayings are incoherent and vague, yet we are nevertheless present, and we see and feel thy feelings of possible doubt. We would ask thee to put thyself in our place.

R. H. I will try.

IMP. By so doing thou wilt be able to understand us better. We follow out the instructions given us before we enter here, as did the prophets of God.

* * * *

(*May 31, 1897.*) *G. P. on Imperator.*

Sitter and Recorder, Hodgson. G. P. writing.

G. P. How is everything going on since I left you so to speak.

R. H. First rate, George. A good deal different in some respects, as you know, much less disturbance and everything quieter and calmer and clearer under the arrangement of Imperator here.

* * * *

G. P. He had been watching us for some time, I have since learned, but could not and would not take charge unless he could be trusted implicitly to do so. He is all that he professes to be as you will know in time.

(*April 2, 1900.*) *Rector as preacher (specimen).*

RECTOR {using voice} — — — this we state from absolute

knowledge, as in communion with the Allwise God ; He has sent us as His prophets to teach His people that if they will live in Him and follow Him He has done all everything for them. This is no longer hidden from thee, is it, friend ?

SITTER. Says that, to be frank, it's not as clear as he could wish.

RECTOR. Our teaching is — our aim beneath all this is to teach thee how thou mayest find God, to teach thee to live in Him and obey His laws, to teach thee that thy life has been mapped out for thee and that we, as prophets, are enabled to see it and foresee it. We are sent to enlighten thee and teach thee how to live so as to best meet what lies before thee.

(Dec. 8, 1902.) *Claims of Rector.*

Sitter and Recorder, G. B. D.

RECTOR {using voice} What we claim, if we be understood, is as simple as the reading of a book. Our desire is that all mortals should understand that we are possessed of a power that is far-reaching and is the power of the Most High, and if any mortal hath put himself under our guidance and care and is willing to follow our teaching he will not look for error and error will not overtake him. That is so, friend, and thou wilt see it if thou dost see us as we are.

* * * *

Ask thyself one question, friend, why we should return here and inspire thee with a thought which hath not been a thought from the Most High ? He is thy Creator, He hath created thee, friend.

(March 17, 1903.)

Sitter and Recorder, G. B. D.

RECTOR {using voice}. Under our care and guidance it {the light} may continue for a long time to come ; but its continuing will depend absolutely upon the use that is made of it—if it be used for spiritual purposes only,

to give spiritual help and guidance and knowledge of the laws of God to those whom we may call before us for this purpose, the light will continue and we do not see the end of it; but if it be used for the purpose of material tests it will not last, no, not at all. Friend, we will destroy the light ourselves if there is any further so-called testing and probing for proof of immortality; there has been sufficient proof given, both along the spiritual line and the material. Now if we cannot sustain the light and use it for giving spiritual teaching and advice and for the accomplishment of the destruction of unpleasant earthly conditions, then we cease to act.

(*May 24, 1904.*) *Dr. Oliver on Rector.*

Sitter and Recorder, Miss A. M. R.

A voice sitting. Control, Rector. Communicator, "Dr. Oliver," who has been prescribing medically for the sitter. The following is part of their subsequent conversation:

DR. O. Yes, Rector is repeating for me my sentences as best he can. Rector is an important personality, for the reason that he knows how to care for the light, how to support it and how to keep it. He is appointed by Imperator to look after it. He knows every organ of the body and knows how to use all the organs that are necessary for him to use, and he knows how to keep the light replenished and how to keep others from using it to the detriment of it. Therefore he is exceedingly important to us, although he is a little old fashioned in his language, but he is learning—as we come over here and find out the light and return to it we are teaching him how to use different language.¹

SITTER. Well is it because he lived so long ago?

DR. O. Yes, he is very quaint, lived many years ago as you would term it.

¹This may portend a change from "thou" to "you," but the change did not take place till October, 1905 (see Chapter IV., p. 137).

SITTER. Well I am very grateful to you—

DR. O. I will be off, I have other duties to perform and I must keep to my duties, but I am very glad to have met you and hope you will profit by the advice which I give you * * * They tell me, Rector and the other priest, that they are going to close the light very soon—

SITTER. You mean for the season.

DR. O. — — in consequence of that I would like to hear from you before if it is convenient. Meanwhile may all the good in that world be yours, health, wealth, prosperity, especially health and all that goes to make a perfect life. Goodbye, God be with you.

SITTER. Good-bye.

DR. O. If I can be of service to you at any time please call upon me

SITTER. Thank you.

[*Rector returns.*]

R. Friend, hath the doctor finished? SITTER. Yes.

R. Very well, then here is a friend for you.

SITTER. He is a friend?

R. Here is a friend. I will step aside.

E.

GEORGE ELIOT CONTROL.

ALSO FAILURE OF CROSS-CORRESPONDENCE EXPERIMENTS.

(*March 5, 1897.*)¹

Sitter and Recorder, Hodgson.

[Mrs. P's subliminal murmured some words to the effect "I'll never be able to remember that," followed by words that sounded like two or three lines of poetry, but I was unable to catch what was said.]

¹I give the whole record of this sitting and of the next quoted (*March 30, 1897*), including the going-into-trance and waking-stages, to serve as specimens of complete records.

[George Eliot writes]

- G. E. I am yours most truly, George Eliot.
When the pains of life are over . . . [?]
and from the earth you . . . [?]
when you bereft of earthly cares [?]
- R. H. Can't read any of that except "George Eliot".
- G. E. from earthy care bereft . . .
and from thy body . . . [?]
[The hand quivers a good deal, and the writing is hurried and bad. I take the hand and hold it gently and explain that the writing is not legible, etc. From what follows it appears that G. E. was not talking to me, but to Mrs. P., and that the words were written by her unintentionally.]
- G. E. Pleased to see you. I am yours most truly George Eliot. I was speaking to a lady whom I saw passing over the boundary line. I was reciting poetry to her.
We are going at the suggestion of His Holiness to take the spirit of the medium through space to another channel. He is preparing for this journey. Do you remember me well.
- R. H. I remember your works very well.
- G. E. I had a sad life in many ways, yet in others I was happy. Yet I have never known what real happiness was until I came here.
What errand can I do for you ?
- R. H. Do you think you can take a message yet to the other light ?
- G. E. I have just returned from there and find the arrangement and conditions are not completed yet.
- R. H. Have you any further news about the other light ?
- G. E. I have.
- R. H. I shall be glad to hear anything you have to tell me.
- G. E. Did you know that I had had several conversations with my old friend Myers ?
- R. H. Do you mean since . . .
- G. E. No. I have seen you here before a long time ago, and after that I went there

R. H. Yes, he told me that he had received a message through that light informing him of the message which you gave here so long before.

G. E. About his work? R. H. Yes.

G. E. Yes I gave it.

R. H. I have the precise words as written by my friend Miss . . . [Q . . .] for you

G. E. Yes I have this one pass-word which I will give there viz. Adam Bede. My reason for this is because it is original and would not be liable to be taken up by any other spirit from our world.

R. H. But you gave me your pass-word before. Do you not remember it?

G. E. Yes, indeed, and this is my introduction.

R. H. You do not mean that you will put aside the longer one. [Strong dissent.]

G. E. Not at all. Oh no indeed, but this is for recognition.

R. H. Yes. I understand.

G. E. and to so attract his attention that he will pay strict attention to my longer * * *

R. H. Yes. I see.

G. E. You must understand that it is not always easy to attract one's friends through a medium i.e. in cases like hers, where we only gain partial control.

R. H. Under ordinary circumstances I suppose that you have no means of determining in her case whether you can give your messages or not.

G. E. No, indeed, it is a thing which remains for experiment . . . which remains to be seen . . . leave out thing please it was dropped by accident.

R. H. It remains to be shown by experiment, you mean.

G. E. Yes. So faint was the light at first that it was scarcely discernible, yet with keeping our eyes open and feeling so strongly the desire to send some message of comfort and proof of our existence, we finally succeeded in discovering the ethereal glowing around the body of the young woman.

All friends have more or less ethereal light, especially when they are earnestly seeking to find some friend here

- R. H. Can't read. G. E. from here, i.e. spirit
- R. H. What do you mean when you say "All friends have more or less ethereal light?"
- G. E. I mean to say when the soul has been inspired with the desire to reach some friend here, there is then the first spark of light which beams forth from the soul of the friend and by its own law attracts some friend here.
- I was an unbeliever, in fact almost an agnostic, when I left my body. But when I awoke and found myself alive in another form superior in quality, that is, my body less gross and heavy, with no pangs of remorse, no struggling to hold on to the material body, I found it had all been a dream.
- R. H. That was your first experience.
- G. E. Yes, so free did my thoughts flow, so light and free was my ethereal being, that I almost immediately understood the change and what it really meant.
- R. H. This was your very first feeling?
- G. E. It was. I had the most beautiful and indescribable feeling of freedom. I found that the longings which I had had previously were absolutely a material thing. The moment I had been removed from my body, which had always been a great puzzle to me, I found I was at once . . .
- Read . . . I think I have left out two words. I am not sure. Read please. I wish you to understand me well . . . [I read above] ["I found"] I had been thoroughly mistaken in my conjectures. I looked back upon my whole life in one instant. Every thought word or action which I had ever experienced passed through my mind like a wonderful panorama as it were before my vision. You cannot begin to imagine anything so real and extraordinary as this first awaking. The balmy air of spirit life which we immediately enter into is indescribable and beyond your power of comprehension. No mortal man can ever know or realize what it really is. It is simply impossible to convey this extraordinary life to the under-

standing of mortal man. He must have the experience before he can even picture it clearly in his mind. I had at times sat in my own room absorbed in the reverie of thought and fancied that there must be an indisputable something, but just what I could not conceive. So my life in the material went on. I never knowing or realizing more than the mere fancying, until (as I have said before) I passed out of the material life, which was so puzzling and mysterious to me.

You must not think my friend from anything you may have heard or known of my life, that I was not a thinker. Should you think this you would be mistaking me altogether.

R. H. George Eliot, I have always had the most profound admiration not merely for your psychological work in fiction, but for your clear philosophical insight and originality.

G. E. Thanks to you, my friend, for such pleasing thoughts of me.

R. H. I had thought with regret that it did not so happen that you met with convincing proofs that another life was waiting. I had my own doubts and struggles, and probably from the same standpoint as yourself, having become familiar with the general principles of modern scientific work, especially perhaps being affected by biological studies; and the natural effect was for the mind to be impressed with the negative side, and the apparent absence of any evidence of a positive sort from our friends who had departed. It . . .

[Disturbance with the head of Mrs. P.]

G. E. Rector holds the other side and begs me to ask you to assist the material while he holds the spiritual. Then I will go on with you. Pardon any interruptions that may occur. [I re-arrange Mrs. P.'s head with cushions, etc.]

Better so. Thanks to you. His Holiness watches over all and will not allow any thing but the very best conditions here.

- R. H. I only wished to add that I understand your former point of view, the origin of the quasi-agnosticism, having been there myself, but having been blest in receiving evidence which brought the heaven as a reality to my mind.
- G. E. You cannot realize what a consolation it is to us here to wake and find all so clear and beautiful.
- R. H. Your first feeling was of lightness and freedom.
- G. E. Yes, indescribably free. There are no words in the Anglo Saxon dictionary, . . . vocabulary, with which we can describe our experiences. It is impossible.
- R. H. Better take another pencil.
- G. E. Are you speaking ?
- R. H. Change this please [pencil].
- G. E. You may approach it, but that is all.
- R. H. Can you kindly go on.
- G. E. Yes certainly, nothing could give me more pleasure. I wish you to know the best there is to know, so far as the human mind can understand comprehend [substituted for *understand*]
- After having left my body (which seems but yesterday in one sense, yet in reality must have been a much longer time) [Hand makes movements as if trying to turn over the leaf with the end of the pencil, the page being nearly finished. Occasionally a writer has turned over the page himself] I passed as it were in an instant behind a cloud beyond the sight of mortal eye, realizing fully what had taken place.
- R. H. This was after you recovered your coherent consciousness.
- G. E. Yes . . .
which was far sweeter than waking from a refreshing sleep. [I interpreted *waking* at first as *recovering*] waking. I like this word better. You must not make my words out wrongly.
- R. H. When I decipher incorrectly, kindly draw my attention as now.
- G. E. I will try.
I, as I said before, saw everything and realized every

thought I ever had. Then from this moment up to the period of . . . How can I express it to you? . . . A few days I had a feeling of remorse, but it did not last long. When this passed away, I began to feel happier than I had ever been through the whole course of my earthly existence. Nothing remained to trouble my soul. I was free and content. I immediately sang songs of love, realizing I was a part of love itself.

I cannot tarry much longer with you, my friend, but if you would have me say more of my life here, call for me in spirit, i.e. in thought.

R. H. I should be very pleased for you to go on some time and give me so to speak a complete detailed history of your experiences since your first reaching the world where you now are, whom you first and afterwards met, who told you of the new life, etc.

G. E. Ah but my spirits were not so depressed but what I knew and realized fully what had taken place. I knew almost immediately, as I have previously stated. My life while in my body was filled with love.

R. H. I know it.

G. E. No woman on your planet to-day ever expressed more. Love is spirit, love is everything. Where there is not love . . . Where love is not, there is nothing . . . there nothing is.

R. H. "Where love is not, there nothing is." [Assent]

G. E. Man's soul is love.

R. H. Yes, in its nature. [Assent]

G. E. woman's also. Yes, it is the one thing universal. We pour forth light over our own mediums, and act thereupon until we reach you. I think my thoughts must pour to higher realms than this.

R. H. Feel yourself getting dim?

G. E. I feel like . . . Soar. My thoughts must soar. I feel like one blinded.

R. H. Perhaps you had better not stay longer now.

G. E. I will meet you here again.

R. H. I shall be very pleased.

G. E. I have been happy in speaking with you, because it may be the means of reaching some other friend who perhaps has known me not since I left the earth.

R. H. Yes, indeed.

G. E. Could you not give me strength to remain?

R. H. Perhaps you can take some from me [I rest the hand against my head] You have literally joined "the choir invisible," but invisible only to ordinary mortal eye, not invisible because non-existent.

G. E. Thanks for the strength received.

I may not be visible i.e. in body, but I am determined to blow the bugle so long as I can reach a friend. George Eliot is not one to be embarrassed by the loss of a word. She will cling to her friends forever and anon. Many were the walks she had in life and many are those she is taking now, and one she must take is at this present moment. Adieu until we meet again. Yours ever, George Eliot.

R. H. Adieu.

[Rector writes]

RECTOR. May the blessings of Heaven rest on you . . . [Hand moves out to Spirit] thy head. + I. S. D. (Rector) [Leaves hand—returns again] No more.

R. H. Doctor? [Finger traces] Rector? [Assent]

[Mrs. Piper's subliminal speaks] {i.e. Waking-stage}

The Bishop . . .

I the Bishop tell you to go forth to thy body and inhabit it and take this message for me. May the Supreme Being watch over guide and protect thy footsteps all through thy life and forever . . .

. . . listen to the teachings of thy friend I. S. D. and be patient. I must leave thee now . . . Go forth and take up the duties which are set before thee, in patience.

Scent of lilies

[My head is bent over the table writing, and Mrs P.'s attention apparently is drawn to it]

Your hair isn't as fine as the rest, is it ?

R. H. As fine as what ?

It isn't so fine as the other people's here in this room . . .

R. H. People in this room ?

[Normal] Oh what am I talking about ?

(*March 30, 1897.*)

Sitter and Recorder, Hodgson.

[Mrs. Piper's subliminal.] {*i.e.* Mrs. Piper going into trance}

Those are the loveliest flowers I've ever seen. I want a few.

[George Eliot writes]

G. E. George Eliot. R. H. Pleased to see you.

G. E. Very happy to return. [Arm moves a little about table]

G. E. I wish plenty of room. I have it where I am. [I touch cushions and push them a little further away from writing-table]

R. H. All right ?

G. E. Yes, all is very satisfactory, thanks.

Now returning to our former subject I would say it would be just as well to go on from where I left off . . . Beginning from where I left off . . . Do you know a gentleman by the name of Rector.

R. H. Yes.

G. E. He will take charge of the body here. R. H. Good.

G. E. I was speaking about the palace, into which I had been escorted by a gentleman.

We passed on through the long corridor up a flight of stairs as it were to the first reception room. In passing through we passed several very distinguished-looking gentlemen, with the most perfect forms and faces I had ever seen.

[R. H. notes: Occasionally in the writing a word will be added afterwards, and some indication of its place given. *e.g.* in the above: "distinguished gentlemen." Then "looking" was written, and hand gestured to the words above, for me to read it in

its right place. I read "distinguished-looking gentlemen."] [Assent]

G. E. Among those whom I recall were Shelley, of whom I used to be very fond.

Now listen because I am trying to give you an absolutely true and accurate account of my experiences and naming the gentlemen whom I met. Chaucer . . . Shelley and Chaucer the original . . . and only writer of Canterbury tales.

Then Burns.

R. H. Robert Burns? G. E. Yes

R. H. I can't read the word before Burns.

G. E. Also . . . then. Is it important for you to interrupt me, friend?

R. H. Let me explain [Hand moves as if to write] Let me explain. If I cannot read the words, it is obviously impossible to go on until I know what you are saying. I must therefore interrupt and ask you to repeat until I understand. If you will be a shade slower, I hope that there will be no need of interruption.

G. E. Thanks, very much. But it is difficult indeed for spirits to control and be patient because we know we cannot have light long at a time. We desire to make the best of it also take advantage of it while it lasts.

R. H. The more haste the worst speed.

G. E. Very good. We will do the best we can. You will kindly return to Burns.

G. E. I saw him in the same building with the before mentioned spirits. I also saw the original Adam Bede. You perhaps can imagine my delight in meeting spirits of whom I had thought so much when in my body. I also met Homer our dear old Greek poet, and I stopped and spoke with each of them. This was to me the most delightful experience I had had at all.

They instantly arose from their seats as we approached them, and extending their hands to us, gave us their most cordial greetings, expressed much delight in seeing us and began speaking of things which interested them the most. They showed us about

the palace and gave us full instructions, illustrations, of their lives since entering spirit.

We passed on from one to the other, until my mind was satisfied with its longings, and then we bade each good bye and left the palace of the writers and poets, returning to our own home and friends. Such a perfect life of harmony and peace no mortal mind can comprehend. There they were, each at his own work in a palace of beauty indescribable to mortal minds. However no one could give you a clearer description of this life, its laws, its surroundings, its beauties, than George Eliot. I do not speak in egotism, but I have had a beautiful experience since I came here. I know and understand your desires too, as well as any one can.

I will give you another description of one of my experiences.

One does, as perhaps you can imagine, long to see those of whom they have heard and read a great deal.

R. H. Yes, indeed.

G. E. This you will find will be one of the things you will desire first.

R. H. That seems to me highly probable for most people.

G. E. Yes, it was in my own case most certainly.

Now I wished to see and realize that some of the mortal world's great musicians really existed, and asked to be visited by some one or more of them. When this wish was expressed, instantly several appeared before me and Rubinstein stood before me playing upon an instrument like a harp at first. Then the instrument was changed, and a piano appeared and he played upon it with the most delightful ease and grace of manner.

While he was playing, the whole atmosphere and his strains of music were . . . the whole atmosphere was filled . . . [Hand gestures for me to read the words into a sentence]

R. H. The whole atmosphere was filled with his strains of music ?

G. E. Yes. And they were accompanied by the most delightful songs from heavenly spirit birds . . . As the strains of music ascended, they seemed to awaken these beautiful songsters, and if you can place yourself in imagination with me you perhaps will be able to realize in part what these beautiful sounds so melodiously poured forth meant to myself as a listener.

R. H. Very wondrous.

G. E. The whole spirit world as it seemed to me was filled with music. No mortal mind, as I have many times said before, can ever realize it until they have become spiritual beings.

Just his playing brought forth all this beautiful chorus. There never was anything like it, as I thought. I stood like one spell bound. When he had finished playing, he arose from his seat, placed a little white flower upon my hand and bowed most graciously to me, smiled and disappeared to his own retreat. You see I have not forgotten some of my earthly expressions.

R. H. No, indeed. Very interesting description.

G. E. First, my friend, these are absolute facts. There is not one iota of fiction written here.

R. H. Good.

G. E. You will one day verify this to your satisfaction, and when we meet I will remind you of these facts.

R. H. I shall be delighted.

G. E. Now then since you are tranquil I will go on and tell you of other experiences.

R. H. Yes. I shall be very glad.

G. E. I had no thought of being fatigued, not in the least. In fact I have never, since I first came here.

I then thought I would like to know more of the different kinds of music, which they understood so much about. I thought I would like to hear something like a choir of voices from the beautiful singers of whom I had heard and read when in the body. Well, friend, I expressed this thought silently, as I had done previously. When a lady

stepped forward Martino by name. She bowed she addressed me with a smile and whispered "listen." Well, first I will describe in part her appearance. She was the most saintlike looking creature I had ever seen, the most beautiful woman, as I thought. Her eyes were aglow with light. Her voice like the soft and mellow sound of a silvery lute. This was when she addressed me. She was slight of stature, large eyes, oval face, more of the Greek, of which I had fancied in my mortal mind . . . Yes, but my fancies were like a hideous nightmare in comparison with the real beauty of the face.

She then smiled and began to sing. Oh such a heavenly sound I had never even had the faintest idea of. It is simply impossible for me to describe it. I could never do it. Analogy there is none. But she sang . . . to me, and the song was of spirit-life in a state of perfection. I will ere long give you some idea of the nature of the song.

R. H. You mean the words.

G. E. Yes. I hope I will be able to make you understand it.

When she had nearly finished her song, as in the case of Rubinstein's playing, she was accompanied by a chorus of voices, but unlike R——, they were young ladies instead of birds. Oh friend, how will you be able to realize this chorus of young maids' voices? They were like so many . . . give it up . . . Cannot illustrate it. Impossible.

Yet I did "listen." I assure you. I had been entertained royally, as I thought, before, but I fancied I had been only half entertained when I heard them singing. The whole ethereal atmosphere was one echo of song. I said as soon as I collected myself and my thoughts sufficiently to realize who and what I was; well, this is Heaven in reality. I then wondered why I had not gone before. I passed along a few feet in front of them, and the whole pathway was literally strewn with flowers, sending their scents up before me and the charming singers. There were six in all, young

ladies, besides their leader Martino. They were standing just beyond the path of flowers, and were in rotation, the lady herself being in the centre, and three on the . . .

R. H. Three on one side and three on the other.

[Assent]

G. E. ranging in size from a full grown lady down to a child of about twelve years old.

The younger of the two smallest ones to my right stooped, picked six little blossoms, after they had finished their song, and stepped in front of the rest and decorated the brows of the others, placing the largest flower upon the brow of their leader, and then stepping back to her former position they were signalled by their leader, the lady herself. And raising their sweet faces towards my own, they smiled, then placed their finger tips to their lips and throwing me a kiss, vanished before my very eyes.

I was left in meditation and my soul was filled to its utmost capacity with delight.

R. H. Yes. I can understand.

G. E. I hardly know as there is enough light remaining for me to continue.

R. H. The time will soon be gone, and perhaps it is wiser not to force the end of the light as it were.

G. E. Yes. We agree, as we cannot do as well, when we return again.

R. H. You mean that if you get confused now, it will tend to make you incoherent the next time you come.

[Assent]

G. E. Yes, yet I have many interesting experiences to narrate to you.

R. H. I hope there'll be plenty of time for all.

G. E. When it will be convenient.

Imperator wishes me to say that he bestows his blessings on you, and will ever be a faithful servant of God. I will bid you adieu.

R. H. Adieu. G. E. I am yours in spirit. G. E.

[Mrs. Piper's subliminal speaks] {i.e. waking-stage}

Go, take up thy spirit [body ?] believing in God. No harm can befall thee. We are thy friends always. Are you Saint Paul? . . .
That's Imperator, sure . . .
I don't know who the lady is.

(April 17, 1897.) *Failure of alleged cross-correspondences with Myers and a Medium in England.*

Sitter and Recorder, Hodgson. George Eliot writing.

G. E. You do not mind my speaking, I trust.

R. H. I shall be very pleased. This George Eliot? [Assent]

G. E. I have been to see Myers several times. He at first was not inclined to take much stock in the manifestations because there were so few clear and distinct ones given. He got a little impatient and said he thought he would not try again to-day, but as the conditions were better, he changed his mind and decided to remain and go on. But Imperator visited them and things have been going better. Mentor and Doctor accompanied me and on my way I met Miss F——. I heard Myers reciting or quoting some verses in his own room during the interval between the lights . . . burning of the lights. Do you hear me distinctly?

R. H. Yes, quite.

G. E. They placed some material flowers upon a small table and we saw them distinctly while we were there. The name of your friend George Pelham was mentioned also.

They cannot seem to account for the rumbling sounds which are heard so distinctly over their heads. Now here is one thing which happens [written with one *p*. Hand after finishing word returns and adds a second *p* just after the first] always. The candle goes out and leaves them in darkness. This was a trick of the old gentleman when in his body, and he continues to keep it up.¹

¹ In this paragraph G. E. is professing to describe the doings of the ghosts in the haunted house in which Myers was having sittings.

Apart from that I have already mentioned I heard Myers reciting poetry . . . [undec.]

R. H. What's that ?

G. E. I repeated it for you simply.

Your two lines were given to the medium and noted.

R. H. *Which* two lines ?

G. E. Two which you gave to Mr. Pelham some time ago. They are not correctly spelled, but they were received there by her. This is the best opportunity we have had in any way whereby we were able to give the messages.

We have had no better opportunity to give our messages than the present one. The conditions have never been more favorable, and we will be able to do much good in consequence. We will be able to remove all unpleasant spirits from their earth-bound spheres.

Have you any questions you would ask, please. I must be going soon, as there is very little light left for me.

[Hand bows to sp. and seems particularly respectful. I infer that Emperor has arrived.]

He has returned, and we will repeat what we have previously stated that there was some difference in time.

We have done the best we could.

R. H. Yes, thank you very much. The light is getting very dim now.

[Assent]

G. E. and as Miss F—— and others are there and will be for some time, we will bid you good bye for the present and keep watch over all.

(*May 14, 1897.*)

Sitter and Recorder, Hodgson. George Eliot writing.

G. E. Friend, did you wish to see me ?

R. H. Yes, I shall be glad to talk to you.

G. E. I wished to say something more about my life here.

R. H. Yes. I shall be very glad.

* * * *

- G. E. There has not been much going on with the second light of late.
- R. H. I have something to say about the second light.
- G. E. Yes, we wish to know what the state of her spirit is now.
- R. H. I cannot give you much light directly upon that. But you will recall that you personally are one of those most responsible for all our relations with the second light.
- G. E. Yes, quite. I admit I am.
- R. H. Well, I yesterday afternoon, since I was here last, received a postal card from Myers concerning the greater part of the series of sittings when they were in the so-called haunted house. He writes these words.
- G. E. Read to me, as I know him well.
- R. H. He says "Yours up to April 23 inclusive"—that means the records which I sent him—"received. Very disappointing. Not a vestige of truth. No messages received: none could be sent: whole description erroneous: *nothing* recognizable."
- [Hand starts to write]
- R. H. Let me finish? [Hand comes back and listens] "The only one of the controls mentioned who even professed to control at B——"—that's the name of the place—"was E. G. and he *said nothing*—only whispered his name." [Hand starts to write] Let me finish? [Hand comes back and listens] "No good spending more time on attempted rapprochement at present. On our side we must go on as we can trying to work up the mediumship: on yours there is grave doubt (it seems to me) on reality of some controls by" . . . he means grave doubt thrown—"by their assertions of success or misdescription." Now you are all in a pretty pickle.
- G. E. No one could be more certain of their conditions and statements than G. E. I know for a certainty (although I assure you I do not in the least desire to contradict or in any way deny one word uttered

by my friend Myers) that our messages were most sincerely and honestly taken to the light there. Nothing could be more earnestly and sincerely done than our work has been. We felt sure at the time that our thoughts were being registered there, because in many cases there was assent by the medium's spirit. It is a true light, as I have been there and in part used it, yet it is not well developed, and if our messages were not received, we have been deceived ourselves. No band of workers ever worked more faithfully than we did. I truthfully say this, my friend. The material surroundings are always difficult to see clearly, but the spiritual is not.

- R. H. Myers also informed (*sic*) that the description [that] was given here of the house and the phenomena was also erroneous.
- G. E. We saw the workers there, and I as sincerely as ever spirit could possibly be, visited there and saw the spirits described. Now [you ?] one day, and while you still remain in the body, will have cause to realize in part about the truth we have told you. We have been sincere and faithful always. Myers will see in time. We not only gave the messages which you gave us, but gave our own also. Whether they were received or not.
- R. H. And how also about the numerous messages that you brought back from Myers ?
- G. E. Yes, we would ask you to ask him to consider carefully what his thoughts were, i.e. those not put into actual speech.
- R. H. But that is no good, since he did not receive any message, and did not send any ; he may of course and doubtless did have thousands, millions of thoughts through his mind in one way or another, which he would never be able now specially to recall.
- G. E. We feel sorry for that, but we feel if he were able to recall any thing in this way, he could determine where we erred.
- R. H. I understand from what you say that you offer as

an explanation of what really happened, one which naturally occurred to myself also. That is to say you, and the other messengers,—I of course refer to you all—you delivered your messages to the interior, or as we commonly speak of it—not exactly identical however with interior—we say subliminal—you were delivering messages to the subliminals and possibly getting replies from those subliminals and were entirely unable to distinguish between what was going on in the subliminal world and the ordinary material world.

G. E. Yes, as Miss F—— communicates with her friend,

* * * *

And in this other case we just as sincerely gave your messages as you exist. We of course could not and would not say this unless we were sure of our work.

R. H. Well now, what is there to say about your descriptions of the phenomena manifested by the earth-bound spirits there?

G. E. We as sincerely saw them there and saw their movements as described to you, by ourselves, and if there had been a specially fine and sensitive spirit incarnate there, they would surely have heard and seen what we described.

My friend, let me say once and forever that I am all that I profess to be and nothing on the material earth could allow me to profess to be anything only what I am, George Eliot. Besides, if I cannot be trusted in what I am most sincere in saying and doing, I would prefer to remain away altogether. I feel sorry for my friend Myers and am surprised that he should feel we were not present.

R. H. Now, George Eliot, he would surely be extremely foolish, quite irrational, if he were to conclude that you *were* present. Listen for one moment. How does he know where and what you, any of the messengers, may be? He . . .

G. E. I am sure I have seen him there.

R. H. Listen. I have made as you know *verbatim* reports

of your descriptions, my messages, all our doings through this light during those two weeks. These do not correspond at all with what they were actually doing. The description of the house is wrong, the description of the phenomena which *they* witnessed is wrong. They received no message, although you said that they had received various messages. They sent . . .

G. E. We felt sure of this, my friend, otherwise we should have said so.

R. H. Exactly; and therefore the surer you were, the more you were actually in error. But I am not now driving this upon you, and merely seeking to show you how absurd it would be for Myers or any other intelligent person to suppose for a moment that you and the others were there—I refer of course on the ground of the evidence of that period. You have made a series of statements of one kind or another which were to be, so to say, proofs of your presence. They are all incorrect. You, if there was a meeting of friends in the body in a certain room, you if you asked an invisible voice through a tube about the room,—if the voice replied to you “I am your friend Herbert Spencer, and I have been in that room and I have seen so-and-so and such and such, and these things are occurring,” and if you went then to that room and found that such things were *not* occurring and had not occurred, and if you then saw things and heard things yourself, and got further statements through the tube which Myers sent you and said to you, this voice says it is Herbert Spencer and says that such things are and have been going on, and you on receipt of the message, found nothing whatever true, absolutely i.e. practically every item without verification, do you not think that you would be irrational to suppose that Herbert Spencer had been in the room or was Herbert Spencer at all?

G. E. I might say, knowing as I do, more or less of ou

conditions, that perhaps Herbert Spencer was actually there in spirit, and did actually do what he said he did or professed to do, so far as the spiritual side was concerned, yet so far as the material side was concerned he had unmistakably deceived himself.

- R. H. Yes, I mean what would you say were you still in the body ?
- G. E. Oh I see, you wish me to picture myself
- R. H. in the position of Myers or myself.
- G. E. in the body for instance. R. H. Exactly.
- G. E. Why yes, my friend, I should say Herbert Spencer was not there at all.
- R. H. Well, you cannot expect Myers to say any differently about you.
- G. E. No, he is justified in feeling as he does. Yet I know that he does not understand just what did take place with us. It also helps me to feel that when we see the light there and are speaking to it, it does not hear.
- R. H. Yes, well, the most important . . .
- G. E. I [Hand listens]
- R. H. Go on please.
- G. E. I will try no more because I know who and what I am, and if I cannot be understood it would be useless for me to try there.
- R. H. I do not think you should say that. You remember that you did succeed in giving some very clear statements some time ago. And the important [lesson] to be derived from these recent circumstances seems to me to be this. I frequently urged this upon the old control here Phinuit, and also upon my friend Pelham. And there seems to be a curious inability among all of you, to discriminate between what possibly goes on in the subliminal, and what goes on in the normal consciousness which we know, or our full material world. Statements have frequently been made in the past which seem explicable only on the supposition you cannot distinguish, or at least, cannot with any certainty

distinguish, between the subliminal and the ordinary.
Do you understand clearly ?

G. E. Yes. I think I do perfectly, but I found when I was speaking there, there was a constant interrupting stream of thought, for which I could not account.

Now, friend, no one understands this better than I do, and in replying I would ask to have him accept the possibility of my being present, only this,—and you will both one day know for a certainty that what I have said and done was not false.

R. H. George Eliot.

G. E. Yes, my friend, I hear you.

R. H. Of course the question from the evidential point of view is—What proof is there that any supernormal beings of any kind are communicating through this so-called light. Among the answers that might be given is that there are some intelligences which are deceivers, pretending to be George Eliot, Rector, etc., and of course if I were convinced that you and the others were consciously trying to mislead me, I naturally would not place any reliance upon you. But taking your statements exactly for what you offer them, regarding you as George Eliot and K—— F—— as K—— F——, and so on : it is of course clear that however pure and lofty and sincere in every way in your desires to help humanity and Myers and myself as among the means and so on,—it is, I say, clear that there are some regions where it is very difficult for you to see clearly yourselves just what transpires, and it therefore follows that I cannot be certain of the statements that you make, although recognizing your profound sincerity and goodness and earnestness and sacrifice. Is this clear ?

G. E. Yes, perfectly. [An arrival apparently here, probably Imperator]

R. H. I am not in your world, that is, to see and be conscious of it in any way analogous to my knowledge of the material world.

G. E. We feel that we are the ones who have been deceived in a way.

Oh friend, we feel it much, and it only helps us to know and confirm what we once experienced, that we cannot trust ourselves when coming in contact with the material world. We thank you for your kindly attention and sincerity and will repeat that we feel more sinned against than sinning. We are not evil in the slightest possible thing.

R. H. I do not suppose that you are.

G. E. Friend, if there ever was a band of sincere and faithful workers, we are that band.

* * * *

Friend, we thank you for every vestige of attention. We only feel that we have deceived ourselves. We will be the better for it in the end. We ought to understand more of the material.

(January 28, 1898.) *Another failure in cross-correspondences.*

Sitter and Recorder, Mrs. L. {Hodgson was at this time in England}

MRS. L. My friend Hodgson and I have confidence that you are what you say you are but it becomes more and more evident that you do not see our world as you think you do. You are all at sea in regard to the details of my home life during the past months. You recall the experiment we made here in sending violets to Hodgson by "Q"?

RECTOR. Yes in no time after we had ceased to speak we saw our mistake in his meeting the light there.

MRS. L. But my friend you described a scene which did not take place. Now tell me as near as you can why you thought you saw Hodgson with the light and gave me a detailed description of his sitting.

R. Different locality entirely and different surroundings through which we passed and our messengers were wrongly located in the surroundings of our earthly friend.

* * * *

O. J. L. Is that Rector that thinks so ?

HODGSON_{P.} +

O. J. L. Oh you mean Imperator.

HODGSON_{P.} I am shockingly disappointed as I had hoped to repair the damage but I am really afraid to take the responsibility after all I implored God to guide me and He has done so.

O. J. L. Well, you will take care of the machine, won't you ?

HODGSON_{P.} I will. He made special help for me to-day so I could keep my promise to Mary {Lady Lodge.}

O. J. L. Don't you think you could develop automatic writing in her if this method ceases ?

HODGSON_{P.} + told me if I would make constant attempts it would come out in other phases. He has long since promised this but he feels as I do the body ought to be left normal so it can take care of itself so it will not be left to the mercy of any one in the body.

O. J. L. We should be careful anyway.

HODGSON_{P.} You would I am sure. But the danger lies in the snap [?] [? rap] I got by that instrument on the head This was where the trouble began.

O. J. L. Hodgson, I am afraid it is time to stop.

HODGSON_{P.} I am going because it is time quite I have done my very best to build it up and go on but it's no use taking chances taking chances when + forbids.

O. J. L. No, I am sure you are right.

HODGSON_{P.} Mme. {*i.e.* Mme Guyon} will get through in any case, this we are sure of. We are sure of. Send my love and farewell messages to all my friends and tell them I am grateful to them all. Good-bye Lodge May Heaven bless you

O. J. L. Good-bye Hodgson.

HODGSON_{P.} May Heaven bless you one and all

M. L. Tell them I thank them for all their help.

HODGSON_{P.} You are welcome Good-bye again. R. Hodgson.

IMP. I am come to close the light for good and all May the Grace of God be with you Farewell I. S. D.

Waking-stage.

[Mrs. Piper was a long time coming to, and there was some anxiety about her breathing. We had Alta {Miss Piper} in out of the garden, and fully a quarter of an hour elapsed before the waking-stage began. Mrs. Piper had had an idea of bringing a bottle of eau de Cologne with her, and this was now brought into use on a handkerchief; it certainly seemed to revive her, causing her to take deep breaths, whereas there had been long intervals without any breathing at all.

Presently the waking-stage began, and she waved her hand and said:]

There's Mabel.

I wanted to speak but I couldn't. God bless you, you dear old thing. I love you always—always We shall meet again. By bye.

I brought her Lodge I want you to know who she is. I'm Dick.

[O. J. L. whispered into Mrs. Piper's ear: "Yes, I know, Dick Hodgson, and you brought Mabel." This message is about a recently deceased friend, known to Mrs. Piper also. It is quite appropriate.]

(Satisfied sigh.) I got that through. Good-bye.

Run along [evidently addressed to the medium herself.] Go back.

Oh dear—oh dear—Jack and the beanstalk—I climbed up. Oh what does it all mean I feel so choked. [putting up her hands to her head and rocking violently.]

Oh I had such a bad snap.

Oh there's another.

[both appearing to be painful—an unusual feature. Then she looked at her daughter who said, "It's all right, Mama, you are back now."]

Oh Alta I thought I was dead. I had such a dreadful fall.

MISS PIPER: "Yes, but it's all right now, and you are back with us."

[Presently Mrs. Piper came to, but for the next twenty-four hours had rather a bad head-ache.]

Note about "rapped on the head" with "that instrument."

There is no doubt some imagination about this. Dr. Hall used no instruments except the esthesiometer and algometer (to test sensitiveness), and these were used on the hand. By head, however, the Hodgson control probably meant hand, as he was pleased to call the hand his head. The experiments in sensitiveness were not objected to by the control at the time, nor apparently by the normal Mrs. Piper later, after they were explained to her. But they produced temporarily unpleasant after-effects about which, before they were explained, her daughter wrote in some distress. Dr. Tanner writes, summarising Miss Piper's complaints (*Studies in Spiritism*, p. 246): "It appears that some time after the sitting red spots appeared on Mrs. Piper's palm, and her index finger was numb for two or three days, the red spots being the after-effects of the esthesiometer pressure, and the numbness probably due to the pain-pressure experiments. Her lower lip was also blistered from the camphor used." It seems absurd to suppose that temporary physical effects such as these should permanently affect Mrs. Piper's mediumistic powers. It is much more likely that, if Dr. Hall is responsible at all for the failure of her powers, it was the psychological effect of his deceiving the trance personality that did the harm (see above, Chapter I., p. 13). But I think the failure had been gradually coming on, and would have occurred in any case.

APPENDIX TO CHAPTER IV.

SOME PASSAGES ABOUT SPEAKING BY THOUGHT. See p. 132.

(Dec. 8, 1893. *Proceedings*, Vol. XIII., p. 487.)

SITTER. Can he hear and speak in that life? [He was a mute.]

PHINUIT. He can hear. We talk by thought here.

(April 30, 1894. *Proceedings*, Vol. XIII., p. 520.)

{Communicator having "borrowed Phinuit's hand" writes herself :}

I cannot tell myself just how you hear me, and it bothers me a little . . . how do you hear me speak, dear, when we speak by thought only?

(April 1, 1897.)

Sitter and Recorder, Hodgson. Rector writing.

R. H. You need not trouble about the exact words of course.
Just the idea.

R. Yes, this is all we can ever give. We do not warrant doing anything more ever . . . Identical words are always difficult to carry. Our own work is carried on in this way in our world, in ideas.

R. H. You mean not in words.

R. No. Not in words, as we did of old when in mortal body.

(April 5, 1897.)

Sitter and Recorder, Hodgson. George Eliot writing.

I would first impress upon your mind that we speak by thought alone; as when we impress our thoughts upon the mind of another spirit. We are not sure

always that the exact sounds have been received. We feel however that if we impress our thoughts sufficiently upon the communicating spirit and it receives in part the thought, we are quite satisfied. In this case, *i.e.* our having been present there {with Myers's medium in England} and communicating,—we may not, and in fact we do not, feel that we impress our thoughts sufficiently enough for her to get every word.

(April 28, 1897.)

Sitter and Recorder, Hodgson. G. P. writing.

R. H. I suppose that you did not communicate among one another by precise words.

G. P. No, never.

See also extracts from records of December 14, 1896, (Appendix to Chapter II., p. 393); and of March 15, 1897 (Chapter III., p. 117 footnote).

APPENDIX TO CHAPTER V.

COMMUNICATORS.

THE order in which extracts from records are placed in this Appendix is in the main that in which they are referred to in the text.

The chronological order is as follows :

February 14, 1892,	p. 548	March 3, 1903,	p. 529
April 20, 1897,	p. 544	March 4, 1903,	p. 531
January 20, 1898,	p. 536	December 21, 1903,	p. 545
June 20, 1898,	p. 545	July 6, 1904,	p. 526
December 2, 1898,	p. 528	January 24, 1905,	p. 521
January 3, 1900,	p. 546	May 2, 1905,	p. 527
February 6, 1900,	p. 524	November 22, 1905,	p. 523
February 13, 1901,	p. 525	November 29, 1905,	p. 523
February 20, 1901,	p. 545	December 18, 1905,	p. 532
February 26, 1902,	p. 520	January 1, 1907,	p. 523
October 28, 1902,	p. 525	March 6, 1907,	p. 546
December 3-17, 1902,	p. 533	March 18, 1907,	p. 536
		March 16, 1908,	p. 546.

EXAMPLES OF G. P. OR $\frac{1}{2}$ HODGSON_P ACTING AS INTERMEDIARY BETWEEN COMMUNICATOR AND RECTOR. (See p. 165.)

(Feb. 26, 1902.)

Hodgson was recording for the sitter at first, but was out of the room when the following occurred :

Rector writing.

{Various attempts at a name communicator is trying to give—Duncan, Duno [?] . . . Dono Donw [?] son}

SITTER. Domson.

COMMR. Not quite dear

[Sitter asks him to go and get George to spell it for him. Hand turns over and lapses on the table for a moment or two.]

G. P. Good morning my friend I am here to help you

SITTER. Thank you.

G. P. I will spell it for him. SITTER. Thank you.

G. P. It is D A N . . . yes . . . I E L.

SITTER. Right, quite right, thank you very much.

G. P. Welcome. SITTER. Thank you.

G. P. DANIEL . . . Dr. SITTER. Quite right.

G. P. I wish I could remain but you see I have my own work here, but call me when you need me.

SITTER. Many thanks.

G. P. Not so Aufwiedersehen * * * [Perturbation in hand.]

COMM. I am here again darling. I feel so grateful to you for asking him to help me.

The intervention of G. P. here to help to convey a name to Rector is unusual in form. It would seem that Rector is controlling throughout, whether the sitter's friend communicates or G. P. communicates for him. It is curious that the communicator fetching G. P. leaves the hand unoccupied as it were. Perhaps it is intended to indicate that the control fetched G. P. After the latter's departure, however, the communicator represents himself as returning, and his doing so produces perturbation in the hand. For another request by a communicator for G. P. to be asked to come in and help, see *Proceedings*, Vol. XIV., p. 15; in this case Phinuit goes to fetch him.

(January 24, 1905.)

Two sitters present with Hodgson recording.

COMM. I got a long list of things I want to remind you of before I finish.

SITTER₂ (to R. H. in low voice). Who's this writing?

[R. H. shakes head negatively, not understanding at the moment. It was Rector acting as amanuensis and G. P. assisting the communicator.]

* * * *

S.₂ No I don't remember that Charles. I wish he'd give his last name.

{R. or G. P.} It is Edwards . . .

* * * *

R. H. Rector, that is Edwards, but . . .

R. It is not quite right friend. I hear it so clearly yet I am unable to reproduce it clearly.

* * * *

{G. P.} I get many facts from him. Don't you recall Edwards or similar . . .

S.₂ No I do not.

{G. P.} Strange. Well I cannot help it. I will follow him up and have a talk with him and if I see you later I try [?] and tell you more about him and the rest of the messages reminders etc. later

* * * *

Anything you give me to do I shall be glad.

R. H. Why George we shall be glad for that person to make himself known, and apparently there is something wrong about his name. And the only way, as I have explained fully before, is not to attempt any name at all in this way, but to take the person away, talk with him, get the name, both first and last if possible, come back and give it. One thing done in that way without any previous mistakes is worth ten times all the trials and general talk about things which cannot be such tests as the straight name.

{R.} Yet you say names indicate nothing, and facts incidents indicate more. It is difficult indeed for me to listen and repeat at the same time getting all clear I have explained many times however I will do my best not to make mistakes in names etc. when I hear them

These extracts illustrate (1) G. P. assisting communicator (to communicate, not control) while Rector acts as amanuensis. (2) A new form of Rector's difficulties—he can hear communicator clearly yet not be able to reproduce the name.

(3) Hodgson's very reasonable desire that the spirits should get things clear behind the scenes.

(Nov. 29, 1905.)

A sitter, with R. H. recording, Rector writing for communicator, Miss P——.

[Miss P——'s gloves given, felt, held up, placed near the hand.]

MISS P. Good morning again. I am glad to see you. Let me locate myself. When you hear me speak. Can you tell me how the wor[?] . . .

RECTOR. Sounds like School is progressing. Repeat as I hear both George and the lady speaking, he repeats for her to-day.

R. H. "Can you tell me how the School is progressing "

RECTOR. Yes sounds like school

SITTER. That's right.

Miss P—— is the communicator who a week earlier, November 22, 1905, furnished a good example of assisted control (see p. 196). She gave in writing a message about which Rector wrote :

R. She said it herself with the help of George {G. P.} and John {a frequent communicator at this time}

* * * *

this lady is a most interesting spirit and when she speaks herself I find she does not say awfully, but George does repeatedly * * * He supplies words often to help out a new communicator.

(January 1, 1907.)

Sitter and recorder, J. G. P. Rector writing.

{In this example Hodgson seems to be represented as a sort of general intermediary between communicators and Rector, not as acting for some particular communicator. Compare a statement about Prudens, Chapter III., pp. 106-107.}

J. G. P. Rector, I want to ask that great care should be taken to distinguish one spirit's messages from another's. Several things said at the last meeting and at the

meeting before that would have been true if attributed to another spirit. For instance, things were said by Hodgson in the first person which were not true coming from him, but if they had been given by or in the name of other spirits they would have been correct.

R. Remember friend that Hodgson himself acts almost as a Medium on our side and receives many messages from friends of the sitter so called, which he repeats to me as I register them therefore I cannot take time or light to explain (Pause.)

J. G. P. The source of them? (Hand assents.)

R. Therefore I leave this to the honesty of the mortal present to explain to you

J. G. P. Yes, I follow that. But tell Hodgson that confusion of this kind weakens the evidence.

R. It is not confusion friend but is really facts which he collects from them.

Note that in the waking-stage of that day Mrs. Piper says :

Dr. Hodgson says he is not guilty. Is that the word? not guilty of conclusions—confusions.

This is an instance of correspondence between ideas of trance proper and waking-stage (see Chapter VI., pp. 243-255).

FIVE EXAMPLES OF THE CONTROL'S DIFFICULTY IN HEARING THE COMMUNICATOR.

The following case not only illustrates the apparent difficulty of the control in hearing the communicator, but also what looks like an attempt by the control to bring round his original hearing or mishearing to a word suggested by the sitter.

(February 6, 1900.)

Sitter, Prof. Hyslop. Hodgson recording.

COMMUNICATOR. I had her go with me to have a Silhouette.

SITTER [in a whisper to R. H.] I'll tell you in a moment . . . daguerreotype.

[Hand listens towards R. H.]

R. H. I'm listening.

RECTOR. Not that I cannot U. D. the word friend. Wait and I will see if I can get it . . . Silotype . . . Slogotype . . . Degeotype taken and we had it . . . any way it is near enough.

{The incident is stated by Prof. Hyslop to be unverifiable.}

(Feb. 13, 1901.)

Sitter and recorder, Hodgson. Rector writing.

R. In receiving communications from friends here we are not infallible as thou canst [?] * * * and if errors occur it will not be through lack of care or intelligence on our part. We do in all cases do our very best to keep all as quiet and peaceful as is possible for spirits to do. It is not possible at times for us to hear distinctly all that is being said, and were we to allow the friends to use the light it {would} ultimately destroy it entirely. This is the reason why we are appointed or have been to look after it and take messages from them U. D.

R. H. Yes, you mean using the organism of the light directly as intermediary. R. We do.

It appears sometimes to be Imperator's function to keep all "quiet and peaceful." Thus on February 26, 1902—when Rector wishes Hodgson to leave the room so that the sitter may receive communications by herself—he says:

Imperator is present this day and will remain throughout consequently all will be given slowly peacefully and U. Dy.

(October 28, 1902.)

Voice sitting recorded by G. B. D. Rector speaks:

RECTOR. Thy mother spoke to me and said, 'Tell—all thou canst' (pause) I am catching it 'which will help him' * * * What a beautiful influence this is. 'I am very happy—you will be glad to know'

* * * 'All is better, infinitely better than I dared to hope [almost whispering] I always thought that they knew a great deal more than they could tell us—I used to tell you so—I find it is so'. [voice very low].

Going! How near this spirit comes to me! How strong and vigorous, to use an earthly expression, this spirit is! How clear in thought!—it is quite beautiful

'Our messages will always come in fragments,—the conditions are such it cannot be otherwise. Accept the little . . . with great . . . great love.' [Spoken with apparent difficulty]

It is not easy, friend, to repeat from the voice of the spirit as it comes near to me—though I love to do it; as while I hold the material organism filled with the etherial light it is more difficult to hear the voice than when I am apart from the light. The voice ceases—

(July 6, 1904.)

Sitter and recorder, Hodgson. Rector writing.

R. We wish now to point out one more thing which is of great importance to all on our side. We have noticed for a long time thy anxiety for tests when a communicator is present and speaking. We also notice that when tests are not given thou art restless in spirit and mind, this will not do friend, as the condition reacts and often causes a mistake or false communication. The spirit or spirits communicating are in a very sensitive state and oft-times confused themselves with the thoughts of others who are trying to render them assistance

For instance when George is present and trying to hold a communicator he often speaks to them when we who are registering repeat his words as given to them instead of their words to us. is it clear?

This often appears in lengthy and seemingly unnecessary words or sentences as registered by us.

We shall endeavour from time to time (trust us for this) [to] do our very best to avoid registering conversation between spirits when we are seeking tests. It is a most difficult thing for us to do friend, as we often hear not only what is said by those communicating but we hear the conversation of others at a distance. * * * It requires the combined efforts of all our helpers to prevent this conversation between spirits when we are registering the thoughts of others U. D

It is a thousand pities that such should be the case yet is truth nevertheless. But when such is the case do not seem restless friend. Be patient and good things will come and remember we are doing all in our power to make the conditions what they should be even though we may at times fail.

(May 2, 1905.)

Present a sitter, with Hodgson recording. Immediately after the initial greetings Rector writes :

R. We have a word to the lady ere we continue with the messages. + R.

Remember friend whereas it is our privilege to return to earth for the purpose of giving proof of the immortal life. We do not guarantee anything at any meeting with us. but at all times we are ready and willing to do the very best we can and answer any and all inquiries so far as we are able.

Remember also that during these communications there must be necessarily the human element in them¹ besides when the expressions seem unlike the friend or friends on our side we do not hold ourselves responsible for such. We are obliged to borrow from your side many expressions for your U. D.

¹ Cf. *Proceedings*, Vol. XXIII., p. 12 (January 23, 1906), Hodgson_p says : 'Remember every communication *must* have the human element'; *Proceedings*, Vol. XXII., p. 384 (May 6, 1907), Myers_p says : "In all our messages through both lights there is always more or less of the human element in them, which cannot be avoided, for your U.D., but you must discriminate and dissect the spiritual from the material."

otherwise you would be at a loss to U. D. much that is said.

If the communications seem fragmentary or disconnected we cannot hold ourselves responsible for them, as we often fail to U. D. the utterances both of yourselves and the spirits communicating U. D. ?

For examples of control's difficulty in hearing communicator, see also January 24, 1905 (above, p. 521), and March 3, 1903 (below, p. 529).

EXAMPLES OF COMMUNICATOR "HEARING" SITTER.

(Dec. 2, 1898.)

Sitter and recorder, Hodgson. Rector writing.

RECTOR. Wouldst thou speak whilst thy mother cometh here.

[Pause. Hand apparently labours under suppressed excitement. Writing much perturbed and irregular, hand much cramped in its movements.]

MRS. HODGSON. Where oh where is my son.

R. H. Dear mother

MRS. HODGSON. I see the light I see the way I see the way.

R. H. Quiet,—quite quiet please.

MRS. HODGSON. My boy [?] far [?] away I am your mother.
I am receiving help. R. H. Yes dear mother

MRS. HODGSON. Richard is it you I am far off.

* * * *

R. H. Take time dear mother and feel quite calm and tell me all you wish to say to me

MRS. HODGSON. Do you hear me. Can you know my thoughts.

* * * *

but I am living and father came to meet me * * *

R. H. And you recognised him ?

MRS. HODGSON. Yes at once. I heard you so plainly then, and I knew it was your voice as I knew father's when I came here.

* * * *

Do you hear ? who is helping me to speak with you.

R. H. Rector, a kind friend, is acting as intermediary between you and me.

MRS. HODGSON. Yes, and he hears me well now only I am a little confused dear . . .

The above extracts are from the first communication from Hodgson's mother, who died in 1898. They illustrate not only the hearing of the sitter's voice by the communicator, but influence of communicator on movements of the hand.

(*March 3, 1903.*)

Hodgson recording for S₁ and S₂.

RECTOR. Hail friends. I find it difficult to hear the voice of the spirit also of the mortal couldst thou not arrange it differently and allow the lady to change.

R. H. TO S. Suppose you change places. [S₁ and S₂ change places. Hand turns to Sp. I. Cross in air.]

RECTOR. I think we can U. D. better, and he can see better. [Sitters have put knife and watch on edge of table some time before]

COMMUNICATOR (?). I hope you will say good night and good morning as you usually do. [Hand seeks as for articles. R. H. puts knife in front of sheets]

COMMR. I am coming never fear

S₂. We have both come this morning hoping to speak with you.

COMMR. I hear you well * * *

[Hodgson sent out of room]

* * * *

COMMR. Tell me dear do you remember MA.

S₁. I do not know just what you mean by MA.

COMMR. MO. it should be MO. S₁. That is right.

COMMR. i. S₁. can you finish that ?

RECTOR. if I register too quickly speak to me and I will stop . . . Rector * * *

COMMR. MO. S₁. Yes.

COMMR. [undeciphered suggests a mixture of L and R.] MOO

S₁. Yes that is right, go on and write the whole

RECTOR. Speak it as I register it. R. S₂. Yes we will.

RECTOR. he is spelling it out to me. MOR cy [? or J ?]

S₂. If it is too hard do not try.

RECTOR. Sounds like S. Speak as I speak. S. M O R

S. No. No.

S₁. M O That is right, now what is the rest? [very slowly] M O is right so far. Can you go on with your name.

COMMR. I heard you splendidly, that time my dear. W[?] let me tell you something else first then he will U. D. it. My name is M O . . .

* * * *

{Presently S₁ as well as R. H. leave the room, S₂ remaining alone. Some talk not relating to name follows.}

* * * *

COMMR. Do you remember . . . M O . . . N [W?] [Dots made and much hesitation on third letter.] F . . . [There is also what looks like a not quite finished capital N, probably written after the N or W. R. H.]

COMMR. Do you hear me say it. Please speak, as I want to tell you a great deal about myself.

* * * *

COMMR. Speak N. I did not intend to say MUSIC. {This refers to an inappropriate memory of a music desk earlier in the sitting, or to another irrelevant introduction of the word later.} I meant to say M O [tapping with pencil]

RECTOR. I can't U. D. that other letter.

S₂. If I tell you the next letter perhaps you will think of the rest, but if you do not it is of no consequence. It is another O.

RECTOR. he speaks it to me R. [= Rector. R. H.]

COMMR. I put it M O and then O long ago.

S₂. True, you did, I remember.

COMMR. OR RECTOR. then R . . . it is I . . . who is saying R. . . . E. [{Note by sitter} Moore is not correct. S.]

{On the latter part of this conversation Hodgson comments}:—
[I surmise that when Rector got Music earlier in this sitting it was a mistaken reproduction of *Moody*

{the name wanted¹}; also that the letters deciphered by S₂ above as M O N are really M O W, and that the W may have been Rector's misapprehension of *double O*. There is a misapprehension by S₂ just below in connection with Rector's initial R. She apparently interpreted this as the next letter of the name, and perhaps said "then R." Rector repeats "then R" and understands the mistake she is making and tries to explain it to her, "it is I who is saying R." But she fails to understand, and thinks that the name M O O R E is given.—R. H., March 8, 1903.]

Regarding Hodgson's note, it seems to me more natural to suppose that it was the communicator (through Rector) who said, "then R . . . it is I who is saying R," and that the point of the remark was that he did not wish the R to be taken for Rector's signature.

It is interesting that in the going into trance stage the next day, March 4, when the sitters of March 3 were not present, Mrs. Piper said the name Moody in an uncaught context as follows :

MRS. PIPER.	* * *	[Not caught]	* Mr. Moody *	and * * *
R. H.	Mr. who ?		MRS. PIPER.	Mr. Moody *
R. H.	Mr. Moody what ?		MRS. PIPER.	* * * [Not caught.]

Moody put in an appearance as communicator later in the sitting, Rector introducing him by "Moody wishes to speak to you," but what he said was incorrect. I have quoted these extracts as illustrating several points: (1) the "hearing" of the sitter by the communicator; (2) Hodgson's acceptance of the view that the control actually (not metaphorically) "hears" the communicator, and is therefore liable to auditory mistakes—*W* for *double O*; (3) the mode of fishing for a name in a writing sitting. Observe the repeated request to the sitter to speak the letters after Rector, which would, of course, help him to know if they were right or wrong and give him chances of ²correcting them; (4) the

¹ Moody would not have been appropriate in either place where Music came.

emergence of the correct name first in the going into trance stage, which is unusual. We cannot regard the correct giving of the name the next day as necessarily more than a guess, considering the limited number of names beginning with M O O, and that Moore had been tried and rejected. But whether arrived at by telepathy or guessing, it is important and probably significant, from the psychological point of view, that what the control failed to get at on March 3 should on March 4 have reached both the waking-stage consciousness of Mrs. Piper and the control.

Sitter₁ on March 3 and 4, 1903, was the same as on December 19, 1898, when Rector nearly got dismissed for his bad management of a new communicator (see Chapter III., pp. 108-109), and also the same as on November 15, and December 18 and 19, 1905, when a correct name came out first in the waking-stage (see Appendix to Chapter VI.). She and a friend had a good many other sittings. Extracts from that of December 18 follow.

(Dec. 18, 1905.)

Hodgson recording for the same two lady sitters. Rector writing.

* * * *

[Hand perturbed slightly, and cramps a little, and seeks a moment as for articles.]

{Change of communicator here takes place.}

* * * *

SITTER. She *{i.e. communicator's wife, not present}* would like to have me ask you if you can tell her where the other certificate is. She has found one of them.

R. He does not quite get that neither did I R. one word I failed to catch. R.

R. H. She says his wife asks him if he can tell her where the other certificate . . . certificate . . . is.

R. Spell it kindly.

R. H. Certificate . . . certificate. [To Sitter.] What sort of certificate?

SITTER [to R. H.] I do not know, but she thought I would be told here.

R. Can you repeat the word once more that I may be quite sure of it. [Sudden perturbation.] he has it.
* * * * he U.D.s.

COMMUNICATOR. (through Rector) She will find it in a long . . .

RECTOR. {for himself} See if you can U.D. this word friend.

COMMUNICATOR. ENVELOPE. in the drawer of the safe.

{Further descriptions and directions for finding the certificate followed, but led to nothing.}

I quote this passage as illustrating three points discussed in Chapter III. : (1) the joint hearing of sitter by control and communicator, but by communicator perhaps less well ; (2) Rector's anxiety lest the word Envelope should not be caught. Was this an instance of his own alleged difficulty in catching words because of his long absence from earth? (see p. 167); (3) the cramping or perturbation of the hand when the communicator changes and when a point is grasped (see p. 192).

EXAMPLES OF COMMUNICATORS ALMOST CERTAINLY FALSE.

General Comment by Mrs. E. on sittings of December 3, 10, and 17, 1902. Dated December 20, 1902.

Only one who knows the facts can appreciate how thoroughly these alleged communications ring false. I freely made suggestions which in every case were adopted by the communicator with a claim of full recollection and understanding; yet the responses, while appropriate to the *general* situation, lacked every shred of individuality, and miscarried whenever the least additional statement was ventured in the response. Most of my suggestions were reintroduced, at one time or another, by the communicator, as original matter,—in some cases as evidence of identity. But in every case there was a lack of knowledge of the context that defeated the attempted allusion. On the third sitting I asked leading questions which were calculated to mislead; and in every case the communicator fell into the trap, with a result that would have been ludicrous had it not been so disgusting.

While I gave a good many suggestions purposely, I gave some by accident and without realizing that I had done so until long afterward. For instance, the word *Pet*, page 51,

original document, of December 3rd Sitting, I must have read as Pem, at the time, as it was with difficulty that Mr. Hodgson persuaded me, in going over the original writing, that the T was not an M. But by commenting on it as M., as I think I must have done, I gave away a private name which at the time greatly startled me. At the time I believed that this name proved thought-transference, if nothing more. But I now see that it simply means that the communicator was quick to catch up my suggestion and adopt it as if original.

If the communicators had been fragmentary and incoherent in his (or her) utterances, I should have considered the evidence inconclusive, and should have assumed it to be possible that people were speaking across the grave who could not make themselves articulate. As it is, I am convinced that some intelligence was impersonating, deliberately and with considerable ingenuity, and yet on the whole doing it so ill that the deception is proved beyond a peradventure.

G. P., by the way, was as signal a failure as the other alleged speakers in saying a single word that smacked of individuality, or met the situation. He undertakes to be a trained communicator, yet he was as helpless as the novices in saying anything to show any one's identity.

To attribute the inappropriateness of the communications to a lack of full consciousness in the communicators seems to me to simply torture the evidence. It is incredible to me that any one could make this claim who has any knowledge of the persons who it was alleged were speaking.

E. G. E.

Mrs. E. had told the controls at the end of her last sitting what she thought of the communications, and accordingly at Hodgson's next sitting (December 24, 1902) Rector introduced the subject, and the following conversation gives the views put forward by him:

R. We feel sad because Mr. E. could not realize how to express himself better, but it may be the case occasionally unavoidably . . . unavoidably . . . as we cannot do for every mortal alike.

* * * *

She will not be comforted friend ?

R. H. She feels I think quite sure that what came is the manifestation of some false deceiving intelligence pretending to be her husband and showing, as she believes, to her conclusively that it is not, using her suggestions and trying to trick her into the belief that it is her husband.

R. Sad the thought for any mortal to maintain. We know that Mr. E. and none other was present but he could not be made to U.D. the conditions of speech, and what we required of him. He in other words is dreaming and only half conscious of her presence. But so far as deceiving spirits are concerned we can truly say there are none such represented here. No matter how vague and incoherent the messages may appear * * * Some time when thou art to meet us alone we would ask thee to give us some article of his that we may see what help we may be able to give him * * * He can be awakened to realize what is desired of him without relapsing into a state of coma whilst attempting to speak. Therefore we wait his coming with patience and faith in his being able to speak clearly. †.

Have we ever deceived thee friend ?

R. H. No. I understand, I think, the situation clearly, but of course I know little about the states of mind of communicators. What little I know it took me years to learn. Scarcely any one on this side has even such little appreciation of the conditions as I have acquired, and the conclusion of Mrs. E. is probably that which nearly every person would reach if dealing with her own experiences here alone.

R. Where we may meet with one failure we meet with more that are not. Of course communications will always be given in a fragmentary way. It cannot be otherwise through any light.

I am myself unable to see how a state of confusion or dreaming or coma can account for the kind of communication complained of by Mrs. E., which seems to require a consciousness sufficiently alert and acute to seize any

indications which may enable it to personate with plausibility a character about whom it starts in almost complete ignorance.

The following comment by the sitter—a Mr. D.—on the communications of January 20 and 21, 1898, are worth comparing with Mrs. E.'s, though the cases differ in that in Mr. D.'s case his friend seems to be represented as writing himself—not through Rector—though the latter was assisting him or at least superintending the process :

In sentences of from six to twelve words, he ought to have been able to have given one clear cut and unmistakable experience, name, or thing well known to us all, or known only to himself, to be verified afterwards. Perhaps we expect too much. The cautious and ambiguous manner of introducing names, and the use made of the unconscious cues we furnished, all shew the acuteness of Mrs. Piper's supernormal mind, if nothing more.

Sitting of March 18, 1907, in London.

The sitter, a lady introduced without name after the trance had begun, was an intimate friend of Hodgson's. It was her first sitting, but her husband had—also anonymously—had four sittings during the preceding fortnight with little or no success. E. M. S. was present as recorder and in charge of the sitting. Hodgson_p was the communicator, with Rector as amanuensis. Rector interpolated remarks of his own, and sometimes it is not quite clear whether some particular thing is said for himself or for Hodgson_p. I have assigned the remarks as seems most plausible. The frequent repetition of "yes" by the control is in acknowledgment of the reading out by the sitter or E. M. S. of the preceding written sentence. Before the sitter came in Hodgson_p had been talking of cross-correspondence experiments with Mrs. Verrall and other matters.

[Sitter enters.]

E. M. S. The friend is here.

HODGSON_p. Very glad where is he. Where is he ?

Hello old chap are you first rate ? I am very glad

to see you old ch [?] tell your Old chap U.D. me I do not think he did absolutely. but if you U.D. better than he did we shall get on finely first rate together. SITTER. "Understand" ?

HODGSON_{P.} Yes you remember how I used to walk up and down your dining room explaining my ideas to you and him ? SITTER. Generally.

HODGSON_{P.} (illegible word)

E. M. S. What is the last word ? The friend says you did walk up and down.

HODGSON_{P.} I said explaining my ideas to you and him.

SITTER. Yes.

HODGSON_{P.} You used to think I was a little over sanguine but I think I was mostly right. nearly right after all. Do you remember. SITTER. Yes.

HODGSON_{P.} how you laughed at my illustration of a

E. M. S. "my" what "of a" ?

HODGSON_{P.} illustration of Medium SITTER. Yes, I do.

HODGSON_{P.} whom you thought pretty good. whom you thought pretty fine [or fair] had some light

I am delighted to see you again.

SITTER (to E. M. S.) I wish he'd know me.

HODGSON_{P.} I shall give me time. and so soon as I place you you will see I am your old friend.

SITTER. That's better.

HODGSON_{P.} I am certain that I know you but want to make sure before I make a botch of it.

SITTER. That is like you.

HODGSON_{P.} I want to recall a few incidents and then I shall be sure of being (?) understood.

E. M. S. We can't read.

HODGSON_{P.} You are a stupid lot if you cant U.D. when I am shouting at the top of my voice, to make you U.D. Don't you remember how I used to Shout when I got excited and interested.

SITTER. Yes.

HODGSON_{P.} Cup used.

CC¹

¹ See *Proceedings*, Vol. XXII., p. 179, and XXV., p. 304, for the cross-correspondence of which this forms a part.

SITTER. Is it somebody else now ?

HODGSON_{P.} No not at all. Me .

SITTER. " C " ?

HODGSON_{P.} No I never used bad grammer. it is I it is I instead of Me. speaking. speaking to you Mrs. [?] Me [?] I remember

[Probably the sitter made some remark.]

HODGSON_{P.} Don't bother me so. listen, do you remember Buddhist.

RECTOR. He is very impatient with me. R.

HODGSON_{P.} Wilson E. M. S. Wilson, did you say ?

RECTOR. Yes. he said Wilson.

HODGSON_{P.} Do you remember Buddhist.

E. M. S. & SITTER. " Buddhist " ?

HODGSON_{P.} and how we used to laugh about it.

SITTER. (referring to " laugh about it "). I don't remember specially.

HODGSON_{P.} Don't you UD. Don't you remember.

SITTER. So sorry.

HODGSON_{P.} (hand thumps.) you must UD. or loose lose much. B SITTER. " B. " There it is again.

HODGSON_{P.} uddhist.

SITTER. I understand the words.

HODGSON_{P.} but not what I am driving at ? SITTER. No.

HODGSON_{P.} Do you remember what I said about being in trick ? SITTER. You showed me lots of tricks.

HODGSON_{P.} I do not mean that at all.

(E. M. S. explains what she thinks he means, viz. that if the evidence was not genuine he must be in the trick.)

HODGSON_{P.} (Hand thumps assent.) Yes exactly. and you laughed but you would UD. my ideas. yes. Now follow me and we shall get on famously.

Do you remember Jackson SITTER. No.

HODGSON_{P.} Yes Jack E. M. S. " Jack " ?

SITTER. Jack, of course. Is it Jack ?

HODGSON_{P.} Well of course it is. Jack.

SITTER. Of course I remember Jack.

RECTOR. Son was inadvertently spoken. he says inadvertently spoken in a. the son. I mean son

SITTER. I don't know Jackson.

RECTOR. Yes it should be Jack only.

SITTER. Yes, I know Jack.

RECTOR. Yes. now I say that was a mistake.

(read over.)

HODGSON_P. yes it should have been Jack only. got it ?

SITTER. Yes. HODGSON_P. All right now Mrs. L

RECTOR. give me his influence. R.

[Hodgson's hat was doubtless here given to the hand,
but it is not recorded.]

HODGSON_P. I repeatedly said Jack. now do you remember ?
also my idea of you. as reasoning (?) S let (illegible
word) and his law. got it ? SITTER. No

HODGSON_P. impressions (?) officially (?) and his law. Scott (?)
don't you U D. SITTER. No.

HODGSON_P. he says dont you remember about (?) your (?)
(illegible word) impressions and his law.

RECTOR. too bad he seems so clear.

HODGSON_P. yes. do you remember Lan ban.

E. M. S. Could you print it, Rector ?

RECTOR. B A N . N E R.

E. M. S. Whose Banner Rector ?

HODGSON_P. Willy's (?) Banner E. M. S. Willy's banner ?

HODGSON_P. Oh dear. What shall I do. do you remember how
I used to shake my fist and explain about the Ban

E. M. S. Banner ? (Hand thumps.)

SITTER. I can't remember any banner.

HODGSON_P. Do you remember, the last time I saw you I told
you about the skeleton. (E. M. S. reads over.) yes.

SITTER. I am so sorry I don't remember.

HODGSON_P. Do you remember about the Rings linking together
and how we tried to catch him.

E. M. S. "Linking together" is it ?

HODGSON_P. Yes Don't you remember.

SITTER. I remember a puzzle.

HODGSON_P. Don't you remember, how we tried to get him
open it, and one with long sticks with two rings.
and how hard we tried catch (?) him. Anna.
Oh dear oh dear

E. M. S. (correcting reading of sitter) It is "Oh dear."

RECTOR. listen. I dont think you U D.

R.

Hodgson says he talked about the medium who tried to cheat him about a banner and the key rings. he said he could have broken him into

HODGSON_P. Do you remember Mr [or Mrs] Me

E. M. S. "Mr Mae"? [I think I said 'Mae' not M.C., but am not sure. E. M. S.]

HODGSON_P. Yes. SITTER. No.

HODGSON_P. Who was the Medium we had such a disgusting experience with.

SITTER. I have never been near a medium.

HODGSON_P. I told you about it one evening in your house.

SITTER. You told me so many stories.

HODGSON_P. and you were very much amused over my explanations of the banner.

SITTER. No, I don't remember anything about a banner.

HODGSON_P. Dont you remember my expression he ought to have a Prize Banner for his

SITTER. I'm sorry I can't remember.

HODGSON_P. I remember how amused you were over it.

SITTER. It may have been so, I can't remember.

HODGSON_P. Let me remind you of something else.

SITTER. Yes do.

HODGSON_P. Do you remember H O M E

SITTER. I know Home's name.

HODGSON_P. and my explanation of the experience. do you remember Cadoodled. Caddoodled.

E. M. S. Cadoodled? HODGSON_P. Yes. Do you?

SITTER. It sounds like one of your words.

HODGSON_P. Why dont you wake up and listen to me, if you will I can prove that I am Hodgson.

(Last sentenee read over.)

RECTOR. that is what he said. R.

SITTER. Tell me my pet name for you.

RECTOR. I wish you would not stiek to any one speeial word or its meaning. R.

Just let him ramble on about what comes into his mind and after he recovers from (illegible) he will be clear and you will U D. (read over) yes.

recovers his U.D. he will tell you all. Surely he will.

HODGSON_P. Do you remember (illegible)

RECTOR. Remind him of something something that will do no harm to tell him. I wish you would U D. remind him of

do not ask him any questions but remind him of something.

SITTER. Cripplegate.¹

HODGSON_P. Oh you mean where we were? SITTER. Yes.

HODGSON_P. Oh you mean where where we were. I remember walking with (several illegible words) and playing yes there, Do you remember. Father

E. M. S. "Father" is that?

HODGSON_P. Pa Confessor. SITTER. No.

HODGSON_P. and there I used to sit and smoke and tell stories until it was long past bed time.

(Sitter reads "midnight." E. M. S. says "bed time.")

HODGSON_P. Oh I should say I remembered (Pencil which had worn down is changed.)

RECTOR. It is not going well? Yes better he says he used to sit there and smoke and tell stories until midnight. when he used to talk (?) about (?) garden and return to his room he liked it so much there. he liked it.

HODGSON_P. Do you remember Dock. SITTER. Yes, Yes!²

HODGSON_P. Wake up then. and I hear you say it now (E. M. S. reads over.) now clearly. in my mind. love to D—

SITTER. Love to whom? Is it P or D?

RECTOR. all right. I heard him so

D O C K
yes. got it.

SITTER. I can't give love to Dock.

HODGSON_P. I did not say it. love to you. the D came in as

¹The name of a former home and house of the sitter and her husband, and, she believes, the place where she last saw Hodgson.

²Docky was the nick-name used by the sitter and her husband for a common friend (deceased) of theirs and Hodgson's, but on reflexion she does not think Hodgson ever used the name.

being registered at Mrs W s. at Mrs V s again today
E. M. S. I understand.

RECTOR. he got G. P. to give it. in his place. Dock is correct for the lady. as he reminds her of it.

SITTER. Yes, I remember Dock.

HODGSON_P. I wish you to remember also. C

E. M. S. Is that a C ? HODGSON_P. yes C a t

RECTOR. not quite R. C is right C a r l t. C

HODGSON_P. you remember. the lane. E. M. S. "Is it lane" ?

RECTOR. Sounds like it

HODGSON_P. where we got the C a l t C o l t E. M. S. "Colt" ?

HODGSON_P. (illegible word) Cold. E. M. S. "Cold" ?

HODGSON_P. yes speak and S Swim. E. M. S. 'Swim' is that ?

RECTOR. yes and it right, time excuse me. R. yes

E. M. S. "cold" what "and swim" ?

HODGSON_P. Cold swim. Oh I did enjoy it. so much

RECTOR. ask him if you like now R.

E. M. S. "Ask him if you like more" ? RECTOR. now

HODGSON_P. do you remember how I used to recite poems to you. SITTER. Rather.

HODGSON_P. Remember one that went like this

How knowest thou aught of God
How knowest thou aught of God
of His favor or His wrath
Of His favor or His wrath
can the little fish.

E. M. S. "Fish" is it ? (Hand thumps assent.)

HODGSON_P. fish, etc. etc. Do you remember it ?

SITTER. I don't remember that poem.

HODGSON_P. and the flowers. E. M. S. "Flowers" ?

HODGSON_P. yes

Map out an Eagles Path.

I used to recite it again and again.

SITTER. I'll try and remember it. I remember your reading poetry most of all.

HODGSON_P. Yes I said reading or reciting. D O N Skeptic.

E. M. S. "Don Skeptic" ?

HODGSON_P. Yes. It was part of the Poem.

I think till I'm weary

SITTER. "Weary" ?

HODGSON_P. Weary yes U D it. SITTER. You are tired ?

HODGSON_P. the Poem.

How knowest thou aught of God.

(E. M. S. here says to Rector that they ought to be going.)

Yes I shall have to come again Mrs L. and talk with you. I shall be clearer I think.

E. M. S. Then if the friend comes to-morrow, he will meet her. RECTOR. he says he will

HODGSON_P. I (illegible word) speak so I can U D. you and speak a little slower if you can SITTER. Yes.

HODGSON_P. you U.D. I am no longer in the body so I can shout out at you. as I used to Shout

SITTER. I wish I could hear you.

HODGSON_P. if you U D. Eliza that old lady says it.

SITTER. I know nothing about Eliza.

RECTOR. I do not either. R.

HODGSON_P. I remember where we spent many days together and the good time we had there.

I remember the poems well Also Dock and Jack.

SITTER. That is quite plain.

HODGSON_P. I U D. much more besides.

SITTER. Let me ask you a question.

HODGSON_P. yes give me something to think over. give me something to think over.

SITTER. I want to know where Dock is.

HODGSON_P. he is here. SITTER. yes.

HODGSON_P. and speaking to you. hear him shout (?) H o n e (?)

E. M. S. near his home ? HODGSON_P. He is here

SITTER. Dock, speak to me

DOCK. I am speaking I was caught by a friend of ours and he brought me here. I was caught up by Hodgson, and he brought me here and told me to say Dock. and she would U D.

HODGSON_P. He sends (?) love (?) Now we must close but I will speak to you again.

E. M. S. Tomorrow.

HODGSON_P. (?) Yes. Next time. Don't you get discouraged with me.

SITTER. Tell me what to do to understand better.

HODGSON_{P.} You spoke splendidly just then. and I heard you
best of all best of all H.

RECTOR. We are going now. and will ask you to speak a
little slower and a little more distinctly it will help
us so much. will you try ?

SITTER. Yes, I will do anything to help.

RECTOR. Amen. that is all we ask. It will prevent confusion
and we can U D. better.

{The trance proper then ends with farewells.}

SIX EXAMPLES OF APPARENTLY EXTERNALISED VISIONS IN WRITING SITTINGS.

(*April 20, 1897.*)

Sitter and recorder, Hodgson. Rector writing. G. P. communicating through Rector what purports to be a message sent by Myers sitting with a medium in England.

G. P. " Out of the d—g [?] past

R. H. Can't read. Slow.

R. He writes it for me. let me have a look.

OUT OF THE DIMNING PAST.

R. H. Write the preceding word again, the word before past.

R. DIMNING.

R. H. Something wrong. There's no such word as dimning.

R. Yes but you have not got it all. Wait till I say it
is right. OUT.

R. H. Don't mind the first part. I've got that.

R. Oh. DREAMING PAST.

R. H. Dreaming ?

R. Yes. Wait. Let me have one more look. He is now
spelling it for me. It is not easy to see when one is
in the light.—

DREAMING. Yes. Right.

The weak point of this case is that a suspicion suggests itself that "dimning" really was what Rector wished to write, and that he changed it because Hodgson would not admit the word. "Dimning," if one may coin a word, would make more sense than dreaming.

(June 20, 1898.)

Sitter, Mrs. Howard. Recorder, Miss Edmunds. G. P. controlling, writing.

G. P. Yes and all the little groups. I see the [Hand points to corner of the room as if he could not realize that I did not see them as he did.] See those little groups all here. One and the many are here "one and the many" . . . are here

MRS. H. Was not "one and the many" the title of the book you meant to publish? Do you apply it to those who have passed away?

G. P. Yes but to them in particular

This, perhaps, also illustrates the Piper G. P.'s failure to understand the meaning of the title proposed for the book (compare *Proceedings*, Vol. XIII., p. 428, and Vol. XV., p. 26).

(February 20, 1901.)

Sitter, Mrs. Junot. Recorder, Hodgson (see *Proceedings*, Vol. XXIV., p. 465). Control, Rector, writing for communicator, Bennie Junot.

BENNIE. Do you see cousin Frank.

MRS. J. No, Bennie, is he here? [Hand points to right front.] Standing over there.

BENNIE. Right by my side. I do not believe I can keep him long.

Here the hand pointing is presumably Rector indicating the position of Cousin Frank.¹

(December 21, 1903) Hodgson recording. The communicator, a friend of the sitter's, is represented as leaving for a moment to rest. In his absence Rector writes :

He takes up a lot of room . . . Look at what he has got in his hand; he has a large square—piece of glass—or something like it with pictures all over it showing it to me Rector²

¹ Cousin Frank presently communicated himself, but his messages to his mother were not understood by her (*Proceedings*, Vol. XXIV., p. 467).

² This is not explained. It is perhaps meant to indicate a stained-glass

(*March 6, 1907.*)

Sitter and recorder, J. G. P. Myers communicating through Rector.

MYERS_P. Yes I go farewell.

J. G. P. Goodbye. [I was a little late with my goodbye ; which may explain what followed. J. G. P.]

MYERS_P. and may all good be yours. Myers.

RECTOR. We cease now and may the divine and holy blessings of the Most High rest on you.

+ Farewell. R.

J. G. P. 'The divine and' what 'blessings' ?

R. holy

(Hand points towards place where the communicating spirit is supposed to be.)

J. G. P. There is no one there.

R. Speak to him.

J. G. P. Yes. To whom ?

R. Myers.

J. G. P. Goodbye, goodbye, Myers. I shall see you again. (Hand drops.)

(*March 16, 1908.*) Mr. Dorr recording :

[Sidgwick's name is mentioned and the hand points as though to an unseen figure in the room.]

G. B. D. Is he with you ?

MYERS_P. He is attracted and comes to understand and help me in helping you.

[On Gurney's name being read, the hand again points as though to a person in the room.]

A CASE OF POSITION IN SPACE AFFIRMED BY A COMMUNICATOR.

(*January 3, 1900.*)

The sitter's husband communicating through Rector as amanuensis.

window. The removal of a stained-glass window from the sitter's dining-room was discussed at later sittings. The idea of such a window might, moreover, have been (erroneously) suggested by a statement made by the sitter, just before the communicator "went out" and Rector wrote as above. The sitter had told the communicator that her business in Boston related to something to be done in memory of him.

[Some disturbance in the hand.]

COMMR. I am coming near to you dear, so I can hear you better are you very near the medium dear.

SITTER. I'm sitting close beside her while you write¹ and when I speak to you I hold her hand near my lips. Where is that head of yours?

COMMR. It's in front of you dear. Do you not see me staring at you?

SITTER. No, I can't see or even feel you.

COMMR. I am right here and Reetor is helping me speak to you and when I speak to him he whispers it over the head of Emperor and it is repeated to you.

SITTER. Yes, dear, where does the medium come in? How do you use her?

COMMR. Reetor is holding his hand over the medium's whole body, and he has covered it with the light from our world, and Emperor has called the spirit to our world and sent Reetor in its place. Do you U.D. me dear? SITTER. Yes in a way.

COMMR. The whole body of the medium becomes a reservoir which, through the efforts of I. S. D. becomes filled with ether and is covered with ether and remains so while we operate with it. Do you U.D. this dear.

SITTER. Yes, I understand your description, but it can't be thoroughly understood from my side I suppose.

COMMR. Well dear listen. Often times the spirit will be removed from the body and the body become apparently lifeless for a long time and when the spirit returns it is often conscious of where it has been and who and what it has seen, but in such cases the body is not being used by other invisibles U.D.² SITTER. Yes.

¹ The sitter appears to be under the impression that the communicator is controlling, but he presently makes it quite clear that this is not his view of what is going on.

² But compare Mrs. P.'s apparent knowledge in the waking-stage of April 16, 1897 (see Chapter VI., p. 247) that she has been to see Myers's medium in England, which is what the controls, alleged to be using her body in America, say in the trance is the case.

COMM. while in this and similar cases it is used while the body remains quiet.

INSTANCE OF CONTROL APPARENTLY FEELING PAIN OF COMMUNICATOR'S LAST ILLNESS (from *Proceedings*, Vol. XIII., pp. 537-8).

(Feb. 14, 1892.)

Present Dr. and Mrs. A. D. Thaw and Mrs. Holmes.

Dr. Thaw taking notes. Phinuit controlling.

PH. [in a child's voice, for Ruthie]. Tell Mamma not to trouble so [Here, and at times later, there seemed to be great physical distress and pain in abdomen, throat and head.] It pains me so here [Hands on abdomen.] [Correct. Child had dysentery, with sore throat.] My throat hurts. The powder! Take it away. I don't like it. Take it away. [Bismuth was given through entire illness of two weeks, and was always given with trouble.] {N.B. the child was only 15 months old when she died and could say only two or three words, so the language attributed to her here is not that which she used during her illness. So far Phinuit may be conceived as imitating Ruthie¹ but after more talk he appears distinctly to suffer himself.}

PH. This is dreadful. This little girl will take me out with her. She's tearing me to pieces. [Great pain apparently.]

¹ Conscious acting on Phinuit's part, in imitation of Ruthie, does occur, e.g. on May 19, 1892, when he pats Dr. Thaw and remarks, "She says I don't do it right I'm not gentle enough. I don't do it the way she used to do" (*Proceedings*, Vol. XIII., p. 570). See also Vol. XIII., p. 489, for cuddling up doll in neck and singing in imitation of Kacie Sutton on December 8, 1893.

APPENDIX TO CHAPTER VI.

THE WAKING-STAGE AND THE CORRESPONDING STAGE IN
GOING INTO TRANCE.

THE arrangement of the records in this Appendix, whether of waking-stages or of going into trance, is almost purely chronological. Most of them have been referred to in the text, but I have also added a few notes partly to call attention to particular points, partly explanatory, and partly to show the connexion with the preceding trance.

Remarks inserted in the records by the recorder are enclosed in square brackets. Remarks by myself in {}. Asterisks in almost all cases represent words the recorder could not catch.

(June 21, 1895.) *Waking-Stage.*

Professor W. Romaine Newbold sitter and recorder, and H. W. O. present.

[Mrs. Piper coming out] There's a deep hole, go in to it. [Describes it in response to questions.] Very large, big enough to go into, very dark like a cave . . . they put me into it. [Is much confused and very cross; talks thickly.] I tell you the least any one could do when I fall is to pick me up [Gets clearer, says she feels better as soon as she has felt something snap in her head.]

(June 22, 1895.) *End of Trance and Waking-Stage.*

Sitter and recorder, Professor Newbold.

[Phinuit returns, speaks with difficulty.]

PH. George has been teaching that man {Stainton Moses} a lesson showing him how to use the light. Help him out of that arm Billie like Hodgson does. He's stuck there. [Arm is feebly twisting and

moving in aimless fashion. I rub it.] There he's out. It's mine now, I'll take it with me.

[Coming out Mrs. Piper holds out her left hand, palm upwards hollowed.] I've brought you all these flowers from the other gentleman. George says they are for you with his compliments. [Gets a little clearer, but is still unnatural.] Oh I had the queerest dream. I thought I saw the gentleman with the hat and cape and he said 'I shake him up,' pointing to you. He had a basketful of flowers, he was picking them out and giving them to me.

Part of this sitting is quoted by Professor Newbold in *Proceedings*, Vol. XIV., pp. 37-39. "Billie" = Professor Newbold; "that man" and "the gentleman with the hat and cape" = W. Stainton Moses. The cape had been referred to by Phinuit with amusement during the trance proper (see above, p. 183).

(June 24, 1895.) *Waking-Stage.*

Present, Hodgson and Professor Newbold.

MRS. PIPER [coming out] I think you have grown to be quite a girl.

R. H. Whom do you see?

MRS. P. Ruth and Margaret grown to be quite a big body, aren't you. And Mrs. Dow and Mr S— and Caroline is with her too. Very glad to see you Mr P— . . . John Hart and George Pelham are talking to me. I wouldn't take the rest of those books if I were you. John Hart has not finished everything.

R. H. Tell him I'll talk to him later on.

MRS. P. Don't go. Oh my God, my God, my God. [Takes some imaginary object from her mouth with expressions of great disgust; spews it out.] Cigars!

R. H. Who put the cigar in your mouth? Who's been smoking cigars? Was it a spirit cigar?

MRS. P. That gentleman with the beard put a cigar in my mouth.

R. H. Was it Hart?

[She makes no reply. Upon regaining consciousness

a moment later she has no memory of this, and when questioned says:] Nobody put any cigar in my mouth, unless you did, Mr. Hodgson. Did you ?

Part of the trance proper of June 24 and the going into trance is quoted by Professor Newbold in *Proceedings*, Vol. XIV., pp. 39-41. There was not, I think, any mention in the trance of Ruthie and Margaret, nor of Hart, but the latter wrote on June 15 and 17. For Hart (pseudonym) see *Proceedings*, Vol. XIII., pp. 296-9, 353-7.

(Oct. 12, 1896.) *Waking-Stage.*

Sitter and recorder, Hodgson.

[After a few words with Phinuit at the end of the writing, Mrs. Piper begins to come out of the trance, and her eyes open, but stare vacantly, while her right hand seizes the pencil and writes OUT from right to left in capital letters, mirror-writing (out). Repeated (out). Again repeated. "Who is out?", I say. Then "Dr. Ph" is written in mirror-writing similarly. "You've got out all right, Good," I say. The pencil drops, and the hand loses its stiffness, and Mrs. Piper very quietly regains her consciousness and then says she has seen "that man again. That must be Phinuit. I never saw him so clearly before." She described him as having long hair, a broad face, heavy eyebrows, full eyes that seemed to be grayish-brown, with a very large nose.]

Writing during the waking-stage is a very unusual feature. This writing is in Phinuit's mirror-writing manner (see p. 32, footnote), which suggests that it may perhaps have been done automatically, without the knowledge of the waking-stage consciousness.

(Nov. 16, 1896.) *Waking-Stage.*

Sitter and recorder, Hodgson.

[Mrs. Piper on recovering pants very heavily as though from violent exercise, and says:] Oh I ran as fast

as I could or they would have caught me. I saw D— {the boy lost in Mexico}. They took me. There was a round mirror on the wall, and the door had big hinges.

[By questioning her I gathered fragments suggesting that John Hart had been chasing her to make her tell me something. When she completely recovered consciousness she complained for a short time of a pain in her lung.]

There was no mention during the trance proper of this sitting, nor, I think, at any other time of Mrs. Piper's spirit being taken to Mexico. But Mexico and the lost boy had been spoken of during the trance, and a prison or other building in which he was said to be.

(*Nov. 18, 1896.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

[Mrs. Piper's subliminal speaks with a tone of some fear:]

They took me into an awful place

R. H. What sort of a place?

Mrs. P. A gaol. He was sitting on a seat. He's very young. I can't bear to look at him. Chloral they gave him. Tell him to release him, that dark complexioned man with glasses, Seeans, Seeints.

The propriety of looking for the lost boy in a prison had been spoken of in the course of the sitting, and the name Cintz mentioned by Hart (writing) as that of an official concerned. This was the sitting during which Julius Caesar controlled (see p. 114).

(*Dec. 8, 1896.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

Mrs. P. John. [stumbling then over a name very like Lydgate. I repeated several similar names as close to the sounds made as I could imitate, such as Luggate, Ludgate, but she still made fresh efforts, but accepted the name at once when I said *Lydgate*, and she added] Poet. Writer.

[She then drew her body back slowly, staring in front of her, and said that gentleman with the pointed beard (Hart) had been taking her to see some *pillars*. (Probably reference to pillars described by Phinuit in a previous sitting as in front of building where D— is said to be).]

The Mexican search, but no pillars, had been mentioned during the trance proper of December 8. Doctor, giving his name as “J. D. L. I am John,” had controlled in the latter part of the trance.

(Feb. 12, 1897.) *Waking-Stage.*

Sitter and recorder, Hodgson.

I will be good. I will be good. I'll do the best I can. I do try. Yes, I do. Yes, I do. Oh yes I do. Yes I will. Yes, and in this world too.

Imperator's voice sounds like a silver note in the music of that place in heaven.

My body's so dead. Where are you going? . . .

That's a funny way to talk to any one.

You look as black as anything. Are you Mr. Hodgson?

R. H. Yes. Who was talking to you?

That gentleman with the large eyes,—that wears the cross. Oh you never heard such a voice as that.

R. H. What sort of a voice?

Like when you pull on the thin thread of an instrument . . . goes through me . . .

Do you know I feel sometimes . . . just like water bubbling in my brain.

Imperator had controlled throughout the sitting.

(February 23, 1897.) *Waking-Stage.*

Sitter and recorder, Hodgson.

[Very indistinct. I keep asking what she sees.]

There's a wreath . . . A wreath of Ascension lilies . . .

Imperator put on his head,—on George Pelham's head

. . . Oh is that you, Mr. Hodgson, talking to me?

R. H. Yes.

Oh you've got the worst voice . . .

(*March 4, 1897.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

Oh yes. Oh I will . . .

Take him into thy confidence, and trust him.

Trust in me and I will lead thee . . .

O my soul . . .

Beautiful . . . Beautiful . . . What are those? Are those praises? Praises they're singing?

Please give them to me [Hand moves forward as if to ask for something.]

That's the finest thing I ever saw.

A circle of light, three different faces in it, they've all got loose sort of gowns on. . . . One on each side a little behind the one in the middle. He waves his hands back. They're vanishing . . .

I don't think my brain can remember that.

Imperator, the central figure, had controlled throughout. One of the others was doubtless Rector.

(*March 8, 1897.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

I, W. Stainton Moses . . . [unintelligible]

(R. H. What's after Moses?)

Go, spirit, and repeat this for me.

I, W. Stainton Moses, standing in the light of God, assisted by the higher power, will use these forces to prove to my friends there is no death. Fraternally yours, W. Stainton Moses for I. S. D.

I'll blow the breath of heaven on you.

Oh my God . . .

Oh what's the difference between my soul . . .

Oh I don't know.

Stainton Moses had been the principal control during the trance, followed by Imperator.

Note that though Hodgson's question near the beginning is ignored, it apparently suggests the repetition that follows.

(March 12, 1897.) *Waking-Stage.*

Sitter and reorder, Hodgson.

[Can't eat the first words.]

I'm very happy in this world.

(R. H. Who says that?)

Go tell him George Eliot is working through all the different spirits to reach him in reality, and I present him with these little flowers to let him know they are reality.

Go right along about your business into that body and don't forget this message on the way.

That looked like Mrs. L. senior.

George Eliot had been the control during the last part of the trance.

(March 13, 1897.) *Waking-Stage.*

Sitter and reorder, Hodgson.

Doctor A. T. Myers . . .

I didn't want you to send me back.

and I didn't want to go. I didn't want to go in there.

Tell him *what*?

go, and tell the man in the body WHAT? I can't hear you . . . *what*? . . .

All rewards . . . all is in my hands. I am conducting it accordingly. Rewards will be yours for ever [?]

God bless you.

I don't want to go down there . . . [crying voice.]

I don't want to go down there.

Be home in May . . .

Is that you George?

Oh I'm blind . . .

Mr. Hodgson, that's George Pelham sure enough. He's the brightest looking man you ever saw. He must be very fond of double white violets. He moves them about this way . . . [Hand indicates.]

[Normal] There, did you hear that?

R. H. What? Snap in your head?

Yes. Mr. Hodgson I forgot that you were here.

Rector, George Eliot, and G. P. had controlled during the trance, but there had been no mention of A. T. Myers I think, though Frederic Myers had been spoken of.

(March 15, 1897.) *Going into Trance and Beginning of Trance.*

Sitter and recorder, Hodgson.

MRS. PIPER (going into trance). (What . . . What's that ?

Let not thy spirit be troubled. God watches over all.

[Imperator writes.]

IMP. + Hail R. H. Hail Imperator

IMP. Friend of earth, we greet thee R. H. I'm very pleased.

IMP. Let not thy spirit be troubled. R. H. No.

IMP. God watches over all. R. H. Amen.

IMP. It is with pleasure we greet thee. Art thou troubled ?

We feel we see and know thy earthly conditions.

Hodgson then explains to Imperator that he had just learnt from the medium that a long account had appeared in the papers about what had been said in the trance about the boy in the Mexican prison, and that he and the medium were both grieved about it.

Observe (a) the connexion of pre-trance thoughts and communications, and (b) words in going-into-trance stage exactly the same as words in trance. This might, if this case stood alone, be represented as Imperator comforting Mrs. Piper as he met her going out, and Hodgson directly he (Imperator) came in, but should probably be interpreted in the light of other cases. See above, Chapter VI., p. 242.

(March 17, 1897.) *End of Trance and Waking-Stage.*

Sitter and Recorder Hodgson.

{The trance ends with :—}

[Rector writes].

(Rector)

Let not thy soul be troubled. Ask for faith and it shall be given thee. + I. S. D. (Rector)

[Mrs. Piper's subliminal speaks.]

I didn't know it . . . I didn't know it [crying tone].

I, Imperator, servant of God, watch over you always.

The Lord is thy shepherd and thou shalt not want.

Go, spirit, take up thy duties and worry not. God is with thee

Oh my head . . .

I saw the man with the cross distinctly. He was making passes over my head.

Oh it's hard to wake up, I tell you . . .

[Practically normal] Did you ever have the mumps, Mr. Hodgson?

(R. H. I did when I was a little boy.)

Minerva's¹ got them, and I think Alta's¹ getting them.

(*March 22, 1897.*) *Waking-Stage.*

Sitter, Mrs. D., and recorder, Hodgson.

Mr. D— That's Mr. D—. He does look so beautiful.

I'm glad to see you.

The clergyman's with you.

I don't want to go back.

Go, spirit, take up your duties.

I don't want to take them up.

Don't go.

I saw a light. And I saw that gentleman that wears a long gown. And I saw your husband.

There is definitely conversation between Mrs. Piper and a spirit here.

(*March 24, 1897.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

I don't think I could possibly have got down here if you hadn't helped me. I'm very grateful to you George.

I can't take every one of them. I can't take them all.

God is good . . .

Where did you find him?

G. P. was the last control at the sitting, and had talked of flowers at the end.

¹ Mrs. Piper's children.

(*March 25, 1897.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

[I heard the words said which formed a connected message,
but could not get them all written.]

I, Imperator servus Dei say we have received . . . go
tell him we have received his prayer, have taken
it to God . . . presented in due time. Worry
not . . .

May God . . . watch over you . . .

Repeat it slowly and distinctly . . .

I am a Priest of the Holy Church most High . . . I
once lived in a body like you.

Is this my room? (R. H. What's the matter?)

I was wondering what the spell was over me

[Spoken with some difficulty.]

[Unusually long passing from {this second state} to normal,
after which she says she was trying to recollect
something, but couldn't, refers to Imperator and
wonders why he is so far away.]

Imperator had closed the trance proper.

It appears that the effort to remember prolonged the
waking-stage.

(*March 26, 1897.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

Come nearer to me father, and I'll tell you [?]

I command thee to go, spirit, take up thy body.

I am a Holy Father of God most High.

I lived [?] in the Priesthood after the order of Mel-
chisedek [?]

See that there shall be more light . . . more light whereby
we reveal the truth [?]

Go, spirit, and may the blessings of God rest on you.

Take that down to earth.

Do you put the cross on my spirit . . . as an emblem
of truth.

Yes, I hear all you say. Yes, I will be good. I will be
good.

Rector and Imperator had closed the trance proper, and Rector had been controlling and talking about Melchisedek, etc., and saying that Melchisedek had “inspired” all the “priests of the Most High.” Among the priests are Moses, Aaron, Elisha, Ehjah, David, Daniel.

(*March 27, 1897.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

There's . . . * . * . * and Moses and George Eliot.

There's Rector, and Moses and Dr. Speer and George Eliot and [H. C.]. There's a whole crowd of them, as beautiful people as ever you saw. * * * *

Well I declare there's Doctor Myers and his mother and there's Brandon [?] [sound like *Brandon*. Who is it ?]

Would you please let me go, sir ?

Would you please let me go, sir ?

Could you make me much lighter ?

That was Imperator because he took my hand. He said take my hand and put it up there. He would make me hold my head up.

Imperator, Rector, and George Eliot have controlled, the latter closing the trance proper.

(*March 29, 1897.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

(R. H. Halloo, Mrs. Piper, Halloo.)

Halloo. Who's that talking to me ?

There's the lame man, the man that was lame, but he isn't lame now.

There's *two* ladies with him this time.

Well, we're all very much better off, and much happier.

This is the life * * *

I'm M— B— if you please, but my name is not known to everybody. There's Elisa on that side.

* * * * * Dr. Myers . . . * * *

Hold up your head . . .

(R. H. See anything ?)

There's a veil over my face.

[Just normal] Did you hear that snap? [to R. H.].
I saw something. Give me a pencil while I remember
it.

[Mrs. Piper then printed off

HAVE . FAITH . IN . GOD .

She saw these "on a board or something."']

In this case it is clear that Mrs. Piper hears and
responds to Hodgson's call without recognising him.

(*March 31, 1897.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

* * * *

Better be very good.

What's that . . . listen to me . . .

Have faith in God. He governs all things well [then with
a snap, as though she had not heard clearly and
was being corrected] wisely, wisely.

May the blessings of God be with you forever.

Tell him that . . .

Will you come with me . . .

How do you do, George? I didn't know you. * * *
changed . . .

(R. H. Is he changed?)

[Just normal] Why, Mr. Hodgson. Why didn't you
speak to me?

(*April 1, 1897.*) *End of Trance and Waking-Stage.*

Sitter and recorder, Hodgson.

{Record of the trance proper ends thus :—}

[W. S. Moses writes.]

I have thought it all out and will give it to you the
next time we meet.

Ever your friend, W. S. M. No more light.

[Mrs. Piper's subliminal speaks.]

I am William Stainton Moses, but I've passed through
so many stages since I came here that * * * [hard
to get back again]. but with the help of God and
my guardian angels * * * * will be given.

(R. H. What will be given ?)

I will repeat.

You go back to your body and say that all proofs of identity will be given.

I am not of the earth, earthy, but I'm beyond it with God . . .

Please let me go. I dislike to be between.

(April 3, 1897.) *Waking-Stage.*

Sitter, Mrs. D., with Hodgson recording.

{During the trance proper Mrs. D.'s friends had partly used the voice and partly communicated through George Eliot (writing), who explained, "because there was necessity for a little more light I came. The dear elderly gentleman who has just been here * * * had not enough strength to remain."}

* * * *

Where will they find my body.

I can't . . . I don't know where it is. Why do you talk to me about my body? If you all stand in my way I can't get in.

(R. H. What do you see ?)

I didn't want them to close the place up!

(April 15, 1897.) *Waking-Stage.*

Sitter and recorder, Hodgson.

Do you call those ascension lilies ?

What you say to me is so clear, but I can't hear it, you know.

But I don't want to go . . . to go down there [in tearful voice].

That's a good way to get out of it.

The funniest thing happened. Did you see what that gentleman did ?

(R. H. No, what did he do ?)

He kept reaching out some flowers to me and I couldn't reach them. And he put a lily up and he was behind it, and the lily disappeared and he wasn't there at all.

The trance had been occupied with imaginary accounts of the English sittings with no mention of lilies or any flowers.

(April 20, 1897.) *Going into Trance and Beginning of Trance.*

Sitter and recorder, Hodgson.

[Mrs. Piper's subliminal speaks.]

I think that must be Dr. Newbold, and he's a bad cold too. [I had a cold. W. R. N.]

[G. P. writes.]

[Shakes hands.]

R. H. Halloo George

G. P. How are you H. ? [The H as Rector usually makes it, type *ℋ*]

R. H. First rate, George, old chap. What's the news ?

G. P. Just left Newbold. Saw him in chair reading, not feeling any too well physically, either. [About this time I was sitting in my chair in my room at the University. I do not know what I was doing. W. R. N.]

Go [?] shake hands with him, H. [Hesitation in deciph.] [H first made as Rector makes it, *ℋ*, then as if with slight effort, as G. P. used to make it, H or ~~ℋ~~ type.]

R. H. I don't understand what you mean.

G. P. Are you well ?

R. H. Yes I see. I have a cold but it's getting better.

Etc.

As regards the letter H, see Chap. IV., p. 148. It is to be observed that G. P. had not controlled since March 24, I think, whereas Rector was a frequent control, and had been the principal control for some days before this. The notes in square brackets signed W. R. N. are taken from Professor [Newbold's] [copy of the] [sitting and are approximately contemporary, made a few days after the sitting took place.

(April, 26, 1897.) *Waking-Stage.*

Sitter and recorder, Hodgson.

* * * *

Go forth spirit into thy body and give these messages to the stranger.

Tis I, Emperor, instructs thee. Have better sense, not to worry, spirit. Why worry, it is thy mission. Go, have courage. I am astonished. It is thy mission. God requests it of thee. These teachings to be sent broadcast all over the material world, and help God's children.

Did I say it all for you? You're a good man.

Oh, don't go now. Don't go now.

* * * all the messages for you?

They're as busy as bees.

She had beautiful hair.

Closing over my very face.

Oh dear me! . . . Well really.

Is that you Mr. Hodgson?

I didn't know was resurrected . . .

This room's all so black.

There is no obvious connexion with the preceding trance proper in this waking-stage.

(May 11, 1897.) *Waking-Stage.*

Sitter and recorder, Hodgson.

Oh that's George Pelham. How you've changed.

* * * Excuse me, I mean Mr.

What are you going to do with those?

Won't you please tell me?

Is that you . . . Moses. * * *

if * * * came so near. * * *

They smell lovely, don't they?

Would it be a boy, would it be a girl.

I didn't know that. It's something new.

Goodbye . . . goodbye . . .

Oh Mr. Hodgson there's feathers all over my face.

(R. H. There's what?)

Little light fluffy things all over my face . . .

Did you hear my head snap? Did you hear that shut down? I know what they do.

(R. H. What?)

They put a bonnet on me.

I think this is the first appearance of the bonnet, which was frequently mentioned in later waking-stages.

(*June 10, 1897.*) *Going into Trance.*

Sitter Mrs. D— Reorder, Hodgson.

* * * *

I don't think I know you.

My name's D—. Don't consider yourself above me.

No I don't. [apologetically]

Coming, eoming, coming.

Mr. D— communicates almost at once when the trance proper begins. Some such remark as "Coming, coming, coming" was frequent in going into trance about this period.

(*May 26, 1898.*) *Waking-Stage.*

Sitter and recorder, Mrs. Howard.

[Mrs. P. coming out of trance says:] I see your father [describes him and then says:]

I see that beautiful young lady.

MRS. H. What is her name?

MRS. P. Edith D—; she wants to give you the lilies she holds.

She says 'Take these lilies as an emblem of my love.'

MRS. H. You dear Edith, I wish I could take them; I will gladly take them though I can't see them. Whenever anything happens to me that is good I want to tell it to you.

MRS. P. She laughs at that, she is so pleased to hear you say that.

MRS. H. I often think of Wordsworth's sonnet when I think of you:

"Surprised by joy impatient as the wind
I turned to share my transport all with whom
But thee deep buried in the silent tomb."

MRS. P. 'No no,' she says, 'no, no' to that last, she does not like you to say that.

MRS. H. No, dear Edith, I know you are not in any tomb but here with me.

MRS. P. She is smiling now, she likes that. She says again, 'Take these lilies, etc.' Why there is George! I see George.

MRS. H. What flowers has he?

[Mrs. Piper suddenly starts, comes to herself a little, recognises me and says, "Oh why didn't I get that big bunch of violets he wanted to give you!" Then she begins to cry as a grieved child at having to come back "to this dark place"—"I don't want to come back, oh I don't want to come back!"]

The record of the trance proper, which is not, however, complete, does not mention Edith D—.

(June 3, 1898.) *End of Trance and Waking-Stage.*

Sitter, Mrs. Howard and her daughter. Recorder, Miss Edmunds.

G. P., who has been controlling, takes leave.

MRS. H. Good-bye everybody. Give my love to Edith.

[After a pause the hand makes feeble signs of writing, but is unable to make any mark.]

MRS. H. Emperor is trying to write a prayer.

[Trance ends 12.12 and Mrs. Piper tries to speak.]

Waking-Stage.

MRS. H. What do you see?

MRS. P. All there

God guard and keep them through our Lord.

MRS. H. It is the blessing that he could not write. Now he has given it. Tell us whom you see?

MRS. P. Very pretty. MRS. H. What is it?

MRS. P. That's you Emperor makes all the flowers in a minute.

MRS. H. Whom do you see?

MRS. P. Edith. MRS. H. Who else?

MRS. P. George another man here's Mr. L—

MRS. H. You see his whiskers and moustache?

MRS. P. Mrs. D— and her daughter. Jim's cousin Mrs. Coriston [?] [Not recognized] Mr. Z—

MRS. H. What! my grandfather! Perhaps it is my cousin with my grandfather.

- MRS. P. makes all the flowers in a minute on top of that lady's head in the body.
- MRS. H. Who else is there? What was Mrs. Z.—'s first name?
- MRS. P. Hodgson's mother is in the front—she says she is with him all the time; the efforts of prayer will bring peace to the soul.
- Go thou take up thy body and blessings rest on thee. This is really Heaven. I am so blind [Cries.]
- MRS. H. Don't cry, you'll go there again very soon. Don't cry.
- MRS. P. All gone away. [Cries.]
- MRS. H. It must be hard to go to Heaven for an hour every day and not be able to remember anything about it.
- MRS. P. [Lifts up cushions, looks at hands and under cushions.]
- MRS. H. What are you looking for?
- MRS. P. I want the basket with the handle made of gold things with pearls in the end. I can't find it.
- MRS. H. What is in it?
- MRS. P. Two songs written with forget-me-nots.
- MRS. H. Who wrote them?
- MRS. P. Big man with side whiskers.
- MRS. H. What were the songs called? That was Mr. L—
- MRS. P. Is that you Miss Edmunds? Your voice is not musical. Your voice [to Mrs. Howard] sounded like a trumpet. There was a wreath of something wound round my hand and arm. They wound it round and they took it off. It is something white. They put it on and take it off.

Descriptions of Rector and Imperator given in Waking-Stages of June 29, 1898, and June 20, 1905.

(June 29, 1898.)

Sitter and recorder, Mrs. C.

[She said: "Oh, must you go now?" (to them), and said she saw a man sitting and writing in a large book. He had a very high forehead, a dark beard, a rather large nose inclined to be hooked, and a very pleasant expression. He was dressed in light colored clothes of some material like linen. This was

evidently Rector, though I think she did not mention his name.

Then she said to me, "You have never seen Imperator, have you?" and described him as tall, looking like a priest, with no hair on his face. He was dressed in long flowing garments looking like soft white silk, and had a silver cross on his breast, hung by a cord. He was being carried through the air and had a halo about his head.]

(June 20, 1905.)

Sitter and recorder, Mrs. X.

[The following is Mrs. X.'s record of Mrs. P.'s description {in the waking-stage} of Rector:]

Arched eyebrows—large dark blue eyes—nose large—rather raised—a round firm face—a little spot over right eyebrow—long dark hair—Greek nose—hair brushed back—grayish hair going through it—high forehead—no beard—full chin—little curve in his chin—Oh I can see him so plainly—he has such a nice face—hair falls over right ear a little.

(September 13, 1898.) *Waking-Stage.*

Sitters, Dr. and Mrs. Thaw. Recorder, Miss Edmunds.

They took him—he was all bloated up—they took them all away.

I wonder where my head is?

I don't want to see you at all [to Dr. Thaw]

Do you know who that tall man was? A tall man kept shaking hands with you. He did not have his glasses on. He took them off. Did you know where he put them? He was trying to tell them when he wanted to go. Man who has taken them. Little girl with them. She was not the same one.

SITTER. Did the tall man say anything?

He shook hands all the time with you. He told me to tell you what he said. It will come to me in a minute.

SITTER. Tell me.

I wish I could think. I don't know.

- SITTER. What did he look like ?
A nice looking man. He had the brightest eyes—
darker than yours.
- SITTER. What was his name ?
He told me. I kept hearing it all the time. Did
you see his hands kept going ? I was too far away
when I tried to reach him. I could hear him.
- SITTER. Wanted to speak to any one else ?
I want to know who that little girl was too. She
was in front of him.
The man with the cross came and now all the whole
place is closed over.
Is that you Dr. Thaw ?
- DR. TH. Who did you think I was ?
You looked so black to me. Did you hear my head
snap ? Did you see the light ? Something goes
down and shuts over my head. So glad to see
you. I didn't know where I was. I have four
eyes and then I can see you with two.¹ There are
eyes at the back of my eyes. Why didn't you
speak to me ? I see you and yet I can't see you.
I feel so funny. etc. etc.

There is no obvious connexion between this waking-stage and its trance proper. I do not know whether it had any for the sitters. We have here a case of bringing the spirits into special relation with the sitters.

(Oct. 13, 1898.) *Waking-Stage.*

Sitters, Mrs. Dorr and Hodgson, the latter recording.

{This was the first sitting Hodgson attended after his return from England, where he had been for about a year.}

* * * Emperor * * * take care of thee . . .

* * * take it away if you wish.

oh, oh, oh, beautiful. Oh take me with you—I want to go. Oh take me with you—See the wreath. Is that a wreath ? Put it on her head. Good-bye, good-bye, good-bye, good-bye. Oh I want to go. Will it be all right ?

¹ Compare Chapter VI., p. 223.

There's Emperor, he's in a chair, made in a minute,
and Rector and Doctor, and a lovely lady taking
through the air, and they're going to take away in
the chair.

R. H. Take whom away ?

take Emperor away in the chair.

Oh I don't want to stay here. * * *

They say I mustn't feel badly because they go.

D'you hear that? silvery voice? mustn't worry because
they go.

I wondered why I didn't stay where I could see the
light. I heard the little whistle, and I heard the
voice say that I must go, and uncomplaining.
[The "little whistle" was probably a whistle which
I heard also and which apparently was a call to
workmen engaged in building behind Mrs. D.'s
house.]

There, did you hear that, did you hear my head
snap?

Is that you, Mr. Hodgson? Oh, is this Mrs. Dorr's?

[Mrs. P. now normal.]

(Oct. 31, 1899.) *Waking-Stage.*

Sitter and recorder, Hodgson.

[Inarticulate.]

My love to my son.

R. H. Yes, dear mother.

All . . . all . . . all . . . all's well.

[With beaming smile.]

Yes. Waited for the prayer, didn't he? . . .

I feel queer.

There are two priests. One was a teacher. He wrote
many books, and taught in the old school.

R. H. Which one is that?

That's Rector . . . Rector. The other's . . .

I'll tell you again . . . I'll tell you by and by.

Well . . . I heard my head snap. Didn't you hear it?

There had been no mention of Mrs. Hodgson during
the trance proper.

(Dec. 4, 1899.) *Waking-Stage.*

Voice sitting. Sitter and recorder, G. B. D.

[After this Mrs. Piper gradually comes to herself, describing certain things she sees and repeating certain words she hears while in the half-way state, which were of a character intensely personal to myself. At last she tries to tell me something which she suddenly loses, then says:]

You look like a shadow—you looked *very* dark to me a moment ago. Some one with a very earnest face was reaching out something for me to give you—I can't remember what it was.

This illustrates breaks of memory.

(January 15, 1900.) *Waking-Stage.*

Voice sitting. Sitter and recorder, G. B. D.

Yes, I see them, they're roses.

I will, I will certainly.

From whom? Mr. W—? Are you Mr. W—?

Thank you!—I see the star.

There's Mr. —, and his sister, and Mr. W—, all standing in a row, and there is — with roses, and Imperator.

—And Mr. — has grown younger—

If that cord is long enough, I'll be there—

[She snuffs the air.] I smelt those flowers plainly. —

When the light goes, Imperator puts up his hands that way and holds up the cross, and the light all goes out. But the flowers remain, but they're all going to pieces! — Oh, Mr. D— I saw you standing outside that black form a moment ago.

(Jan. 22, 1900.) *Waking-Stage.*

Voice sitting. Sitter and recorder, G. B. D.

I will tell you how it is—there is a space that opens into that other world, and then my spirit goes out on a cord into that world, and then Rector comes in on another cord.

Only they can't keep the ether. It goes away.

[To me.] I want you to think you are a very black looking creature! It is all closed over!

[To me.] Are you *somebody*?

G. B. D. No! I am nobody!

Nobody! Nobody! That's qucer!

Note here the two cords.

(April 2, 1900.) *Waking-Stage.*

Sitter and recorder, G. B. D.

Yes, I hear!

There are two Mr. D.s in Rector's arms and there's a ring over the young man's head! Oh I can see so plainly!

[Repeats what some one says.] "Oh I am just as happy as I can be!"

— — I can see those little flowers all made in a minute!

— — I don't want to be made to go!—

I see there is a light all open, and there is a cord attached to my heart [puts hand on heart]. I go out on that cord and I go in on that cord. But when I am there I am so happy! And I see such beautiful things!

Do you hear the bell!

[Coming back to herself and seeing me.] You seem too black to live! That one *here, this one*, is *black*, but the young man over there — He went into that light when Imperator pulled the curtain — — —

What am I talking about, any way? Oh, how queer!

(April 3, 1900.) *Waking-Stage.*

Sitter and recorder, Hodgson.

I'll produce Mrs. Hodgson with Eric.

R. H. produce Mrs. Hodgson with *what*?

I'll produce Mrs. Hodgson with Eric.

There's old Mr. Hyslop and * with him.

R. H. *Who* with him?

Uncle Clarkthers with * * * will be here soon.

Say, Rector took me into the other world and I've been all round through the garden with Mrs. Hodgson

and that little boy. * * * And I smelt incense burning * * * and when I came out that old gentleman followed me in all the way.

That's funny isn't it ?

That's no dream. Where have they all gone to ?

You look as black and as ugly as anything [to R. H.]

Did you hear my head snap ?

Don't you smell something ? R. H. No.

Hear my head crack ? R. H. No.

Do you feel sleepy ? R. H. No.

(*May 22, 1900.*) *Waking-Stage.*

Voice sitting. Sitter and recorder, G. B. D.

Oh let me see your face again ! [Hand raised, eyes open.]

Ah, ah . . . I don't know you. Oh, I am glad to see you.

I want to see that other lady that is walking on the side of her who was trying to reach me ; that is her sister ! She told me so.

[Smiles.] There's that lady with those lovely eyes, right up in the air.

Oh, there is Imperator ! he is going to take them all away !

There is that same little crescent again, with two stars on it ! That is no dream.

I want to tell you something whoever you are. That light goes right into the other world, and when my spirit goes out it goes out on that cord. [Describes Imperator and his coming in, but too rapidly for me to get it down.] I am going to tell you something : that is no dream, no dream. But that is what makes me numb, and that is all just as I see it. There's that little white dove again ; that dove is Mr. — and it's the prettiest little thing you ever saw !

I am just so happy !

[She then describes a face she sees and ends by saying with emphasis] I think I know. Sh ! Sh !

[Then after a pause, during which her face changed from

the expression of absolute ecstasy which it had just had to one of horror:] This place is *Hell!* This place down here is *Hell!*

[Then to me, a little later:] You look whiter to-day don't you?

What's that bell ringing for? I did not want to come back here.

I see that man over there. [She says this looking at me. I ask her what the man looks like.] He looks all right, only he's heavy looking.

(June 11, 1900.) *Waking-Stage.*

A new sitter S., with R. H. recording.

{During the trance the sitter's husband wrote a little and then communicated through Rector with the assistance of G. P. The communication was confused.}

* * * [unintelligible]

Eyes bright enough [?] There's George Pelham.

All right. All right sir. Oh . . .

R. H. See anything?

Who's that gentleman with the dark moustache?

Do you know that gentleman with the blue eyes?

S. Tell me about the gentleman with the blue eyes.

He's got a light blonde moustache and blue eyes, and a very handsome face.

S. Tell me some more.

Hair up that way [motion of hand which I did not fully see.] He's gone with George.

S. Would you know his photograph? if I were to show you his photograph?

I didn't see his photograph. I saw him know him anywhere. I know him in that light coat, and that little cravat with a little light stripe in it.

[S. asks about possibility of her recognizing him again.] Well I don't know.

R. H. Well, do you remember that gentleman you saw?

Who was that that had the broad shoulders?

S. Would you know him if you saw his photo?

Oh it wasn't Mr. Hodgson at all.

[Mrs. P. seemed to be forgetting the appearance of the figure as she was recovering full consciousness, and I couldn't make full record of question and answer. She seemed here to lapse back partly into her subliminal again, and when I asked her what sort of moustache the gentleman with the blue eyes had, she referred to G. P.'s having moustache and beard, and *implied* apparently that the blue-eyed gentleman with the broad shoulders did not have moustache. During this time S. was behind Mrs. P. and shaking her head, indicating to me that there was no moustache. S. gave her a photograph with a large number of faces in to pick out the one she saw, and I requested S. to turn away so as not to influence Mrs. P.'s selection by any ordinary means. Mrs. P. very quickly picked out one, and S. on being shown it, said it was right. The photo was a military group taken at Netley, England, and contained 31 figures, of which five were clean shaven and two others Hindus. The only bearded figure is one of the Hindus. Shortly after this, Mrs. P. apparently became normal, and had no recollection of the figure or the photograph. R. H.]

{On the above, the sitter comments :} [I did not understand Mrs. P. to say at any time that the gentleman with the blue eyes had a moustache, and by shaking my head I intended to convey to Dr. Hodgson that I personally did not think she said he had. Up to 1891, my husband was clean shaven. In 1892, he grew a moustache which he shaved off at my desire, immediately before our marriage.]

(June 12, 1900.) *Waking-Stage.*

{Same sitter as on previous day and Hodgson recording.}

[Unintelligible mostly. Some words with sounds of K and R in it repeated again and again.]

George says tell Hodgson * * * [K . . . R]

[Repetition, probably an attempt to repeat the name Karaehi mentioned by S. {during the sitting}]

There he is.

There's Emperor and Rector. There's the gentleman with the beard. And there's a little boy with short light hair. There's the gentleman with the blue eyes, high forehead, presses mouth up like that

[puffing lips somewhat] [{Note by sitter} unintelligible]

laughs one sided [{Note by sitter} characteristic]

Tell Hodgson that's all right. I'll meet him next day.

S. Know that man again?

Know him anywhere. Rector's taking the bonnet off. Pins and needles all in it.

[R. H. gives Mrs. P. another photo group, and requests her to pick out the gentleman with the blue eyes. S. turns away, and R. H. can see only back of photo which he has not previously inspected. Mrs. P. picks out almost immediately one that proves to be correct. The group is of football players 17, taken at Netley, England; four, perhaps five, of whom are clean shaven, the rest with moustaches, none with beard.]

Do you know that man said something to me for you.

R. H. What was it?

It sounded like a funny word. R. H. What was it?

Something like *sherry*. * * * Soft sound of C. Sh

* * * Don't you think I could go back and find it? Well why does he keep saying that over and over again. Its Cashia Cashie . . . something like that.

S. What sort of sound did it end up with?

i . . . e . . .

S. What sort of sound would that make,—a *k* and an *s* and *ie*?

It wasn't Katie

{Perhaps it was Cashmere, a name the sitter had mentioned in an important connexion during the trance.}

(November 12, 1900.) *Waking-Stage.*

Sitter and recorder, Hodgson.

John . . . Hyslop.

R. H. John Hyslop?

says . . . he says . . . I say it.

R. H. John Hyslop?

Three Hyslops.

R. H. Three Hyslops?

Robert Hyslop. I'm as stubborn as a mule and you can't change me.

Survival after death is as sure as God. You'll understand it better soon.

I'm all right. Tell them I'm going on. My work is only just begun. Hyslop.

Beautiful . . .

O don't do that. Will you please take me? . . . O—o.

Well there's Philip S—— sure enough.

I want to go with them, with the Doctor.

That's not a dream. Oh dear.

Was that you talking to me? R. H. No.

Did you say it's all right now?

Did you say you'll feel better soon? R. H. No.

What's Mr. Newbold got to do with it?

Oh do you hear that?

Mr. Hodgson, I thought you'd grown very old.

(November 13, 1900.) *Waking-Stage.*

Sitter and recorder, Hodgson.

Yes I will. I remember. This is my son George.

Tell James I won't forget him. Emperor prays

all the time. Well there's Mrs. C——. [Mrs. P.'s

face smiling] I don't know Rebecca, who Rebecca

is. Will you all take me? Who's Miss Dunn?

* * * [not caught] too.

R. H. Who?

O Lord have mercy on . . . you.

Yes I will. You take two flowers. One's an orchid,

a pink orchid, one's a forget-me-not, put them in

some water, and they cannot die.

See the candles. There's one, two, three, four, five,

six, seven.

I'm all numb.

Who's the Bishop? Who's the Bishop?

[Mrs. P. looks towards me, and moves her forefinger up to my forehead and touches it lightly, as if to see what it is. Then she looks up, then looks at her hands, then looks in front of her,—then begins to weep, but soon stops weeping and begins to smile.]

[To R. H.] I want you to see the light when it

went out. Did you see all the pretty things I saw?

Why didn't they stay here? Why did it all get

dark so suddenly?

Did you hear that? [Snapping in head.] It's not so

dark now.

* * * [Here came several apparently normal remarks, followed by a lapse again into subliminal.]

I wish I could remember where I go. Sometimes I go farther away than others, but I can't be dead, can I? R. H. No.

What's *transition*? do you know? R. H. Yes.

What *is* transition? It goes again. [The snap in her head.]

(*March 12, 1901.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

[Opens her eyes and nods her head]

This is my mother. Tell him Myers says this is my mother.

Are you happy, Mr. Myers?

[Gazing in front of her, then turning her eyes towards my right, then lifting them upward.]

Mr. Myers has just gone out of the passage with a lady. He's grown younger. He's transparent and goes quickly.

Mr. Hodgson do you see a cross? R. H. No.

It's gone. Do you hear that crack? R. H. No.

What was that cross doing in the air?

[Then some remark about its being heavy and she wondered how they could lift it.]

(*March 13 and March 12, 1901.*) *Going into Trance.*

Sitter and recorder, Hodgson.

[Mrs. P. going into trance] "I feel that same thing now shutting down all over me." {She had said in going into trance on March 12, "I feel something shutting down all over me." And then after a pause, "Good morning, Bennie . . . good morning, Bennie."}

(*April 8, 1901.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

{During the trance proper Imperator had come in to promise, in reply to Hodgson, to regulate the length of sittings better.}

Well? Yes. Yes. Yes. All right. All right.

I'm Imperator Servus Dei, very remote from the earthly sphere.

I understand fully, will [?] guard watch pray for you, and [?] for all God's children.

Hallo Mr. Myers.

Tell him I understand the [?] *modus operandi* [a little stumbling over these words] very well.

How are you, Hodgson? R. H. First-rate.

It's a slow process, but it's as sure as my taking off. We're going to have infinitely better conditions. Stick to it. I'm weak yet. Good-bye.

R. H. Good-bye.

[To R. H.] That's a queer thing. I'll tell you something. R. H. What?

There's Mr. Sidgwick, and they've taken Mr. Gurney out of a hole. They found him and took him out.¹

You never saw a man so pleased as he was. He's nearer than he was. He's getting * [?]

Go, take up thy body and fear no evil. I am thy rod and thy staff and thou shalt be comforted.

Farewell.

Did you hear my head crack? R. H. No.

This waking-stage is noticeable for the conversation of Hodgson apparently direct with Myers.

(April 10, 1901.) *Going into Trance.*

Sitter and recorder, Hodgson.

Funny, wasn't it, I saw Mr. Myers in my dream. I think they must be making a desperate effort to get here . . . to get in

(April 16, 1901.) *Waking-Stage.*

Sitters, G. B. D. and Hodgson.

That's . . . that's . . . [Smiling] There's . . . I'll put . . . I'll put this cross here for an emblem of peace and love. Imperator. See that little white dove. It's to denote purity. No cross no

¹ See Chapter VIII., p. 304.

erown. Come unto me all ye that are heavy laden and I will give you rest. May the Grace of God rest on thee evermore. Farewell. We meet again. Good-bye, George.

That's Mr. Sidgwick. Tell Mr. Hodgson I'll see him by-and-by . . . by-and-by. R. H. Yes.

All is well here. I wish to God it was as well with you. Don't forget us. R. H. No.

I have much to do.

[Turning to R. H.] Mr. Hodgson, everybody's after you. [With a slight laugh "Ha [Ha "] Imperator's put out the light.

[Looking at her hands, then turning to R. H.]

They were too black for anything.

[To G. B. D.] I saw you double.

G. B. D. You saw me double, did you? What did the other one look like?

I never saw you before. I felt so numb.

[To R. H.] If you'd put your head over a moment ago you'd just hit Rector right in the mouth.

[To R. H. in a whisper.] Is that Mr. Dorr?

R. H. Yes. [Pause.]

Oh Mr. Dorr I didn't know you. . . .

[To R. H.] Did you hear my head crack?

Record by Hodgson of Mrs. Piper's utterances when recovering consciousness after being under ether for an operation.

(April 24, 1901.)

Morning of operation for hernia by Dr. Maurice Richardson at Massachusetts General Hospital.

[Operation about 8.30 a.m. I was with Mrs. Piper till she became unconscious under ether. She was taken about 9.45 a.m., after the operation, to her room in the hospital where I awaited her. The following is the record made at the time by me of our conversation until she became normal about 11.45 a.m. I was able to record practically everything said by Mrs. Piper, but did not record every question put by the nurse, Miss Rogers, or myself. Nothing of significance was

omitted from my record, only the reiterated questions by the nurse or myself to some such effect as: "Mrs. Piper, do you feel all right now?" R. H.] {The remarks in round brackets are those of Hodgson or the nurse so far as recorded.}

[Questions to Mrs. P. by nurse and R. H. {between round brackets}]

Don't disturb me. . . I don't want to leave those people . . . Oh dear me . . . I want to go back to those people . . .

(Who are those people?) He pronounces a benediction.

(Can you remember what he said?) Yes.

(Tell me what he said.) Peace and plenty.

(What else did he say?) I'll care for you.

(What else did he say?)

Peace and plenty . . . If you'll let me stay a minute . . . There they go . . . There they go . . .

[Pause.]

(Feel all right now?)

Imperator'll take care of me. He said a benediction . . . a benediction. Farewell.—I'll be with you.

(What was it he said?) I'll be with you.—

(What else?) Peace and plenty.

(What else?) I am . . .

(I am what?)

I am the servant of the Most High. All is well that ends well and this *is* well.

[Pause.]

Farewell. Oh dear . . . I [or we] will leave thee now.

[Pause.]

All is well . . . [Pause.] Good-bye . . .

(All right now?) [repeated]

Don't worry about me, I'm all right.

[Pause.] Well. Well there's no doubt about it after all that. I wouldn't care to live a minute . . . All gone. Oh dear, where am I? It's all over. We'll take care of you. Now we'll go. . . . Good-bye. How black it is . . . Oh how black it is. I'd give anything to go back there. If they could just take me back a minute I'd be all right.

(Why, you'll be all right now.)

All right now. [automatically as if repeating my words.]
I've been taking care of * * * all right.

You needn't worry about that.

[Pause.] Well I'm sorry to have you go . . . Thank
you very much. I'll be able to * * * in a moment.
[10.48 a.m.]

(Mrs. Piper—) Good-bye . . . Farewell.

(Do you feel all right, etc., Mrs. Piper?) [Repeated
several times.]

Yes. They've gone. Where am I? [11.11 a.m.]

(Why don't you wake up?) [11.21 a.m.]

They told me to rest. [?] Oh dear . . .

(Feel all right?) Yes, thank you. [11.25 a.m.]

(How are you?)

* * * *

(Feel all right?) Yes, thanks.

— — — —

(Hallo!) What, hallo . . .

(Well?) I'm all right now.

[Mrs. P. looks towards the nurse.]

(Do you know this lady?)

You see some persons are brighter [lighter?] than
others.

(Remember me?) Yes. You're Doctor Hodgson.

(How are you?) Well, I don't know. I'm exhausted.

(Feel pretty tired?) Very.

(Know this lady?) You're head nurse in Ward B.

(Feel all right?)

Why do you talk so much always? Why won't you let
me rest? Would you mind? Now please would
you? Your name's Rogers and your name's Dr.
Hodgson and *my* name . . . I wish I hadn't any
. . . Oh I am so cold. [11.35 a.m.]

(Feel all right?) [Nods assent.] Very tired.

(Do you remember anything?)

No, nothing . . . Remember anything?

(Yes.) Not much of anything, don't want to.

(How are you now?) Sleepy.

(Know this lady?) Miss Rogers . . .

I wish I could have an extra pillow under my head.

[Nurse arranges pillows, etc.]

[R. H. leaves about 12 noon.]

(October 21, 1901.) *Waking-Stage.*

Sitter and recorder, Hodgson.

{First sitting after operation in April, 1901—also after a statement made by Mrs. Piper that she wished to leave off her trances and free herself from the Society and from Emperor.}

* * * operation [?]

* * * Myers * * * Myers and Doctor Myers.

Hallo Doctor Myers.

You ought to be ashamed of yourself.

R. H. Who says that ?

That's Myers.

R. H. Whom does he say that to ?

I'm talking to the light.

Go and clear . . . go and clear . . . go and clear
the cobwebs out of your brain. Begone with your
folly.

[These remarks apparently made by F. W. H. M. to
Mrs. P.]

Imperator servus Dei. If * * * on earth the sins of
mortals are greater than * * * mercy * * * I tell
thee to beware * * * warnings to thee * * * warn-
ings to thee * * *

going . . . going . . . four rows of . . .

R. H. Four rows of what ?

people.

[To R. H.] I was wondering where we were. You
didn't see the black thing they drew over me. I
never saw that before. Mr. Hodgson, I went to
sleep, didn't I? I didn't think I was going to
sleep this morning, did you ?

R. H. Oh, I don't know.

This is another case of apparently direct conversation
between Hodgson and Myers.

(January 22, 1902.) *Waking-Stage.*

Sitter and recorder, Miss A. M. R.

Yes, I see them.

A. M. R. Who do you see?

Imperator, Rector, all in prayer, all praying, Imperator is leading. Looks like a church. Oh, how beautiful. Oh such a light. See how beautiful that is. Imperator's prayers, the voice is like a bell, oh so soft. He is praying for somebody that is in the dark world.

A. M. R. Yes.

See his robes? See his cross? Oh, he stands up. He pronounces a benediction. Fear no evil, we will be with thee. Farewell. Hear the choir all singing amen. Going. Good-bye.

[Looking at her hands and at me, but no recognition yet.]

Did you know all those people that I saw a moment ago were doing something to protect you?

A. M. R. Yes.

They lifted a very dark veil all up and after they took that away everything looked so light.

A. M. R. I see.

And I thought that perhaps that dark came off of you.

A. M. R. I guess so.

Well, it is a long robe like black thing and they pulled it all away and made it light. It was transparent, as it were. They prayed and then they went away.

A. M. R. Yes. Lovely, isn't it?

More beautiful than anything I could describe to you. I faintly remember it.

[Did not seem to be fully herself or have the light of recognition in her eyes until this point.]

Well, Miss R——, I did not know you. Did you hear my head?

A. M. R. No, I did not.

Why, it went just like that apart [separating hands] and then seemed to join together again. You must

laugh at my crude descriptions, but if you could feel it and were powerless to express it as I am, perhaps you would express it in as crude a way.

(*March 24, 1902.*) *Waking-Stage.*

Present, a sitter, with Hodgson recording.

[Smiling

young lady . . . Fine eyes . . . Oh-h . . . It's all going away.

going away. * * * [not caught]

My love to mother.

That's the young lady.

[looking at her hands] strange . . . hands . . .

[looking at R. H.] oh yes I see. Well that's Mr. Hodgson.

I was trying to make you out. I couldn't see you at first.

My hand ached all the time.

Oh well Mr. S. {to sitter} I forgot that you were here.

Did you hear my head snap? You see I was asleep and when I woke up my head snapped.

Did you hear my head snap?

I quote this for the comparison of return to normal consciousness to waking from sleep.

(*March 26, 1902.*) *Waking-Stage.*

A sitter, with Hodgson as recorder.

All right I will.

Phil says tell . . . mother . . . Florence sends her love.

It's all right.

Oh I don't mind.

Well I see them.

Well they all went out so quickly.

Well that's a . . . that's a . . .

[Sniffing up strongly several times as though smelling at flowers.]

R. H. What are they?

Lilies of the valley.

- R. H. Who's . . . [R. H. was going to say "Who's got them?"]
 Who said *what are they?* a funny sound . . .
 Well I couldn't think.
 Well I thought I saw a young man with a young lady walking close to me when I forgot what they were.
 I keep thinking.
 Well—oh Mr. Hodgson I couldn't see you at all for a moment.
 I thought there was something over my face.
 My hands and arms are as numb as anything.
 [Then recognizes sitter and speaks of her head snapping.]

The names are those of communicators during the trance proper.

(April 2, 1902.) *Waking-Stage.*

- Sitter and recorder, Hodgson.
 John Welsh has Rounder.
 R. H. John Welsh was round her.
 John Welsh has Rounder. Tell this . . . tell . . .
 tell . . . John Welsh has Rounder.
 R. H. John Welsh *is* round her?
Has . . . has . . . It's I, Benny, don't you see me?
 I, Benny.
 R. H. John Welsh has Rounder. Yes I understand.
 [I here recalled Mr. Junot's enquiry about the dog Rounder in sitting of {February 11, 1902}]
 Tell Dad.
 R. H. Yes. I'll tell him.
 [Pause]
 Imperator took that tall young man with the light hair and put him out, put his hand round him, and pulled the shade right down . . . I always see . . . the cross . . .
 I didn't know you Mr. Hodgson. Do you hear my head snap?

This is included as part of the Junot series in *Proceedings*, Vol. XXIV., p. 516. The sitting was not

however, held with any view to the Junots, and the only mention of them during the trance proper was by Rector in the course of remarks on the differences among sitters in their effect on the success of the controls. He said :

R Others bring before us great light and peace. Friend we must not fail to refer especially to Benny and his dear ones especially his father and mother. They bring infinite light and peace. Their spiritual lives are beautiful considering they are still mortals.

This waking-stage is of special interest on account of the resemblance of Benny Junot's communication to the manner of the trance proper, and because the name of John Welsh, which served as a clue to the recovery of the dog Rounder, was here given for the first time.

(*May 28, 1902.*) *Waking-Stage.*

Sitter and recorder, Hodgson.

Don't hurry me so.

* * * [a few words in low voice indistinguishable.]

Don't hurry me so.

I didn't know you were there.

What ?

Yes I'll take it.

I am F. W. H. Myers. Tell Hodgson I left a sealed envelope with a Greek word written inside of it as a test for me to give from this side.

Good. Go.

Mrs. Myers, Mrs. Myers, Mr. Myers, H. C., Doctor Myers, his father, and brother, all in a row.

Imperator said . . .

They took me out, showed me several different spirits. Then Imperator came up with a long stick, like, —made of light. Then they all went out, every one of them.

This is the blackest place I ever was in.

You know I just hate this place.

Mr. Hodgson I thought you'd grown very old, but you haven't, have you.

Well my head went with a bang that time, didn't it !

(July 2, 1902.) *Waking-Stage.*

Sitter and recorder, Hodgson.

Hurry up!

Love to mother, Dad, Bennie.

Love to father, mother. Phil.

Love to * * *

(R. H. Who?)

Mary . . . Hugh . . . Bonnie, Mollie . . . Hugh.

Love to Richard. Jessie, Mother, Fred, Rebecca.

Good-bye. (R. H. Good-bye.)

J. G. D. [?] Ad infinitum . . . Ad infinitum.

Imperator. There's George. All right . . . I do.

[Smiling] Yes its . . . John Hart . . . I know you.

Laura H—— . . . good-bye—dear, my love always.

Going.

Where . . . stay . . . I thought you almost was going
to fall . . . you would if you hadn't hurried away.

I saw Mrs. C—— and the baby * * * [not caught]

I came in on a string.

[to R. H.] well I didn't know you. I thought you
were Mr. Myers.

This is the last sitting of the season. The trance proper ended with farewells from Imperator and Rector, but had been so much taken up by discussion of Hodgson's relations with the controls that there was little in the way of messages from any communicators except Myers. The omission appears to be made up in the waking-stage.

The confusing of Hodgson with a spirit (Myers) is worth noting.

(October 14, 1902.) *Waking-Stage.*

Voice sitting. Sitter and recorder, G. B. D.

[Hand raised.]

[Whispers] Puss! [more clearly] That is all right, George!

We are not so far removed from the earthly life
after all.— How is puss?—[almost whispering]

It's all well with me!—

Those are roses, aren't they? I don't see how they make them! "It's this way!" but that doesn't teach me anything. Are they all fresh?—It's going to fall. Mr. Hodgson!¹ It's going to fall! You catch that, please! Look at that pretty white rose.—

Oh! [staring at G. B. D.] Well, I thought that you'd grown very thick!— It's too horrible for anything! to come down into this black place.—

I saw Mr. Dorr and Mrs. Dorr— and a dear little lady with a whole room full of roses! There was a little white rose came down from all the rest. I reached for it and then it all went!

This waking-stage brings out clearly what seem to be successive strata of consciousness, but yet with a recollection of the whole immediately after waking.

(November 10, 1902.) *Waking-Stage.*

Sitter and recorder, G. B. D.

Yes, I do! Can't you come with me? Oh, oh, oh look — oh, look at that. Oh, what a pretty light! There's Mrs. Dorr and Mr. Dorr, and a tall man, and another lady; all in a row; and there's Emperor! Oh, how I wish I could stay there for ever. Look at that little dove — — little white — — and there's a beautiful lily all made in a minute! — — — —

Well, [looking at G. B. D.]—Oh, there's two ladies— one lady told me something to tell you when I came away but I can't remember what it was. [Looking hard at G. B. D.] *that's* a black kind of a looking man —

Well did you hear my head snap? I thought I was coming a long way on a string and if I left that string I was going to fall. When I left that place I was so happy—but it does not look very happy here, does it? That's queer; when I first saw you just now I thought you was [*sic*] two persons—

¹ Note that Hodgson was not present.

you looked very much lighter in the one body than in the other!

(February 4, 1903.) *Waking-Stage.*

Sitter and recorder, Hodgson.

[Several words not caught. Then many repeated attempts at a name which her words "It's George saying" indicated that G. P. was trying to get her to give. The name approximated to *Martha* {*Barton.*} *Martha* was quite distinctly given at least once, but the *Barton* was not quite reached. This name as she gave it sounded—not clearly—more like *Barralen* or *Parralen*, and on my saying "spell it," the letters she gave sounded more like P.a.r. than B.a.r. She did not get any further in the spelling than the r. I suggested {*Barron*} and {*Barran*} and {*Parson*}, but none of these was accepted, she continued trying to repeat the name. No assent was made either to *Martha* or *Mother* which I suggested for the other sound. When I said *Martha* {*Barton*}, she stopped repeating the sound, a smile broke over her face (which previously had a strained look forward while she was automatically repeating the name) and she said "that's it, sure. George says sure." This note is made practically from memory on the afternoon of the day of the sitting, Feb. 4, 1903. What follows is from my shorthand record.]

Hear it! That's his sister.

R. H. Whose?

[Pause.] James's sister? George says Hannah's sister. Here's George, and Mr. Myers, and oh a lovely lady.

She has beautiful hair.

They're all going into the light.

There's a man with a kind of a beard. There's a man went into this world shot himself. He didn't mean to do it. There's a little old lady with gray hair kind of wavy parted in centre and put around like that off her forehead.

[Mrs. P. makes motion with her right hand suggesting curvature in front part of hair. I asked her to repeat the description, which she did in nearly the same words, but I did not get every single word down in the above.]

I guess I know. I can see her.

R. H. Do you know her ?

No, she's with a man.

I tell you, Mr. Hodgson, there's a light up there, but when the light goes out it's awfully dark here in this world.

I want to go up in the other room . . . in my room.

[Pause.] I thought that was Mrs. C——.

Oh! All gone. I wonder how many . . . I was drawn in . . . like being drawn in on a tube . . . on a cord. It's an awful day, isn't it ?

R. H. Yes. [The day is dark and rainy.]

Don't you know that the light in this room seems very dark sometimes.

The name Barton is a pseudonym I have substituted for the real one, and I have altered Hodgson's attempts at the name accordingly, while trying to keep equivalent approximations to the sound.

At the end of the trance proper, friends of a previous sitter named {Barton} had communicated, and among others, a cousin had appeared, but not spoken, whose name G. P. had promised to find out and let Hodgson know "after I go." Presumably "Martha Barton" is the result. Mr. Barton, the previous sitter, however, who thought some things in the trance communications good, said, "We know of no Martha {Barton}. We have a cousin Martha ——, née {Barton}, but she is alive and well."

I have quoted this waking-stage for the sake of the Martha Barton incident, which seems of interest in connexion with the waking-stage consciousness. The confidence of the waking-stage intelligence in accepting the name, though a name of no significance, which is suggested to it is interesting, but might be due to Hodgson's own conviction conveyed in his tone.

The case is also interesting as an example of failure to carry out successfully a promised attempt to get a name or other word in the waking-stage. Successful use of this method is discussed in Chapter VII., p. 268, etc.

(Feb. 18, 1903.) *Waking-Stage.*

Sitter and recorder, Hodgson.

That's Mrs. H . . . and Edmund Gurney.

There's Mr. Sidgwick with him . . . Sidgwick . . .

Mrs. H . . . Mrs. H . . . and [in sudden surprise]
who is . . . Oh-h . . . there's . . . there's Doctor
Phinuit [stumbling several times over the name,
sounding at first somewhat like *Finley*.]

R. H. Who ?

Doctor Phinuit.

He's away up there !

[Then, with a slight change of direction of gaze, and
a reverence in voice and manner.]

There's Emperor.

Good-bye . . . good-bye.

[Feeling her hands.]

Came pretty near taking me along with them.

There's a little lady up there got an awfully thick
head of hair . . . long brown hair awfully thick.

[After staring at R. H.] Hallo ! Mr. Hodgson.

I was waiting to see what that sound was in my
head. It's cold in this room, isn't it.

R. H. Not specially. [It was rather cold, but not so cold
as it had been on several recent occasions.]

Don't you know I can't remember, when I go out,
hardly what this place is when I wake up.

During the sitting Gurney had communicated, also
Mrs. H. who had communicated at the end of the sitting
just before Emperor's and Rector's farewells. She had
said :

MRS. H. I have seen Phinuit.

R. H. Well, well ! What about him ?

MRS. H. he is no more like what he was than you are like
me.

R. H. Really ? [Assent] Improved ?

MRS. H. Of course he has improved he is just splendid.

R. H. Well, I shall be delighted if you will come again and
tell me all about Phinuit's past and present. I

remember he was always somewhat of a favourite of yours.

MRS. H. I thought if I could really find him I would be really happy he's a long way from your world now.

There had been no news of Phinuit for a long time before this, I think. Mrs. H. was an old friend of Hodgson's, and had been present at sittings with Mrs. Piper while in life.

(*May 5, 1903.*) *Waking-Stage.*

Voice sitting. Sitter and recorder, G. B. D.

Rector's there! Take him quickly! He will let me in when he goes out. I can see my arm all numb! I can see his head on my hand. He has his head on my hand now. He takes the ether out of it. I can see him go into the air. I can see the cord on which I came in.

He looks like a priest! I can see the light so well—too; three, four, five, six, seven, they are all going in the light! Isn't it dark here? Well I was out! I was having a happy time of it before it got so dark. They were telling me some pretty things. I felt, I saw, a male {? veil} going up, going up, lifting.

That is Mr. Dorr! But you looked so queerly to me before I saw you clearly. You looked so heavy, you looked so thick.

Rector had been the sole communicator as well as control during the sitting. In this case we find described as going on a part of the waking-stage dream which is usually only described as a recollection and with less detail.

(*July 4, 1904.*) *Waking-Stage.*

Present a sitter, with Hodgson recording.

McVickar [repeated several times before I caught it clearly] Mr. Hodgson

(R. H. Mc Vickar.)

* * * *

That's what I want . . .

(R. H. I remember you.)

I want to tell you something . . . (R. H. All right.)

You pretty well ? (R. H. Yes.)

I'm much happier than I was and I want you to know it and to do something for you.

(R. H. I'm glad to know it and shall be glad of your help.)

* * * beautiful place.

* * * *

Why can't we reach you better, more clearly.

[Pause]

There's a lady over there trying to tell me something . . . rather large . . . blue eyes . . . I couldn't hear it at all. She says he's [?] . . . C—. I send my love to . . Sarah.

[Pause.]

Rector took a cord out of my stomach.

Hands are numb.

(R. H. All right.)

I forgot who you were, Mr. Hodgson.

McVickar had not communicated during the trance proper, but I do not know whether he had any connexion with sitter or communicator, nor indeed anything about him. Note the apparently direct conversation between him and Hodgson.

(*March 1, 1905.*) *End of Trance and Waking-Stage.*

Sitter and recorder, Hodgson.

Most of the trance had, through Hodgson's initiative, been occupied with conversation between him and Rector about the advisability of lessening the duration of the trances with a view to lessening the strain on the medium. Rector had listened sympathetically and had promised that "After we make this a study with your help and are fully competent to judge we will give you full knowledge of the conditions as we understand them." Towards

the end of the trance other things are referred to, and Rector ends :

R. We give our message as we leave . . . as we leave.
We cease now. + Farewell (R).

R. H. Amen. Farewell.

[Mrs. P's. Sublim.]

[Mrs. P. repeats the following injunction monotonously—much as I myself say my own words while writing them down at the sitting,—but more rapidly, and some of them too low for me to catch.]

Be ye wise in thy judgment.

It would not be well to prevent the light burning out. [?] it would bring sorrow to all those who look to us for light.

* * * I will * * * from his interests in those whom he loves in the earthly life.

Hearst thou me? . . . I say it. Hearst thou me?

(R. H. Yes.)

God in His Wisdom and * * * sends us to the earthly world to prevent sorrow, suffering, and we obey His laws.

May His spirit go with you this day and His blessings rest on you. (R. H. Amen.)

* * * go * * * [Pause.] Oh! light! Stars in heaven? sometimes . . . sometimes.

There's Benny.

[Looking at R. H.] A man? A man? are you a man? (R. H. Yes.)

I had a beautiful dream. I want to say to you man they told me that there was great affection from son Benny to his father and mother that the affection would never cease. they must be cheerful and * to it.

I lose the words I think.

God knows best. Those were the words. I was too far away to . . .

Mr. Hodgson! (R. H. Yes.)

Small * * *

You hear my head snap then? (R. H. No.)

This is clearly, I think, a case of the trance communication carried on into the waking-stage. Note also the impersonal recognition of Hodgson.

Compare this waking-stage with that of April 17, 1905, which is quoted next.

(April 17, 1905.) *Waking-Stage.*

Voice sitting. Sitter and recorder, G. B. D.

In the course of the sitting Rector had expressed a wish that G. B. D. instead of R. H. should accompany Mrs. A. to the sitting arranged for her on the following day, and had said that at the close of the sitting they wished to go into the hand and send a message to the earthly friend (= R. H.) regarding this.

Influenced by none! I want to tell you — — beautiful! — — — — Will you take a message to Hodgson? [All this said quite slowly and brokenly; not with the directness of the voice in trance.] I wish to work in my own field! Will you without prejudice take a message to my friend?

G. B. D. Who is speaking?

I am Rector servant of God. The power should be individually free and active, according to the divine laws of the most High. Say that to him. No feeling of prejudice or dissatisfaction should enter into these communications. But they should be approached with a feeling of sincerity and freedom of thought and feeling. And the more charitable the attitude the finer and clearer and higher the result of the communications. That which ye give shall ye also receive! If thou dost not trust thy friends thy friends will not trust thee. Practice what thou dost preach and the — — — Don't go! — — and better conditions will grow out of it. That is the high commander — — the high commander! — — They hold me in this state! Thus may his blessing and mine go with thee; PAX vobiscum! — — go spirit take up thy body, and our blessings on thee — —[†] [Mrs. Piper coming into consciousness of her surroundings.] Pillows! — hands! — table!

— Mr. Dorr! — if I live — — that is Mr. Dorr — — 'tis he! It is a day — — daylight! — Darkest clouds before daylight — Oh! Oh, Mr. Dorr — I thought you were a *small* man but you kept expanding! [Becomes quite normal again. Influence then passed into hand and wrote message for Dr. Hodgson.]

{The written message was two or three sentences, by direction of Emperor, expressing the wish that G. B. D. should accompany Mrs. A—— as they desired to use the voice.}

Note that Rector appears to reply directly to G. B. D.

(May 23, 1905.) *Waking-Stage.*

A sitter, with Hodgson recording.

* * * She lost you all right. Tell my mother * * * cease. [Pause.]

Say Willis . . . I will stay with him. Are you all going? * * * awfully pretty light.

What'd you get the funny lot [?] I want to say Willis * * * for me.

There's Emperor over there. * * to take up the body . . . good work.

[Pointing with her left forefinger in left front.]

[Looks up to right.] There's Mrs. H.

Tell Willis to * * like a friend. There's dark * * in a door. [Pause.]

Funny. There's George and John will be with the *

[Pointing at R. H.] That is the same type of man as Mr. Hodgson . . . same kind of beard.

SITTER. What did you dream?

They came on a line down to me and took me out. Then Rector slid in on the line. Then Mrs. H—— and Mrs. F—— [?] and John were all saying something about records.

I don't know . . . I see . . . then they came to pull me out . . . that was a dream . . . that was a dream.

S. What else did you dream?

Well . . . I dreamed that they were . . . I didn't dream at all. S. Yes you did.

I saw it. S. What did you see?

I saw Mr. Pelham up there holding on to a lady and trying to make her talk, but I don't know who the lady was.

S. Didn't George say her name?

Well I thought so but my head is mixed up.

S. What else did you dream?

I didn't dream anything. *Dream?*

My hand is numb . . . did . . . that's my hand surely but it's numb [feeling her hands]. [Pause.]

Hallo, Mr. Hodgson. R. H. Hallo!

You see I knew you instantly. And the lady too.

Did you hear my head snap? S. No.

Well I feel a nausea sometimes when my head snaps. [Then an ordinary remark about the weather.]

(Nov. 20, 1905.) *Waking-Stage.*

Present, Mr. and Mrs. Junot, and Hodgson reecording.

* * * *

I knew it all the . . . all the while.

Say . . . say * * *

I want to . . . I don't want to go . . . I don't want to . . .

Head . . . [feeling her head with her left hand.]

[Looking up and smiling] I think you'll know me . . . next time.

[feeling her right hand with her left and then looking about her]. It's a world. What's the . . . what's the . . . what's that gentleman talking about that didn't want to go. What was it? I guess it's all right.

Mr. Hodgson!

R. H. Hm!

What were you doing over there?

[Rubbing her cheek.] My face is asleep.

See [hear ?] it snap.

Well I thought I was on the string. I thought I was on a . . . on a wire . . . on a wire eord . . .

what would you call it? a wire cord . . . not a wire cord but a wire . . . Oh yes.

I want to . . . I want to change this table and put it round the other side.

[Looking at R. H. Then at J.]

That's all right. I just remember . . . I just remember about it. Is the lady gone? [Mrs. J. is on the left side of Mrs. P. who has been looking to her right, where Mrs. J. was at the beginning of the sitting.]

Were you cold here, Mr. Hodgson?

R. H. No.

My face felt just like your foot when it goes to sleep.

Do you know what I mean?

R. H. Yes.

It prickles.

Case of Rufus Miller.

(Dec. 18, 1905.) *Beginning of Waking-Stage.*

Present, S₁ and S₂ with Hodgson reecording.

* * * Rufus * * * love to him.

Tell Rufus I'm all right * * *.

* * * Rufus * * * I want to see him.

He's * * *

Tell Rufus I'm all right. I want to see him. I want to send him my love.

* * * He's a good man. Oh I can't hear you.

* * * Miller [heard by S₁ and S₂ but not clearly by R. H. who only noted the sound as like an approximation to Merlin.]

what [?] I will feel for him. That's all.

(December 19, 1905.) *Extract from record of trance proper.*

Same sitter as on December 18. Reector writing.

[Glove of Mr. {Taylor, who had communicated on Dec. 18} given. Hand feels it after turning it inside out, lays it close at top of sheet.]

TAYLOR (*through Reector*). I have been trying to find an old friend of mine. Is he all right think?

- S₁. Can you . . .
 [Hand has been writing, and stops as S₁ speaks.]
- TAYLOR. I wish [?]
- S₁. Can you tell his name or describe him in any way.
- RECTOR. friend you will please note if I get this right and help me as I register it. R . . .
 {Rector proceeds to write the letters of the surname letter by letter in capitals, Hodgson reading each out as written. After E has been read :}
 [Hand reaches forward as if to get glove. R. H. moves block-book nearer hand, which just touches glove lightly.]
- R. R. . . R. H. R.
- RECTOR. Is that L. R. H. Yes.
- R. sounds like MILLER . .
- S₁. Yes. Miller.
- R. Is it MIR or L.
- R. H. *Miller* is all right. S₁. Yes.
- T. I wish to find him as he can help me before he comes over.
- S₁. Do you mean Henry Miller or . . .
- R. No . . . I am not sure of this friend. listen R. What is this? I mean . . . R . .
- R. H. R.
- T. I mean R Miller RU . . . R. H. R.U.
- R. F . . . R. H. F.
- R. U S. R. H. U.S. Rufus.
- S₁. Rufus Miller is not living.
- T. I know I want to find him now as he can tell me. help me I mean. Don't you U.D.
- S₁. Rufus Miller senior is not living, but he has a nephew by the name of Rufus Miller who is living.
- T. I want to find my friend over here U.D. I want him to help me . . . he is far off they say . . .
- R. H. How can Mrs. C—— help you to find Rufus Miller in your world ?
- T. Can't she help me by asking + find him? I want very much to bring him here . . . I want to help him to know how to speak . . .
- S₁. Yes his friends would much like to hear from him.

- T. I shall find him soon I hope. I heard you talking about him not long ago.
- S₂. Perhaps we did.
- T. do you remember how I tried to tell you about him when I first tried to speak ?
- S₂. Yes. You spoke the name and we read it Mellor instead of Miller, so we did not understand.
- T. Well I will find him and help him all I can. God bless you all. T.
[Hand scrabbles slightly on table-covering.]
- R. friend you would better if possible obtain some object belonging to him and we will teach him how to speak. R.

Taylor had first communicated — writing himself — on November 15, 1905, and at the end of his short communication said :

- T. Is [?] Mil . . . All right
- R. H. "Is Mel all right."
- T. Mel
[Pencil dropped. Hand scrabbles somewhat on paper. Taylor's writing large and scrawly. Pencil given. Rector writes.]
- RECTOR (for T.). Tell Mellor I live I live I live I hope I live. I live I am glad. Who is it speaking to me. Is it Mrs. C.
I had to return. R.
- S₁. Yes it is Mrs. C.

I have substituted pseudonyms for the surnames in the above records.

Rufus Miller, the sitters note, and Mr. Taylor were formerly clerks in an office together. Mr. Miller's death occurred a great many years before the death of Mr. Taylor.

The above are, so far as I know, the only references to Rufus Miller. The case presents several features of interest :

(1) The name so imperfectly given on November 15, 1905, that it was not understood by the sitters, was given much more clearly in the waking-stage of December 18,

more than a month later, and the message then given was further dwelt on in the trance the next day—December 19. Taylor had communicated on the 18th in the trance, but had not mentioned Rufus Miller, so that the first clear mention of him and the first mention of his Christian name was in the waking-stage.

(2) Rufus Miller, though he had really been a friend of the communicator's, is erroneously supposed to be alive both by the waking-stage intelligence on the 18th and by the trance intelligence on the 19th—until the latter has been clearly told by the sitter that he is dead. Taylor living could have been under no misapprehension about this, and Taylor as communicator repudiates the mistake—shuffles out of it not very plausibly. If there was really, as he claims, no mistake in idea, the same confusion in expression must have occurred in waking-stage and in trance.

(December 12, 1906.) *Going-into-trance.*

Sitter and recorder, Mr. Piddington.

(While but half entranced and with eyes open {Mrs. Piper} says, pointing in the direction of the mantelpiece: "That vase worries me. It looks like a head." J. G. P. removes two vases.)

(December 17, 1906.)

Sitter and recorder, Mr. Piddington.

[Before sitting down Mrs. Piper took a round vase off the mantelpiece because, she said, it had worried her the last time, as it looked like a face. J. G. P. then told her that just before going into trance on December 12, she had spoken of her dislike of the vase. Mrs. Piper replied that she did not know she had done so; but that on December 12, directly after sitting down preparatory to going into trance, and while fully conscious, she had thought of asking me to remove the vase, but did not do so because she thought such a request would seem foolish.]

I quote these incidents as exemplifying the gradual loss of normal consciousness, the partial development of

an illusion (compare Chapter VI., p. 229), and the continuance into the beginning of the trance of the ideas of the normal or almost normal state, but failure to remember a week later what had occurred in what was evidently a very light stage of trance.

(January 16, 1907.) *Extract from Trance and Waking-Stage.*

Sitter and recorder, Mr. Piddington.

{During the trance, about a third through the sitting, there was an interlude while waiting the return of spirits who had gone, so it was alleged, to try and give a message through Mrs. Thompson. The interval was occupied by Rector in giving a message from Joseph Marble (see *Proceedings*, Vol. XXIII., pp. 255-279) entirely unconnected with anything else in the trance proper. The following is the conversation :}

- RECTOR. The friend and spirit Joseph M—— says he is extremely anxious to reach an old helper of his named Rodney Smith. He was in his employ for a long time and is now unable to help himself much.
- J. G. P. Please ask the spirit Joseph M—— to tell me *everything* he can about Rodney: where he lives, for instance, and so forth.
- R. He lives at or near Durham.
- J. G. P. Durham? (Hand assents)
- R. A place called that and he is in poor health. He wishes to reach and help him.

{The following is the record of the waking-stage, which did not occur till much else had been said about other matters :}

Pencil placed deliberately on table 12.50 p.m.

Hand feels the Healer's influence.

Hand and head drop 12.50½ p.m.

Head begins to rise 12.53; entirely raised 12.53¼; relapses on to pillow 12.54; then raised again almost at once. J. G. P. slightly supports head for a little while.

Speaking begins.

I want that man who was in my {employment} for he helped me I must now help him. You will find him if you look. I am not free until you do. (repeated) I know what I am saying. It's up to you to help me through. (Up to this point the voice spoke in unusually deep tones, like a man's; about as deep as the tone of voice of Rector.)

I rest in peace. I know all is well.

There's Mr. Myers. (smiles, points, and breathes heavily) Joseph M—— old lady Mary—Dr. Hodgson—{a statement about an individual omitted here}. Oh! God is good to all. (smiles) Little old man Charles; he's so persistent.

J. G. P. Well, what does he say?

I should like to know what you all think I'm doing here. I want to reach my people. I know what I know and I want to say I'm glad to see the children. I go—you better listen to me. Aches (Pats hands; looks at ceiling; then at J. G. P.) Oh! Lord. That's awful. (Groans and rubs forehead.) tut—tut—tut—tut—tut—(looks sideways at J. G. P.) Why? Oh! Why here? Why do you look so—ump. Oh! (looks at her hands) Hands black—must be hands—can't make it out—can't seem to help it. Ha! Ho! Ha! Mr. Piddington.

J. G. P. Yes?

Ha! something went round and round in my head and then it snapped. I saw such a beautiful light and I saw a long walk—like a garden walk—paths—and I saw blossoms along each side and I saw a gentleman something like Mr. Myers, and he tossed me out like that; and there's a little old gentleman who followed up in front of him who began talking like anything; and when—

Another snap! This is your room, isn't it? I had something on my mind I wanted to tell you. Why didn't you ask me? It went away all in a minute.

Trance ends 1.5 p.m.

Of the persons mentioned in the waking-stage, Joseph M—— (as we have seen) and Myers had communicated in the trance; Hodgson had been mentioned; and the old lady, Mary, and the little old man, Charles, were previous communicators.

The deep, man-like voice is very unusual in the waking-stage. I know of no record of any other case.

(*March 20, 1907.*) *Waking-Stage.*

Sitter and recorder, E. M. S.

[I called Miss Newton in when the trance proper ended, and most of the words that follow were heard by her. I could not distinguish the words till the voice got stronger towards the end.—E. M. S.]

Donald. Pipin. Harriet. lonely. wonder.

(?) London. Wandered—heavenly shore.

Patience. Faith. (Points up.)

Pipin (Miss Newton says that is the third time she has said that.)

Heavenly

Annie—mother—Arthur—Oh! I didn't know you—

Roses—Glad I am.

I know—well

She's—too hard. Tell Arthur to send her away. She spoke too hard. She talked too hard.

[The words heard as “spoke” and “talked” were perhaps “worked,” I think, if we consider what follows.—E. M. S.]

Overwork. I am afraid of her.

You say you are afraid for her.

Tell Arthur to give her a rest. Henry.

Nearer and nearer—give her a rest.

Arthur—I must go.

Give her a rest she's tired. She talked too hard. She talked too hard. She's overwork—talked. She's a bright girl.

Ring—leaves—

withered leaves and then Springtime then Springtime such is life with us.

I don't know what else you want me to do. I can't hear you.

Gone.

Where is he gone? (pointing.)

Lily? Rome—Dark—

What is that man with a long beard.

Arthur must give Eleanor a rest—she talked too hard, I was afraid that she would suffer.

I saw Mr. Myers and Dr. Myers and Mr. Myers's mother and I saw Mr. Hodgson and his cousin Fred and Fred Hyde, and I saw Rebecca and a lady with a spot in her eye. All in the light I saw them.

But I saw Dr. Hodgson writing on the board—words. What's that noise I hear.

E. M. S. Nothing [the blinds were rattling noisily.]

But I hear it. E. M. S. Only the wind.

[Here the notes cease. She awoke completely immediately afterwards.]

[*Contemporary Note*] It may be worth noting apropos to the name "Arthur" that I had heard on the evening before this sitting that Arthur Sidgwick could come to sittings on Monday and Tuesday, 25th and 26th, and had definitely written to arrange it. It was in my mind at the sitting. E. M. S.]

For comments on this waking-stage, *Proceedings*, Vol. XXII., pp. 430, 431, may be referred to.

(April 13, 1908.) *Waking-Stage.*

Sitter and recorder, G. B. D.

Ernest wrote it.

[See question asked towards end of sitting.]

Oh Zeus! Ernest wrote it, translated it—my brother. The wings of Pegasus! He opened them and flew, and he closed them and was an ordinary horse. He *kicked*—hoof—

Perseus cut Medusa's head off! Do you think that I have forgotten!

[This is the first time that the name has come clearly through, though tried for in the subliminal by Mrs. Piper on several occasions.]

God of thunder—

Roses—

He's got a rock in his hand—and he sat ages on top of it.¹ He wrote it on a card and the rock had a crack in it and he put the paper in it.

Tell George if she doesn't understand I'll hit her on the head with the rock and that will beat sense into her head! Peace of all ages—

They say he is sitting in a chair representing a throne.

[This is an answer to G. B. D.'s question, asked during the sitting, as to whether the figure of Jupiter in Phidias' statue was erect or seated. Care was taken in asking the question to give no indication which it was.]

Twelve foot high pedestal.

I want to tell you all I can! And I want you to understand that I know the difference between the Odyssey and Homer's Iliad.

[Here a fresh attempt was made by Mrs. P. to get the name of Aeschylus, but without better success than previously,]—wrote.

[Some words are now lost through indistinct utterance and the first that are caught again are:]

Anchises funeral.

Discus hit him—killed him.

[This goes back to the "Discus hit me" of a former subliminal which G. B. D. had asked to be told more about]—

Quoits!

HODGSON_P. Begone with you! Skeedaddle!

I don't like you to talk like that, Mr. Hodgson—

HODGSON_P. Makes little difference whether you like it or not!

Go down to your dim world, begone with you.

[G. B. D. had asked {Hodgson_P} at the beginning of the sitting to watch that the light did not stay too long in the subliminal, as he could not control it from his side.]

Mr. Myers is as handsome as a picture!

Mr. Hodgson thinks he knows everything—

HODGSON_P. No matter whether you like it or lump it, begone

¹ Reference to the Rock of Ages, which had been spoken of during the trance proper.

with you into your black world! We're not ready for you.

He had an ox's head and a man's body—centaurs. [Apparently there is a confusion here between the Minotaur, spoken of by G. B. D. in a former sitting, and the centaurs.]

Sphinxes—woman's head and a lion's body—it's getting dark! Oh beautiful! I saw a star and I saw a big bowl of valley lilies in the star and the star was beautiful.

The ideas referred to in this dream-like way in this waking-stage had almost all been mentioned or led up to in the trance proper of the same sitting.

Note in relation to Chapter VII., p. 279, that three questions asked by Mr. Dorr in the trance proper of this day, April 13, 1908, and which Myers_p undertook to try to answer in the waking-stage, are answered directly or indirectly. The relevant passages in the record of the trance are as follows:

1.—G. B. D. {just at the end of the trance} Now I want to read you something and see if you can tell me who wrote it [{Note by Mr. Dorr.} G. B. D. then reads again the invocation to Zeus {from the Agamemnon} translated by Ernest Myers. When it was read by him two weeks before G. B. D. had stated in introducing it that it was written by Ernest Myers, and asked that the name of the play from which it had been translated be given him in the subliminal if possible, and the first word uttered in the subliminal that followed was: Agamemnon.¹ The attempt to-day is to see whether the recollection of the lines themselves, whether as read previously or from former memory, was clear enough to identify them as their author's.]

MYERS_p. I'll tell her.

The answer is in the opening words of the waking-stage record.

¹ See Chapter VII., p. 279.

II.—G. B. D. {reading record of waking-stage of April 7}

“Fefeus took him through the air and the blood dropped to earth.” You see it is rather confused, name and all. Try presently and see if you cannot get it through to me *right*.

MYERS_p. I’ll clear it later.

G. B. D. Get the *name* through clearly if you can.

MYERS_p. Perhaps I can spell it to her. I’ll try.

For answer, see “The wings of Pegasus” to “forgotten.”

III.—G. B. D. {still reading the record of the waking-stage of April 7} Next she said that “a lily came up out of the blood. Don’t you remember the flower that grew out of the drop of blood?” I want you to tell me some other time what flower this was and whose was the blood.

* * * *

MYERS_p. I’ll tell her as she returns.

For the answer, see “Anchises’ funeral . . . Quoits,” which, though it does not give the name, refers unmistakably to Hyacinthus.

(*May 12, 1908.*) *Waking-Stage.*

Sitter and recorder, G. B. D.

[The subliminal took on to-day at its beginning a more conversational character than usual, as though R. H. were trying to use it for further talk, not simply for sending things through. But Mrs. P. whispered so low and so disjointedly that it was impossible to catch more than scattered words, which showed recurrence to the Latin verses {*i.e.* Tavern Club motto} and questions as to words not understood. After that came this:]

I said take the bitter with the sweet and she wrote it. Deepest thinking—I am in a state of deepest thinking, trying to think [More was said but was not clear]

Don’t you remember in mythology where the golden Bough comes in?

G. B. D. But that is what I want you to tell me.

I am thinking it over. I shall not forget anything. Golden Bough is a good word for me to get through.

G. What is the difference between Snakes' Head—Medusa's head—and the Golden Bough? [Apparently correcting this] I say I *know* the difference. You must not hasten me.

G. B. D. There's no haste at all, take as long as you want.

I want to assure you that I am not forgetting my days of fun. [This evidently refers to the Tavern Club toast.] {and comes from Hodgson_p}

Do you know my friend Tennyson? {This is from Myers_p} [Mrs. P. referring to herself.] I am stupid to day. I can't hear what they say at all. Mr. Myers [drew] trees, and rocks and angels, dance of Cupids, and round balls. And he wrote bullets. And they told me to take Winged Victory, and Spire, conformation, Altar—ALTAR—and chancel. {These ideas had all or almost all appeared in previous trances.}

I have travelled many miles to get these to you, George! Goblet, and Euthanasia.

[This last word was given with considerable difficulty by Mrs. P., who repeated it a number of times, but it was still perfectly clear to G. B. D. from the first what word was meant.]

[Mrs. P. beginning to return to consciousness.]

It's a blessed place and when I think I cannot stay in it, it makes me sad. More later Addio.

Rock bound coast is all right; that's got through. You don't mind aphorisms do you?

[Points across the room] There's Mr. Myers and he's found Mary James.

G. B. D. Who is Mary James?

I don't know. It was said.¹

Mrs. V. said Tablet and Fame—Circe.

I'm half myself and half somebody else! I had a very good time. I'm sorry it's over.

¹ On the next day, May 13, 1908, in the trance, Mr. Dorr going through this waking-stage with the control, asked about Mary James: G. B. D. Then she said "He has found Mary James." MYERS_p or HODGSON_p. Very good indeed. We brought her before his vision purposely, to see if she could recognize her. That is good. G. B. D. Who is Mary James? COMMUNICATOR. William's mother.

[To G. B. D.] You will come with me next time, won't you?

G. B. D. Yes, we'll take the train together.

You don't take a train; you just take a cord and hold on to the end of it.

What does Hodgson mean by Marcus Aurelius?

Marcus wide of the mark!

[Rather crossly] I can't tell when he is fooling and when he isn't. And if I don't hear what he says he does not like it. And then he suddenly breaks forth and talks all sorts of nonsense. Mr. Myers is easier. And when Mr. Hodgson thinks I don't hear him he keeps writing a lot of things on bits of paper and sticks them up in my face.

You know everything seems to be so well regulated there, and it's chaos here—all mixed up. Do you know what Rector meant when he put up a cross and a 3, a figure 3?

I have a feeling of ecstasy go all through me at the light! If I had more of this in real life it would be better for me.

(May 13, 1908.) *Waking-Stage.*

Sitter and recorder, G. B. D.

[R. H. appears, talking in the first person to G. B. D. in a direct way unusual in the subliminal of these sittings. What he talks about however is merely the Latin verses¹ which he is endeavouring to translate, attempts at translation and questions about the words he has misunderstood. This was difficult to take down and did not seem important, G. B. D. saying nothing further than recorded previously. He or F. M. then speaks of the Golden Fleece, which had come up spontaneously at the sitting—brought in by association with the Golden Bough. Whether this was R. H. or F. M. was not made clear, but whichever it was spoke of "writing about it" when here. Then something is whispered about "celestial fields," and then this came:]

¹ *I.e.* the Tavern Club motto. See *Proceedings*, Vol. XXIV., p. 78, footnote.

Helen, Sappho—harp I drew. I said “chain him down and let them feed on his liver.”

I said “fire.” I said “music.” I said “say Princess Sappho. At her feet a wreath of laurel.”

[Somewhat more was said here but so brokenly and low as to be impossible to catch clearly.]

If I can get my utterances through, you will find a conglomeration of ideas which will astound you when they are through all Lights. Therefore it is important that you understand every word I say. And when I say Sappho, Princess, feet, laurel wreaths, music [rest could not be caught.]

And I said “Maidens fair, twining their golden locks.”

And Mrs. Sidgwick said “You go back and tell that to Mrs. Piper and then see what comes of it.”

That is as I understand it, and I think she is very clear in her enunciation.¹ Oh, if I only had my body again I'd show [rest lost]

Took me seventeen weeks to get that other message through, how do you suppose [rest said too low to catch.]

Those were blessed days, those old days in Cumberland.

Romulus—I will give it in both ways. We're getting on very nicely and when you see the results you will be very pleased. Only we have so much to do we do not know what to do first. Well, we are pleased. Good-bye.

May the blessings of the All-wise rest on you and give you peace. And if you trust in Him a termination of all good will come to you—An all-wise, almighty and all-powerful God.

Farewell, my friend, and may the hand of good fellowship go out to you.

I don't like this place, you know. It's like going from summer into winter. And the hills seem far away, don't they?

¹ Reference to what had been said in trance about Comus. See *Proceedings*, Vol. XXIV., pp. 196-199.

[Mrs. P. returning to herself and looking for her handkerchief.]

We have pockets in this life, don't we!

G. B. D. What do they do there without them?

You see they don't have to have them; they have everything they want without them. You see there is a cool atmosphere and it is ether, and ether is life—electrical life.

During the trance proper of this sitting, Hodgson_P and Myers_P had both communicated, and the Tavern Club motto, the Golden Fleece, Helen, and Comus had been referred to, and as regards the Golden Fleece the communicator said: "I am trying to recall what came out of the Golden Fleece. I ought to have told you before. I'll tell it to her." *I.e.* doubtless to Mrs. Piper in the waking-stage.

A Case of Echolalia.

Spring of 1909. Extract from Waking-Stage. Dr. Stanley Hall's fourth sitting. Recorder, Dr. Amy Tanner.

(The record is quoted from Dr. Amy Tanner's *Studies in Spiritism*, p. 232.)

After a record of some not very intelligible talk without apparent consciousness of her surroundings, the record proceeds:

[She catches sight of Dr. Hall, who is standing directly in front of her, and exclaims with the utmost disgust:]

A-a-a-ah!

S. H. Pretty bad, isn't it?

A-a-h!

S. H. You know me, don't you, Mrs. Piper.
What's the noise?

S. H. You recognise me, don't you?
You recognise me don't you?

S. H. Yes.

Yes.

S. H. I'm afraid you're going to be tired.
I'm afraid you're going to be tired

- S. H. I should be sorry to have you go into a sleep now.
I should be sorry to have you go into a sleep now.
[This mimicry was given with Mrs. Piper looking at Dr. Hall and varying his inflections just enough for it to be very ludicrous. At this point Dr. Tanner who was sitting close to Mrs. Piper and to one side, began to laugh, and Mrs. Piper turned toward her and scrutinised her intently, as she had Dr. Hall just a few minutes before.]
- A. T. How do you do, Mrs. Piper?
You look like an owl.
- S. H. Yes, and she makes faces like that, too. [And Dr. Hall twisted his own face into a thousand wrinkles.]
Oh, no, she doesn't! [said Mrs. Piper in a shocked way, and the two of them had quite an argument over it.]
You're getting nearer to me now—I don't care. I saw that lovely light with the rainbow in it. Did you hear my head snap? O-o-oh, you're Dr. Hall aren't you? You looked so small a minute ago, so very far away. Did you hear that? [Referring to another snap of the head.] Why I recognised you quite soon didn't I? That shows I'm getting better acquainted with you.

This should be compared with the other cases of echolalia mentioned above, pp. 234, 235. It will be noticed that it occurs here after she has become partially conscious of her actual surroundings, but before her consciousness is normal and before the first head snap. The waking-stage continues for some time after it. In Hodgson's cases it occurred in response to an attempt on his part to rouse Mrs. Piper to normal consciousness, and, at least on the second occasion, this result apparently immediately followed.

APPENDIX TO CHAPTER VII.

RELATION TO EACH OTHER OF MRS. PIPER'S DIFFERENT STATES OF CONSCIOUSNESS.

Case illustrating the supposed relation of the trance personality to the normal Mrs. Piper (see pp. 259-266).

IN April, 1902, Mrs. Piper had been ill from what her doctor called nervous indigestion and in bed for several days, and when attempts at sittings were resumed she failed twice to go into trance. On April 28 (Hodgson being alone present) Rector wrote immediately after the usual greeting :

R. Speak friend and give answer to the question we put to thee this day. There hath been great cloudiness over the light which hath debarred us from entering it. We found it impossible to return. Hast thou any knowledge of its condition ?

{The physical symptoms, dizziness, etc., are then described by Hodgson, and Rector intervenes :}

R. Let us speak here +.

After our last meeting with thee we discovered that the light hath partaken of either meat or fish of a very poisonous nature and we had forbidden either. This we found had caused great disturbance and done great harm.

{The controls proceed to prescribe a suitable diet, and discussion follows about the discontent which Hodgson describes Mrs. Piper as feeling and for which, he suggests reasons of which Rector disapproves. The following conversation then takes place :}

R. H. Shall I talk specially with the light and ask her to tell me briefly and plainly what her mind is towards you and towards the whole situation and bring this to you ? Perhaps you could ask her just what

you wish and I will place it before her for her to make a clear confession to you herself.

RECTOR. Amen. We wish to know precisely what her state of mind is towards us. What her real belief is concerning us and our work. What her wishes and ideas are concerning material gain or on the question of so called money. We wish to know how she feels concerning our use of the organism. Absolutely. We wish to know what we can do to help her to feel that we are truth love and wisdom, that our work is God's work and His only.

Chiefly the question of our uses of the organism her belief and the question of future gain from a worldly point of view. This is all.

* * * *

Doth she desire us not to return at all doth she fear us do we exhaust her is she dissatisfied because of money.

We want the truth. +.

Friend we are sad. We must and will lead kindly the light into light or destroy it. It would be well for thee to talk with it at once and return to us that we may U.D. once and for all the true facts that never again (whilst we are sent here) there can be any misunderstanding or dissatisfaction. We desire her to be happy, most happy with us if it be possible.

* * * *

Ask her any and every conceivable question which may occur to thee whilst speaking and note down on material paper the answers received from her and bring them before us. It will we think be the direct means of unearthing all the difficulties which obstruct our way.

R. H. Amen.

R. We have long felt that there must be some cause for the darkness which at times surrounds us in our work. Although there are many difficulties on our side yet we would like to understand those on the earthly side.

Hodgson accordingly had a talk with the normal Mrs. Piper, and reported to Rector on April 29, 1902. The following is an extract from the conversation :

- R. H. Until lately she thought that you were severe with her and requested her {through Hodgson of course} to do things without realizing what her environment was, that you did not understand the cares she had, the trouble with her family, and her trials generally as a wife and mother
- R. Perhaps there may be a little truth in this but we doubt if we have not seen much and it is not of us to be severe.

In these two sittings together, we have a clear assumption of ignorance on the part of the trance consciousness of the thoughts and feelings of the normal Mrs. Piper, and also of her surroundings and physical symptoms, except so far as the controls had learnt these by external observation.

G. P.'s explanation of information being given as the medium's spirit returns (see p. 270).

(Nov. 30, 1892.)

Present, Mr. and Mrs. Howard and Hodgson.

- G. P. (using voice) I want to tell you another thing, it is not always that I can come here, the medium is not always in condition. I can't always get through the medium's or into the medium's body and there are some times when I am wandering and bewildered but it depends upon the medium's condition. Then I am liable to make a great many mistakes. I cannot always recognize my friends; when I can't then the better way is to commune with the soul . . . I like that better . . . of the medium, when I am leaving the body and find I can't recognize my friends I commune with her and have her repeat it as she comes back.

As a note to this Hodgson says, "see report of sitting with Prof. Pierce," which, perhaps, implies that that is the only case he remembered at this time.

Phinuit's view about messages given to the returning spirit of the medium (see p. 270).

(Dec. 7, 1896.)

Sitter and recorder, Hodgson.

At the beginning of the sitting apparently Phinuit says:

PHINUIT. It's no good giving the medium a message when she's going out.

R. H. Who's doing that?

PH. That lady, Kate. [Phinuit laughs a little.] Why didn't she give them to me. I'll give her a talking to.

R. H. Of course she ought to give them to the medium when the medium's coming back.

PH. Yes, that's no good giving them to her when she's going along with *them*.

R. H. In the spirit-world?

PH. Yes.

R. H. You tell her to give the messages when the medium comes back to her body, and to give them to you when you are coming in.

What the messages were, or whether there were any, in this case, we do not know. The possibility of their being remembered by the outgoing spirit of the medium and uttered later does not seem to be contemplated, nor does Phinuit apparently recognise the advantage of messages being given to him as he goes out, as Myers_P gives them to Rector (see pp. 282-288). Messages must apparently in Phinuit's view be given for immediate delivery.

Case of false communicator ("Hannah Wild") remembering in the trance the waking-stage of the previous day (see pp. 290-291).

{For Hannah Wild and sittings concerning her, see *Proceedings*, Vol. VIII., pp. 10-16 and 69-84; also Vol. XV., pp. 30-31.}

(January 13, 1897.) *Waking-Stage.*

Sitter, Mrs. Blodgett {H. Wild's sister}, and Hodgson recording.

[Mrs. P. sings a few notes and then talks.]

I want to be a missionary. [First line of a hymn that Hannah used to sing a great deal * * *] I am prepared to go and meet my God. I feel my work is done. I will help if I live my life work shall go on. I write this. I am too weak. I am prepared to meet my God. My life work shall go on. I have done the best I could. [The last sentence probably Mrs. Piper's own]

Most of the words of this waking-stage are probably an attempt to reproduce a sealed letter, futile attempts to reproduce which formed an important part of Hannah Wild's communications. Attempts to do this were made in the trances of both January 13 and 14, 1897.

(*January 14, 1897.*)

Sitters the same. Hannah Wild writing :

H. W. Bessie my sister I am here to repeat the few lines as nearly as possible which I wrote down on paper during my illness. I spoke of my work, also of my future life,

{More said here about the contents of the letter:}

H. W. I want to be a missionary.

R. H. Did you sing that to the medium when she was coming into her body last time ?

H. W. I did two [altered into twice]

R. H. She got it. We heard her.

The leading question, of course, prevents there being evidence here of independent conscious memory of the waking-stage.

APPENDIX TO CHAPTER VIII.

EFFECT OF SITTERS AND OF SO-CALLED "INFLUENCES"
ON THE TRANCE PHENOMENA.

(A) EXTRACTS CONCERNING THE INFLUENCE OF THE MINDS
OF SITTERS.

(November 23, 1899.)

Sitter and recorder, Z. Rector writing.

Z. Why did you tell my C—— and me different things
at the same time?

R. Ah—we explained this to thee before.

* * * *

Z. Is it not that our desires are reflected greatly when
we come to you strongly desiring something?

R. No—and that is wherein we are often misunderstood.
We cannot be affected by any material desire.

Z. And it has seemed to me that some few of us have
invariably come away from the light satisfied,
having got the assurance of what we desired. My
C—— and myself received *at the same time* assur-
ance of an opposite nature.

R. Speak out plainly friend.

[Z. repeats]

R. We do not return to assist from thy side friend, but
from our own, and we teach from the spirit only,
but if we see that thy desires on the material
side are wrong, we at once place a barrier before
thee and thy desire. But if we see that they are
light {? right} we act at once through prayer to
assist thee to accomplish. U.D. fully!

Z. Shall I help my friend who lives in — by going?

R. We will direct thee through thine own spirit, and what
doth seem wisest to thee, feel that it is from us,
and it will be well.

(May 23, 1905.)

Sitter, with Hodgson recording. G. P. writing.

SITTER. Mr. Pelham * * * if you want to be kind to me, you will get the name of the lady's husband, that is, the name of the owner of this influence who is in the body.

G. P. I will certainly try. Remember these friends are talking to an influence only. Suppose you talk to a chair your grandmother sat in and see how far you get.

SITTER. Mr. Pelham, but if his name is in my mind, can't you or she, pull it out?

G. P. Why no your [*sic*] a lunatic. What good do you suppose that can do me? Your mind has nothing to do with it. You'll find it out in time. The more you think about it the less likely I am to give it to you.¹ What queer ideas you do get about us over here.

This subject is referred to again by Rector on the following day when the same persons were present as follows :

(May 24, 1905.)

R. We were somewhat amused at thy remarks to one of our co-workers at our last meeting regarding the impressions (wholly erroneous) that we were able to pick out of thy mind, as thou dost express it words or names of friends etc. etc. We can only say thou hast much to learn meanwhile we are greatly amused.

S. I am glad you speak of this because I would like to say I am not alone in this opinion.

* * * *

R. No mortal could possibly be more conscious of this attitude toward [us?] than we ourselves are remember friend we are in no wise dead or

¹ Compare with this statement Mrs. Verrall's experience with Mrs. Thompson, who seemed able to get things from the sitter's mind, provided the latter did not fix her attention on them. (*Proc.* Vol. XVII., p. 174.)

asleep to the realization of the thoughts of mortals concerning us. We not only understand fully what they think but we often hear conversations which actually take place between mortals who have never even conversed with us through the light.

* * * *

If thoughts reach us and are transmitted through the subconsciousness of the light as you express it what power have you to say that we do not also receive thoughts from those who are in the discarnate form.

* * * *

S. One more question. Please tell me why Mr. Pelham said that he could get a name through better for me if I did not think of it myself, because in that case my mind *does* seem to affect the phenomena in some way. It would seem as if I must keep my mind as free from any special thought. Is that so?

R. Certainly the less you think about those matters the better tests you will receive as when you are not troubled in mind we receive spiritual help and light from you. And we get power from your organism as we draw from the organism of the friend present.

* * * *

When they go so far as to say we read your mind ask them to explain whose minds we are reading when we have but a simple object present.

(April 15, 1897.)

Hodgson recording. Rector writing.

RECTOR. Friend we would ask if you think we say what you think? We were told to ask you this. Speak.

R. H. That is one form of the theory which has been applied to such manifestations as these, viz. that in some way the utterance of the trance personalities may depend primarily on the minds of persons still embodied in flesh and blood. I do not now think that this hypothesis is a plausible one.

R. We would say in reply, or in other words by way of

explanation, that when the conditions are the very best, we are scarcely able to reach your own mind at all. We are an independently thinking and acting band of disembodied spirits, and we do not, except in very exceptional cases, reach the minds of mortal. We do however reach them in some cases, and occasionally reproduce their thoughts, but they are never connected ones and not registered by us unless the thought disagrees with our own. Then we do at times register some one or more of your own thoughts. But it must and does in all cases when we do so, disagree with ours.

(*March 20, 1905.*)

Sitter and recorder, G. B. D.

[I also asked some questions with regard to the apparent inconsistency of attitude and comment on their part between what came to different sitters, which would seem to indicate thought not wholly independent on their side but more or less influenced by the mind of the immediate sitter. Rector in reply to this answered that the language in which their thought was expressed was necessarily often largely borrowed from the sitter's mind but that the thought itself was not, though the language used might sometimes seem to imply it. Rector spoke on the train of thought so started at considerable length and with much earnestness but it was impossible to take down what he said.]

(B) CONCERNING "INFLUENCES."

Extracts from Sixteen Sittings in Chronological Order.

(*Jan. 24, 1893.*)

Present, Mr. and Mrs. Howard. Stenographic report.

{Hodgson has gone out and G. P. is supposed to be following him to report what he does. Phinuit talks meanwhile.}

PH. Don't give me anything belonging to George because if you do it will call him back and I don't want to disturb him.

{An object belonging to a living lady is given to him}

PH. Oh, she is lovely and really a very true friend

* * * *

She is kind of stout.

MR. HOWARD. Oh no.

PH. Well you don't know the word that I apply to that ;
what is the word ? Strong ? No firm.

MRS. HOWARD. Yes, she is firm ; she has got a very firm
character.

PH. Well that is what I mean ; her principles are very
firm, stout. Oftentimes they misunderstand me
because I can't find words to put my meaning ;
it bothers me a little ; oh, very stout friend, one
of the stoutest friends you have got, and oh, just
as lovely and sweet as she can be, and I like that
influence very much ; there is no twishy-twashy
about her.

* * * *

MRS. HOWARD. She is very delicate but she has got lots of
spirit.

PH. Oh, she is very stout and strong.

MRS. HOWARD. Courage.

PH. Courage, that is it, stout-hearted ; awfully nice influ-
ence ; I don't know when I have seen an influence
that I like so much, and sometimes they are horrid
to me. I don't like to take them at all.

* * * *

MR. HOWARD. Now you say you get an influence ; does it
seem to be as though it was a moral good, or
an agreeable light ?

PH. It is an agreeable light and a thoroughly moral
light ; it takes me to the individual spiritual in the
body ; you see I sense this, and by their having
handled it, and the perspiration of the body is
carried in this particularly on the air, and I follow
this to the person themselves inwardly ; I com-
municate, in other words, with their spiritual body ;
you see what I mean.

MR. HOWARD. Of course I don't see how you do it ; it is
very obscure.

PH. But I can't explain it any other way.

MRS. HOWARD. It is like going on a telegraph wire.

PH. Yes, what do you call your telegraph wires? It is like the wires in your country.

* * * *

See also, for this period, November 30, 1892, quoted in Appendix to Chapter II., p. 355.

(June 20, 1895.)

Sitter and recorder, Professor W. Romaine Newbold. G. P. writing.

G. P. Objects carry with them a light as distinct to us as the sunlight is to you. The instant you hand us an object, that instant we get an impression of its owner, whether the present or the past owner and often both. In some cases the impression is as clear as possible, in others it is vague, and I find upon examination that almost invariably the object presented to us for information has been of long standing, or otherwise unhandled—untouched by its owner for a period of long duration, or sometimes it may have been handled often and by a great number of persons. This often causes confusion.—
End.

Any questions?

W. R. N. Does influence resemble light?

G. P. No, not exactly, but similar.

W. R. N. Can influence be conferred by one who has no light?

G. P. Certainly. Oftentimes it will attract its former owner, *i.e.* if he has passed out of the material body.

W. R. N. Why does it attract him more in the presence of the medium?

G. P. It does not . . . it . . .

W. R. N. You mean it is then only that we know he is attracted?

G. P. Certainly—only this.

W. R. N. What does Phinuit do when he carries away influence?

G. P. Describes the object to one or more persons present

and makes various inquiries as to the article or object.

W. R. N. In how many ways is the article useful ?

G. P. No, I do not understand your meaning.

[I explain.]

G. P. Oh, I catch your idea.

W. R. N. [I read from paper of questions "It attracts its owner."]

G. P. Yes, the article at times attracts its owner etc. *i.e.* if he has passed out, etc.

W. R. N. I understand. 2nd. "Does it contain influence that can be used ? "

G. P. Such as what ?

W. R. N. To hold the spirit in communication ?

G. P. Well, this explains it.

W. R. N. Then its only function is to attract and hold, much as a magnet does ?

G. P. Certainly. The article . . . an article belonging to a person when still in the body also has its own law of attraction which I for instance can discriminate, because it carries its light.

W. R. N. Is this light or influence used up when the spirit is communicating ?

G. P. Yes, somewhat, or at least we so term it, but really it is ourselves losing hold of our light.

W. R. N. When Phinuit describes the article to the spirit, does he describe the material object or the influence that is on it ?

G. P. The article, also its influence or light as it appears to him.

W. R. N. Can you make me understand the differences that you discern between influences ?

G. P. I do not know, I will do the best I can. The object carries with it its owner's light or influence as the Dr. particularly terms it. Well it has an influence—we will use this for convenience—The object to us appears like the person or its light conveys to us the impression of its owner.

W. R. N. Can such an influence be derived from places ?

G. P. I cannot answer—I do not know.

- W. R. N. I mean does an article carry with it elements so to speak of its former surroundings which you can perceive, or must such influences be drawn from its owner exclusively ?
- G. P. Oh yes I do, it does bring with it a decided picture of a place.
- W. R. N. Can this be got from a place or must it be through a person ?
- G. P. Oh without the intervention of a person because it has light enough to give us the impression of its former surroundings.
- W. R. N. E.g. when I showed you the letter yesterday you got an inkling of the writer's feelings.
- G. P. Certainly, almost immediately.

(July 1, 1895.)

Sitter and recorder, Hodgson. G. P. writing.

- R. H. Now I wish to ask you something else.
- G. P. Are you in a hurry ?
- R. H. Not specially.
- G. P. O.K. Go on.
- R. H. How do you distinguish between the "lights" of two objects, one of which belongs to a living person, and the other to a person who has passed out ?
- G. P. They convey their thoughts to the object which enables [R. H. interprets "makes" during the sitting, and reading it over says it isn't clear, hence change of construction after the word *medium* below] the spirit-intelligence communicating through the medium [to] grasp their idea by producing the object's light.
- R. H. That's not clear. I'll explain at great length what I mean. Wait.
- G. P. No, not necessary.
- R. H. I bring
- G. P. I get it . . . I get it . . . some [object] belonging to a person who has passed out.
- R. H. Yes. I also bring an article belonging to a person who has not passed out. Explain the difference between their "lights."
- G. P. Well, the article belonging to the spirit when being

- handled by the spirit in communication, attracts its owner while the object or article belonging to a person still on earth attracts no one in particular.
- R. H. How does an object suggest its previous surroundings ?
- G. P. It would be by thought.
- R. H. If a human being were present instead of the object it would be easy to understand.
- G. P. Yes, you think.
- R. H. But an object doesn't think.
- G. P. No. Yet the object has been found and handled by some person still in the body. Well, first the spirit sees the object, secondly, its owner.
- R. H. Or some one who has handled it ? [In noting this question, "handler" came into my mind, and I wrote on back of the previous sheet, "or some handler," but did not *say* the word]
- G. P. Yes, exactly. Well, if an object has been handled at all it receives what we term influence for convenience, yet apart from seeing the handler [see note above] of it we see a light also which portrays to us a picture.
- R. H. But the object itself hasn't a picture.
- G. P. No, not at all.
- R. H. The picture comes from its connection with the owner ?
- G. P. Yes.
- R. H. The owner has the mental picture ?
- G. P. Yes. Yet we see distinctly the light which to us is connected with the object.
- R. H. Are the pictures in that light ?
- G. P. No, but it connects us with it.
- R. H. It comes from persons who have handled it ?
- G. P. Yes. For instance, we get a clear or otherwise picture from the person to whom it belongs.
- R. H. Good.
- G. P. Well, what does this explain ?
- R. H. Well, some persons maintain that objects themselves have a kind of memory, they seem to suppose that inanimate objects carry with them mental pictures like those of developed human beings.
- G. P. Scientifically not. No, not at all.

(December 26, 1896.)

Sitter and recorder, Hodgson. G. P. controlling.

[Signet-ring given. Hand moves slowly about holding ring, as though showing it in different directions.]

G. P. I am attracting him. There are so many stragglers.

* * * *

This gentleman comes forward and whispers.

COMM. I am trying to see the light. I am not far from you now * * * my ring my ring.

G. P. I am going. H.

[Hand scrabbles etc.] [New writer]

[Hand closes on ring and swirls round and round on table with wrist as hinge. I finally restrain it and talk into hand, explaining that the speech is registered in writing * * *]

{Conversation with the new control writing follows, but what was written was of no significance. After a time, confusion being apparent, Hodgson interferes}

R. H. You had better go out and come back.

[Hand scrabbles]

G. P. What is the trouble. Can he not keep clear?

R. H. He seemed to be dreamy then and kept repeating the same thing. I thought it was better for him to take a rest.

G. P. Quite right, H. A bright man and yet he * * * * *
He is bound to be all right in a little while.

R. H. I'll have to return the article.

G. P. It won't make any difference, I would know him anywhere after this, so if he is not quite O.K. he will be.

I do not think anything more was heard of this communicator, who, it may be observed, himself controlled most of the time he was in evidence.

(February 8, 1897.)

Sitter and recorder, Hodgson. Doctor writing.

[I enquire about the purposes subserved by articles worn or handled, etc., when brought to a sitting]

DOCTOR. I may not be able to answer this question in detail, and yet I will give you my answer according to my experience. Articles worn by a person when in the body contain a certain form of magnetic power.

[I object to the word magnetic,¹ referring to the technical uses of scientific terms and the lax popular uses, etc.]

DOCTOR. Ah but it is and is known to us as magnetic. We are attracted to the light which the article carries with it, and which it has received by having been used or worn by a spirit when in the body. It attracts in nearly the same way as a magnet attracts a needle. It carries with it its own sphere. It has light of its own. It has an ethereal covering which is to us attractive or magnetic. It has a slight ethereal covering as it were.

R. H. Firstly, then, such an article has some portion of ethereal attached to it. Has that ethereal been left there by the owner? Is it a fragment so to speak of his ethereal?

DOCTOR. Yes, it is. For instance, had it not been worn by him when in the body it would not have any attraction for him.

R. H. Is that ethereal on the article, has that been shed, so to speak, by the ethereal covering of the spirit when in the body?

DOCTOR. Yes it has.

R. H. And not by the spirit ethereal inside the covering?

DOCTOR. No.

R. H. Just as there is perspiration from the skin of the ordinary body, so there is ethereal emanation from the ethereal covering?

DOCTOR. Yes, which can only be discerned by your spirit when out of your body.

R. H. Under ordinary circumstances.

DOCTOR. Under all circumstances.

R. H. Perhaps I had better say, in ordinary cases.

¹This is a little hard on Doctor, as the word magnet had been used in connexion with influences by Hodgson himself on November 30, 1892 (see p. 355), and by Professor Newbold on June 20, 1895 (see p. 625).

DOCTOR. Yes better.

R. H. I was thinking of the case of a seeing spirit still in the body.

DOCTOR. Yes, depends however upon the development or . . . [undec.] of the spirit when in its body.

R. H. Of what service is it to the spirit coming back and communicating ?

DOCTOR. It so attracts him that he is enabled thereby to recall and relate some incident which was well known to him when in his body, . . .

R. H. Does it act in any other way, on this particular point, than as a stimulus to his associations ?

DOCTOR. Not to my knowledge.

R. H. I bring an article of A, unknown to me. The controlling spirit gets the person ? How ?

DOCTOR. [According] to my understanding it is by joining the two lights.

R. H. Can't read.

DOCTOR. Bringing together the two lights.
[I misinterpret.]

DOCTOR. No. joining the two, the controlling spirit being one light, while the article carries its own light, and when being held by the controlling spirit he is able to words [?] vague [?] vague [?] attract the owner by it precisely as you for instance attract your friends by being present when the reservoir is filled with ether, only this is chiefly done by the controlling spirit instead of the article alone. I will illustrate. I am the controlling spirit. I have my own light. You hand me an article worn by A. I hold it with my own light. The two are dissimilar. I am surrounded by spirits. I attract them by the light of the article which I hold. I do not see any one who seems to recognize the article. I may then see some friend of my own to whom I may speak and ask him to make a search for the owner. When he does this he describes the light, i.e. as it appears to him when this is visible to him. He searches for the owner, and by the power of the spirit that you could

not U D, he finds its owner among many, and brings him forth. Instantly he recognizes his article. I have seen your friend Pelham do this again and again.

R. H. Just as a dog might find its master in a crowded building, so the spirit can find the owner of the article, but in a much more, to us, marvellous fashion.

DOCTOR. Repeat. This all sounds strange to me.

[I repeat] Yes, more complex. You may use this analogy for your understanding

R. H. Having got him here, *then*?

DOCTOR. I have seen it done repeatedly. Personally I have done very little if any of this attracting spirits by articles worn by them when in the bodies, yet I have been an onlooker many times.

R. H. Having got him here, then the article serves as a stimulus to his associations?

DOCTOR. Yes, independently of his friend.

R. H. But suppose I bring the article. I don't know anything about the person to whom it belongs, but we have got him here.

DOCTOR. Ah yes. He sees his article or better the light of his article with etherial

R. H. Clinging to it.

DOCTOR. Clinging to it, taken from his body, etherial covering of his body.

R. H. It has served the purpose of attracting the spirit and stimulating his associations. Has it any other effect?

DOCTOR. I do not U D. Put your question differently.

R. H. I bathe in the sea. It cleanses my organism but it also invigorates otherwise. I might cleanse my organism in my room with soap and water, but I wouldn't get the same invigoration. The bathing in the sea has more than one effect.

DOCTOR. Do you mean does it affect him in any other way than by simply attracting him?

R. H. Yes, any other than by attracting him and stimulating his associations.

DOCTOR. Not known to me.

R. H. Does it help to keep A's thoughts . . .

DOCTOR. clear

R. H. . . . clear ?

DOCTOR. Yes, because he feels sure that he is being welcomed and is anxious to speak of his remembrances. It makes him feel at home in other words.

R. H. Does it supply actual temporary nutriment which aids him while he is in the act of communicating ?

DOCTOR. Yes I thought I had told you this.

R. H. No.

DOCTOR. If it is a stimulant—which it is—does it not temporarily nurture him ?

R. H. Not necessarily.

DOCTOR. Why ? [To Spirit ?] Yes. I do.

R. H. You may be interested in giving information but if there's no light you can't give it.

DOCTOR. I see very little sense in your remark.

R. H. You want to say something here, suppose, but the light is all used up, you can't say it.

DOCTOR. I do not think it is applicable. [I enlarge] Yes, quite. Yet in the case of the article it has its own light that is strength-giving to its owner.

R. H. Exactly, that's what I meant.

DOCTOR. Yet you had a different way of expressing it which I did not U.D. Yet when he has expressed one or more thoughts he has exhausted the light and must return. In consequence he could so use up the ethereal light of his article so it would in the course of time be useless. In fact he has removed the ethereal covering, providing I am able to attract its owner.

R. H. Well then the ethereal on the article serves to find its owner, it acts as a stimulus to his associations, and it provides a certain amount of nutriment for him while communicating. Any other use ?

DOCTOR. No, only that he is, at times, as the case may be, overwhelmed with joy

R. H. can't read

DOCTOR. delight joy at the thought of being able to express

himself to some intelligent friend or otherwise relative [?]. At times he may be so overjoyed he gets muddled or confused, so anxious is he to express himself. When he has fully recovered consciousness the light may have become exhausted without his being able to clear his mind at all.

R. H. Well, never mind about that. That's another thing. That's a side-issue.

DOCTOR. Pardon. Repeat. Perhaps I did not hear you distinctly.

R. H. Well, we've got to this, that the etherial on the article, besides attracting and stimulating, also supplies food

DOCTOR. energy so to speak

R. H. Yes energy. Does it prevent his mind from being directly] affected by the thoughts of other persons?

DOCTOR. Yes, it is more liable to prevent confusion than as though some one of his friends were present.

R. H. The etherial energy helps him to keep his grip . . .

DOCTOR. hold.

R. H. . . . on his own mind to the exclusion of other minds *in the body*.

DOCTOR. Yes, indeed.

R. H. Also *in the spirit*?

DOCTOR. Yes. It attracts himself alone, whereas his were one or more of his friends present would attract more [hand speirs two or three times a little] i.e. a larger number of friends in spirit providing there were more than he here. I was disturbed a little. Excuse me.

R. H. What I meant was did it help him to avoid being telepathically acted upon by spirits?

DOCTOR. I answered yes.

R. H. It helps him to remain unaffected by the current of *my* thought?

DOCTOR. Yes.

DOCTOR. Moses was speaking to me. All right now.

R. H. Can you think of any other use which that etherial remnant might have?

- DOCTOR. There are none others known to me. No. Have you other theories?
- R. H. I don't recall at this moment.
- DOCTOR. If you have I wish you would explain what they are because I do not wish you to get a wrong idea. There are none others known to me.
- R. H. If I think of any other use that occurs to me as possible, I will ask you another time.
- DOCTOR. Very good, my friend, I am sure there are none, because I watched very earnestly and carefully this proceeding with articles, with your friend Pelham.
- R. H. We've been talking of the use of the etherial on articles to the communicator who owned them. Does there cling to such articles anything like a record of the articles' history independent of the person who owned them?
- DOCTOR. I do not UD [I repeat] Any spirit you mean? You say person. Do you mean in the body or spirit?
- R. H. Take a glove that was owned by a person in body or in spirit. Certain persons are said to be able to describe the owner and some of his experiences by the help of the glove alone.
- DOCTOR. Do they do it? or do they pretend to do it?
- R. H. I have never seen it done to my satisfaction.
- DOCTOR. Ah my friend, we warn you to be careful, I do not think it. We know of no such cases, unless by chance or some falsifying remark.
- R. H. Some persons are said e.g. to take a piece of ore,—ore, from which a metal may be produced . . .
- DOCTOR. ore
- R. H. and describe the mine or locality, other lodes, where the veins run
- DOCTOR. from which it came.
- R. H. Yes.
- DOCTOR. It is not safe to trust such persons.
- R. H. The crux of the enquiry comes to this. Do objects as such carry with them scenes independently of persons?

DOCTOR. Not to my knowledge. More advanced spirits might be better able to enlighten you on this point. I do not think it however. I believe in such cases the interior consciousness of the person holding such articles as named by yourself viz. ore, is more or less impressed by some spirit intelligence who was formerly connected with the locality from which the ore was produced.

R. H. Would it be possible for the interior consciousness of the person holding the ore, let us call this person the percipient,

DOCTOR. very well

R. H. to see the locality herself?

DOCTOR. As it were clairvoyantly as you would term it?

R. H. Yes.

DOCTOR. Yes, impressed however by some spirit.

R. H. Not by her own power?

DOCTOR. No. This is where persons on earth are ignorant.

R. H. A distant percipient is given an article by a person, belonging to B, and the percipient describes the character of B, and perhaps special incidents. Is that possible?

DOCTOR. Yes, providing the person possesses light. Otherwise not, and would be untrustworthy.

R. H. It is a possible thing?

DOCTOR. Yes, indeed. The person possessing light can be impressed by a spirit to describe such scenes and surroundings

R. H. and give a description of character?

DOCTOR. yes also.

R. H. But she can't give it herself?

DOCTOR. No.

R. H. Here is a woman in a distant city. Call her X. A person known to me gives to X a letter by me and asks X for an account of the writer. She offers an account of my character, habits, etc. Would it be possible for her to do that correctly without the assistance of a spirit from your world?

DOCTOR. Possibly the person by whom you sent the letter may be present and if so such might be his or her

condition to enable the person named X to read alone [?] the interior thought of the person . . .

Let me fully U D you.

R. H. X is the percipient, Y the person who gave my letter. Under what circumstances can X, suppose honest and not knowing me, give a true and detailed description of my character ?

DOCTOR. By possessing light only.

R. H. I understand that if a spirit tells X, X can get it that way. But I refer now to possibilities of obtaining information without the aid of any other spirit but her own.

DOCTOR. Yes, this would . . . [undec.] of telepathy

R. H. can't read

DOCTOR. of thought

R. H. You've written those words over one another

DOCTOR. pardon . . . the interior consciousness might be able to perceive the impression of your own light, i.e. X's, her spirit might.

R. H. That is to say, X's interior consciousness might through the light of the article get into rapport with mine.

DOCTOR. Yes, but it must necessarily be very light to enable her to do so.

R. H. She must be quite advanced ?

DOCTOR. Yes, quite developed.

R. H. The time's nearly up.

DOCTOR. Yes. I feel weak already.

(Oct. 28, 1902.)

Sitter and recorder, G. B. D. Rector using voice. {Letter from a living woman given to Rector.}

RECTOR. This is the best influence which thou hast ever given us! — —

* * * *

There is something so remarkable in the influence thou hast given us that it brings the spirit almost as close to us as thou thyself art. We can see it so perfectly; it makes me quite happy.

G. B. D. Who?

R. I, Rector, to see it so clearly. I don't think I ever mistake influences. I think I can see them almost perfectly. This influence is inspired by the higher and wiser spirit and therefore it is beautiful and it is true—I wish, friend, thou wouldst take my love to her.

G. B. D. Who is speaking?

R. I, Rector, I love to see this spirit.
{Rector proceeds to give messages from various communicators to the owner of the influence.}

(December 2, 1902.)

Sitter and recorder, Hodgson. Rector writing.

R. Also friend let us advise thee that it is infinitely wiser to have present some object once worn in the material world [by] the spirit or spirits who represent themselves as being present. It is not necessary to produce the articles until it hath first been announced as to the type of spirit present i.e. whether gentleman or lady.

R. H. Yes, yes. I understand.

R. as it might be more satisfactory to the friend on the earthly side.

But when it hath been once announced as to the type of spirit present if it be rightly U.D. by the mortal present then articles should be produced.

this will assist us greatly in our efforts to hold the desired spirit apart from others who might otherwise unconsciously interrupt.

R. H. Yes. That is the special use of articles?

R. with us yes. Besides it gives additional help to the spirit in recognizing his own objects.

R. H. Yes. [Cross in air.]

R. Besides there is an unmistakable light surrounding each object which hath been used by spirits when dressed in mortal covering. We observe almost immediately the object as it sends forth a perfect reflection of its size shape etc. which is seldom mistaken by the former owner.

R. H. Yes, I follow.

R. Remember one thing of vast importance is the producing of objects.

R. H. Yes.

R. and we may add that all such should be those handled as little as possible by other hands than those to whom the object belonged.

R. H. Yes.

R. This will help thee greatly in thy future research.

(Dec. 8, 1902.)

Sitter and recorder, G. B. D. Voice sitting. Rector speaking.

[Mrs. X.'s influence.]

RECTOR. I think this is the companion's¹ influence, friend, and not hers.

[Note: I gave the influence, a handkerchief, as Mrs. X.'s own, which I supposed it to be myself.]

RECTOR. I know it is. — —

{An account of Mr. X.'s symptoms and character follow. Whether these were correct and if so what previous opportunity of knowing about them Rector may have had, I do not know. E. M. S.}

* * * *

RECTOR. the condition can never be wholly removed. It hath taken such a vital hold! There is acid all through the blood. Why, friend, I can see this as plainly as I can see thee. How much better it is for thee to always bring an object like this! Each object hath its own astral light which is so clear and distinct to us as to enable us to see the mortal himself.

(May 6, 1903.)

Sitter and recorder, Hodgson. Rector writing.

R. H. S.— writes that so far as he can see all the statements from Mr. H—y are incorrect. He is anxious for a meeting to be devoted again to clearing up the mystery if possible.

¹ "Companion" = husband or wife.

RECTOR. We must have influences another time friend, in order to keep the communicators clear. It is as important as life.

R. H. Yes ?

RECTOR. and unless we can have them and have them good we can guarantee little. We have made this clear so many times it doth not seem necessary for us to reiterate.

R. H. Yes.

RECTOR. The minds of communicators cannot be kept clear without some law of attraction.

R. H. Yes ?

RECTOR. Now then bring us some fresh or at least good articles and we can make as clear a communicator of him as we did of Bennie.

R. H. Yes ?

RECTOR. We cannot keep his thoughts clear and undisturbed otherwise.

{The communication from the professed Mr. H——y had taken place on April 8, 1903, and had been very clear and detailed, though wrong.}

(July 5, 1904.)

Sitter and recorder, Hodgson. Rector writing.

RECTOR. Imperator was surprised that I failed to take up Mr. D. at the close of our last meeting therefore I shall be obliged to look at him first and at the end also.

R. H. But I did give you his influence as usual at the end, and you held it.

RECTOR. Yes but I was so far out. He did not receive it fully. Therefore I must let Him see it one moment now.

R. H. Yes. Here it is. It is the same. [Assent] I have not received fresh one to-day. [Assent.]

[Mr. D.'s article, handkerchief, given. Hand feels it, holds it up, then bows to table, holding it a short time, 10 or 15 seconds, then makes cross in air.]

RECTOR. We are thankful. +R

{Mr. D. was a living man for whom the controls were giving medical advice}

In Hodgson's record of the previous sitting (July 4, 1904) we find just after the leave-taking of Imperator and Rector.

[Hand seeks as for article. I give Mr. D.'s influence, a handkerchief. Hand feels it, lays it down, lapses.]

(*Dec. 19, 1904.*)

Sitter, with Hodgson recording.

{Dr.—presumably Dr. Oliver—apparently communicating through Rector. Hodgson certainly regards Rector as writing throughout}

[Disturbance in hand, which thumps on table.]

DR. I wish to speak a moment to my patient while the gentleman {previous communicator} takes a rest.

[Hand speirs about just in front of S.'s chest]

DR. I see infinitely better blood, less indigestion better circulation.

S. Yes that is true.

* * * *

S. How did you make that diagnosis from my glove?

DR. Why my dear lady that is the least of my difficulties. I saw your condition from the astral light which the article carried with it, which brought me in immediate touch with your organism.

S. Then the soul impresses itself upon everything we touch?

DR. Yes and we are extremely sensitive to the touch when operating through the light.

* * * *

[hand touches lightly about left temple of S.]

DR. had any pain over temples with this cold?

S. Not much. Very little.

DR. I see a slight inflammation in left side etc.

(*February 7, 1905.*)

Sitter and recorder, Hodgson.

RECTOR (writing). + feels the importance of looking into the case of Mrs. [R.] for a few moments.

R. H. Shall I give the influence of her Uncle Rob?

RECTOR. Kindly do so

[I give glove and flannel from two separate parcels.]

R. We are glad to be able to throw some light here friend. Of course when we say that restoration is not possible it doth not mean that we cannot give help because we can do so. He is weak and in a state which is incurable. When was this given thee friend.

R. H. I received it I think before Christmas.

R. We think her special desire is for us to give some light concerning the future connected with him. Is this not so ?

R. H. No.

R. She referred to this. Or are we to find him.

R. H. She did not specify what she wanted when she originally sent it.

[Hand feels articles again, turns to spirit.]

RECTOR. No certainly not unless thou dost wish. [Between spirits.] Reference was made to our giving him assistance before he passed over to his changing [?] his affairs. [Hand feels articles again.] It [*sic*] impossible for us to get this clearly now we will be obliged to take it up again presently. [Hand moves articles to right of block-book and rests on them in a covering manner for several seconds, suggesting that they were not to be disturbed.] We see his condition from the objects presented at the time when they were connected with him. This is a trifle confusing as the case stands now. Therefore we leave it until a little later when we will return to it. Kindly leave the objects.

I do not think anything further was said about these influences. On February 14 Hodgson makes the following note :

[*Note.* Mrs. Piper told me * * * that she had received a letter from Mrs. [R.] this morning in which Mrs. [R.] told her that her—Mrs. [R.'s]—Uncle had recently died. I inferred from what Mrs. Piper said that Mrs. [R.] in her letter had commented adversely on the fact that no

reference to this death had been made at the sittings.—
R. H., Feb. 14, 1905.]

From this note and Hodgson's remarks quoted above I infer that the influences, though clearly taken by Rector for those of a living man, belonged to one who was dead at the time of the sitting.

(*April 11, 1905.*)

Two sitters, S₁ and S₂, with R. H. as recorder. Rector writing as amanuensis for communicator.

COMM. I heard you say I wish he could tell me about those letters etc. etc.

S₂. Yes we did say that, but it is not very important, other things will do as well.

COMM. Remember, influences have their light as mortals theirs. But after a long period of time some objects lose their light or it diminishes to such an extent that I am unable to see through it clearly enough at the moment what it is or to whom it belonged. This is no excuse but a fact.

(*April 24, 1905.*)

Sitter and recorder, Hodgson.

{Gloves belonging to S., an old sitter, are given to Doctor who prescribes for him. Then :}

DOCTOR. Do you see anything which indicates a new child connected with his family ?

R. H. No.

DOCTOR. Will you keep this private for a few months, and then ask him

* * * *

I think {S.'s daughter H.} is going to have a child, * * * I see and would like you to obtain an object from her and present to me. * * * I wish this before telling him.

[I turn to S.'s list of questions to see if there was anything about H.]

R. H. He says : " Does — know or wish to say anything

about H. and her present condition?" That is one of his questions.

DOCTOR. Well I have just told you. * * * Will now let me straighten things out a little. I see through his influence {her condition} * * * there is special sympathy between those two, i.e. father, daughter, son-in-law etc. which enables me to reach her aura through his objects

(November 22, 1905.)

Sitter and recorder, Hodgson. Rector writing.

{By request of the controls an article belonging to Mrs. J. had been brought.}

R. H. That is all I have at present. What will you take up first?

RECTOR. Mrs. J.

{He begins to prescribe for her. Then:}

[Hand turns for article. Glove given. Hand turns it inside out and feels it, lays it under wrist.]

RECTOR. We find objects which have crossed the water no matter how carefully they may be protected lose their light and influence.

R. H. Hm. Yes.

RECTOR. So that when they reach us they are dark in comparison and have lost the chief influence upon which we work.

(April 14, 1908.) *Waking-stage.*

Sitter and recorder, Mr. Dorr. The last thing recorded:

Hodgson wants something holding him here taken away.

[G. B. D. removes R. H.'s influences from hand.]

Good, you begin to understand! Did you hear me say *begin?*

Hodgson_p had been the communicator and apparently the control throughout the sitting on April 14. This is the only case I know of "influences" being referred to in the waking-stage, and it may be regarded as a further instance (see p. 240) of the approximation of the waking-stage procedure to that of the trance proper.

(April 21, 1908.)

Sitter and recorder, Mr. Dorr. {He goes over the record of the waking-stage of April 14 with the trance personages, who on this day represented themselves as Hodgson writing for Myers, but himself intervening when appealed to. Mr. Dorr records :}

[R. H.'s request at the end of the subliminal to have his influences removed from the Light's hand is spoken of]

HODGSON_P. Yes, they often attract and hold me

(C) STRENGTH SOUGHT BY RESTING THE HAND ON THE SITTER'S HEAD. THREE EXAMPLES.

(Nov. 17, 1896.)

Sitter and recorder, Hodgson.

* * * *

HART (writing). Wait a moment, H., until I get a little more strength. Help me now. [I put the hand on my head] Yes, thanks.

* * * *

HART. Listen. Strength a little. Give it so I can finish about my list, H.

[I take the hand and hold it on my head for a short time]

HART. Yes, thanks. How do you do it, H.?

R. H. I don't know. You take it from me.

(November 10, 1897.)

Sitter and recorder, Mrs. L. Reeter writing.

* * * *

[Hand holds mine in a curious beseeching way, and faintly writes :] Strength—

[I place the hand on my head, where it remains a moment or two, gives me a little pat and takes up the pencil.]

(March 17, 1908.)

Sitter and recorder, Mr. Dorr. Hodgson_P writing. Proposed cross-correspondences are being rehearsed.

[Pause. Hand twice reaches out and rests for a moment on G. B. D.'s head.]

(D) STRENGTH SOUGHT BY HEARING VERSES RECITED.

(*March 3, 1897.*)

Sitter and recorder, Hodgson. Rector writing.

RECTOR. This explains to you in part the condition of sleep.

You will understand that the spirit always is conscious, no matter what the state of its environment or body may be. When the body has become fatigued, the spirit departs, yet hovers over it until it has rested. This is not as I wished it exactly. Read for me a moment.

R. H. Yes I will.

RECTOR. Wait . . .

Yes read if you will, but not my statements, anything to give me strength.

R. H. Do you mean for me to ask questions ?

RECTOR. No.

R. H. But to read or recite something to you.

RECTOR. Yes.

{Hodgson then recites a couple of verses (8 lines)}

RECTOR. Very beautiful and appropriate. No. [to Spirit?]

Now expressing thanks I will go on.

In 1908 the controls encouraged a good deal of reading aloud by Mr. Dorr.

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