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Society
Psychical
Research
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PROCEEDINGS
OF THE
SOCIETY FOR PSYCHICAL RESEARCH.

VOLUME V.

(CONTAINING PARTS XII—XIV.)

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CONTENTS.

	PAGE
Recent Experiments in Hypnotism. By EDMUND GURNEY	3
Relation de Diverses Expériences sur la Transmission Mentale, la Lucidité, et Autres Phénomènes non Explicables par les Données Scientifiques Actuelles. Par M. CHARLES RICHET, <i>Professeur de Physiologie à la Faculté de Médecine de Paris</i>	18
Experiments in Thought-Transference. By A. SCHMOLL and J. E. MABIRE	169
Hypnotism and Telepathy. By EDMUND GURNEY	216
Critical Notices. By FREDERIC W. H. MYERS.	
(1) <i>Preliminary Report of the Commission appointed by the University of Pennsylvania to Investigate Modern Spiritualism in accordance with the Bequest of the late Henry Seybert</i>	260
(2) <i>Hystéro-épilepsie Masculine: Suggestion, Inhibition, Transposition des Sens.</i> Par le PROFESSEUR FONTAN	263
Note relating to some of the Published Experiments in Thought-Transference	269
Opening Address at the Twenty-eighth General Meeting. By PROFESSOR HENRY SIDGWICK	271
The Connection of Hypnotism with the Subjective Phenomena of Spiritualism	279
On the Evidence for Premonitions. By MRS. H. SIDGWICK	288
Experiments in Thought-Transference. By MAX Dessoir	355
SUPPLEMENT.	
I. Edmund Gurney's Work in Experimental Psychology. By F. W. H. MYERS.	359
II. French Experiments on Strata of Personality, By F. W. H. MYERS	374
Opening Address at the Thirtieth General Meeting. By PROFESSOR HENRY SIDGWICK	399
On Apparitions Occurring Soon after Death. <i>By the late EDMUND GURNEY, completed by F. W. H. MYERS</i>	403
Recent Experiments in Crystal-Vision	486
Automatic Writing.—IV.—The Dæmon of Socrates. By FREDERIC W. H. MYERS	522
SUPPLEMENT.	
I. On a Series of Experiments at Pesaro. By H. BABINGTON SMITH	549
II. Dr. Albert Moll's "Hypnotism." By MAX Dessoir	566
The Edmund Gurney Library	575
List of Members and Associates	590

SOCIETY FOR PSYCHICAL RESEARCH.

PROCEEDINGS OF THE GENERAL MEETING ON

June 17th, 1887.

The twenty-fifth General Meeting was held at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall, on June 17th, 1887.

PROFESSOR W. F. BARRETT IN THE CHAIR.

Mr. F. W. H. Myers read a paper on "Active and Passive Automatism—the Dæmon of Socrates," which it is proposed to publish in the next number of the *Proceedings*.

PROCEEDINGS OF THE GENERAL MEETING ON

January 28th, 1888.

The twenty-sixth General Meeting was held at the Westminster Town Hall, on January 28th, 1888.

PROFESSOR SIDGWICK IN THE CHAIR.

The Chairman, in opening the Meeting, spoke of the great and irreparable loss which the Society had suffered through the sudden death of their President, Professor Balfour Stewart. It had been of the greatest advantage to them that one bearing so high and undisputed a reputation as a physicist had been willing to lead and direct their endeavours to penetrate the obscure region of psychical research. Of the work that had been done under Professor Balfour Stewart's leadership it was not now the time to speak in detail: but all who had watched his management of their affairs would agree that it was marked by three characteristics:—it was thoroughly fearless, it was uniformly circumspect, and it was genuinely sympathetic. He believed it was only by this combination of qualities that they could hope to succeed in the difficult task that they had undertaken: and it was because they could hardly hope to find them again combined in a President of Professor Balfour Stewart's scientific eminence that he had spoken of his loss as irreparable.

Mr. F. W. H. Myers communicated two remarkable instances of "Automatic Messages," which will be embodied in a future paper.

Mr. Edmund Gurney read part of a paper on "Appearances, &c.,

closely following on Death," which it is proposed to publish the next number of the *Proceedings*.

PROCEEDINGS OF THE GENERAL MEETING ON

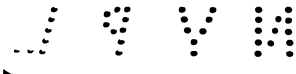
April 13th, 1888.

The twenty-seventh General Meeting was held at the Westminster Town Hall, on April 13th, 1888.

PROFESSOR SIDGWICK IN THE CHAIR.

Dr. A. T. Myers gave an account of "Some Experiments Thought-transference and Independent Clairvoyance at Munich." is hoped that a full record of these experiments may shortly be communicated to us by one of the principal investigators.

Mrs. Sidgwick read part of a paper on "Premonitions," which it is proposed to publish in the next number of the *Proceedings*.



I.

RECENT EXPERIMENTS IN HYPNOTISM.*

BY EDMUND GURNEY.

uring the past autumn and winter I have carried out a long course of otic experiments at Brighton, with the invaluable assistance of Mr. . Smith (designated in this paper as S.), who was throughout the otiser. The principal classes of experiment have been two : that which may be described as *intelligent automatism*, which pried a large part of my paper in Part XI. of these *Proceedings Peculiarities of Certain Post-Hypnotic States*"; and (2) the pro- tion of local anæsthesia and rigidity by the proximity of the ator's hand, without contact, and without conscious expectation of effect on the part of the "subject."

I will briefly describe the results obtained, drawing attention to l or important features.

INTELLIGENT AUTOMATISM.

Several more experiments were made on the writing, in the waking e, of *words* previously impressed upon the "subject" in the hypnotic lition, and, as usual, he appeared totally ignorant of the word ten, though aware of the act when hypnotised again a few minutes r. In this way Hull wrote the word *bottle*, and only thought there ht be a *b* in the writing as he fancied he could trace the formation hat letter in the movements of the planchette. Collingham, in hypnotic condition, was told to write a word beginning with *M*. antly wakened, and made to read aloud with his hand upon plan- te, the words *muck muck* were produced. Offered ten shillings to what the writing was, he could only feel certain about the letter *M*, only decided on that letter after hesitating between it and *C*. It sometimes found that the word impressed in the hypnotic state remembered on waking, which of course frustrated the experiment. s difficulty was overcome by engaging the "subject's" attention a little story immediately previous to waking him; then remem- ce of this story would survive, but the word which preceded it ared to be obliterated from his mind. The planchette reproduced owever. Thus, A. Nye was told to write the word *bread*, and

Some of these experiments were described by Mr. Gurney at an informal meeting e Society held on December 2nd, 1887.

then, after a pause of a few seconds, was told about a very high tide which had damaged the sea wall. Awakened immediately afterwards, he could recall the narration of these incidents, but nothing more. But set to the planchette, he wrote the word *bread*, and declared that he could not say whether the instrument had produced more than scribble. Mdlle. Caron remembered, on awaking, that she had been told to write, and knew that she had written the word *Brighton*, as directed. But on the experiment being repeated with the word *Paris*, with an injunction that the word was to be forgotten, a perfect success was attained; nor did a money bribe induce a revival of the idea. Miss Cass was told to write her name *backwards*. She placed the letters in her surname correctly, but the Christian name, Edith, was somewhat illegible, though it terminated with the initial *E* clearly enough. Tigar wrote the word *Brighton* backwards, reading excellently meanwhile. Some "subjects" could not be caused to write the word itself, even though the necessary condition of forgetfulness was brought about. They simply made scrawls with the planchette. But no doubt with more hypnotisation the more definite result would have been obtained with them. Thus, in an experiment with H. Nye, cousin to the former "subject," no trace of the word he had been ordered to write seemed present to his consciousness when he was awakened, and the application of his hand to planchette only caused that machine to make frantic dashes and wild scribbles. A similar result occurred on a second trial. But a third one was successful, the word *Thursday* being plainly written, in accordance with the hypnotic suggestion.

On a few occasions foreign words were used. They were distinctly pronounced to the subject, who was then awakened and made to read as usual, being left to write the word according to his own ideas of spelling. Hull wrote *Synatus* for *Senatus*, and *Totam* for *Totem*. The word *Kerkuare* having been slowly spelt twice to Parsons, he wrote the word correctly; and Kent wrote *Shanghai* after the name had been three times said to him. The Greek word ΔΡΑΧΜΗ was shown to Hull when awake, and he was asked to look at it well. He was then hypnotised and told to write the word. Immediately awakened, and set to the planchette, with a book to read aloud, he correctly wrote the word. Subsequently offered a sovereign to say what the writing consisted of he was unable to do so.

A large number of experiments were made in the working out of sums by the "secondary intelligence"—the sum being given to the "subject" while he was in the hypnotic state, and the answer being written down by him automatically with a planchette, while he was in the normal state, and wholly unaware both of the act of reckoning and of what he was writing. Nine "subjects" in all were employed: several others who were easily hypnotisable were of no use for this par-

icular form of experiment, as they remembered when awake, sometimes easily and sometimes with some effort, words and sentences addressed to them when hypnotised. The method employed was for S. to hypnotise the "subject" by making a few passes over his eyes, and then to give him a simple sum, usually in multiplication, to do, waking him suddenly the instant after. On waking, the "subject" never had any recollection of the sum, or of any order—or, indeed, of having been addressed at all. He was then made to place his right hand on the planchette, his attention being occupied by reading aloud, or occasionally by counting backwards, leaving out alternate numbers, or some similar device. The planchette meanwhile was writing. In most of the cases where the writing did not prove to be the correct answer to the sum, the figures were sufficiently near the mark to make it apparent that an intelligent attempt had been made to work out the given problem. The paper and instrument were always kept concealed from the "subject's" eyes, and he was never told what the movements of the planchette produced. As a rule, he was afterwards offered a sovereign to say what the writing was, but the reward was never earned. On re-hypnotisation, he recalled the whole process—a clear indication that we have had to do with "secondary intelligence," not with unconscious cerebration.

The sums given were simple, as most of the "subjects" were inexperienced at mental arithmetic.

There were 131 sums in which three figures had to be multiplied by a single one; of these 52 were quite right, 28 had three figures in the answer right, 18 had two figures right, and 14 had one figure right only, whilst 12 were quite wrong, and seven were either so illegible and muddled as to be undecipherable, or only a small stroke or curve was made at all. There were 75 sums in which two figures had to be multiplied by one (the multiplier never exceeding 12), and of these 41 were worked quite correctly, 2 had three figures in the answer right, 9 had two figures right, 4 had only one figure right, and in 19 instances the pencillings were illegible. In some cases of this class the sum itself was correctly written, but no attempt was made to put the answer.

There were 2 sums in which four figures had to be multiplied by one; both were correctly done. A few sums of other kinds were also given: of 14 simple addition (of about the following difficulty: $4 + 7 + 9 + 11 + 13$) six were done correctly; two were quite wrong, and the remaining six were either not done at all, or the answers were illegible scribbles. Of 5 multiplication money sums (£ s. d. and farthings \times by a single figure) 3 were worked correctly,—thus Wells correctly multiplied 12s. 3 $\frac{1}{2}$ d. by 8, repeating "God Save the Queen" meanwhile, with every other word left out—and the other was indecipherable;

and one money subtraction sum (shillings, pence, and farthings) was correctly done.

Another case illustrates the very distinct memory, on re-hypnotisation, of what had been written. Wells was told to work out the sum, "13 loaves at 5d. each," and instantly woke as usual. He wrote, "13 loaf at 5d. is 5s. 5d." When hypnotised again, and asked to say what he had written, he replied, "13 loaf—oh, I've put *loaf* instead of *loaves*—at 5d. is 5s. 5d. I've written the 13 twice—see—but I crossed it out." He then proceeded, by a long roundabout process, to work the problem out, arriving at the correct answer again.

Trials to get drawings executed were not successful. Parsons was told to draw an elephant, (February 18th,) but the lines and curves produced were probably much less successful attempts to delineate that animal than a normal blindfolded boy would have made.

Some more experiments were made in getting writings referring to real events. In the hypnotic state the "subjects" were told to write something that had occurred during the past week or month, and then instantly awakened—when they would fulfil the command through planchette. Thus Hull wrote, *Fire at Berlin*; and then asked for something that had occurred at Brighton during the last month, he wrote: *Harbour Lights has been played*—and something else indecipherable. The same evening Tigar wrote *Mail Ro*—meaning to refer, as he explained in his next hypnotic trance, to an alleged mail robbery in the town. Parsons wrote (December 10th) *Head and Toothache*, in response to the request for something that had happened in the town during the last two months. Curiously enough, he had been complaining of these pains a minute or two before, yet he had no idea what he had written, nor did the offer of a sovereign assist him in remembering. The same "subject" wrote *American draws teeth*, referring to a quack dentist who was publicly performing at Brighton. Parsons wrote *Fire*, referring no doubt to a big fire which had taken place in the town a few nights before. Another time he wrote "Benley fire," which was also correct, for a fire had recently occurred at the shop of a tradesman named *Bentley*. Miss Cass, with whom a trial of the same sort was made, was more communicative, for she wrote, "I went to a ball"; then there appears some indecipherable writing, followed by a fresh start, and the information, "I went to a ball and had nearly all the dancing the young men." Upon inquiry, these assertions were found to be true; and her employer, who was present, told us of a special reason why she would not have mentioned the fact in her normal state. The same "subject" was told to write down anything striking that occurred in the room. She was then woke, and made to count the numbers from 50 downwards, alternately, with S. After a minute

or two I turned out a gas burner. She immediately wrote, *The gas went out*. Re-hypnotised, she remembered what she had written, and knew that I had turned the gas out; but when woke again, she did not know what she had written, though offered a reward, as usual, though still aware that I had turned the gas out during the counting. In a similar way she wrote the name of the first person who left the room, having been told to do so when in the hypnotic state.

Hull was told to write a couple of lines from any verse he knew. Made to read, and placed in contact with the planchette, he wrote :—

*Attend, all ye who list to hear our noble England's praise
I tell of the thrice [illegible] deeds she wrought in ancient [illegible].*

The customary offer of a sovereign failed to induce him to say what he had written, but when hypnotised he sleepily gave the lines.

Another form of experiment was to tell the "subject" to count the number of times a certain letter occurred in a given verse. Thus, Wells was told to write down the number of times the letter *E* occurred in the verse—

Mary had a little lamb,
Its fleece was white as snow,
Everywhere that Mary went
The lamb was sure to go—

and then, after saying the verse once quickly through to show that he knew it, he was instantly awakened and given *Ti Bits* to read. Whilst thus engaged he wrote, *The letter E comes 11 times*—which is right. The same experiment was tried with Persons, who also was kept occupied by being set to read immediately upon waking; but he was not so accurate, and wrote down "12." He was completely successful, however, when told to write the number of *E's* in

God save our gracious Queen,
Long live our noble Queen,
God save the Queen,

and wrote 11, having read excellently the whole time.

Some experiments were made in which the subject's rhyming faculties were put to the test. Wells, in the hypnotic state, was told to make a rhyme to *The tide is very high to-night*, and was then instantly woke and made to read. He wrote, *It is a very lovely sight*. A second attempt would have been satisfactory if he had not made a blunder in his writing. He was told to make a rhyme to *The fishes are awake and kicking*. Awakened and made to read as usual, he wrote, *I hope the sea a licking*. He corrected himself, however, on being re-hypnotised, and volunteered the statement that he had left out some words, and meant to write, *I hope they'll give the sea a licking*. Similar trials succeeded with Miss Cass. She had a strong

objection to reading aloud, and could not be induced to do so; she was, however, obviously absolutely ignorant of the words formed by the planchette, though the usual bribes were brought to bear. Her hand produced the following couplets, of which the respective first lines had been given her when in the hypnotic state :—

The sun is shining in the west,
And I try to do my best.

The sun is rising in the east,
And, oh, you are a little beast.

I like to go to sleep at night,
And dream about my little kite.

Two experiments of a slightly different sort were made with this "subject." She was told, when hypnotised, that when she woke up a newspaper would be held in front of her, with a pencil mark against a certain line. She was to count the number of letters in that line, and write the information down. She was woke, and, the newspaper being held before her, she was seen to be counting. Upon my asking what she was doing she laughed, and said, "Counting." Asked "what for," she said, "I don't know—for fun." She presently wrote 39—which was the number of letters contained in the marked line. Of course the planchette was concealed from her eyes, as on all other occasions, and, as usual, she could not say what the writing was. I offered her three sovereigns to try to recollect, and tried to make her feel that I really *wanted* her to say, but though she tried hard, and seemed vexed with herself, the information was not forthcoming. This experiment was repeated, with another marked line in the newspaper. This time she wrote 42, which was again right. When the planchette was just beginning to write the figures, and when it was clear she had just finished counting, I asked her how many letters there were; she thought for a second, then laughed, and said, "I forget." Meanwhile, the planchette was putting them down on the other side of the interposed screen.

On two occasions the orders given were not carried out, something else being written instead. This took place each time in connection with sums, when the figures were probably forgotten, or the "subject's" mind got confused—the impulse to write, however, still existing. Parsons, told to multiply 456 by 7, wrote the first figure in the answer—2, and then went on with *God save the King*—which phrase was in the article he was reading at the time. His explanation when next hypnotised was that he was "put out" by S. singing the refrain in his ears, but upon being assured that this had not occurred, he said, "Oh, I wrote *God save the King* for the sake of writing something." He could give no reason for writing these particular words, however, except that he pitched on them as one does on any

stray sentence, in "trying a new pen" for instance. The other case was with Kent, who sometimes recollected, when awake, orders given to him when entranced, and with whom, therefore, the device of telling a story after giving the sum was adopted. He was told to multiply 444×6 , and then informed that some sports, polo matches, &c., had been taking place at a park in Brighton. Woke immediately after this and questioned, he slowly and by degrees remembered about the sports, but nothing about the sum. Then set to the planchette and supplied with a book to read, he wrote, *Have you seen the sports?*—declaring when questioned that he had no idea what had been written, though the usual bribe of a sovereign was offered to him. He could only say that he thought the planchette commenced its work with "a capital C."

Other experiments showed the segregation of the secondary from the primary intelligence, even in cases where they were similarly employed. Parsons was told to write *what he was reading about* when next awake. Woke and made to read an article on *The Customs of Russian Clubs*, he wrote *Russian clubs*—and was as usual unable, in spite of the offer of a reward, to say what he had written. Re-hypnotised, he said he had written "Russian clubs," but could not say why, and would not admit that he had been reading aloud. Again, he was told that, when awake and reading, he was to write how he was feeling at the time. He was woke, and was given an article, *Thieves in Paris*, to read. Whilst reading, he wrote *stealing my watch*, and immediately clapped his hand to his pocket with a look and cry of alarm. Re-hypnotised, he denied reading, but remembered what he had written, and gave an account of a man with a clay pipe and his hands in his pockets standing near, who might, he thought, have had designs upon his watch. He observed that he would keep a sharp eye on him and take precautions. Similar experiments were made with Tigar the same evening with somewhat similar results. He wrote *How to ventriloquism* when reading an article on ventriloquism; and as a description of his feelings, when reading at another time, he put *wane sleepy*—interpreting this when next hypnotised as "warm and sleepy." Parsons also wrote *More Novelists' Blunders* whilst reading an article with that heading, and Hull wrote *Broken Hearts* when reading upon that subject, but he differed from Parsons in knowing, when next hypnotised, what he had been reading about, as well as what he had written.

APPLICATION OF THE MEMORY-TEST TO A STATE THAT SEEMED
NEARLY NORMAL.

Parsons was hypnotised and told that he could open his eyes and see things—though still remaining in the same state. He was helped and encouraged to bring his upturned eyeballs down into their natural

position. This achieved, he looked natural, but said that, except for being able to see, he felt just the same as before—"living in a dream," as he expressed it. He had previously observed that the two states—normal and hypnotic—were like living on different days—Saturday and Sunday (Sunday the *normal* state). He said it was still Saturday when his pupils had come down, but *more like Sunday*. In this condition he was able to read, but he performed the task more slowly than usual, and said he felt "not all there." After reading a paragraph, his eyes were again closed as before, and he was then woke completely as usual. But only one word of what he had read could be recalled, and he was very uncertain about that; he recollected distinctly, however, a paragraph that he had recently read in the normal state, and felt satisfied that that was the last one read. Again hypnotised, he had full recollection of the paragraph read in the hypnotic state with open eyes.

Similar experiments were made with Tigar with like results. While in the hypnotic state, he was made to lift his eyelids and bring the pupils down, and was then set to read, which he accomplished as well as when awake. He said he could not define any difference between this state and the state he was in when on duty through the day, except that he felt more drowsy. He was then completely awakened with a clap, whereupon he forgot that he had been reading.

NEGATIVE HALLUCINATIONS.

Parsons, in the hypnotic state, was told that on waking he would not see anyone in the room, though he would see the furniture and everything else as usual. Four persons were in the room, but, upon waking, Parsons appeared to think himself alone, and settled himself comfortably by the fire with a book. Mr. Myers coughed behind him, when he looked towards the door and called out, "Come in, Mr. Smith." Mr. Myers then made other noises, when Parsons began to look frightened and get excited. He hunted about the room, jumped on a chair and peeped over a screen, seized the tongs, and yelled for S. in great alarm. Re-hypnotised, he asked where everybody had been to, and upon being assured that no one had left the room, he said, "I don't like to contradict you, but you weren't here."

Later in the evening, he was told that on waking he would be *deaf*. When woke he paid no attention to remarks addressed to him, nor to loud claps, calls, &c. Mr. Myers talked to him, but he only looked surprised and puzzled, and then wagged his jaw, asking Mr. Myers what he went like that for. Told to "sleep" (an order which usually had effect) he only coughed and imitated the gesture accompanying the order. On repetition of the word, with a pressure on the head and *over the eyes*, he fell into trance.

Later, he was told that on waking he would *hear* but would not *see* anyone. When woke, he answered questions and looked about to see where the voices came from. Mr. Myers spoke to him, and gave him his hand, upon which Parsons looked intensely surprised. Mr. Myers led him up to S., who also gave him his hand. Parsons still continued looking up and around, with his eyes apparently focussed for a long distance. He felt S.'s head, and showed astonishment, saying, "I can feel you and hear you, but where *are* you?" He affirmed that he "never had such a feeling," and wandered about, moving his head from side to side with a very peculiar dazed look.

POST-HYPNOTIC HALLUCINATIONS.

Parsons was hypnotised, and told that in seven minutes he would be swimming in Brill's Baths. It was then 8.47. He was instantly woke, and other "subjects" were dealt with. At 8.53 Parsons took a header on to the floor and swam vigorously in the dust, first on his side, then making chest strokes, and finally kicking along the floor on his back, loudly calling his friends by name meanwhile.

Far more interesting instances of post-hypnotic hallucination are the following, due to the kindness of Mrs. Ellis, of 40, Keppel-street (an Associate of the Society for Psychical Research), who permitted her maid, Zillah, to be the "subject" of experiment.

In the evening of June 27th, 1887, Zillah was hypnotised by S., and about a couple of hours were spent over various experiments. At the end of the evening S. told Zillah, when in the trance, that she would *see* him at 12 o'clock next day. She was then woke, and appeared to have no knowledge of what had been said to her. The result of the experiment was not known until July 6th, when Mrs. Ellis told S. that on Tuesday, the 28th, she and Zillah were out shopping, when a little before 12 o'clock the latter remarked that a passer-by reminded her of S. Mrs. Ellis made no special comment at the time, but later on referred to the subject again, when Zillah said, "Oh, I saw Mr. Smith just now." Further questioned, she declared that she had seen him on the top of an omnibus; that he made no sign of recognition, but she knew him by the look in his eyes. For a short time before this description was given Mrs. Ellis had observed a strangeness in Zillah's manner, and thought she had a slightly hypnotic look; she took no interest in the purchases, though they were articles of dress for herself. And for a little time afterwards, too, she seemed so odd that Mrs. Ellis remonstrated with her for her want of interest. Soon after describing what she had seen, however, she became perfectly natural again.

The next experiment was made on the evening of July 6th, with much more pronounced results. S. hypnotised Zillah and told her that she would *see* him *standing* in the room at three o'clock next afternoon,

and that she would hear him call her twice by name. She was told that he would not stop many seconds. On waking, as on the former occasion, she had no notion of the ideas impressed upon her. Next day the following letter was received from Mrs. Ellis :—

“40, Keppel-street, Russell-square, W.C.

“July 7th, 3.15 p.m.

“DEAR MR. SMITH,—I am sure you will be pleased to know that your experiment of giving Zillah the hallucination has been *most* successful. She has never been told of the former hallucination when she saw you on Tuesday. To-day I do not think I have mentioned even your name to her. In fact, I would say I am quite *sure* I have not even distantly alluded to you, much less to any hallucination, if it were not that one must not say one is ‘sure’ of anything. However, she came upstairs just now, about *five* minutes past *three*, looking *ghastly* and startled, and said ‘I have seen a ghost!’ I assumed intense amazement, and she said she was in the kitchen cleaning some silver, and suddenly she *heard* her name called sharply, twice over—*Zillah!* in Mr. Smith’s voice. She said, ‘And I dropped the spoon I was rubbing and turned and saw S. without his hat, standing at the foot of the kitchen stairs. I saw him as plain as I see you,’ she said, and looked very wild and vacant. So I *pinched* her and said I believed she was hypnotised; but she was sensitive. Don’t you think this is very wonderful? I have not told her a word about your hallucination command.

“A. A. ELLIS.”

The third and last experiment with this “subject” was made on Wednesday evening, July 13th, 1887. On this occasion S. told her, when hypnotised, that the next afternoon at three o’clock she would see me come into the room to her. She was further told that I would keep my hat on, and would say, “Good afternoon”; that I would further remark, “It is very warm”; and would then turn round and walk out. These hallucinations were suggested in another room, where Zillah was taken for the purpose, and neither Mrs. Ellis nor any other person, except S. and myself, knew their nature. Zillah as usual knew nothing about them on waking. On the second day after, the following letter was received from Mrs. Ellis :—

“40, Keppel-street, Russell-square, W.C.

“July 14th.

“DEAR MR. SMITH,—Mr. Gurney did not ask me to write in case there was anything to communicate with respect to Zillah, but as I *suppose* you gave her a post-hypnotic hallucination, probably you will wish to hear of it. I will give you the story in her own words, as I jotted them down immediately afterwards—saying nothing to her, of course, of my doing so. She said: ‘I was in the kitchen washing up, and had just looked at the clock, and was startled to see how late it was—five minutes to three—when I *heard footsteps* coming down the stairs—rather a quick, light step—and I

thought it was Mr. Sleep' (the dentist whose rooms are in the house), 'but as I turned around, with a dish mop in one hand and a plate in the other, I saw some one with a hat on, who had to stoop as he came down the last step, and there was Mr. Gurney! He was dressed just as I saw him last night, black coat and grey trousers, his hat on, and a roll of paper, like manuscript, in his hand, and he said, "Oh, good afternoon." And then he glanced all round the kitchen, and he glared at me with an awful look, as if he was going to murder me, and said, "Warm afternoon, isn't it?" and then, "Good afternoon" or "Good day," I'm not sure which, and turned and went up the stairs again, and after standing thunderstruck a minute, I ran to the foot of the stairs, and saw like a boot just disappearing on the top step.' She said, 'I think I must be going crazy. Why should I always see something at three o'clock each day after the séance? But I am not nearly so frightened as I was at seeing Mr. Smith.' She seemed particularly impressed by the 'awful look' Mr. Gurney gave her. I presume this was the hallucination you gave her.

"AMELIA A. ELLIS."

Another case, though a failure, had great interest. Miss Cass was hypnotised and told that I should call on her at 11 on a particular day. She had no recollection of this on being woke. On the day named she showed some uneasiness as the hour arrived, but no notice was taken of this, and certainly no hallucination took place. But at about 11 on the ensuing night (the time being ascertained by the fact of one of her companions going to her room after she had been some little time in bed) she had a very vivid dream of my addressing her in the street, and saying something about having called on her, or meaning to call on her.* Some evenings later, when her hand and that of one of her companions, was on the planchette, the instrument wrote: "Mr. Gurney will call to see me at 11." She professed, and no doubt honestly, complete ignorance of what the writing was, till she read it.

REMOVAL OF PAIN BY SUGGESTION.

Parsons one evening complained a good deal towards the latter part of the evening of headache and toothache. Before leaving, S. hypnotised him and assured him that they would speedily vanish, and that he would in a few minutes be free from pain. He was then woke, and the few upward passes and light touches, usually performed at the end of hypnotic experiments, were gone through. After this process Parsons volunteered the information that he not only felt quite awake, but his pains had gone, and he cheerfully departed. Questioned on a subsequent evening, he stated that he had no return of them.

* Unfortunately the record of this incident, carefully made at the time, has been mislaid. It gave a fuller account than the above, which, however, is correct as far as it goes.

PRODUCTION OF LOCAL EFFECTS BY THE PROXIMITY OF THE OPERATOR'S
HAND.

Experiments of this most important class have been already described in these *Proceedings*.* In outline, the *modus operandi* has been as follows: The "subject" is made to put his arm through a thick screen, extending high above his head, and to spread his ten fingers on a table in front of him. The fingers are thus completely concealed from his view, and the operator's hand is held, without contact, at a distance varying from about a third to three quarters of an inch, over one or another of them, according to my selection—with the result that in a very large majority of cases the finger so treated, and that finger alone, becomes rigid, and insensible to extremely severe treatment in the way of stabs, burns, and electric shocks. From my knowledge of the "subjects," and of the circumstances, I regard simulation as practically out of the question. But this is not really important, for the hypothesis of simulation has no application to the frequent cases where the rigidity was tested *before* the anæsthesia. The "subject" is told to double his fist; and no desire to deceive could have taught him which particular one of his ten digits was to remain recalcitrant.

In the recent series there have been 160 experiments of the described type with five "subjects." In all these cases I held my hand, in the same position as S.'s, over one of the remaining nine fingers. In 124 cases S. alone produced the effect intended. In 16 cases S. and I both succeeded; and in 13 cases I succeeded, and S. failed. In the remaining 7 cases, no effect at all was produced. In 11 of the cases where I succeeded and S. failed, the effect was not complete—there was either *partial* insensitiveness, or *partial* stiffness, or *complete* insensitiveness but no stiffness. In 6 of the cases where S. and I both succeeded, the effect produced by me was only slight. One of my successes of this sort was obtained when the subject had been *told* which finger was to be operated on. As a rule, *telling* the subject in this way had no effect; for 11 such experiments were made, the above instance being the only successful one—though light contact and stroking was frequently resorted to to encourage the suggested idea if possible.

The 7 experiments which were complete failures were all carried out under some exceptional conditions. Two of them were the first two trials with a subject who had not been experimented upon for several months. In three others S. was holding his hand in an unusual position. And in the remaining two, S. held his hand over one finger,

* See Vol. I., pp. 257-60; Vol. II., pp. 201-5; Vol. III., pp. 543-9. For a *discussion of the subject*, see the concluding portion of my paper in this number, on "*Hypnotism and Telepathy*."

illing meanwhile that the effect should appear in another. Apart from the "screen" experiments, to be mentioned immediately, these were the only absolute failures; but there were some cases where, on the first application of the test, the effect was not very apparent—the result being brought out with a little more perseverance.

The finger operated upon was generally restored to its normal condition by reverse passes, made with contact—about 20 being the average number required. Most of the attempts to annul the effect *without* contact were inconclusive. Sometimes the effort was successful, and in a few instances very distinctly so, but in other cases the process took so much time that contact was eventually resorted to. I frequently tried by stroking the finger, to undo the effect which S. had produced; but I succeeded on only one occasion.

On some occasions Dr. Myers, Mr. F. W. H. Myers, and others, held their hands over one of the fingers, without, however, effecting the usual results—except in one case, when Mr. F. W. H. Myers produced marked insensitiveness in the first joint of the finger, while S. produced no effect. The subject, however, picked out S.'s finger as one that "felt a little stiff," and he was not aware himself of any change in the other.

On a few occasions it happened that, besides the intended finger being affected, an adjacent one, or sometimes two, also became insensitive or rigid—or both. The *unexpected* results always appeared, however, in fingers adjoining the one operated upon, but the event seldom happened at all. With some subjects it was never possible—at least in the few trials made with them—to affect one finger only. The entire hand would become insensitive or stiff, no finger being more markedly affected than the others. Of course, such "subjects" were not available for the more delicate trials here recorded.

With the view of ascertaining in what way the results would be affected if the temperature of S.'s hand was reduced, he sometimes buried it for a few minutes in a bowl of broken ice, before holding it over the destined finger. This device is not a very satisfactory one; for when the hand is removed from the ice and quickly dried, it soon resumes its former temperature, and as it takes a time varying from one minute to three decidedly to affect the finger, the effect of the ice has greatly diminished before the experiment is completed. Half a dozen trials of this sort were made, and the usual results were produced in every case. Nor did the time requisite for success seem to be increased by the change of temperature.

The "subject" is occasionally, but not usually conscious of some change in the finger as the experiment progresses. Asked to say whether he felt anything unusual, he would sometimes say that he felt "cold," "pins and needles," "numbness, or "creepiness," in a

certain finger—which finger was in nearly every case the one under experiment. In connection with this point, the following experiment with Wells is of great interest. Without telling him specially to observe any change in his fingers, one was made insensitive and rigid in the usual way. It was then “undone” by reverse strokings over the back of his hand, and he appeared to be in complete ignorance as to which particular finger had been the subject of experiment, and could not say which one had been affected. But entranced immediately afterwards, and told to write which finger had been stiffened, and then woke and set to the planchette, he wrote the right one. The experiment was repeated several times—with the same result. The planchette gave the information which the “subject” could not consciously supply.

Besides the above, 41 experiments were made in which S., while holding his hand as usual, willed that no effect should be produced. Of these, 36 were successful (in the sense that no effect was produced); and 5 failed. In 2 of the 5, complete insensibility and rigidity were produced, and in 2 others a slight effect was apparent in the selected finger, while in another case the wrong finger altogether was affected. In 9 of the successful negative experiments, effects were produced in the finger over which I was holding my hand. In 2 of these cases, however, the effect was not complete, and once *three* fingers were affected. In no instance in these negative trials was I successful when S. was unsuccessful, *i.e.*, I did not produce an effect on any of the 5 occasions when S. produced effects in opposition to his intention.

Seven experiments were made with a small screen placed over the finger to be operated upon. A difficulty occurs in keeping the “subject’s” mind free from knowledge of the selected finger; curiosity prompts him to explore, and a slight movement of the fingers betrays which of them is covered with the screen. Partially to meet this difficulty, a second screen was placed over one of the non-selected fingers. Small paper tunnels (supported on bent pieces of copper wire) were used at the outset. Two fingers being covered with these, S. held his hand over one of them. The result was that both fingers became stiff and insensitive. This experiment was repeated with two other fingers, with the difference that S. did nothing at all. There was no effect in this case. Twice more the trial was made with two fresh fingers, S. this time operating over one of them; but there was no effect in either finger. A week later the trials were resumed, with a small finger-cover, made of sheet-tin, placed over the finger to be operated upon. The first experiment of this sort was a failure. Two later ones succeeded. But in two other cases some effect was produced. In one of these, after a prolonged trial, the finger showed a slight stiffness; in the other case the finger became quite stiff and insensitive in a comparatively short time.

Six experiments were also made with a paper screen large enough to cover the whole of the hand, but having a narrow opening through which one finger could be seen. The effect of this was that the finger operated upon was alone exposed, and S. was thus enabled to hold his hand over it at a greater distance than usual.¹

The trials of this sort with Parsons gave 5 failures; in the 6th case, when S.'s hand was about an inch from the finger, it became insensitive and stiff.

In some other experiments not a finger but some selected spot on the bare arm was operated upon. In these cases S. held his fingers bunched somewhat to a point over the selected spot, about an inch from the skin. Short was the subject used. Both arms were used in the experiments, bared to the elbow, and of course the usual screen was employed. Small tattoo marks on his arms served in some instances for spots to aim at. It was found that insensitiveness could always be produced, just as in finger cases. The area of insensibility had the chosen spot for its centre, and generally extended to five or six inches in length, and two or three in breadth. Seven trials of the sort were made, as enumerated below.

Spot selected : About 6½ in. above wrist, back of left forearm.

Result : A region became insensitive of about 6 in. in length, and 2 in. in breadth, of which the selected spot was the middle.

Spot selected : 3 in. above wrist, back of right forearm.

Result : Region of insensibility not quite so long as before, and apparently a little broader.

Spot selected : Back of right side of left wrist.

Result : Insensitiveness over an area much the same as before.

Spot selected : 4 in. above wrist, front right forearm.

Result : Area of insensitiveness 2½ in. above and below the spot, and 1½ in. each side.

Spot selected : 3 in. above wrist, right side front left forearm.

Result : Insensitiveness over an area much the same as before.

Spot selected : Centre of left palm.

Result : Insensitive over whole of palm and a little way up the fingers.

Spot selected : Face of left first finger.

Result : Whole finger insensitive and quite stiff. It could not be closed.

The effect was undone in each case by S. making reverse passes in gentle contact with the skin.

¹ The reason why the distance had to be small in the ordinary cases was that only so did it seem possible to limit the effect to a single finger.

II.

RELATION DE DIVERSES EXPÉRIENCES SUR LA
TRANSMISSION MENTALE, LA LUCIDITÉ, ET
AUTRES PHÉNOMÈNES NON EXPLICABLES PAR
LES DONNÉES SCIENTIFIQUES ACTUELLES.

PAR M. CHARLES RICHTER,

Professeur de Physiologie à la Faculté de Médecine de Paris.

AVANT PROPOS.

Le travail que je viens soumettre au jugement des membres de la Society for Psychical Research représente le résultat de six années de persévérance. Le temps assurément importe peu au point de vue du résultat final, mais je tiens à prouver que ce n'est pas à la légère que je publie ces faits : c'est après y avoir longuement réfléchi, après avoir répété et varié les principales expériences. En un mot, mon opinion, lentement et progressivement acquise, sera peut-être de quelque poids, pour des juges non prévenus : car elle n'est pas l'œuvre d'un enthousiasme irréfléchi, mais le fruit d'une patiente discussion avec moi-même.

On ne trouvera aucune théorie, ni essai de théorie, mais seulement des faits, dont plusieurs paraîtront insignifiants, mais qu'on reconnaîtra au moins comme bien observés, quand je dirai qu'ils étaient bien observés. Il ne dépend pas de nous de faire toujours de bonnes observations ; mais ce qui dépend de nous, c'est de juger si ces observations ont été bien faites. Encore faut-il être prudent, même quand on croit une expérience bonne.

Il y a déjà 18 ans que pour la première fois je me suis intéressé au somnambulisme. Depuis cette époque, je n'ai pas passé un seul jour sans y réfléchir, et peut-être pas une semaine sans faire une expérience quelconque, futile ou non, sur ces questions. On comprend que j'ai dû voir, chemin faisant, quantité de faits de toute sorte ; mais, comme je ne fais pas ici un mémoire sur le somnambulisme ou l'hypnotisme, je ne parlerai que des faits ayant ce caractère spécial, de n'être pas acceptés par les auteurs classiques, qui s'occupent de physiologie, de psychologie, de physique ou de médecine.

Je laisse donc de côté, intentionnellement, tout ce qui est connu et admis, la certitude du sommeil hypnotique, l'anesthésie, l'amnésie, partielle ou totale, la suggestion et son efficacité sur les phénomènes psychiques, la production des états divers de catalepsie, d'extase,

l'inconscience, totale ou partielle, l'hémi-somnambulisme, l'écriture automatique, les hallucinations avec points de repère. Toutes ces belles expériences sont maintenant aussi classiques et certaines que les lois les plus positives de la physique et de la chimie. Je les laisse ; et je veux parler d'autres phénomènes. Il s'agit de la transmission mentale, de la lucidité, de la diagnose des maladies, de l'électivité, des relations magnétiques, et de la pénétration de l'avenir.

Certes je n'aurais pas osé me risquer à une pareille entreprise, si la Society for Psychical Research, dirigée par mes savants amis, M. Ed. Gurney et M. F. Myers, n'avait réussi à vaincre l'épaisse indifférence du public et les aveugles préventions des savants. Ils n'ont assurément pas conquis toutes les convictions : mais, ce qui est un commencement, ils ont forcé l'attention, ils ont entraîné, par leurs consciencieuses études, l'estime scientifique. La conviction ne se manie pas comme une démonstration géométrique. Il ne suffit pas de prouver pour convaincre. Je le sais par ma propre expérience. Bien souvent j'ai vu des faits qui devaient me convaincre de la lucidité ou de la transmission mentale, et pourtant je n'ai pas été convaincu. Il faut une certaine habitude d'un fait pour arriver à y croire. Tant qu'il est imprévu, nouveau, on ne peut pas l'admettre, malgré quantité de bonnes raisons.

En tout cas, c'est un grand honneur que d'avoir devancé l'opinion. Le courage des membres de la Society for Psychical Research m'a paru devoir être imité. Pourquoi ne dirais-je pas ce que j'ai vu ? je peux me tromper, mais ma bonne foi ne fera de doute pour personne, et, d'autre part, je puis attester que j'ai fait tous mes efforts pour bien observer.

CHAPITRE I.

DES PRÉCAUTIONS À PRENDRE POUR LES BONNES OBSERVATIONS.

Avant d'entrer dans le récit des faits, je parlerai des précautions qui me paraissent nécessaires. Elles sont multiples, et la discussion des garanties expérimentales est très difficile.

J'attache d'abord une importance primordiale à la bonne foi des sujets et individus sur qui se fait l'expérience. Mais qu'est-ce que la bonne foi ? et comment peut-on l'apprécier ?

Il y a deux sortes de bonne foi : l'une, que l'on doit exiger, et sans laquelle aucune expérience—ou à peu près—n'est valable ; l'autre, qui est extrêmement rare, et qu'on doit toujours supposer absente.

Parlons d'abord de la bonne foi nécessaire.

Il y a des individus qui trompent sciemment et de propos délibéré. Ainsi, quand un prestidigitateur fait un tour de cartes, il trompe sciemment. C'est son gagne-pain que d'induire en illusion les spectateurs assemblés pour le voir. Il a préparé de longue main des

jeux de cartes, des appareils, des machinations de toute sorte. Il sait comment il va procéder pour dépister les yeux des spectateurs. Ses tromperies sont tout un art qui a des règles, des principes, qu'il connaît et qu'il applique avec plus ou moins de dextérité.

L'adresse des prestidigitateurs est parfois surprenante, et il n'est personne qui ne puisse en citer quelques exemples remarquables. Aussi, quand il s'agit de phénomènes dus à un prestidigitateur ou à une personne qui peut être un prestidigitateur, faut-il être toujours très réservé dans ses conclusions.

Je suppose, par exemple, que l'on m'annonce comme authentique un fait de transmission mentale, obtenu par Robert Houdin ou Hermann, ou tout autre magicien donnant des séances de magie amusante ; j'aurai la plus grande difficulté à l'admettre comme sincère ; car je sais que l'habileté de ces escamoteurs est supérieure bien souvent, sinon toujours, à ma sagacité. C'est en vain que je me serai entouré de précautions de toute sorte ; ces précautions sont le plus souvent illusoire, comme l'atteste une expérience de chaque jour, et ce fait de transmission mentale, si merveilleux qu'il paraisse, court grand risque d'être un tour de passe-passe.

Il ne suffit pas, pour me faire douter de l'authenticité d'une expérience, qu'elle ait été obtenue par un faiseur de tours ; il suffit même de moins encore. Pour peu que je ne sois pas absolument sûr que toute supercherie a été écartée, je conserve des doutes qui ôtent au fait observé presque tout son intérêt. Par exemple, que Madame Blavatski, dont la parfaite sincérité ne me paraît pas incontestable, me rende témoin d'un fait extraordinaire—comme elle l'a fait en réalité—je douterai encore, quelque stupéfiant que soit le phénomène qui s'est présenté à moi. Je ne prétends pas dire que Madame Blavatski m'ait trompé. Je dis seulement qu'il me suffit de n'être pas absolument sûr du contraire pour que le fait perde tout son intérêt. M. Eglinton m'a rendu témoin à deux reprises différentes de faits plus surprenants encore que les faits de Madame Blavatski ; mais, sans soupçonner la bonne foi de M. Eglinton, elle me laisse un doute suffisant pour que ses expériences, qui renversent tout ce que l'humanité admet depuis deux mille ans, ne déterminent pas ma conviction.

Supposons que les faits dont m'ont rendu témoin Madame Blavatski, d'une part, d'autre part M. Eglinton, aient été produits devant moi dans les mêmes conditions par des personnes dont la sincérité absolue n'est pas l'objet du moindre doute, faisant partie, pour ainsi dire, de ma vie morale tout entière, et de l'ensemble de tous mes actes, qu'il s'agisse, par exemple, de M. H. Ferrari, mon ami intime, ou de M. Berthelot, mon illustre maître, ou de MM. Gurney et Myers. Alors ces faits extraordinaires deviendront absolument authentiques.

Autrement dit tant qu'il me reste un doute quelconque sur la

sincérité des personnes qui font l'expérience, je ne pourrai pas émettre de conclusions formelles.

Je me défie même tellement de ma sagacité à découvrir les machinations et les supercheries—comment pourrait-on avoir confiance quand on a lu les articles de Madame Sidgwick et les relations données par M. Davis ?—que je n'aborderai qu'avec une extrême répugnance les expériences faites avec des personnes dont la sincérité ne m'est pas absolument prouvée. Je préfère des expériences moins brillantes, mais faites avec des garanties de sécurité que ne m'offrent pas quantité de médiums gagés.

On me demandera comment je puis être assuré de la bonne foi de telle ou telle personne. Cela est très difficile à dire ; car la bonne foi se commande, et ne se discute pas. Si je devais donner des preuves scientifiques, rigoureuses, de la bonne foi de M. Ferrari, de M. Berthelot, de M. Gurney, je serais fort embarrassé. De fait, je ne puis même pas prouver ma propre bonne foi ; je dis la vérité, et j'affirme que je ne mens pas, mais il faut qu'on me croie sur paroles ; car je ne puis donner que ma parole d'honneur comme preuve : et une preuve matérielle n'est pas possible à apporter.

Faisant une expérience de cartes, je dis que trois fois de suite L. H., somnambule, m'a dit la carte exacte, alors que je cachais les cartes et qu'elle ne pouvait pas les voir. Qui pourra affirmer que je ne mens pas ? Personne, n'est-il pas vrai ? On est donc forcé d'accepter mon témoignage comme vrai, sans me demander d'autre preuve que mon témoignage. Il y a nécessité d'admettre, comme une sorte de *postulatum*, ma bonne foi absolue.

D'ailleurs, en fait de science, il en est toujours ainsi. Quand un chimiste annonce une réaction nouvelle, on le croit sur parole, sans avoir besoin de lui faire répéter son expérience. De même, quand j'annonce tel ou tel fait de somnambulisme, ma parole suffit, et on doit admettre que je ne mens pas.

Ainsi, quand j'affirmerai la bonne foi de telle ou telle personne, il faudra me croire sur parole. Je n'en puis pas donner de preuves, étant forcé de formuler des affirmations qui ne prouvent rien : par exemple, que, pendant deux ans, voyant à peu près tous les jours X. et Z., je ne les ai pas une seule fois pris en flagrant délit de mensonge. Mais ce n'est pas là une preuve scientifique et toutes les raisons que je pourrais alléguer pour démontrer leur bonne foi sont aussi insuffisantes que s'il s'agissait de démontrer la mienne.

Je suis donc contraint de ne pas démontrer la bonne foi qui me paraît évidente et de me contenter de cette évidence.

Il est indispensable que cette bonne foi me soit évidente ; mais ce n'est pas encore là toute la bonne foi. Entre un individu qui machine un appareil compliqué avec tout un attirail de ficelles destiné à me me

tromper, et un individu qui triche un peu, presque involontairement, il y a une distance considérable. Apporter un jeu de cartes préparé à l'avance, ou se servir de cartes biseautées, c'est une action infâme. Mais voir par inadvertance le jeu de son voisin et en profiter, c'est si peu une tricherie que l'on dit alors, "Cachez votre jeu ; je l'ai déjà vu ;" sans négliger d'en profiter à l'occasion.

Ainsi il y a une bonne foi complète, irréprochable, absolue, qu'on ne rencontre presque jamais, et qu'on ne doit même pas attendre de soi-même. Quelques efforts qu'on fasse, on se laisse toujours entraîner plus ou moins à donner ce qu'on appelle familièrement en français *le coup de pouce*, c'est-à-dire à renforcer un peu le résultat dans le sens qu'on désire. On a beau essayer de résister ; cela est impossible, sous peine d'aller en sens contraire, ce qui serait tout aussi mauvais et dangereux.

S'il m'est aussi difficile, à moi, d'être franchement honnête, combien plus difficile encore pour les personnes non averties de ce danger, plus passionnées que moi, moins habituées aux expériences scientifiques, et plus convaincues de la réalité des phénomènes dont je doute ! Quoi de surprenant à ce que, malgré elles, pour ainsi dire, elles renforcent les bons résultats et diminuent les mauvais, cherchant à trouver des explications surnaturelles ou extranaturelles aux faits qu'elles auront cru révéler.

Pour terminer cette discussion, je crois qu'on peut avoir très facilement des sujets qui ne trichent pas volontairement. C'est, à l'heure actuelle, monnaie courante que des sujets sincères. Mais de là à la bonne foi absolue, il y a une énorme distance. Personne, ni moi, ni M. Gurney, ni M. Myers, n'ont de bonne foi absolue, et je me méfie de tout le monde. Le fait de désirer tel ou tel résultat modifie le résultat qu'on trouve, si bien qu'il faut, selon moi, se méfier autant de soi-même que des autres individus. De là cette conclusion qui s'impose : *Pour une bonne expérience, il faut ignorer le résultat qu'on veut obtenir, car on triche toujours plus ou moins.*

Ainsi nous admettrons d'abord que les seules expériences valables sont celles qu'on a faites sur des personnes dont la bonne foi volontaire était certaine : et ensuite que toutes précautions doivent être prises contre tout le monde, précautions portant non sur des trucs grossiers, mais sur une générale et involontaire tendance à altérer légèrement la vérité.

C'est seulement après avoir procédé ainsi qu'on peut être assuré d'une bonne expérience. Il ne faut pas savoir ce qu'on doit trouver : car, si on le sait, on est tenté de ne pas bien voir. Malgré nos efforts vers la bonne foi, si nous attendons un résultat quelconque, nous ne pourrions inscrire les phénomènes avec une bonne foi absolue.

En outre, il me paraît indispensable d'avoir des expériences plus

irréprochables comme expérimentation que probantes au point de vue du résultat. C'est là un point qui me paraît d'une extrême importance et que je demande la permission de développer.

Je suppose que j'aie obtenu un résultat tout-à-fait extraordinaire pour la lucidité ou la transmission mentale, mais qu'il y a un petit point défectueux dans mon expérience. En vain le résultat sera admirable, le côté défectueux gâtera tout. Si la probabilité est seulement d'un milliardième pour avoir le même résultat par le hasard seul, il est clair que c'est la certitude à peu près complète que le hasard n'a pu arriver à ce résultat. Soit. Mais le côté défectueux de l'expérience empêche toute conclusion. Je conclurai peut-être, mais j'aurai tort, et personne ne me croira ; car la possibilité d'une erreur enlève tout le sérieux de ma démonstration.

Supposons, au contraire, que ce soit une expérience sans défaut, sans un seul défaut. Cela est rare : mais enfin, à la rigueur, cela existe. Eh bien ! quel que soit le résultat, ce résultat sera bien plus intéressant que celui de cette merveilleuse expérience défectueuse en un point. Admettons que la probabilité d'avoir par le hasard seul un résultat analogue soit d'un dixième. C'est encore une probabilité assez forte ; mais, si forte qu'elle soit, c'est toujours quelque chose que d'avoir réussi une fois avec une probabilité d'un dixième seulement, alors que la lucidité ou le hasard seuls ont pu intervenir. Autrement dit, j'aime mieux une expérience peu probante, mais irréprochable, qu'une expérience très légèrement reprochable, et très merveilleuse.

Tous mes soins ont donc porté sur le procédé expérimental. C'est à faire des expériences non pas étourdissantes, mais bien rigoureuses, que je me suis attaché. Souvent elles ont été non rigoureuses, mais alors j'ai pris soin d'indiquer leur défectuosité, de manière à ce qu'on soit assuré, quand je dis, "cette expérience est irréprochable," que réellement elle est bien irréprochable. Certes, il m'est impossible d'affirmer en absolue certitude que telle expérience n'a pas de défaut : mais les études de psychologie ne diffèrent pas des autres sciences à cet égard. Quand un chimiste établit le poids atomique du potassium, il n'est pas absolument sûr de son fait : mais il a procédé avec méthode, et il a fait tout ce qu'il pouvait pour éviter toute illusion et toute erreur. C'est ce que j'ai essayé de faire, et je ne prétends pas à autre chose. J'espère qu'on ne trouvera pas défectueuses les expériences que je déclare bonnes. Qu'on les trouve peu probantes, cela m'est bien plus indifférent ; c'est affaire d'opinion, d'interprétation ; mais je serais vraiment très malheureux si l'on y trouvait des défauts d'expérimentation que je n'ai pas aperçus.

Il s'ensuit qu'on trouvera dans le cours de ce long mémoire bien des résultats qui paraîtront dénués d'intérêt ; car ils seront peu probants. C'est un peu la faute, je crois, de tous les récits extraordinaires

qu'on nous a donnés. En fait de transmission mentale ou de lucidité, on voulait du merveilleux, et on a donné du merveilleux, sans se préoccuper de la valeur de l'expérimentation. C'est pourtant cette expérimentation rigoureuse qui importait le plus.

L'avantage de ces expériences bien faites, même quand elles prouvent peu de chose, est qu'elles permettent de se faire une opinion. Si je soupçonne quelque défaut caché à une expérience, je ne puis, moi, lecteur, me faire une opinion, tandis que si, moi, lecteur, je lis la relation d'une expérience sans défaut, je puis parfaitement juger si le résultat est favorable ou non à la théorie de la transmission mentale. Ainsi je donne des exemples de dessins reproduits, grâce à la lucidité de tels ou tels sujets. Pour diverses raisons il s'agit là d'expériences que je crois irréprochables ; mais aux yeux de beaucoup de personnes, les résultats sont à peu près nuls. Car on dira que le hasard a pu faire les concordances qu'on rencontre entre les dessins originaux et les dessins reproduits.

Probantes ou non probantes, on doit indiquer ces expériences ; car chacun sera à même de se rendre compte de la part qui peut revenir au hasard dans la reproduction de tel ou tel dessin. Tous les lecteurs sauront que c'est ou bien le hasard ou bien la lucidité, et ils pourront porter un jugement motivé ; tandis que, s'il leur reste quelque doute sur la sincérité de l'expérience, il y aura un troisième facteur, facteur inconnu, dont le rôle est immense peut-être, et qui frappera de mort toutes leurs expériences.

En un mot, pour les expériences que je rapporterai ici, il faudra choisir entre ces deux hypothèses, ou bien le hasard, ou bien une propriété quelconque, mal définie encore, de l'intelligence humaine. Mais à coup sûr ce n'est pas une supercherie, consciente ou inconsciente, ni une lacune dans la procédé expérimental.

Je suis, pour ma part, fermement convaincu que, si l'on s'était attaché moins au merveilleux qu'à la rigueur des démonstrations, on aurait entraîné, dans ces questions délicates, bien plus de convictions qu'on n'a pu le faire avec des essais défectueux souvent, et par cela même peu probants.

CHAPITRE II.

DU HASARD DANS LES EXPÉRIENCES.

Reste alors la question du hasard et du rôle qu'il joue. À cet égard, je voudrais, quoique étant en désaccord avec plusieurs de mes amis, m'expliquer formellement.

Le hasard peut s'exprimer par un chiffre qui est, comme on dit, la *probabilité*. Ainsi, si, tirant au hasard une carte d'un jeu de cartes complet, j'amène un 6 de cœur, c'est le hasard qui m'a donné ce 6 de

cœur, et c'est le hasard seul ; car j'ignorerai toujours, si les cartes sont dentiques et si le jeu a été bien mêlé, pourquoi j'ai amené le 6 de cœur plutôt que toute autre carte.

Donc, c'est le hasard qui m'a donné le 6 de cœur ; mais ce hasard peut se chiffrer. J'avais, pour tirer le 6 de cœur, dans un jeu de 52 cartes, 1 chance sur 52 ; pour amener un 6, 1 chance sur 13 ; pour amener un cœur, 1 chance sur 4, et pour amener une carte rouge 1 chance sur 2. Enfin, j'avais 51 chances sur 52 pour ne pas amener une carte quelconque désignée d'avance, le roi de pique, par exemple.

Ainsi, mathématiquement, je puis assigner à tel ou tel événement une probabilité qui est chiffrable. Mais la difficulté n'est pas dans le calcul des diverses probabilités mathématiques, quoique ce soit déjà, si on le pousse un peu loin, un calcul très difficile, qui peut embarrasser les plus grands mathématiciens ; la difficulté véritable est dans l'application de ces lois mathématiques aux événements réels.

On démontre en mathématiques que le calcul des probabilités n'est applicable que s'il y a un nombre infini de coups, et que c'est alors seulement qu'il est vrai.

Ainsi j'ai un jeu de cartes devant moi ; je n'ai qu'1 chance sur 52 pour amener le 6 de cœur, et pourtant il se peut que j'amène un 6 de cœur. Rien ne s'y oppose, et c'est même un tirage tout aussi probable que tel ou tel tirage donné. Cependant cette petite probabilité est loin d'être négligeable. Je serais donc déraisonnable de conclure quoi que ce soit d'une expérience où, désignant d'avance le 6 de cœur, j'amène le 6 de cœur.

Si je prends un autre jeu de cartes, et si, après l'avoir bien mêlé, je tire de nouveau un 6 de cœur, la probabilité devient très petite, $\frac{1}{51 \times 52}$. Mais nulle impossibilité. Cela peut se voir ; cela s'est vu, et la combinaison d'un 6 de cœur suivi d'un 6 de cœur, est tout aussi probable que n'importe quelle autre combinaison de deux cartes consécutives.

Si je prends un troisième jeu de cartes, puis un quatrième, puis un cinquième, j'aurai, pour tirer toujours un 6 de cœur, des probabilités de moins en moins grandes ; car le nombre des combinaisons devient énorme. Mais, dans aucun cas, nous n'arriverons à l'impossibilité. Il sera toujours possible que le hasard me donne telle combinaison donnée, et elle aura autant de chances que telle autre combinaison donnée.

Il faut arriver à l'infini pour obtenir l'impossibilité. Autrement dit, la certitude de ne pas toujours amener un 6 de cœur ne survient que si je fais un nombre infini de tirages. Jamais je n'arriverai à la certitude mathématique, ou plutôt je n'y arriverai que si l'on me donne la ressource d'un nombre infini de tirages.

Si donc, pour conclure, on avait besoin de la certitude mathématique,

on ne conclurait jamais ; car on n'arrivera jamais à un nombre infini de coups.

Heureusement on peut conclure ; car la certitude mathématique et la certitude morale ont des exigences différentes.

Je suppose qu'il s'agisse de jouer mon honneur, mon existence, l'honneur et l'existence des miens, et tout ce qui m'est le plus cher. Certes, je n'aurai pas la certitude mathématique que, sur 100 tirages, le 6 de cœur ne sortira pas 100 fois de suite. Mathématiquement et même réellement, cette combinaison est possible ; mais pourtant je consentirais volontiers à jouer contre un sou ma vie, mon honneur, ma fortune, ma patrie, et tout ce que j'aime, si j'avais contre moi en ma faveur la probabilité que le 6 de cœur sur 100 tirages consécutifs ne sortira pas 100 fois de suite. J'ai la certitude morale qu'il ne sortira pas 100 fois de suite, alors que je n'en ai pas la certitude mathématique.

Il n'est même pas besoin de pousser jusqu'à 100 le nombre des tirages. À 10 tirages, j'affronterais encore le même pari, tellement il est invraisemblable que le 6 de cœur sortira 10 fois de suite. Même avec 5 tirages je l'affronterais encore, car il est très invraisemblable et impossible, pratiquement, que le hasard me donne, sur 5 tirages, 5 fois de suite le 6 de cœur.

Théoriquement rien n'est plus simple ; car la probabilité que le 6 de cœur sortira 5 fois de suite est de $\frac{1}{800,000,000}$. C'est comme si l'on mettait dans une urne 379,999,999 boules noires et une boule blanche. En tirant au hasard une boule de l'urne, et en faisant un seul tirage, jamais je ne tirerai la boule blanche.

Il arrivera même ceci, c'est que, malgré moi, je m'imaginerai d'autres conditions que le pur hasard intervenant pour modifier l'événement. Si je tire 5 fois de suite le 6 de cœur, au lieu de dire, "C'est un hasard extraordinaire," je supposerai autre chose ; car le hasard ne donne pas ces étonnantes successions. Je supposerai qu'il y a une cause quelconque, que je ne connais pas, qui m'a fait amener cinq fois de suite un 6 de cœur. J'en serai même tellement convaincu que j'irai chercher cette cause, regardant si toutes les cartes sont bien semblables, si ce n'est pas une plaisanterie que m'a faite un prestidigitateur, si dans le jeu il y a bien 52 cartes différentes, et si chaque jeu n'est pas composé uniquement de 6 de cœur.

Prenons même une probabilité moindre ; par exemple, la probabilité d'avoir deux fois de suite un 6 de cœur, c'est une probabilité encore très petite, de 1 sur 2,704. Si les paris étaient proportionnés mathématiquement, je devrais parier 1 franc contre 2,704 francs qu'il n'y aura pas, sortant du jeu et amenés par moi en deux tirages successifs, deux 6 de cœur. Je suppose alors que j'aie une fortune de 300,000 francs. Je consentirai très volontiers à jouer ma fortune tout entière

contre la chance mathématiquement corrélatrice de gagner 100 francs. Car, en jouant, je suis à peu près sûr que deux fois de suite je ne sortirai pas un 6 de cœur, ou telle ou telle autre carte donnée d'avance. J'accepterais très volontiers le pari dans des conditions semblables ; mais je ne ferai ce pari que si mon adversaire déclare qu'il ne demandera pas à recommencer ; car alors les conditions deviendraient différentes, et je ne voudrais pas jouer un grand nombre de parties analogues. Mathématiquement je ne suis pas sûr du tout que deux fois de suite je n'amènerai pas un 6 de cœur ; mais de fait cet événement ne va certainement pas se produire. Et, quoique je risque de perdre toute ma fortune, je ne veux pas me priver de ce risque de gagner 100 francs presque à coup sûr. Quoique les conditions du pari soient équitables, c'est un billet de 100 francs que j'empocherai presque à coup sûr.

En réalité, dans notre vie de chaque jour, ce qui dirige notre conduite, ce qui fait nos convictions, nos décisions, ce sont des probabilités beaucoup moins fortes que cette probabilité de $\frac{1}{2704}$. $\frac{1}{2704}$, c'est presque la probabilité, quand on monte en chemin de fer, de périr dans un accident. Un homme de 35 ans, bien portant et qui n'est exposé à aucun danger particulier, n'a qu'une chance sur 100 d'atteindre la fin de l'année, et il n'a guère qu'une chance sur 3,000 de vivre encore dans deux semaines. Quel est cependant celui qui ne se considère pas comme à peu près certain de vivre encore dans deux semaines ? En assimilant les chances de vie au tirage dans un jeu de cartes, on voit que la probabilité d'amener quatre fois de suite un 6 de cœur, c'est à peu près la probabilité de vivre encore une heure, pour un homme de 35 ans, bien portant et ne courant aucun danger spécial. Mathématiquement je ne suis pas sûr que je vivrai encore dans une heure, mais moralement j'en ai la certitude presque complète.

Prenons encore l'exemple des jurés qui ont à condamner à mort un individu. Il me semble qu'ils n'ont jamais la certitude que l'individu est coupable ; si faible que soit la probabilité de l'innocence, elle est toujours plus grande que $\frac{1}{2704}$. Tant de circonstances accessoires ont faussé le résultat ! Il s'est produit peut-être de faux témoignages ; les témoins ont-ils bien vu ? L'aveu du coupable est-il sincère ? Qui sait s'il n'y a pas quelque machination ? Que sais-je encore ? Il y a quantité de données inconnues qui enlèvent toute certitude mathématique et qui ne laissent que la certitude morale.

Ainsi nous ne sommes jamais guidés par la certitude mathématique ; c'est toujours, même dans les cas les plus certains, la certitude morale qui nous guide. Elle nous suffit et nous ne demandons pas plus pour agir. Même le savant qui fait des expériences matérielles, d'apparence irréprochable, doit se rendre compte qu'il n'y a pas pour lui de certitude *mathématique* ; car des inconnues innombrables viennent

ôter ce caractère d'absolue certitude que peuvent seules donner les mathématiques.

Il s'agit maintenant de savoir si nous avons tort ou si nous avons raison, lorsque nous nous contentons de ces probabilités fortes, mais bien éloignées de la certitude. Sommes-nous des imprudents et pouvons-nous conclure, comme nous le faisons sans cesse, que nous vivrons plus d'une heure, que le chemin de fer ne va pas nous écraser, que le prévenu, chargé par tous les témoins les plus véridiques, est coupable, que la détermination de trois mesures chimiques ou physiques est suffisante pour avoir un chiffre exact ?

Pour ma part, cela me paraît évident. Il n'y aurait pas moyen de vivre, si l'on devait ne se conduire que d'après des certitudes. Nulle part il n'y a de certitude; partout ce sont des *à peu près*, et nous avons raison de faire ainsi; car l'expérience justifie presque toujours nos présomptions.

Avec des cartes, l'événement paraît plus fantasque; mais ce n'est là qu'une apparence, et c'est parce que nous n'y avons pas assez réfléchi que cette apparence a lieu. Au fond, c'est la même fixité dans le sens le plus probable. Bien entendu, il ne s'agit pas de faire d'innombrables expériences: car alors on retrouverait assurément, pour peu qu'on fasse une longue série de tirages l'événement improbable, mais possible, qui devient probable quand le nombre des tirages augmente.

Donc il ne s'agit que d'un petit nombre d'expériences. Eh bien! dans ce cas, si la probabilité est faible, par exemple d' $\frac{1}{1000}$ ou d' $\frac{1}{100}$, on peut de confiance faire l'essai; c'est du côté de la probabilité très forte que l'événement se produit. Je prierais mes lecteurs de faire par eux-mêmes cette expérience: par exemple, de prendre au hasard, dans un jeu de cartes très bien mêlé, six cartes. Ils verront que ces cartes ne seront ni toutes rouges ni toutes noires, et pourtant la probabilité de n'avoir que des rouges ou que des noires est encore assez forte; car on a 127 chances de tirer des cartes de couleurs différentes contre une de tirer six cartes de la même couleur.

Qu'on ne m'allègue pas l'exemple de la roulette où parfois, c'est-à-dire une fois, la rouge est sortie 21 fois de suite; car précisément il y a eu un tel nombre de séries que les nombres les plus improbables peuvent se présenter. Il ne s'agit, je le répète, que de tirages en petit nombre. Eh bien! dans ces tirages en petit nombre, une probabilité de $\frac{1}{200}$ ou de $\frac{1}{100}$ même suffit pour qu'on soit moralement sûr que l'événement improbable n'aura pas lieu, et on a raison: car il n'a pas lieu. C'est même un des faits les plus extraordinaires et qui confondent le plus l'intelligence, que de voir se vérifier expérimentalement avec une telle précision le calcul des probabilités, qui semblait devoir rester dans le domaine des sciences mathématiques et de la théorie. Eh bien! ce

ni est merveilleux, c'est que ce calcul sort de la théorie pour entrer dans le fait. Et il est avéré par l'expérience de chaque jour que ce calcul se vérifie non pas seulement avec de grands chiffres et des séries allant à l'infini, comme le disent les mathématiciens, mais encore avec de petits chiffres.

Si j'ai abordé avec tant de détails cette question de la probabilité, c'est parce que l'on fait, ce me semble, trop bon marché des expériences où l'on a rencontré une série improbable. On dit que le hasard a pu donner ces séries, et on n'a pas réfléchi que le hasard invoqué par nous dans ce cas, nous ne l'invoquons pas dans les conditions ordinaires de la vie. Quand on est à court d'arguments, on parle du hasard ; mais au fond on n'y croit pas ; car on sait parfaitement, par sa propre expérience, que c'est toujours l'événement le plus probable—quand il s'agit de centièmes et de millièmes—qui arrive.

On le sait si bien qu'on raisonne toujours dans cette hypothèse. Ainsi soient plusieurs jeux de cartes étalés devant moi. Je tire au hasard six cartes et j'amène six carreaux. Quelle est l'idée des spectateurs en voyant cette série—pas bien extraordinaire—puisque la probabilité est de $\frac{1}{256}$? Leur idée est que j'ai fait un tour de cartes, ou bien que les jeux n'ont pas été mélangés. On supposera peut-être quelque autre cause, un sorte de divination : mais on aura grand peine à supposer le hasard ; car le hasard, dans une série, peut donner, mais ne donne pas, ces probabilités si faibles.

Il faut donc, je crois, quand le nombre des expériences n'est pas très considérable, se contenter d'une certitude incomplète, et ne pas être plus exigeant pour les expériences psychiques que pour les expériences de chimie.

Ou plutôt la seule exigence qu'il soit nécessaire d'avoir, c'est l'exigence expérimentale. Le jour où toutes les causes d'illusion auront été écartées, le jour où l'on aura éliminé les fraudes, conscientes ou non, des sujets, les imaginations de l'expérimentateur, et sa mauvaise foi scientifique involontaire ; le jour où l'on pourra faire enregistrer les résultats par un individu impartial et ignorant, une sorte d'automate qui n'a pas d'opinion et qui traduit servilement toutes les paroles du sujet,—ce jour là, si l'on a une série dont la probabilité est de moins d'un millième, on peut regarder le phénomène qu'on cherche comme à peu près démontré.

Ce qui est nécessaire à l'heure actuelle, ce ne sont pas tant des faits extraordinaires que des faits bien observés ; nous avons tous vu ou vu, les uns et les autres, des faits extraordinaires. Les ouvrages de magnétisme sont remplis de ces histoires merveilleuses qui sont, je l'avoue, amusantes à lire, mais qui n'entraînent pas la conviction ; car, si la bonne foi des narrateurs est à peu près certaine, leur crédulité même est plus certaine encore, et enlève tant soit peu notre confiance. Et

pourtant, il est inadmissible qu'il n'y ait pas quelque chose de vrai dans tous ces récits. Pour ma part, je regarde comme impossible cette immense illusion se prolongeant pendant presque un siècle, sans quelque parcelle de vérité par derrière.¹ Au fond je ne sais pas quelle est cette vérité ; mais il y en a certainement une, et, quand on parle de lucidité, de la suggestion mentale, de la divination des maladies, après tout ce qui a été dit, ce ne sont pas les faits étonnants qui font défaut ; c'est la preuve scientifique, rigoureuse ; car les allégations innombrables qu'on a fournies n'ont manqué que de rigueur dans la démonstration pour entraîner l'assentiment unanime.

Je crois pouvoir résumer toute cette discussion en établissant trois points suivants :

(1) Les expériences ne sont valables que si la bonne foi consciencieuse des expérimentateurs est incontestable.

(2) Il faut toujours se méfier de la mauvaise foi inconsciente de tous les expérimentateurs et même de soi-même.

(3) On n'a pas le droit d'exiger pour les phénomènes psychiques une probabilité plus forte que pour les autres sciences, et, avec des probabilités au-dessous d'un millième, on aura une démonstration suffisamment rigoureuse.

CHAPITRE III.

DES SUJETS QUI ONT SERVI À MES EXPÉRIENCES.

Je ne dirai que peu de mots des sujets qui ont servi à mes expériences ; car, ce qui est intéressant, ce sont les résultats obtenus et non la manière de les obtenir. Certes, il serait bien utile et bien important de pouvoir déterminer comment j'ai eu tel ou tel résultat impossible à prévoir ; mais je suis forcé, à cet égard, de reconnaître ma totale impuissance. Je ne sais rien et absolument rien des conditions nécessaires pour réussir dans la suggestion mentale ou dans la lucidité. Un observateur plus perspicace ou plus heureux y arrivera sans doute après moi ; mais mes efforts ont été infructueux. Quand j'ai réussi, d'être une heureuse fortune, et mon talent n'y est pour rien. Assurément cela nous indique bien que nous ne sommes encore qu'à la période empirique et incertaine. Le moment viendra peut-être où nous franchirons ce pas redoutable, et où nous affirmerons par avance la lucidité et la non-lucidité ; mais jusqu'à présent je ne puis rien préciser, ni même rien soupçonner. Je dois me contenter des données brutes que m'a fournies une longue et persévérante observation.

¹ Comprendrait-on que tous ces recueils : *Psychische Studien*, *Sphinx*, *Light Banner of Light*, *Proceedings of the Society for Psychical Research*, etc., etc., fussent remplis que d'impostures et d'illusions ?

Je nommerai surtout dans le cours de ces expériences quatre sujets que j'appellerai Léonie, Alice, Eugénie, et Hélène.

Quelques autres faits épars, plus ou moins intéressants, ont été observés sur d'autres personnes, mais j'ai expérimenté surtout avec les quatre sujets dont je viens d'indiquer les noms.

Léonie est cette personne dont M. Janet et M. Gibert ont entretenu la Société de Psychologie Physiologique. C'est une femme de 45 ans environ, dont l'existence a été dès le début presque merveilleuse. Tout enfant, elle avait des crises de somnambulisme naturel, elle a été pendant près de dix ans endormie par un médecin qui a obtenu avec elle des phénomènes tout-à-fait surprenants, paraît-il, mais dont la trace a à peu près complètement disparu. Léonie a été ensuite entre les mains de M. Gibert, puis de M. Janet, qui ont pu démontrer le fait du sommeil à distance. Elle est d'un caractère très doux, très simple, et très timide. À l'état de veille, elle ose à peine lever les yeux sur les personnes qui l'entourent, mais, quand elle est endormie, elle a de tout autres allures. Elle est alors très vive, gaie, riieuse, enfant, et assez hardie. Elle est d'ailleurs d'un maniement difficile, et on ne peut faire d'elle ce qu'on veut ; car elle passe à l'improviste par une série de phases de catalepsie, d'extase, de léthargie, qui, pour être assez régulières, n'en sont pas moins impossibles à arrêter ou à diminuer.

Alice est une femme de 28 ans, dont j'ai donné l'observation dans les *Bulletins de la Société de Psychologie*. Elle est gaie, vive, pas timide ; mais, étant endormie, elle est comme solennelle et grave. Je l'ai endormie il y a deux ans, et depuis cette époque j'ai fait avec elle de nombreuses expériences. Dès le début, j'ai déclaré que je ne voulais pas avoir de phénomènes physiques, et, de fait, elle n'a jamais rien eu qui ressemble à la léthargie. Parfois je la laisse endormie du sommeil magnétique pendant 2, 3, 4, ou même 6 heures : mais ce n'est pas de la léthargie, car, pendant tout ce temps, elle reste en état de me répondre. Elle est anesthésique, et n'entend pas les bruits extérieurs, mais c'est à la longue seulement que cette anesthésie et cet isolement sont survenus, car au début il n'y avait rien de semblable, et elle pouvait encore entendre.

Eugénie est une jeune fille de 21 ans, qui a été dès sa première enfance prise de crises de somnambulisme spontané. Elle a, comme les deux autres femmes précédemment nommées, les cheveux et les yeux très noirs. Elle est très timide, lève à peine les yeux sur les personnes qui l'entourent et ne donne la main qu'avec quelque répugnance. Endormie, elle est bien moins timide et parle avec gaieté et assurance. Elle a été endormie par diverses personnes, qui ont, paraît-il, obtenu des phénomènes bien supérieurs à ce que j'ai obtenu avec elle. Elle n'a pas de crises spontanées, comme Léonie. L'anesthésie est complète, si

complète qu'en été, à la campagne où je l'endormais, les mouches venaient se promener sur ses lèvres et ses narines sans qu'elle s'en aperçût et sans qu'elle fit un mouvement pour s'en débarrasser. Aux paupières, ces mêmes mouches provoquaient un léger mouvement réflexe des paupières, comme un frémissement imperceptible. Eugénie fut endormie par diverses personnes. Malheureusement pour l'état scientifique, on lui a persuadé de donner des consultations dans un cabinet de médecin magnétiseur, et ce métier fatigant a, je crois, altéré ses facultés de lucidité qui, avant moi—car je ne les ai pas constatées par moi-même—auraient été surprenantes. Sa bonne foi est tout-à-fait certaine.

Hélène est une femme de 38 ans, blonde, petite, et qui a été endormie avant moi par peu de personnes. Elle s'était occupée de spiritisme, sans y croire d'ailleurs, et elle s'est aperçue qu'en se mettant les mains sur la table d'expériences elle entraînait dans des sortes de crises de somnambulisme, qui duraient longtemps. Son sommeil, quand je l'endors, est très calme, sans crises, avec anesthésie, amnésie, et isolement complet. Elle peut—et c'est un phénomène spécial que je n'ai pas rencontré sur d'autres—s'endormir elle-même à volonté. Elle fixe sa pensée sur tel ou tel objet, et alors elle tombe en somnambulisme. Elle a profité de cette étrange faculté pour essayer de donner des consultations médicales, sans grand succès pécuniaire d'ailleurs. Elle est de très bonne foi, et en elle, comme dans les trois femmes précédentes, on peut avoir entière confiance (pour la bonne foi volontaire, bien entendu).

CHAPITRE IV.

EXPÉRIENCES SUR LE SOMMEIL À DISTANCE.

Ces expériences n'ont été faites méthodiquement qu'avec Léonie.

Je m'imaginai d'abord que, de toutes les démonstrations possibles d'une action extraordinaire—j'appelle de ce nom pour abrégé toutes les actions qui ne rentrent pas dans le cadre des faits adoptés et reconnus par la science—le sommeil à distance était la plus facile et la plus claire, la moins soumise à la critique.

Théoriquement il en est peut-être ainsi ; mais de fait il est difficile de conclure ; car on rencontre des obstacles sérieux, et il est vraiment aussi impossible que pour les autres phénomènes de lucidité d'obtenir quelque chose de caractéristique.

En outre, le nombre des sujets sur qui on peut agir à distance est très limité. J'ai eu l'occasion jadis d'en signaler un cas. M. Janet en a rapporté d'excellents exemples. M. Héricourt a cité une observation très probante, et enfin M. Gley a rappelé la belle observation de M. Dusart.

Voici comment j' ai étudié sur Léonie le sommeil à distance.

Elle demeurait chez mon ami M. Ferrari, à une distance de 500 mètres environ de mon domicile. Je ne prévenais personne de l'heure à laquelle je devais agir, et je la faisais observer pour savoir à quelle heure se produirait le phénomène.

J' ai fait ainsi neuf expériences qui ont eu des succès divers. Sans m'arrêter aux causes qui, suivant moi, à tort ou à raison, ont fait l'insuccès de la quatrième, de la cinquième et de la neuvième expérience; il ne nous en reste pas moins six, dont quatre sont médiocres et deux me paraissent bonnes.

Première Expérience.—J' essaye d' endormir Léonie en allant de chez moi chez M. Ferrari. Le mercredi, 12 Janvier, de 9 h. 10 du matin à 9 h. 30, Léonie était éveillée. Le soir, à 5 heures, pendant qu' elle était en sommeil magnétique, elle me dit, “ Vous avez essayé de m'endormir en marchant. J' ai commencé à avoir envie de dormir 20 minutes avant que vous ne veniez. J' allais m'endormir à 9 h. 20, quand les enfants ont fait du bruit et m' ont empêchée de m' endormir.”

Assurément elle m' a dit cela spontanément, sans que je l' aie interrogée; mais je n' ai pas l' habitude de venir ainsi le matin chez M. Ferrari, de sorte que cela a pu éveiller sa perspicacité.

Deuxième Expérience.—Je tire au sort pour savoir si je dois l' endormir le vendredi, 14, ou le samedi, 15. Le sort désigne vendredi. Quant à l' heure, la latitude étant entre 8 heures du matin et 7 heures du soir, le sort désigne 3 heures.

J' agis mentalement de 3 h. 10 à 3 h. 45. J' arrive chez M. Ferrari à 3 h. 45. Léonie était sortie. Elle rentre à la maison à 3 heures 51; son premier mot à la domestique qui lui ouvre est de dire: “ Je ne puis pas avancer, mes jambes tremblent.” C' est alors seulement qu' on lui apprend que j' étais là. Endormie, elle me raconte que dans la boutique où elle était allée acheter des tabliers, elle a senti tout d' un coup la chaleur l' incommoder; elle a alors brusquement quitté la boutique, sans même savoir la couleur des tabliers qu' elle vient acheter. En chemin elle avait peur de rouler sous les roues des voitures; car ses jambes tremblaient et refusaient d' avancer. Elle me donne l' adresse de la boutique où elle a été ainsi prise de cet étourdissement, et alors je calcule le temps qui lui a été nécessaire pour rentrer. Il lui a fallu à peu près 20 minutes, et, comme elle est rentrée à 3 h. 51, il s' ensuit que c' est à 3 h. 31 environ qu' elle a ressenti l' effet du sommeil.

Ce qui donne de la valeur à cette expérience, c' est d' abord que le jour et l' heure où je devais agir avaient été tirés au sort, et que, dans l' intervalle, je n' avais pas vu Léonie, de sorte que rien ne pouvait lui faire soupçonner ni l' heure ni le jour. D' autre part c' est la seule fois pendant son séjour à Paris qu' elle s' est trouvée mal dans une boutique.

Enfin, c'est en entrant dans la maison, et avant de savoir que je fusse là, qu'elle a déclaré qu'elle avait été prise d'étourdissement.

Troisième Expérience.—Je voulais laisser un certain intervalle de temps entre deux essais, et alors j'étais à peu près résolu à ne pas endormir Léonie le samedi ; mais, en rentrant chez moi, je change d'avis, et le samedi matin, à 11 heures, j'essaye de l'endormir ; de plus je prends l'heure de 11 heures, qui diffère des heures habituelles. J'agis à distance de 11 h. 1 à 11 h. 8 minutes, et j'arrive chez M. Ferrari à midi 28 minutes.

Je trouve Léonie éveillée ; mais elle avait pourtant ressenti quelque action ; car elle a été prise, vers 11 heures, de somnolence et d'amnésie partielle, comme l'indiquent les détails suivants.

Étant endormie, Léonie me raconte qu'elle s'est sentie prise de somnolence à 11 heures qu' . . . Elle n'achève pas, de sorte que je ne puis dire si c'est 11 heures quatre ou 11 heures quinze. Je ne pousse pas l'examen plus loin, de peur de la mettre sur la voie de la réponse que je veux obtenir. Interrogeant les personnes de la maison, j'apprends que vers 11 heures et demie on est venu dans la chambre où elle était et qu'on l'a trouvée endormie. Elle n'a alors pas entendu entrer dans sa chambre ; ce n'est qu'à midi 10 minutes qu'elle a entendu venir. On lui disait d'aller déjeuner.

Ainsi, sans que rien puisse l'avertir du jour et de l'heure, Léonie, un peu après 11 heures, a été prise d'une sorte d'engourdissement et de stupeur qui l'ont empêchée de réagir et d'entendre. Il est difficile de dire si parfois, pendant son séjour chez M. Ferrari, elle a eu des sortes d'absence analogues à celle-ci. Mais je ne crois pourtant pas qu'aucune absence avec somnolence aussi forte ait été constatée. Toutefois, comme il n'y a pas eu de sommeil véritable, il faut considérer cette expérience comme un succès incomplet, ou même comme un demi-insuccès.

Sixième Expérience.—Je laisse les quatrième et cinquième expériences qui ont totalement échoué, ce qui tient peut-être à ce que Léonie avait éprouvé, dans la journée du dimanche, 16, une contrariété très vive.

Le mardi soir, rentrant chez moi, je m'en rapporte au sort pour décider de l'heure, avec une latitude allant de 8 heures du matin à 5 heures du soir. Le sort désigne 9 heures du matin.

J'agis donc sur Léonie de 9 heures 11 à 9 heures 26. Puis, afin de ne pas lui donner l'éveil, je reste chez moi, sans chercher à voir l'effet de cette action. Dans la journée, c'est-à-dire, à 1 heure et demie environ, je raconte cela à un de mes amis qui est venu me voir, et je lui explique comment j'essaye d'agir à distance.

Je ne vais chez Léonie que le soir, à 5 heures 10 minutes. Elle était en somnambulisme.

Je lui demande ce qu'elle a éprouvé, et je lui fais raconter ses

impressions, sans lui donner, autant que cela m'est possible, la moindre indication sur ce que j'avais essayé de faire. Le matin, me dit-elle, en s'éveillant, elle s'est sentie prise tout-à-coup d'un grand mal de tête. Elle pensait que ce mal de tête se dissiperait ; elle a continué à s'habiller. Elle est descendue 10 minutes environ après le début de son mal de tête. Mais, quelques minutes après être descendue, le mal de tête augmentant toujours, elle est remontée dans sa chambre, s'est étendue sur son lit tout habillée, n'ayant pas la force de se déshabiller. Jamais pareille chose ne lui est arrivée pendant les 30 jours qu'elle a passés à Paris.

L'heure exacte à laquelle Léonie est descendue est très importante à connaître. J'ai eu grand peine à la déterminer ; car personne, Léonie pas plus que les autres, ne soupçonnait qu'il y eût quelque intérêt à préciser l'heure. Je fais alors une sorte d'enquête sans que rien puisse faire présumer l'heure à laquelle, de chez moi, j'avais agi. Léonie dit être descendue à 9 h. 10. Madame Ferrari dit 9 heures 5. La domestique dit 9 heures 30, et M. Ferrari dit 9 heures 30. La moyenne de ces quatre chiffres très différents est donc de 9 heures 20. Si l'on admet que le mal de tête a commencé de 5 à 10 minutes auparavant, soit 8 minutes, nous trouvons que le début de l'action est à 9 heures 12 ; chiffre qui concorde tout-à-fait avec l'action que j'avais essayé de produire à 9 heures 11.

Il me semble que, pour toute personne non prévenue, il y a là soit une action à distance, soit une étonnante coïncidence. Rien ne pouvait faire penser Léonie à l'heure de 9 heures, puisque je l'ignorais moi-même et que je l'ai tirée au sort. Si elle avait voulu inconsciemment me tromper, elle eût été bien imprudente ; car elle ne savait pas que je l'endormirais ce mercredi, 19, et d'autre part elle ne pouvait prévoir l'heure. Pendant tout son séjour à Paris, une seule fois elle est remontée dans sa chambre aussitôt après son lever, et c'est ce jour là précisément que j'ai essayé de l'endormir à 9 heures du matin.

Mais reprenons le récit de ce qu'a senti ce jour là Léonie. Vers midi, on entre dans sa chambre, et on la trouve couchée tout habillée sur son lit. Elle ne veut pas descendre déjeuner. On la laisse, et on est étonné de la voir à 1 heure 35 minutes—on a déterminé exactement l'heure—descendre en état de somnambulisme.

Il est certain que je n'ai pas essayé de l'endormir à 1 heure et demie, et que par conséquent ce n'est pas là un effet bien évident. Mais, à 1 heure et demie, j'ai fait les gestes que je fais d'ordinaire quand je veux l'endormir à distance. J'ai raconté à mon ami E. comment je concentrais ma volonté, tantôt en serrant les poings, tantôt en étendant les bras, dans la direction où est Léonie. En faisant toute cette démonstration,—assez ridicule, je l'avoue,—il est possible que je ne sois pas resté

maître de ne pas agir. Il y a donc eu production du somnambulisme sans volonté formelle de ma part, et à ce point de vue l'expérience est défectueuse. Mais elle est excellente à un autre point de vue, et très démonstrative. À 9 heures 11, essai d'action. À 9 heures 12 Léonie, nullement avertie, éprouve une lassitude et une fatigue extrêmes. Ce n'est pas tout-à-fait le somnambulisme ; c'est la somnolence ; mais une somnolence si profonde que pour la plus légère cause additionnelle le vrai somnambulisme a suivi.

Qu'on remarque aussi que Léonie s'était endormie à 1 heure 35. À supposer que le tirage au sort eût désigné 4 heures, l'expérience eût été funeste pour la démonstration d'une action à distance, puisque elle se serait endormie *avant* au lieu de s'endormir *après*.

Il est remarquable qu'il n'y a jamais eu dans mes expériences avec Léonie d'échec de ce genre, ce qui eût tout compromis.

Un autre fait est à noter, qui ne laisse pas que d'avoir une certaine importance, c'est que ce sommeil incomplet, ébauché, insuffisant, a rendu Léonie assez malade. Dans la nuit du mercredi au jeudi, elle a eu un mal de tête très violent, et, toute la journée de jeudi, elle a été fort souffrante. Le vendredi même elle était encore moins bien portante que d'habitude.

En résumé, cette expérience me paraît être un succès, mais un succès incomplet. Toutefois, je préfère, pour ma part, comme je l'ai dit au début, ces succès incomplets, mais en des conditions scientifiques irréprochables, à des succès de plus brillante apparence ; il importe assez peu que le sommeil complet, absolu, ait été provoqué ; ce qui est intéressant, c'est de savoir s'il y a eu réellement une action à distance quel qu'en soit l'effet. Or, dans ce cas, à moins de supposer une coïncidence—et nous avons vu que c'est assez invraisemblable—il faut admettre une action à distance.

*Septième Expérience.*¹—Pour Léonie, la journée du vendredi, moins pénible que celle du jeudi, l'avait cependant laissée fort souffrante encore. De mon côté, j'avais été ce jour-là très occupé, si bien que je ne pus arriver chez M. Ferrari qu'à 6 heures 10. Je devais aller au théâtre le soir et alors je dis à Léonie que je ne l'endormirais pas. Léonie rentre dans la cuisine, et dit à la domestique : " M. Richet n'a

¹ On excusera les détails dans lesquels je suis forcé d'entrer. Mais de pareils récits ne valent que par le détail. J'avais écrit une lettre à M. Gurney lui rapportant mes expériences. Cette lettre n'était pas destinée à être publiée ; et, en outre, comme j'avais voulu être très bref, j'ai été, par le fait même de la brièveté, assez inexact, de sorte que je demande à ce qu'on ne tienne compte que de ce que j'écris ici, l'autre lettre—*Journal of the Society for Psychical Research*, Octobre, 1887, p. 150—étant trop courte pour être exacte, et n'étant pas destinée à la publication, par conséquent devant seulement indiquer le sens des expériences, tandis que le récit que je donne ici est le résumé exact de mes notes, prises le jour même après chaque expérience.

lus besoin de moi apparemment, puisque il ne-veut pas m'endormir. Je partirai dimanche."

Au moment de partir, pendant que je causais sur le seuil de la porte avec Madame Ferrari, l'idée me vient soudain d'essayer ce jour même le sommeil à distance. Après un instant d'hésitation je dis tout haut à Madame Ferrari : "Tant pis pour l'Opéra. La science l'emporte. Je vais essayer d'endormir Léonie." Je ferme la porte avec bruit, comme si j'étais parti, et je rentre doucement dans le salon, Madame Ferrari m'accompagnant. Puis Madame Ferrari rentre dans sa chambre, et je lui recommande expressément de ne voir ni Léonie ni la domestique, de peur de donner l'éveil par quelque attitude ou quelques paroles.

Il était alors 6 heures 20 minutes. J'essaye d'agir sur Léonie. À 6 heures 25 je l'entends qui traverse l'anti-chambre et qui monte dans sa chambre. Je continue l'action jusqu'à 6 heures 34. À ce moment Madame Ferrari rentre dans le salon. Je lui dis de faire descendre Léonie par l'intermédiaire de la domestique. Alors Madame Ferrari dit à la domestique, "Priez Léonie de descendre. Il fait froid, et elle pourrait se rendre malade dans sa chambre sans feu." La domestique ne se doute pas un instant que je suis resté, et elle va trouver Léonie dans sa chambre. À 6 heures 38, Léonie redescend. J'avais cessé d'agir sur elle de 6 heures 34 à 6 heures 42. À 6 heures 42 je recommence à essayer d'agir, jusqu'à 6 heures 55.

Léonie est alors dans la cuisine, avec la domestique, qui me croit, ou plutôt me *sait* parti. Le salon est assez éloigné de la cuisine pour qu'on ne puisse savoir ce qui s'y passe ni rien entendre. Madame Ferrari est avec moi dans le salon.

À 6 heures 45 Léonie, causant avec la domestique, lui dit qu'elle a fort envie de dormir et qu'elle est toute tremblante. Pour éviter le sommeil, elle essaye de se mettre les mains dans l'eau, moyen qu'elle emploie d'habitude quand elle veut empêcher le sommeil à distance ; mais cela n'a aucun effet. Alors la domestique lui conseille de se mouiller la tête et le front avec de l'eau froide. Heureusement Léonie ne suit pas ce conseil ; car c'est, paraît-il, une cause de crise violente quand elle est dans cette situation.

Alors, vers 6 heures 49, elle s'assoit, s'accoude sur la table de cuisine, sa tête reposant sur sa main gauche, et elle cesse de causer avec la domestique. À 6 heures 52, Madame Ferrari entre dans la cuisine, et elle trouve Léonie dans cette position, la tête appuyée sur la main gauche. Elle vient m'avertir de ce résultat, sans avoir rien dit ni à la domestique ni à Léonie endormie.

À 6 heures 55 je rentre dans la cuisine et je trouve Léonie endormie, en complet somnambulisme. Je lui dis de se lever et de venir près de moi dans le salon. Elle me dit, "Pourquoi n'avez vous

pas attendu ? J'allais venir toute seule dans le salon, puisque vous m'appeliez."

Cette expérience me paraît très bonne. En effet, Léonie n'a pas pu se douter de ma présence, et la domestique, qui n'avait pas quitté Léonie, ne savait pas que j'étais resté. D'ailleurs elle ne pouvait le savoir, puisque absolument rien—à ma connaissance du moins—ne pouvait trahir ma présence. D'autre part mes paroles, quand j'ai quitté Léonie à 6 heures 25, ne pouvaient rien lui révéler ; car j'étais absolument persuadé que j'allais partir sans faire d'essai d'aucune sorte.

Si bonne qu'elle soit, cette expérience a encore un côté défectueux, c'est que ce soir là Léonie n'avait pas été endormie. Or je l'endormais presque tous les soirs. D'autre part, il a pu se produire tel fait inconnu complètement de moi—mais cela importe peu—qui a appris à Léonie inconsciente que j'étais resté. De là à supposer que je voulais l'endormir, il n'y a pas loin. Aussi, quoique l'hypothèse d'une perspicacité inconsciente soit assez invraisemblable, il ne faut pas l'écarter complètement, et cette expérience qui paraît au premier abord meilleure que l'expérience précédente, est plus brillante ; mais, à mon sens, moins irréprochable.

Huitième Expérience.—Je ne cherche à endormir Léonie ni le samedi, ni le dimanche, et, chaque fois que j'arrive, je la trouve tout-à-fait éveillée. Le lundi matin, chez moi, je tire au sort pour décider l'heure à laquelle je dois agir. Le sort désigne 2 heures. C'est une heure aussi inconmode pour moi que pour elle. J'ai été sur le point d'y renoncer, mais, toute réflexion faite, je me dis que ce serait un non sens, puisque précisément le tirage au sort a pour effet de désigner des heures qui ne peuvent pas être prévues d'avance.

Le lundi, chez moi, de 1 heure 38 à 1 heure 50, j'essaye d'endormir Léonie. J'arrive chez M. Ferrari à 2 heures 5. Comme il m'avait donné la clef de son appartement, j'entre sans faire de bruit, et je vais trouver Madame Ferrari dans sa chambre. Alors Madame Ferrari va voir où en est Léonie. Léonie est en état de somnambulisme incomplet. Elle a les yeux fermés, et ne travaille plus à un bas qu'elle reprisait ; mais elle répond encore aux questions que Madame Ferrari lui adresse. De 2 heures 5 à 2 heures 15 je fais effort pour rendre le sommeil plus profond, et la faire venir dans le salon où je suis. Mais je n'y réussis pas. À 2 heures 15, Madame Ferrari va chercher Léonie et l'amène dans le salon. Je m'étais caché dans une petite pièce noire attenant au salon. Léonie arrive en somnambulisme, les yeux fermés se heurtant contre les murs, disant, "*Mais je suis éveillée, je suis éveillée*", ce qui prouve qu'elle ne l'était pas. Elle se laisse asseoir sur un fauteuil et couvrir d'un manteau pour ne pas avoir froid.

Je m'étais caché pendant ce temps dans une petite salle absolument

obscur, attendant au salon, et je ne faisais aucun bruit. De là, je pouvais observer Léonie, et ma présence ne pouvait être soupçonnée. Alors je fais effort pour la décider à se lever et à venir vers moi dans le petit cabinet où je me trouvais. Mais ce fut sans le moindre succès. Léonie resta assise dans le fauteuil. Je la voyais par la fente de la porte. Elle était immobile, les yeux fermés ; elle tenait son ouvrage à la main, mais ne travaillait pas. Au bout de 5 minutes, à 2 heures 20, je sors du cabinet où j'étais caché, et je la trouve en état de somnambulisme.

Alors je lui demande à quelle heure elle s'est endormie. Elle me dit que c'est à 1 heure 20. À 1 heure, après le déjeuner, elle s'est retirée dans la lingerie, et elle s'est mise, dit elle, à travailler, à reprendre un bas. L'heure de 1 heure est certaine, d'après les déclarations de Léonie, de la domestique et de Madame Ferrari. Mais l'heure de 1 heure 20 n'est pas certaine ; puisque elle ne dépend que du témoignage de Léonie. Si cette heure était exacte, j'aurais là un gros échec, le sommeil étant, dans ce cas, survenu avant que j'aie essayé de le provoquer.

Heureusement une circonstance spéciale m'a permis d'établir avec une précision, relativement très grande, l'heure à laquelle Léonie a dû s'endormir. Elle tenait, comme je l'ai dit, un bas à la main, et le reprisait. Or on peut admettre que pendant son somnambulisme elle est à peine capable de travailler à l'aiguille. De fait, sauf dans des circonstances exceptionnelles, elle ne travaille à l'aiguille que tant qu'elle est éveillée. Par conséquent, la mesure du travail exécuté par elle donne la mesure du temps pendant lequel elle est restée éveillée. Or on savait l'endroit où le bas à reprendre était resté non repris la veille. J'ai donc fait une sorte d'enquête pour savoir combien il faut de temps pour reprendre la quantité du bas qui a été reprise, à partir de 1 heure.

D'après la domestique, qui travaille, il est vrai, très lentement, il faut 1 heure et demie. D'après Madame Ferrari, il faut plus longtemps encore, presque trois heures. Enfin, d'après Léonie, dont le témoignage, en pareil cas, est le plus important, puisque il s'agit de son propre travail et du temps qu'elle a mis, il faut trois quarts d'heure. On peut donc supposer qu'une durée de 45 minutes environ s'est écoulée entre le moment où Léonie est entrée dans la lingerie, et le moment où, cédant au sommeil, elle a commencé à s'endormir.

Il est clair que dans cette enquête, j'ai évité, autant que j'ai pu, de donner une indication quelconque sur l'heure à laquelle j'avais agi.

Je reviendrai tout à l'heure sur la discussion de cette expérience. Je dois d'abord mentionner un autre fait qui se place entre la huitième et la neuvième expérience.

Le mardi, 25 Janvier, je n'avais fait aucune tentative de sommeil

à distance. Pourtant, quand j'arrivai, je trouvai Léonie endormie. Mais son état était un peu différent de son état ordinaire de somnambulisme ; elle ne répondait qu'avec peine à mes questions, et les yeux, au lieu d'être fermés, n'étaient qu'à demi-clos. Elle tenait à la main une montre en or que je lui avais donnée la veille. Ce n'était pas d'ailleurs le cadran qu'elle regardait, mais la boîte, qu'elle fixait obstinément. Spontanément elle me dit : "Ce n'est pas vous qui m'avez endormie, c'est votre montre," et, comme j'insistais, elle a persisté dans son affirmation. Or, comme M. Janet et M. Gibert l'ont remarqué depuis longtemps, les objets métalliques brillants et notamment l'or et les bijoux, la font tomber en somnambulisme. Il est donc vraisemblable qu'il y a eu là un effet analogue.

Neuvième Expérience.—Ce même jour, à 6 heures 50, je réveille Léonie, et je prends congé d'elle ; mais, au lieu de partir, je me cache dans le salon, et j'essaye de l'endormir. De 6 heures 55 à 7 heures 10, je n'ai obtenu aucun effet appréciable. C'est donc un insuccès complet ; mais il y avait là une condition spéciale. Elle venait d'être réveillée, et peut-être, dans ce cas, le sommeil à distance ne peut-il être amené. Il est aussi intéressant de constater que ma présence dans la maison ne suffit pas. Je ne m'étais pas mieux caché le jour de la septième expérience, et les conditions ont été les mêmes, sauf le fait d'avoir été récemment réveillée.

Si maintenant nous prenons les trois bonnes expériences, c'est-à-dire la sixième, la septième et la huitième, et si nous leur appliquons une sévère critique expérimentale, nous trouverons qu'elles ne sont pas irréprochables isolément, mais que par leur ensemble elles constituent une preuve très forte en faveur d'une action à distance.

Dans la sixième expérience, l'heure a été tirée au sort, et rien n'a pu mettre Léonie sur la voie. Deux minutes environ après que j'ai essayé d'agir, elle a commencé à ressentir les effets du sommeil. Mais ces effets n'ont pas été un véritable sommeil. C'a été seulement de la somnolence et de la céphalalgie. Cela ne signifierait absolument rien, si, à d'autres jours, Léonie avait éprouvé pareille somnolence et pareille céphalalgie, assez fortes pour l'empêcher de descendre déjeuner. Mais, comme je l'ai dit déjà, c'a été le seul jour où elle ne soit pas descendue pour déjeuner. Il y a donc là une coïncidence bien étonnante, ou bien une action à distance.

Dans la septième expérience, l'heure n'a pas été tirée au sort ; mais elle a été décidée par moi *ex abrupto*, tout-à-fait inopinément, sans que rien ait pu en avertir Léonie, puisque je ne me suis décidé qu'après que Léonie a été partie. La seule objection—très sérieuse—qu'on puisse faire à ce succès, c'est que Léonie, par un moyen que j'ignore, s'est doutée de ma présence. À coup sûr ce n'est pas Léonie consciente, qui l'ignorait certainement, mais nous savons qu'il faut se

méfier des notions inconscientes, bien autrement perspicaces que nos notions conscientes. Il est à la rigueur possible que Léonie inconsciente se soit doutée de ma présence, qui a complètement échappé aussi bien à Léonie consciente qu'à la domestique. Mais cela même est assez invraisemblable ; car elle a cherché à se soustraire au sommeil par les moyens dont elle dispose. Enfin, au lieu de venir me trouver dans le salon où j'étais, elle est restée dans la cuisine, penchée sur la table, et n'est pas venue vers moi, comme elle l'eût fait certainement si, par un procédé quelconque, elle s'était le moins du monde doutée de ma présence.

La huitième expérience a un autre défaut. Il est certain que l'heure de mon arrivée a été inopinée ; car l'heure de 2 heures avait été tirée au sort et était peu habituelle. À l'extrême rigueur, on peut admettre que Léonie m'a entendu entrer. Je sais bien que c'est une hypothèse peu vraisemblable : Léonie ne savait pas que M. Ferrari m'avait donné la clef de son appartement ; Madame Ferrari elle-même l'ignorait, et je n'ai pas fait le moindre bruit en entrant. La lingerie est de plus assez loin de la porte d'entrée.

Il y a un côté plus défectueux encore. Le calcul de l'heure par l'étendue de la reprise faite au bas est un calcul fait après coup, ce qui lui ôte beaucoup de valeur. Je ferai cependant remarquer les deux faits suivants ; Léonie, même inconsciente, ne se doutait assurément pas de ma présence ; car, pendant qu'elle était endormie dans le salon, et que je l'observais, caché dans le petit cabinet attenant au salon, elle n'a pas un instant essayé de se lever et de venir à moi ou de me chercher. Je dois donc admettre qu'elle ne savait pas que j'étais là. Ainsi ce qui est un échec au point de vue de la suggestion à distance est en réalité une preuve de plus, et une preuve excellente, qu'il n'y a pas eu connaissance latente de ma présence. Enfin, remarquons que Léonie, en s'endormant à 1 heure, se serait tout-à-fait compromise. L'heure étant tirée au sort, il était possible que l'heure désignée fût 3 ou 4 ou 5 heures, auquel cas l'échec eût été complet et grave.

Quant à l'heure de 1.20, indiquée par Léonie, elle n'est pas en accord avec l'heure réelle. Mais alors comment expliquer qu'elle a travaillé à son bas pendant trois quarts d'heure au moins ? Il me paraît plus simple d'admettre qu'elle ne s'est pas rendu compte de l'heure et du temps, et en fait de mesure, je préfère la mesure automatique d'un travail à l'aiguille, à la mesure variable et inexacte que donne l'appréciation approximative du temps.

En résumé, et comme résultat général de ces trois expériences, pour admettre qu'il n'y a pas eu d'action à distance, il faudrait supposer d'abord cette étrange coïncidence d'une somnolence céphalalgique survenant à 9 h. 13, alors que j'ai essayé de l'endormir à 9 h. 11—heure tirée au sort ; de plus, que Léonie inconsciente m'a entendu, alors que

Léonie consciente et la domestique ne se doutaient aucunement de ma présence, puis que, m'ayant entendu, elle ait poussé l'astuce jusqu'à ne pas me chercher, quoique sachant que je fusse là. Enfin il faudrait que, le jour suivant, elle m'eût entendu entrer, sans se demander comment j'entrais sans sonner, et sans essayer de me chercher dans la maison où elle m'aurait su présent.

Ce sont là, on l'avouera, des hypothèses bien invraisemblables, et elles me paraissent moins simples que l'hypothèse d'une action à distance qui semblait d'ailleurs appuyée solidement avant mes expériences par un ensemble satisfaisant d'observations précises.¹

Quoique les faits que je rapporte soient moins nets à certains égards que ceux qu'on trouvera dans les ouvrages que je cite, j'ai tenu pourtant à les relater en détail, car j'ai fait toutes les critiques les plus sévères qu'on puisse faire, et ce n'est qu'après avoir supposé tout un ordre d'illusions ou d'erreurs de ma part que j'ai pu définitivement conclure à une action à distance. Il faut en effet non seulement se méfier des autres, ce qui est facile, mais encore, ce qui est bien plus difficile, se méfier de soi-même, des indications qu'on donne, et de cette tendance irrésistible à vouloir faire réussir une expérience. Mais malgré cela, on ne doit pas fermer les yeux à l'évidence. Or, pour les faits que je rapporte, l'absurdité me paraît être de nier l'action à distance et de faire cinq ou six suppositions ridicules.

Ainsi, sans que j'aie pu avoir une expérience décisive, irréprochable, j'ai trois expériences très concordantes qui rendent vraisemblable le fait d'une action à distance. Probablement d'autres expérimentateurs, à la fois plus habiles et plus heureux, arriveront à des résultats meilleurs. Mais, dès maintenant, il me semble qu'on peut conclure.

Je noterai encore deux expériences faites par M. Paul Janet en ma présence pendant le mois de Septembre, 1886.

Dans une première expérience, avant d'avoir vu Léonie, je me trouve avec M. Janet le samedi à midi, à déjeuner. Nous décidons ensemble que M. Janet essaiera d'endormir Léonie à distance, vers 3 heures et demie, chez lui, à 1 kilomètre environ de la maison où demeure Léonie, sans qu'il ait pu la voir depuis le moment où nous avons pris cette résolution; il fait effort pour l'endormir de 3 heures 33 à 3 heures 45. Puis nous arrivons chez elle, à 4 heures précises. Elle est endormie, et en état de somnambulisme. Elle dit alors à M. Janet, "Vous m'avez endormie à 3 heures et demie; il était 3 heures et demie passées; mais très près de 3 heures et demie." L'expérience a donc très bien réussi.

Je fis à M. Janet deux observations; la première, c'est que l'heure

¹ Pour ces diverses observations, je renvoie aux *Bulletins de la Société de Psychologie Physiological*, au livre de M. Ochoroviez, *Sur la Suggestion Mentale*, et aux *ectasms of the Living*, T. XI, p. 682.

de 3 heures et demie était l'heure habituelle où on l'endormait ; la seconde c'est qu'en nous voyant arriver à 4 heures tous les deux elle pouvait se douter qu'immédiatement auparavant on avait essayé d'agir sur elle. Il conviendrait donc de changer l'heure du sommeil, sans changer l'heure de notre arrivée.

Je ne fis ces observations que le lendemain à 2 heures et demie, quand j'allai voir M. Janet. Alors il fait effort pour endormir Léonie un peu plus tôt, c'est-à-dire, de 3 heures à 3 heures 12. Nous restons alors encore une demi-heure chez M. Janet, sans aller rue de la Ferme, où demeure Léonie. Il est 4 heures quand j'y arrive, et j'arrive seul, de manière à ce qu'elle puisse supposer que c'est à ce moment même que M. Janet l'endort, et que je suis venu pour voir comment le sommeil survient pendant qu'on essaye de l'endormir. Sans rien dire de l'heure à laquelle nous avons essayé d'agir, j'apprends de Mademoiselle Gibert, chez qui demeurait Léonie, qu'à 3 heures elle était réveillée, mais que, vers 3 heures 10, elle était probablement endormie ; car à ce moment ses allures ont complètement changé, et, au lieu de rester dans le jardin, elle est entrée dans le petit salon où elle se tient d'habitude quand elle est en somnambulisme. Interrogée à son tour, Léonie a dit qu'elle s'est endormie vers 3 heures 20. Entre 3 heures 10 et 3 heures 20, si l'on prend la moyenne, on arrive à 3 heures 15, heure qui coïncide très bien avec l'heure à laquelle M. Janet a agi.

Cette expérience est donc extrêmement satisfaisante, puisque, en éliminant la cause d'erreur qui existait pour l'expérience de la veille, nous n'en avons pas moins obtenu le phénomène de l'action à distance.

Depuis la première publication de M. Janet dans les *Bulletins de la Société de Psychologie*, d'autres expériences ont été faites par lui qui confirment ses premiers résultats. M. Janet m'en a donné la notice succincte, et m'a autorisé à la publier ici.

En 1886.

8 Septembre, essai d'action à 3 heures.—Trouvée endormie à 4 heures. M. J. était entré sans être vu et sans sonner à la porte.

9 Septembre, 3 heures.—Échec. Quand M. J. arrive, elle se plaint d'un fort mal de tête qui vient de la prendre.

11 Septembre, 9 heures.—Échec. M. J. arrive à 10 heures, et la trouve troublée et étourdie. Elle peut à peine répondre ; mais ne dort pas.

14 Septembre, 4 heures.—Arrivée de M. J. à 4 heures 15. Léonie prétend qu'elle était endormie ; mais que le coup de sonnette l'a réveillée.

18 et 19 Septembre.—Succès. Ce sont les deux expériences faites avec moi que j'ai mentionnées plus haut.

- 23 Septembre, 2 heures.—Échec. Elle était en promenade.
- 24 Septembre, 3 heures 15.—Trouvée endormie à 4 heures. On l'a vue éveillée à 3 heures 15.
- 26 Septembre, 3 heures.—Échec. Elle était seule à garder la maison, et se promenait au jardin pour ne pas dormir.
- 27 Septembre, 8 heures 30 du soir.—C'est M. Gibert qui l'a endormie de chez lui, et lui a commandé de venir. Elle est sortie endormie du pavillon qu'elle habite, pour aller trouver M. Gibert, à 9 heures 5.
- 29 Septembre, 3 heures 50.—Trouvée endormie à 4 heures 5. On l'avait vue éveillée à 3 heures 30.
- 30 Septembre, 3 heures 30.—Échec. La bonne l'a vue réveillée au moment où elle allait s'endormir.
- 1 Octobre, 2 heures 40.—Échec. Elle était en promenade.
- 5 Octobre, 4 heures.—Expérience intéressante. Elle causait avec la bonne dans le jardin, et s'est endormie subitement à 4 heures 5. L'heure a été exactement notée.
- 6 Octobre, 3 heures.—Échec.
- 9 Octobre, 3 heures 15.—Échec.
- 10 Octobre, 3 heures 20.—Trouvée endormie à 4 heures 5.
- 12 Octobre, 3 heures.—Échec. Échec aussi d'une suggestion mentale tentée à distance.
- 13 Octobre, 5 heures.—Trouvée endormie. Exécute à l'arrivée de M. Janet une suggestion mentale faite à distance, celle de se lever dès que M. J. serait entré.
- 14 Octobre, 2 heures 30.—Trouvée endormie à 3 heures 20. Exécute encore une petite suggestion (?)
- 16 Octobre, 3 heures.—Trouvée endormie à 3 heures 30.
- 24 Novembre, 2 heures 30.
- 3 Décembre, 4 heures 10.
- 5 Décembre, 4 heures 10.—Ces trois expériences ont échoué.
- 6 Décembre, 4 heures 10.—Trouvée non endormie, mais se lavant les mains, et résistant au sommeil.
- 7 Décembre, 2 heures 30.—Trouvée endormie à 3 heures 5.
- 10 Décembre, 4 heures 20.—Échec. En promenade.
- 16 Décembre, 4 heures 15.—Trouvée endormie à 4 heures. On l'a vue éveillée à 3 heures 15.
- 13 Décembre, 4 heures 5.—Trouvée endormie à 4 heures 25. On l'a vue éveillée à 4 heures, et quelques minutes.
- 14 Décembre, 11 heures 30 matin.—Échec.
- 18 Décembre, 21 Décembre, et 22 Décembre.—Échecs.
- 23 Décembre, 3 heures.—Trouvée endormie à 3 heures 40.
- 25 Décembre, 3 heures 15.—Expérience intéressante. C'était le jour de Noël, et elle ne s'attendait pas à être endormie. M. Janet alors à l'improviste se décide à agir. À ce moment Léonie se

promenait avec des camarades sur la jetée. Elle est prise soudain d'une grande migraine (vers 3 heures 20), et elle rentre précipitamment rue de la Ferme pour tomber endormie dans le salon.

Durant cette période, il n'y a eu sommeil spontané que quatre fois.

Pour terminer je ferai remarquer la constance du retard. D'abord, dans mes expériences, pour six expériences qui ont plus ou moins réussi, il y a eu un retard de 10, 20, 3, 7, 25, 7 minutes, ce qui donne une moyenne de 11 minutes à peu près. Dans les deux expériences faites avec M. Janet il y a eu un retard de 2 et de 15 minutes. Dans les 10 principales expériences de M. Gibert et de M. Janet, il y a eu 10 fois retard, avec une moyenne de 9 minutes environ. Dans les expériences suivantes il y a eu aussi constamment retard.

Si l'on voulait appliquer à ces faits le calcul des probabilités—dans 20 expériences, 20 fois retard—on arriverait à une probabilité si faible, d'un millionième, que ce serait la certitude ; mais, en pareil cas, le calcul des probabilités est un leurre ; car l'appréciation des heures est tellement subordonnée à notre bonne foi, et si délicate à établir impartialement qu'il est impossible de lui appliquer le calcul, comme on pourrait le faire si le sommeil commençait à un moment précis, déterminé fatalement par un enregistreur automatique.

Mais, sans parler de probabilité mathématique rigoureuse, il est permis de mettre en évidence ce fait frappant que, sur 20 expériences, pas une seule fois il n'y a eu d'avance notable—je dis *notable* pour faire la part des inexactitudes de nos constatations—tandis que toujours il y eu retard.

En résumé, même en accumulant les faits des anciens magnétiseurs (par exemple, celle de la demoiselle Sanson endormie par Dupotet en présence de Husson, et de Récamier en 1827), les observations de M. Dusart, de M. Héricourt, de M. Gibert, de M. Janet et les miennes, nous ne tenons pas une démonstration absolument inattaquable de l'action à distance ; mais nous avons, je pense, rendu le fait extrêmement probable. Il faudrait, pour renverser ce que nous avons établi, trouver quelque chose de nouveau qui expliquerait nos erreurs, nos illusions, nos observations défectueuses, et peut-être l'étonnante série de coïncidences, survenant chaque fois qu'on s'occupe de cette question avec des sujets aptes à subir l'action à distance.

Trouver cette solution, ce sera une découverte véritable, aussi importante et aussi nouvelle que le fait de l'action à distance.

J'ai eu l'occasion de refaire ces mêmes expériences sur Léonie au mois de Janvier 1888. Mais cela a été dans d'assez mauvaises conditions. En effet, j'avais des préoccupations graves qui me laissaient peu de liberté d'esprit et en outre très peu de temps était à ma disposition. Quant à Léonie, elle était assez mal portante, et

toujours peu docile, ce qui rend toutes les expériences faites avec elle longues, laborieuses, et irritantes.

Mon principal souci, dans cette seconde série, a été d'éviter toute parole pouvant lui faire soupçonner mon intention. Je ne lui ai même pas donné à penser que j'avais l'intention de faire sur elle d'autre expérience que l'étude des aimants.

Léonie se trouvait chez M. Ferrari dans les mêmes conditions que précédemment.

Je l'ai endormie pour la première fois, dans cette série d'expériences, le 17 Décembre.

Le 1 Janvier (après l'avoir endormie 10 fois, du 17 Décembre au 1 Janvier), j'ai essayé d'agir à distance, à 10 heures 20 du matin. Je ne l'ai pas interrogée sur ce qu'elle a ou non ressenti ; mais, comme elle ne m'a rien dit, j'ai conclu qu'elle n'avait rien ressenti d'à normal.

Le 12 Janvier, j'essaye de l'endormir de 8 heures 58 à 9 heures 8 du matin. Puis, à 10 heures 15, je vais chez elle ; elle était sortie. Quand je la revois le soir, spontanément elle me dit : "Ce matin je me suis sentie tout étourdie. J'ai été alors porter une lettre à la poste pour me *défaire*," mais je ne veux pas insister sur l'heure exacte à laquelle elle a senti cette action, pour ne pas lui donner l'éveil et lui faire supposer que je voulais pratiquer cette expérience. Je sais seulement qu'elle s'est levée à 7 heures et demie, qu'elle était parfaitement bien portante en se levant, et qu'elle est sortie vers 10 heures—plutôt avant 10 heures.

Le 15 Janvier, après avoir tiré au sort l'heure à laquelle je devrais l'endormir, j'essaye d'agir sur elle de 4 heures 58 à 5 heures 25. (Il est possible que j'aie pensé à cette expérience une demie heure avant de l'endormir.) Quand j'arrive chez elle à 5 heures 25, je la trouve dans un état différent de son état normal. Elle vient à moi, et me dit avec une certaine hardiesse qui n'est pas du tout dans ses habitudes, "M. Richet, j'ai très mal à l'estomac depuis une heure." Je cherche à lui faire croire que c'est son déjeuner qu'elle n'a pas digéré : mais elle me répond à peine, et pendant que je lui parle, ses yeux se ferment, et elle s'endort presque subitement. Cela ne se passe jamais ainsi.

Endormie, elle me dit que j'avais pensé à elle et qu'alors elle a bu de l'eau froide pour se *défaire*. Puis, comme je lui dis que je ne pensais pas à elle, elle ajoute qu'elle a bu parce qu'elle avait chaud, ayant dû déplacer les meubles de sa chambre.

Réveillée, elle n'a conservé aucun souvenir de ce qu'elle m'a dit au moment où je suis arrivé. Je dois donc admettre qu'elle était alors, comme je l'avais soupçonné, dans un état spécial, assez différent de l'état de veille, et proche de l'état de somnambulisme. Cette expérience *peut donc* être considérée comme un demi-succès. Malheureusement

cet état de demi-veille n'est pas suffisamment caractérisé, pour permettre une conclusion certaine.

La quatrième expérience a été faite le 18 Janvier, de 1 heure 10 à 1 heure 25. Échec complet. Elle ne m'a rien dit. Elle était allée faire une visite dans la journée. Elle s'est sentie tout étourdie vers 4 heures et demie.

À partir de ce jour jusqu'au lundi, 23 Janvier, à 9 heures du soir, je ne veux plus la voir ni la parler. Et je me contente d'agir sur elle à distance, sans mettre qui que ce soit dans ma confiance et en tirant au sort les heures et les jours, auxquelles je dois faire l'expérience. Le sort désigne vendredi 4 heures ; samedi 1 heure ; et lundi 3 heures.

Quand je vois Léonie le lundi soir, elle me dit qu'elle n'a éprouvé d'effet ni le jeudi, ni le dimanche, ni le lundi, mais seulement le vendredi et le samedi, le vendredi à 9 heures et demie du matin, et le samedi à 1 heure et demie de la journée.

Nous pouvons donc considérer cette expérience du samedi comme un succès ; mais malheureusement accompagné d'un échec grave, à savoir le vendredi matin à 9 heures, effet ressenti, alors que je n'avais ni agi ni cherché à agir. Quant à l'échec du lundi, j'étais fort préoccupé ce jour là, et j'ai été dérangé à plusieurs reprises, pendant que je cherchais à l'endormir.

Cela nous fait en somme sur sept expériences cinq échecs complets, assez graves les uns et les autres pour divers motifs, et deux succès. Ces deux succès seraient absolument suffisants s'ils étaient irréprochables ; mais il n'en est pas ainsi ; et le succès complet, avec un sommeil profond, irrécusable, survenant exactement à l'heure de mon action, n'a pas été obtenu.

Il est bon d'ajouter, ainsi que je le disais en commençant, que je n'ai pu donner à ces expériences tout le temps qu'il eût fallu y consacrer ; des préoccupations d'un tout autre ordre m'empêchaient de penser à Léonie, comme il aurait fallu le faire pour réussir.

Il faut noter que du 17 Décembre au 25 Janvier, jour de son départ de Paris, pas une seule fois elle n'a eu de sommeil spontané.

Ainsi cette dernière série d'expériences n'apporte aucun appui bien sérieux aux précédentes ; mais elle ne les infirme nullement ; car, dans les deux expériences qui ont réussi, il n'y avait pas de supercherie, ou d'auto-suggestion possible. Ce qui a manqué, c'est le fait d'un sommeil profond, caractéristique, qui donne un signe irrécusable, dont la valeur ne peut être révoquée en doute.

CHAPITRE V.

EXPÉRIENCES D'ACTION À DISTANCE FAITES SUR D'AUTRES SUJETS.

J'ai essayé nombre de fois sur des sujets divers l'action à distance, et j'ai presque toujours échoué, sauf dans le cas de Léonie et aussi,

il y a 15 ans, chez une femme dont j' ai rapporté l' observation dans les *Bulletins de la Société de Psychologie Physiologique*.

Ces échecs sont importants à signaler ; car, s' il s' agissait simplement d' une supercherie, consciente ou non, ou d' une illusion de notre part, nous devrions voir les succès se multiplier. Il n' en est rien. Le nombre des sujets sur lesquels on peut agir à distance reste très limité.

Je noterai à titre de documents quelques faits de ce genre obtenus sur diverses personnes.

En Mai, 1884, quelques uns de mes amis et moi, préoccupés de ces questions, et sortant d' une soirée où nous avons vu des faits de spiritisme extraordinaires et probablement apocryphes, nous convenons d' agir à distance sur l' un de nous (M. Ferrari), que nous éloignons pour un instant. Nous ne le prévenons aucunement ni de l' heure ni du jour, ni de l' action à exercer. Nous étions trois à penser à cette suggestion à distance—M. Louis Olivier, M. Gaston Fournier, et moi.— Il est convenu que le lendemain, à midi, nous penserions à H. Ferrari, et que nous lui ferions faire un dessin. Je suis *absolument sûr* que H. Ferrari n' a pu deviner ce que nous avons dit, et que personne ne lui en a parlé.

D' ailleurs, le lendemain à midi, il se trouva que moi seul pensais à cette suggestion à distance. À midi je formulai très nettement la suggestion d' un dessin à faire.

Le soir, causant avec H. Ferrari, je lui demande s' il n' a rien fait de remarquable dans la journée. Il me dit que la suggestion annoncée n' a pas eu lieu. J' insiste pour lui demander ce qu' il a fait à midi. Il me dit qu' il venait de déjeuner. Alors, impatienté, je lui demande : “ As-tu fait un dessin ? ” — “ Au fait, c' est vrai, ” me dit-il, “ j' ai fait un dessin pour mon fils. ” Et il me montre un petit paysage à la plume, qu' il a fait à midi après son déjeuner.

Y a-t-il là coïncidence ? Je n' ose le nier ; mais en général H. Ferrari ne dessine pas. Il ne fait peut-être pas trois fois dans l' année un dessin aussi compliqué que ce paysage.

J' ai essayé encore trois fois sur H. Ferrari cette suggestion à distance, mais je l' ai fait seul, c' est-à-dire, sans qu' aucune personne fût dans la confidence. Deux fois j' ai échoué. Il s' agissait pour lui d' acheter un journal en sortant de chez lui le matin. Comme ce n' est pas dans ses habitudes, le fait aurait été très probant. Mais l' échec a été complet.

L' autre expérience a été faite au mois d' Août 1884. Je lui donne, mentalement et à distance, c' est-à-dire, sans que nous soyions en présence l' un de l' autre, la suggestion de parler d' une jeune fille qu' il avait connue jadis, Clémence X., à laquelle certainement ni lui ni moi nous ne pensons deux fois dans l' année. Or l' expérience a réussi

fort bien, car, ce même jour, il a parlé de Mademoiselle Clémence avec un de ses amis.

Je sais bien qu'on peut expliquer cela par une coïncidence fortuite. Mais alors c'est une bien étonnante série de coïncidences.

J'ai peut-être fait sur d'autres personnes 5, 6, 7 ou 8 fois des expériences d'action à distance, et bien souvent elles ont échoué ; je vais cependant en rapporter quelques unes, où le succès a été assez intéressant. Le lundi soir, 16 Février 1885, je me trouve à une soirée chez Madame de B. avec Mademoiselle de G. Il est convenu que je ferai sur Mademoiselle de G. une expérience de suggestion à distance, portant sur n'importe quel jour, n'importe quelle heure, pour n'importe quel acte.

Ignorant encore ce que je veux faire, je dis à Madame de G. : " Il faut qu'il y ait comme un symbole matériel d'action commune. L'objet matériel servira au transfert de la pensée." Alors nous prenons une carte de visite, et sur cette carte nous écrivons mon nom, puis nous partageons la carte en deux, et Mademoiselle de G. et moi, nous en prenons chacun un fragment.

En sortant du salon, je dis à Madame de B. et à M. le Docteur C. : " Voici ce que j'ai voulu que demain fasse Mademoiselle de G. Il faut qu'elle prenne cette carte et la jette au feu." Mais je ne dis rien de l'heure à laquelle il faut agir, et je recommande à mes deux interlocuteurs de ne rien dire et de ne rien laisser soupçonner. Il va de soi que je suis sûr de leur bonne foi et de leur sagacité. Pourtant j'eusse évidemment mieux fait de ne leur rien dire du tout.

Mademoiselle de G., rentrée chez elle, ne peut dormir. Elle a toute la nuit des cauchemars douloureux ; le matin, en se levant, vers 10 heures, elle voit sur sa table la carte déchirée qui lui a, pense-t-elle, fait passer une si mauvaise nuit. Alors, irritée contre cette carte inoffensive, elle la prend et la jette au feu. Elle la regarde brûler dans le feu jusqu'à ce que tout le papier soit consumé. Puis, dans la journée, elle va voir Madame de M., qui ne sait pas ce dont il s'agit, et elle lui dit : " Je m'imagine que M. Richet va être fâché contre moi ; car, au lieu de faire son expérience, j'ai jeté sa carte dans le feu."

Or précisément, le mardi matin 17 Février, à 10 heures précises, j'avais pris la carte, et je l'avais jetée dans le feu. J'avais même suivi des yeux le papier qui brûlait, jusqu'à ce que tout ait été consumé. Le fait de jeter la carte au feu était l'acte que j'avais mentalement suggéré à Mademoiselle de G., et on voit que le succès avait suivi.

Quelque intéressante que soit cette expérience, elle a un grave défaut, c'est que Madame de B. et M.C. connaissaient ce que je voulais faire. Or, si je ne suis pas sûr de moi, à plus forte raison ne suis-je pas sûr des autres. La bonne foi consciente de Mad. de G. est entière, mais de sa

bonne foi inconsciente, pas plus que pour toute autre, je ne suis pas certain.

Ces expériences—les deux faites avec H. Ferrari et celle que j'ai faite avec Mad. de G.—ne prouvent donc pas encore en toute certitude qu'il y ait des suggestions à distance. J' ai voulu cependant les rapporter, ne fût-ce que pour indiquer la voie à suivre, et les précautions extrêmes qu'il faut toujours prendre. Si on ne les prend pas, au moins faut-il savoir qu'on ne les a pas prises.

Le mercredi soir, en Février 1885, après avoir endormi Madame de M., je la réveille, et je lui dis : " Je vais faire avec vous une expérience d'action à distance. Je vais demain à midi penser à un tableau quelconque, et à la même heure vous m' écrirez pour me dire le tableau auquel vous pensez alors."

Je rentre chez moi, et, dans une assez nombreuse collection de photographies de tableaux connus, je tire au sort le tableau auquel je vais penser. Le sort désigne le Mariage de la Vierge, par Raphaël.

Ce même jour, à 4 heures, je reçois de Madame de M. une lettre ainsi conçue : " En fait de tableau, je ne vois qu'un ogre prêt à dévorer non des petits enfants, mais des sujets psychiques.—Midi, jeudi."

Or, précisément à midi, on était venu m' offrir à l' improviste une loge pour mener mes enfants au théâtre voir dans la journée jouer *Le Petit Poucet*, où, comme on sait, le rôle principal est celui de l' ogre qui dévore des petits enfants. Je suis absolument sûr que Madame de M. n' a pu savoir que j' allais voir *Le Petit Poucet*.

Je mentionne le fait sans conclure ; car le hasard en peut être la cause.

Sur Alice, Hélène, et Eugénie, j' ai fait peut-être 5 ou 6 fois des expériences d'action à distance. Deux fois seulement j' ai obtenu un résultat, plus ou moins favorable.

J' avais prévenu Hélène que je viendrais le samedi vers 5 heures et demie pour l' endormir. De fait, le samedi, de 5 heures 35 à 5 heures 45, je fais effort pour agir à distance sans la prévenir. Vers 5 heures 35 (il m' a été impossible de préciser davantage), elle dit à sa domestique : " Apportez la lampe ; M. Richet va venir, vous me laisserez tranquille." Ce disant, elle s' endort, et, quand j' arrive, je la trouve en somnambulisme.

Au réveil, elle est stupéfaite de ce qui s' est passé. Elle ne comprend pas comment je suis arrivé.

Cette expérience est évidemment défectueuse : car Hélène savait que je devais venir, et cette attente a pu amener à elle seule le sommeil. D' autre part, ayant recommencé 2 ou 3 fois des tentatives analogues, et ayant échoué, je ne puis rien induire de ce fait isolé, et assez mal observé.

Le 2 Décembre 1887, je dis à Eugénie : " J' essaierai, un jour

quelconque de cette semaine, d'agir sur vous à distance, non pas pour vous endormir, mais pour faire que vous penserez à moi avec plus de force." Rentré chez moi, je tire au sort l'heure et le jour, et le sort désigne le 5 Décembre, 3 heures. L'hésitation portait entre le 4 et le 5 Décembre, de 8 heures matin à 10 heures soir.

De fait, j'ai été le 5 Décembre à 3 heures assez distrait pour oublier complètement cette expérience, si bien que je ne pense pas du tout à Eugénie. Pourtant, quand je la vois, le 6 Décembre, elle me dit, "Eh bien ! vous avez pensé à moi dimanche à 3 heures." (Le dimanche était le 5 Décembre.)

Une autre observation tout-à-fait intéressante se rapporte à une jeune femme atteinte d'hystérie grave, et ayant, par le fait de son hystérie, de l'hémianesthésie, avec des contractures et une paraplégie intermittente.—Léontine D.

Je l'ai vue pour la première fois le 31 Décembre 1887. Elle a été très facilement endormie, et, comme toutes les hystériques atteintes de grande hystérie, elle a présenté à l'état plus ou moins fruste les trois phases de catalepsie, léthargie, et somnambulisme, phases que je n'ai jamais vues chez les sujets non hystériques.

Pendant qu'elle est en état de somnambulisme je constate qu'on peut lui attirer la main par des passes, sans qu'elle ait conscience, soit des passes, soit des mouvements qu'elle-même exécute. Cela m'a donné l'idée d'essayer d'agir sur elle à distance.

Le 17 Janvier, après l'avoir endormie quatre fois (du 31 Décembre au 4 Janvier), je lui dis que j'essaierai de l'endormir de chez moi un certain jour, à une certaine heure de la semaine qui va venir, du 17 au 23 Janvier.

Le lendemain mercredi, ayant tiré l'heure au sort, j'essaye d'agir sur elle, de 1 heure 10 à 1 heure 25. J'écris sur mon cahier de notes le jour et l'heure, et quand, le mardi 23 Janvier, je revois Léontine, je n'ai qu'un souvenir inexact et confus de l'heure et du jour. Alors je l'interroge et je lui demande : "Quand ai-je essayé de vous endormir ?" Sa sœur, qui était présente, me dit : "Mais c'est mercredi, à 1 heure, 1 heure 10. Au moment où nous finissions de déjeuner, Léontine me dit : 'Les bras me tombent ; je vais m'endormir. C'est comme si M. Richet voulait m'endormir.'"

En rentrant chez moi, je constate avec une vraie satisfaction que le jour et l'heure étaient absolument exacts.

J'appelle l'attention sur cette belle expérience : agir à distance le mercredi à 1 heure 10, et constater une action le mercredi à 1 heure 10 : alors que l'heure est tirée au sort, et que le jour a été déterminé par ma fantaisie seule ; c'est une probabilité des plus faibles, d'un millième, tout au plus ; et on expérimenterait peut-être toute sa vie sans trouver une seule fois un effet analogue, si c'était le hasard qui le déterminait.

Il faut ajouter qu'une seconde expérience faite sur Léontine m'a donné un résultat tout-à-fait nul. Je lui dis, " Du 24 au 31 Janvier je vais essayer d'agir sur vous pendant la semaine."

J'ai essayé d'agir sur elle le dimanche, 29 Janvier, de 10 heures 20 à 10 heures 30, l'heure étant tirée au sort.

Quand je la revois le 31 Janvier, elle me dit que le jour est le jeudi à 10 heures et demie. L'heure est exacte (mais il s'agit peut-être d'une coïncidence fortuite) et le jour est erroné.

CHAPITRE VI.

OBSERVATIONS D'ACTION À DISTANCE.

Il faut séparer les expériences et les observations. Une expérience vaut toujours mieux qu'une observation : car on a pu dans une certaine mesure préciser les conditions du phénomène. On sait ce qu'on a voulu faire, et il est très peu rationnel de supposer le hasard pour expliquer le succès, quand on a obtenu un succès. Au contraire, quand il s'agit d'une observation, il faut tenir grand compte du hasard. Le hasard nous entoure de toutes parts dans notre vie de chaque jour. Autant il est peu raisonnable de croire au hasard quand on expérimente, autant il faut admettre la possibilité d'un concours fortuit de circonstances quand on n'expérimente pas.

Dans les *Phantasms of the Living* on trouve une telle quantité de faits impossibles à expliquer autrement que par la télépathie qu'il faut admettre une action à distance. Peu importe la théorie, le fait me semble prouvé, et absolument prouvé. Chaque science a ses procédés de certitude. Lorsque il s'agit d'observations sans expérimentation possible, il faut avouer qu'on ne pourrait pas accumuler plus de preuves que ne l'ont fait les savants auteurs des *Phantasms of the Living*. Ils ne peuvent déterminer le fait d'une action à distance par les mêmes procédés qu'un chimiste détermine le poids atomique du carbone. Mais ils ont épuisé tous les procédés de certitude qu'il leur était donné d'accumuler pour prouver la télépathie.

Je vais rapporter ici un fait de télépathie qui m'est personnel et qui me paraît important ; car les conditions où je l'ai observé étaient, je crois, irréfutables.

Le mercredi, 4 Février 1885, je sors de chez moi à 9 heures du matin pour me rendre à mon journal (111, Boulevard Saint-Germain). Au coin de la rue du Four Saint-Germain et du Boulevard, sur le trottoir de droite, moi étant sur le trottoir de gauche, je vois le Professeur Lacassagne (de Lyon). M. Lacassagne vient à Paris une ou deux fois par an. Il avait fait, il y avait deux semaines, un article dans mon journal *Revue Scientifique*, et il me l'avait envoyé de Lyon. Voyant M. Lacassagne, je suis sur le point de traverser le trottoir et

d'aller le saluer ; mais je ne m'arrête pas et je me dis, "Puisque M. Lacassagne est à Paris, je vais sans doute le voir aux bureaux de la *Revue*. Pourtant c'est curieux de voir comme M. Lacassagne ressemble à M. L . . ."—M. L . . . est un médecin ophthalmologiste que je connais un peu.

J'arrive aux bureaux de la *Revue*, et je reçois différentes personnes. À 10 heures et demie, on m'apporte la carte de M. Lacassagne. "Plus de doute," me dis-je, "c'est lui que j'ai vu tout à l'heure." À ce moment M. Lacassagne entre. Mais, à peine est-il entré que je m'aperçois aussitôt que ce n'était pas lui que j'avais vu tout à l'heure. "Avant toutes choses," lui dis-je, "répondez-moi, étiez-vous à 9 heures Boulevard Saint-Germain ?" Ma question l'étonna beaucoup. "Non, certainement," me dit-il, "j'ai passé Boulevard Saint-Germain un peu avant 8 heures et demie ; j'étais en voiture et je ne suis pas descendu de voiture. De là j'ai été au Val-de-Grâce, où je suis resté jusqu'à 10 heures, et me voici revenant directement du Val-de-Grâce."—"Saviez-vous que vous viendriez à Paris ? L'avez-vous dit à quelqu'un ?"—"À personne. Il y a trois jours, j'ignorais absolument que je viendrais."

Pourquoi ai-je cru voir M. Lacassagne ? L'individu que j'ai vu était grand, blond, avec des moustaches blondes, tandis que M. Lacassagne est de taille moyenne, avec de petites moustaches très noires.

J'ai eu encore trois ou quatre coïncidences analogues : mais je ne les rapporte pas ici, non parce qu'elles ne sont pas probantes, mais parce que chacun sans doute a eu l'occasion de faire plus ou moins des observations analogues, et qu'on est plus convaincu par ses propres observations que par celles des autres.

Toutefois je mentionnerai encore celle-ci, qui a encore eu lieu entre mon ami H. Ferrari et moi.

Le vendredi, 10 Décembre 1885, à 7 heures du soir, sortant du bureau de mon journal, Boulevard Saint-Germain, étant encore sur le pas de la porte, je dis à brûle-pourpoint, *sans que rien évoque ce souvenir*, "Tu sais que le vieux père Durand vit encore, et que je le rencontre quelquefois."—"Oui," me répond H. Ferrari, "je le rencontre, moi, aussi, quelquefois." Or M. Durand est un vieux professeur de Rhétorique du Lycée Bonaparte où nous étions ensemble, Ferrari et moi. (En chiffrant tant bien que mal le nombre de fois que je l'ai vu depuis le collège, c'est-à-dire, en 16 ans, de 1869 à 1886, j'arriverais au plus à 20 fois, et ce chiffre est sans doute exagéré. Pour H. Ferrari c'est aussi à peu près la même fréquence.) Nous faisons environ 150 mètres. Le temps était très brumeux, et le gaz perçait à peine l'obscurité. Chemin faisant, nous parlons du Lycée et de nos anciens professeurs. Tout d'un coup, nous apercevons M. Durand qui venait, très lentement, en sens inverse de nous, et qui était par conséquent à plus de 200

mètres quand nous avons parlé de lui, c'est-à-dire, absolument invisible. C'est probablement la première fois que nous ayons parlé de M. Durand depuis que nous sommes sortis du Lycée.

En chiffrant la probabilité de cet événement, nous arrivons à une probabilité des plus faibles. En effet, la probabilité de rencontrer M. Durand est de $\frac{1}{200}$ à peu près, et la probabilité d'en parler avec H. Ferrari est, en supposant que depuis le Lycée j'ai vu mille fois Ferrari, et que je lui ai parlé une fois de M. Durand, de $\frac{1}{1000}$. La coïncidence de ces deux événements est donc environ de $\frac{1}{200000}$: c'est-à-dire des plus minimes.

Quant à la probabilité de voir M. Lacassagne et de croire que je vais le voir, elle est plus faible encore ; puisque une fois en 10 ans, je suppose, j'ai cru le voir, c'est $\frac{1}{3000}$ de chances de croire le voir. Comme je l'ai vu en tout cinq fois, je suppose, en 10 ans : la probabilité de le voir à tel ou tel jour donné est de $\frac{5}{3000}$ ou de $\frac{1}{600}$, et par conséquent la probabilité que ce jour coïncide avec le jour où j'ai cru le voir est de $\frac{1}{2100000}$; ce qui équivaut à la certitude morale que ce n'est pas le hasard qui m'a fait croire que j'allais le voir.

Il est certain que le hasard peut donner ces coïncidences ; mais c'est là une explication trop commode pour notre paresse intellectuelle. Elle me paraît surtout servir à nous cacher à nous-mêmes la vérité. Est-ce qu'un chimiste, qui trouve dans l'air trois dix millièmes d'acide carbonique, dit que c'est le hasard qui lui donne ce chiffre ? Dans les circonstances de la vie, nous ne supposons pas le hasard. Voici un individu dont le portefeuille est ordinairement vide. Un jour son portefeuille contient une grosse somme d'argent, et ce jour là il le perd. Dira-t-il que c'est le hasard qui a fait ce concours malheureux de circonstances ? Il supposera toute autre chose, qu'il a été volé, qu'il a changé la poche où il mettait son portefeuille, et cetera. Un voyageur passe la nuit dans une forêt et reçoit dans la tête une balle qui lui fracasse le crâne. Est-ce le hasard ? Un braconnier ne soutiendrait pas qu'en tirant un chevreuil, par hasard la balle a été, à 100 mètres de là, casser la tête du voyageur. Nous n'invoquons pas le hasard, quand les probabilités sont des millièmes et des cent-millièmes ; car nous savons que le hasard ne les donne pas, ou les donne une fois peut-être dans la vie de plusieurs individus.

Si je joue à l'écarté avec quelqu'un, et si mon adversaire six fois de suite retourne le roi, je supposerai que j'ai affaire à un fripon ou à un farceur, et je n'irai pas croire à ce hasard de $\frac{1}{540,000}$, hasard qui est cependant d'une probabilité plus forte que celle de ces coïncidences que je viens de mentionner.

D'ailleurs chacun a observé des coïncidences analogues, et, si l'on n'en parle pas davantage, c'est qu'on a peur de faire sourire. On craint de passer pour trop crédule, tandis qu'en réalité on se cache à soi-même l

vérité. La vérité, c'est que le hasard n'explique rien. Nous avons des faits d'une concordance telle qu'il y a vraisemblablement un lien entre eux. Tout le monde l'admet implicitement. Pourquoi ne pas le dire tout haut ?

CHAPITRE VII.

EXPÉRIENCES AVEC DES DESSINS.

Les expériences faites avec dessins sont tout-à-fait importantes. D'après les auteurs des *Phantasms of the Living*, que je prends toujours comme guides dans ces questions difficiles, c'est probablement M. Malcolm Guthrie qui a le premier pratiqué ces expériences en 1883.¹

Les expériences de M. Guthrie sont remarquables, et elles entraînent vraiment la conviction. En effet, l'idée que le hasard a pu donner de semblables coïncidences entre les dessins originaux et leurs représentations est tellement absurde qu'il est impossible de discuter cette opinion ridicule. Les seules hypothèses admissibles sont donc, ou bien une fraude quelconque, consciente ou inconsciente, ou bien une transmission de pensée (clairvoyance ou télépathie). Or l'hypothèse de la fraude semble devoir être absolument écartée, vu les précautions prises par M. Guthrie, M. Steel, M. Lodge et M. Gurney. Le dessin original était fait dans une pièce voisine. Aucune parole n'était prononcée, et la personne sensible, non hypnotisée d'ailleurs, avait un bandeau sur les yeux. Même sans bandeau sur les yeux, elle n'aurait pu voir le dessin.

Ces expériences ont été reproduites, d'une manière assez imparfaite, dans les *Bulletins de la Société Américaine des Recherches Psychiques*. (Voir le compte rendu par M. Pickering dans *Science*, Juillet 1885.)

Dans le journal allemand *Sphinx*, il y a aussi d'assez curieuses expériences de cet ordre par M. Anton Schmoll (*Sphinx*, Février 1887, p. 120), et de M. A. Notzing (*Sphinx*, Février 1888), mais elles sont loin, comme précision dans la méthode, des belles expériences de M. Guthrie, qui méritent toute l'attention des savants.

J'ai essayé nombre de fois des expériences analogues, et je vais en donner le compte rendu détaillé. C'est surtout avec Alice, puis aussi, mais moins souvent, avec Hélène et avec Eugénie que je les ai essayées ; puis avec quelques autres sujets, dans des conditions que je mentionnerai. Je noterai aussi la totalité des insuccès, afin qu'on puisse comparer les succès que je donne à tous les insuccès obtenus.

Ces expériences se divisent en deux classes ; celles où je connaissais le dessin ; celles où je ne connaissais pas le dessin. Il est clair que c'est là une condition très différente et qui change la face du problème.

¹ *Phantasms of the Living*, tome I., p. 36, et *Proceedings of the S.P.R.*, tome I., p. 264, et tome II., p. 24.

En effet, jusque ici, dans les expériences de M. Guthrie, de M. Pickering, de M. Gurney, de M. Schmoll, de M. Notzing, l'hypothèse d'une transmission de pensée a été adoptée de préférence à toute autre. Or, dans nombre de cas, j'ai obtenu d'assez exactes reproductions du dessin enfermé dans une enveloppe, alors que les personnes présentes ne connaissaient pas le dessin et ne pouvaient le connaître. C'est donc autre chose que la transmission de pensée, *thought transference*, ou suggestion mentale. C'est ce que les magnétiseurs d'autrefois appelaient la *lucidité* ou la *seconde vue* ou la *clairvoyance*.

D'ailleurs, fidèle à mon système de repousser toute théorie, je ne fais là aucune théorie ; je constate seulement qu'il est impossible d'expliquer certains faits, dont on lira tout à l'heure le récit, par la transmission de pensée, puisque les personnes présentes ignoraient absolument le contenu de l'enveloppe.

J'ajoute que c'est aussi une condition excellente pour une expérimentation rigoureuse. Il est certain qu'on ne peut aider le sujet à faire telle ou telle réponse, puisque on ignore ce qui est dans l'enveloppe opaque.

Étant d'abord convaincu plutôt de la transmission mentale que de la lucidité, j'avais cru nécessaire que quelqu'un connaissant le dessin mis sous enveloppe fût là pour m'assister. Il était d'ailleurs bien entendu que la personne ayant fait le dessin ne disait pas un mot et ne faisait pas un geste. Moi, qui ne connais pas le dessin, je puis parler et interroger à ma guise, et rectifier comme je l'entends les propos incohérents de la somnambule. J'ai parfaitement le droit d'agir ainsi ; car aucune indication ne m'est donnée sur la nature du dessin enfermé.

Voici donc comment l'expérience était faite. X. prépare dans une enveloppe opaque, ou rendue opaque par l'interposition de plusieurs feuilles de papier, un dessin qu'il fait chez lui ou dans une autre pièce. Ce dessin enfermé m'est donné, sans aucune indication. Alors Alice est endormie. X. et moi nous restons près d'elle ; mais X. ne dit absolument rien, ne lui touche pas la main, s'abstient de tout geste et de toute appréciation. Quant à moi, j'interroge Alice et je fais moi-même le dessin qu'elle m'indique : c'est quelquefois, mais plus rarement, elle-même qui le dessinait sur le papier. En tout cas, c'est toujours sans que X., qui est présent, manifeste un sentiment quelconque, approbation ou désapprobation.

C'est ainsi que l'expérience était réalisée dans certains cas ; mais, dans d'autres cas, le dessin était fait par moi, mis dans une enveloppe complètement opaque, et laissé avec une vingtaine d'enveloppes semblables, pendant un ou deux ou même cinq et six mois sur ma table. J'oubliais absolument le dessin fait, et je donnais ainsi un dessin dont j'ignorais le contenu. Le dessin dans ce cas n'était pas fait par moi, mais par Alice, et je ne lui disais rien qui pût la mettre sur la voie. L'eussé-je

fait, cela n'aurait pas rendu l'expérience fautive ; car j'ignorais la nature du dessin en question, choisi parmi un grand nombre de dessins semblables, tous enfermés, et vraisemblablement oubliés.

Enfin, dans les meilleures conditions expérimentales, le dessin n'était pas fait par moi, et la personne ayant fait le dessin n'était pas présente. Alors le dessin fait par Alice est entièrement dû à la lucidité. S'il est suffisamment analogue au dessin mis dans l'enveloppe, c'est qu'il s'agit bien là, non de transmission mentale, mais de lucidité.

Le nombre des expériences faites ainsi à diverses époques et sur diverses personnes, est, d'après mes notes, de 192. Mais il est probable que j'ai omis un certain nombre de tentatives infructueuses, de sorte que je crois devoir porter à 200, en chiffres ronds, le nombre total des expériences de dessins. J'ai eu dans le nombre beaucoup d'insuccès, (je ne les mentionnerai pas) et des demi-succès, ou même des succès en proportion assez notable.

Première Série d'Expériences—

Expériences où le dessin enfermé dans une enveloppe opaque était connu des personnes présentes.

Expérience I., Juin 1886.—Mon ami et collègue, le Docteur P. Rondeau, fait un dessin qu'il met dans une enveloppe opaque. Il me donne ce dessin, et je prie Alice de le dessiner sans ouvrir l'enveloppe. Dans un premier essai je montre le dessin à Alice sans que M. Rondeau soit présent. Elle dit : " Un carré. Un tableau très grand où il y a beaucoup de choses. Ce qu'il y a surtout, c'est un cadre. À droite

2 Juin 86



FIG. 1.

comme une carte géographique. Quelque chose qui monte. Une allée au milieu. De petites allées à gauche. À droite quelque chose de pointu comme un clocher. Une grande maison avec un clocher pointu. L'allée du milieu commence au bas de la maison, et remonte au milieu."

On verra par le dessin (Figure 1) que nous reproduisons ici, que la

description n'est pas du tout en rapport avec la réalité du dessin. Il semble toutefois qu'il y ait au début quelque ressemblance ; car les mots : un carré, un cadre, sont assez exacts. Mais, ainsi que je l'ai souvent constaté, à partir d'un certain moment, il y a déviation complète. Quand elle a dit : "À droite, comme une carte géographique," elle a tout-à-fait perdu l'analogie avec le dessin réel. Si elle s'était arrêtée après avoir dit : "Un carré, un cadre," cela eût pu passer pour exact.

Quelques jours après, en présence de M. Rondeau, je donne à Alice le même dessin. Bien entendu, je recommande à M. Rondeau de ne faire aucun geste, de ne prononcer aucune parole qui exprime l'approbation ou la désapprobation. Je ne suis pas sûr qu'il ait observé tout-à-fait rigoureusement cette recommandation ; mais, s'il a laissé parfois voir ce qu'il pensait, c'est assez peu de chose.

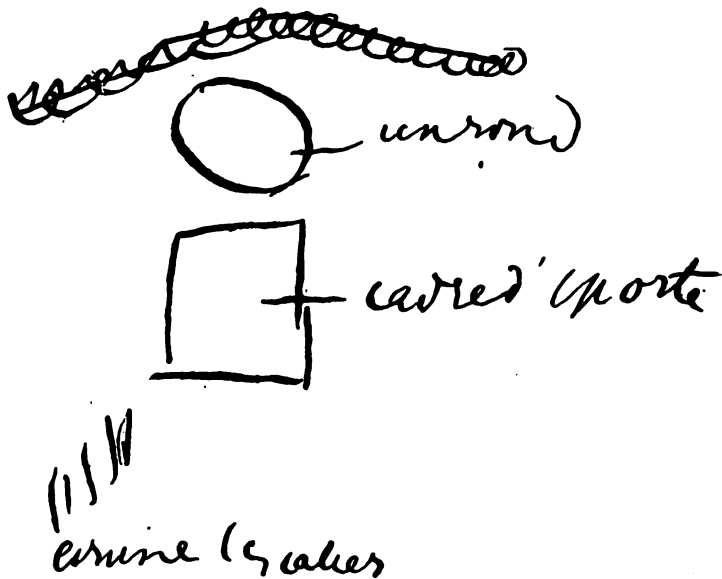


FIG. 2.

Voici (Figure 2), reproduit par l'héliogravure, comme tous les dessins suivants, le dessin fait par elle, avec les mots que j'y ai ajoutés, sur sa recommandation. Il est clair que, moi qui ignorais absolument le contenu de l'enveloppe, je pouvais écrire ce que je voulais. C'est rendre ainsi l'expérience non pas plus facile, mais plus difficile, puisque le dessin fait par moi d'après les indications d'Alice a de grandes chances d'être moins exact que celui qu'elle ferait si elle dessinait elle-même.

Voici les paroles textuelles d' Alice : " Je ne peux voir qu' une ligne. Ce n' est pas un tableau. C' est écrit. Je ne vois pas de dessin, mais des lignes écrites. Une ligne droite plus grande, et en bas des lignes plus courtes. Ce n' est pas comme si on écrivait une lettre. C' est comme un cadre de fenêtre, comme un escalier, avec un espace en haut, une ligne qui forme de petits dessins. Ce que je vois surtout, c' est un cadran de porte, avec au-dessus comme un écusson. C' est peut-être la façade d' une maison. L' écusson est rond en bas, interrompu sur les côtés."

Il s' agit là, pensons-nous, d' une expérience intéressante ; car la ressemblance entre le dessin mis dans l' enveloppe cachetée et le dessin fait par Alice, est assez frappante.



FIG. 3.

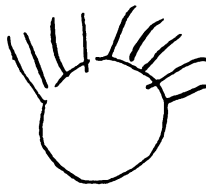


FIG. 4.

Expérience II., 9 Juillet 1886. Figures 3, 4, 5, 6.—Le dessin, mis dans des enveloppes opaques, a été fait par mon ami et collègue, le docteur Héricourt. La boule a été faite par une série de

petits traits, et elle a été surmontée d'une série de petites lignes faites par convergence en partant de la boule. (Figure 3.)

M. Héricourt est présent. D'abord il ne dit rien ; puis peu à peu il interroge, mais sans donner d'indication, autant que cela lui est possible. Ce mode d'opérer est assez défectueux ; cependant M. Héricourt et moi, nous sommes assez habitués à ces expériences pour ne pas donner beaucoup d'indications par notre manière d'interroger. D'ailleurs, pour ma part, j'ignore complètement ce qu'il y a dans les enveloppes.

Alice dit d'abord que ce n'est pas un carré, qu'il y a quelque chose en haut, et puis quelque chose en bas, probablement une façade, comme une façade de chalet. On lui dit que ce n'est pas cela.

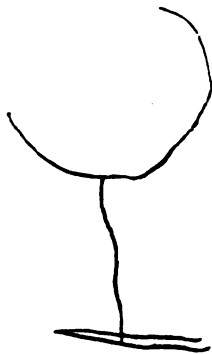


FIG. 5.

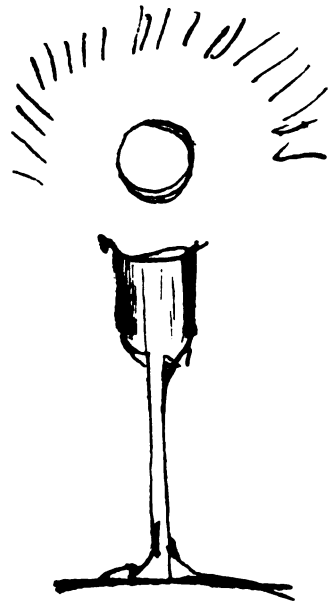


FIG. 6.

Alors elle fait avec la main un geste indiquant que c'est un rond. Elle dit : "C'est une boule." Puis elle trace un dessin comme celui de la Figure 4 ; une boule avec de petits traits en haut, rapprochés les uns des autres. À ce moment M. Héricourt lui demande si ces traits sont très rapprochés. Elle dit que oui, et fait le dessin suivant (Figure 5). "En bas il y a comme un pied." Alors je dessine d'après ses indications le dessin de la Figure 6, qui représente un calice surmonté d'une hostie entourée de rayons.

On remarquera, je pense, d'abord une certaine analogie entre la Figure 5 et la Figure 3, si l'on renverse la Figure 5. Mais on sera aussi étonné de voir que la figure faite par moi d'après les paroles d'Alice est une figure religieuse, de même que la figure originale est aussi une figure religieuse, la croix surmontant le monde.

Expérience III., 15 Juillet 1886.—Afin d'éviter les plis de l'enveloppe ou les traits imprimés dans la pâte du papier, M. Héricourt fait d'un trait continu un dessin à la plume qu'il met entre plusieurs couches de papier épais, tout-à-fait opaque. J'ignore tout-à-fait ce qu'il a dessiné. Il ne dit aucune parole, ne fait aucun geste, et c'est moi seul qui interroge Alice.

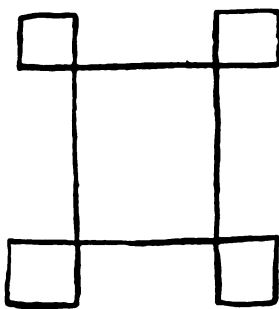


FIG. 7.

Voici textuellement ses paroles : “Il y a plusieurs couleurs. C'est un rond plié en deux. Il y a un portrait dans le rond. C'est un médaillon, un cadre, avec un ovale dans le cadre, puis une tête dans l'ovale, une tête d'homme. Il n'a pas le cou habillé comme d'habitude. Ce ne sont pas des croix ou des médailles, mais des soutaches transversales sur le devant. C'est montant et cela ferme. Il y a six ou sept soutaches transversales. Il n'a pas la tête nue, mais un képi. Ce képi a trois galons circulaires ; mais il y a plus de galons perpendiculaires. Aux manches il y a quatre galons ou plutôt trois, qui sont au bas de la manche, circulaires. Sur le devant, 10 boutons. C'est la figure de quelqu'un qui est maigre ; peut-être assis. Mais je ne vois pas bien ce qui n'est pas la tête et le buste. Je le reconnais ; mais je ne peux pas dire qui c'est.”

Cette description est la description très exacte de la photographie présentant M. Héricourt en costume de médecin major (Fig. 8). En apparence, cette description ne concorde pas avec le dessin mais en réalité, il y a un fait très remarquable.

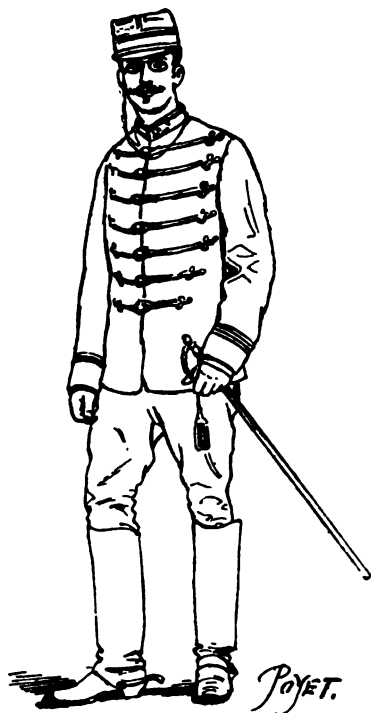


FIG. 8.

M. Héricourt, cherchant quel objet il pourrait bien dessiner, et tout en restant très simple, sortit un peu des ronds, carrés, lignes et triangles, a pris comme type le cadre de sa photographie. La photographie est chez lui dans son salon, et le dessin est celui de ces petits cadres très communs dans lesquels on met une photographie (Figure 7.)

Rien, ni dans notre conversation antérieure, ni dans nos questions ne pouvait faire soupçonner qu'il s'agissait d'une photographie.

voit cependant que dès le début Alice a pensé à un portrait, à un médaillon, à un cadre. C'est donc là en somme une assez remarquable expérience.

La seconde partie de l'expérience n'est pas moins intéressante. Pourquoi, parmi tous les portraits photographiques qu'elle pouvait soupçonner—étant donné qu'elle avait deviné qu'il s'agissait d'une photographie—a-t-elle précisément parlé de la photographie de M. Héricourt ? Elle n'est jamais allée chez lui ; elle ne savait pas probablement que M. Héricourt, il y a trois ans, était médecin major dans l'armée. Elle ne l'a pas d'ailleurs reconnu, et elle n'aurait pas poussé l'astuce jusqu'à savoir qu'il s'agissait de lui, et ne pas vouloir le tromper, pour sembler sincère. Il est vrai que M. Héricourt m'avait donné jadis sa photographie—il est, dans cette photographie, debout et non assis. J'avais sans doute laissé quelque temps cette photographie sur ma table, au lieu de la ranger immédiatement dans un album. Or Alice a très bien pu la voir, quoiqu'elle n'entre que rarement et très rarement dans ma bibliothèque. La description est très exacte, beaucoup plus exacte que je n'eusse pu la donner moi-même. Il y a sept boutons à l'uniforme, et trois galons au képi et à la manche. Il est vraisemblable qu'Alice ignore la valeur des galons pour indiquer les grades.

Même à supposer qu'elle ait vu cette photographie—ce qui est, sinon vraisemblable, au moins très possible—il n'en est pas moins vrai qu'elle a deviné qu'il s'agissait d'abord d'un cadre, puis d'une photographie de M. Héricourt. Rien ne pouvait lui indiquer ce double fait.

Signalons aussi ce fait remarquable, que M. Héricourt n'avait dessiné que le cadre, et que, d'autre part, il ne pensait pas à son portrait.

Certes, il y pensait quand il a sur le dessin retracé les contours du cadre : mais il n'y pensait pas quand j'interrogeais Alice. Il y a donc là un phénomène, non pas de lucidité seulement, mais encore de transmission mentale, puisque l'image de la photographie était, non sur le dessin, mais dans la pensée inconsciente de M. Héricourt.

J'ajouterai que cette expérience a été faite avec plus de rigueur que l'autre, et que pas une parole n'a été prononcée par M. Héricourt. Tout au plus a-t-il pu par-ci par-là laisser échapper quelques signes d'approbation involontaires, que je réprimais aussitôt.

Expérience IV.—L'expérience suivante a été faite en Juillet 1886, huit jours après l'Expérience III. M. Héricourt fait un dessin dans la chambre où se trouve Alice ; mais Alice est déjà endormie. Elle a les yeux fermés, et le dessin est fait à l'autre extrémité de ma bibliothèque : de plus je m'interpose entre Alice et M. Héricourt, de sorte qu'il lui est impossible de voir le dessin fait par M. Héricourt. Il n'y a aucun contact entre M. Héricourt et elle. Je recommande même d'éviter non seulement les paroles, comme cela avait été fait dans les expériences précédentes,

mais encore les gestes. Pour cela, il met la main sur ses yeux pendant tout le temps de l'expérience, et il se tient à une distance de trois mètres.

Voici textuellement les paroles d'Alice :

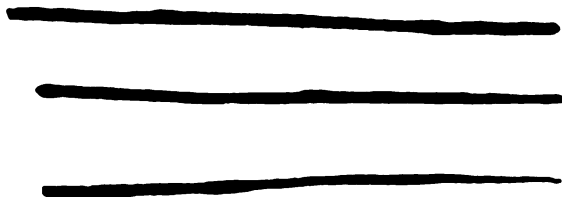


FIG. 9.

“C'est un rond avec d'autres raies plus petites. Ces raies sont croisées. Il y a une grande raie, dans le rond, puis dans ce rond d'autres ronds plus petits, et au milieu quelque chose que je ne puis définir. Des raies qui traversent le rond. Au dessus quelque chose qui forme une croix. Dans le milieu quelque chose comme une rosace, comme une rose avec des feuilles. Le rond est enfermé dans un cadre. Au dessus il y a peut-être comme un triangle. Les ronds sont croisés. Il y a plusieurs triangles au dessus du rond. Je n'en vois que trois.”

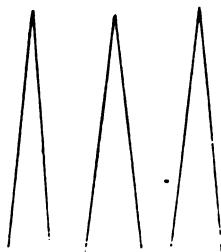


FIG. 10.

Si nous ne tenons pas compte des descriptions confuses données par Alice avant ces mots : “*Le rond est enfermé dans un cadre,*” nous avons en quelques lignes une description relativement très exacte des dessins contenus dans l'enveloppe. En effet l'objet se compose de deux enveloppes blanches superposées, sur chacune desquelles est un timbre poste français, non oblitéré, de cinq centimes. Ces timbres représentent chacun un rond enfermé dans un cadre, et les deux ronds étaient

superposés par suite de la superposition des deux enveloppes au même point. Quant au dessin, il représentait trois lignes droites (Figure 9). Mais M. Héricourt avait plié le papier en deux, de sorte que les trois lignes droites faisaient l'effet de trois triangles, comme les trois triangles marqués à la Figure 10. Le dessin des trois triangles a été fait par Alice à la Figure 11.



FIG. 11.

Cette expérience est d'autant plus intéressante que d'abord M. Héricourt s'est absolument abstenu de toute appréciation, et, de plus, qu'il ignorait l'effet de la superposition des trois lignes droites.

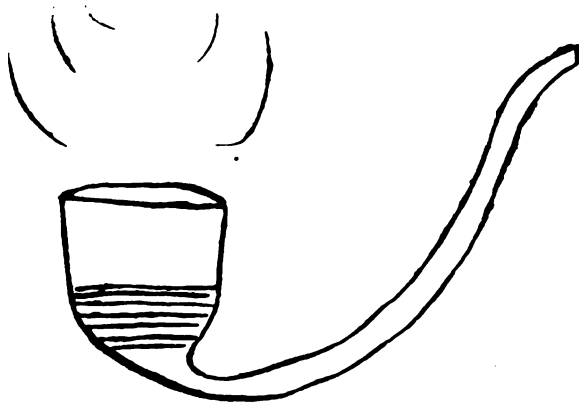


FIG. 12.

Quoique M. Héricourt ne sût pas l'effet du papier plié en deux, il croit se rappeler l'avoir regardé à la lampe pour vérifier à quel moment

il était opaque, de sorte que l'image, quoique inconsciente, des triangles s'était sans doute gravée dans son esprit.



FIG. 13.

Expérience V., Août 1886. — Faite par Eugénie. Dans cette expérience, le dessin que j'avais fait n'était connu que de moi, et j'étais



FIG. 14.

seul avec Eugénie. Elle fait successivement, sans que je dise rien, le

trois dessins 13, 14 et 15. Le dessin original tracé par moi est la Figure 12.

On remarquera d'abord que le dessin 8, le premier qu'elle ait fait, indique bien le mouvement général de la figure originale renversée : le second dessin est un échec à peu près complet, quoique, dans les lignes

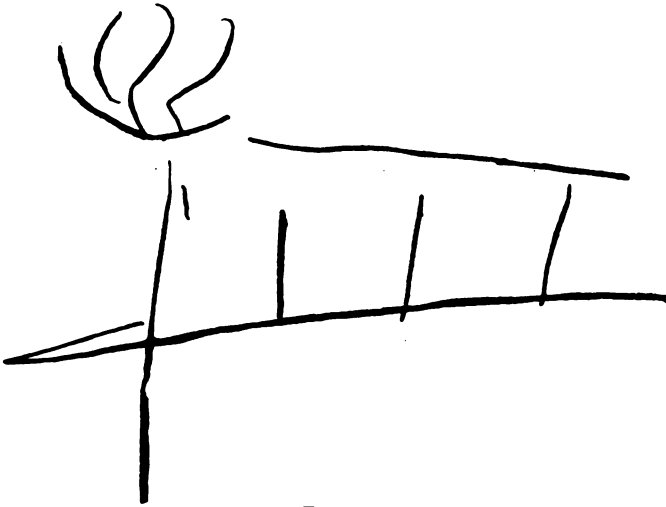


FIG. 15.

générales, ce soit encore le même mouvement que dans le dessin original. Le dernier dessin (Figure 15) est très curieux ; car la fumée de la pipe que j'avais essayé de tracer est étonnamment bien reproduite. Il me paraît difficile d'admettre que c'est un effet du hasard. Pour cette expérience, le dessin avait été fait chez moi. Personne ne le connaissait. Je m'abstenais de toute parole—j'en suis absolument sûr—et l'enveloppe était opaque. Eugénie ne disait presque rien, et, sur mon conseil, elle se contentait de dessiner sans parler.

Expérience VI., Août 1886.—M. Héricourt met dans des enveloppes une photographie. Il s'agit de décrire cette photographie. L'expérience est faite par Alice. La photographie est celle de M. Héricourt, assis et jouant du violoncelle. Nulle parole n'est prononcée par M. Héricourt. Alice dit qu'elle voit quelqu'un qui est debout, "qui a les deux mains occupées et qui tient à la main quelque chose, légèrement, comme cela" (et elle fait avec la main droite un mouvement comme quelqu'un qui touche un archet). Pourtant je ne devine pas qu'il s'agit d'un archet, et, quand il s'agit de dire ce qu'il tient, d'après les paroles d'Alice, je conclus que c'est quelqu'un debout, tenant légère-

ment de la main droite la garde d'une épée. (Figure 16.) A sens, je crois qu'il y a eu une certaine confusion avec la photographie précédente.



FIG. 16.

Expérience VII., Juin 1886.—Expérience faite par Eugénie. Rondeau met dans une enveloppe cachetée un dessin que je ne connais pas. Sur l'enveloppe est l'indication de la date à laquelle a été le dessin (Figure 17); cette enveloppe cachetée est mise entre deux feuilles épaisses de carton. M. Rondeau n'est pas là, et aucune personne présente ne connaît le dessin. Eugénie dit qu'elle voit photographies, puis, comme je lui dis que ce ne doit pas être une photographie, elle ajoute : "Une substance comme du vernis, brillante c'est probablement le cachet à la cire rouge—"un grand cadre ovale avec des angles; une barre transversale," et, comme je lui dis qu'il y a un cachet, elle lit les lettres, P. R., qui sont en effet les lettres du cachet *Pierre Rondeau*.

Elle dit aussi qu'il y a quelque chose d'écrit, et elle indique la forme générale de ce qui est écrit, comme on le voit à la Figure 18.

2 Juin
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FIG. 17.

Le dessin concorde assez bien avec la description donnée ; car c'est un cercle avec une barre transversale qui ne traverse pas tout le cercle. Il n'y a aucun angle.



FIG. 18.

Quant à l'indication des lettres du cachet, il est possible qu'elles aient été vues pendant que je mettais l'enveloppe de M. Rondeau entre les deux couches de papier épais. Il en est de même pour les lettres écrites (Figure 17), qui étaient sur l'enveloppe extérieure. En effet, comme mon intention était de faire deviner non pas ce qui était sur l'enveloppe extérieure, mais dans l'intérieur de l'enveloppe, je n'avais pas pris spécialement de soins pour cacher l'enveloppe extérieure. *Pourtant il est invraisemblable, quoique possible, qu'Eugénie ait pu,*

pendant que je maniais l'enveloppe, lire les lettres du cachet, très peu lisibles, et alors que nous étions dans une chambre peu éclairée. Mais il suffit que ce soit à l'extrême rigueur possible, pour que l'expérience ne soit pas probante.

Pour le dessin mis dans l'enveloppe, la description est inexacte.

Expérience VIII.—M. Ribot, directeur de la *Revue Philosophique*, apporte dans une enveloppe opaque une photographie que je ne connais pas et pour laquelle il est entendu qu'il ne donnera aucun signe d'approbation ou d'improbation. Je sais seulement, et je le dis à Alice, qui fait l'expérience, qu'il s'agit de la photographie d'une ville.

Voici la description qu'elle donne :

“ Il y a des arbres à gauche. Ce qu'on distingue le plus, c'est un pavillon pointu avec un toit pointu comme une flèche. Ce n'est pas

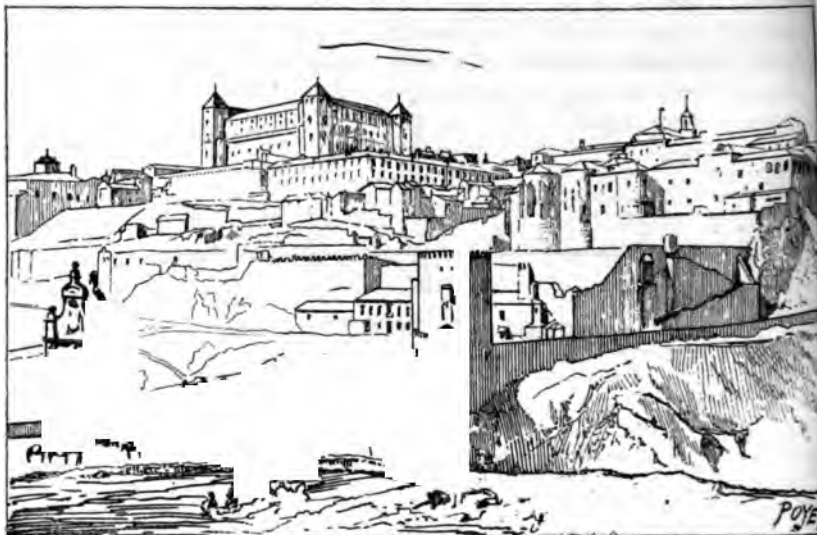


FIG. 19.

seulement une rue : c'est l'ensemble d'une ville. Ce que l'on voit le plus, c'est une grande maison. On a voulu prendre cette maison plutôt que le reste. Elle domine le reste. Il y a d'autres maisons à droite. Devant la maison est une place. La maison n'est pas carrée"—c'est-à-dire, comme elle l'indique, en faisant un geste, qu'on ne voit pas le maison de face, mais suivant un angle. “ Il y a en haut ” (sans qu'elle puisse dire s'il s'agit de la grande maison carrée ou d'une autre), “ un rond qui n'est pas une fenêtre. Cela monte au milieu, et c'est plus bas à droite et à gauche. Il faut monter pour aller à la maison et passer à gauche en faisant un tour.”

Cette expérience a été faite dans des conditions de précision qui me paraissent irréprochables : mais le résultat n'est pas décisif ; car il y a

quelques erreurs dans la description donnée, et surtout une certaine banalité qui interdit presque une conclusion formelle. On notera pourtant cette phrase curieuse et étonnamment exacte : “Ce que l'on voit le plus, c'est une grande maison qui domine le reste et qu'on a voulu prendre plutôt que tout le reste.”

Nous donnons ici au trait la photographie en question. C'est une vue générale de la ville de Tolède. (Figure 19.)

Il est bon de noter qu'Alice est très peu au courant des vues de ville et des photographies de paysage. Elle ne connaissait pas M. Ribot, et ne pouvait soupçonner quoi que ce soit sur l'aspect général de la photographie, qu'on lui remettait enfermée dans une enveloppe.

Expérience IX., 26 Novembre 1886.—Expérience faite par Alice en présence de M. Gurney, de M. A. Myers, de M. F. Myers, et de M. Ferrari. Après deux expériences qui ont échoué, et quelques autres essais aussi infructueux, M. F. Myers met un dessin dans une enveloppe. Il fait le dessin dans la chambre même où nous nous trouvons, mais à

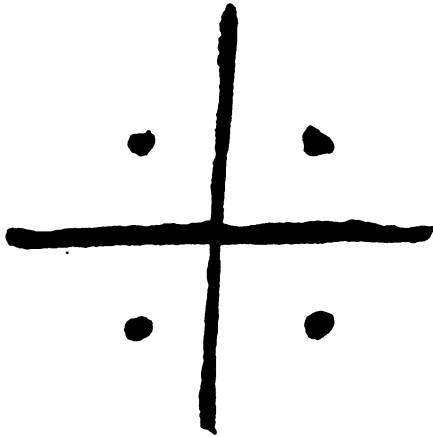


FIG. 20.

assez grande distance. M. A. Myers et moi, qui ne connaissons pas le dessin, nous interrogeons Alice, qui dit : “Deux ovales. C'est un chiffre entrelacé dans un autre.” C'est exactement le dessin fait par M. Myers, et la description est si exacte que M. Ferrari a cru que ces paroles avaient été prononcées après qu'on avait regardé le dessin original. Or elles ont été dites par Alice, alors que le dessin était encore dans l'enveloppe.

Malheureusement, j'ai le jour même égaré le dessin original de M. Myers, de sorte que je ne puis faire juger de l'exactitude de la description. Mais je puis garantir qu'il est difficile de donner de ce dessin de M. Myers en une phrase une meilleure description que celle-ci : “Deux chiffres entrelacés.”

Expérience X., 3 Décembre 1886.—Expérience faite par Alice en présence de H. Ferrari et de M. Héricourt. M. Héricourt a mis dans une enveloppe absolument opaque un dessin fait chez lui et pour lequel il ne donne aucune indication. M. Ferrari et moi nous ignorons le contenu du dessin, et l'expérience est faite d'une manière irréprochable. Le dessin original est la Figure 20.

Voici les paroles textuelles d'Alice :

“C'est une étoile. Un rond avec des pointes. Une croix avec une barre ; mais cette barre n'est pas la seule. Elle ne finit pas là et vient rejoindre l'autre : il y a une ligne là, et une autre ici, et une autre du même côté, et toutes les quatre pareilles. Il y a un rond tout autour ; des fers de lance au bout.”

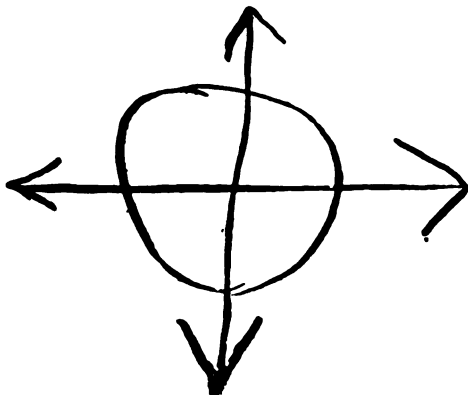


FIG. 21.

D'après cette description, qui est à peu près incompréhensible quand elle n'est pas mimée en même temps qu'elle est dite, nous faisons chacun un dessin, M. Ferrari et moi, pour indiquer comment nous comprenons la description d'Alice.

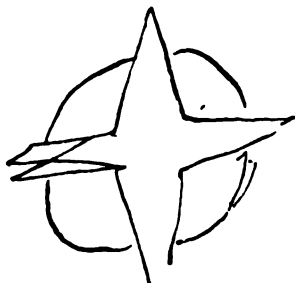


FIG. 22.

La Figure 21 représente mon dessin, et la Figure 22 le dessin de Ferrari. Il est impossible de ne pas être frappé de la très grande

ressemblance de nos deux reproductions avec l'original. On peut même dire que nos deux reproductions diffèrent plus l'une de l'autre qu'elles ne diffèrent de l'original. C'est là assurément une des meilleures expériences de cette première série.

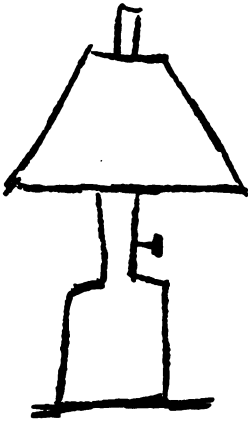


FIG. 23.



FIG. 24.

Expérience XI., 3 Mai 1887.—Expérience faite par Alice. Je suis seul avec elle. Le dessin que j' ai fait il y a longtemps et que j' ai tout-à-fait oublié, est resté mélangé à d' autres dessins, faits simultanément, et je le prends au hasard.

Alice voit d'abord des lignes transversales superposées, qu' elle figure ainsi. (Figure 25.)



FIG. 25.

Alors je regarde le dessin et je lui dis qu' il n' y a aucune ressemblance. Elle fait alors le dessin suivant (Figure 24), qui ressemble bien plus à l'original (Figure 23). Mais je ne suis pas sûr, dans

cette seconde partie de l'expérience, de ne pas l'avoir influencée d'une manière quelconque, ce qui ôte presque toute valeur à cette expérience.

Expérience XII., 6 Juin 1887.—Faites par Hélène. Dans la chambre voisine je fais un dessin au crayon, et je le garde à la main sans le lui donner. Le dessin que j'ai fait (Figure 26) représente un triangle supporté par une sorte de pied. En le faisant je me souviens moi-même qu'il ressemble beaucoup aux arbres qui sont dans les joujoux des enfants.

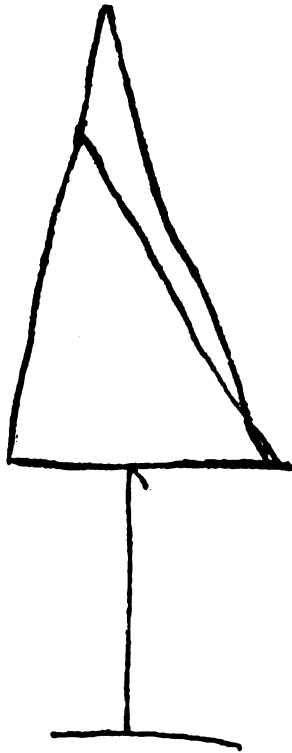


FIG. 26.

Voici alors les paroles d'Hélène : "J'ai envie de faire des feuilles des feuillages longs, terminés par une pointe. Ce sont des feuilles allongées ; il y a une marque dans le milieu qui tranche comme une feuille d'argent, et qui est sur un côté de la feuille. Un côté de la feuille n'est pas de la même forme que l'autre, et du côté qui n'est pas

à fait pareil, il y a comme de petites veines." Je lui dis alors de le dessin, et elle fait le dessin de la Figure 27. Je n' ai donné aucune indication, consciemment, ni par mes paroles ni par mes gestes.

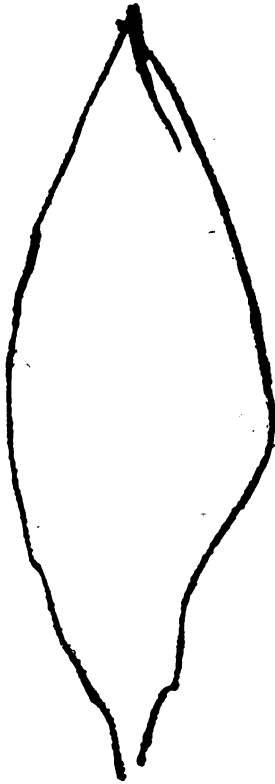


FIG. 27.

Toutes les expériences dont je viens d' exposer avec quelque détail les résultats ont un vice commun. Elles sont faites en présence de quelqu'un qui connaît le résultat à obtenir. Or, pour tous ceux qui ont pu observer des somnambules, leur singulière perspicacité ne présente pas l' objet d' un doute. Elles ont l' esprit toujours en éveil, et ne cherchent qu' à réussir leurs expériences. Aussi toute parole, tout

geste, toute attitude même des personnes présentes deviennent aussitôt de précieuses indications. Elles partent de là pour corriger, rectifier, diminuer ou augmenter, selon les circonstances, les premières paroles qu'elles ont prononcées.

Cela dit, on comprendra qu'il est impossible de rester pendant une demi-heure dans l'attente d'un résultat, sans révéler, malgré soi, par quelque signe, que le sujet est dans la bonne ou la mauvaise voie.¹

Assurément je suis convaincu que le succès des expériences rapportées plus haut n'est pas du à des indications inconscientes de la part des expérimentateurs. On verra bien par ce qui suit que cette interprétation serait erronée, mais, si convaincu que je sois de la bonne qualité de ces expériences, ce n'est pas là la certitude; et ma conviction pourrait n'être pas partagée par mes lecteurs. Je suis donc d'avis que toutes ces expériences, quelque soin que j'aie mis à les bien faire, sont mauvaises et ne peuvent être que mauvaises. Pour la même raison, je serais volontiers disposé à la même sévérité pour les expériences des auteurs divers qui procédaient de la même manière, c'est-à-dire qui connaissaient le résultat à obtenir.

Ce n'est pas que je veuille rayer d'un trait de plume tout ce que je viens d'établir laborieusement et avec tant de détails; je veux dire seulement que de pareils faits sont peu puissants à convaincre; car il y a dans l'expérimentation même un vice fondamental, qui élève un doute sur tous les résultats. Il est clair que ce serait admettre ou bien une extraordinaire perspicacité de la part du sujet ou bien de ma part un étrange aveuglement. Mais, je le répète, cela ne suffit pas pour convaincre, et il faut plus qu'une présomption pour donner la démonstration d'un fait qui ne concorde avec rien de ce que nous a appris la science positive.

Au contraire, les faits que je vais rapporter sont, au point de vue de la méthode, tout-à-fait irréprochables, je crois. Les résultats paraîtront bien moins brillants que ceux qu'ont obtenu M. Guthrie et M. Gurney: mais ils confirment avec force l'opinion de ces savants expérimentateurs: car il n'y a pas moyen de supposer, comme dans la première partie de mes essais, quelque complicité inconsciente entre le sujet et celui qui a fait le dessin original.

De là, en absolue nécessité, cette alternative: ou bien le hasard: ou bien une sorte de seconde vue, de lucidité, d'hyperesthésie sensorielle, qui diffère profondément de tout ce que nous savons, soit des sens, soit de l'intelligence de l'homme.

On jugera laquelle de ces deux hypothèses est la plus vraisemblable.

¹ Cette critique ne porte pas du tout sur les expériences de M. Guthrie, de M. Schmoll et de M. Notzing, car ils obtenaient très rapidement des réponses à leurs dessins, tandis que dans mes expériences la réponse était très longue à venir.

C'est là l'avantage des expériences faites de cette manière. Le lecteur, débarrassé de tout souci sur l'interprétation du manuel opératoire, a devant les yeux le protocole des expériences et peut se faire son opinion.

Pour donner une idée de la variété des dessins qui étaient à deviner, voici une énumération, encore bien incomplète, de ceux qui ont été enfermés dans une enveloppe, pour être devinés. Une petite maison, un paysage, un croissant de lune, deux poissons, un œil, une croix avec un calvaire, un tonneau, un nez, une urne, un livre ouvert, une bouteille, un encrier, un verre, une fourchette, un couteau, une pipe, une fleur, une gazelle, un lapin, un oiseau, un cercle avec une tangente et son diamètre, un compas, une frange de broderie, des lettres, un revolver, une raquette, un entonnoir, un éteignoir, une clef, un dé à jouer, un faisan, un chameau, une côte, une soupière, une église, une cigogne, une montre, une pendule, un dossier de chaise, un violon, un poisson, un coquetier, une bougie, un moulin, une charrette, une lettre, une couronne, un treillage, un cube, un chapeau d'homme, une fleur, en forme d'étoile, un châlet avec un petit paysage, un dessin sinueux avec deux piques au bout, deux triangles superposés, une haie, deux triangles superposés et entourés chacun d'un cercle, un losange percé de trous, etc., etc., diverses formes circulaires, carrées, losangiques, triangulaires, etc. Quoique ces dessins n'aient pas été faits par une seule personne, mais par trois ou quatre de mes amis, étrangers l'un à l'autre, et qui ne se communiquaient pas leurs idées à cet égard, on voit que malgré cela la diversité est assez grande, et elle aurait été aussi grande que je l'aurais voulu, si, au lieu de prendre 180 dessins, j'en avais pris 500 : car on s'imagine mal quelle variété infinie on peut trouver dans la confection de dessins divers.

Deuxième Série d'Expériences.—

*Expériences où le dessin enfermé dans une enveloppe opaque était inconnu des personnes présentes.*¹

Expérience I., 6 Avril 1887.—Expérience faite par Eugénie chez moi en présence de M. Ochorovitz et de M. P.

Le dessin avait été fait très anciennement par moi et mis dans une

¹ Je ne donne pas ici toutes mes expériences, mais seulement celles qui me paraissent avoir plus ou moins réussi. Etant donné que j'en ai fait 180 environ et qu'il y en a eu environ 30 qui ont plus ou moins réussi, cela fait une proportion moyenne de 1 succès sur 6 expériences. Cela indique à peu près la moyenne des jours de lucidité, soit pour Alice, soit pour Eugénie. Ce n'est qu'un jour sur six qu'elles ont des éclairs de lucidité, et encore, ce jour là même, cette lucidité est des plus variables et des plus incertaines.

Quoique il y ait, par ci par là, dans les dessins dont je ne parle point, d'assez intéressantes coïncidences, il me paraît qu'on peut les regarder en définitive comme les échecs. Même pour les dessins que je donne, il y en a une dizaine qu'on peut regarder comme ayant échoué.

enveloppe opaque, consistant, outre l'enveloppe, en une feuille de papier

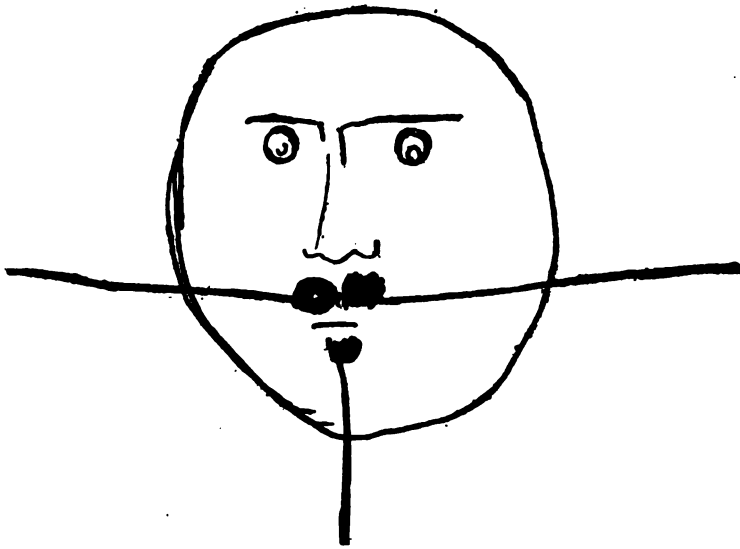


FIG. 28.

blanc triple et pliée de sorte qu'il y avait six feuilles de papier d'un côté et six feuilles de l'autre.

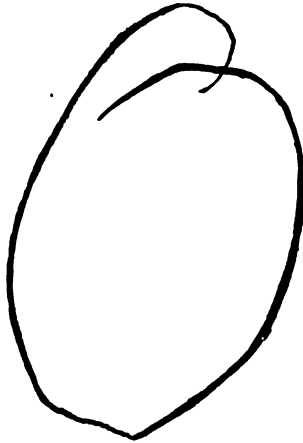


FIG. 29.

J'avais totalement oublié le contenu de cette enveloppe. Eugénie dit alors, et ce sont ses paroles textuelles : " C' est la forme d'un cœur. Je

vois comme un carré avec une espèce de raie très longue, un ovale qui forme comme un cœur avec une grande barre. C'est la forme un peu d'un œuf. C'est un cœur plutôt que tout autre chose." En parlant ainsi, elle fait les trois dessins (Figures 29, 30, 31).

On trouvera peut-être une ressemblance assez curieuse entre la Figure 30 et le dessin original. (Figure 28.)

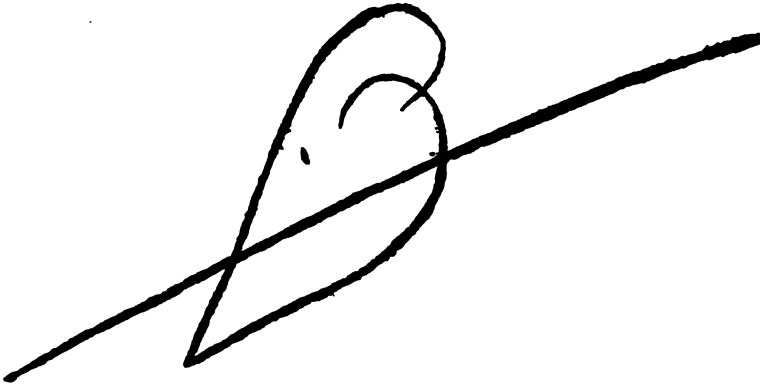


FIG. 30.

Alors je regarde le dessin original, sans prendre, malheureusement, grand souci de le cacher complètement à Eugénie. Elle dit tout de suite,



FIG. 31.

"C'est une figure grimaçante." A-t-elle vu le papier que nous avons alors déployé? Je ne le crois pas; mais je n'oserais l'affirmer. La

chambre était dans une demi-obscurité. Eugénie avait, comme toujours lorsque elle est en état de somnambulisme, les yeux convulsés en bas, ses paupières étaient closes, et loin de lui montrer le papier et le dessin nous l'avons regardé alors que nous étions assez loin d'elle. Cependant rien ne nous affirme en toute certitude qu'elle n'a rien vu.

Même en admettant comme non valable cette dernière partie de l'expérience, il n'en reste pas moins la première partie. Or, que l'on compare le grossier dessin qu'elle a fait (Figure 30) avec les autres dessins donnés antérieurement, et on verra que ce dessin ressemble au dessin original que tout ce que nous avons déjà vu. Je n'ose dire que le hasard n'y est pour rien ; mais ce que je puis affirmer, c'est

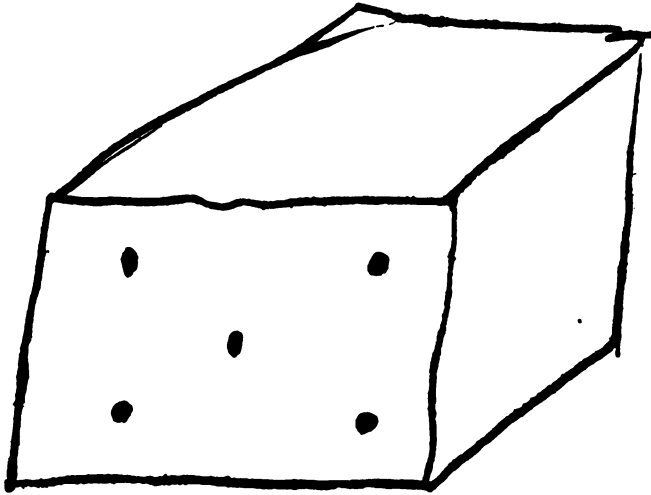


FIG. 32.

que l'expérimentation a été irréprochable. Par conséquent on peut juger de la valeur du résultat, et conclure dans un sens ou dans l'autre.

Expérience II., Mai 1887.—Fait par Alice. Le dessin a été fait par moi et mélangé à d'autres dessins faits depuis longtemps. Quand je le donne à deviner, j'en ignore absolument le contenu. L'original est représenté par la Figure 32.

Les deux essais d' Alice sont donnés par les Figures 33 et 34. Voici ses paroles.

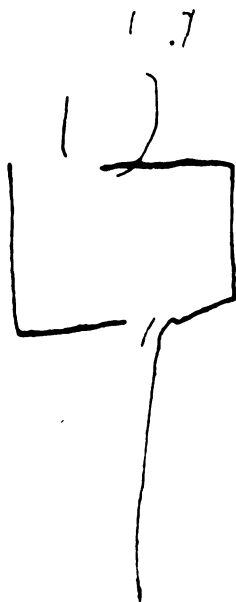


FIG. 33.

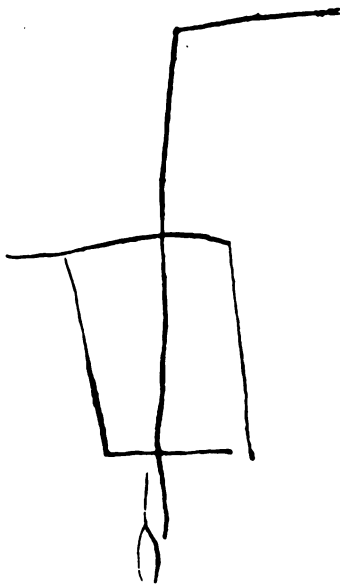


FIG. 34.

“C’ est un objet qu’ on suspend—un carré—pas un carré—c’ est plus long. Il y en a plusieurs—un, deux de chaque côté et un au milieu. Il y en a deux de chaque côté—et puis là au milieu—et puis encore en bas. Mais ce n’ est pas rond.”

Il se trouve que le dessin fait par elle est beaucoup moins exact que ses paroles. Si l’ on applique aux points marqués sur le dessin ses expressions : “ Il y en a un et deux,” on verra que la ressemblance est grande entre le dessin qu’ elle indique et le dessin réel. Malheureusement je n’ ai pas compris, et il m’ a été impossible, soit d’ après sa description orale, soit par son propre dessin, de refaire le dessin original. L’ expérience n’ en reste pas moins assez curieuse, encore qu’ elle soit bien peu décisive.

Expérience III., 18 Mai 1887.—Ce jour là je donne deux dessins qui m’ ont été remis par M. Ferrari. L’ un de ces dessins représente une flèche avec des barbelures très longues allant jusqu’ au bout de la flèche. Alice dit que c’ est rayé comme du papier de musique. L’ autre dessin, fait par M. Ferrari, et dont j’ ignore pareillement le contenu, consiste en deux boules, une grande et une petite,

la plus petite étant surmontée d'une toute petite boule avec minuscule croix par dessus. Elle dit : "À coup sûr c'est roi c'est une boule ronde supportée par un pied."

Ce qui rend cette expérience intéressante, c'est le contraste entre les deux dessins originaux, contraste que rien ne pouvait soupçonner, puisque M. Ferrari n'était pas là, et qu'il ne m'avait laissé deviner de ses intentions. De fait, dans l'un il y a une boule elle dit pour celui là "une boule"; dans l'autre il y a des raies, et dit "ce sont des raies."

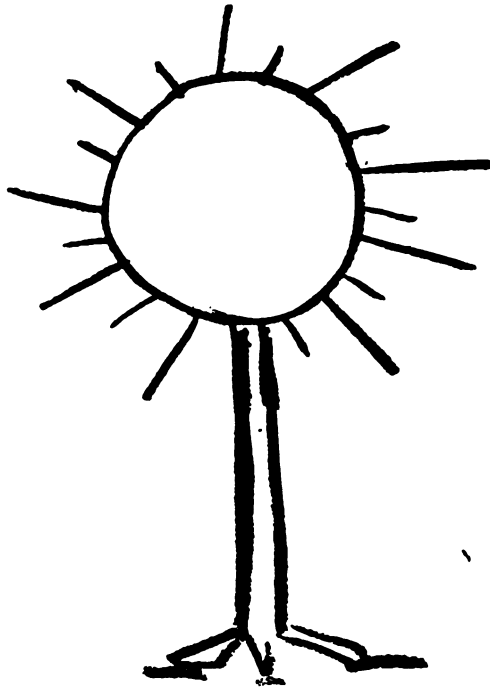


FIG. 35.

Expérience IV., 20 Mai 1887.—Parmi les dessins très nombre une vingtaine environ—que m'a donnés M. Ferrari, j'en prends u hasard. (Figure 35.) Il est évident que j'ignore aussi bien le con de celui là que des autres, et je le donne à Alice. Elle se met à rire qui lui arrive rarement—et dit : "Celui-là est très drôle. C'est rond. Dans ce rond, au milieu, il y a un point, tout autour de ce des petites lignes," et elle fait le dessin suivant. (Figure 36.)

Alors je regarde le dessin original, en lui disant que sa réponse *bonne, sauf quelques détails.* Elle ne peut d'ailleurs rien ajouter *description première.*

Il est certain que l'hypothèse est entre le hasard et la lucidité. Une autre hypothèse est impossible. Je laisse à toute personne impartiale le soin de décider quelle peut être la part du hasard pour

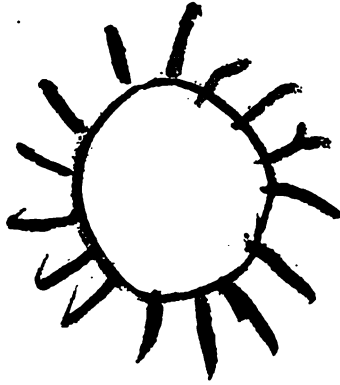


FIG. 36.

der de pareilles analogies. Pour ma part, il me semble qu'il y a une assez petite probabilité pour que, deux dessins étant faits au hasard, on trouve être aussi ressemblants que ceux de la Figure 35 et de la Figure 36.

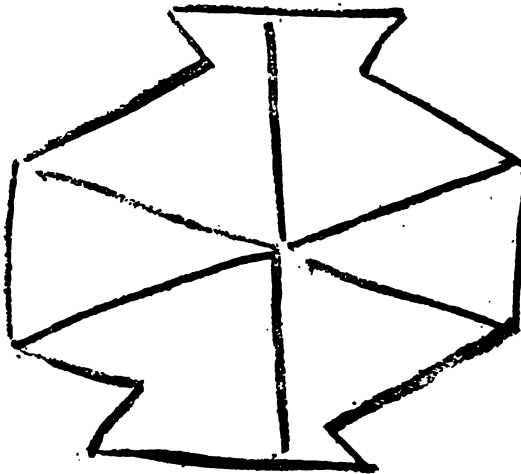


FIG. 37.

À mon sens, cette *Expérience IV* peut compter parmi les meilleures : elle est, comme expérimentation, irréprochable.

Expérience V., 24 Mai 1887.—Le dessin, que j'ignore, a été fait par M. Ferrari. (Figure 37.) Alice fait alors le dessin de la Figure 38, en disant: "C'est un carré, grand, avec plusieurs carrés l'un dans l'autre, un autre, et un autre, et un autre plus petit dedans."

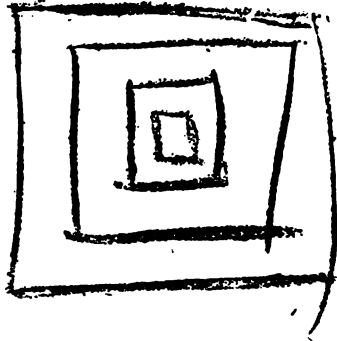


FIG. 38.

Sa description est relativement exacte, et elle serait même excellente si le mot de carré était remplacé par le mot de triangle. Il est même à remarquer que ses paroles s'appliquent au dessin original mieux que son propre dessin.

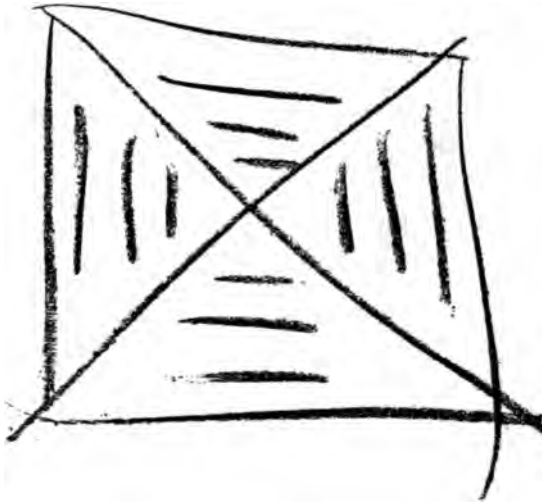


FIG. 39.

Alors je regarde—en prenant bien soin de ne pas le lui montrer—le dessin original, et je lui dis: "C'est presque cela." Elle fait alors

le dessin de la Figure 39, en disant : “ Un carré avec deux lignes qui se croisent comme un X, et dans chacun des triangles il y a trois raies.”

Cette seconde partie de l'expérience est, comme résultat, préférable à la première partie ; mais il est permis d'élever quelques doutes sur sa valeur au point de vue de l'expérimentation ; car ce n'est qu'après que je l'ai vu qu'Alice a pu en faire la description, et je ne suis pas certain de ne pas lui avoir donné malgré moi quelque indication.

Expérience VI., 5 Juin 1887.—Expérience faite par Alice dans les mêmes conditions que les précédentes. Dessin pris parmi les dessins de M. Ferrari, faits il y a deux mois, et dont j'ignore absolument le contenu. L'enveloppe est, comme toujours, tout-à-fait opaque.

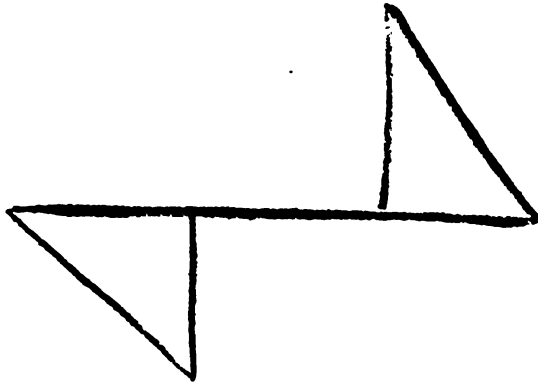


FIG. 40.

Elle dit textuellement : “ Il est petit, ce dessin. Il est drôle. Ce sont deux boules réunies par une petite ligne.” Alors je demande : “ Qu'y a-t-il dans ces boules ? ”¹ Elle répond : “ Dans l'une il n'y a rien, dans l'autre des raies comme une croix. C'est quelque chose qu'on pourrait soulever comme une poignée,” et elle fait avec la main le geste de quelqu'un qui soulèverait une haltère. Puis elle fait le dessin suivant, qui est reproduit dans la Figure 41, le dessin original étant la Figure 40.

¹ Remarquez combien j'ai eu tort de demander quelque chose. Il vaut mieux la laisser parler toute seule.

On remarquera, ie pense, cette étonnante similitude. Elle est d'autant plus frappante que, pour cette reproduction par la gravure,

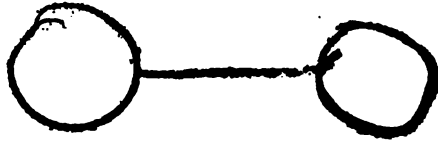


FIG. 41.

comme pour toutes les autres, j'ai conservé exactement les dimensions tant du dessin original que du dessin fait par Alice.

Cette expérience peut, avec l'Expérience IV., compter parmi les meilleures.

Expérience VII., 15 Juin 1887.—Faites par Alice. Un dessin, que j'ignore absolument, m'est donné par mon collègue, M. Hanriot. Le dessin est fait en un trait très léger, et le papier est en triple dans une enveloppe fermée. (Figure 42.)

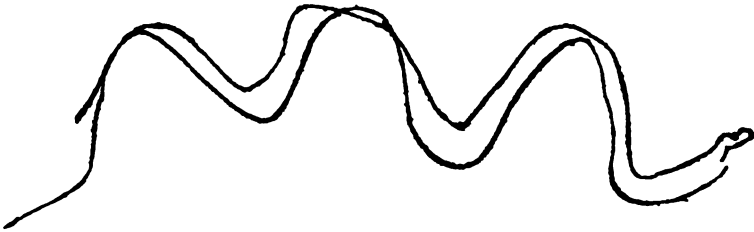


FIG. 42.

Voici les paroles d'Alice : “ Une ligne droite terminée en haut par trois piques. C'est comme un porte-plume, qui fait comme une flèche et qui en bas se termine comme une pique. Il n'y a pas de pied en bas. Les trois piques du haut sont réunies par un rond. Au dessous il y a comme un nœud entrelacé. Ce sont des ronds entrelacés, comme de petits anneaux le long de la tige—comme une ancre—en haut un rond qui forme éventail.”

Je fais alors le dessin suivant (Figure 43), qui au premier abord ressemble guère au dessin original (Figure 42); mais je dois remarquer qu'en faisant ce dessin je pense d'une part au

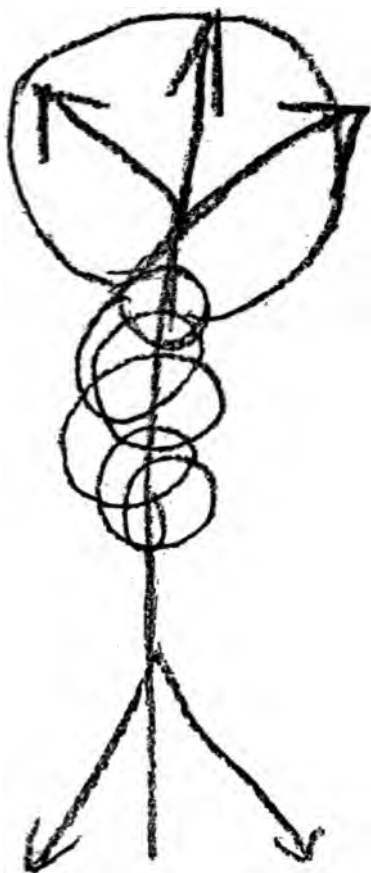


FIG. 43.



FIG. 44.

de la Faculté de Médecine—une boule surmontée d'une tige sur laquelle s'enroule un serpent, le serpent d'Esculape;—d'autre à la marque de libraire des éditions d'Ant. Aug. Renouard, mon grand-père, dont je donne ici le spécimen. (Figure 44.) Ainsi, parmi la multitude des objets possibles, ce qui est venu à l'esprit, d'après la description d'Alice, c'est dans les deux cas un serpent entouré d'un serpent. Le dessin original était un serpent.

Dans le détail des paroles d'Alice je noterai encore ceci, c'est que pour elle la base était sans pied, en piques ou en pointes, tandis que la partie supérieure était terminée en rond. C'est là une ressemblance saisissante avec le dessin original, où la tête du serpent est ronde, et la queue fourchue, sans pied. Cette expérience peut assurément compter parmi les meilleures.

Expérience VII., 28 Juillet 1887.—Fait par Alice. Le dessin original est un coquetier. Elle voit "Un rond, puis un autre rond, puis un troisième rond—c'est plutôt ovale que rond—en bas il y a un nœud."



FIG. 45.

Elle fait alors un dessin qui ne ressemble pas beaucoup au dessin original, parce qu'il y a trois ovales, alors qu'un seul ovale est dans le dessin original. En effet, presque toujours Alice fait une sorte de multiplication d'images, et voit plus qu'il n'y a. Mais, si l'on élimine cette amplification, on trouve dans ses paroles une définition qui peut s'appliquer à un coquetier portant un œuf: "Un rond, plutôt ovale que rond, avec un nœud au dessous."

Expérience VIII., 29 Juillet 1887.—Le dessin est un de ceux que m'a donnés H. Ferrari. Le dessin original est la Figure 45. Alice dit: "C'est la forme d'un cœur allongé, pointu, avec deux barres dans les deux ronds du haut. C'est la forme d'un ballon avec sa nacelle." (Figure 46.)

Quoique la divergence entre l'original et le dessin fait par Alice soit considérable, on doit reconnaître une certaine analogie dans le mouvement général de l'un et de l'autre, surtout pour les deux barres du haut

idant aux deux sourcils épais, qui sont une des caractéristiques de figure grimaçante.

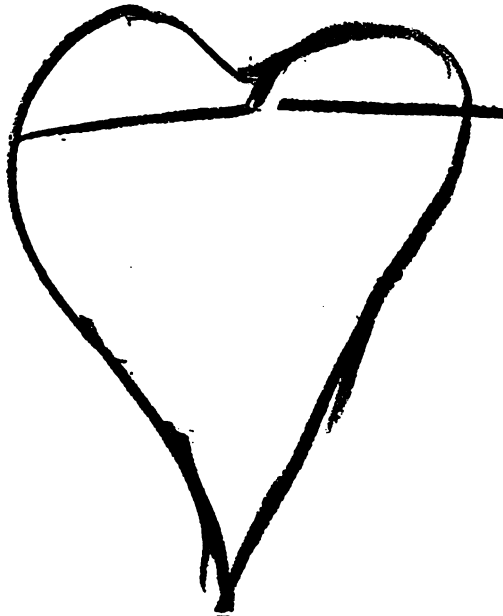


FIG. 46.

Expérience IX., 19 Juillet 1887.—Faité par Héléné. Ce sont toujours les mêmes conditions que dans les expériences précédentes. Le

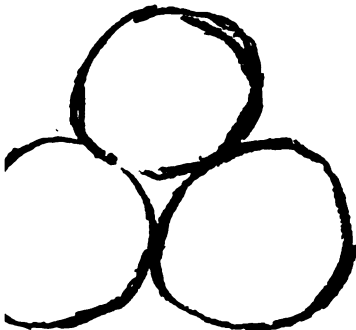


FIG. 47.

me m'a été donné par H. Ferrari, et j'ignore absolument ce qu'il contient. Il est dans une enveloppe opaque. Le dessin original se compose de trois boules juxtaposées. (Figure 47.) Le dessin fait

par Héléna est formé de trois segments juxtaposés de forme irrégulière. Elle dit que ce sont trois feuilles, mais laisse marcher son crayon sans presque rien dire. (Figure 48.)

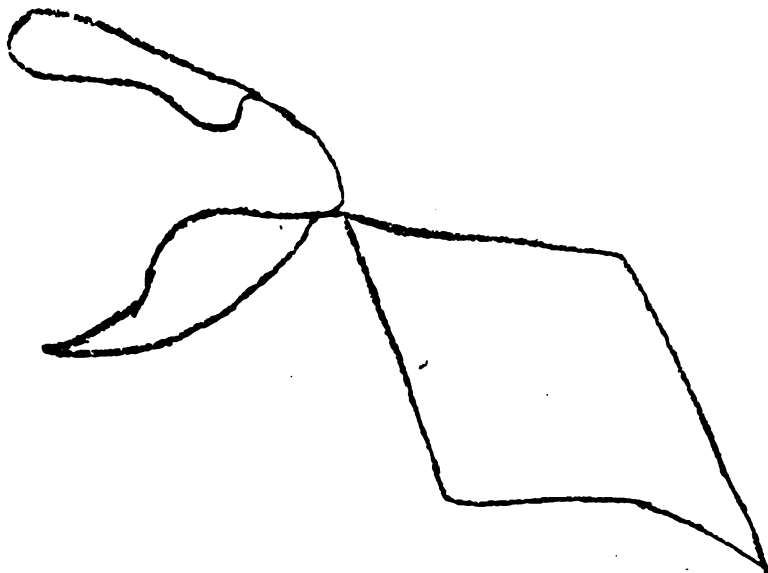


FIG. 48.

Expérience X., 28 Juillet 1887.—Faitte par Héléna. Dessin donné par M. Ferrari et que j'ignore totalement. (Figure 49.) Héléna dit :



FIG. 49.

no sorte de feuillage avec des filandres, une grande chose au milieu

comme deux ailes de papillon avec le corps du papillon entre les deux.”
Elle fait le dessin de la Figure 50.

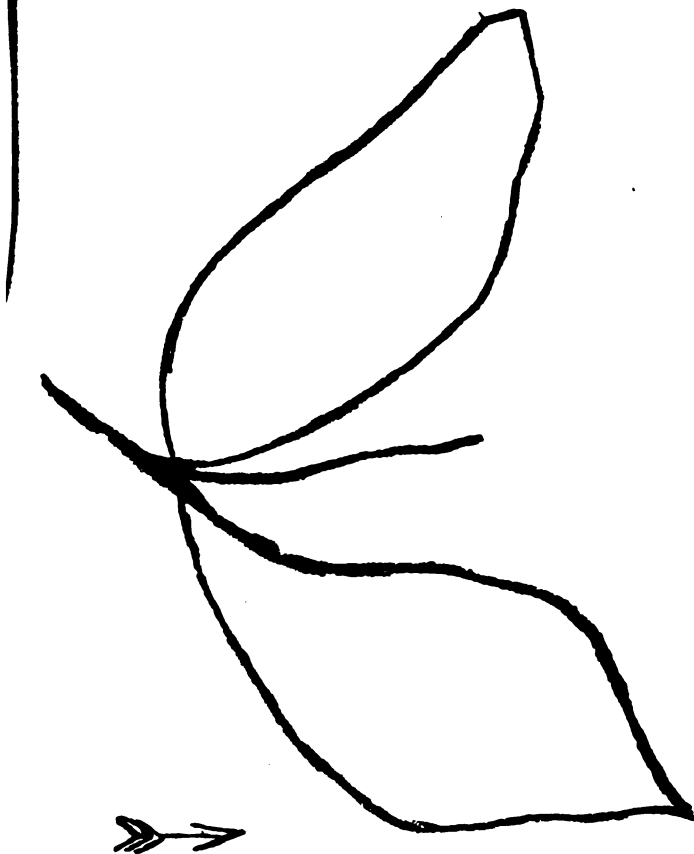


FIG. 50.

Le dessin représente une palette. Assurément la ressemblance est très lointaine, mais le double corps de la palette est bien indiqué.

Expérience XI., 6 Août 1887.—Expérience faite par Eugénie. Le dessin a été fait par M. Héricourt. Je l’ignore absolument, et je suis seul avec Eugénie.

Elle dit—et ce sont ses seules paroles—“ Une pipe—une raie avec un rond coupé au bout.”

Puis elle fait le dessin suivant (Figure 52), qui ressemble beau-

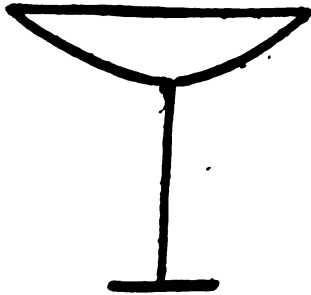


FIG. 51.



FIG. 52.

coup, comme on voit, à la Figure 51, qui est le dessin original.

Cette expérience, tout-à-fait irréprochable, comme les précédentes, au point de vue de la méthode expérimentale, peut, avec les Expériences IV., VI., et VII., compter parmi les meilleures et les plus décisives.

Expérience XII., 19 Novembre 1887.—Expérience faite par Alice.



FIG. 53.

ce dessin, que j'ignore complètement, m'a été donné par M. Bellier. Il été mis dans une enveloppe opaque. (Figure 53.)

Alice dit : "C' est comme un cœur. En haut, il y a des traits comme une gerbe. Cela ressemble à une poire." Elle me fait faire le dessin suivant (Figure 54) ; elle-même fait le dessin de la Figure 55.¹

En comparant les Figures 54 et 55 avec le dessin original, on y retrouvera quelque analogie, mais l'expérience est loin d'être aussi bonne que la précédente.

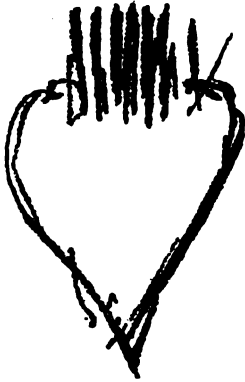


FIG. 54.



FIG. 55.

Expérience XIII., 2 Décembre 1887.—Expérience faite par Eugénie. Le dessin, enfermé dans une enveloppe opaque et que je ne connais pas, m'a été donné par M. Bellier. (Figures 56 et 57.)

Elle voit d'abord un arrosoir. "Non. C'est un rond avec une tige, comme une fleur avec une tige," et elle fait le dessin suivant.



FIG. 56.

L'original représente un chat. Mais il est assez curieux de remarquer que la queue de ce chat ressemble beaucoup à la tige. Le

¹ Il faut remarquer que l'irrégularité marquée sur les contours latéraux du cœur est due à ce que le crayon traçait le dessin sur une enveloppe, et que les saillies de l'enveloppe avaient fait dévier le crayon. Mais la reproduction du dessin par la gravure a du, pour être absolument fidèle, tenir compte de cette inégalité.

dessin était fait dans la direction que nous donnons ici, c'est-à-dire dans un sens tel qu'il y avait superposition des deux dessins. On fera aussi attention aux trois traits de la tige accessoire, qui ont même dispositif que les trois poils de la moustache du chat.



FIG. 57.

L'expérience n'est certes pas décisive : car le hasard a bien pu jouer un rôle dans cette similitude, mais on ne peut cependant la compter comme un insuccès.

Expérience XIV, 2 Décembre 1887.—Expérience faite par Eugér



FIG. 58.

Le dessin m'a été donné par M. Bellier, et j'en ignore totalement le contenu. (*Figure 58.*)

Eugénie dit, "Un croissant de lune. Je ne vois qu'un croissant de lune." Elle fait alors le dessin suivant. (Figure 59.) La superposition était celle que l'on aurait, en supposant les deux figures juxtaposées dans le sens que nous donnons ici.

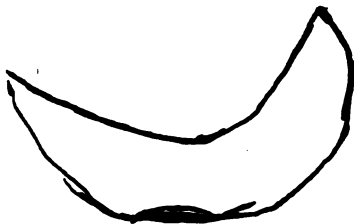


FIG. 59.

On doit considérer cette expérience comme un succès; car la coque du navire, dessinée par M. Bellier, a précisément la forme d'un croissant, et les dimensions sont identiques.

Je dois ajouter que, deux jours après, faisant avec Alice une expérience sur un dessin que m'avait donné M. Bellier, il y a eu de la part d'Alice erreur complète; mais le dessin de Bellier était précisément un croissant, et tout-à-fait identique au croissant que m'a dessiné Eugénie dans l'Expérience XIV.

Expérience XV., 25 Novembre 1887.—Expérience faite par Claire L. Cette expérience est à peu près la seule expérience de dessin que j'aie faite avec cette personne. Le dessin m'a été donné par M. Bellier. Il est en une enveloppe opaque. Il représente un double cercle, au dessus duquel se trouve une feuille, comme la feuille d'une pomme.

Claire me dit, "Je vois une feuille, avec un rond au-dessous, comme une carte géographique. Ce n'est pas une figure. Il n'y a rien au milieu."

En somme la description est très exacte, et on ne dirait guère mieux après avoir vu le dessin. Malheureusement elle n'a pas pu me faire de dessin.

Expérience XVI., 13 Décembre 1887.—Faites par Alice. Il s'agit d'un dessin que j'ignore et que M. Bellier m'a remis, enfermé dans un papier triple, et dans une enveloppe opaque. (Figure 60.)

Alice dit: "Un rond, comme une couronne. Il y a des feuilles tout autour. Ce n'est pas la forme des feuilles de laurier." (C'est en

effet l'idée qui s'était présentée à moi, quand elle a dit une couronne avec des feuilles.) "Ce sont des feuilles qui ne sont pas pointues :

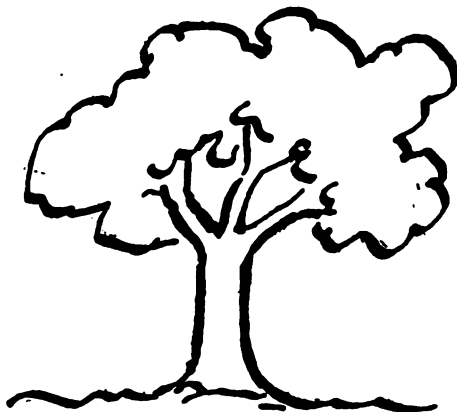


FIG. 60.

elles font tout le tour. Il y a des points par ci, par là. Rien au milieu."

Alors je fais le dessin suivant, Figure 61, dessin qu'elle ne semble pas bien comprendre, et qui d'ailleurs ne ressemble pas du tout



FIG. 61.

au dessin original. Mais que l'on compare les paroles d'Alice et le dessin original, et on verra quelle étonnante précision, (avec, cependant, omission de l'arbre et du tronc de l'arbre) dans la description orale qu'elle a donnée, bien supérieure à son dessin.

Expérience XVII.—Faites par Alice le même jour. Après l'avoir endormie à midi 45, je la laisse étendue sur son lit, et je ne reviens la

u' à 5 heures 45, avec M. Héricourt. Elle est restée absolument la même position. Pour le dire en passant, c'est une excellente preuve de non-simulation ; car il est bien impossible de rester cinq jours de suite sans déplacer ses couvertures, quand on ne dort pas tranquillement.

Le dessin que je donne alors est aussi inconnu de moi et de M. Héricourt que les autres dessins. Il m'a été donné par M. Bellier, et est mis dans une enveloppe opaque. (Figure 62.)

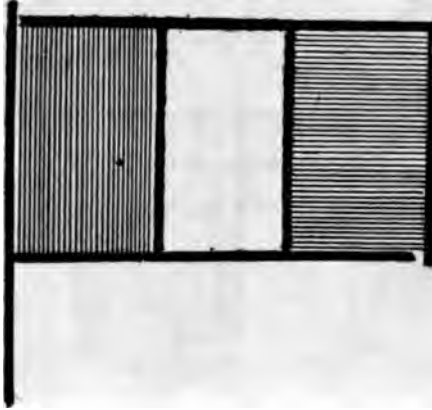


FIG. 62.

Alice dit : " C' est par carrés ; une croix comme les carrés d'une table, comme un cadre, avec une raie qui traverse. Cela ressemble à des rideaux d'une fenêtre." (Figure 63.)

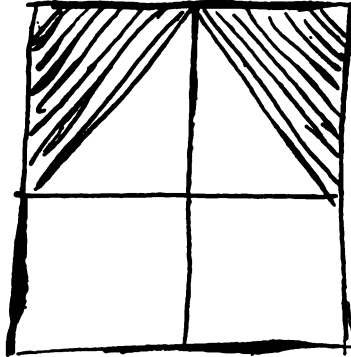


FIG. 63.

quoique le dessin fait par moi d'après ses indications ne ressemble pas peu au dessin original, on doit remarquer cet étrange début d'expérience. Elle dit, " C' est par carrés," tandis que dans l'expérience précédente elle avait dit, " C' est un rond."

Expériences XVIII.-XX., 16 Décembre 1887.—Faites par Eugénie. Je vais chez Eugénie avec M. Héricourt, et je lui apporte quatre dessins identiquement disposés dans des enveloppes opaques. C'est M. Bellier qui a fait ces dessins : M. Héricourt et moi, nous ignorons tout-à-fait le contenu des quatre enveloppes.

Eugénie dit d'abord : "Je vois une croix, comme une croix de Malte, avec des boules rondes au bout de chaque branche de la croix."

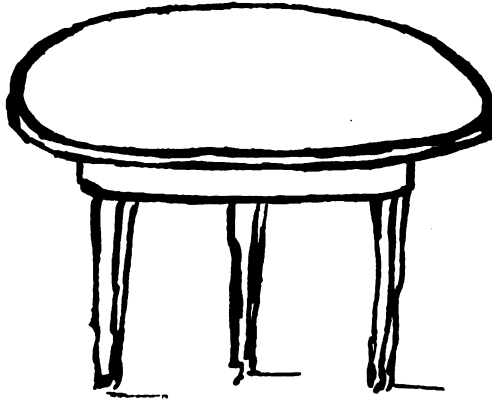


FIG. 64.

Mais cette description, elle ne l'applique pas à tel ou tel dessin spécial. C'est à un des quatre dessins que nous apportons : alors en causant avec nous elle prend un dessin (Figure 64), et dit, "Je vois un rond, comme une couronne, traversée par un bâton. Ce rond est plutôt un ovale, avec la forme d'un œuf." Elle fait le dessin 65.

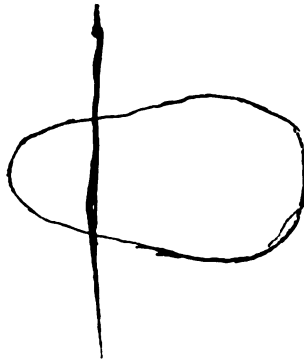


FIG. 65.

Le dessin représente une table. On remarquera que la forme de cette table est ovale, avec un bout un peu plus allongé que l'autre.

J'appelle aussi l'attention sur le mot bâton, qui s'applique assez bien à des pieds de table.

Pour le second dessin, elle dit : " Je vois un poignard, une épée formant croix," et alors elle s'interrompt pour dire : "Ne marquez pas ce que je vais dire. J'ai pensé à une bouteille, et cela a passé." Alors je dessine une épée avec une croix pour faire la garde (Figure 66 bis). Le dessin original (Figure 66) représente une ancre ; mais le sommet de l'ancre est une croix, de sorte que l'analogie est assez grande entre les deux dessins.

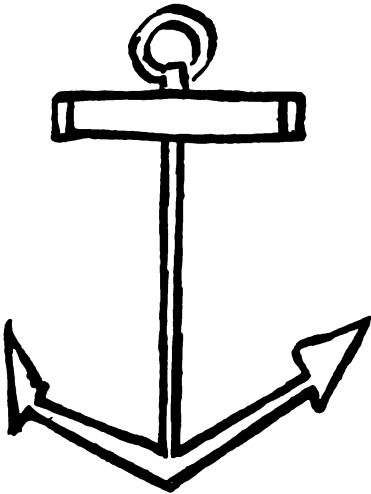


FIG. 66.



FIG. 66 BIS.

Pour le troisième dessin, Eugénie dit : " C' est un oiseau. Je vois une tête avec un long cou, comme une cigogne, ou un cygne, ou une oie. Un dos, des pattes—c' est une bête, et un oiseau." Or le dessin représente une bouteille.

Cette bouteille, que je n'ai pas cru devoir faire figurer ici, a une tête, et un cou allongé. On sait qu'en français on se sert pour le sommet de la bouteille des mots tête et cou. Mais ce n'est pas cela qui est intéressant.

En effet, quelques minutes auparavant, Eugénie, ayant ce dessin sur ses genoux, et tenant entre ses mains le deuxième dessin, avant de dire : " C' est une épée," a dit, " Je vois une bouteille." Elle a dit cela avec timidité, craignant une erreur, et l'image de la bouteille a, paraît-il, tout-de-suite disparu.

Le quatrième dessin n'était pas en réalité un dessin. C'était une carte de jeu, et je l'avais, par suite d'une erreur involontaire, confondue avec les enveloppes où étaient les dessins. Eugénie dit que ce dessin est la

croix de Malte, qu' elle avait dit voir au début de l' expérience ; c' était un valet de cœur.

En résumé, ces deux expériences, avec Alice, du 16 Décembre, et avec Eugénie, du 17 Décembre, sont tout-à-fait probantes. D' abord, au point de vue expérimental, il n' y a, je crois pouvoir le dire sans présomption, aucun défaut ; le dessin était inconnu de moi et des assistants, et l' enveloppe était absolument opaque.

Il y a d' abord deux dessins pour Alice, un arbre et un drapeau. Pour l' arbre, elle dit des feuilles ; pour le drapeau elle dit des carrés. Avec Eugénie, il y a trois dessins, une table, une ancre en forme de croix, et une bouteille. Pour la table elle dit un ovale avec un bâton ; pour l' ancre elle dit une épée en croix et une bouteille ; pour la bouteille elle dit un oiseau avec une tête et un cou.

Expériences XXI.-XXIII., 24 Janvier 1888.—Faites par Alice. Pour la première enveloppe, elle fait un dessin qui représente deux fleurets croisés ensemble, comme il y en a à la porte des professeurs d' Escrime. (Eugénie, dans une expérience faite le 18 Décembre, m' avait aussi dessiné quelque chose de tout-à-fait analogue à ces fleurets croisés.)

Après avoir fait le dessin Alice ajoute, " Il y a un fil après, comme une paire de lunettes avec un cordon."



FIG. 67.

On verra par le dessin original, que je donne ici, (Figure 67) la similitude du dessin original avec ce que m' a dit Alice. Ce ne sont pas des fleurets, mais une épée ; d' ailleurs Alice n' a pas dit fleuret. C' est moi qui avais pensé à des fleurets par suite du dessin fait par elle. Il y a en outre la dragonne du sabre, auquel souvent pend une torsade, qui représente assez bien le fil dont parlait Alice.

Pour la seconde enveloppe, elle dit textuellement—et je reproduis toutes ses paroles—" Ce n' est pas une coupe. C' est un carré, avec deux angles ici et là." Alors, je fais le dessin suivant. (Figure 69.) Alice, continuant, dit : " Il y a un rond au milieu, et, dans ce rond, un rond plus petit." J' écris le mot chapeau et le mot bonnet phrygien qui me viennent à l' esprit, mots éveillés par sa description. Elle ajoute : " C' est comme une cible." Je fais le dessin 70.

Le dessin original représente un tambour (Figure 68), et, si l' on admet que le cercle supérieur du tambour ait été par erreur porté au

milieu et de champ, au lieu d'être au dessus de la caisse, on trouvera

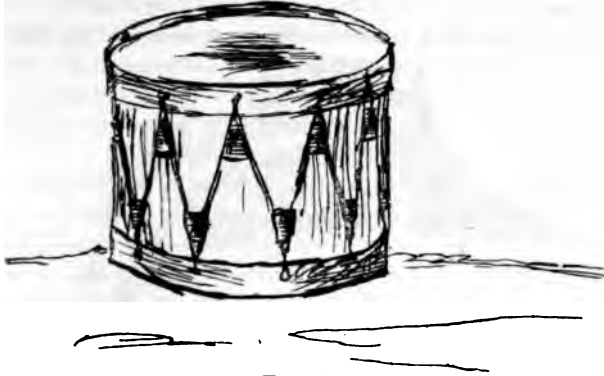


FIG. 68.

entre le dessin original et sa reproduction par Alice une certaine analogie.

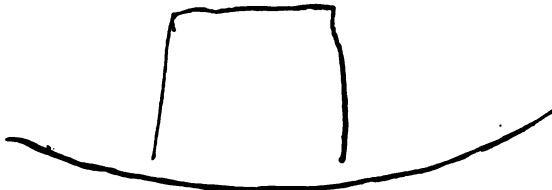


FIG. 69.

Il faut ajouter qu'avant de faire ce dessin je lui en avais donné un autre, qu'elle m'avait déclaré ne pas voir, ainsi qu'elle dit presque toujours. De fait, ce dessin était resté sur ses genoux. Je l'ouvre, et je constate qu'il s'agissait d'un chapeau, de forme, il est vrai, assez différente de la forme figurée par moi (Figure 71); mais c'était un chapeau. (Figure 102.)

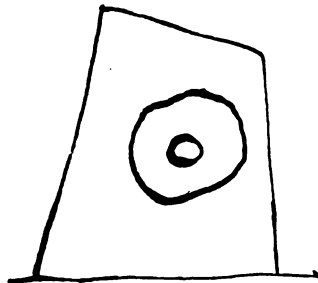


FIG. 70.

Il me paraît que, dans l'ensemble, cette triple expérience du 24 Janvier est tout-à-fait remarquable. Il y a trois dessins représentant : l'un un *sabre*, l'autre un *chapeau*, le troisième un *tambour*. Pour le

sabre, elle dit deux ronds avec un fil comme des lunettes : mais dessin qu'elle fait éveille aussitôt en moi l'idée de fleurets. Elle ne rien pour le deuxième dessin ; mais, pour le troisième, elle fait



FIG. 71.

dessin qui éveille en moi l'idée de chapeau, assez nettement pour j'écrive sur mes notes : "*Chapeau, bonnet phrygien*"; et le dessin par elle est comme surajouté au deuxième, c'est-à-dire, que le rond tambour est superposé au dessin carré du tambour.

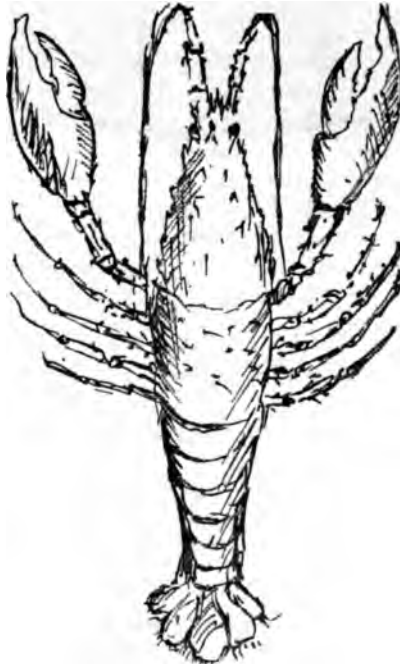


FIG. 72.

*Expérience XXIV., 28 Janvier 1888.—Faitte par Alice.
dessine un croissant avec un rond au milieu.*

Ce dessin ressemble un peu à l'original ; mais cette ressemblance n'est guère au-dessus de ce que peut donner une coïncidence fortuite. L'original est un encrier avec deux plumes fichées aux bords de cet encrier. De fait, l'encrier, de forme ronde, avec l'encre qu'il contient, est assez analogue à un croissant dont le centre est très obscur. Malgré cela, je compte cette expérience comme un échec.

Expérience XXV., 28 Janvier 1888.—Faites par Alice. Cette expérience me paraît particulièrement intéressante par suite de la complication croissante des dessins faits par Alice, dessins qui graduellement, sans qu'il y ait d'erreur dans les premiers, ont fini par ressembler d'une manière inattendue comme contours généraux au dessin original.

Elle commence par dire : "Une coupe avec un jet d'eau au milieu," et elle fait le dessin suivant (Figure 73). Je pense à une



FIG. 73.

lyre, à un coquetier. "Au centre," dit elle, "il y a comme un cornet pour mettre des fleurs. C'est droit comme un bâton."

Alors successivement elle fait les dessins suivants que je reproduis ici (Figures 74 et 75).



FIG. 74.

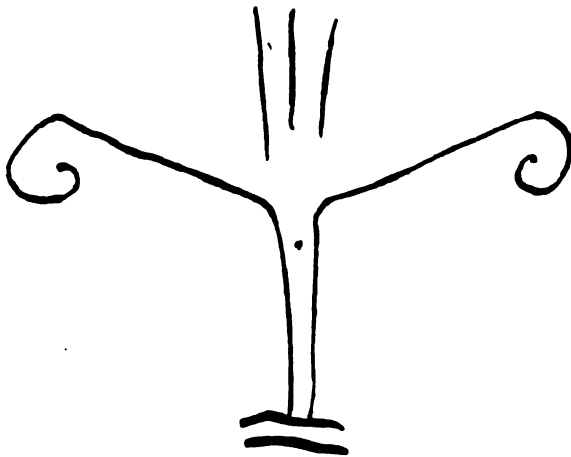


FIG. 75.

L'original représente une écrevisse (Figure 72). À première vue on

ne découvre aucune analogie entre l'original et les dessins donnés Alice, mais, pour peu qu'on dessine les contours d'une écrevisse retrouvera la *tige* faisant le corps même de l'animal; les deux bords évasés de la *coupe* qui indiquent les grandes pinces, avec leur crochets terminal, et enfin les antennes *recourbées*, droites comme un bâton, en forme de jet d'eau. Cette dernière description est bien curieuse: précisément les antennes ainsi disposées ressemblent beaucoup à des jets d'eau. Avec les expériences IV., VI., VII. et XV., cette expérience peut compter parmi les meilleures.

Expérience XXVI., 2 Février 1888.—Faites par Alice. Son premier mot est de dire: "C'est une échelle—c'est une échelle qui est adaptée à quelque chose." Alors je lui demande: "Est-ce une maison?" Elle dit non, et pourtant elle fait le dessin suivant (Figure 77), où il

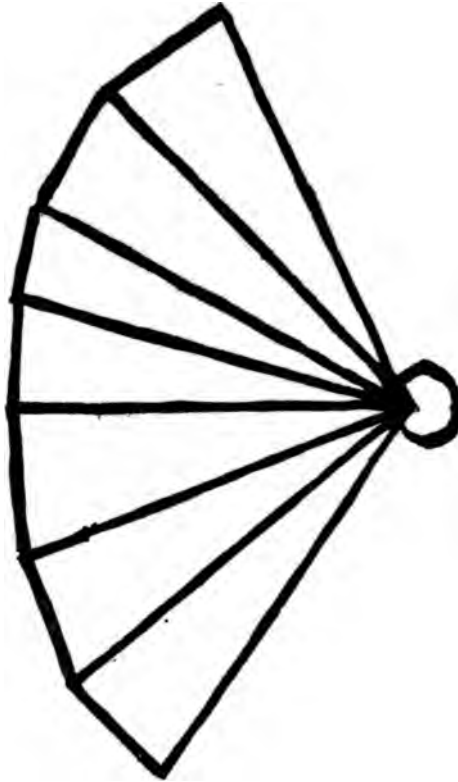


FIG. 76.

comme une échelle appliquée à une petite maison. Si l'on compare ce dessin fait par Alice avec le dessin original (Figure 76), on trouvera peut-être aucune ressemblance. Néanmoins, j'ai tenu

anner la gravure, pour montrer que, même en cas d'échec, il y a une analogie générale qui est assez curieuse ; surtout le mot du début— dans ce cas le mot échelle—qui, je crois, est souvent le plus exact, et si, pour cette expérience, s'adaptant à l'éventail du dessin original, et bien significatif.

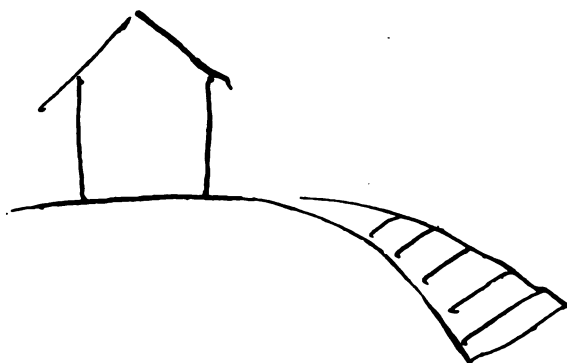


FIG. 77.

Expérience XXVII., 29 Décembre 1887.—Faites par Eugénie. Le dessin représente une casserolle. Elle voit une roue, un grand rond

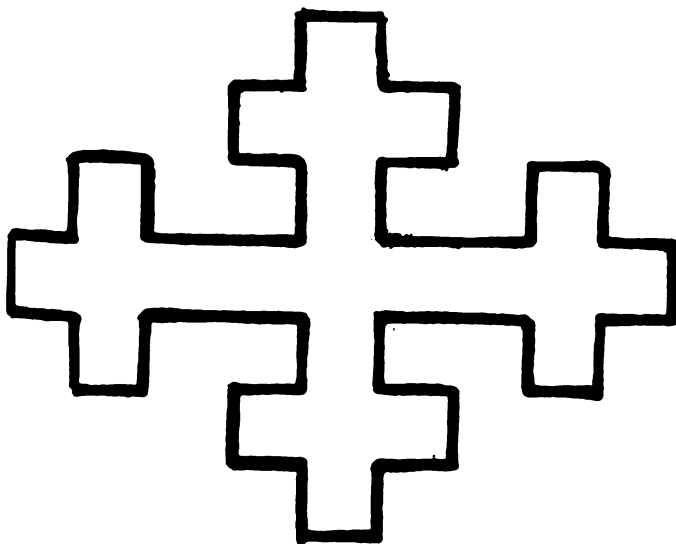


FIG. 78.

avec de petites barres dans le milieu, comme un crochet qui le suspend,

comme une décoration suspendue à un fil. Le fait de signal crochet ne laisse pas que d'être assez intéressant.

Expérience XXVIII., 29 Janvier 1888.—Faites par Léo Elle voit une croix, et elle fait le dessin d'une croix (Figure 79) la ressemblance est très grande avec l'original, qui est aussi une quelque peu compliquée. (Figure 78.)

Je ne pense cependant pas qu'il soit permis de faire rentrer analogie dans la classe des excellentes expériences ; car d'une Léontine a des tendances à répéter toujours ce qu'elle a dit à la :

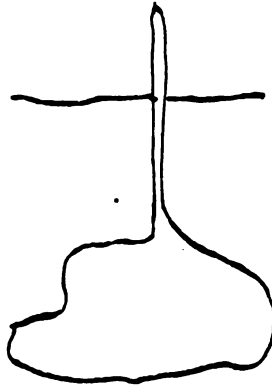


FIG. 79.

précédente, et, d'autre part, elle avait eu à deviner 15 jours auparavant une croix avec un calvaire. C'est là ce qui me fait croire au l pour cette expérience de Léontine.

Expérience XXX., 17 Février 1888.—Faites par Eugénie dessin représente une fleur de lis, comme on en figure parfois les rosaces des édifices gothiques. Eugénie dit : "C'est un carré dedans il y a un carré inscrit, comme une rosace, comme la rosace." "

Encore que cette description ne s'applique pas très bien à une fleur de lis, il est intéressant de retrouver là le mot de rosace.

Expérience XXXI.—Faites le même jour par Eugénie. I

min représente un canon, sans affût, avec les deux supports latéraux si font reposer le canon sur l'affût (tourillons). Chacun de ces supports, l'un en bas, l'autre en haut, a la forme d'un petit carré. Eugénie dit : " Une raie et un petit carré en haut." Or le petit carré qu'elle décrit et dessine est exactement identique au petit carré du haut du canon.

Ce qu'il y a d'intéressant dans cette double expérience, c'est précisément cette distinction qui lui fait dire : une rosace pour la fleur de lis, et une raie avec un petit carré en haut pour le canon.

Expérience XXXII., 26 Février 1888.—Faites par Alice. Le dessin original représente une libellule. Alice dit : " Deux ovales très rapprochés, comme deux lunettes." Je ne donne pas ici le dessin de la libellule, mais assurément tous les lecteurs se rendront bien compte que ce qui paraît caractéristique chez cet animal, ce sont ses deux énormes yeux ovalaires, à facettes, qui font saillie très près l'un de l'autre de chaque côté de la tête.

Après avoir regardé, je dis à Alice : " Ce n'est pas tout-à-fait exact. C'est un animal. Quel animal ? " Elle dit alors : " C'est allongé. Ce qui est en bas, ce n'est pas des pattes. En bas il y a de petites raies. Il n'y a pas de cou allongé."

On remarquera, je pense, que cette description, très vague d'ailleurs, est assez exacte.

Expérience XXXIII., 2 Mars 1888.—Faites par Eugénie. Elle dit : " C'est un demi cercle, avec une petite boule au bout." Or le dessin représente une montre, et la petite boule du haut, figurée par Eugénie, répond très bien à l'anneau avec remontoir, dessiné au haut de la montre.

Expérience XXXIV.—Faites par Eugénie le même jour. Cette expérience est un vrai succès, et assurément une des meilleures expériences que j'aie eues, quoique Eugénie n'ait pas fait de dessin. Le dessin original représente en silhouette une gazelle. Eugénie dit : " Une tête de cheval," puis, se reprenant, " Une petite tête de mouton, ou de ruf." Il est évident qu'une petite tête de mouton, et une silhouette de gazelle ont une très proche parenté. Le hasard ne donne de telles analogies ; qu'après de longues séries de tirages.

Expérience XXXV.—Faites par Eugénie le même jour. Sur l'enveloppe qu'elle tient à la main, elle fait des raies et des barres, longitudinales et transversales, mais ne dit rien. Rentré chez moi j'examine le dessin, qui se trouve être un damier, par conséquent très analogue à un dessin qui représente un damier.

Expérience XXXVI., 13 Mars 1888.—Faites par Alice. Le dessin original (Figure 80) représente une grappe de raisin. Alors successivement et assez lentement, presque sans rien dire, Alice fait les dessins suivants (Figures 81, 82, 83, 84 et 85).



FIG. 80.

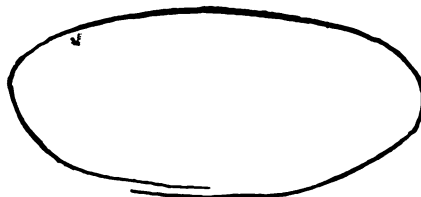


FIG. 81.

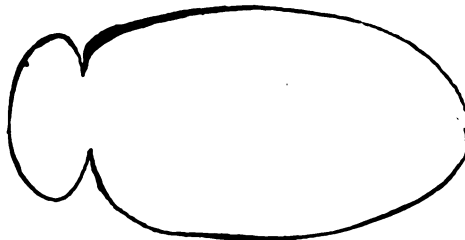


FIG. 82.

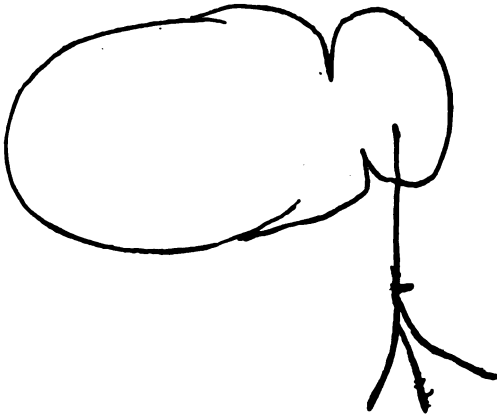


FIG. 83.

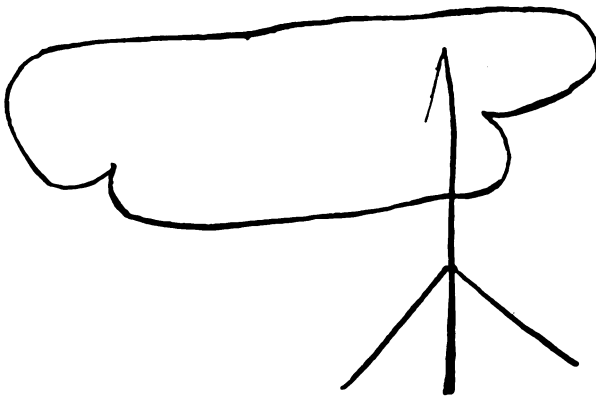


FIG. 84.

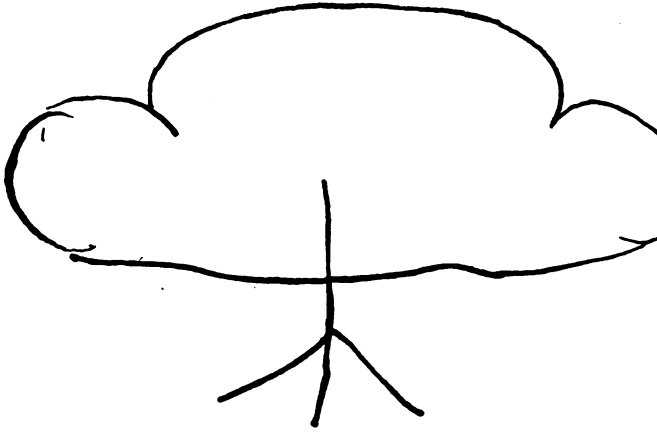


FIG. 85.

Il est assez intéressant de suivre le développement progressif de
 D'abord quelque chose de tout-à-fait informe, qui peu à peu se
 et finit par devenir une feuille. On remarquera l'analogie de cet
 gression avec une progression analogue, lorsque il s'est agi de l'éci
Expérience XXXVII., 12 Mars 1888.—Fait par Léontir

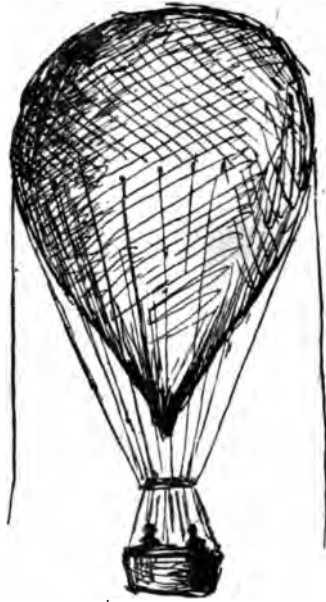


FIG. 86.

dessin (Figure 86) représente un ballon. Léontine dit : " Je r

ête avec de petites jambes." Elle fait alors le dessin suivant (87), qui est très analogue au ballon, avec les deux cordes dent de chaque côté.

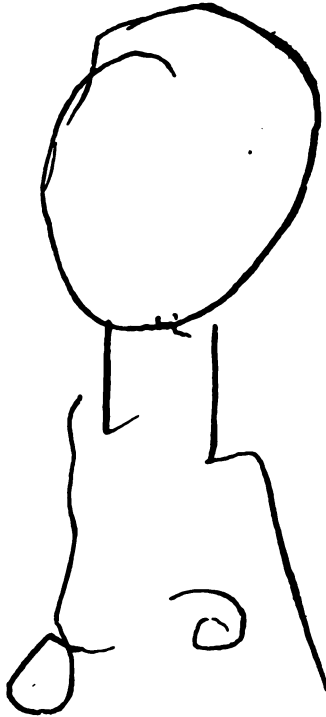


FIG. 87.

Expérience XXXVIII., 16 Mars 1888.—Faites par Claire. Le original (Figure 88) représente une hirondelle. Claire dit: c'est une tête. Au milieu il y a une tête, et puis à gauche cela se termine en pointe, comme une queue. En avant il y a une petite barre qui est un carré." (Il est possible que ce carré représente la mouche qui est en avant.) "Dans le bas c'est noir, et très épais." Je pense



FIG. 88.

à une tête de perroquet, et je fais le dessin suivant (Figure 89), qui ressemble à l'hirondelle aussi peu que possible. Mais la description



FIG. 89.

verbale que Claire a donnée est bien meilleure. Elle a parlé de tête et de queue. Noter qu'il s'agissait aussi d'un oiseau.

Expérience XXXIX., 22 Avril 1888.—Faites par Alice. Le dessin original représente une locomotive. Alice voit un rond avec des rayons circulaires et des triangles dans le rond, qui figurent relativement bien les rayons d'une roue. Or la locomotive, dessinée en silhouette, a deux roues dont on voit les rayons.

Expérience XL., 29 Mars 1888.—Faites par Eugénie. En présence de M. A. Myers, de M. et de Madame Sidgwick. Le dessin original représente un damier. Eugénie dit: "Ce sont des triangles: ils s'

l'air de se retenir entre eux ; c'est comme un damier. Ils sont unis par leurs sommets, et le tout forme un carré."

Expérience XLI., Juillet 1885.—Cette expérience est plutôt une observation qu'une expérience. Jusque ici tous les faits que je viens de rapporter proviennent d'expériences faites dans l'état somnambulique. Mais le fait suivant, qui m'est personnel, a été observé en dehors de tout somnambulisme.

Pour faire des expériences de lucidité ou de transmission mentale, je venais le matin même d'acheter un jeu de cartes, dites *tarots*, représentant des personnages divers, des triangles, des coupes, des épées, servant aux prestidigitateurs, et aux magiciens faisant de la magie amusante. Je regarde quelques uns de ces dessins, et je les laisse ensuite sur ma table.

À ce moment mon ami M. Ferrari vient me voir. Je lui parle de mon nouvel achat, et je lui dis, moitié en plaisantant, moitié sérieusement : "Faisons une expérience."

Alors il prend le jeu de dessins, et me dit, "Qu'est-ce que je regarde ?" J'étais à peu près à deux mètres de lui, et il tenait le jeu très près de ses yeux, de manière que, même si je l'eusse voulu, je ne pouvais rien voir. Je suis sûr d'ailleurs de n'avoir ni vu, ni cherché à voir. Je ne sais pourquoi je lui ai dit : "Un moissonneur, un champ de blé, des paysans qui fauchent, qui moissonnent."

Or le dessin que M. Ferrari regardait alors par hasard représentait la Mort habillée d'une grande draperie et tenant à la main une immense faux. Je suis sûr que je n'avais pas vu cette image dans le jeu ; d'ailleurs il n'y en avait qu'une dans le jeu. Peut-être inconsciemment mes yeux avaient-ils vu la mort avec sa faux : en tout cas consciemment j'affirme que je n'avais pas vu cette image. Au reste, ce n'est pas la mort-squelette que j'ai pensée, c'est un moissonneur, un paysan, des paysans fauchant et faisant la moisson dans les blés.

Ce qui est curieux, c'est que j'aie pensé à la moisson, alors que je n'y pense pas une fois l'an, au moment même où H. Ferrari avait sous les yeux la mort tenant une faux.

Je dois ajouter que nous avons essayé de refaire cette expérience. Nous avons fait cinq ou six, peut-être même 10 ou 12 essais—j'ai eu le tort de ne pas les compter exactement—et cela sans le moindre succès.

Tels sont les faits que j'ai pu recueillir relativement aux dessins ; il est évident que je continue à expérimenter encore, cherchant des faits plus probants, plus démonstratifs. Assurément mes expériences sont une confirmation des belles expériences de M. Guthrie ; mais je ne me dissimule pas que les reproductions que je donne ici n'entraîneront pas toutes les convictions.

Comme on ne peut, dans l'espèce, incriminer le mode expérimental, puisque il n'y a pas, je m'imagine, dans le procédé expérimental,

d'erreur possible pour les faits de la seconde série, il faut admettre que c'est, soit le hasard, soit la lucidité ou clairvoyance qui m'a fourni les dessins que je donne.

Je ne reviens pas sur le fait de cette objection du hasard. Ce n'est pas que je la néglige ; je la crois au contraire fort sérieuse, d'autant plus que dans aucun dessin il n'y a eu une identité rigoureuse entre le dessin original et sa reproduction ; mais, après mûre réflexion, je me décide en définitive à ne pas accepter le hasard comme la cause de ces phénomènes.¹ On ne compte pas avec le hasard dans les conditions ordinaires de la vie ; pourquoi irait-on l'invoquer dans le cas actuel ! J'ai donné les faits, et je laisse au lecteur le soin de juger.

Ainsi je ne crois pas le hasard soit la cause de ces ressemblances. Je suis persuadé qu'il y a quelque chose de plus. Mais quoi ?

Évidemment l'hypothèse de la transmission mentale ne peut suffire. Dans les expériences de la deuxième série, il n'y avait pas de transmission mentale possible ; ou alors il faudrait admettre une transmission mentale à distance, M. Ferrari, M. Héricourt, M. Bellier, M. Hanriot, qui m'avaient donné des dessins, étant les uns et les autres très loin de moi quand je faisais l'expérience, c'est-à-dire, quand je donnais à deviner le dessin fait par eux, dessin que je ne connaissais absolument pas.

¹ Voici les expériences que j'ai faites pour déterminer l'influence du hasard. J'ai pris, parmi les dessins que j'avais donnés à deviner, 60 dessins au hasard. Je les ai enfermés dans des enveloppes opaques, et j'ai prié différentes personnes que je nommerai E, B, G, R, M et V, de me faire des dessins en leur montrant, après chaque tentative, l'original qui correspondait. Par une série de combinaisons que me donnait le hasard, j'ai pu arriver à un total de 5,408 expériences, chiffre considérable, qui répond à peu près à 30 fois le nombre des expériences faites sur mes somnambules. En comparant les dessins obtenus avec les dessins originaux, j'ai eu la proportion suivante, qui indique le plus ou moins de ressemblance du dessin fait avec le dessin original.

98 très bons.

94 bons.

173 assez bons.

Ce qui, en rapportant à 100 le nombre des succès, me donne sur 100 expériences :

1.8 très bon.

1.7 bon.

3.2 assez bon.

En laissant de côté ceux qui sont assez bons, et en ne prenant que ceux qui sont bons et très bons, je trouve pour 100 expériences 3.5 : ce qui répond pour mes 200 expériences à 7 succès. On voit qu'il y a là une différence considérable ; puisque sur mes 200 expériences je suis arrivé à plus de 20 succès. Il ne faut pourtant pas négliger cette proportion, relativement considérable, de 3.5 succès sur 100 expériences. Plusieurs de ces succès donnés par le hasard, ont été très remarquables, et aussi remarquables que ceux que je donne. Quelques uns même l'ont été beaucoup plus ; une dizaine à peu près sont dans ce cas.

Aussi l'hypothèse du hasard, qui, au début de mes recherches, me paraissait tout-à-fait négligeable, me paraît-elle devenir, par le fait même de 180 expériences, plus sérieuse que je l'avais pensé d'abord. En vertu même des chiffres que je rapporte et du contrôle que j'ai institué, je ne la crois pas fondée ; mais elle méritait d'être examinée de très près.

D'ailleurs eux-mêmes ignoraient quel était parmi les nombreux dessins fournis par eux celui que je donnais à deviner.

En dehors de toute hypothèse, il me semble plus rationnel de supposer qu'il y a dans certains états psychiques des somnambules une *faculté de connaissance* dont nous ne pouvons soupçonner la nature. Ce n'est pas de l'hyperesthésie sensorielle ; ce n'est pas la perspicacité normale, naturelle. C'est quelque chose de profondément mystérieux, qui diffère radicalement de ce que nous connaissons.

Il est possible que cette faculté de connaissance repose sur la perception d'un phénomène matériel quelconque. La matière a des forces que nous ne soupçonnons pas, tout simplement, parce que nos sens ne nous en avertissent pas. Pourquoi certaines propriétés de la matière, inconnues de nous, ne seraient-elles pas appréciables par les somnambules ? Ne voyons-nous pas dans la nature des faits qui nous paraissent presque inexplicables ? Qu'un lièvre passe dans une prairie, et un chien retrouvera sa trace pas à pas une heure après ? Certaines bactéries apprécient des quantités d'oxygène qui sont moindres que la millionième partie d'un milligramme. Il faut avoir le courage de notre ignorance. Nous ne savons rien de la nature qui nous entoure que ce que nos sens nous apprennent, et il est possible que des sens nouveaux se développent dans certains états physiologiques spéciaux.

Dire qu'il y a chez les sujets endormis, non chez tous, mais au moins chez quelques uns d'entre eux, une faculté de connaissance différente de nos moyens de connaissance normaux, ce n'est pas beaucoup avancer la question. Cependant c'est déjà quelque chose que de poser le problème de cette manière. Le fait de la transmission mentale paraît maintenant à peu près prouvé, mais je crois que cette télépathie n'est qu'un cas particulier d'un fait bien plus général—la faculté de connaissance des somnambules.

Cette puissance s'exerce non seulement sur les pensées humaines ; transmission des sentiments, des idées, des images—mais encore sur les notions relatives à des objets matériels. Quoique maintes fois on en ait cité des cas isolés plus ou moins bien observés, je ne crois pas qu'on ait amassé avec autant de méthode que j'ai essayé de le faire des faits aussi nombreux que ceux que je viens de rapporter.

Toutefois, pour un phénomène aussi étrange, il ne suffit pas de donner quelques preuves, il faut en donner beaucoup. Je comprends très bien que mes graphiques ne sont pas encore suffisamment démonstratifs. Si je me suis décidé à les publier, c'est plutôt pour indiquer la méthode à suivre que pour apporter les résultats. Ce que j'ai voulu, c'est bien moins entraîner les convictions que faire réfléchir, et engager à tenter de nouvelles recherches. Si, de part et d'autre, en France, en Angleterre, en Italie, en Allemagne, on réunissait les faits soigneuse-

ment observés, on réussirait, je crois, beaucoup mieux que je n'ai pu le faire, à établir quelques conditions du phénomène.

Pour me résumer, je pense avoir établi, par des preuves qui, pour la méthode au moins, sont tout-à-fait rigoureuses, qu'il n'y a pas seulement transmission mentale, mais aussi *lucidité*.

Je le répète : par suite des précautions que j'ai prises dans le *modus operandi*, il n'y a que deux hypothèses possibles : ou bien le hasard, ou bien la lucidité. Quand d'autres observateurs, je ne dirai pas plus patients, mais plus perspicaces ou mieux favorisés que moi, auront mieux étudié le phénomène, il sera temps de songer à en donner l'explication. À présent il faut se résoudre, se résigner, à un grossier empirisme, c'est-à-dire, à constater que, dans certaines conditions spéciales, il y a connaissance des choses par d'autres procédés que nos procédés physiologiques normaux.

CHAPITRE VIII.

EXPÉRIENCES RELATIVES AU DIAGNOSTIC DES MALADIES.

C'est assurément une des questions que les somnambules et les magnétiseurs de profession ont le plus souvent traitées. On sait que, dès les premiers moments du magnétisme animal, le marquis de Puységur a fait faire par ses sujets endormis des diagnostics de maladies. Actuellement, dans tous les pays de l'Europe, nombre de cabinets de somnambules sont ouverts, et les sujets endormis—réellement endormis, cela va sans dire—y donnent des consultations médicales. Ces consultations sont assez détaillées ; et je suis tenté de croire, sans grandes preuves à l'appui d'ailleurs, que parfois il s'y fait des diagnostics remarquables. Malheureusement, la crédulité du public fait que toutes les paroles de la somnambule sont interprétées dans un sens favorable au diagnostic réel. Elles passent en revue tous les appareils organiques qui peuvent être atteints, et, quand elles arrivent au point souffrant, le consultant est enchanté, et conclut à un succès.

La somnambule arrive donc bien vite à savoir approximativement à quoi s'en tenir sur la maladie de celui qui la consulte. Une fois qu'elle tient le diagnostic, le reste vient naturellement, et elle décrit la maladie d'après une sorte de schéma qu'elle s'est fait assez facilement, grâce aux livres de médecine et à la pratique des malades.

J'ai expérimenté au point de vue du diagnostic des maladies avec Alice, Hélène, et Eugénie. Alice n'a aucune habitude des consultations médicales. En effet, c'est moi qui l'ai endormie pour la première fois, et elle n'a été endormie que par moi. Hélène a fort peu l'habitude des consultations ; cependant elle a été magnétisée par un médecin qui s'occupait aussi de diagnostics médicaux dans le somnambulisme, et elle a essayé, en s'endormant elle-même, de donner

quelques consultations. Quant à Eugénie, elle a pratiqué, et elle pratique encore, dans un cabinet de consultations ; ce qui lui donne une grande habitude des malades.

Expérience I., 1 Octobre 1886.—Faites par Alice. Mon confrère et ami, le Professeur Fontan, apporte les cheveux d'un malade, et il ne dit absolument rien de la nature de la maladie.

Voici textuellement les paroles d'Alice.

“C'est un homme très brun, pâle : il est poitrinaire. Il a mal à la poitrine, et puis encore”—(ici elle s'arrête et porte la main en arrière vers la fesse gauche.) “Il a plus de 40 ans. Il ne garde pas le lit, mais il est pourtant très malade.” (Elle montre le bassin à gauche, le flanc gauche, le côté gauche.) “Il souffre par là. Il ne tousse pas beaucoup.”

Cette expérience, la première que j'aie faite avec Alice sur le diagnostic des maladies, est fort intéressante ; car le malade dont M. Fontan avait apporté les cheveux est un homme de 25 ans, ouvrier du port de Toulon, poitrinaire, toussant peu d'ailleurs, et se levant. Il est entré à l'hôpital pour une fistule à l'anus, qui le fait souffrir plus que sa tuberculose.

Expérience II., 1 Octobre 1886.—Faites par Alice le même jour et dans les mêmes conditions. Le Professeur Fontan a apporté des cheveux d'un de ses malades ; mais, par erreur, M. Fontan me met sous enveloppe non pas les cheveux, mais le papier où il a inscrit à l'avance le diagnostic.

Alice dit : “Il n'est pas malade. Je vois une plaie à la jambe” (elle montre le genou gauche). “Je ne vois pas autre chose. C'est dû à un accident ; une voiture renversée.”

En réalité, il s'agit d'un individu tuberculeux, atteint d'abcès froids multiples, un entre autres au dos du poignet. Il faut noter qu'il y a un an cet homme a eu une synovite fongueuse de nature tuberculeuse, ouverte et très douloureuse, au genou gauche. Cette plaie est à peu près cicatrisée au moment où est faite l'expérience avec Alice.

Expérience III., 2 Octobre 1886.—Échec. Alice diagnostique une fièvre, alors qu'il s'agit d'une kératite ulcéreuse.

Expérience IV., 3 Octobre 1886.—Faites par Alice. Un de mes amis, M.P., lui demande où il est malade. Elle dit, “Il n'a mal ni à la tête, ni au cœur, ni à la poitrine, mais seulement là” (elle montre le bas ventre, et les flancs de chaque côté de l'aîne). “La marche lui fait grand mal.”

Or M.P. est atteint de coliques néphrétiques.

Expérience V., 4 Octobre 1886.—Faites par Alice. Cheveux envoyés par le Professeur Fontan.¹ Échec complet. Alice diagnostique

¹ On ne s'étonnera pas des mots techniques que je mets ici pour expliquer les diag-

une sorte de péritonite avec fièvre. Il s'agit en réalité d'un homme ayant une fracture du bras.

Expérience VI.—Cheveux envoyés par le Professeur Fontan. Expérience faite par Alice, le 4 Octobre 1886.

“ C'est une femme. Elle est au lit. Elle a quelque chose comme un cancer. Elle souffre là ” : (elle montre la poitrine du côté droit). “ Il y a une plaie à l'extérieur. Ce n'est pas au sein. C'est au dessous du sein ; elle souffre beaucoup. Elle ira encore loin. Elle n'est pas vieille. La plaie est grande, à peu près comme la paume de la main ; elle souffrira encore longtemps. Elle ne guérira pas. C'est là tout son mal ; mais il est grand. La plaie est en dehors. C'est au-dessous du sein.” (Elle indique le flanc droit et le côté épigastrique droit.) Cette description, erronée en bien des points, écrite d'ailleurs par moi textuellement avant que j'eusse le diagnostic réel, est parfois assez exacte et curieuse. Il s'agit d'un tuberculeux, très malade, avec phlegmon iliaque ouvert.

Expérience VII., 18 Septembre 1886.—Expérience faite par Alice. M. Héricourt m'a envoyé des cheveux portant les numéros 1 et 2.

Pour les cheveux du numéro 1, elle me dit qu'il s'agit de quelqu'un qui n'est pas malade, de M. Héricourt lui-même ou de sa femme. Cela est exact. Il s'agissait des cheveux de M. Héricourt, et je l'ignorais.

Expérience VIII.—Le même jour. Expérience faite avec les cheveux portant le numéro 2. Voici les paroles d'Alice : “ Ces cheveux me font mal. C'est un effet étrange que je n'avais jamais ressenti encore. J'étouffe. Ce sont les cheveux de quelqu'un des siens. Quand je les touche, je me sens toute saisie, tout le corps et toute la tête. C'est une femme qui est dans son lit, qui souffre ” (elle montre la ceinture) “ avec des frissons partout. Elle est bien malade. Elle a des crises, des étouffements. Elle souffre dans les reins.” (Elle montre les flancs, les reins et la région épigastrique inférieure.) “ Elle ne peut pas se lever : mais elle n'a pas de plaie. Elle est encore très jeune. Dès que je touche ses cheveux, cela me donne des crampes, des spasmes et une boule à la gorge. Puis tout se passe, et il me reste un grand mal de tête. Elle n'a ni fièvre, ni maladie intérieure, ni plaie, rien que des crises nerveuses.”

Telles sont les paroles que j'ai recueillies et notées avant de savoir quel était le diagnostic du malade dont les cheveux m'avaient été envoyés. Je n'ai su le résultat que huit jours après. Il s'agissait des cheveux de Madame H., bien portante. Je crus qu'il y avait là un échec ; mais l'échec était plutôt un succès : car Madame H. venait d'accoucher

nostics qui me sont donnés. Comme j'ignore la nature de la maladie à diagnostiquer, je fais moi-même le diagnostic d'après les paroles d'Alice, et je l'écris par avance, pour ne pas me laisser influencer.

10 jours auparavant, en sorte que la description donnée par Alice peut être presque regardée comme une description des douleurs de l'accouchement.

Expérience IX., 22 Septembre 1886.—Expérience faite par Alice. Mon confrère et ami, M. Ch. Ségard, l'interroge sur un de ses malades ; il ne donne absolument aucune indication verbale.

Alice dit qu'il s'agit d'une jeune fille : " Elle est couchée ; elle n'a pas grand fièvre en ce moment, mais elle en a eu beaucoup plus. Elle est pâle, maigre, souffre dans le ventre, mais a souffert plus. Elle n'est pas très malade, mais ne peut se lever. Elle a mal à la gorge, au cou ; elle étouffe, et, quand elle respire, c'est comme du feu ; elle n'a pas de plaie, rien aux jambes, ni aux mains, et presque pas de fièvre."

Cet ensemble de symptômes est très exact. Il s'agit en effet d'une jeune fille convalescente de fièvre typhoïde. Tout est exact, sauf qu'elle n'est ni pâle, ni maigre, et que la douleur et l'étouffement à la gorge, symptômes réels, ont été par Alice quelque peu exagérés.

Expérience X., 25 Novembre 1886.—M. Héricourt apporte des cheveux dont je ne connais pas la provenance. Voici les paroles d'Alice : " C'est une femme, ce n'est pas une grave maladie. Elle souffre beaucoup." (Elle montre le bas de la poitrine, l'abdomen et le côté droit.) " Pas de fièvre. Rien à la tête, rien aux bras, ni aux jambes. Tout le mal est là." (Elle montre le ventre.) " Elle tient la lit, et souffre beaucoup dans le ventre." En disant cela, Alice a une grande anxiété respiratoire.

C'étaient les cheveux d'une femme morte de péritonite. L'erreur est donc manifeste lorsqu'elle dit que la maladie n'est pas grave, et qu'il n'y a pas de fièvre. Mais la localisation dans le ventre, avec vives douleurs, est nettement indiquée.

Expérience XI., 3 Décembre 1886.—Expérience faite par Alice. Mon ami M. P. Langlois me donne deux mèches de cheveux sans me fournir aucune autre indication. Pour une de ces mèches de cheveux, Alice ne peut rien me dire ; mais, pour l'autre, elle dit, " La tête est prise. Elle est chaude. C'est une femme, pas très âgée, qui n'a rien aux jambes, ni au corps. La tête me fait mal. Elle est brûlante, lourde. La tête est complètement prise." Elle montre le front, le tour de la tête et le côté pariétal gauche. Je fais, d'après ces indications, le diagnostic de méningite.

Or les cheveux en question provenaient d'un enfant atteint de mal de Pott ; mais les autres cheveux, ceux pour lesquels Alice n'avait rien su dire, étaient ceux d'un homme de 30 ans atteint d'une méningite, dont le seul symptôme était une céphalalgie intense.

Dans l'ignorance totale où nous sommes des conditions qui président, chez les sujets magnétisés, à la connaissance des choses, il faut se garder de conclure à la légère qu'il y a là simple coïncidence fortuite.

Les deux papiers ont été placés l'un à côté de l'autre : cela permet d'admettre une sorte de banalité dans les contacts de ces deux papiers. D'ailleurs je me contente de rapporter l'expérience sans oser en conclure quoi que ce soit.

Expérience XII., 22 Décembre 1886.—Expérience faite par Alice. Mon collègue, M. Landouzy, me donne un flacon contenant de l'urine d'un de ses malades. D'après ce qu'Alice me dit, je fais le diagnostic de pleurésie, ou de néphrite aigüe, mais plutôt de pleurésie tuberculeuse aigüe. Malheureusement j'ai oublié de noter ensuite quel était le diagnostic véritable—je crois pourtant que l'erreur était complète.

Expérience XIII., 27 Février 1887.—Expérience faite par Hélène. M. Héricourt est avec moi. Il vient de voir un malade, et il demande à Hélène quelle est cette maladie. Dans le cours de cette expérience, il ne dit pas une seule parole, et c'est moi seul qui interroge Hélène. Voici les paroles textuelles d'Hélène.

“Angoisse, étouffement, vive douleur ici à gauche.” (Elle montre le creux épigastrique et la région cardio-stomacale inférieure gauche.) “C'est là ce qui est malade. C'est comme une poche qu'il faudrait vider ; cela m'étouffe et me monte là.” (Elle montre le sternum.) “Il y a aussi mal de tête ; mais c'est l'accessoire ; ce qui est essentiel, c'est cette poche là, sous le cœur, qui me donne de l'angoisse. Il y a de la fièvre, c'est au-dessous du cœur ; cela fait le rond. On dirait une poche. Il faut vider cela. Cela me fait mal à la tête par répercussion.”

Or l'expérience a très bien réussi. En effet, il s'agit d'un malade tuberculeux, ayant une caverne tuberculeuse, remplie de pus, à la base du poumon gauche, avec suffocation, dyspnée, œsophagisme. Cette expérience est vraiment très bonne ; car je crois être sûr que M. Héricourt n'a eu ni un mot ni un geste d'approbation ou de désapprobation.

Expérience XIV., 1 Mars 1887.—Expérience faite par Hélène. D'abord je lui demande ce que je pense. Elle fait trois ou quatre erreurs. Alors je précise et lui dis, “Il s'agit de ma petite fille qui est malade.” Il va sans dire qu'Hélène ne peut savoir la maladie de ma petite fille, et qu'elle ne connaît aucune personne qui puisse la mettre au courant de ce qui se passe chez moi.

“Elle a mal là.” (Elle montre la région costale latérale gauche inférieure, tout-à-fait au niveau de la rate.) “C'est là qu'elle a mal. Elle a mal aussi plus bas et plus haut” (et elle étend cette région douloureuse en bas, du côté de l'intestin et en haut, du côté du poumon.) “Elle souffre là et là” (elle montre alors la région iliaque droite.) “Sous l'omoplate il y a de la congestion, comme j'en ai actuellement au foie. Elle souffre à l'intestin et au poumon. C'est là le mal principal. Elle a aussi mal à la tête ; mais c'est accessoire, et elle porte souvent

la main du côté de la nuque. Ses petites jambes sont bien faibles, et alors cela lui donne de la fièvre. C'est surtout quand elle mange que les digestions sont difficiles. Cela lui donne des brûlures tout le long de l'œsophage."

En réalité, ma petite fille, âgée de sept ans, a depuis neuf jours une fièvre typhoïde caractérisée par un peu de céphalalgie, mais très légère, une grande faiblesse des membres, une fièvre assez forte, et peu de douleurs abdominales. Le principal symptôme est une congestion pulmonaire très forte, presque une pneumonie, au poumon gauche. Elle porte incessamment la main, non à la nuque, mais au nez, où elle a des démangeaisons intolérables. Elle ne mange d'ailleurs rien, ou presque rien.

Expérience XV., 17 Mars 1887.—Expérience faite par Héléna. Je lui dis, "À quoi est-ce que je pense?" Alors elle divague et fait des réponses insignifiantes. Je lui dis, "J'ai un enfant malade." Elle répond: "J'allais vous le dire." "Eh bien, qu'est-ce qu'il a?" "Il a très mal à la tête." Puis, après une dizaine de secondes, elle ajoute: "Il a la rougeole." Or c'était vrai, et je suis sûr qu'elle ne pouvait le savoir, car la rougeole de mon petit garçon datait seulement de l'avant veille, et il n'y avait guère que moi et trois ou quatre personnes, tout-à-fait inconnues d'Héléna, à le savoir.

Alors je lui demande, "Pourquoi avez-vous dit la rougeole?" Elle me dit: "C'est est que j'ai vu sa figure toute rouge, et puis tout de suite cela a disparu."

Cette expérience me paraît une des plus nettes, sinon la plus nette de toutes celles que j'ai faites sur le diagnostic des maladies. Il n'y a pas eu d'hésitation. Elle a dit le mot de rougeole à voix basse, comme les sujets magnétisés prononcent toujours, lorsque la réponse est exacte. Dans ce cas elles disent vite et à demi-voix, comme si c'était une force étrangère qui leur dictât la réponse.

Expérience XVI., 26 Mars 1887.—Expérience faite par Héléna. Je venais de voir une femme atteinte d'une névralgie faciale très douloureuse. Héléna me dit, "Une douleur à l'estomac, qui remonte; très grand mal de cœur. C'est très amer à la bouche. Nausée comme le mal de mer, avec de grandes sueurs froides, de grandes faiblesses; douleur dans le dos en arrière. C'est un homme."

On voit que l'échec est complet.

Expérience XVII., 4 Avril 1887.—Expérience faite par Héléna, à 6 heures 30. Je lui demande la maladie de C., mon domestique, atteint d'une névralgie sciatique gauche, très intense et très douloureuse. Héléna me dit, "Il a mal à la tête. La tête est très grosse, très pesante, très douloureuse, et puis un commencement de fièvre et de mal à l'intestin."

Le diagnostic était tout-à-fait erroné. Mais je dois ajouter que dans

la nuit du 4 au 5 Avril, et le lendemain matin, 5 Avril, C. est pris de sueurs très abondantes, avec un léger état fébrile, et surtout une céphalalgie extrêmement violente. Alors, accompagné de M. F. Myers, qui est en ce moment à Paris, je retourne chez Héléna, ce même jour, 5 Avril. À peine ai-je endormi Héléna qu'elle me dit, "Attendez, je vais vous donner de ses nouvelles. Il a toujours très mal à la tête. C'est un commencement de fièvre. La tête est très douloureuse, et l'intestin est pris. La fièvre n'est pas déclarée encore. C'est un commencement probablement de fièvre muqueuse ou typhoïde ; mais je ne peux rien dire ; ce qui domine, c'est le mal de tête."

Je suis sûr de n'avoir donné aucune indication. D'ailleurs il n'y a pas eu chez C. de fièvre typhoïde, quoique il eût tout-à-fait les symptômes d'une fièvre typhoïde commençante ; au bout de trois ou quatre jours, il était guéri. Il n'en est pas moins vrai qu'Héléna a diagnostiqué la céphalalgie et la diarrhée.

Expérience XVIII., 5 Avril 1887.—Expérience faite par Héléna. M. F. Myers lui demande la maladie d'un de ses enfants. Il s'agit d'un eczéma infantile. L'échec est complet. Elle parle d'une tumeur du foie, de cavernes, de douleurs abdominales avec syncopes.

Expérience XIX., 6 Avril 1887.—Expérience faite par Eugénie. Eugénie vient chez moi, et je fais venir C., dont j'ai parlé plus haut, qui est encore atteint de sa violente névralgie sciatique. Le mal de tête a disparu. Eugénie ne peut faire le diagnostic. Elle parle de douleurs abdominales et de douleurs thoraciques.

Expérience XX., 2 Mai 1887.—Faite par Héléna. Je lui dis qu'un de mes enfants est malade. Elle ne peut pas dire ce qu'il a. Or il s'agit de la rougeole, et elle pouvait vraisemblablement, d'après ce qu'elle savait de la maladie d'un autre de mes enfants, il y a un mois et demi, supposer qu'il était de nouveau question de rougeole. Elle ne l'a pas fait cependant.

Expérience XXI., 3 Mai 1887.—Expérience faite par Héléna. Je lui parle d'un malade que je viens de voir. Elle me dit, "C'est un homme ; il n'a rien aux jambes. C'est une maladie générale." Elle montre le ventre et le thorax. "Il y a un anéantissement profond, de l'atonie. La circulation n'existe pas. Il y a des souffrances générale dans le ventre et dans les intestins. Mais je ne puis préciser. C'est un manque de circulation générale qui amène les évanouissements. J sens que je défaille et que je vais m'évanouir. Il y a le cœur qui ne fonctionne pas. C'est un organe qui a perdu la vie. C'est le cœur et, dans l'estomac, il y a de la gastralgie."

Cette description est à certains égards assez exacte. Il s'agissait d'une jeune femme que je venais de voir le matin même, et qui venait d'avoir une métrorrhagie intense, avec des syncopes dues à la grande quantité de sang perdue. Pendant une heure elle était restée presqu'

en syncope. Elle avait eu aussi quelques douleurs abdominales assez fortes, plus fortes probablement qu'elle ne me l'avait avoué, car il s'agissait d'une fausse couche qu'elle avait voulu dissimuler.

Expériences XXII., XXIII., et XXIV., 9 Mai 1887.—Faites avec Héléna. Je vais avec Héléna chez Madame de M., qui l'interroge sur divers malades. Il va de soi que je recommande à Madame de M. de ne rien dire dans le cours de cet interrogatoire, et elle se conforme rigoureusement à ma recommandation, de sorte que c'est moi seul qui parle à Héléna, et j'ignore absolument quels sont les malades dont il est question.

Pour le premier malade, Héléna dit, "J'ai mal aux nerfs. Je suis très agitée. Il n'y a pas moyen de respirer." (Elle montre le sternum et le bas du sternum.) "J'ai là un poids qui m'étouffe. Surtout j'ai les nerfs très agités. Je ne peux me retenir. J'ai mal à la tête et dans le derrière de la tête, mais moins qu'à la poitrine. Les jambes faibles. Je suis presque sans connaissance."

Ce diagnostic est relativement exact. Il s'agit d'une jeune femme atteinte d'une grande irritation bronchique chronique. Depuis plusieurs années elle tousse sans pouvoir guérir de cette opiniâtre bronchite. En outre elle a un peu d'hystérie, et un état de spleen et de tristesse presque insurmontable, avec une grande agitation nerveuse.

Pour le second malade, Héléna dit, "Fièvre, mal dans les reins; j'ai chaud et je souffre dans les reins." Elle montre le côté droit et le foie, et elle dit, "La douleur fait le tour." Alors elle indique *très exactement* la région hépatique: "La douleur part des reins. Elle fait le tour. Le côté enfle, avec des douleurs très vives. Une fièvre brûlante avec des douleurs dans les reins." En disant les reins, elle montre uniquement le foie.

Le diagnostic est exact. Il s'agissait de M. B., qui n'a à la vérité aucune fièvre, mais qui souffre depuis deux ans d'une affection hépatique rebelle, avec un teint bilieux et des douleurs vives dans la région hépatique.

Pour le troisième malade Héléna dit, "J'ai mal à la tête. Je ne puis définir ma sensation. Je suis à bout de forces, sur le point de m'évanouir, minée par la fièvre. Ce n'est pas un mal violent, c'est un mal languissant, un malaise indescriptible; j'ai mal partout et mal nulle part."

Ici encore, le diagnostic est exact. Il s'agit de M. C., jeune homme, qui, après un séjour de quelques mois dans les pays chauds, a un état ébréle vague, sans localisation précise, une fatigue permanente, et un affaiblissement général des forces.

Expérience faite par Alice, 20 Mai 1886.—Je viens de voir un enfant qui a au genou une périostite rhumatismale douloureuse. Alice ne put rien me dire: je remarque qu'elle ne se tâte pas la poitrine

et le ventre, ou la tête, comme elle fait d'habitude, mais les deux genoux.

Expérience XXVI., 22 Mai 1887.—Faites par Alice. J'ai une gingivite déterminée par de la potasse que j'ai, dans le cours d'une expérience de chimie, aspirée par mégarde. Alice ne peut rien me dire.

Expérience XXVII., 24 Mai 1887.—Faites par Alice. Je viens de voir une dame atteinte d'une névralgie faciale extrêmement douloureuse. Alice ne peut rien me dire de précis. Elle dit, "Douleurs avec des crises" (et elle montre le côté droit du thorax). "J'étouffe; je ne puis respirer. C'est dans le ventre. C'est à la ceinture." Elle montre aussi les reins. En somme échec complet.

Expérience XXVIII., 1 Juin 1887.—Faites par Alice. J'ai eu une légère angine avec forte céphalalgie au début, il y a trois jours. Elle dit: "Mal au creux de l'estomac, avec une chaleur qui monte à la poitrine et à la tête. C'est la poitrine, la tête et l'estomac, mais surtout la tête." Indications nulles, en somme.

Expérience XXIX., 2 Juin 1887.—Faites par Alice. Mon collègue, M. Hanriot, lui demande le diagnostic relatif à quelqu'un qu'il vient de soigner; il ne donne aucune indication. Alice dit: "Je vois un homme, couché, dans son lit, très malade, très malade. C'est une forte fièvre. La tête est prise, mais c'est surtout là qu'il souffre," et elle montre les deux plis de l'aîne à droite et à gauche.

En réalité il s'agit d'une petite fille de 12 ans, qui vient de mourir. Au moment de l'établissement de ses règles, elle a été prise de douleurs abdominales très violentes, portant au bas du ventre, et d'une fièvre très forte, ce qui a fait admettre une péritonite.

Expérience XXX., 15 Mai 1887.—Faites par Hélène. Je lui dis que je pense à un malade, et je lui demande quelle est la maladie de cette personne. Je venais de voir M. C., dont il avait été question dans l'Expérience XXIV., mais assurément rien ne pouvait faire deviner qu'il s'agissait d'un malade dont il avait été déjà question, et que ce malade fût le même que celui de l'Expérience XXIV.

Les paroles d'Hélène sont à peu près exactement les mêmes que pour l'Expérience XXIV.: "C'est un anéantissement général. Je souffre partout. Je n'ai plus de forces. Je n'ai mal nulle part, et j'ai mal partout."

Expérience XXXI.—Faites par Hélène. Je lui demande ce que je pense. Elle me dit que je veux l'interroger sur un malade, ce qu'il est assez facile de deviner. Elle me dit, "Douleurs du ventre, de l'estomac, de la tête." Or il s'agit d'un enfant ayant une légère blessure à la jambe. Échec complet.

Expérience XXXII., 22 Mai 1887.—Faites par Hélène. Elle ne peut pas deviner que j'ai une gingivite. Voir plus haut l'échec d'Alice sur cette même question. (Expérience XXVI.)

Expérience XXXIII., 25 Mai 1887.—Faites par Héléna. (Comparer cette expérience à l'Expérience XVII.) Je viens de voir Madame F., atteinte de névralgie faciale. Alice ne m'avait rien dit de précis. Il en est de même d'Héléna. Voici ses paroles : " J' ai mal dans cette partie du corps " (elle montre le ventre et le bas ventre du côté du pubis). " C' est là que je souffre. Ça monte jusque à la tête, mais dans la tête ce n' est que de la répercussion ; la source du mal est dans le ventre. C' est comme si j' étouffais " (elle a alors une sorte de crampe générale). " Le mal a monté à m' étouffer, il m' a monté au cœur, et j' ai eu comme une attaque de nerfs, avec un manque de vie et de circulation. Je me suis raidie, et cela m' a donné mal à la tête ; mais le principal est toujours dans le ventre."

La description ne se rapporte pas du tout à Madame F., mais il faut noter que, le matin et la veille, je venais de voir un individu sur lequel, bien portant, pour faire une expérience de physiologie, j' avais fait avec mon collègue Hanriot une injection de trois centigrammes de morphine. Il avait mal toléré cette assez faible dose de morphine, et avait eu pendant deux jours (l' injection avait été faite le 23 Mai) une forte céphalalgie avec des douleurs vives dans les reins, de la difficulté pour uriner, et même de la rétention d' urine. Les douleurs, très fortes, portaient sur le bas du ventre.

La description s' applique donc plutôt à ce malade qu' à Madame F. J' en dirai autant de la description donnée le même jour par Alice (voir Expérience XXVII.), mais il faut se méfier de ces arrangements faits après coup ; qui rapportent la réponse à autre chose qu' à la question faite. Pour ma part j' estime qu' il faut les mentionner ; mais n' en pas tenir compte.

Expérience XXXIV., 3 Juin 1887.—Faites par Héléna. Il s' agit de la même malade, au sujet de laquelle j' avais la veille interrogé Alice. Je dis à Héléna qu' il s' agit d' une petite fille de 12 ans. Héléna me dit, " Je ne peux pas parler ; j' ai de la peine à respirer ; cependant le mal n' est pas dans la gorge. Les membres s' engourdissent, comme s' ils mouraient dans mon corps " (elle montre le ventre avec force, en appuyant de toutes ses forces sur les aines et le bas ventre). " Il me passe comme des courants froids dans le ventre. J' ai mal à la tête et froid aux pieds. J' ai un frisson général, et besoin de me réchauffer."

Quoique il y ait dans la description une grande banalité, il faut comparer les termes d' Alice et ceux d' Héléna. On y trouvera quelque ressemblance. (Voir Expérience XXIX.)

Expérience XXXV., lundi, 6 Juin.—Faites par Héléna. J' avais été avec M. Langlois, le 4 Juin, pour voir Héléna, et lui demander le diagnostic de deux malades soignés par lui. Nous ne l' avons pas trouvée. Le 6 Juin, au matin, M. Langlois ne m' ayant rien

dit et n'étant pas venu avec moi, j'interroge Héléna sur ces malades.

Alors elle s'étend, semble s'endormir, puis elle gémit, se raidit, porte la tête en arrière, et se courbe en arc de cercle, avec les poings fermés et les jambes contracturées. Elle pousse des cris en gémissant, dit qu'elle a des frissons, et que la tête lui manque. Je porte le diagnostic de méningite. Il est vrai que je suis tenté de faire ce diagnostic; car M. Langlois est attaché à un hôpital d'enfants où la méningite est, comme on sait, très fréquente.

Les deux malades de M. Langlois étaient atteints, l'un d'un hydropneumo-thorax; l'autre d'une méningite. Cette méningite était tout-à-fait au début, avec ralentissement du pouls, et céphalalgie, mais sans cris, ni contractures.

Expériences XXXVI. et XXXVII., 15 Juin 1887.—Faites par Héléna et Alice. Le même jour, je demande à des heures différentes à Alice et à Héléna, où je souffre. J'ai une forte courbature dans les bras pour avoir, dans des expériences de physiologie, essayé de soulever des poids trop lourds. Or ni l'une ni l'autre ne peuvent rien me dire de précis. J'avais aussi eu la veille un peu de conjonctivite, par suite d'un corps étranger dans l'œil. Rien de précis ni d'intéressant.

Expérience XXXVIII., 5 Juillet 1887.—Faites par Héléna. Dans la journée du 4 Juillet Héléna a eu une crise nerveuse très violente. Je ne puis la voir que le 5 au matin. La nuit a été très agitée, et à ce moment même, elle semble encore sous le coup d'une agitation presque délirante. Je la calme en la magnétisant. Magnétisée, elle redevient presque aussitôt raisonnable. À un moment donné, sans rien dire, je pense à l'interroger sur la santé d'un de mes enfants. Elle me dit (contrairement à ses habitudes), "Comment vont vos enfants? Il y en a un qui est tombé et s'est fait du mal." De fait, l'avant-veille, un de mes fils était tombé dans l'escalier et s'était fait une grosse bosse au front. Mais je ne pensais pas à lui. Je pensais à un autre de mes fils, qui, en jouant dans le jardin, s'était blessé avec une faux.

Expérience XXXIX., 8 Juillet 1887.—Faites par Alice. Je lui demande de me dire comment un de mes enfants s'est fait mal. Elle dit: "Rien aux mains, ni aux genoux, ni aux jambes." Elle montre le flanc droit. C'est donc un échec complet.

Expérience XL., 7 Août 1887.—Faites par Héléna. J'ai vu dans la matinée M. F. A., âgé de 75 ans, qui a été atteint dans la nuit de coliques néphrétiques atrocement douloureuses, avec une crise d'asthme, et un affaiblissement général. Mon ami, M. P. Janet, m'accompagne chez Héléna. Il ne sait absolument rien de la maladie de la personne pour laquelle je consulte Héléna. Pour rendre l'expérience plus concluante, c'est lui qui interroge Héléna, et je le prie de faire un diagnostic précis d'après ces paroles mêmes.

Elle dit : " Il y a de la fièvre. Le cœur me manque. Je me sens usée, affaiblie ; ce qui domine, ce sont des douleurs dans les reins ; une sensation de cuisson, comme du feu, avec une suppression de la respiration. Mal de tête, mais rien à l'estomac et au ventre. Les jambes sont faibles. Tout le côté gauche est malade, mais, ce qui domine, c'est la forte douleur dans les reins à gauche."¹

M. Janet fait le diagnostic : *pleurésie douloureuse à gauche*. Ce diagnostic est assez intéressant ; car souvent les médecins ont quelque peine à distinguer la pleurésie de la colique néphrétique.

Expérience XLI., 6 Août 1887.—Faites par Eugénie. Je lui dis qu'un de mes enfants s'est fait mal. Elle dit qu'il s'est coupé, pincé à l'index de la main gauche, ce qui n'est pas exact ou du moins est très ancien ; car il y a plus de trois semaines qu'il s'est pincé très légèrement à l'index de la main gauche. Elle me dit qu'un autre enfant s'est fait une bosse au front. Le fait m'était inconnu ; mais, en rentrant chez moi, j'apprends qu'en effet un de mes fils, celui là même à qui pareil accident était arrivé il y a un mois, est tombé dans l'escalier et s'est fait une grosse bosse au front.

Expérience XLII.—Faites par Eugénie. J'ai reçu il y a 12 ans à la chasse un grain de plomb, qui est resté sous la peau et que j'ai encore. Ce grain de plomb est à la peau du bras, au niveau du coude droit. Eugénie, après nombre d'essais infructueux, ne peut me dire où il est logé.

Expérience XLIII., 18 Août 1887.—Faites par Eugénie. Mon cocher avait été pris le matin de coliques très fortes avec diarrhée, pour laquelle je l'avais soigné. C'est lui, néanmoins, qui peut me conduire en voiture chez Eugénie. Au moment de descendre de voiture, je lui demande un objet quelconque qui peut servir à Eugénie pour faire le diagnostic—en effet Eugénie ne peut faire de diagnostics, que si elle a un objet appartenant à la personne malade.—Je suis sûr de m'être abstenu de toute indication. Voici ce qu'elle dit.

" Mais il a une inflammation de l'intestin. Il a le sang très âcre avec des douleurs dans le côté gauche. L'intestin est enflammé. Il aura de la constipation, puis de la colique, avec une faiblesse générale, mais pas de fièvre."

L'expérience a donc très bien réussi.

Expérience XLIV., 19 Août 1887.—Faites par Eugénie. J'ai apporté un objet ayant appartenu à un de mes amis qui vient d'être pris d'une hémoptysie, avec congestion pulmonaire, probablement tuberculeuse. Eugénie fait une erreur complète. Elle dit qu'il s'agit d'un homme de 55 à 60 ans, atteint d'une maladie du foie.

Expériences XLV., XLVI., et XLVII., 27 Août 1887.—Faites par

¹ La colique néphrétique de M. A., quoique bilatérale, a porté surtout sur le côté gauche.

Eugénie. Je conduis Eugénie à l'Hôpital Ténon, dans le service de mon collègue et ami, M. Landouzy. Elle est alors amenée endormie devant le lit de divers malades. Pour ces malades, dont le diagnostic, fait par Landouzy, a été écrit à l'avance, nulle indication ne m'est donnée et je dois faire le diagnostic d'après les paroles d'Eugénie. Il est entendu que le diagnostic est impossible à faire pour moi comme pour tout autre d'après l'habitus extérieur du malade. Le malade n'est pas interrogé par Eugénie, et elle doit diagnostiquer sans interroger.

Pour le premier malade, une femme, elle dit : "Le mal est étendu partout, mal à la poitrine surtout. Grande fièvre, état de faiblesse, d'anémie ; estomac fatigué, supportant mal la nourriture. Le mal principal est dans l'estomac et le foie. La poitrine délicate ; bile mal sécrétée ; bouche sèche. Ce qui domine, c'est la maladie de l'intestin et du foie."

D'après ces paroles, je diagnostique—tuberculose avec phénomènes gastro-hépatiques.—Le diagnostic réel est—ataxie locomotrice sans fièvre, avec douleurs fulgurantes ; intégrité viscérale ; pas de troubles gastro-intestinaux.—C'est donc un échec complet.

Pour la deuxième malade, Eugénie dit, "Fièvre, anémie. Les bronches et la poitrine sont prises." (Je dois noter que pendant l'examen fait par Eugénie la malade a toussé deux ou trois fois.) "Du côté des poumons grande masse d'eau, des glaires, avec étouffements, faiblesse, bronchite aiguë ; bouche sèche. Les nerfs sont délicats. Il y a aussi de la délicatesse de la matrice et de l'inflammation. Vous guérirez très bien, et, dans un mois, cela sera fini."

Je fais le diagnostic—pleurésie et tuberculose.—

Le diagnostic réel est—fièvre typhoïde, avec trachéo-bronchite ; et tuberculose ; grosseur de quatre mois.

Pour la troisième malade, Eugénie dit, "Du côté du ventre, une tumeur." Eugénie a tâté le ventre de la malade, et a pu constater qu'il y a une tumeur abdominale. À travers la couverture très légère, j'ai pu voir le ventre très ballonné. "Il y a une grande masse d'eau dans le ventre, un kyste, une poche énorme. L'aorte est dilatée. Le sang afflue au cœur. La gorge est prise, et la poitrine est malade, mais moins que chez les deux malades précédentes. Les urines sont difficiles, rares et rouges. Glaires dans les bronches."

Je fais le diagnostic—affection cardiaque.

Le diagnostic réel est—insuffisance mitrale, ascite, dilatation du cœur droit, œdème pulmonaire.

On voit que cette dernière expérience est accompagnée de succès. On peut cependant faire une objection. Dans quelle mesure la tumeur abdominale a-t-elle servi à Eugénie et à moi-même pour faire le diagnostic exact ? Il est presque impossible de le savoir. Quoique Eugénie ait l'habitude de donner des consultations, je doute qu'elle

ne assez de médecine pour conclure de l'ascite à une affection cardiaque, d'autant plus qu'il n'y avait chez cette malade aucun autre signe de lésion du cœur. De plus, elle a parlé de kyste et de bronchite, qui est au moins contradictoire avec l'hypothèse que le diagnostic d'une lésion du cœur a été fait par elle parce qu'elle a vu une tumeur dans le ventre. Quant à moi, j'avais vu la tumeur, mais je ne savais si c'était une grossesse, un kyste ovarique, ou une tumeur ascitique due à la cirrhose, comme c'était le cas le plus probable ; mon diagnostic a été fait que lorsque Eugénie a dit, "L'aorte est dilatée." Alors naturellement j'ai pensé à une affection cardiaque. Je crois bien que le diagnostic du ventre m'a confirmé dans cette opinion, mais elle ne me l'a pas donné. C'est Eugénie qui m'en a donné l'idée en disant, "Aorte dilatée, sang affluant au cœur."

Nous faisons voir encore à Eugénie un quatrième malade : mais elle est fatiguée, et ne s'y prête qu'à contre-cœur. Elle dit : "Dans l'intestin grêle ; ulcérations. Elle ne digère pas. Tout l'intestin est enflammé."

Je fais le diagnostic—fièvre typhoïde—alors qu'en réalité il s'agit d'un goitre exophtalmique.

Je dois faire remarquer que, le matin de cette expérience, que nous avions projetée depuis longtemps, Eugénie me prévint qu'elle était disposée et qu'elle ne verrait rien. Je n'ai pas cru pourtant devoir remettre à un autre jour cette tentative.

Expérience XLVIII., 2 Novembre 1887.—Fait par Eugénie. Je lui demande qui j'ai été voir. C'est un de mes amis malade, M. G., atteint de fièvre tuberculeuse. Elle me dit qu'elle ne pourra rien dire ; mais je n'ai pas apporté les cheveux de M. G. Cependant elle ajoute : "Il est très nerveux, avec une forte fièvre, et surtout une maladie épileptique. Il a presque la danse de St.-Guy (chorée)." En réalité M. G. a une forte fièvre, mais, quoique il soit extrêmement nerveux, il n'est en moins que menacé de la chorée. C'est son état pulmonaire qui domine tout.

Expérience XLIX., 6 Novembre 1887.—Fait par Eugénie. Je lui apporte des cheveux de M. G., sans lui dire naturellement qu'il s'agit de la même personne que l'avant-veille. De plus, l'avant-veille, je ne lui avais pas dit le diagnostic vrai. Elle me dit : "C'est un état de fièvre. C'est une fièvre d'inflammation. Tout est rouge à l'intérieur ; surtout l'estomac. Il y a une inflammation générale, surtout des reins et de l'estomac. C'est une maladie inflammatoire de l'estomac et des reins, avec courbature. La tête est lourde, la bouche pâteuse ; il y a des coliques. Il est assez malade." Tout ce diagnostic est fort inexact, et ne se rapporte pas du tout à M. G., qui a une dyspepsie, de moyenne intensité, et une forte fièvre, mais aucune lésion rénale.

Expérience L., 27 Octobre 1887.—Faites par Alice. Je lui demande ce qu'elle pense de M. G., que je nomme. Elle l'a vu autrefois, il y a plus d'un an. Elle me dit : " Il n'a pas été souvent malade ; il n'est pas gravement malade, cependant. Ce qui me préoccupe le plus, c'est sa poitrine. Il tousse. Il a quelque chose à la poitrine. Est-ce une fluxion de poitrine ? Il a confiance en vous. Il vous écouterait plus que tout autre. Ce qu'il a de bon, c'est qu'il ne s'inquiète pas. Il y a déjà quelque temps qu'il est malade, et il est un peu mieux maintenant."

Le surlendemain, comme je lui demande si M. G. va mieux, elle dit qu'il va mieux, ce qui est malheureusement inexact.

Il est très difficile de dire si ce diagnostic exact d'Alice est dû à ce qu'elle avait vu autrefois M. G., qui toussait peut-être un peu ; mais à peine. Ce qui me fait croire qu'il n'en est pas ainsi, c'est qu'elle a parlé de fluxion de poitrine, maladie aiguë. Le diagnostic est assez bon ; car la congestion tuberculeuse de M. G. ressemblait beaucoup cliniquement à une pneumonie.

Expériences LI. et LII., 28 Novembre 1887.—Faites, l'une par Alice, l'autre par Eugénie. J'ai eu depuis trois jours des battements de cœur assez douloureux, avec un peu d'angoisse cardiaque. Interrogées séparément sur ce que j'ai ressenti, ni Alice, ni Eugénie ne peuvent rien me dire. Elles ne peuvent pas dire non plus que j'ai eu de très vives douleurs névralgiques à la jambe.

Expérience LIII.—Faites par Alice. M. Héricourt lui demande ce qu'elle pense de la santé de Madame X., qu'il soigne, et qui est atteinte de métrorrhagies.

Alice dit : " Elle n'a pas de fièvre. Elle n'est pas bien malade ; par moments elle est agitée, nerveuse, et à d'autres moments elle est abattue, sans fièvre. Rien d'inquiétant ; seulement" (ici se place une longue hésitation) "elle est comme une femme qui est dans une position intéressante."

Il faut remarquer qu'elle ne dit pas textuellement grossesse ; mais qu'elle établit seulement une sorte de comparaison entre l'état de Madame X. et l'état des femmes enceintes, ce qui est assez curieux, au moins pour la similitude des troubles fonctionnels de l'utérus.¹

J'ai tenu à donner les résultats de mes nombreuses expériences en leur conservant le caractère d'un registre d'expériences fidèlement et exactement tenu. Je n'ai omis aucune des expériences faites, et je crois avoir, autant que possible, donné les paroles mêmes que les sujets avaient prononcées, sans me permettre d'y rien changer. En effet, l'interprétation est si délicate que toute modification du texte primitif peut induire en erreur. Il ne faut donc ni ajouter, ni retrancher.

L'étude de ces 53 expériences peut être divisée en deux parts. Il faut examiner d'abord les procédés de connaissance et les phénomènes

¹ M^{me}. X. est devenue enceinte le mois suivant.

subjectifs des sujets ; en second lieu, le rapport entre les sensations qui les amènent à un diagnostic et la réalité des choses.

Il est certain que, quand on parle à un sujet somnambulique, non averti, ni prévenu, d'un malade quelconque, son premier sentiment est une sorte de sentiment de douleur. Peu à peu la douleur s'exaspère, et il y a presque une scène de larmes, soit par commisération morale, soit plutôt par une sorte de contagion psychique qui leur inflige réellement les maux dont on parle.

On peut regarder ce phénomène comme au-dessus de toute contestation. Une somnambule non éduquée souffrira quand on lui parlera d'un malade. Si on lui annonce que telle personne dont on lui donne la main est malade, elle va éprouver des sensations malades. C'est là le fait brut, indiscutable, qui s'observe sans exception.

Ainsi, en dehors de toute éducation, il y a un retentissement tel de l'idée sur la sensation que l'idée d'un étouffement, par exemple, va chez un sujet sensible amener la sensation d'étouffement. Il suffit de parler de douleurs dans la tête pour qu'un somnambule ressente des douleurs dans la tête. Je n'examine pas la question de savoir si cette répercussion du malade au sujet est véridique ou erronée ; je me contente de montrer que l'idée d'une douleur amène cette douleur.

De là, chez Alice et Héléna, qui ne sont pas éduquées par l'exercice quotidien de consultations à des malades, cette sorte d'état de souffrance qui accompagne chez elles le diagnostic. Au lieu de dire : "Il y a de la céphalalgie," elles disent : "Ma tête est atrocement douloureuse. J'ai le ventre tellement sensible que l'on ne peut y toucher ; j'étouffe : je ne puis respirer."

Quant à Eugénie, elle ressent bien aussi quelque chose d'assez analogue. Elle perçoit les douleurs de ces malades : mais très peu, et légèrement. L'habitude a émoussé cette répercussion du malade à la somnambule, et cela était nécessaire : car, avec 10 ou 15 consultations par jour, elle serait à la fin de la journée cruellement fatiguée. Elle a donc, pour ainsi dire, d'autres procédés de connaissance qui correspondent peut-être à d'autres facultés, mais qui en tout cas diffèrent profondément des procédés d'Alice et d'Héléna. Elle voit les organes malades ; dit : "tel organe est rouge, tel autre est gonflé, etc." Je ne saurais dire si c'est là le développement d'une faculté normale, mais, en matière de somnambulisme, je suis tellement convaincu de l'influence souveraine de l'éducation et de l'habitude, que je croirais volontiers qu'à l'état normal, sans éducation, cette faculté n'existe pas, et qu'elle est la conséquence fatale de l'éducation donnée.

Donc, ce qu'il y a de naturel, c'est la sympathie qui s'exerce entre un malade quelconque et le sujet endormi. C'est là un fait qui me paraît bien prouvé, et sans contestation possible.

Il ne s'agit pas ici, je le répète, de savoir si cette sympathie est justifiée ou non, mais seulement si elle existe. Or elle existe; n'est pas douteux un seul instant. Que je dise à une somnambule "J'ai une migraine violente," elle croira aussitôt avoir les symptômes de la migraine. Or croire souffrir ou souffrir, c'est à peu près la même chose, et je défie qui que ce soit d'établir une différence entre une douleur réelle et une douleur imaginaire.

Quant au procédé de connaissance qu'elles emploient, il est aussi, par les différences d'éducation, tout-à-fait différent. Alice et Hélène n'ont besoin de rien. Il leur suffit que je parle de tel ou tel malade; elles *vont le chercher*, comme elles disent, et décrivent avec tant bien que mal ce qu'elles croient ressentir. Eugénie a beaucoup paraît-il, d'un objet ayant appartenu au malade. Mais, quoique ce soit évidemment beaucoup mieux douée, je n'ai pas trouvé qu'elle réussisse mieux qu'Alice et Hélène. Aussi serais-je tenté de croire que cette nécessité d'un objet ou de la présence d'un malade est encore un effet d'éducation.

Je ne voudrais pas nier l'influence que, pour un diagnostic exact, exerce le contact, soit du malade, soit d'un objet quelconque lui ayant appartenu. Nous sommes trop profondément ignorants des procédés de connaissance que les somnambules emploient pour conclure. Je dis seulement que ce contact ne me paraît pas indispensable. Cela ne veut pas dire qu'il ne joue aucun rôle. Il me semble que nous devrions admettre, pour les diagnostics de maladies comme pour la notion des dessins, quelque faculté de connaissance supérieure, s'exerçant par des moyens que nous ignorons totalement. Que ce soit une sorte de lucidité spéciale, ou de lucidité s'exerçant par le contact, l'effet est le même; c'est une sympathie telle que les douleurs du malade se répercutent plus ou moins sur le somnambule. C'est peut-être même cette sympathie qui est leur procédé de connaissance.

Le point le plus intéressant, c'est de savoir jusqu'à quel degré de précision elles peuvent arriver dans ce diagnostic. J'ai fait, comme on l'a vu, 53 expériences. Le succès complet, net, sans tergiversations possibles, c'est l'Expérience XV., dans laquelle Hélène me dit, en parlant d'un de mes enfants qui a la rougeole depuis deux jours, "Il a la rougeole." À part ce diagnostic très précis, tous les autres sont incomplets. Cependant on se tromperait en concluant que les autres sont des erreurs. Pour cela nous allons les séparer en trois groupes. Il y aura le groupe des *erreurs*—le groupe des *banalités* telles que, tous les appareils étant passés en revue, l'appareil atteint se trouve compris dans la description morbide;—et enfin le groupe des demi-succès, où les indications sont plus précises que ne pourrait vraisemblablement les donner quelqu'un parlant au hasard.

Voici les maladies pour lesquelles l'erreur a été complète.

Kératite ulcéreuse, fracture du bras, névralgie faciale, névralgie thoracique, eczéma infantile, névralgie sciatique, rougeole, gingivite, (deux fois), angine, névralgie faciale, blessure à la jambe, courbature, grain de plomb au bras, hémoptysie, blessure à la jambe, ataxie locomotrice, fièvre typhoïde, goitre exophthalmique, angoisse cardiaque (deux fois). Cela fait en somme 20 échecs complets.

Il est à remarquer que dans ce nombre sont surtout compris les petits accidents morbides que j'ai éprouvés depuis deux ans, et sur lesquels je demandais quelques détails. Alice, Hélène et Eugénie ont été également impuissantes à me donner quoi que ce soit de précis. Peut-être cela tient-il à la légèreté même de l'affection dont j'avais été atteint, mais je croirais plutôt qu'elles ne peuvent presque jamais faire une localisation exacte, restant toujours dans le vague, et se contentant d'indications confuses sur l'état des viscères abdominaux ou thoraciques.

Il faut faire une place à part pour les observations XI., XVII., XXXIII. et XXXV. Dans ces quatre observations le diagnostic demandé est totalement erroné ; mais les paroles prononcées peuvent se rapporter à d'autres malades connus de moi à ce moment même.

Dans l'Expérience XI., M. Langlois me donne les cheveux d'un homme atteint de méningite, et les cheveux d'un enfant atteint de tuberculose vertébrale. Je donne à diagnostiquer les cheveux de l'enfant, et elle dit "Méningite."

Dans l'Expérience XXXVII., M. Langlois me donne des cheveux d'un enfant atteint de méningite et les cheveux d'un enfant atteint d'hydropneumothorax. Je donne les cheveux de l'enfant qui a un hydropneumothorax, et Hélène me dit "Méningite."

Dans l'Expérience XVII., Hélène fait un diagnostic tout-à-fait faux. Au lieu d'une névralgie, elle dit céphalalgie et fièvre. Mais le malade a, le soir du jour où Hélène avait dit céphalalgie et fièvre, une fièvre assez forte avec une céphalalgie intense.

Dans l'expérience où j'interroge Hélène sur Madame X., atteinte de névralgie faciale (sans d'ailleurs lui dire le nom et le sexe), elle décrit les symptômes de *Sauvage*, que j'avais vu le matin, et qui avait été légèrement empoisonné par une dose trop forte de morphine.

Il me semble qu'en l'état actuel des choses, vu notre ignorance des points de repère pris par les somnambules pour faire les diagnostics, nous devons considérer ces expériences comme des demi-succès, ou plutôt comme des demi-insuccès.

Ce qui rend les réponses très banales, c'est que les somnambules passent en revue successivement tous les appareils organiques. Aussi proposerais-je, non pas d'établir des diagnostics de maladies, mais de régions malades.

Nous aurons alors, en ne faisant que le sommaire des indications

données, la liste suivante des expériences qui ont plus ou moins réussi.

- I.—Tuberculose pulmonaire et fistule anale.—Malade poitrine et douleur au bassin.
- II.—Tuberculose et abcès. Vieille synovite au genou gauche.—Plaie au genou gauche.
- IV.—Coliques néphrétiques.—Ventre et aines.
- VI.—Tuberculose. Phlegmon iliaque.—Plaie au bas du thorax.
- VII.—Pas de maladie.—Pas de maladie.
- VIII.—Pas de maladie. Accouchement il y a 10 jours.—Pas de fièvre, crises nerveuses, ventre et reins.
- IX.—Fièvre typhoïde en convalescence.—Ventre et thorax. Pas de fièvre, ni de plaie.
- X.—Péritonite.—Ventre et thorax.
- XI.—Tuberculose, caverne pulmonaire.—Thorax. Une poche qu' il faut vider.
- XIV.—Fièvre typhoïde et congestion pulmonaire.—Intestin et poumon.
- XV.—Rougeole.—Rougeole.
- XXI.—Métrorrhagie et syncope.—Ventre, thorax, et estomac. Le cœur ne fonctionne pas.
- XXII.—Bronchite chronique. Agitation nerveuse.—Agitation nerveuse et thorax.
- XXIII.—Affection hépatique.—Foie et reins.
- XXIV.—Faiblesse générale.—Faiblesse générale.
- XXIX.—Péritonite.—Les deux aines.
- XXX.—Faiblesse générale.—Anéantissement général.
- XXXIV.—Péritonite.—Ventre et aines. Frissons.
- XXXVIII.—Chute et bosse au front.—Bosse au front.
- XL.—Coliques néphrétiques.—Douleurs dans les reins.
- XLI.—Bosse au front.—Bosse au front.
- XLIII.—Coliques et diarrhée.—Inflammation de l' intestin.
- XLVII.—Affection cardiaque.—Aorte dilatée. Sang affluant au cœur.
- L.—Hémoptysie. Congestion tuberculeuse.—Fluxion de poitrine.
- LII.—Métrorrhagie.—Grossesse.

Ce résumé est évidemment des plus imparfaits, et *il ne peut dispenser de lire le compte rendu détaillé des diverses expériences.* En effet, en résumant ainsi les expériences, d' une part on omet les erreurs qui ont été faites, d' autre part on ne tient pas compte des faits exactement diagnostiqués.

Si l' on voulait, ce qui est absolument impossible, tenir compte du

calcul des probabilités, il faudrait établir à peu près huit régions—la tête, le thorax, le cœur, l'estomac, le foie, les reins, le ventre, et les membres.—On aurait alors, je suppose, un huitième de chance pour dire exactement. On voit que, sur 52 expériences, j'ai obtenu à peu près moitié des réponses justes, ce qui est plus que l'indiquerait le calcul, puisque, si mon appréciation des probabilités était exacte, je n'aurais du avoir que six ou sept réponses exactes.

Mais c'est une étrange illusion que de vouloir traduire par des chiffres ces données mouvantes, incertaines. Il vaut mieux constater que, dans un certain nombre de cas, il y a eu des réponses vraiment étonnantes.

Dans la première observation, dès le début Alice a dit, "Il est poitrinaire, et puis là," et elle indiquait le bassin. Or il s'agissait d'un tuberculeux atteint de fistule à l'anus.

Dans l'Expérience VI, alors que très rarement elle parle de plaie, elle a vu une plaie au-dessous du sein. Il s'agissait, il est vrai, d'un phlegmon iliaque, par conséquent assez loin du sein. Mais le fait de diagnostiquer une plaie me paraît plus important que de localiser exactement le siège de cette plaie.

L'Expérience XIII est assurément des plus remarquables. Est-ce que le hasard peut faire dire quand on parle d'un malade quelconque, "Il y a une poche sous le cœur qu'il faut vider," alors qu'il s'agit d'un tuberculeux avec une vaste caverne pulmonaire à gauche ?

Dans l'Expérience XIV, Hélène indique deux points douloureux qui correspondent précisément aux douleurs de la petite malade. Celle-ci a une fièvre typhoïde avec une congestion pulmonaire intense, presque une hépatisation de tout le poumon gauche. Hélène dit, "Sous l'omoplate il y a de la congestion." Elle dit aussi qu'elle porte la main à la nuque, alors que l'enfant porte constamment la main, non à la nuque, comme le dit Hélène, mais au nez.

L'Expérience XV est la meilleure sans contredit. D'abord Hélène fait immédiatement et sans hésiter le diagnostic de rougeole. Elle sait, il est vrai, qu'il s'agit d'un de mes enfants ; mais cela ne suffit pas pour faire un diagnostic aussi net, le seul net et irréprochable qui ait été fait dans les 52 expériences, bonnes ou mauvaises, que je rapporte ici.

Dans l'Expérience XXI, la malade, dont je m'occupe, a eu une syncope. Hélène, après des hésitations, des assertions vagues, non erronées, mais sans précision, dit, "C'est un manque de circulation générale qui amène des évanouissements. Il y a le cœur qui ne fonctionne pas. C'est le cœur qui a perdu la vie."

Les trois Expériences XXII, XXIII, et XXIV sont toutes trois très bonnes. Qu'on les relise, et on verra que pour les trois le diagnostic est bien précis.—Bronchite chronique et état de spleen. Hélène

dit, nerfs très agités, pas moyen de respirer, et elle montre le point douloureux au sternum.—Pour une affection hépatique ancienne, douleurs dans les reins, le côté enflé, et elle montre le foie.—Pour un état de dépression générale, Hélène dit : “languissement général,” sans localiser une douleur quelconque. Il est bien remarquable que pour ce même malade, dont je demandai quelque temps après le diagnostic, Hélène s’est servie des mêmes termes sans savoir qu’il s’agissait de lui. (Expérience XXX.)

Les Expériences XXXVIII et XLI paraissent excellentes ; mais je crois que c’est une apparence plutôt qu’une réalité. Je dis : “Un de mes enfants s’est fait mal.” Il est assez naturel qu’Eugénie d’une part et Hélène de l’autre me disent : *une bosse au front*. Le résultat est d’autant moins bon que je pensais à un autre accident. Toutefois les bosses au front chez mes enfants sont relativement rares, et je ne crois pas que pareil accident leur soit arrivé à chacun plus d’une ou deux fois, et même jamais avec autant d’intensité que ces deux jours là.

L’Expérience XLII est très bonne, puisque M. Janet, qui ne connaissait pas le malade, fait le diagnostic de pleurésie avec fièvre, et que la colique néphrétique, accompagnée de fièvre, est assez facilement, même par les meilleurs médecins, confondue avec la pleurésie commençante.

L’Expérience XLIII peut compter aussi parmi les meilleures. Il s’agit d’un homme ayant une diarrhée très forte. Dès qu’Eugénie touche l’objet—un couteau—qui vient de lui, elle dit : “C’est une inflammation de l’intestin.”

L’Expérience XLVII est assez bonne aussi, puisque moi, qui ne pouvais faire le diagnostic que d’après les paroles d’Eugénie, je dis : affection cardiaque ; ce qui est vrai.

Dans l’Expérience L, nous avons encore une localisation très exacte. Pour mon ami G., atteint de congestion pulmonaire tuberculeuse avec hémoptysie, Alice dit : “Ce qui me préoccupe, c’est sa poitrine ; est-ce qu’il a une fluxion de poitrine ?”

Enfin, pour l’Expérience LIII, alors qu’il s’agit d’une femme atteinte de métrorrhagie, Alice dit, en localisant par conséquent le mal : “Elle est comme une femme qui est dans une position intéressante.”

Voilà donc à peu près 15 expériences pour lesquelles la probabilité de bien dire, très difficile à apprécier, n’est guère que d’un vingtième à peine, et cependant je n’ai fait que 53 expériences.

On peut donc conclure qu’il y a dans l’état somnambulique de lucidité quelque chose de spécial, une faculté de connaissance qui nous échappe, et qu’il me paraît difficile de nier. Peut-être faudra-t-il rapprocher cette sympathie des états pathologiques des somnambules et de ces sympathies pathologiques que M. Babinski a bien étudiées chez

les hystériques. On sait qu'il a donné des exemples de deux hystériques dont l'une est atteinte de contracture, et qui communique sa contracture à l'autre.

En outre—et c'est une preuve d'un autre ordre—j'ai quelque peine à admettre que les consultations innombrables, données depuis près d'un siècle dans tous les pays du monde par des somnambules, eussent pu prendre pareille extension et se généraliser avec autant de force et de promptitude, s'il n'y avait pas quelque chose de véridique derrière leurs paroles. On peut admettre qu'elles se trompent parfois complètement, que le plus souvent elles donnent des indications vagues dans lesquelles le malade crédule croit retrouver sa maladie ; mais il faut bien que quelquefois elles disent juste. Sans cela elles ne pourraient continuer à exercer leur métier, et elles seraient bien vite abandonnées. D'ailleurs, entre elles, elles disent volontiers : "X. a beaucoup de lucidité. Y. en avait beaucoup autrefois, mais elle n'en a plus maintenant. Z. en a rarement ; mais, à de certains jours, elle est tout-à-fait lucide."

Ici encore je ne prétends pas entraîner la conviction, je tiens surtout à faire naître des doutes. Il est temps qu'on cesse de dédaigner cette mystérieuse puissance de connaissance que possèdent certains sujets magnétiques. C'est trop facile de sourire, et de ne pas chercher. Il n'y a pas lieu d'être si fier de l'étendue de notre savoir humain ; et je crois être plus sage que ces sceptiques, en disant qu'il faut étudier avec patience la lucidité des somnambules pour le diagnostic des maladies. Il est temps que les hommes désintéressés et vaillants s'occupent de cette question abandonnée à des magnétiseurs de profession.

Je ne voudrais pas dire de mal des magnétiseurs. Les médecins et les savants ont été si injustes pour eux qu'on a quelque honte à les charger encore ; mais enfin, malgré les moyens dont ils disposaient, ils n'ont pas pu donner, ou ils n'ont pas voulu donner, la série complète des consultations d'un de leurs sujets. Ils parlent de la sagacité, de la lucidité, de la double vue. Mais, pour ce qui est des exemples précis, et, à plus forte raison, d'une longue série, bonne ou mauvaise, d'exemples précis, ils sont avares de détails ; et la littérature magnétique, si riche en phraséologie creuse, est absolument pauvre en indications de cette sorte.

C'est pourtant cette série complète, impartiale, sans nulle omission ou complaisance, consistant dans un diagnostic fait par la somnambule, alors que le malade ne dit rien, et que les personnes présentes ne fournissent nulle indication, qu'il faudrait donner. Sans cela, on n'aboutit pas.

Il semble que, de toutes les formes de lucidité, celle-ci soit la plus fréquente, et la plus facile à expérimenter. Aussi suis-je bien convaincu que mon exemple sera suivi, et qu'il se trouvera des médecins

qui étudieront de près, sans crainte du ridicule, cette faculté qu'ont les somnambules pour la diagnose des maladies.

CHAPITRE IX.

EXPÉRIENCES SPIRITIKUES.

Pour ce qui concerne les expériences que j'appellerai *spiritiques*, je renverrai aux deux mémoires que j'ai publiés.¹



FIG. 90.

Je ne reviendrai donc pas sur les détails expérimentaux de la méthode que j'ai appelée *l'alphabet caché*. On sait que cette méthode consiste à faire répondre le médium, de manière à ce qu'il ne connaisse pas la réponse qu'il donne. Nous avons ainsi obtenu quelques réponses tout-à-fait curieuses, qu m'ont fait admettre qu'il y a chez les médiums une double conscience. C'est-à-dire, d'une part; la conscience régulière, normale, qu'ils ont tous, que tout le monde possède; d'autre part une sorte de conscience surajoutée, qui agit indépendamment de la conscience principale. (Figure 90.)

Cette théorie de la double conscience, ou de l'hémi-inconscience, ou de l'hémi-somnambulisme, était plus ou moins vaguement indiquée dans les travaux de M. Chevreul; je crois l'avoir précisée davantage dans les mémoires que je viens de citer. Il me semble que depuis mon travail elle est aujourd'hui acceptée complètement; car elle a été confirmée par les importants travaux de M. F. Myers,² de M. P. Janet,³ et de MM. Binet et Féré.⁴ Elle me paraît maintenant être devenue à peu près classique.

Mais le seul point sur lequel je veuille ici insister, c'est la lucidité

¹ *De la Suggestion Mentale*. (*Revue Philosophique*, Octobre 1883, p. 609); et *Des Mouvements Inconscients*, in *Hommage à M. Chevreul*, Août 1886; et *Revue de l'Hypnotisme*, 1886, pp. 170 et 209. Voyez aussi l'analyse très exacte qui en a été donnée dans les *Proceedings of the S.P.R.* 1884 fasc. vii., p. 239.

² *Automatic Writing*. *Proceedings of the S.P.R.* 1887, p. 209.

³ *Revue Philosophique*. Mai 1887 et Mars 1888, p. 238.

⁴ *Archives de Physiologie*. 1887, p. 320.

de cet héli-inconscient, lucidité qui lui fait dire telle ou telle chose, lui fait trouver telle ou telle phrase plus ou moins exacte, et aussi, quoique très rarement, révèle des faits que la personne consciente ne peut savoir et n'a jamais sus.

J'en ai cité quelques exemples. J'ai donné entre autres l'exemple du mot Chevalon, des mots Pierre et Elcœuf, des mots Danet et Doremiod. Ce sont, je crois, des exemples très démonstratifs, et je m'imagine qu'on ne croira pas que le hasard puisse produire ces assemblages.

Cependant mon éminent collègue, le Professeur Preyer, d'Iéna, m'a objecté que le hasard est bien capable de fournir ces groupements.¹ Pour appuyer cette opinion, il se fonde sur ce que la loterie de Leipzig a donné des séries plus heureuses que les séries où j'ai cru trouver comme une probabilité en faveur de la suggestion mentale. Mais son raisonnement ne me paraît pas absolument juste ; car il choisit dans les séries de tirages de la loterie précisément ceux qui ont une probabilité s'écartant de la moyenne, tandis que j'ai rapporté toutes mes expériences. Il est clair que si, dans une série de tirages, on choisit les séries divergentes, on obtiendra des chiffres invraisemblables.

Ainsi, on a constaté, à Monaco, que la rouge était sortie 21 fois de suite. La probabilité de cet événement est très faible. On ne doit l'observer théoriquement que sur deux millions de séries. Si pourtant, faisant 10 expériences seulement, je trouve 10 fois de suite un succès, alors que la probabilité est à chaque tirage de $\frac{1}{2}$, j'ai presque le droit de conclure que le hasard n'y est pour rien ; car je n'ai fait que 10 expériences, et on n'aura pas le droit de m'objecter qu'à Monaco la rouge est sortie 21 fois de suite ; car on choisit là un cas extraordinaire au milieu d'un très grand nombre de tirages ; et on prouve par là seulement que le tirage de 21 rouges consécutives est possible, ce qui était par avance tout-à-fait évident.

De même encore, M. Preyer, pointant au hasard dans un livre français, trouve au bout de 43 pointages faits au hasard le nom de Cheval. Il en conclut que le hasard peut bien, si je cherche le mot de *Chevalon*, me donner la première fois le nom de Cheval. Mais ce raisonnement est défectueux, ou plutôt il prouve seulement ceci : c'est que le hasard peut donner Cheval. Aussi bien pourrait-il me donner l'*Iliade* toute entière. Ce n'est pas douteux ; mais, quand on arrive à ces faibles probabilités, si la certitude morale ne peut être mathématique, au moins il y a une certitude morale. Malgré, donc, le heureux hasard qui a fait en 43 tirages donner à M. Preyer le mot de *Cheval*,

¹ Voyez Preyer, *Die Erklärung des Gedankenlesens*, 1 vol. in 8, chez Grieben, Leipzig, 1886 ; et spécialement Chapitre IV., "Über Experimente welche eine unmittelbare Gedankenübertragung beweisen sollen," pp. 50-67. Il a été réfuté en termes excellents par M. Gurney :—*Telepathie* (Friedrich, Leipzig). pp. 54-5, 60-2.

en cherchant *Chevalon*, je certifie que par un assemblage de lettres dues au hasard la combinaison Cheval ne se rencontrera pas au bout de 43 essais, et à plus forte raison après un seul essai. Je tiens le pari de 10 francs contre 300,000 francs avec celui qui voudra le tenir, avec M. Preyer, par exemple.

Puisque je parle des expériences spiritiques que j'ai publiées, il faut rectifier quelques erreurs que j'ai commises. Ainsi le mot *Jean Racine* qui m'a été indiqué par la table, ne prouve pas du tout qu'il y ait eu suggestion mentale. En effet, le vers que j'avais prononcé—

“*Et je charge un amant du soin de mon injure*”—

quoique étant inconnu à l'état conscient du médium, pouvait très bien être connu de lui à l'état inconscient. Il est vraisemblable qu'il avait jadis lu ce vers d'Andromaque, de sorte que c'est un simple souvenir, ignoré de lui-même, qui a pu lui revenir en mémoire. De même encore, quand je parle de deux vers de Legouvé, tirés d'une pièce intitulée *Epicharis et Néron*, on peut, par le style même des vers, par le titre de la tragédie, conclure, sans aucune autre phénomène qu'un peu de perspicacité littéraire, qu'elle date de la fin du dix-huitième siècle, de Joseph Chénier, par exemple, ou de Lemercier.

Restent donc sept expériences pour lesquelles je maintiens l'exactitude de mes calculs ; et je n'accepte pas la critique de M. Preyer, qui a de la peine à comprendre que je prenne la lettre voisine. S'il avait étudié sans parti pris mon procédé d'expérimentation, il aurait bien compris que l'hésitation à répondre est toujours entre trois ou même quatre et cinq lettres. Les mathématiques s'appliquent aussi bien à une probabilité de $\frac{1}{3}$ qu'à une probabilité de $\frac{1}{2}$.

Celles de mes expériences qui sont très défectueuses, ce sont celles qui ont été faites avec la baguette. Celles-là, je dois les considérer comme non avenues. Quoique je fusse dans ces cas le sujet récepteur, il est certain que je me laissais influencer par des signes extérieurs, le silence plus ou moins complet, la respiration plus ou moins fréquente, et d'autres symptômes encore, révélés par les personnes présentes et qui connaissaient ce que je devais deviner.

D'un autre côté, j'ai considérablement atténué dans mon mémoire la difficulté de comprendre comment notre alphabet caché pouvait être connu de celui qui est à la table. J'ai supposé qu'il y avait une perception confuse du mouvement rythmique exécuté par celui qui parcourt l'alphabet avec la plume, du bruit qu'il fait, etc. Mais cette explication ne me satisfait guère ; car nous évitons de faire le moindre bruit quand nous étions à l'alphabet. Nous nous cachions derrière un grand carton, et je ne puis pas encore très bien comprendre comment notre médium pouvait suivre ces mouvements.

Certes, il eût été très intéressant de continuer : mais j'ai dû suspendre ces expériences : car notre ami s'est lassé, et à aucun prix il

se veut recommencer ces exercices qui l'ennuyaient, et—je ne sais trop pourquoi—l'humiliaient.

Outre les expériences publiées déjà par moi, je puis en donner quelques autres, qui indiqueront très nettement combien il y a, dans l'inconscience du médium, une intelligence apte à des opérations intellectuelles passablement compliquées.

19 *Mai* 1884.—Présents, P. F., G. F. (médium), et moi. C'est moi qui tiens l'alphabet. Je demande un vers français retourné, et je tiens l'alphabet soigneusement caché. La réponse est—

E R D N A T R I O D U T M E U Q V A E X E S.

C'est alors seulement que je comprends le sens du vers indiqué. En continuant, j'obtiens—

E C B D S D E I P X U A C B M O.

Alors je demande : "Qu'est-ce qu'il y a eu de dicté?" P. et G. se moquent de moi, en disant qu'ils n'en savent absolument rien. Puis je demande qu'il me soit indiqué par les mouvements de la table combien il manque de lettres. La réponse est 1. Je le redemande une seconde fois. La réponse est encore 1.

L'expérience suivante a été faite avec quelqu'un qui ne faisait pas partie de nos réunions habituelles. Elle est irréprochable comme expérience. Reste à savoir si le résultat est au-dessus de ce que peut donner le hasard. Mais ici, comme précédemment, c'est toujours le lecteur que je laisse juger.

Je dis à un de mes amis, M. D., qui ne connaît aucune des personnes qui font avec moi ces expériences de spiritisme, "Pensez à un nom quelconque, que ce soit un personnage historique, ou un inconnu, et nous le trouverons par la table. Le lendemain je viendrai vous dire le résultat, et alors seulement vous me direz ce nom pensé par vous." L'expérience est faite par nous le 17 Octobre; les lettres donnent—

F.N.T.B.T.

Or nous pouvons admettre que la table a répondu avec un certain retard. Certes la combinaison des cinq lettres qui précèdent les lettres F N T B T sera due à la table aussi bien que la combinaison susdite. En prenant alors les lettres qui précèdent, nous avons la combinaison—

E.M.S.A.S.

Le nom à chercher était César. On voit qu'en admettant un petit retard pour la dernière lettre, et un retard encore plus grand pour la première, nous avons—

C.M.S.A.R

Ce qui se rapproche passablement de César ou plutôt Cæsar.

Dans l'expérience du 31 Octobre 1884, nous avons pris plus de précautions que d'ordinaire pour cacher complètement l'alphabet. D'après la situation que nous avons prise, il me paraît impossible que G., le médium, ait pu voir les mouvements que fait P. en suivant l'alphabet.

En outre, cet alphabet est masqué par un grand carton. De plus nous faisons du bruit, et nous parlons avec tant de force qu'il est presque impossible à P. d'entendre la sonnerie. Alors la première réponse est—

A.L.N.I.A.B.E.V.

Qu'on peut lire—

A.L.O.H.A.B.E.T.

De qui est cette réponse? demandons-nous alors. Nous sommes quatre à la table: elle est à un mètre et demi de nous. F. et G. (le médium) ont les yeux fermés, et nous continuons à faire en parlant un bruit assourdissant. La réponse est—

H N P O T O H A L D O U B T U E Z S F Q K E V Y.

C'est-à-dire, en admettant la correction de la lettre voisine—

I M P O S O I B L E O U A S T E Z S E R J E U X.

Et finalement nous interprétons cette réponse—

Impossible restez sérieux.

Dans l'expérience du 5 Novembre 1884, nous nous servons d'un alphabet circulaire; c'est-à-dire, disposé de telle sorte qu'il est impossible de savoir, quand je commence à épeler, par où je commence. De plus, je le parcours avec une vitesse très différente, et sans faire le moindre bruit, de manière à ce qu'il n'y ait aucune indication perceptible. La réponse est—

F A Z O L D O.

Cela est tout-à-fait insignifiant: mais il est intéressant de constater qu'en prenant toutes les précautions pour éviter que l'alphabet soit connu du médium, il y a cependant un assemblage de lettres qui ne paraît pas dû au hasard—

F A S O L D O.

Le 9 Novembre, en prenant toujours les mêmes précautions, mais en nous servant d'un alphabet ordinaire, non circulaire, le nom du soi-disant esprit venu à la table est V I L L O N. Alors nous faisons beaucoup de bruit, nous récitons des vers, nous chantons, nous comptons, si bien que P., qui est à l'alphabet, a peine à suivre la sonnerie. Nous demandons un vers français. La réponse est—

Q U S N N T K F S N E I G D R D A M S A M.

Ousontlesneigesdantan.

C'est-à-dire "Où sont les neiges d'Antan?" ce qui est un vers de Villon, connu évidemment de chacun de nous.

Quels ont été, demandons-nous alors, les rapports de Villon avec les Rois de France?

K O U H T L E C R U E L.

Louis le Cruel.

Quel livre devons-nous lire?

E S S A Y S U R D A D M O N I N M A N H P.

Essay sur daemoniomanie.

On comprendra que, si je mentionne ces expériences, ce n'est pas que les paroles dites soient intéressantes, mais c'est parce que les dispositions semblaient assez bien prises pour empêcher le médium de connaître ce que fait celui qui épelle l'alphabet. Je dis assez bien réussies ; car je n'oserais affirmer qu'il y avait pour notre médium une impossibilité absolue de voir ou d'entendre.

Autrement dit il y a difficulté extrême, pour nos sens habituels ; mais il n'y a pas une impossibilité radicale, comme dans le cas des sens enfermés dans une enveloppe opaque.

Je noterai encore quelques réponses ; mais le nombre et la valeur des réponses importe assez peu.

F E S T I N A L E N T E .

L O F A M D T M R E I I N A J U B R R E N O V
A R E D O L O R E M .

Infandum, rejina, jubes renovare dolorem.

On remarquera la vieille orthographe du mot : Rejina.

Par suite de différentes causes, et en particulier par la difficulté même de trouver des médiums de bonne foi certaine, je n'ai pas pu renouveler ces expériences avec l'alphabet caché. J'espère qu'on ne laissera pas, sans la poursuivre, cette curieuse manifestation de l'inconscience, qui indique peut-être quelque chose de plus que des mouvements musculaires, intelligents, et inconscients.

J'ai eu l'occasion une fois de vérifier que ce n'est pas là un phénomène exclusivement propre à mon ami G.¹ En effet, à Londres, il y a deux ans, je fus conduit par M. F. Myers chez Madame L., qui présente les phénomènes de l'écriture inconsciente. Nous essayâmes alors de voir si, en cachant l'alphabet, on pourrait aussi obtenir quelques réponses par des mouvements du crayon, mouvements se produisant à la lettre voulue, au moment où l'on épelle la lettre qui doit être donnée comme réponse.

Madame L. sait un peu de français. Nous demandons une réponse en français, et M. Myers suit avec le doigt l'alphabet, qu'il tient tout-à-fait caché pour Madame L. Je ne crois pas qu'on puisse cependant dire tout-à-fait caché. En disant très difficile à voir, je crois que nous serons exactement dans la vérité.

Madame L. fait un petit mouvement involontaire du crayon, quand M. Myers passe sur la lettre convenable. Alors nous avons la réponse suivante—

W O U S A T R O V V E R I E Z C E L A J T R A
E N D I F E I C I J .

¹ Dans *Light* une observation analogue a été publiée. Il y a en aussi d'ingénieux essais de M. Gesmann sur le même sujet. *Psychische Studien*. 1886 p. 397, 438, 500, etc.

Ce qu' on peut sans peine interpréter—

Vous trouveriez cela très difficile.

Je le répète, il serait bien intéressant de reprendre ces études avec l'alphabet caché ; mais il faudrait commencer par faire sur les sujets une sorte d'éducation, sans quoi on n'arriverait à rien.

Les expériences, en très petit nombre d'ailleurs, que je vais maintenant rapporter, ont été faites sur différentes personnes : leur intérêt ne consiste pas dans l'alphabet caché, mais dans la réponse même.

Comme pour toutes les expériences précédentes, je m'abstiendrai de tout commentaire autre qu'un commentaire expérimental, et je raconterai, aussi servilement que possible, dans quelles conditions précises l'expérience a été faite.

Le premier cas se rapporte à Madame L., dont j'ai parlé plus haut. Étant allé chez cette dame, d'une honorabilité irréprochable, avec M. F. Myers, je lui demande de me donner par l'écriture automatique une réponse quelconque.¹

Le mot indiqué est L E M I G N E. Je crois qu'il s'agit du mot français *l'énigme*, mais tout aussitôt nous avons E N G I M E L, avec cette addition. "Mon nom renversé." Ces réponses ont été obtenues avec l'alphabet caché. Alors le crayon écrit : "Place aux lignes." À partir de ce moment il n'y a plus de réponse par l'alphabet caché, et tout ce que je vais exposer se rapporte à l'écriture automatique.

Je demande alors où a vécu Lemigne. Réponse : "Saint Louis." Je cherche alors mentalement ce que peut être ce Saint Louis, et le seul souvenir qu'évoque ce mot est la ville de Saint Louis, au Sénégal.

Alors, continuant, le crayon écrit : "Petit Pont—17 rue du Petit Pont—rue Baptiste—rue Sainte Marie—à dix leagues de la capitale, jamais plus loin j'avais été—les trois sœurs."

Nous demandons quand Lemigne est mort, et ce qu'il était. Réponse : "1884 ouvrier en souliers."

Or le mot de Saint Louis, associé avec le mot de Petit Pont, me fait penser à l'île Saint Louis à Paris. Il est probable que Madame L., qui n'a jamais été à Paris et qui n'a pas lu de romans français, connaît à peine l'île Saint Louis de nom, si elle la connaît, et n'a jamais entendu parler de la rue du Petit Pont. Aussi, en rentrant à Paris, ai-je fait une sorte d'enquête pour savoir à quoi m'en tenir sur la réalité des réponses données par Madame L. avec l'écriture automatique.

Le 10 Juillet 1884, il est mort au numéro 17 de la rue du Petit Pont, un ouvrier vitrier nommé Gemini. (J'écris Gemini, quoique je ne sois pas absolument sûr de l'orthographe correcte de ce nom.) Dans

¹ Voir l'important article de M. Myers sur *Automatic Writing*.

à même rue, la même année, il est mort un ouvrier cordonnier nommé *Labenit* ; qui demeurait avec ses trois sœurs dans un hôtel de la rue du Petit Pont.

Peut-être trouvera-t-on quelque ressemblance entre le mot *Lemigne* et le mot *Gemini*.

Je noterai enfin sur la même personne un fait assez curieux. Le soir, faisant, en compagnie de M. F. Myers et de deux autres personnes, une expérience avec elle, comme nous nous trouvions tous dans l'obscurité (il faisait très froid), elle décrit différentes formes animées qu'elle voit passer devant elle. Je n'avais pas, comme on le pense bien, peur le moins du monde ; mais, à un moment, j'ai ressenti un effet bizarre, que je ne crois pas avoir jamais éprouvé. J'ai senti mes cheveux, ou, pour être plus exact, quelques cheveux, se dresser sur ma tête ; et je me fais mentalement cette remarque, que je suis comme électrisé. Alors Madame L., qui était à côté de moi, dit : " M. Richet est comme électrisé."

Au point de vue de la suggestion mentale par la table spiritique je noterai deux expériences, faites, l'une avec Marie B., l'autre avec Madeleine G.

Dans l'expérience avec Marie B. elle est seule à la table, qui donne des soulèvements par le moyen des soulèvements obtenus quand une troisième personne épelle l'alphabet. Je demande de citer le nom d'un des auteurs de la bibliothèque où nous nous trouvons. Marie B. est très myope, et peut à peine distinguer ce qui est à un mètre d'elle. La réponse est *THEIRS*. Or j'avais précisément pensé à l'ouvrage de M. Thiers sur la Révolution et le Consulat. Mais, ce qu'il y a d'assez intéressant, c'est que précisément cet ouvrage n'existe pas dans cette bibliothèque, et que ce que j'avais pris pour l'ouvrage de M. Thiers, ce sont les œuvres complètes de Goethe.

Cette expérience ne prouve pas grand chose ; car la même raison qui m'avait fait penser à l'ouvrage de M. Thiers a pu aussi pousser Marie B. à penser au même auteur.

Dans l'expérience faite avec Madeleine G. il y eu un résultat plus frappant. Il s'agissait de penser à un nom quelconque, d'homme ou de femme, personnage mort ou vivant. Nous étions quatre à la table, Madeleine G. étant évidemment le médium. La personne pensant à tel ou tel nom était à trois mètres environ de nous, sur un anapé, et dans une obscurité presque complète.

La réponse se fait par l'intermédiaire de la table, qui se soulève à la lettre convenable, et, par un système de signes convenus à l'avance, nous demandons si c'est un nom de vivant. Réponse : "Oui." Un nom d'homme ou de femme ?—"Un homme." Alors les lettres indiquées sont : *L O I S*. Cette réponse est un succès assez curieux ; car le nom pensé était précisément *Louis*. Ce nom n'était pas venu dans

notre conversation, et rien dans la demande n'indiquait qu'il fût question d'un prénom plutôt que d'un nom de famille.

Je dois mentionner aussi une expérience faite avec mon ami G., et qui a eu lieu en présence de l'illustre savant anglais, M. W. Crookes. M. Crookes ayant témoigné le désir d'assister à une des expériences que nous faisons avec l'alphabet caché, je réunis mes amis dans la journée chez moi, et nous essayâmes de la faire dans les conditions ordinaires. D'abord l'expérience ne réussit pas. Quelqu'un fit alors observer qu'il fallait fermer les persiennes et opérer à la lumière d'une lampe, ce qui fut fait. M. Crookes était près de moi. Je parcourais l'alphabet. G. était à la table, avec A., P., et F. Devant l'alphabet nous avions mis un grand carton qui le cachait presque complètement. L'alphabet n'était éclairé que par une petite lampe qui permettait à peine de voir les lettres, même en s'approchant de très près. Alors, après diverses phrases insignifiantes, M. W. Crookes fit une question mentale. Il demandait le nom d'un de ses fils. Personne ne pouvait se douter de la nature de la question.

La réponse, très nette, fut—

I K N O W O N L Y T H E S L A N G.

Je dois remarquer que G. sait à peine assez d'anglais pour épeler quelques mots, et que le mot de *slang* lui était complètement inconnu. Il est vrai qu'il a pu le savoir et l'oublier.

L'expérience aurait été plus intéressante encore, si la phrase ainsi dite par l'alphabet caché, au lieu de s'appliquer à peu près à toutes les demandes, eût été uniquement applicable à la question mentale de M. Crookes. Mais il n'en est pas moins vrai que la réponse s'applique bien à la question faite.

Pour ce qui concerne les phénomènes physiques du spiritisme, j'ai le regret de dire que, malgré bien des tentatives, je n'ai rien obtenu de décisif. J'ai assisté deux fois à des séances que donnait M. Eglinton, et j'ai fidèlement transcrit sur mon registre de notes le récit de ses expériences : mais je m'abstiens d'en parler et de conclure quoi que ce soit ; jusqu'à ce que sa bonne foi soit, comme je l'espère, absolument prouvée. À l'heure présente elle ne me paraît pas encore en dehors de toute contestation. Aussi faut-il regarder comme non avenues les expériences, si étonnantes qu'elles soient, où l'absolue bonne foi de l'opérateur n'est pas au-dessus de la discussion.

Restent les expériences faites dans des conditions de sincérité incontestable et incontestée. Elles sont peu nombreuses, et assez peu concluantes.

D'abord, pour ce qui concerne les coups, ou *raps*, G., qui nous avait donné des résultats si curieux avec l'alphabet caché, ne peut produire de *raps*. J'ai eu l'occasion de voir quatre ou cinq fois Madame V., personne intelligente, et d'une santé délicate, qui, lorsque elle met les mains sur

une table, dans les conditions de silence et de recueillement suffisantes, obtient des coups. J'ai parfaitement entendu ces coups. Nous étions en pleine lumière, et je suis sûr qu'il n'y avait aucune supercherie. Mais il ne m'est pas prouvé que ces coups soient tout-à-fait différents des craquements que produit dans une table, composée d'ais divers, une pression plus ou moins forte. Si Madame V., en appuyant involontairement à tel ou tel moment, fait entendre un craquement, et que ce craquement ressemble à un coup, ce n'est pas plus étonnant que les mouvements d'une table soulevée, mouvements que nous expliquons maintenant si bien par les mouvements musculaires inconscients.

Je ne me dissimule pas que cette hypothèse est peu satisfaisante, aussi peu satisfaisante que quand j'explique les réponses avec l'alphabet caché par une perception sensible et inconsciente des mouvements de la personne qui épelle l'alphabet. Mais, quand on n'a pas de preuves irrécusables qu'un phénomène ne s'explique pas par les lois connues de la matière, il faut recourir à celles-ci plutôt qu'à des hypothèses qui bouleversent l'état actuel de la science. J'aurais bien voulu reprendre ces expériences avec Madame V., mais sa santé ne lui a pas permis de continuer. Il y a, comme on sait sans doute, quand on s'est un peu occupé de ces phénomènes spiritiques, tantôt des médiums à gage, dont la bonne foi est par cela même problématique, tantôt des médiums qu'il est impossible de rétribuer, des personnes du monde, qui considèrent cela comme une sorte de passe-temps ou de jeu, et qui ne se résignent pas à de longues et fastidieuses études.

Une fois, avec G., nous avons eu le fait suivant. Je le mentionne, quoique je ne l'aie observé qu'une seule fois, et qu'il nous ait été impossible de le reproduire. Le 5 Novembre 1884, après une assez longue séance nous essayons de faire quelques expériences dans l'obscurité. Nous étions quatre présents, G., P., O., et moi. O. est à demi endormi, et incapable de parler. P. et moi nous demandons à l'esprit soi-disant présent s'il peut nous faire entendre le son du violon, question bizarre, résultant de diverses communications antérieures. La réponse est : "Oui, dans une minute." Cette réponse nous est donnée par les soulèvements de la table, suivant un système de signes convenus. Au bout d'une minute environ nous entendons trois ou quatre petits coups de timbre très faibles, mais bien nets cependant, et argentins. O., qui continue à dormir, n'a rien entendu. G., qui est sourd ou du moins qui a l'oreille très dure, n'a rien entendu. Mais P. et moi nous avons très distinctement entendu ce léger tintement qui semblait partir de la table. Aussi notre impression, que nous exprimons aussitôt simultanément, est que G., qui a une montre à répétition, a tiré sa montre de sa poche pour savoir l'heure.

Cette explication si simple est inadmissible ; car G. n'avait pas ce jour-là apporté sa montre à répétition.

Je rapporte le fait sans commentaire. Je ne crois pas que ce phénomène isolé, peut-être explicable par des raisons très simples, ait grande valeur. En fait d'expériences on peut dire ce qu'on dit des témoignages—*Experientia una, experientia nulla.*

La dernière observation que j'ai à rapporter se réfère à des phénomènes plus inexplicables encore. Au château de S., avec quelques parents et des amis, nous avons fait diverses expériences avec la table. Le médium était Madeleine G., et constamment le nom qui revenait par la table était le nom de mon grand-père, Charles Renouard, mort dans ce château, environ huit ans auparavant. Nous avons, entre autres, comme réponse, une promesse de l'esprit, qui nous dit qu'il nous apparaîtra. De fait nous ne vîmes rien, ni les uns ni les autres.

Le lendemain matin, Miss Mary X., institutrice anglaise de l'enfant de Madame G., prévint Madame G. qu'elle n'oserait plus aller toute seule dans le corridor. Il s'agit d'un grand corridor qui réunit l'une à l'autre toutes les pièces du premier étage. En effet, elle raconte qu'elle a eu une peur terrible le soir précédent, sa frayeur coïncidant avec le moment où nous faisons nos expériences. Dans le corridor elle avait vu l'ombre ou le fantôme de M. Charles Renouard.

D'après les affirmations de Miss Mary X., personne fort intelligente et véridique, elle ignorait que nous eussions fait une expérience ce même jour, et que surtout il eût été question de l'apparition possible de M. Charles Renouard. Mais il ne me paraît pas prouvé absolument qu'elle ignorait cela. Ce n'était pas la première fois que nous faisons l'expérience, et, dans une de nos séances antérieures, datant de huit jours à peu près, nous avons déjà eu des communications analogues, soi-disant de M. Charles Renouard.

Il me paraît que, de toutes ces expériences, résultat d'une longue et peut-être inutile patience, on ne peut rien conclure de formel. Je crois cependant qu'on est autorisé à regretter que les savants n'osent pas étudier sans parti pris les faits du spiritisme. Pourquoi cette réserve ? N'est-ce pas indigne d'eux que de fuir la lumière ?

CHAPITRE X.

EXPÉRIENCES DE LUCIDITÉ AVEC DES CARTES.

Il semble que la question de la lucidité puisse se juger avec des cartes de jeu plus facilement que par quelque autre procédé. En effet les cartes se prêtent sans peine à des calculs de probabilité d'une rigueur scientifique irréprochable. Étant donné un jeu de 52 cartes, si l'on fait un certain nombre de tirages, pourvu que ces tirages soient pratiqués sans que le sujet ait connaissance de la carte. on trouvera un

nombre de succès qui indiquera avec précision si le sujet dit mieux que hasard, ou comme le hasard.

Mais de fait il m'a paru que ce mode d'opérer ne se prête pas du tout à l'examen de la lucidité. Je ne saurais dire pour quelle cause. Peut-être y a-t-il dans l'esprit du sujet la représentation simultanée de toutes les cartes qui sont dans le jeu. Peut-être aussi est-on tenté de ratifier un trop grand nombre d'expériences, et les premières sont-elles les seules bonnes. Peut-être des conditions inconnues de nous modifient-elles les données de l'expérience. Toujours est-il qu'en procédant avec rigueur, mais non avec plus de rigueur qu'avec les dessins mis dans des enveloppes, je n'ai obtenu aucun résultat dans le sens de la lucidité ou de la suggestion mentale.

Voici comment je procédais. La carte était par quelqu'un placée dans une enveloppe opaque. Elle était prise dans huit jeux de cartes de 52 cartes. Par conséquent la même carte pouvait se retrouver plusieurs fois de suite dans la même expérience. Quelquefois c'était moi-même qui avais mis, chez moi, la carte dans l'enveloppe. Mais j'avais soin de ne pas la regarder, et j'ignorais absolument quelle carte j'avais ainsi enfermée dans l'enveloppe opaque.

Alors l'enveloppe était donnée soit à Alice, soit à Eugénie, soit à d'autres sujets. Le résultat, qui m'était donné verbalement, était inscrit sur l'enveloppe, et, une fois la carte indiquée par le sujet, j'ouvrais l'enveloppe, et je comparais.

J'ai fait ainsi 312 expériences. Elles sont, quant à la méthode, irréprochables, mais le résultat est tout-à-fait défavorable à mes prévisions ; c'est-à-dire, que je n'ai rien trouvé qui confirmât l'hypothèse de la lucidité. Au contraire, les chiffres obtenus prouvent bien que la lucidité ne s'exerce pas sur les cartes mises sous enveloppes et invisibles par nos procédés ordinaires de vision.

C'est donc là un résultat absolument négatif, et fait pour jeter quelque doute sur les expériences de dessin. Mais, en pareille matière, vu notre ignorance absolue des procédés de lucidité, nous ne devons rien conclure d'une série, même très longue, d'expériences négatives. Le fait que de nombreuses expériences avec les cartes nous ont donné un résultat nul, prouve simplement qu'on échoue avec les cartes, et ne prouve pas qu'il n'y a pas de lucidité pour les dessins, ou pour les maladies, ou pour d'autres phénomènes.

Quoique j'aie absolument échoué avec les cartes, il est possible que d'autres expérimentateurs, agissant sur des sujets plus sensibles, aient de meilleurs résultats. Je ne parle pas de la suggestion mentale, qui, d'après les expériences des divers correspondants de la Society for Psychical Research, semble prouvée pour les cartes ; mais de la lucidité portant sur des cartes inconnues du sujet aussi bien que de l'opérateur. Je me permets de recommander cette épreuve faite comme je l'indique :

cartes prises dans un grand nombre de jeux, mises dans des enveloppes opaques, sans que personne les connaisse, et résultat écrit avant qu'on ait vu la carte, sans qu'on puisse revenir sur une expérience faite, et en tenant compte de tous les résultats, sans une seule exception.

Au point de vue de la probabilité, voici comment je l'ai calculée. Il y a d'abord une probabilité de $\frac{1}{2}$; c'est la probabilité d'amener une carte rouge ou une carte noire. Secondement, il y a la probabilité de $\frac{1}{4}$; c'est la probabilité d'amener un cœur, un carreau, un pique, ou un trèfle. Troisièmement, la probabilité de $\frac{1}{13}$; soit la probabilité d'amener un as, un deux, un trois, et cetera. Quatrièmement, la probabilité de $\frac{1}{52}$; c'est la probabilité d'amener exactement telle ou telle carte.

Enfin, la probabilité d'amener, non pas la carte exacte, mais la carte voisine, celle qui est immédiatement supérieure ou inférieure, est évidemment de $\frac{3}{52}$.

Il fallait s'attendre à trouver, pour les expériences portant sur la désignation totale des cartes, des chiffres un peu inférieurs aux chiffres probables, car, dans bon nombre d'expériences, peut-être $\frac{1}{4}$ du nombre total, Eugénie ou Alice se refusaient à dire autre chose que la valeur de la carte, affirmant qu'elles ne voyaient rien, et qu'il était par conséquent inutile de leur faire dire plus.

Je donne ici la somme totale des expériences de cartes faites de cette manière. J'ai disposé les chiffres par séries de 24. C'est-à-dire, que chaque colonne indique le résultat de 24 expériences consécutives.

EXPÉRIENCES D'EUGÉNIE.

		1e série.	2e série.	3e série.	4e série.	5e série.	Total.	Nombre probable	
								Pr. le totl.	Pr. 24 Ex.
Rouge ou noire,	Prob. $\frac{1}{2}$	15	15	11	6	10	57	60	12
Valeur de la carte,	Prob. $\frac{1}{4}$	9	9	8	2	5	33	30	6
Désignat. du point,	Prob. $\frac{1}{13}$	2	2	0	1	1	6	9	2
Désignat. totale,	Prob. $\frac{1}{52}$	2	1	0	0	0	3	2	0.5
Désignat. totale et des 2 cartes voisines,	Prob. $\frac{3}{52}$	2	1	0	0	1	4	7	1.5

EXPÉRIENCES D'ALICE.

EXPÉRIENCES DE LÉONTINE,
D'HÉLÉNA ET D'AUTRES.

	1e série	2e série	3e série	4e série	5e série	6e série	Totl.	Nbr. Prb.	1e série	2e série	Totl.	Nbr. Prb.	Total général	Nombre Probable.
Prob. $\frac{1}{2}$	12	12	10	11	12	11	68	72	7	15	22	24	147	156
Prob. $\frac{1}{4}$	7	4	4	6	5	7	33	36	7	9	16	12	82	78
Prob. $\frac{1}{12}$	2	2	0	0	0	1	5	11	3	2	5	4	16	24
Prob. $\frac{1}{12}$	0	0	0	0	0	1	1	3	1	1	2	1	6	6
Prob. $\frac{1}{12}$	0	1	0	1	1	1	4	8	2	5	7	3	15	18

Si l'on ne tient compte que des probabilités à $\frac{1}{2}$ et à $\frac{1}{4}$ —et il n'est guère possible de faire autrement, puisque bien souvent Eugénie ou Alice ne désignaient que la couleur de la carte—on voit que, les chiffres obtenus sont tout-à-fait ceux que peut donner le hasard,¹ et que, si une

¹ Depuis que ce travail a été écrit, j'ai refait de nouvelles expériences, qui m'ont donné des résultats plus satisfaisants, quoique à vrai dire ils ne dépassent pas encore *avec* le nombre probable. Mes expériences ont été faites avec Alice, Eugénie et Léontine. Sur 37 expériences Alice m'a donné —

$\frac{1}{2}$ 17 bons ; 20 mauvais.

$\frac{1}{4}$ 7 bons ; 30 mauvais.

$\frac{1}{12}$ 5 bons ; 32 mauvais.

$\frac{1}{12}$ 2 bons ; 35 mauvais.

$\frac{1}{12}$ 3 bons ; 34 mauvais.

Sur 25 expériences, Eugénie m'a donné :—

$\frac{1}{2}$ 17 bons ; 8 mauvais.

$\frac{1}{4}$ 9 bons ; 16 mauvais.

$\frac{1}{12}$ 2 bons ; 23 mauvais.

$\frac{1}{12}$ 29 mauvais.

$\frac{1}{12}$ 29 mauvais.

Mais je dois dire qu' Eugénie ne me désigne que rarement le point de la carte dont elle a indiqué la couleur, de sorte que ce chiffre de 29 expériences ne répond en réalité qu' à une dizaine d' expériences à peine. Léontine a mieux réussi peut-être. Sur 59 expériences j'ai eu—

$\frac{1}{2}$ 30 bons ; 29 mauvais.

$\frac{1}{4}$ 20 bons ; 39 mauvais.

$\frac{1}{12}$ 8 bons ; 61 mauvais.

$\frac{1}{12}$ 2 bons ; 57 mauvais.

$\frac{1}{12}$ 4 bons ; 55 mauvais.

Cela fait 121 expériences, lesquelles, ajoutés aux 312 expériences précédentes, me donnent un total de 433 ; sur 433 expériences il y a eu en définitive—
A $\frac{1}{2}$ 211 succès ; 222 échecs.

A $\frac{1}{4}$ 118 succès ; 315 échecs, le nombre probable des succès étant 108.

On voit que c'est là tout-à-fait le hasard ; mais il me paraît vraisemblable qu' Alice, par exemple, n'a absolument pas de lucidité pour les cartes. Aussi faudrait-il éparer toutes les expériences qu'elles a faites. On arriverait alors à un chiffre meilleur ; c'est-à-dire, pour la probabilité à $\frac{1}{2}$, celle qui me paraît devoir surtout être recherchée, sur 292 expériences, 78 succès, alors que le nombre probable est 63. En assimilant cela à une sorte de jeu, on verrait qu' alors le jeu, avec une personne ayant *et avantage, ne serait pas équitable.*

influence perturbatrice quelconque a modifié le hasard, cette influence ne peut être appréciée.

CHAPITRE XI.

EXPÉRIENCES AVEC DES NOMS.

J'ai essayé de faire à peu près la même expérience qu'avec des cartes, en la variant légèrement. Pour cela, au lieu de prendre des cartes de jeu, j'ai pris des prénoms d'homme ou de femme. J'ai ainsi dressé une liste de 90 noms masculins et féminins, puis j'ai prié quelqu'un de tirer au sort et de mettre un de ces noms tirés au sort dans une enveloppe opaque, après l'avoir écrit bien lisiblement. Naturellement, après chaque tirage, le nom était remis dans l'urne, pour que la probabilité restât toujours égale à $\frac{1}{90}$. Ainsi, j'ignorais absolument le nom que je donnais à deviner.

Je n'ai fait jusqu'à présent qu'un tout petit nombre d'expériences, et elles n'ont pas réussi, comme on va le voir par le tableau qui suit. Mais je crois que la méthode est bonne, et qu'elle pourra être employée avec avantage par ceux qui auront ou croiront avoir des sujets plus ou moins lucides.

NOM RÉEL.		NOM DIT.		NOM DU SUJET.
Catherine	.....	Henri	.....	Alice.
Justin	.....	Lucien	.....	”
Gustave	.....	Marguerite	.....	”
Angèle	.....	Pauline	.....	”
Julie ¹	.....	Juliette	.....	”
Nicolas	.....	Ursule	.....	”
Marie	.....	Jeanne	.....	”
Sara	.....	Rosa	.....	Eugénie.
Michel	.....	Julie	.....	”
Jacqueline	.....	Joséphine	.....	”
Madeleine	.....	Jeannette	.....	”
Julienne	.....	Amélie	.....	Claire.
Claire	.....	Eugène	.....	”
Agnès	.....	Lucien	.....	Léontine.
Rose	.....	Anna	.....	”

Il n'y a évidemment rien à conclure de ces 15 expériences. Il est certain que la ressemblance est assez grande entre Julie et Juliette, Sara et Rosa, Jacqueline et Joséphine. Mais cela ne suffit pas pour constituer même une présomption en faveur de la lucidité. Car le hasard pourrait

¹ J'avais regardé le nom contenu dans l'enveloppe, et je lui avais dit : "C'est un nom de femme."

bonner des assemblages plus curieux encore, même quand la probabilité est très faible, $\frac{1}{10}$, comme elle l'est dans cette série d'expériences.

Ces expériences sont des expériences faites pour étudier non la suggestion mentale, mais la lucidité. Dans le cas de suggestion mentale, il semble qu'on réussisse mieux. Je laisse de côté les belles expériences qu'ont faites à cet égard quelques correspondants de la Society for Psychical Research, et je ne parle que de mes propres études.

J'ai raconté qu'il y a bien longtemps, tout-à-fait au début de mes expériences, j'avais demandé à une jeune somnambule le nom d'un de mes camarades d'études venu avec moi à l'Hôtel Dieu. Il s'appelait Hearn, et la jeune fille me dit sans se tromper, "He(?)rn." L'expérience, citée plus haut, dans laquelle Alice, sans avoir vu le nom qui était enfermé dans l'enveloppe, me dit, après que je l'eusse lu et que je lui eusse dit que c'était un nom de femme, "Juliette," alors que le vrai nom était *Julie*, peut passer aussi pour de la suggestion mentale.

Dans une expérience faite avec Eugénie, j'écris L u c i e n, et je mets le papier dans une enveloppe que je lui donne. Elle lit d'abord, "Marie." Je lui dis que c'est une erreur; et je lui demande la première lettre. Elle dit qu'elle ne voit pas. La seconde lettre, dit-elle, est u; la troisième n'est pas vue; puis elle dit, i e n. Il semblerait, d'après cela, qu'elle dût conclure à L u c i e n. Nullement, elle lit E u g i e n i e, soit Eugénie. On remarquera, je pense, la similitude de g et du c.

CHAPITRE XII.

EXPÉRIENCES DE VOYAGE.

J'ai fait avec Alice une série d'expériences d'un caractère spécial. Il s'agissait de décrire un édifice ou une maison quelconque, inconnue de moi, mais connue de la personne qui était avec moi. C'était moi qui interrogeais Alice, de sorte que mes questions ne pouvaient la nettre sur la voie, puisque j'ignorais quelles étaient les réponses qui devaient être données. Nous appellerons *voyages*, ces descriptions faites ainsi à distance.

J'ai eu alors à diverses reprises des résultats vraiment très remarquables. Je ne veux pourtant pas les rapporter ici en détail; car ne faut pas abuser de la patience du lecteur, et ces détails, si intéressants qu'ils soient, ne me paraissent guère propre à faire naître la conviction. On peut toujours en effet supposer qu'il y a comme des indications inconscientes données par la personne présente, si lenteuse qu'elle soit. D'autre part il est facile de dire que la diversité des jardins, maisons, bâtiments, édifices, salons, et cetera, n'est pas suffisante, pour qu'une description quelconque qui est nécessaire

ment vague, et pleine d'erreurs, ne s'applique pas à presque tous les édifices, jardins, bâtiments, et salons connus.

Aussi me contenterai-je d'indiquer quelques faits choisis parmi ceux qui sont, non les plus frappants, peut-être, mais les plus aptes à être brièvement exposés.

Expérience I., 8 Août 1886.—Cette expérience a été faite avec mon ami M. Manuel Tolosa Latour, qu' Alice ne connaît pas. Il s'agit d'aller dans la maison d'un médecin de ses amis, le Docteur E. Je crois deviner, d'après les paroles de M. Tolosa, dites avant que nous ayons été en présence d' Alice, qu' il s'agit d'une maison d'aliénés. Mais je n'en suis par sûr ; d'ailleurs je n'en laisse rien voir à Alice, et M. Tolosa ne lui dit pas une parole.

Alice voit "des hommes qui vont et viennent avec une casquette sur la tête (détail qui est absolument exact et que j'ignorais entièrement). Les femmes sont dans un salon. Elles sont très drôles et doivent être en fête ; tellement elles remuent ; il y en a qui ont des éventails. Il y en a une qui est au piano. Elles ont des costumes avec des manches trop larges." (Tous ces détails sont très exacts, et ils étaient à peu près inconnus de moi. Jamais Alice n'a été dans un asile d'aliénés, et elle ne sait pas ce qui s'y passe.)

Expérience II.—Faites par Alice. Madame A. est avec moi. Il s'agit de décrire la maison que Madame A. habite en province, et que ni moi ni Alice ne connaissent. Madame A. ne dit rien, et c'est moi qui interroge Alice. Je ne reviendrai plus d'ailleurs sur cette manière de procéder, puisque, dans aucune des expériences que je vais mentionner, je ne laissais interroger par la personne connaissant la réponse qu' il fallait donner.

Alice dit : "Un jardin avec une grille. Devant la maison, pas d'arbres ; mais des massifs. Par devant il y a des marches, un perron avec un escalier en pierre et quatre marches. Dans le salon une table ; sur la cheminée une pendule, et, de chaque côté de la pendule, en haut, à droite et à gauche, deux motifs faisant saillie au-dessus du cadran : ce sont deux anges." Tous ces détails sont parfaitement exacts, sauf pour un point spécial. Le cadran de la pendule porte en haut, à droite et à gauche, deux chèvres qui semblent grimper sur le cadran.

Expérience III.—Il s'agit de la maison de M. C. que M. Ph Renouard, présent à l'expérience, connaît très bien, mais que ni moi ni Alice ne connaissons.

Bien entendu, pour cette expérience, comme pour les précédentes et celles qui suivront, je ne donne pas les détails plus ou moins banaux que nous a indiqués Alice. Je ne mentionne que les particularités intéressantes qu'elle nous a précisées, et qui sont exactes. Je laisse aussi de côté les erreurs qu'elle a commises.

“ L’entrée de la maison est sur la cour dans la cuisine. Il n’y a de sortie sur la rue. Dans le jardin, au bout de la terrasse, il y a un banc avec des bancs pour s’asseoir et une balançoire.” Ces détails exacts; mais M. Renouard ignorait qu’ on avait mis récemment une balançoire au bout du jardin. “ Au milieu de la cheminée il y a une lunette à colonnes, grande, carrée, avec un dôme où il y a des sculptures. Les colonnes latérales sont saillies, le sommet est un dôme avec des sculptures. Il y a quatre colonnes.”



FIG. 91.

Pendule dessinée par moi d’après les paroles d’ Alice.

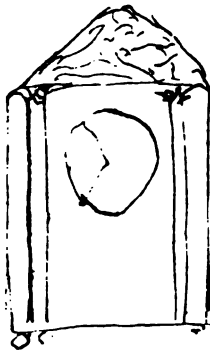


FIG. 92.

Pendule réelle de la maison de M. C.

Je donne ici la figure de la pendule (Figure 91), telle que je l'ai dessinée d'après les indications d'Alice, et telle qu'elle est réellement. (Figure 92.)

" Dans le salon il y a au milieu une grande table avec des livres posés à plat, de grands livres avec de belles reliures. Les fauteuils sont en étoffe rouge. La porte de droite du salon conduit dans un petit corridor qui mène à la cuisine. Dans la salle-à-manger il y a un dressoir qui est constitué en bas par une armoire à deux battants se fermant à clef. Il n'y a pas de tableaux, mais des assiettes suspendues au mur et rangées de chaque côté du buffet. Il y a deux rangées de ces assiettes."

Tous ces détails sont très exacts, et on ne pourrait en donner une meilleure description, même si l'on avait sous les yeux les pièces et les objets en question,

Expérience IV.—Faites par Alice. Dans une première expérience je lui avais demandé de me décrire la maison de mon ami M. Ferrari, à la campagne, en province, maison que je ne connais pas. Le résultat avait été à peu près nul. Une seconde fois, M. Ferrari étant présent, elle décrit beaucoup mieux cette maison, quoique naturellement M. Ferrari s'abstienne de toute parole impliquant assentiment ou dissentiment.

" A coup sûr, ce n'est pas un pays plat ; la maison est plutôt dans un fond. Dans le jardin il y a une allée qui monte et qui conduit à un plateau très élevé. Ce plateau aboutit à une grande avenue avec de grands arbres, à feuillage épais. Dans cette allée il y a un petit mur latéral, pas très haut, sur lequel se trouvent des pots de fleurs. La maison est recouverte par des ardoises très petites, très fines, qui ne sont pas noires."

Expérience V.—Faites par Alice. Dans une première expérience je lui avais demandé de me décrire la maison de mon ami M. Rondeau. Le résultat avait été à peu près nul. Une seconde fois, M. Rondeau étant présent, elle fait une description dont plusieurs détails sont fort exacts. M. Rondeau s'abstient de toute indication. " Sur la cheminée il y a quelque chose, qui est large en bas et pointu en haut. Il y a des draperies. Au-dessous est un cadran. La partie supérieure de la statue est une épaule. Le personnage n'est pas tout-à-fait de face. Il est appuyé sur le bras, et regarde le cadran. Il y a de chaque côté de la pendule deux candélabres, dont la tige est étroite, et qui supportent des bougies. Dans le salon il y a encore un grand tableau, de 80 centimètres de long, sur 50 centimètres de large, qui représente un paysage. À droite un amas de maisons, une ville un peu en colline, comme un amphithéâtre. Par devant, une route, des champs au premier plan. À gauche une étendue de plaine avec la mer bleue. Entre la ville et la mer, formant un arrière-plan plus éloigné, quelque chose de pointu, comme une tourelle ou le toit d'une église."

Telles sont textuellement les paroles d'Alice. Or la pendule représente Pénélope, qui a en effet l'épaule faisant saillie, et dont la tête est ornée vers le cadran. Quant au tableau, c'est un très grand tableau, le Canaletti, qui représente une vue de Venise. Au premier plan le canal. Au second plan les maisons, et surtout l'église St. Georges Majeur, dont se détache la haute coupole pointue.

Alice, continuant, dit encore : " Dans le jardin il y a un jet d'eau. Sur les bords du jet d'eau une petite bordure en pierre avec des fleurs. Tout autour du bassin il y a une grille. Au fond du jardin une table et des chaises." Tous ces détails sont bien exacts.

Je ne veux pas pousser plus loin le récit de ces expériences, qui ont été fort longues et laborieuses. Elles ont abouti en somme à un assez faible résultat, non parce que les réponses étaient mauvaises, car dans quelques cas elles étaient excellentes, mais parce que la méthode ne paraît pas devoir conduire à une conclusion tant soit peu certaine. Que l'on essaye d'appliquer à telle ou telle réponse le calcul des probabilités, et on verra que c'est absolument impossible. Il est peu probable assurément qu'en décrivant au hasard une pendule quelconque, je lui donne un dôme sculpté, et des colonnes latérales dépassant légèrement le dôme, alors qu'en réalité la pendule qu'on doit décrire a précisément cette forme. Mais je ne puis chiffrer la part de vraisemblance qu'a cette réponse. Cela est d'autant plus difficile à chiffrer qu'il faut tenir compte de la personne qui est présente, qui écoute, et qui est au courant des réponses à faire. Pourra-t-on jamais affirmer qu'elle ne se laisse pas aller à des signes involontaires, si faibles qu'ils soient, d'assentiment ou de désapprobation ?

CHAPITRE XIII.

OBSERVATIONS DIVERSES DE LUCIDITÉ OU DE SUGGESTION MENTALE.

Pour terminer, il me reste à mentionner quelques faits épars, impossibles à classer dans tel ou tel chapitre, et qui me paraissent relever, tantôt de la suggestion mentale, tantôt de la lucidité.

Observation I.—Léonie B., qui a donné à M. Gibert et à M. Janet de si beaux cas de transmission mentale et de lucidité, ne m'en a donné que deux exemples, quoique j'aie fait avec elle de nombreuses tentatives (voir l'Appendice).

Étant au Havre et l'interrogeant, je lui demande si elle peut aller à Paris voir mes enfants. Elle dit que oui, et elle s'imagine les voir. Elle entend, dit-elle, qu'on appelle, " Amélie, Amélie." Aucun de mes enfants ne s'appelle Amélie ; mais ma nièce, qui se trouvait alors avec eux, à la campagne, s'appelle Amélie. Il est vrai qu'Amélie est aussi le prénom de ma femme, et que Léonie pouvait savoir ce prénom.

Léonie dit ensuite, "Oh! oh! voilà la petite fille qui se coupe avec un couteau. Oh! oh! ne te fais pas de chagrin, ma petite; ce ne sera rien."

C'était un samedi, à 4 heures du soir. Je télégraphie à Paris, non pour être rassuré, mais pour savoir à quoi m'en tenir sur le succès de cette vue à distance. La réponse est que ma fille ne s'est pas coupée; mais, trois jours après, rentré à Paris, j'apprends que ce même samedi mon fils, Jacques, âgé alors de trois ans, s'est fait une assez forte coupure au doigt, le matin à 7 heures, en jouant dans son lit avec un morceau de verre ébréché.

Expérience II.—C'est plutôt une observation qu'une expérience; car je ne cherchais rien de semblable, et en général c'est ainsi que l'on obtient les meilleurs résultats. Moins on fait d'expérimentation proprement dite, plus on a de chances d'avoir quelque succès.

Je vais chez M. Ferrari pour voir Léonie, et j'amène avec moi mon ami Rondeau. Je fais alors diverses questions à Léonie, qui me répond par des paroles insignifiantes. Soudain Léonie me dit, "Pourquoi avez-vous ainsi passé devant M. Rondeau? vous avez au bas de l'escalier passé devant lui. Ce n'est pas poli."

Or il y a là un fait très exact. Au bas de l'escalier, comme le jour tombait, et que l'escalier est fort sombre, j'avais dit à M. Rondeau, qui ne connaissait pas l'escalier, "Attendez, marchez derrière moi. Moi, je passe devant."

Expérience III.—Je vais chez Alice avec mon ami T. J'avais prévenu T. que je ne ferais pas les expériences amusantes qu'on fait volontiers, dans les salons, sur l'hypnotisme. "Cela," lui dis-je, "ne m'intéresse plus d'étudier les faits, bien connus aujourd'hui, de l'hypnotisme ordinaire; nous ferons des expériences sérieuses et ennuyeuses." Je commence par donner à Alice des cartes enfermées dans une enveloppe opaque. À peine ai-je remis ces cartes à Alice qu'elle les repousse brusquement, ce qui est contraire à toutes ses habitudes, et qu'elle me dit: "Ce n'est pas pour les cartes qu'il est venu." (Elle n'avait jamais vu T., et ne connaissait rien de lui, ni son âge, ni sa profession, ni son état social.) "Il est venu parce qu'il est occupé d'autre chose. Ce n'est pas à Paris ce qui l'occupe." Alors elle donne, avec une grande précision, des détails sur l'état d'esprit de T., qui était alors—ce que j'ignorais absolument et ce que personne assurément, même parmi ses intimes amis, ne savait—très amoureux d'une jeune personne demeurant loin de Paris et qu'il désirait épouser.

Je n'ai pas à raconter ici dans ses détails cette curieuse observation, car ce sont des faits qui n'ont guère de pouvoir de conviction que sur une seule personne. T., qui n'avait jamais cru à rien d'analogue, a été tout-à-fait persuadé de la réalité de la transmission mentale, ou de la lucidité. Peut-être cette impression s'effacera-t-elle quelque jour de

un esprit, mais alors il était pleinement convaincu ; et cependant c'est un homme de science qui est très froid et réfléchi.

Le défaut de cette étonnante observation, c'est que T. ne savait pas contenir son enthousiasme, et qu'il poussait, malgré lui et malgré moi, de petites exclamations qui mettaient Alice sur la voie des réponses à faire ; quand il se taisait, son silence prouvait à Alice qu'elle était sur une mauvaise piste, et elle l'abandonnait aussitôt. En dépit de cette défectuosité, la perspicacité, si vive qu'on la suppose, aurait quelque peine à expliquer la précision des réponses d'Alice.

Expérience IV., 7 Août 1887.—J'arrive chez Alice à 10 heures du matin. Elle me dit : “Je suis très triste ; il va se passer quelque chose de grave. Il y aura beaucoup de chagrin chez vous. Je vois qu'on pleure.”

Or précisément, dans la nuit du 6 au 7, une personne de ma famille a été prise subitement d'une attaque très douloureuse de colique néphrétique. Tout le monde a été fort inquiet. J'ai dû passer la nuit à côté de lui, et cette maladie, à partir de ce jour, n'a fait qu'empirer.

Je suis absolument sûr que rien dans mes gestes ou mes paroles n'a pu amener Alice à parler ainsi ; d'autant plus qu'en l'interrogeant je ne pensais pas, consciemment au moins, à la maladie de M. A.

Observation V.—Ni Eugénie, ni Alice ne se connaissent—j'en suis absolument certain—et pourtant il y a eu parfois de curieuses coïncidences dans leurs paroles.

Le 17 Novembre 1887, Alice me dit : “Un de vos enfants sera malade ; ce n'est ni demain ni après demain, mais d'ici à huit jours à peu près, en tous cas avant 15 jours. Ce sera le plus petit de vos enfants. Je vois une douleur à l'épaule droite et au cou.”

Le 20 Novembre, je vais voir à 5 heures du soir Eugénie, qui est bien portante ; mais Madame G., la mère d'Eugénie, est au lit. Elle a un torticolis, et une douleur rhumatismale très vive à l'épaule droite et au cou, qui la force à garder le lit et qui lui a fait mettre un vésicatoire.

À peine alors ai-je endormi Eugénie qu'elle me dit, “Vous aurez un de vos enfants malade d'ici à huit jours à peu près. Ce sera le plus petit. Il aura comme le croup ; mais pas le croup ; une bronchite et de la diarrhée.”

Je dois dire que les prévisions d'Alice et d'Eugénie ne se sont pas vérifiées, et que, pendant les trois mois qui ont suivi, aucun de mes enfants n'a été malade. Mais ce qu'il y a d'intéressant, c'est moins ce pressentiment erroné que la coïncidence de ces deux pressentiments semblables.

Ce même jour Eugénie, pendant que je l'endors, tâte mon pouce gauche où il y a une toute petite cicatrice ; puis, dès qu'elle est endormie,

elle me dit : “ Vous avez mal au pouce. Vous vous êtes fait cela avec une aiguille, ou plutôt un couteau, en voulant couper quelque chose.”

Or cette cicatrice minime date de sept ans, et, depuis trois ans que je connais Eugénie, elle ne m'en avait jamais parlé. Je me suis en effet coupé maladroitement avec un couteau, durant un voyage que j'avais fait dans le Sahara Algérien, en coupant une tablette de chocolat. Il s'est trouvé que le matin même j'en avais parlé, et que j'avais raconté cette histoire insignifiante, dont je ne me soucie pas une fois par an, à un de mes amis qui revenait de Syrie, et qui avait été fortement mordu au pouce par un cheval. Il est évident qu'en endormant Eugénie je ne pensais à rien moins qu'à cette conversation insignifiante. Pourquoi m'a-t-elle dit que j'avais mal au pouce ? Est-ce parce que j'en avais parlé quelque heures auparavant ?

Bien souvent Eugénie m'a indiqué ainsi des faits curieux se rapportant à ce que j'avais dit ou entendu ; mais je n'en ai pas tenu compte, et je ne les rapporte pas ici ; car elle a pu connaître tel ou tel de ces faits par des personnes qui les savaient. La preuve formelle qu'elle les a devinés par lucidité et non appris de telle ou telle personne, ne peut pas être donnée ; par conséquent je n'en parle pas. Mais, dans l'espèce, il lui était impossible de savoir que j'avais le matin parlé des blessures au pouce faites en Syrie ou dans le Sahara.

Une autre fois il y a eu encore entre Alice et Eugénie une assez notable coïncidence de sentiments. Par suite d'une sorte de susceptibilité, Eugénie, froissée d'une parole que je lui avais dite, ne veut plus faire avec moi d'expériences portant sur le diagnostic des maladies. Elle consent à faire des expériences sur les cartes, sur les dessins, et sur toute autre chose, mais sur les maladies, jamais. De fait, elle est assez persévérante dans son opinion, et elle m'a tenu parole. Quelques jours après je vois Alice, et, après l'avoir endormie, je lui exprime l'espoir qu'elle verra mieux que les autres sujets. À ce propos je lui parle d'Eugénie. Alors Alice me dit : “ Elle ne vous dira plus rien sur les maladies.” Je lui demande pourquoi. Elle dit alors, “ C'est qu'elle ne veut plus. C'est une résolution qu'elle a prise.”

Je dois ajouter—car je ne veux pas dissimuler un seul de mes doutes—que je ne suis pas absolument sûr que dans une séance précédente je ne lui avais pas raconté cette résolution d'Eugénie. Je ne le crois pas ; mais je n'en ai pas la certitude absolue.

Observations VI et VII.—Hélène m'a donné à deux reprises quelques faits de transmission mentale ou de lucidité. On a vu plus haut que je n'ai presque rien obtenu avec elle pour les cartes, les dessins, et le sommeil à distance, tandis que, pour les maladies, deux ou trois fois elle a été vraiment très remarquable.

Un soir je lui demande ce que j'ai fait dans la journée. Elle me

dit : " Vous avez magnétisé une vieille dame," ce qui était vrai, et ce qu'elle ne pouvait pas savoir.

L'observation suivante est plus curieuse. Dans la journée j'avais fait une expérience qui n'est assurément pas habituelle. Je faisais des expériences de physiologie sur un individu dont j'étudiais la respiration au point de vue de la composition chimique des gaz expirés, et ce jour là je l'avais mis dans un bain très chaud, pour voir l'influence des bains chauds sur les échanges respiratoires. Alors, sans que rien dans mes paroles puisse faire soupçonner ce que j'avais fait, Hélène me dit : " Vous avez été dans votre laboratoire, et vous avez échaudé un membre ! " Elle ne peut en dire plus, et je ne veux pas l'interroger davantage, de peur de lui faire dire ce que je sais, par la forme de mes demandes. Il y a là assurément plus qu'une coïncidence : car ç'a été la seule fois que j'aie fait prendre un bain chaud à mon patient. Et c'est la seule fois, comme bien on peut croire, qu'Hélène m'ait parlé de membres échaudés.

Observation VIII.—Faites par Alice le lundi 3 Octobre 1886. Un de mes amis, M.P., demande à Alice qui est chez lui dans sa maison de campagne. Elle prétend voir une jeune fille de 14 ans, qui n'est pas dans la maison, mais dans le jardin, auprès d'une table : à côté d'elle une autre personne un peu plus âgée, qui est en visite. M.P. me dit qu'Alice se trompe évidemment : car sa fille, âgée en effet de 15 ans, se tient à cette heure toujours dans la maison, non au jardin, et qu'elle ne reçoit jamais de visite en l'absence de ses parents. Cependant, en rentrant chez lui, il apprend, non sans étonnement, qu'en effet, à l'heure où nous interrogeons Alice, sa fille avait reçu une visite, et qu'elle avait été dans le jardin pour recevoir cette personne.

Observation IX., 18 Décembre 1887.—Faites par Eugénie. Je lui demande ce que j'ai dans ma poche. Elle me dit alors—et je cite ses paroles textuellement—" C'est un objet rond, plutôt ovale, métallique, brillant, comme du métal argenté. Il y a quelque chose de pointu, un petit bec comme une petite pince. Ce n'est cependant pas une pince, avec deux cornes qui ont l'air de serrer." Cette description est très exacte. J'avais dans ma poche, pour la première fois de ma vie, un podomètre, c'est-à-dire, un objet rond, métallique, nickelé, qui porte en haut une petite agrafe recourbée en forme de pince, de manière à pouvoir par ce bec être accrochée à la ceinture.

Observation X., 10 Décembre.—Faites par Alice. Elle me parle de quelqu'un qui sera malade avant peu et gravement malade (et elle ajoute que cela me donnera beaucoup d'ennuis). " Ce n'est ni un de mes enfants, ni un de mes proches ou de mes parents, ni un de mes amis intimes. C'est un homme, c'est-à-dire, une grande personne, ni une femme, ni un enfant."—Elle ne peut pas préciser davantage.—" Il aura des frissons, une fièvre assez forte avec des tremblements, des

étouffements, des frémissements de fièvre, comme des coliques dans le ventre. La fièvre se déclarera sans grandes souffrances. Il y aura un abattement, une lassitude extrêmes; la tête sera prise.”

Telles sont les paroles que m' a dites Alice le 10 Décembre. Le soir, en rentrant chez moi, j' inscris cela sur mon cahier d' expériences, et je n' en prends pas souci; car, outre que je ne crois guères à ces pressentiments, s' il n' y a, me dis-je, ni dans ma famille, ni parmi mes amis, quelqu' un de malade, cela m' inquiète moins. Cependant j' inscris les paroles d' Alice dans mes notes, fidèle à mon habitude de tout noter, même ce qui ne paraît pas d' abord avoir quelque intérêt, et ce que je viens de rapporter est la copie textuelle—*textuell* (sauf le mot “ beaucoup d' ennui ” qu' elle a dit, et que je n' avais pas écrit dans mes notes, mais que je me rappelle parfaitement).

Huit jours après, vers le 18 Décembre, mon collègue, M. Y., qu' Alice ne connaît absolument pas, est pris de fièvre assez forte, de frissons, et de coliques néphrétiques, dues à un abcès des reins. La maladie fait de rapides progrès. Les douleurs sont nulles; car très rapidement l' infection urineuse survient, et le coma, si bien que le 26 Décembre M. Y. meurt.

Je n' ai pas à entrer ici dans le détail des événements qui ont suivi la mort de M. Y., mort tout-à-fait impossible à prévoir pour n' importe qui. Il me suffira de dire que, pendant un mois, j' ai eu de très graves soucis, dus à la mort prématurée de mon regretté collègue. Ma position comme directeur de la *Revue Scientifique* a été sur le point d' être compromise.

J' avais, je dois le dire, totalement oublié le pressentiment d' Alice, quand celle-ci, apprenant par les journaux la mort de M. Y., et sachant même par les journaux les difficultés qui suivaient sa mort, me rappela qu' elle avait prévu quelque chose d' analogue.

Assurément je ne prétends rien en conclure. Ce n' est pas sur un fait, si bien observé qu' il soit—et celui là me paraît irréprochable au point de vue de l' exactitude de l' observation—qu' on peut édifier quoi que ce soit; car le hasard est fécond, lui aussi, en surprises: mais enfin il est bon de le rapporter et de le constater.

Observations XII. et XIII.—Relativement aux rêves et aux pressentiments, je raconterai les deux faits suivants.

Au commencement du mois d' Août 1878, mon grand-père, M Charles Renouard, âgé de 84 ans, est légèrement souffrant; mais, comme sa santé était excellente, cette petite indisposition ne l' empêche pas de rester levé, d' aller, et de marcher comme d' habitude. Il demeurait alors à la campagne, au château de S. Le dimanche, 1^{er} Août, désireux de le voir, je vais au château de S., et je trouve mon grand-père fort bien portant. Il est convenu que ma femme et moi nous irons la semaine suivante, le samedi 17 Août, à S., pour passer

quelques jours avec lui. Nous étions alors à la campagne aux environs de Paris.

Le samedi matin, 17 Août, à 7 heures du matin, comme j'étais déjà levé, et que j'achevais de m'habiller, ma femme se réveille en pleurant, et me dit : "C'est affreux, je viens de voir ton grand-père très, très malade. Il était dans son lit, et ta mère était debout à côté de lui."

Je ne tiens pas compte de ce rêve ; je rassure ma femme très facilement, et nous partons pour Paris en voiture. Je me rappelle très bien que nous avons été extrêmement gais pendant le voyage. En arrivant à Paris, nous trouvons un télégramme nous annonçant que, dans cette nuit du 16 au 17 Août, mon grand-père était mort subitement, en quelques minutes, d'une lésion du cœur, vers 3 heures du matin.

Je dois ajouter que nous ne savions pas que ma mère était alors au château de S. ; c'est presque par hasard qu'elle y avait été ce jour là.

Il ne me paraît pas que la valeur de ce rêve, si analogue à ceux qui sont rapportés par MM. Podmore, Gurney et Myers, soit diminuée par le fait de la maladie légère de mon grand-père aux premiers jours d'Août. Il est certain que je le considérais comme tout-à-fait bien portant, et que ni moi ni ma femme nous n'étions tant soit peu inquiets.

Enfin, je dois dire que, malgré bien des malheurs, prévus ou imprévus, qui nous ont frappé, jamais je n'ai eu de pressentiment analogue, et jamais ma femme n'a eu quoi que ce soit qui ressemblât, même de loin, à ce pressentiment si formel du 17 Août 1878.

Pour le second fait, il s'agit d'un de ces rêves que les auteurs des *Phantasms* pourraient ranger dans leurs *Collective Cases*. Ce serait un exemple excellent, si la télépathie eut été plus nettement formulée.

Parmi mes amis, je n'en ai pas qui soient plus étroitement liés avec moi que Henri Ferrari et Jules Héricourt. Ils sont à peu près dans toutes mes joies et toutes mes peines. Or, dans la nuit du 14 au 15 Novembre, 1887, à 3 heures du matin, mon laboratoire de physiologie, situé rue Vauquelin, est détruit par un incendie, qui, partant d'une étuve, consume deux salles avant que les secours aient eu le temps d'arriver.

Dans cette même nuit M. Héricourt, qui ne rêve jamais d'habitude, voit de grandes flammes. Il ne sait pas s'il était à demi éveillé ou tout-à-fait endormi. Malgré la netteté de son rêve, il n'en parle cependant à personne.

De son côté, dans la même nuit, et vers la même heure, M. Ferrari, qui ne rêve presque jamais, rêve qu'on l'appelle dans la chambre voisine, qu'il se lève, qu'il va voir, et qu'il aperçoit dans sa cheminée un grand feu éclatant qui jetait une vive lueur dans toute la pièce. L'impression a été assez nette pour qu'il l'ait attribuée au souvenir d'un feu de gaz ; car il avait, la veille, causé assez longuement avec moi devant une

cheminée à gaz. Quoique l'impression de ce rêve ait été assez forte, il n'en a parlé à personne avant de savoir l'incendie.

Ce n'est d'ailleurs pas à mes deux amis que se borne cette télépathie. L'incendie a eu lieu dans la nuit qui précédait un banquet que mes amis devaient m'offrir le 15 Novembre. Mon ami et confrère M. Gibert, du Havre, devait y assister. À ce moment, Léonie était au Havre. D'habitude elle était endormie, tantôt par M. Janet, tantôt, mais plus rarement, par M. Gibert. Le 15 Novembre, à 5 heures du soir, elle est endormie par M. Janet. Elle fait alors ce qu'elle appelle un *voyage*, c'est-à-dire qu'elle va à Paris, en imagination, pour me voir et voir M. Gibert. Puis elle tombe dans un de ces états de léthargie incomplète qui lui surviennent si fréquemment. Tout d'un coup elle se réveille, presque en criant, et dit très émue : "Ça brûle ; ça brûle !" M. Janet essaye de la rassurer en lui disant : "Ce n'est rien." Alors elle se rendort de nouveau ; mais de nouveau elle se réveille, en disant, "Mais, M. Janet, je vous assure que ça brûle." M. Janet, malheureusement, croyant à une illusion, dissipe ses craintes, et la calme.

Elle n'a pas alors précisé autrement. Ce n'est que le lendemain, quand elle a su par M. Janet que mon laboratoire avait brûlé, qu'elle lui a dit, "Mais pourquoi m'avez-vous arrêtée ? J'avais bien vu que c'était le laboratoire de M. Richet qui brûlait." ¹

Or il est certain que, le 15 Novembre, à 5 heures du soir, au Havre, personne ne pouvait savoir que mon laboratoire avait brûlé. Il n'y a que les journaux du soir de Paris qui en aient parlé à 5 heures.

Je rapporte ces trois hallucinations collectives, malheureusement très vagues, sans conclure. Il me paraît pourtant que ni le hasard ni d'autres causes qu'une singulière lucidité, commune à trois personnes, ne peuvent les avoir amenées.

Quant à moi, qui étais le plus directement intéressé dans cet incendie, je dois dire que je n'ai eu absolument aucun avertissement, et que je dormais d'un profond et paisible sommeil quand on est venu, le matin à 7 heures et demie, m'annoncer cette terrible nouvelle.

Observation XIV.—Le 28 Février, ayant endormi Alice vers midi, je la laisse endormie tout la journée ² et je retourne chez elle vers 6 heures du soir avec mon ami, M. Héricourt. À peine sommes-nous arrivés qu'elle se met à mes genoux, pleurant, se débattant, me suppliant de veiller sur moi-même, et m'assurant que l'on voulait se venger de moi, que chez moi il y avait des personnes intéressées à me faire du mal et résolues à ma perte. Son agitation était vraiment effrayante, et jamais je ne l'avais vu dans un pareil état.

¹ Noter que presque jamais Léonie n'a eu de semblables hallucinations.

² Il m'est arrivé souvent de la laisser ainsi endormie pendant plusieurs heures de suite. Elle reste alors étendue sur son lit, et tellement immobile que, pendant ces six

Elle me prie de la réveiller pour faire cesser son inquiétude et ses souffrances. De fait, éveillée, elle ne se doute de rien et elle est gaie et calme comme d'habitude. Quoique n'attachant pas grande valeur à ses pressentiments, je ne laissais pas, en rentrant chez moi, que d'être un peu inquiet à mon tour, ne devinant pas ce qui signifiait cette hostilité dont elle me menaçait. D'abord je ne trouvai rien d'anormal, mais le soir, travaillant tout seul dans ma bibliothèque, j'avisai tout-à-coup un papier que je n'avais pas vu d'abord, et qui était en vedette sur ma table, placé sous mon encrier, de manière à ce qu'il ne pût pas échapper à mes regards. C'était un papier très important, et qui ne devait être absolument connu de personne. Je ne sais comment il se trouvait là. C'était assurément un de mes gens qui l'avait dérobé ou trouvé, et placé là pour me montrer qu'il l'avait lu. Je me suis hâté de le faire disparaître, étant, d'un côté fort ennuyé de cette indiscretion assez grave; d'un autre côté, au point de vue de l'observation, satisfait d'avoir constaté une fois de plus la lucidité d'Alice.

Ces diverses observations, dont quelques unes sont peu importantes, quelques autres, au contraire, assez remarquables, je crois, auraient pu être quatre à cinq fois plus nombreuses, si j'avais mentionné les observations incomplètes, inexactes, me laissant un doute dans l'esprit par suite d'un défaut expérimental. On trouvera sans doute celles-ci bien insignifiantes, et je reconnais que c'est en effet peu de chose pour un aussi long effort. Mais, si d'autres observateurs faisaient comme moi, c'est-à-dire, s'attachaient spécialement à l'exactitude expérimentale, et à un *déterminisme* rigoureux, dans le sens que Claude Bernard attachait à ce mot; je suis sûr qu'ils finiraient par réunir des faits bien curieux. Je ne tiens pas à ce qu'on trouve toutes mes observations concluantes. Je reconnais que, pour nombre d'entre elles, le hasard peut donner de pareils assemblages. Je tiens seulement à ce qu'on réfléchisse à ces questions et à ce qu'on s'attache, non pas au merveilleux, mais à la précision des expériences.

CHAPITRE XIV.

CONCLUSION.

Les problèmes que j'ai abordés dans le cours de ce long mémoire ont été agités depuis longtemps. Je n'ai donc pas la préten-

en six ou huit heures de sommeil, elle ne déplace pas d'un millimètre sa figure de oreiller où elle repose, si bien que le tissu en piqué de drap laisse des traces sur la peau, et ces traces ne disparaissent qu'au bout de plusieurs jours. Un jour j'avais oublié la clef de son appartement, si bien qu'après avoir refermé la porte, il me fut impossible de me faire ouvrir. La sonnette ne la réveillait pas. Il fallut faire forcer la serrure par un serrurier spécialement mandé à cet effet. Ce sont là des preuves que, s'il en était besoin, on pourrait invoquer contre la simulation.

tion d'innover. Il y a un point cependant sur lequel mes expériences sont, je crois, nouvelles ; c'est sur le fait de la *lucidité* pour les dessins, fait qui n'avait pas encore été observé, aussi souvent, et avec autant de rigueur.

M. Guthrie, dans ses belles expériences, semble bien avoir prouvé la transmission mentale. Mais mes expériences prouvent quelque chose de plus. Outre la transmission mentale il semble y avoir une sorte de connaissance des choses. Ainsi, il y a une vague notion d'un dessin enfermé dans une enveloppe opaque, même quand ce dessin est totalement ignoré des personnes présentes. Est-ce là une vision à travers les corps opaques ? Je ne le pense pas. Je crois que cette vision à travers les corps ne ressemble en rien à la vision rétinienne. Ni la rétine, ni le nerf optique, n'y sont pour quoi que ce soit. C'est une vision intérieure, comme dans le cas de suggestion mentale.

Comment donc expliquer cette vision intérieure ? Comment expliquer l'action du sommeil à distance ? Comment comprendre cette connaissance des maladies ? Comment se rendre compte de cette perspicacité extraordinaire qui porte sur des faits lointains et inconnus ? Si j'en donnais l'explication, il faudrait me dresser des autels. Mais cette explication, je ne l'ai pas, hélas ! et je ne puis donner qu'un mot, qui révélera la profondeur de mon ignorance.

Je dirai que dans certains états psychiques, chez un petit nombre de sujets, il existe une *faculté de connaissance* qui diffère absolument de nos facultés de connaissance ordinaires. Alors il n'y a pas d'espace, ni de temps, ni d'objet matériel interposé. L'aimant attire le fer à travers une cloison opaque. De même le sujet lucide discerne le grossier contour d'un dessin à travers une enveloppe opaque.

Cette faculté de connaissance suppose deux hypothèses qui ne sont absurdes ni l'une ni l'autre.

La première, c'est qu'il y a dans la matière des forces que nos sens, et par conséquent notre intelligence, ne connaissent pas. - Nous connaissons l'attraction, la chaleur, l'électricité, mais il y a sans doute d'autres forces, qui nous échappent, parce que nous n'avons pas de sens pour les percevoir.

Non seulement cette hypothèse n'est pas absurde ; mais c'est l'hypothèse inverse qui serait absurde. Prétendre que nous, hommes, avec quelques sens grossiers, imparfaits, erronés, et bornés de toutes parts, nous connaissons tout ce qui existe dans la matière, ce serait, à mon gré, absolument absurde.

C'est donc là une hypothèse nécessaire. Car il me paraît nécessaire d'admettre que la matière a d'autres propriétés que celles que nous connaissons à l'aide de nos sens rudimentaires.

La seconde hypothèse, au contraire, n'est pas nécessaire. Elle ne *impose pas*. Il faut la démontrer, et c'est à cette démonstration que

e me suis appliqué depuis le commencement jusqu' à la fin de ce mémoire. C'est que certaines propriétés de la matière, vivante ou morte, pensante ou non pensante, inaccessibles à nos sens normaux, deviennent accessibles à certains moments, pour certaines personnes. Cela revient en somme à dire que les sujets lucides ont un sens qui nous échappe, dont nous ne connaissons rien, et que nous devons nous borner à constater. J'estime quant à présent que toute discussion sur ce sens, sur cette faculté de connaissance, est oiseuse, ridicule et stérile. Les faits qui prouvent sa réalité ne sont pas encore assez bien établis pour que j'aie le courage de discuter sur la nature de ce qui est encore sujet à contestation.

Je crois que nous devons d'abord établir le fait, puis l'interpréter. Or nous sommes encore à la période empirique, qui consiste à établir le fait lui-même sur des bases solides, inattaquables. Un moment viendra sans doute qu'on cherchera à le déterminer avec précision. On saura quand un sujet devient lucide, pourquoi et comment il cesse de l'être. On saura la cause de ses innombrables et fatigantes erreurs. On donnera la limite de sa lucidité. On fera d'autres déterminations exactes. Mais aujourd'hui notre tâche doit être plus modeste. Nous devons, je crois, nous contenter de la démonstration suivante :—

Il existe chez certaines personnes, à certains moments, une faculté de connaissance qui n'a pas de rapport avec nos facultés de connaissance normales.

À poser le problème sous cette forme, on a le grand avantage de ne rien préjuger, et de faire rentrer dans cette définition les belles observations recueillies dans les *Phantasms of the Living*. Ainsi, pour moi, les hallucinations véridiques et les phénomènes de *thought-transference* ne sont-ils qu'un cas spécial d'un phénomène plus général, que j'appellerai du vieux mot de LUCIDITÉ.

Je reconnais que mes démonstrations sont insuffisantes. C'est un recueil de documents, de notes, plutôt qu'une œuvre d'ensemble ; c'est une simple ébauche qui me paraît, à moi peut-être plus qu'à tout autre, informe et incomplète. Mais mon travail n'aura pas été inutile si j'ai éveillé la curiosité de quelques investigateurs, et persuadé les savants qu'ils ne doivent pas s'endormir sur les résultats acquis par la science positive. Certes la physique, la chimie, la biologie ont fait de grandes découvertes ; mais c'est bien peu de chose, à côté de tout ce que nous ignorons encore.

Il y a, sans doute, autour de nous, cachées par notre profonde ignorance, des sciences nouvelles qui sont à créer. Pour ma part, je suis convaincu que dans trois siècles on se moquera de notre science l'aujourd'hui. Nous trouvons grotesques les affirmations naïves des avants d'il y a trois siècles. Pense-t-on que nous serons à l'abri des mêmes jugements de la part de nos arrière-petits-neveux ? Il faut

nous dégager de l'illusion que la science s'arrête là où nous l'arrêtons, et que les bornes du savoir humain sont les bornes qu'ont placées les savants de 1888.

Il faut donc chercher dans le domaine de ces facultés mystérieuses, obscures, mais possibles, et même, dans une certaine mesure, probables. Malheureusement je n'ai pas pu démontrer avec certitude cette faculté de lucidité : je n'ai même pas pu m'en convaincre moi-même de manière à me donner une de ces croyances d'apôtres, qui soulèvent des montagnes. Mais il viendra des observateurs plus sagaces, plus heureux, qui feront ce que je n'ai pas pu faire.

Qu'ils sachent seulement que la première règle, ce n'est pas l'accumulation d'expériences étourdissantes, mais la précision dans les détails. C'est ainsi que la chimie s'est dégagée de l'alchimie ; la physique de l'astrologie. C'est seulement par une rigueur expérimentale irréprochable que les sciences dites occultes se dégageront enfin de cette douloureuse période d'obscurité et d'incertitude où elles sont plongées aujourd'hui.

III.

EXPERIMENTS IN THOUGHT-TRANSFERENCE.

BY A. SCHMOLL AND J. E. MABIRE.

(Translated from the Original French.)

In publishing our first experiments in the transference of thoughts or pictures, without the intervention of the recognised organs of sensation and without physical contact (*Proceedings*, XI., May, 1887), we remarked how desirable it was that other amateurs of psychological science should devote themselves to trials of the same sort. For, if amongst these experiments there are some which are not absolutely satisfactory, it is nevertheless certain that the bulk of the results attained tend to demonstrate the reality of the phenomenon,—which was the aim in view. That this phenomenon should usually be denied or declared illusory is not to be wondered at. In all times new discoveries, apparently at variance with the known data of science, have been received with distrust; before they have been looked into, a theory has been demanded, which should explain them and from which they should logically follow.

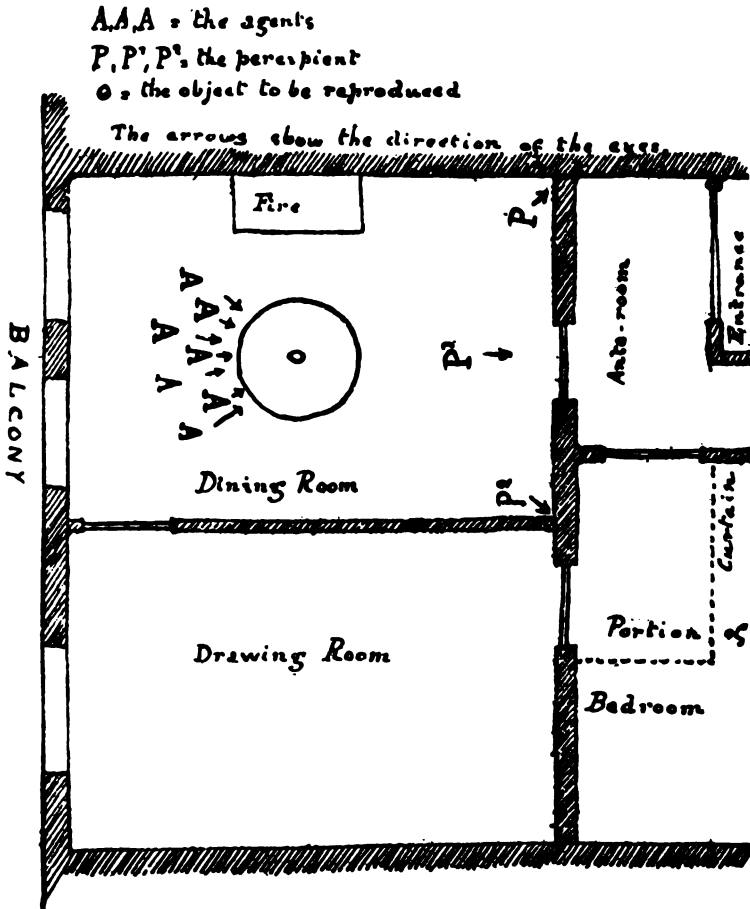
This error of method cannot be successfully combated otherwise than by the accumulation of facts. It would be well if all those who interested themselves sincerely in the progress of science would endeavour to convince themselves by means of a series of experiments, methodically conducted and undertaken without prejudice, and that they should profit by the examples furnished by those who have preceded them in this branch of research: they would then not be long in perceiving that the field of investigation in which they were engaged was rich in surprises, and worthy of their interest from all points of view.

One cannot, however, proclaim the reality of thought-transference without at the same time making some reservation as to its modality. The fact exists; but it does not necessarily force itself upon one on the first trial. To verify it, we are often obliged to grope about, and always to take into consideration certain conditions, necessary to its discovery. One must not expect that all the experiments will succeed; and again, one must not imagine that mental perception has the spontaneity and clearness of normal vision. The pictures, on the contrary, are sometimes slow of production, vague, incomplete, often modified in form, and nearly always difficult to grasp. In some cases one must have recourse to a calculation of probabilities to disentangle the true character of the occurrence, and to get a proof that it

is not due to chance. We dwell on these difficulties because they are of a nature to discourage fresh, impatient investigators; but not at all of a nature to destroy the evidence of the fact. One must never forget that if thought-transference were altogether an ordinary phenomenon, the proof of its existence would be superfluous, and there would be no merit in bringing forward the facts which tend to support it.

The experiments (of which we add a description) took place in the dining-room of the flat, occupied by one of the undersigned, M. A. Schmall, 111, Avenue de Villiers in Paris.

The following is a plan of the rooms used:—



The following are a few remarks on the persons who formed our little circle:—

Madame D., aged 45; was present at the majority of the

experiments, but was not generally successful in the reproduction of drawings; she is said to have been hypnotised once in her youth.

Mlle. Marthe D., aged 22; was present at only a limited number of experiments; in these, moreover, she showed little interest; she has never been hypnotised.

Mlle. Jane D., aged 20; very regular at the meetings; of delicate constitution, but healthy; has shown very decided faculty for the mental perception of objects, in guessing and reproducing them; has never been hypnotised, but appears as though she might be susceptible to the influence.

Mlle. Eugénie P.; an artist, aged 30, fairly strong; subject to headache; has provided a good number of satisfactory results. M. Schmoll has hypnotised her several times in less than two minutes; so far he has not observed that she is more lucid in the hypnotic state than when awake.

Mlle. Louise M., aged 26 (*vide Proceedings*, XI., p. 325), has given very good results (*vide Nos.* 51, 66), but on account of ill-health has not been able to attend our meetings since May, 1887. She is said to have been hypnotised several times. M. Schmoll has twice attempted to put her to sleep, but without success.

M. E. S., aged 30; a political writer, strong, vigorous; has only joined us on the 26th of November, 1887; has never been employed as percipient.

M. Eugène Hugo, M. Pierre Lévis, and M. Isidore Bonvier have only been present incidentally; they came more out of curiosity than in the capacity of colleagues.

As to Madame Schmoll and the two present writers, it is only necessary to refer to our former notices. (*Proceedings*, XI., p. 325.)

Our mode of procedure has not always been the same; that is to say, since the first experiments (1-26), published in the *Proceedings*, it has been modified, as we recognised the advantages offered by certain conditions, with respect to experimental certitude and the probabilities of success. Thus, instead of the percipient remaining in a corner of the room during the drawing of the object, latterly he has waited in the drawing-room or the bedroom till the design was completed; the match which was formerly used to draw the pictures was replaced by a soft brush; instead of a single picture being placed in the middle of the table, several copies were taken and distributed among the agents, in order that they might obtain a more direct view; instead of placing the percipient in the corner P, he was placed at P¹, in order to be as much as possible in our line of vision, &c. We shall take care to mention these modifications as they occur; for the present we confine ourselves to calling attention to the general character of our arrangements.

Our meetings always took place in the evening. The experiments were not generally commenced until all those who were expected had arrived—that is to say, about nine or half-past. All the investigators were aware of the scientific scope of the attempts, and vied with each other in their zeal in excluding all source of error and in obtaining conclusive results.¹

EXPERIMENTS WITH DRAWINGS.

The following is what took place when (as in the great majority of cases) it was required to produce a mental vision of a drawing.

The objects to be guessed were thought of and drawn at once by one of the two present writers ; during this time, those present (with the exception of the percipient, who was apart from the company, with eyes blindfolded) talked together or watched the drawer. It was expressly forbidden to make the least allusion, by word or by action, to the object which was being drawn.

When all preparations were concluded, and note had been taken of the time, everyone went to his post : the percipient, seated in the arm-chair P (or P¹ or P²), which had its back turned towards us, waited, and the agents took their places at A, in such a manner that their backs were turned to the window and their looks directed towards the drawing (O), placed in the middle of the table. The agents then gazed at this drawing with the earnest wish, the firm desire, that an image of it should reproduce itself in the brain of the percipient. Moreover, if the drawing represented a well-defined object, or one of familiar form (such as a mark of interrogation, an M, a cross, a nose, a glass, a leaf, &c.), they repeated to themselves the *name* of this object. Thus, *to gaze, to desire, to determine* is the department of the agents. As to the percipient, he must as far as possible prevent his ideas and his imagination from taking any definite direction ; his duty consists in thinking of nothing, in searching for nothing, in desiring nothing, but in waiting patiently for a more or less well-defined picture to present itself to his mental vision.

Since the commencement of our work, it has been the rule that no talking should take place during the experiments, and that everything should be avoided which could furnish the slightest hint to the percipient. This rule has been observed with increased stringency since Mr. Myers' urgent requests on the subject. It was decided that no notice should be taken of any observations that the percipient might make, that his questions should receive no reply, in short, that the agents

¹ Of the 121 experiments made, 91 are reported in this paper. The remaining 30 were all failures : 27 were experiments with drawings, one with a real object (*a bracelet*), one with loto, and one with dominoes.

should refrain from all words, gestures, or movements which might in any way be interpreted as signs of approbation or disapprobation. Thus there has been absolute silence during the course of the experiments.

The mass of our trials may be divided into several series, similar in general arrangement, but each characterised by certain modifications.

Nos. 27 to 50 (inclusive),

(with the exception of Nos. 31-36, 48 and 49, which were not experiments with drawings).

The percipient remained in the dining-room while the original design was drawn. He, therefore, kept himself apart from the others, seating himself, blindfolded, in the armchair P, which had its back towards us; as far as he was concerned, the experiment commenced at that moment. He was informed as soon as the drawing was completed, and the agents had taken their places at A, in front of it.







The percipient drew nothing while seated in the armchair. If at the end of 10 or 15 minutes he announced that he saw a figure, the original was hidden and he was requested to come to the table and draw what he had seen. He then did so under our eyes, but in the midst of perfect silence. If the reproduction thus obtained bore more or less resemblance to the original, the percipient was replaced in the armchair and the experiment was continued; only in the most successful cases did this repetition not take place. If, on the contrary, the figure produced by the percipient was without any resemblance to the original, it was passed by, and the trial regarded as a failure.

The percipient first made his drawing in pencil, and then went over it in ink, using a match specially prepared for the purpose. The drawing thus obtained was very exactly copied (generally on the following day) by M. Schmoll, on the same sheet of paper as the original, and marked round with blue, to distinguish it.¹



The original was never shown to the percipient until his drawing was completely finished. It often happened that then, after having looked at it, he declared that his did not represent so faithfully what he had seen, and that he regretted having unconsciously omitted or altered such and such detail. But no attention was paid to his observations; in no case was he permitted to retouch his drawing after the original had been seen.

¹ In thus doing, M. Schmoll had wished to avoid an accumulation of stray sheets. For the whole of this series, (27-50) he has, unfortunately, not preserved the drawing made by the hand of the percipient.





March 4, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
27	M. Mabire	Mme. D. Mlle. Marthe. Mlle. Jane. Mme. Schmoll M. Schmoll.		<p>"I see a Y," said M. Mabire at first. Towards the end of the experiment the image had changed a little, and M. Mabire drew the following figure:—</p>  <p>Duration of experiment, 10 minutes.</p>
28	Mlle. Jane.	5. M. Mabire in place of Mlle. Jane.		<p>"I see a triangle, with its base below. The triangle appears to me to be filled up; but the darkness, very pronounced at the angle, disappears at the base—which is itself not represented at all." Then Mlle. Jane drew this figure:—</p>  <p>Duration, 12 minutes.</p>
29	Mme. D.	5. Mlle. Jane in place of Mme. D.		<p>"I see something like a flower with four extended leaves." "Now, there are two ellipses placed together horizontally, like an 8 lying down; a descending stroke separates them."</p>  <p>Duration, 12 minutes.</p>

March 4, 1887 (continued).



NO. OF SAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
10	Mlle. Marthe.	5. Mme. D. in place of Mlle. Marthe.		1. "An extended curve, convex upwards." 2. "Three curves, horizontally united, and a white spot above." The following are the two drawings made one after the other :—  14 minutes.

March 11, 1887.

NO. OF SAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
38	Mlle. Jane.	6. Mme. D. Mlle. Marthe. Mlle. Eugénie. Mme. Schmoll M. Mabire. M. Schmoll.		 The angles were first seen fitted into each other, afterwards side by side. There were four of them. 15 minutes.
39	Mlle. Eugénie.	6. Mlle. Jane in place of Mlle. Eugénie.		 In the third attempt, Mlle. Eugénie saw "two circles open on one side, and joined laterally by a stroke." 10 minutes.



It should be well understood that it is always the percipient who draws the objects seen.

March 11, 1887 (continued).



NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
41 ¹	Mme. D.	6. Mlle. Eugénie in place of Mme. D.		

¹ By exception, a material object was chosen this time, a glass salt-cellar (of which we give a representation) being placed on the table.




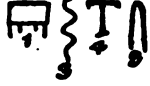
March 16, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
42	M. Mabire.	2. Mme. Schmoll M. Schmoll.		<p>"A capital letter F, leaning towards the right."</p> <p>"An X; at the point of junction of the two branches, I see irregularities."</p> <p>"Very little distinctness."</p> 





March 25, 1887

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
43	Mlle. Jane.	5. Mme. D. Mlle. Eugénie. Mme. Schmoll M. Mabire. M. Schmoll.		<p>"I see a large black spot on a white space; it is surrounded by a circle, or rather by an ellipse placed horizontally."</p>  <p>Mlle. Jane, the whole time, had above all insisted on the <i>large black spot on white.</i> 15 minutes.</p>

March 25, 1887 (continued).

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
44	Mlle. Eugénie.	5. Mlle. Jane in place of Mlle. Eugénie.		 17 minutes.
45	Mme. D.	5. Mlle. Eugénie in place of Mme. D.		A number of objects without any connection with the original: a table, pincers, a pick- axe, a T, a square, &c.  (The T presents some analogy.) 15 minutes.



March 28, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
46	M. Mabire.	4. Mme. D. Mlle. Jane. Mme. Schmoll M. Schmoll.		 And a number of other objects without any connection. * (A certain resemblance, though rather vague.) 15 minutes.
47	M. Mabire.	4. Same as No. 46.		During 20 minutes no result; M. Mabire saw very badly defined things. At the end of 25 minutes he took off the bandage and drew— 

*After having seen the original, he said that he had certainly seen a centre
rowing off rays, like a sun or a star; but as that was an image which often*

presented itself on its own account, he had not believed it to have been occasioned by us, and had made no mention of it. Altogether the result is doubtful.

April 2, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
50	Mlle. Jane.	3. Mme. D. Mme. Schmoll M. Schmoll.		

Nos. 51 to 84 (inclusive),

(with the exception of Nos. 65 and 70, which were not experiments with drawings).

The percipient now no longer remained in the dining-room, but was taken into the drawing-room, before the original drawing was prepared; when it was finished, he was recalled and placed in the arm-chair P, after which the experiment began.









From the commencement of this series onwards, instead of a single drawing, several copies were made and distributed among the agents, so that each copy served for only one or two persons. This plan was adopted in order that each agent might be able to see the drawing in an upright position, and that he might be able to place it at the most favourable point of view. We ought to add that in the 58th and 70th trials exception was made to this rule, and that later on (on and after the 87th) it was not regularly adhered to.

The percipients having remarked that in many cases they did not see one single form, but two, three, or more in succession, the arrangements of the preceding series were modified, in so far that the percipient, on taking his place in the armchair, received a pencil and a sheet of paper, on which he sketched (raising the covering of his eyes) all the figures which successively presented themselves to his mental vision. When one or more figures had been drawn under these conditions, one of the agents took a glance at them, in order to see whether the experiment should be continued or terminated at this point. In the first case, whatever might be his opinion, he remained silent on his return to his place, at the most making known, by the play of his features, whether he was satisfied with his examination or not. In the second case, the percipient was asked to come to the table and show his drawing or drawings. He was absolutely forbidden to retouch what he had already drawn; but at his request he was sometimes permitted

to add, from memory, other figures which he said he had seen. It is unnecessary to repeat that the original remained hidden while he drew these figures, and that a rigorous silence was observed.








Finally, the figures obtained were no longer copied, but those drawn by the percipient were kept along with the originals. This plan has since been followed, except in the 77th experiment, when a *copy* of the drawing made by the percipient has been placed by the side of the original.

April 5, 1887.

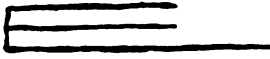



NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
51	Mlle. Louise M.	4. Mme. D. Mlle. Jane. Mme. Schmoll M. Schmoll.	 Each agent had a copy of the original.	 Before drawing the above figure, Mlle. Louise said, "a terrestrial globe on a support." 10 minutes.
52	Mlle. Jane.	4. Mlle. Louise in place of Mlle. Jane.	Four copies of the original were used by the agents. 	 10 minutes.
53	Mme. Schmoll	3.	Three copies used. 	 During the experiment Mme. Schmoll said that she saw "a little roof." 10 minutes.
54	Mlle. Jane.	3. Mme. Schmoll in place of Mlle. Jane.	Three copies used. 	 15 minutes.

Mlle. Jane, after having seen the original, said that her first idea had been that of a glass.


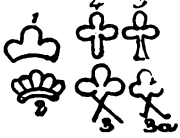
April 5, 1887 (continued).

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
55	Mme. D.	4.	Four copies used. 	 10 minutes.
56	M. Schmoll.	4. Mme. D. in place of M. Schmoll.	Four copies used. 	 10 minutes.
58	Mlle. Jane.	6.	 This was the first time that an animal had been drawn.	After five minutes Mlle. Jane said, "I see a cat's head." On being asked to draw what she saw, she produced the following figure :— 
59	Mlle. Jane.	6.	 This was the first time that a head had been drawn.	At the end of five minutes, Mlle. Jane having said, " <i>it is a head in profile,</i> " a cry of joy unfortunately escaped one of those present. This cry having betrayed to Mlle. Jane that she had guessed rightly, no drawing was made. In order to repair the wrong as much as possible, Mlle. Jane was asked which way the head was turned. "To the left," she replied.



April 8, 1887.

NO. OF TRIAL	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
66	Mlle. Louise	5. (plus Mr. Myers)	 <p>This figure was drawn by Mr. Myers.</p>	<p>At the end of a few minutes, Mlle. Louise said, "I see three fish on a skewer." Not being well understood, she explained, "Three fish held by a skewer, that is as they are sold in the fish markets; but everybody knows that!" Then she took off her bandage and drew—</p> 
69	Mlle. Louise	5. (plus Mr. Myers)		




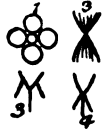
April 22, 1887.

NO. OF TRIAL	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
72	Mlle. Eugénie.	6. Mme. D. Mlle. Marthe. Mlle. Jane. Mme. Schmoll M. Mabire. M. Schmoll.		<p>After a quarter of an hour, Mlle. Eugénie successively made several drawings in the order in which she saw them.</p> 

April 22, 1887 (continued).




NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
74	Mme. Schmoll	3. Mlle. Jane. M. Mabire. M. Schmoll.	Three copies used. 	1. "A star with a very large spot in the centre." 2. "A corkscrew-shaped figure, with three spirals well marked, and a fourth vague" (v. drawing No. 2). 3. The same figure in the position of No. 3.  15 minutes.

As in No. 72, these figures were seen successively.




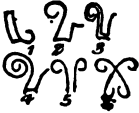
NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
75	Mlle. Jane.	3. Mme. Schmoll in place of Mlle. Jane.		"A zigzag, like a staircase, descending to the right." 
76	M. Schmoll.	3. Mlle. Jane in place of M. Schmoll.	Three copies used. 	 20 minutes.

At the end of the experiment M. Schmoll made the following remark:—"I saw the four figures separately. A strange thing: at one moment when I was trying to seize the exact shape of a figure that I perceived, M. Mabire coughed loudly; at once the figure, of which I had caught a glimpse, shook, became clouded over, and disappeared—only to reappear when M. Mabire has ceased coughing."

April 22, 1887 (continued).


PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
M. Mabire.	3. M. Schmoll in place of M. Mabire.	Three copies used. 	“Something like a leaf or an oar; the lower part is solid and very black.”  Also vaguely seen :—  20 minutes.

April 29, 1887.



PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
Mlle. Jane.	4. Mlle. Eugénie. Mme. Schmoll M. Mabire. M. Schmoll.		 Seen separately. 20 minutes.
Mlle. Eugénie.	4. Mlle. Jane in place of Mlle. Eugénie.	Three copies used. 	 Seen very vaguely. 20 minutes.

e. Eugénie saw the figures 1—6 successively; some bear a certain resemblance to the original.



April 29, 1887 (continued).

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
80	Mme. Schmoll	3.	Three copies used. 	"Bright, like glass." * "Bright—whitish." + "Bright—whitiah." Nos. 4 and 5 were seen slanting, as drawn, not upright. 15 minutes.


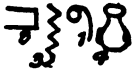
May 4, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
81	Mlle. Jane.	3. Mme. Schmoll M. Mabire. M. Schmoll.	Two copies used. 	 "Several crosses: various figures like the above."

Although this experiment is considered a failure, a certain resemblance to the back of a chair may be granted to drawing No. 4.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
82	Mme. Schmoll	3. Mlle. Jane in place of Mme. Schmoll.	Three copies used. 	

May 5, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
84	Mlle. Jane.	7. Four of the ladies. Dr. Héricourt. M. Mabire. M. Schmoll.	Four copies used. 	 18 minutes.

Nos. 88 to 119 (inclusive),



(with the exception of Nos. 89, 90, 93, 94, 99-108, 120-125, which were not experiments with drawings).

The percipient was now sent into the bedroom before the drawing was commenced, and remained there with Madame Schmoll. When the drawings were finished both the ladies were recalled. Of course, Madame Schmoll knew no more of what was being drawn than the percipient herself. All the time that the ladies were in the bedroom they talked on indifferent subjects; the doors separating the dining-room from the bedroom and the drawing-room were always carefully shut.

The match used up to this point for sketching the original designs had made no appreciable noise; and it was precisely for this reason that it had been chosen in preference to a pen, the scratching of which might, to a certain extent, have betrayed to the percipient the character, number, direction, or form of the strokes. But on and after the 92nd experiment, although the percipient was sent into an adjoining room before the drawing was commenced, the match was replaced by a sable-hair brush, the employment of which cut off all possibility of any noise being made during drawing.



After the commencement of this series (counting from No. 87), the percipient's armchair was no longer invariably placed at P; it was sometimes at P¹, at other times at P², a detail to which no importance was attached.

November 19, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
88	Mlle. Eugénie.	3. Mme. Schmoll M. Mabire. M. Schmoll.	Only one copy of the original made. 	 12 minutes.



The following experiment took place at the house of Mlle. Eugénie.

November 22, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
91	Mlle. Eugénie.	5. Mme. M. ¹ Mme. Schmoll M. M. ¹ M. Mabire. M. Schmoll.		 15 minutes.

¹ Mme. M. only appears as agent on this one occasion, M. M. once again when an experiment was made at Mlle. Eugénie's residence.

November 26, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
92	Mlle. Jane.	6. Mme. D. Mlle. Marthe. Mme. Schmoll M. S. M. Mabire. M. Schmoll.		 10 minutes. Mlle. Jane expressly declared that the hull of the boat was <i>black</i> . But I did not wish the pencil drawings to be touched. —A. S.

While the original was being drawn, Mlle. Jane was (as was the percipient during the whole of this series of experiments) in an adjoining room. All the time of the experiment, while she was drawing the reproduction, the silence *was complete*. It was as though she had been altogether alone.

The first row, 1—1, was drawn by Mlle. Jane while seated in the armchair ; five minutes later, after we had carefully hidden the original, she came nearer to the light in order to see better, and drew the second row, 2—2, and then the third, 3—3, adding, "I have always seen the bottom of the figure black."

During all this time, complete silence; no sign of encouragement, nor of joy. It was not until the drawing (reproduction) was altogether finished, as I now give it, that the original was brought out. Then we all cried out, "What a pity that Mr. Myers was not present at this experiment!"

One has but to blacken the drawing (with ink), enlarge it to the dimensions of the original, and blacken the hull of the boat, and one will have very nearly a faithful reproduction of the original.

Some minutes after being seated Mlle. Jane had said, "I see a large triangle," then successively:—

"There are triangles"




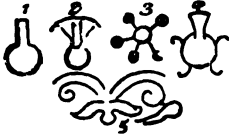
"Several straight lines"

"A dark object."



Thereupon she began to draw the row 1—1. She does not seem to have once had the *idea* of a boat, although our thoughts were strongly concentrated on this idea.

I have given more details of this experiment than of any of the preceding, because it is the best and the most conclusive that we have ever made.



December 3, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
95	Mlle. Jane.	7. Mme. D. Mlle. Marthe. Mlle. Eugénie. Mme. Schmoll M. S. M. Schmoll.		 After a few minutes, "I see a strange object," and Mlle. Jane drew successively the four figures given above. Returning to the first, which had impressed her imagination most strongly, she said, "There is a tail which trembles." The experiment lasted a quarter of an hour without giving any further result.
96	Mlle. Eugénie.	7. Mlle. Jane in place of Mlle. Eugénie.		



December 9, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
97	Mlle. Jane.	4. Mme. D. Mme. Schmoll M. Mabire. M. Schmoll.		 <p>At the end of 10 minutes Mlle. Jane drew as above. She said that she had seen an object resembling a flower-pot. While drawing, she added, "I see something like a stalk bent over coming out of it." She also faintly perceived a triangle. (This triangle is abundantly represented in the cross-bars of the original.)</p>

December 10, 1887.


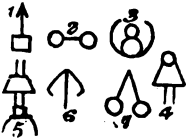
NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
109	Mlle. Jane.	6 Mme. D. Mlle. Marthe. Mlle. Eugénie. Mme. Schmoll M. Mabire. M. Schmoll.		 <p>After two minutes Mlle. Jane said: "It is something that has a handle—I see two handles." After 12 minutes she drew—</p>

December 10, 1887 (continued).

RECIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
Mlle. Eugénie.	6. Mlle. Jane in place of Mlle. Eugénie.		After 12 minutes, Mlle. Eugénie drew the following:—  Figures 3, 4, 7 present certain resemblances.





December 13, 1887.

Following experiment took place at the residence of Mlle. Eugénie.

RECIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
Mlle. Eugénie.	4. Mme. Schmoll M. M. ¹ M. Mabire. M. Schmoll.		At the end of 15 minutes Mlle. Eugénie drew the following:—  Mme. Schmoll (one of the agents) had gazed at the lamp for a certain time during the experiment. Her eyes were tired from looking fixedly at the black spots of the die.





has only taken part in the experiments made at the residence of Mlle.

December 17, 1887.

NO OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
113	Mlle. Jane.	6. Mme. D. Mlle. Eugénie. Mme. Schmoll Mlle. Marthe. M. Mabire. M. Schmoll.		 <p>After two minutes Mlle. Jane said: "I have got the notion of a flute—or of some musical instrument or other." (A little later), "I see many lines. It resembles a vase, but it is not a vase."</p> <p>Mlle. Jane then drew, and said: "Now it is like a harp; there are several strings—like a little gridiron."</p> <p>At the end of the experiment, which lasted 15 minutes, Mlle. Jane gave us the above five drawings, which bear great resemblance to the original. While she was drawing these figures (seated in the armchair), no one was looking at her, and all was done in the greatest silence.</p>
115	Mlle. Jane.	6. Same as in No. 113.		 <p>Failure, but partial resemblance.</p> <p>Mlle. Jane had had the idea of "M. Schmoll's pipe," "A cat." Afterwards she saw "a black mass, longer than it is broad, on a white ground" . . . "always black." Mlle. Jane said that she was quite unable to seize the outlines. "This is not a regular form." "I give up the drawing of what this may be."¹</p>

¹ The above angle had been drawn at the commencement of the experiment by Mlle. Jane, after two or three minutes. The experiment lasted 15 minutes.



December 24, 1887.

PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
Eugénie.	7. Mme. D. Mlle. Jane. Mme. Schinoll M. Mabire. M. Pierre Lévis. M. Isidore Bonvier. M. Schmoll.		 <p>After three or four minutes Mlle. Eugénie (seated in the armchair) drew successively the three figures. Having at once showed them to us, and being asked what it was that she had first wished to draw, she replied, "A pair of scissors." The experiment lasted seven minutes.</p>
Eugénie.	8. Same as in No. 116, plus M. S.		 <p>Seven minutes. Figures 1 and 3 present certain faint similarity to the original.</p>

Nos. 127 to 132 (inclusive).





A modification was introduced into the arrangements: the experiment was made by M. Mabire in the bedroom, while the agents remained with the agents in the dining room. The series produced only failures, partly perhaps owing to the movement of the drawer, and to the survival of the varied images that the percipient had received during his conversation with the agents. We believe, on the one hand, that the image is more impressed on the memory of the agents, when they see the image which it is formed and developed under the hand of the drawer; on the other hand, that the percipient should in some measure prepare himself for the experiment by banishing from his mind all other subjects.

December 30, 1887.



NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
127	Mlle. Jane.	9. Mme. D. Mlle. Marthe. Mme. Schmoll M. Charles H. ¹ M. Eugène Hugo. M. Pierre Lévis. M. S. M. Mabire. M. Schmoll.		 "I have the idea of a carafe, now of a sugar basin; I seem to see an object of this description, but I cannot define it exactly"— J. D. (This was not spoken by Mlle. Jane, but written underneath the reproductions).

¹ The only mention of M. Charles H. in this report.

January 6, 1888.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
129	Mlle. Jane.	5. Mme. D. Mme. Schmoll M. S. M. Mabire. M. Schmoll.		 10 minutes.
130	Mlle. Jane.	5. Same as in No. 129.		 Mlle. Jane had constantly seen "arrows," "the point of an arrow." 12 minutes.

January 31, 1888.





NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
132	Mlle. Jane.	5. Mme. D. Mme. Schmoll M. S. M. Mabire. M. Schmoll.		

Nos. 133 to 148,



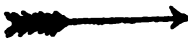

(with the exception of Nos. 139 to 142, which were not experiments with drawings).

In this series we re-adopted the conditions of the series 87 to 126.

February 4, 1888.





NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
133	Mlle. Jane.	4. Mme. D. Mlle. Eugénie. Mme. Schmoll M. Schmoll.		 After five minutes, "I only see strokes." After 10 minutes, Mlle. Jane asked if we were mentally telling her the name of the object. I replied, "We will call it out for you (mentally) all together at the moment when I strike the third stroke." (I struck one, two, three.) Here we all called out mentally. "Ladder!" (<i>Echelle</i>) "Scarf!" (<i>Echarpe</i>) said Mlle. Jane. No whisper had escaped our mouths. (At a second trial of this sort Mlle. Jane heard nothing.)
135	Mlle. Jane.	4. Same as in No. 133.		

February 4, 1888 (continued).


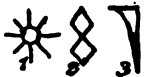


NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
137	Mlle. Jane.	5. Mme. D. Mlle. Eugénie. Mme. Schmoll M. Mabire. M. Schmoll.		 13 minutes.
138	Mlle. Eugénie.	5. Mlle. Jane in place of Mlle. Eugénie.		 Drawing No. 1 was made at the end of four minutes. The whole experiment lasted eight minutes; the three objects were seen successively, and were drawn without the percipient's leaving the armchair.

After having seen the original, she declared that she had thought of an arrow.

February 15, 1888.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
143	Mlle. Eugénie.	4. Mme. D. Mlle. Jane. Mme. Schmoll M. Schmoll.		 12 minutes.
144	Mlle. Jane.	4. Mlle. Eugénie in place of Mlle. Jane.		 12 minutes.

February 18, 1888.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	ORIGINAL DRAWING.	RESULT.
146	M. Schmoll.	3. Mlle. Eugénie. Mme. Schmoll M. Schmoll.		 12 minutes.
148	Mlle. Eugénie.	3. M. Schmoll in place of Mlle. Eugénie.		 12 minutes.

It will be granted that, with such minute precautions, we were not likely to be deluded. It is true that all our trials have not been successful; but at least we are entitled to state that all our successes are real successes, and that the conclusions to be drawn from them rest on a solid basis.

Mr. Myers was present at experiments Nos. 50, 61, 62, 64, 66, 67, 68, and 69, of which only three (those in italics) are reported here, the others having failed.

Out of four trials (83, 84, 85, and 86) made in the presence of M. le Dr. Héricourt, only one presented any similarity to the original.

We are thus inclined to believe that the presence of fresh elements is apt to preoccupy the minds of the agents and percipients in a manner prejudicial to success.

EXPERIMENTS WITH CARDS.

We have made only a few experiments of this kind (25 in all), and, on the whole, they have not produced the results that we had hoped from them.

Our manner of proceeding was as follows:—

The percipient was first taken into the bedroom; then one of the agents (who were assembled in the dining-room) took a pack of 32 cards, chose one of them, and, without speaking, showed it to the other agents. When they had all seen it well, the pack was hidden, after the chosen card had been restored to it. Then the percipient was called, placed himself in the armchair (with its back towards the agents), and covered his eyes. The chosen card was then again taken

from the pack, and placed under the eyes of the agents. They were expressly ordered to remain absolutely silent and unmoved, whatever might be the guesses of the percipient; and this rule has been always rigorously observed.

The following are the results obtained in this series :—

March 9, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	CARD CHOSEN.	RESULT.
31	Mlle. Jane.	4. Mme. D. M. Mabire. Mme. Schmoll. M. Schmoll.	The king of hearts had first been chosen, but hardly was Mlle. Jane seated when it was changed to the <i>ace of spades</i> .	After four minutes, Mlle. Jane said, "I see something like a heart, the point downwards; just by the side of it I see a crown." Five minutes later, she suddenly cried: "Now I know; is it not the <i>ace of spades</i> ?" (The object had been seen black on a white ground.)
32	Mlle. Jane. ¹	5. Same as No. 31, plus M. Pierre Lévis.	<i>Eight of hearts.</i>	After eight minutes: "I see a number of <i>hearts</i> ."
33	M. Pierre Lévis.	5. Mlle. Jane in the place of M. Pierre Lévis; others as before.	<i>Queen of hearts.</i>	After 10 minutes, M. Pierre had seen nothing; but he had had the idea of the <i>queen of spades</i> , and the <i>ace of clubs</i> .
34	M. Mabire.	5. Mme. D. Mlle. Jane. Mme. Schmoll. M. Schmoll. M. Pierre Lévis.	At first Mlle. Jane had proposed that he should guess the <i>ace of clubs</i> , but by common accord the <i>ace of diamonds</i> was chosen.	(After 20 minutes.) ² "I see <i>clubs</i> ." Four minutes later: "It is <i>diamonds</i> ." After four more minutes: "I see something like the crown of the <i>king of diamonds</i> ."

¹ In another record of these experiments, the percipient in No. 32 is said to have been Mme. D., and the time that elapsed before the response was made, a quarter-of an hour.

² *Five minutes* is the time given in the second record.

March 9, 1887 (continued).

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	CARD CHOSEN.	RESULT.
35	Mme. Schmoll.	5. M. Mabire in place of Mme. Schmoll.	<i>Nine of hearts.</i>	(After 10 minutes.) "Clubs"; "King of spades."
36	M. Schmoll.	5. Mme. Schmoll in place of M. Schmoll.	<i>Kg. of diamonds.</i>	(After 10 minutes.) "Queen of clubs"; "Still clubs."

April 2, 1887.

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	CARD CHOSEN.	RESULT.
48	Mlle. Jane.	5. Mr. Myers. Mme. D. Mlle. Marthe. Mme. Schmoll. M. Schmoll.	<i>Ten of hearts.</i>	(After 12 minutes.) "I see hearts."
49	Mlle. Jane.	Same as No. 48	<i>Nine of hearts.</i>	Nothing seen.

Thus, out of the preceding eight trials,
One succeeded (No. 31);
Four gave partial coincidences; and
Three failed.

The success of No. 31 has undoubtedly been somewhat weakened by the incorrect expressions which preceded the exact reply; but it is only just to add that this last was given out in a perfectly spontaneous manner, and that the silence had been complete during the whole of the trial.

December 3, 1887.

We wished this time to attempt the transference of a mental suggestion, and this is how we carried it out.

M. Mabire wrote the *name of a card* on a scrap of paper, took M. Syffert aside and let him read the name. Then M. S. placed himself opposite Mlle. Eugénie (both were standing), and asked her to guess the card in question. During the trial, Mlle. Eugénie turned away her eyes and closed them.

NO. OF TRIAL.	PERCIPIENT.	AGENT.	CARD CHOSEN.	RESULT.
94 a	Mlle. Eugénie.	M. S.	<i>Ten of clubs.</i>	(Almost immediately.) "It is clubs." "It is the eight." "No, it is the <i>ten</i> of clubs."

December 3, 1887 (continued).

NO. OF TRIAL.	PERCIPIENT.	AGENTS.	CARD CHOSEN.	RESULT.
b	do.	do.	<i>Ace of diamonds.</i>	"It is <i>diamonds.</i> " "The seven." "The knave."
c	do.	do.	<i>King of spades.</i>	"It is <i>spades.</i> " "It is the ace." "There is a figure in it." "Is it the queen?"

The following experiments were carried out under different conditions to those which we had previously adopted.

The percipient, without having beforehand quitted the dining-room, sat down in the armchair P (or P²), and covered his eyes. Then, in the midst of the greatest silence, one of the agents took a pack of (32) cards, shuffled it, cut it, and turned up one portion so as to expose the bottom card; this card was then placed well in view of the agents, and the experiment commenced.

It was decided that at each trial three cards were to be guessed successively; and that the percipient, unless he guessed correctly at once (in which case we passed on), might have three guesses for each card (only occasionally did he have two or four).

The following is the Table of Results obtained under these conditions.

December 9, 1887.

NO. OF TRIAL	PERCIPIENT.	AGENTS.	CARD CHOSEN.	RESULT.
99	Mlle. Jane.	4. Mme. D. Mme. Schmoll. M. Mabire. M. Schmoll.	<i>Kna. of d'mnds</i>	(Reply almost immediate.) "It is <i>diamonds.</i> " "The <i>knave.</i> "
			<i>Eight of clubs</i>	"Hearts." "Spades." "Ace of <i>clubs.</i> "
			<i>Kna. of spades</i>	"Clubs." " <i>Knave</i> of hearts."
100	Mme. D.	4. Mlle. Jane in place of Mme. D.	<i>Ten of clubs</i>	"Diamonds." " <i>Ten</i> of spades." "King of hearts."
			<i>King of hearts</i>	"Knave of <i>hearts.</i> " "It is always red." " <i>King</i> of diamonds." "The eight."
			<i>Queen of spades</i>	" <i>Queen</i> of clubs." "Picture card, clubs." "King of <i>spades.</i> "

December 10, 1887.

NO. OF TRIAL	PERCIPIENT.	AGENTS.	CARD CHOSEN.	RESULT.
101	Mlle. Jane.	5. Mlle. Eugénie. Mlle. Marthe. Mme. Schmoll. M. Mabire. M. Schmoll.	<p><i>Queen of clubs</i></p> <p><i>Seven of spades</i></p> <p><i>Kna. of spades</i></p>	<p>(After three minutes.)</p> <p>“A king of some sort.”</p> <p>“King of spades.”</p> <p>“Knave of clubs.”</p> <p>“Hearts.”</p> <p>“Diamonds.”</p> <p>“King of diamonds.”</p> <p>“It is spades.”</p> <p>“It is the ten of spades.”</p> <p>“Hearts.”</p> <p>“Knave of hearts.”</p> <p>“The eight.”</p>
102	Mlle. Eugénie.	5. Mlle. Jane in place of Mlle. Eugénie.	<p><i>King of clubs</i></p> <p><i>Seven of d'mds</i></p> <p><i>Eight of d'mds</i></p>	<p>“Diamonds.”</p> <p>“The nine.”</p> <p>“Spades.”</p> <p>“Knave of hearts.”</p> <p>“Eight of hearts.”</p> <p>“Seven of hearts.”</p> <p>“King of spades.”</p> <p>“Clubs.”</p> <p>“Nine of clubs.”</p>
103	Mlle. Marthe.	5. Mlle. Eugénie in place of Mlle. Marthe.	<p><i>Seven of clubs</i></p> <p><i>Queen of spades</i></p> <p><i>Eight of hearts</i></p>	<p>“An ace.”</p> <p>“Ace of hearts.”</p> <p>“Of diamonds.”</p> <p>“Clubs.”</p> <p>“Eight of spades.”</p> <p>“King of spades.”</p> <p>“I have the idea of spades.”</p> <p>“Ten of spades or of hearts.”</p> <p>“It is hearts—I stick to it.”</p>

December 10, 1887 (continued).

NO. OF TRIAL	PERCIPIENT.	AGENTS.	CARD CHOSEN.	RESULT.
104	M. Schmoll.	6. ¹ Mme. D. in addition to above, and afterwards M. Pierre Lévis.	<i>Ace of hearts</i> <i>Nine of hearts</i> <i>Seven of spades</i> <i>Eight of d'mds</i>	{ "King of spades." "Nine of hearts." "Ten of clubs." "Nine of hearts." "Seven of hearts." "Clubs." "Ace of clubs." "Clubs." "Knave of clubs." "Clubs."
105	M. Pierre.	6.	<i>Nine of clubs</i> <i>Queen of clubs</i> <i>Seven of hearts</i>	{ "Nine of hearts." "Ten of spades." "Seven of clubs." "King of spades." "Eight of clubs." "Ace of hearts." "Diamonds." "The ten." "Hearts." "It is the seven."
106	M. Mabire.	6.	<i>Nine of clubs</i> <i>Seven of d'mds</i> <i>Nine of clubs</i>	{ "Clubs." "The ten." "Ace of spades." "Diamonds." "It is the seven." "Knave of hearts." "Hearts." "The queen."
107	Mme. D.	6.	<i>Seven of clubs</i> <i>King of d'mds</i> <i>Queen of hearts</i>	{ "Ten of spades." "Queen of spades." "Spades." "Ace of diamonds." "King of diamonds." "Queen of hearts."
108	Mlle. Jane.	6.	<i>Seven of clubs</i> <i>Ten of d'mds</i>	{ "Knave of spades." "Queen of spades." "Spades." "Hearts." "Some ten." "Ten of spades."

¹ The fact that the arrival of M. Pierre should have raised the number of agents to seven seems to have escaped attention. Neither record mentions anyone as leaving.

December 24, 1887.

NOTE.—All the experiments with *cards* (see Nos. 120—125) failed this evening; the preceding series, on the contrary (94 and 93—108), was fairly good.

NO. OF TRIAL	PERCIPIENT.	AGENTS.	CARD CHOSEN.	RESULT.
120	Mme. Schmoll.	8. M. Schmoll. Mme. D. Mlle. Jane. Mlle. Eugénie. M. Mabire. M. Isidore Bonvier. M. Pierre Lévis. M. S.	<i>Ace of hearts</i> <i>Nine of spades</i> <i>King of d'mds</i>	{ " <i>Ace of spades.</i> " { " <i>Clubs.</i> " { " <i>Clubs.</i> " { " <i>Knave of spades.</i> " { " <i>Ace of hearts.</i> " { " <i>Hearts.</i> " { " <i>Diamonds.</i> " { " <i>Hearts.</i> " { " <i>Always red.</i> "
121	Mlle. Jane.	8. Mme. Schmoll in place of Mlle. Jane.	<i>Ace of d'mds</i> <i>Kna. of spades</i> <i>Eight of clubs</i>	{ " <i>Hearts.</i> " { " <i>The seven.</i> " { " <i>The nine.</i> " { " <i>Clubs.</i> " { " <i>It is spades.</i> " { " <i>Is it not the queen?"</i> { " <i>Hearts.</i> " { " <i>Spades.</i> "
122	M. Isidore Bonvier.	8. Mlle. Jane in place of M. Isidore.	<i>Ace of clubs</i> <i>Nine of d'mds</i> <i>Eight of hearts</i>	{ " <i>Hearts.</i> " { " <i>Queen of hearts.</i> " { " <i>Red.</i> " { " <i>Red.</i> " { " <i>Knave of diamonds.</i> " { " <i>Queen of diamonds.</i> " { " <i>Black.</i> " { " <i>Spades.</i> " { " <i>Queen of spades.</i> "
3	Mme. D.	8. M. Isidore in place of Mme. D.	<i>Ten of spades</i> <i>King of d'mds</i> <i>Ace of hearts</i>	{ " <i>Queen of diamonds.</i> " { " <i>Diamonds.</i> " { " <i>The ten.</i> " { " <i>Knave of hearts.</i> " { " <i>Ten of clubs.</i> " { " <i>Always clubs.</i> " { " <i>Clubs.</i> " { " <i>Always black, spades, or clubs.</i> " { " <i>Nine of spades.</i> "

Experiments in Thought-Transference.

December 24, 1887 (continued).

NO. OF TRIALS.	PERCIPIENT.	AGENTS.	CARD CHOSEN.	RESULT.
132	M. Schmoll.	8. Mme. D. in place of M. Schmoll.	King of clubs	{ "Knave of spades." "It is clubs." "The ace."
			Queen of spades	{ "Queen of clubs." "Nine of hearts." "Ten of diamonds."
			King of clubs	{ "Seven of hearts." "Knave of clubs." "It is the knave of clubs."
133	Mlle. Eugénie.	8. M. Schmoll in place of Mlle. Eugénie	Queen of clubs	{ "King of hearts." "Knave of diamonds." "Seven of diamonds."
			Seven of d'mds	{ "Spades." "Seven of spades." "Queen of spades."
			Ace of spades	{ "Clubs." "Eight of spades." "Nine of hearts."

Thus it is seen that there were 48 experiments in this series. But as each one allowed of several responses, independent of one another, each of these responses is regarded as having been made to a separate order or appeal, and it is evident that to render an exact account of the results, one must presuppose an equal number of orders or appeals and responses, and compare to this number that of the coincidences obtained. Looked upon in this manner, the following is the result:—

	139 Orders.	139 Responses.
2 Successes complete in one response, not preceded by mistakes (Nos. 104 ² and 108 ¹)	...	= 2 Responses.
1 Success complete in one response, preceded by a mistake (No. 107 ³)	...	= 1 "
2 Successes complete in two responses, not preceded by mistakes (Nos. 99 ¹ and 106 ³)	...	= 4 "
1 Success complete in two responses, preceded by two mistakes (No. 106 ¹)	...	= 2 "
Total of Successes complete in ...	...	9 "
	Partial Coincidences	40 "
	Failures	90 "
		= 139

MENTAL COMMANDS.

We have made several trials of this description, but only five of them have been recorded. The experiment consisted in causing the percipient to execute an order,

ven to him mentally by the agents. For this purpose, the agents (while the recipient was in the bedroom) had a previous consultation as to the order to be given. When this was concluded the percipient was recalled and sat down in a chair. The agents ranged themselves, standing, behind the chair, and *used* with all their might that this order, mentally given to the percipient, should be executed.

November 19, 1887.

NO. OF TRIAL	PERCIPIENT.	AGENTS.	COMMAND.	RESULT.
89	Mlle. Eugénie.	3. M. Mabire. M. Schmoll. Mme. Schmoll.	To raise both arms, and to join her hands above her head in the attitude of prayer.	(After 10 minutes.) Movement of the right arm; tendency to clench the fist; right arm several times slightly raised.
90	Mlle. Eugénie (blindfolded).	3. Same as No. 89.	To throw away her handkerchief.	(After 10 minutes.) Movement of the arms, without any resemblance to the given order.

Mlle. Eugénie, when she knew what the order had been, said that for an instant she had had an idea of throwing away her handkerchief, but as she had covered her eyes with it, she had not followed up the impulse, for fear of making a mistake.

November 26, 1887.

NO. OF TRIAL	PERCIPIENT.	AGENTS.	COMMAND.	RESULT.
93	Mlle. Jane.	6. Mme. D. Mlle. Marthe. Mme. Schmoll. M. S. M. Mabire. M. Schmoll.	To give her hand to all present.	(After seven or eight minutes.) "I know that I have to do something with my hands—" "What have I got to do with my hands?" "I feel inclined to clap my hands." "Ought I to join my hands?"

Mlle. Jane had not perceived that she was to give us her hand. (At the beginning of the experiment, she asked if she were not to lift the pedals off the piano; this was doubtless the reminiscence of a former experiment, which had just been spoken of.)

February 15, 1888.

NO. OF TRIAL	PERCIPIENT.	AGENTS.	COMMAND.	RESULT.
139	Mlle. Eugénie.	4. Mme. D. Mlle. Jane. Mme. Schmoll. M. Schmoll. (M. Mabire absent.)	To go and open the door of the dining-room.	At the end of six minutes, Mlle. Eugénie rose and asked, "Am I to go and play the piano?"

During this experiment, M. Schmoll made the mistake of thinking about the *next* one, and deciding that he would command the percipient to go and play the piano; but this thought at the most only occupied him a minute.

NO. OF TRIAL	PERCIPIENT.	AGENTS.	COMMAND.	RESULT.
140	Mlle. Jane.	4. Mlle. Eugénie in place of Mlle. Jane.	To take a match and light it.	(After five minutes.) Indecision; Mlle. Jane did not know what she was intended to do, and made several movements without any connection with the given order. One moment, she turned on her chair to look at the fire, then she looked at the chimney-piece (on which was a box of matches), but she did not decide upon any definite action; at last she said, "No, decidedly I do not know what I am to do."

Afterwards, when she knew the order, she said, "What a pity! I had the idea of that, but did not think that it was it."

NO. OF TRIAL	PERCIPIENT.	AGENTS.	COMMAND.	RESULT.
141	Mlle. Jane.	4. Same as No. 140.	To go and pull Mme. Schmoll's ear.	(Six minutes.) Failed.
142	Mlle. Eugénie.	4. Mlle. Jane in place of Mlle. Eugénie.	To wind up the lamp.	(Six minutes.) Failed.

eral attempts that we made with loto and dominoes did not at all; the results were not above what might have been d by chance. We failed equally in some attempts at transmitting *ms* (touch, taste, smell); but it is only fair to add that this class riment was a little outside our programme, and we did not re much; still we propose to return to it later on, and to devote attention to it, and see whether, by modifying our method, we t obtain more satisfactory results.

would name three conditions as essential to satisfactory nents :—

Absolute silence.

On the part of the agents : concentration of thoughts and looks object to be guessed, and firm determination that it shall impress pon the percipient's mental vision.

On the part of the percipient : complete covering of the eyes, no account pressure upon them; perfect calm and an easy 1.

is the agents have to aim, with all the persistence of which re capable, at the accomplishment of their task, and to guard . extraneous thoughts which would distract them from their labour; while the percipient, on his side, cannot sufficiently against all cerebral activity; he must carefully deny all free to his ideas and imagination, and concentrate his endeavours ing the impressions or completing the rudiments of those which ; themselves to his mental vision.

se conditions are essential—fundamental, and should never be ht of; but they are not of themselves sufficient, and alone will rantee success. It is also indispensable that those who take the experiments should not be predisposed towards any plan or (no secret hope of failure, for example); that they should et the results without bias, but also without exaggerated ism; that they should be animated by a sincere desire to r the truth, whatever it may be, and resolved to throw into the the energy that does not recoil in the face of difficulty, the acity that appreciates the force of the smallest incident, and the e that is not discouraged by a failure, or a whole series of s. If these conditions be united with those already mentioned, ; will be approximately certain. ¹

e think we to have shown that certain natures are endowed a very marked predisposition to thought-transference, while

ir experience in England is very far indeed from bearing out this statement, ds rather to show that the possession in any high degree of the gift of "agency" 'percipience' is decidedly rare.—ED.

in others the accomplishment of it is only attained with difficulty. Nevertheless, it appears possible that in the latter case it is rather the want of sympathy with this class of facts than the absence of natural disposition that prevents success. It would be interesting to know whether the percipient's faculty for receiving images and ideas emitted by the agents is capable of progressive development; but our experiments so far do not justify us in pronouncing on that point.

A. SCHMOLL.

J. E. MABIRE.

Paris, February 18th.

NOTE.—I did not take part in the experiments numbered 133, 134, 135, 136, 140, 141, 142, 143, and 144.—J. E. M.

STATEMENT FROM M^{LE}. EUGÉNIE P.

The following are my impressions, when I take the part of percipient in thought-transference:—

I do my best to banish any thought that might distract me, and I watch for the appearance. It is not always possible for me quite to renounce thought and volition. The least ray of light being sufficient to interfere with my perception, I cover my eyes with a handkerchief, over which I put my hands; in this position I perceive better if I keep my eyes open under the cover.

After about a minute there appears a circle, lit up as though by magnesium, in which are to be seen figures of more or less distinctness; sometimes there are so many of them that I do not know which to sketch. It has happened in unsuccessful cases (I cannot explain how), that having once seen the right figure, I have been deceived by others which have followed, and appeared with greater distinctness.

These experiments render me very nervous; my arms are agitated by a trembling like that produced by electricity or magnetic passes.

My hearing becomes extremely sensitive, and the least sound is insupportable. In order to be certain that my imagination and my eyes played no part in the perception of the images, I made an experiment alone, in the same way as though the agents had been present. I then saw absolutely nothing.

EUGÉNIE P.

Paris, February 18th, 1888.

STATEMENT FROM M^{LE}. JANE D.

Whenever I have taken part in the experiments as percipient, I *donvoured* to expel from my mind all thoughts and images, and

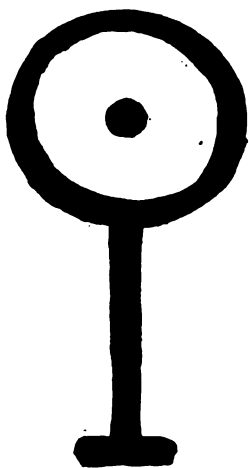
ave remained inactive, with my hands over my eyes, waiting for the reduction of an impression ; sometimes I have tied up my eyes, but this has not always been successful. At other times the *idea* of an object has presented itself to me before I have seized its form, but most frequently I seemed to see the picture either black on a white ground, or white on a black ground. In general, the objects present themselves in an undecided manner, and pass away very rapidly ; usually I only grasp a portion of them.

Whenever I have been most successful, I have remarked that the picture has presented itself to my imagination almost instantaneously. Sometimes also I have been led to draw an object of which the name was forced on me, as if by some external influence.

JANE D.

Paris, February 17th, 1888.

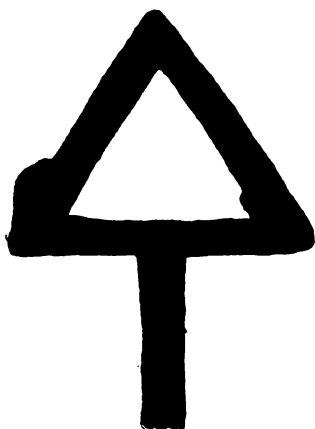
Appended are a few facsimiles of the most successful of the above results, reproduced in the original size.



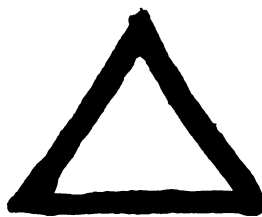
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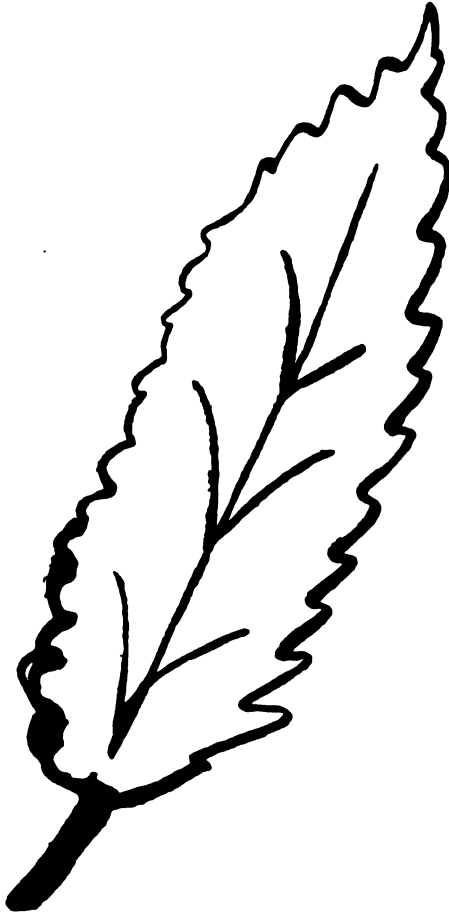
No. 51.—REPRODUCTION.



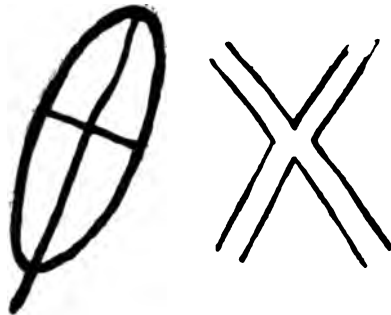
No. 53.—ORIGINAL.



No. 53.—REPRODUCTION



No. 56.—ORIGINAL.



No. 56.—REPRODUCTION.



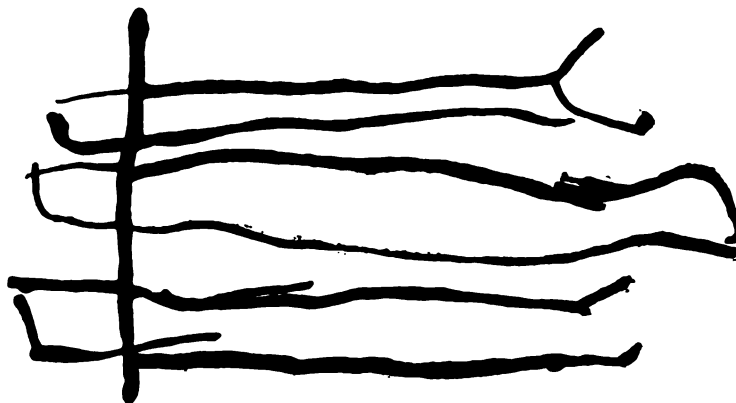
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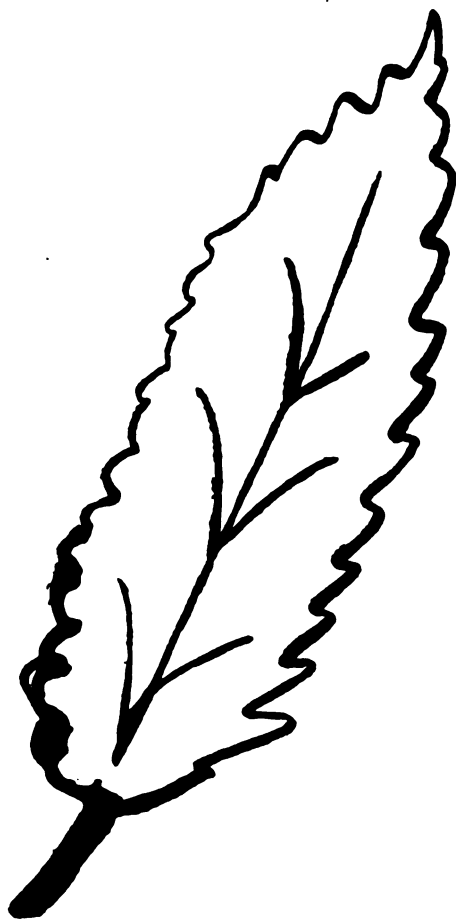
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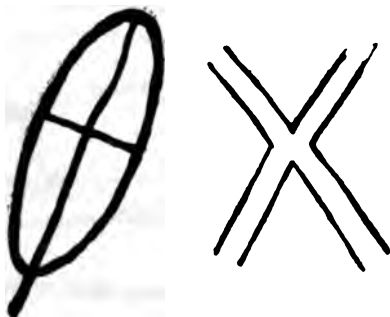
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No. 66.—REPRODUCTION.



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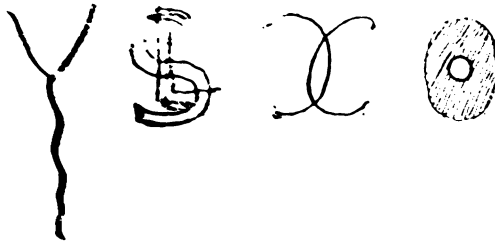


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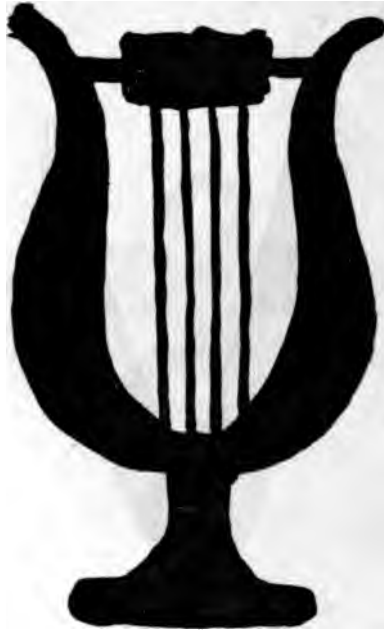
Experiments in Thought-Transference.



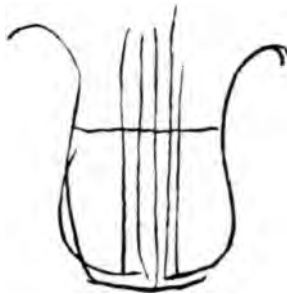
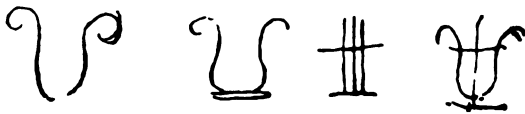
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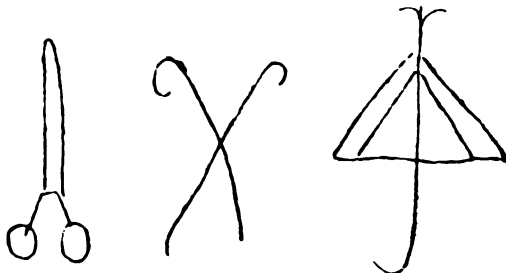
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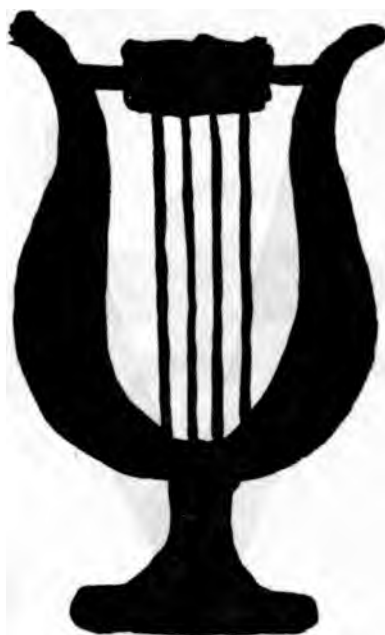


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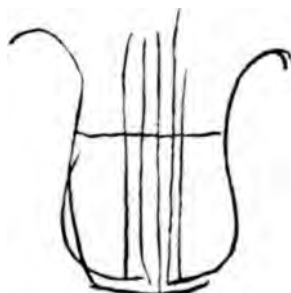


No. 113.—REPRODUCTION.

**No. 116.—ORIGINAL.****No. 116.—REPRODUCTION.**



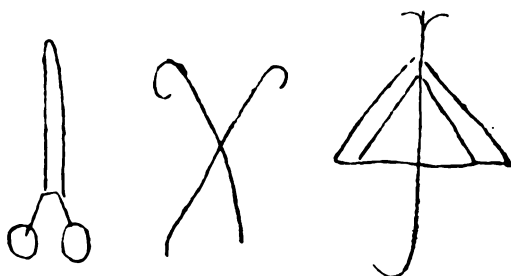
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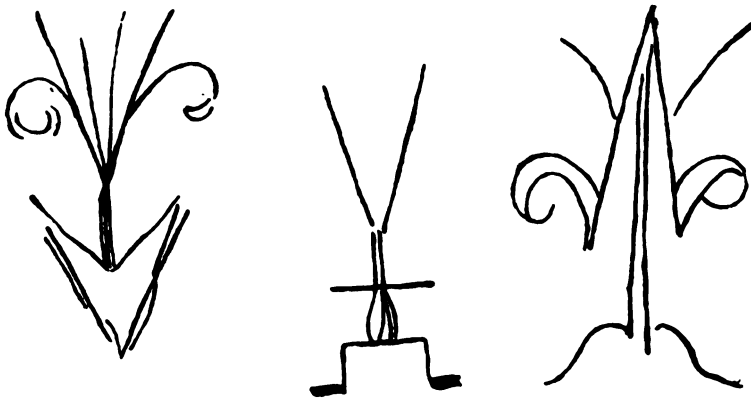
No. 116.—ORIGINAL.



No. 116.—REPRODUCTION.



No. 138.—ORIGINAL.



No. 138.—REPRODUCTION.

IV.

HYPNOTISM AND TELEPATHY.

BY EDMUND GURNEY.

DEFINITION OF HYPNOTIC TRANCE.

§ 1. It is difficult to get a satisfactory definition of what constitutes "hypnotic trance." If we begin at the bottom of the scale—with animals that have been subjected to certain processes of fixation and manipulation—the only phenomena open to observation are immobility and anæsthesia; animals present nothing corresponding to what I have called the "alert stage"¹—less accurately, I think, described as the *somnambulic* stage—of hypnotism. It would be pedantic, perhaps, to refuse to call their state one of hypnotisation, when it has been produced by means similar to those employed to hypnotise human beings, and when their condition appears analogous to the deeper or comatose stage of human trance; still it would obviously be impossible to accept immobility and anæsthesia as affording a sufficient definition of a hypnotic condition, for at that rate a deeply chloroformed patient would be "hypnotised." And when we turn to human beings, there seem to be strong reasons against taking the ground of definition from any *physical* symptoms. Analgesia, diminished sensibility of the conjunctiva, &c., are not distinctive, and are not constant. Increased muscular irritability and catalepsy are frequently absent in "subjects" who manifest the most interesting psychical phenomena; moreover, these muscular peculiarities are common to certain affections generally called hypnotic and to certain affections generally called hysterical, and for no purpose is a definition of hypnotism more needed than to distinguish it from *morbid* affections—to preserve a state whose most interesting features may be observed at a minute's notice in strong and healthy young men, from any necessary association with the idea of lesion or chronic instability. "Inhibition of inhibitory functions" is the sufficient, though clumsy, description of the immediate ground of many hypnotic phenomena, including mechanical imitations of gesture, mechanical continuance of particular muscular movements, and diminished reaction-time; but this ground is clearly too general to found a definition upon—the same sort of inhibition being involved in a

¹ See *Proceedings* of the S.P.R., Vol. II., p. 62.

minor degree in all manner of circumstances of absorbed attention or sudden shock. It appears to me that the only serviceable definition must depend on the idea of what I have ventured in a former paper (*Proceedings*, Vol. II., p. 268) to call "psychical reflex action." That is to say, I should confine the term "hypnotic trance" to a state in which (or in some stage of which) inhibition reaches the higher inhibitory and co-ordinating faculties; and particular ideas, or groups of ideas, readily dissociating themselves from their normal relation to other groups and to general controlling conceptions, and throwing off the restraint proper to elements in a sane scheme, respond with abnormal vigour and certainty to any excitations that may be addressed to them. Such response may be shown (1) in the inhibition, by command, of ordinary muscular movements or control of movements; (2) in the ease with which the "subject's" mind can be steered, so to speak, in the course of conversation or narration; but chiefly (3) in the ready imposition, by external suggestion, of sensory hallucinations, or (4) of abnormal lines of conduct. This psychical characteristic (educible, if not actually educed, in the "subject"—see *Proceedings*, Vol. II., pp. 62-3) has belonged to nearly all the cases which have been described as hypnotic, and, in a marked degree, scarcely to any others; for only by the rarest exception does it occur spontaneously in morbid cases. As thus defined, moreover, hypnotism is conveniently marked off from the natural condition—somnambulism—to which it is most akin. And the definition has the further advantage of emphasising what are not only the most constant but also decidedly the most important and instructive of the hypnotic phenomena.¹ For in every branch of mental and moral science—psychology, ethics, jurisprudence and, we may add, the extraordinary therapeutical applications of "suggestion"—the interest of hypnotism, of which every year witnesses a marked advance, has centred in the various forms of mono-ideism embraced under the conception of "psychical reflex action."

THE MODES OF GENESIS OF HYPNOTIC TRANCE—
USUALLY PHYSICAL.

§ 2. Now all this interest has to do, of course, with the state itself, not with its genesis. The facts studied are peculiarities of mental condition which appear after the induction, by whatever means, of a certain stage of hypnotic trance. Questions connected with the means by which the trance may be induced have held for the psychologist a subordinate position: he has at most attempted to supplement the

¹ Such a definition of the trance proper need not, of course, prevent us from applying hypnotic terms to *local* affections—such as the rigidity or *anæsthesia* of a single limb—which are brought about by means similar to those used in the production of trance.

ordinary physiological doctrines as to the effect of "fixation" and "monotonous stimulation" by the conception of "attention"—an attempt which has been misleading, in so far as it has implied that attention on the part of the "subject" (who may be an infant or a cray-fish) is a general condition of hypnotisation. Certain recent events, however, have given special importance to this topic of trance-induction or "hypnogeny,"¹ and have raised in a startling form the question of the efficacy of psychical influence as a hypnogenetic agent. And this question naturally connects itself with a more general inquiry respecting "specific influence" and "mesmeric rapport"—topics which in a former paper I noticed only to avoid, as not at that time coming within the most extended limits of scientific recognition, but which analysis may perhaps rob of some of their mystery, and which I am now at least justified in having described as lying "in the direct path of orthodox hypnotic experiment."

In the paper just referred to I dwelt on the fact that the various processes by which hypnotic trance may be induced—whether regarded in their *physical* aspects, as fixation of the eyes or gentle peripheral stimulation, or in their *psychical* aspects, as expectation or attention—do little or nothing to explain the condition which ensues, inasmuch as nothing that we know, outside hypnotism, would have led us to predict that the results would follow the processes; so that the "profound nervous change," which Braid proclaimed as the immediate cause of the results, has still to be accepted as an ultimate fact. And I further drew attention to the peculiarity that the production of this profound nervous change seems, in the first instance, always to require some distinct *physical* stimulation;² though, after it has once been induced the mere idea of it, associated with that of the original hypnotiser—*e.g.*, if he gives the command "*Dormez !*"—may be enough to cause its recurrence. So far as I am aware, no distinctly hypnotic condition has ever been originally induced by a mere idea or a merely emotional stimulus. No doubt a favourable attitude of mind on the part of an exceptionally sensitive "subject" may so prepare the organism, and the physical stimulus that supervenes may be of so simple and ordinary a kind, that its essential part in the result is liable to be overlooked. Thus it is said of certain French "subjects" that a moment's fixation of attention, followed by a command to sleep, has proved effective

¹ This term is not a happy one, as it contains no indication of the fundamental difference between hypnotic trance and ordinary sleep; but it is difficult to think of a tolerable substitute.

² An example recorded by Esdaile, who professes to have hypnotised a blind man or the first time by steadily gazing at him from a distance of 20 yards, would appear to be an exception. I admit the force of Esdaile's testimony; but the account was not written till after he had frequently hypnotised the man, and it seems possible that his memory betrayed him as to the circumstances of the first experiment.

even on a first occasion; and it may then seem reasonable to refer the change of state to the mere idea of sleep, or to the expectancy of a sudden change as soon as the command was given. But the idea of sleep had been present for some time, without the effect being produced; I, at any rate, know of no instance where precautions were taken to keep the "subject" entirely ignorant of the intended trial up to the moment that it was made. And if it were enough to be expectant of a sudden change when the command came, the change ought equally to supervene if the operator gave his command silently, *e.g.*, by means of the "dumb alphabet." Till some such case is recorded, we seem justified in attributing this *sudden* change to the *suddenly* presented new element—*i.e.*, the arresting sound of the operator's voice. When the "subject" is of a specially unstable constitution, the condition of expectancy may be wholly dispensed with, and a rather stronger stimulus—a distinct shock—will then be necessary; but always of a physical sort. The mental shock of surprise or terror may, as we all know, produce temporary paralysis of motor power and other physical effects; but the only shocks which have been followed by the characteristic phenomena of hypnotic trance have been those due to a sudden loud sound or sudden bright light. It is worth remarking, by the way, that the state produced in this way is always that of *cataplexy*, not that of *lethargy*, which is the more common first stage of hypnotism. The difference between these two states has, I believe, been considerably exaggerated by the school of the Salpêtrière; but so far as they really differ, it is of interest that the direct production of either should equally lead on to that unbalanced but potentially active mental condition in which the characteristic *somnambolic* phenomena present themselves. For this suggests that the unbalancing depends not so much on the special nature as on the suddenness of the change; and that the somnambolic phenomena may be liable to appear after *any* very rapid shifting of the level of consciousness, which does not, like ordinary sleep, sink the reason below the point where attention can be attracted to imposed hallucinations and commands, and which is not, like the passage into ordinary sleep, checked and transformed at once to normal wakefulness by external solicitations. It would, at any rate, be worth inquiry whether there is any stage in the path to unconsciousness, as produced by ordinary anæsthetic agents, during which the well-known phenomena of hypnotic suggestion could be in some degree produced.

ANOTHER MODE OF GENESIS—THE PSYCHICAL; ILLUSTRATED BY
 "SOMMEIL À DISTANCE."

§ 3. *But however that may be, the hypnotism which we know—where*

the change is independent of toxic substances and is comparatively stable when once induced—will always retain its peculiar character. And the tendency of recent inquiry has been, on the whole, to give further emphasis and precision to the view which would confine original hypnogenetic efficacy to special peripheral excitations, either of the organs of special sense or applied in the way of pressure to special points or tracts on the body. The reason of the specific cerebral change, the course of the nervous discharges which issue in the inhibition of central control, or in the various muscular peculiarities which hypnotised persons present,—these are as unknown as ever; but the known points of attack by which the central citadel can be reached have multiplied; and where sensitiveness reaches a certain point, the operator can bring about a series of well-marked modifications of the trance-condition by physical manipulation, with almost as much certainty as the organist can manipulate his stops.¹ The very latest advance, however, would seem, at first sight, to have been in exactly the opposite direction, and to suggest a mode of affection in which no part is played either by peripheral stimulus, or by suggestion and expectancy tending, through association, to re-induce a state induced in the first instance by peripheral stimulus. I refer to the recently recorded French successes in the production of *sommeil à distance*—hypnotic trance due to the concentration of the hypnotiser's will without the "subject's" knowledge, and altogether beyond the range of the "subject's" senses. Not that this form of experiment is by any means new: the history of hypnotism—or mesmerism, as in this connection it has been more often called—has presented a good many sporadic instances of such distant effects.² But even had the earlier reports been given with complete detail and with ample corroboration (which has rarely been the case), it is inevitable that facts so startling, and so alien to scientific preconceptions, should depend for their acceptance almost entirely on *contemporary* evidence; and this being so, the recent well-attested cases are of extreme importance. They have indeed an importance over and above that which attaches to them in their hypnotic character. For they form a species in a general class of affections extending far beyond the limits of hypnotism, and embracing every sort of impression made by one person on another otherwise than through the recognised channels of sense. To such impressions the convenient term *telepathy* has been appropriated. And inasmuch as hypnotism, being a physiological and in some respects a medical curiosity, has a specially good chance of attracting the notice of trained

¹ See especially Dr. A. Pitre's *Des Zones Hystérogènes et Hypnogènes* (Bordeaux, 1885).

² *Phantasms of the Living*, Vol. I., p. 88; Vol. II., pp. xxvi. and 679-87. For another discussion of the subject see Mr. F. W. H. Myers's paper on "Telepathic Hypnotism," in the *Proceedings* of the S.P.R., Vol. IV.

observers to its various phases, it would not be surprising if the phenomena of distant trance-induction were the first branch of telepathy to win the confident and general adhesion of scientific men; as indeed they might have done many years ago, but for their association with the wild theories and grotesque pretensions of "mesmerists." It is probable also that France will continue to be the principal scene of these interesting observations; partly owing to a spirit of disengagedness and openness to new ideas, which seems specially to characterise the medical faculty of that country, but chiefly because the French temperament appears to be on the whole decidedly more susceptible than the English to hypnotic affections, just as Esdaile found the Hindoo to be; and there being a larger percentage of good "subjects" to work with, it may naturally be expected that among them will be found the *rareæ aves* on whom the demonstration of the more delicate hypnotic phenomena must depend.

The first three cases, originally published in the *Revue Philosophique*, for February and April, 1886, have been already described in these *Proceedings* (Vol. IV., pp. 28-38); but it may be convenient to supply here a short abstract of them.

(1) The first case is from Professor Pierre Janet, of Havre, who observed it in conjunction with Dr. Gibert, the leading physician of that town. The "subject," Madame B., was an honest and simple peasant-woman, enjoying good health, though liable, from childhood, to fits of somnambulism. During a stay at Havre, in the autumn of 1885, she proved easy to hypnotise, and at once showed in various ways a marked *rapport* with the person who had hypnotised her. For instance, while she was in the "deep state," insensible to all ordinary stimuli, the contact or proximity of the hypnotiser's hand would induce in her partial or general contractures, which a light touch from him could again remove—no one else being able to produce either effect in the slightest degree. After about ten minutes of deep trance she would pass into the "alert" or somnambulant state, from which she could be wakened into the normal state by the operator, and by him alone. It was further noted that the hypnotisation was difficult or impossible unless the operator concentrated his thoughts on the desired result. Various experiments in thought-transference were completely successful: they took the form of strongly willing, during Madame B.'s trance, that she should do some quite unlikely thing at a particular hour, the mental command being as punctually obeyed as if it had been expressed in words.

The attempts at producing *sommeil à distance* were suggested by the discovery already mentioned of the need that the operator's will should co-operate in the hypnotic process. It was then found that the will alone was sufficient. "Pressure of Madame B.'s hand, without the idea of entrancing her, was ineffectual; but the idea without the pressure succeeded perfectly." The next step was for Dr. Gibert to make the attempt when in another part of the town, and at a moment selected not by himself but by M. Janet or another friend. On two of these occasions M. Janet found

Madame B. in a deep trance, from which only Dr. Gibert could wake her ; on a third occasion she had felt the strong impulse to sleep, but had opposed it by putting her hands into cold water.

A series of successes of the same kind were obtained in the spring of 1886 ; three of which, witnessed by Mr. F. W. H. Myers and Dr. A. T. Myers, are described in the paper of the former referred to in last footnote. On one of these occasions Dr. Gibert, on the other two M. Janet, was the hypnotiser ; and on each of the three the "subject" seemed clearly to recognise to which influence she had been exposed. Of this second series M. Janet writes that, putting aside mental suggestions of trance made in the presence of the "subject" in an adjoining room, "the trials made at a distance of at least 500 metres from Madame B.'s abode amount to 21. I do not count a trial made in the middle of the night, under unfortunate conditions ; and I count as failures all experiments where the 'subject' was not found entranced on our entering her abode, or where the trance did not follow the mental suggestion within a quarter of an hour. These failures (each of which may admit of a complete explanation) were six in number. There remain, then, 15 precise and complete successes—extraordinary coincidences, whatever interpretation of them we choose to adopt." During this period, Madame B. did not fall into a trance on any other occasion than those mentioned.

(2) The next account is from Dr. J. Héricourt, one of M. Richet's ablest assistants in the editing of the *Revue Scientifique*. The observations were made and recorded in 1878, though not published till last year, *pour des raisons faciles à comprendre*. The "subject"—Madame D.—was a young widow, in whom no trace of hysteria could be discovered. M. Héricourt found her exceedingly easy to hypnotise, and after about a fortnight could entrance her by his will alone, exercised without any word or gesture, and sometimes while Madame D. was in the midst of an animated conversation with other persons. On the other hand, he found that all the ordinary physical processes remained completely ineffectual if his will was not that the trance should ensue. He soon began to extend the distance between himself and his "subject," and instead of producing the effect from one corner of a room to another, he could produce it from one house or one street to another. The first trial from a distant street was specially interesting. While concentrating his thoughts on the desired effect, at three p.m., Dr. Héricourt was summoned to see some patients, and for a time forgot all about Madame D. He then remembered that he was engaged to meet her on the promenade at 4.30, but not finding her, he thought him that possibly his experiment had succeeded, and towards five o'clock he vigorously willed that she should wake. In the evening Madame D., spontaneously, and without his having made the slightest allusion to her absence from the promenade, informed him that about three o'clock she had been suddenly seized by an irresistible inclination to go to sleep, though she never slept in the daytime. It was all she could do to walk into another room, where she fell on a sofa, and was afterwards found by a servant cold and motionless, *comme morte*. The servant shook Madame D. vigorously, but could not make her do more than open her eyes. All that Madame D. remembered experiencing at

this time was a violent headache, which disappeared towards five o'clock, the hour when M. Héricourt willed the undoing of his work.

This experiment was the first of a series, during which a number of persons had the opportunity of arranging the conditions and testing the results. The hypothesis of expectant attention was doubly excluded ; for if M. Héricourt gave Madame D. notice of his intention to entrance her, but actually willed that she should remain awake, she retained her normal condition, and imagined that he had failed.

(3) The next case, contributed by Dr. E. Gley, of 37, Rue Claude Bernard, Paris, is a record of some observations of his friend, Dr. Dusart, published in the *Tribune Médicale*, in May, 1875. The "subject" was a hysterical girl of 14, whom Dr. Dusart found very susceptible to hypnotism. He early remarked that his passes were ineffective if his attention was not strongly directed to the desired result ; and this suggested to him to try the effect of purely mental suggestion. One day, before the usual hour for waking the patient had arrived, he gave her the mental command to awake. The effect was instantaneous : the patient woke, and again, in accordance with his will, began her hysterical screaming. He took a seat with his back to her, and conversed with other persons, without appearing to pay any attention to her ; but on his silently giving her the mental suggestion to fall again into the trance, his will was again obeyed. More than 100 experiments of the sort were made under various conditions, and with uniform success. On one occasion Dr. Dusart left without giving his usual order to the patient to sleep till a particular hour next morning. Remembering the omission, he gave the order mentally, when at a distance of 700 metres from the house. On arriving next morning at 7.30, he found the patient asleep, and asked her the reason. She replied that she was obeying his order. He said : " You are wrong ; I left without giving you any order." " True," she said, " but five minutes afterwards I clearly heard you tell me to sleep till eight o'clock." Dr. Dusart then told the patient to sleep till she received the command to wake, and directed her parents to mark the exact hour of her waking. At 2 p.m. he gave the order mentally, at a distance of seven kilometres, and found that it had been punctually obeyed. This experiment was successfully repeated several times, at different hours.

After a time Dr. Dusart discontinued his visits, and the girl's father used to hypnotise her instead. Nearly a fortnight after this change, it occurred to Dr. Dusart, when at a distance of 10 kilometres, to try whether he still retained his power, and he willed that the patient should not allow herself to be entranced ; then after half-an-hour, thinking that the effect might be bad for her, he removed the prohibition. Early next morning he was surprised to receive a letter from the father, stating that on the previous day he had only succeeded in hypnotising his daughter after a prolonged and painful struggle ; and that, when entranced, she had declared that her resistance had been due to Dr. Dusart's command, and that she had only succumbed when he permitted her.

(4) The fourth case consists of the experiments described by Professor Richet in the paper printed above (pp. 32-43).

THE PSYCHICAL GENESIS A FORM OF "SUGGESTION."

§ 4. In regarding such distant effects as these, it was of course inevitable, from the first, that an effort should be made to connect them with the similar effects produced by the hypnotiser in the presence of his "subject"; and in the pre-scientific days of hypnotism this was easy enough. The prevalent view of hypnotic effects, among those who believed them to be genuine, was that they were produced by a specific "magnetic" or "mesmeric" force or effluence, which radiated from the person of the operator in obedience to his will; and as it is easy to credit unknown agencies with incomprehensible attributes, the idea of this one as able to act at a distance without any loss of intensity was accepted as needing no particular justification. If such a peculiarity prevented the mesmeric force from being correlated in any way with the forces known to physicists, that would appear to its champions as so much to its credit. Not that I regard the idea of a specific hypnogenetic influence of a physical sort as absurd—I shall recur later to the question of such an influence acting within narrow limits of space; and even as regards its operation at any distance and across any obstacles, something might be said for a hypothesis which at least had the merit of recognising the telepathic facts, as long as no alternative was possible. This, however, is no longer the case. A conception which, in its simple and comprehensive form, is of very recent date, and which could never have been deduced, free of all confusing elements, from the facts of hypnotism alone—the conception of *thought-transference*—has opened the way for another theory. Not one, indeed—I should most fully admit—for which any certainty or finality can be claimed; it requires assumptions, and depends largely on analogies; but one which, as an attempt at generalisation, reaches, I think, a considerable degree of probability in a region of facts so new and baffling that no generalisation can as yet well aspire to more.

To state my view in the shortest way, I believe that hypnotisation at a distance is truly analogous to hypnotisation in the presence of the "subject," but to one particular form only of such hypnotisation—to wit, that exercised on a "subject" who has been entranced on previous occasions, by the *suggestion* (either verbal or conveyed by the mere physical proximity of the operator) of the idea of trance. On this view, what happens is that the idea of the intended effect is transferred from the operator to the "subject," just as any other idea is transferred when the mind of A affects the mind of B otherwise than through the recognised sensory channels; and that it then works on the "subject," whom previous entrancements have rendered hyper-susceptible to its *influence*, precisely in the same way as the word *Dormez* works on

him when addressed by the operator to his ears. That is to say, the trance supervenes owing to the peculiar liability of the "subject" to react on a particular idea, *in whatever way* that idea may have gained an entrance to his mind, and not owing to any particular magnetic force or compulsion exercised by the operator. I hold, therefore, that the French experimenters have hit on the right word, *suggestion*, to describe the mode of influence—*suggestion mentale* in contrast to *suggestion verbale*; the two sorts of suggestion being in their hypnogenetic power identical, but differing radically in the earlier stage—in the mode in which the suggestion obtains access to the "subject." The difference is not then (as formerly conceived) between two modes of propagating "mesmeric" force, by passes near at hand or "will" at a distance. It lies quite outside hypnotism and the particular effect of hypnotic trance. It is a difference more radical than those who have believed in mesmeric action at a distance have hitherto imagined, but also less mysterious; inasmuch as this distant influence can now be referred to a large general class of phenomena, fundamentally alike through all varieties of circumstance, and in this way confirmatory of one another.¹ In a word the difference between verbal suggestion and mental suggestion in hypnotic cases is simply the difference between the two broad classes of communication which exhaust all possibilities of thought-conveyance between man and man, and which may be conveniently distinguished as the *physical* and the *psychical*.

MEANING OF "PSYCHICAL" COMMUNICATION.

§ 5. I hasten to explain what I mean by this distinction, which is very liable to be misunderstood, though it would be difficult to express it shortly in any other terms. It is by no means to be taken to imply the absence of a physical basis for the "psychical" transferences. The word "psychical" does not involve any hypothesis as to the manner of transference, whether as connected or as unconnected with physical events; it implies simply the fact that particular ideas in two minds have corresponded in such a manner as to lead to the conclusion that they were connected as cause and effect, though the recog-

¹ There is at present this difficulty in discussing any special topic where the ideas of telepathy and thought-transference have to be introduced—that to many readers the terms may convey no meaning, or may appear simply as symbols of what is ridiculous and impossible; while yet it would be hopeless to attempt to demonstrate the realities which they represent in the course of a paper like the present. The largest collection of evidence on the subject which has so far been published will be found in *Phantasms of the Living*, and I am here treating the central positions of that book as if they were solidly established. Feeling, as I do, such confidence to be justifiable, I refrain from encumbering these pages with apologies for it; but I am very far indeed from assuming that every candid mind is bound to share it.

nised channels of sense have not been employed, and there has been no peripheral stimulation passing from one organism to the other. Now the condition from which we should most readily conclude that there was such a causal connection between the two ideas is clearly that they should *resemble* one another. When one organism acts peripherally on another—when A hits B for instance—we connect A's anger with B's pain without requiring to perceive any resemblance between the two affections; but apart from ascertainable physical communication, it would not occur to us to regard a particular idea of B's as due to a particular idea of A's, unless they presented at least some point of identity. And the facts in *Phantasms of the Living* afford, I think, strong grounds for supposing such resemblance to be the general law of telepathic action. In cases of experimental thought-transference the resemblance is obvious and often complete; and the same is true of those "transitional" cases where the agent sets himself to impress some idea or percept on some one at a distance; while in the "spontaneous" cases it is rarely that there is a difficulty in tracing the effect on the percipient's senses or emotions to an idea reproduced (though it may be below the level of consciousness) from the agent's mind. This at once suggests the particular character which, *supposing* the psychical transference to be dependent on a physical effect of one organism on the other, that physical effect would naturally be held to possess; it must apparently be of the nature of vibratory energy transmitted through a medium—that being the only means by which changes in one piece of matter are found to reproduce themselves in a distant piece of matter; and its place of origination in one organism and place of operation in the other must be the brain. Whether such a mode of physical affection exists or not is an open question. The negative answer involves the difficulty that, whenever the psychical transferences occur, a certain nervous process, correlated with the impressed idea in the brain of the recipient, presents a close similarity to a certain nervous process correlated with the impressing idea in the brain of the transmitter, and would not have presented that similarity but for the transmission, while yet the twin processes are united by no physical *nexus*. The affirmative answer involves the difficulty that distance is not known to have any effect on the transmission, which is contrary to what obtains in all known exhibitions of vibratory energy. (Both horns of the dilemma can of course be avoided on the supposition that the accepted view as to the necessary correlation of psychical with nervous events is only a rough approximation to a more complete truth, which the limitations of our view of matter and physical forces *keep out of our sight*.) But if it exists, this mode of physical affection *is at any rate something per se*; it is remote from any of the recog-

nised modes, to which eyes and ears and nerve-endings are indispensable instruments, and in which the effect on the *impressed* organism (to wit, certain chemical explosions of nerve and brain-matter) bears no resemblance whatever, but only a *correspondence*, to the physical facts—visible or audible, or tactile or olfactory—in the *impressing* organism. And this difference is so radical that, for purposes of terminology, the neglect of the hypothetical physical basis, and the appropriation of the word “psychical” to transferences where the psychical facts are patent, while no physical fact of any sort is cognisable by our senses or our instruments, seems as defensible as it is convenient.

THE RIVAL HYPOTHESIS OF “PSYCHIC FORCE” OR WILL-POWER.

§ 6. The above theory has been stated in general outline only, and needs guarding and amplifying in several ways. But I must first pause to consider an objection that may be made to it *in limine*. It may be said that, in opposing the conception of thought-transference, pure and simple, to that of a physical effluence or current of force, operating across indefinite spaces, and neither nullified nor confused by other physical effluences or currents proceeding from other human beings on its route, I have simplified the issue overmuch, and that there is a third possible hypothesis:—namely, that a force is set in operation which is truly psychical, in the sense that it originates in the operator’s mind, while its medium of transmission, if it has one, remains unknown and unguessed, but which is different from and independent of any known psychical or physical agency; the ultimate facts being simply that the distant operator *wills* that the “subject” shall be entranced, and that in consequence he *is* entranced, without any middle term of mental suggestion or anything else. This hypothesis underlies much that has been written about the relation of will-power to mesmerism; and has been strongly suggested in our own day in much of the language used about “psychic force.” It is what Schopenhauer advocated in his description of “the magnetic or generally magical influence proceeding from intentional willing”;¹ for he speaks of this will-influence as “*toto genere* different from every other”; and this although he seems to have encountered and fully admitted certain facts of mental suggestion proper, having in the preceding sentence spoken of communicated (telepathic) dreams, and of community of thought between mesmeriser and “subject.” The view clearly involves nothing less than a complete breach in the physical order. The psychical cause and the physical effect on the organism of another person are as completely disparate as my resolve to

¹ *The World as Will and Idea* (Haldane and Kemp’s translation), Vol. III., p. 76.

kick a chair over and the fallen chair, while no physical *nexus*, parallel to the kick, exists between them. Or rather, since the changes in B's organism, being matters of intimate physiology, are changes which A, who is supposed to cause them, knows and thinks nothing about, what he is supposed to do is precisely analogous to building a stone wall at a distance from where one is standing by an exercise of the will which involves no idea of moving the stones. Schopenhauer, indeed, might be able to conceive this as "an *actio in distans* which the will, certainly proceeding from the individual, yet performs in its metaphysical quality as the omnipresent substratum of the whole of nature." But we are not all Schopenhauers; and those who are unable to reach the substratum of nature with his clue, and to whom even his "will of the world" appears something of a will-o'-the-wisp, may feel the difficulty here propounded in relation to the individual will to be a serious one. At any rate the hypothesis of a transferred idea which I have advanced, accords, as completely as Schopenhauer's theory conflicts, with the modern psychological doctrine of will; according to which, will holds no separate or exceptional relation to those physical events which it habitually initiates and controls—the movements of one's own body—but is in essence nothing else than ideation, and has its physical seat wholly in ideational centres. "When we exert our will" (to quote Professor W. James) "we simply fill our mind with an idea which but for our efforts would slip away." And telepathic "suggestion" is simply the transference of such an idea.

§ 7. I do not pretend, however, that the theory of "psychic force," as opposed to that of mental suggestion, need be held in this extreme metaphysical form. The distant effect might be referred to A's volition in virtue, not of its "magical influence," but of the cerebration which accompanies it; and either (1) the cerebral events involved in B's trance might be held to be directly due, though dissimilar, to the cerebral events in A, or (2) some prior and equally dissimilar cerebral event in B, accompanied by some unknown psychosis dissimilar to A's (*e.g.*, some mood or mode of feeling presenting nothing of the nature of idea), might be assumed as an intervening link.¹ As regards this notion of an unknown psychosis, if *a priori* likelihoods had any application to modes of psychical interaction, one might at any rate feel it unlikely that terminal events so closely related as B's trance

¹ A third alternative is possible—that some cerebral condition in A (*e.g.*, a certain initiatory tendency towards trance in himself) is reproduced in B, without psychosis. This would still leave clear my fundamental distinction (depending on similarity of primary effect in recipient to cause in agent) between telepathic communications and *all others*. But the reasons for regarding psychosis in B as probable are given *a little later*.

and A's desire for B's trance should be causally connected by an unknown psychical state resembling neither ; but I should be content to urge that the hypothesis is gratuitous, when we remember that there is one *known* psychical state which is known also to lead on naturally to trance—namely, that *idea* of trance, the unique effect of which can be so completely tested by *verbal* suggestion. But a graver objection—and one which applies to both the above hypotheses alike—lies in the nature of the physical assumption. No doubt, it may be said that anyone who can entertain for a moment the idea of brain acting on brain at a distance has no business with speculative scruples—that, finding himself upon such unknown ground, he need not hesitate to go further, and imagine a complete difference between the physical cause and the physical effect. But even if a needless step were justified merely by being taken in the dark, we should at least observe that this particular step breaks away, not only from the analogy of verbal suggestion, but from the only conception of a physical *nexus* which has in any degree commended the hypothesis of physical communication between brain and brain to scientific minds—the conception suggested by the analogies of tuning-forks, communicated light-vibrations, induced magnetism, and induced electric currents.¹ If that conception have any validity, to conceive that the brain-changes correlated with the desire of A, who remains normally awake, to entrance B at a distance, could directly cause the quite different changes which B's brain undergoes during entrancement, would be like conceiving a struck tuning-fork as able to set into vibration a fork of a different pitch, or the proximity of magnetised iron as able to convert a piece of wood into a magnet. And indeed it is hard to conceive how, if sympathetic action be excluded, one brain should ever get touch or *prise* of the other : it is just the sympathetic response which is the condition of response at all. Why, again, should A's cerebration have more virtue than anyone else's, no idea of him *ex hypothesi* being conveyed? His peculiar influence has been established entirely by a particular association of ideas in the "subject's" mind; that is the only part of the hypnogenetic process with which his personality is identified ; and if such a thing existed as a specific physical power which would enable that part of the process to be skipped, and the "subject's" brain to be attacked in a new way at

¹ There are, of course, cases where vibratory energy does not reproduce, at the place where it takes effect, the exact form of its source : as where light produces chemical changes. But when it is remembered that the place of origin and place of action of the nervous force now in question are similar pieces of matter—the same in their composition, in their form, and in the energies normally connected with them—the other analogies seem paramount ; especially when we remember the electrical character now generally attributed to nerve-currents.

some new or lower point, no ground appears why A and A alone should possess it.

It must be clear, I think, how different in kind these objections are from those which were admitted as applying, on the physical side, to the conception of mental suggestion or thought-transference. For there, even if we rejected (on account of the distance between the two brains) the notion of a direct physical *nervus*—even if we felt driven to regard the changes in B's brain as immediately conditioned, not by the changes in A's brain, but by the psychical appearance of the idea transferred to B's mind—such conditioning in B would involve only the world-old correlation of psychical with nervous changes in the individual; a correlation which, however variously interpreted, is recognised as universal, or at any rate as the rough expression of some deeper reality which is universal.

THE HYPOTHESIS OF "SUGGESTION" FURTHER SUPPORTED.

§ 8. So far, then, there appears no very plausible alternative to the view which finds the key of telepathic hypnotism in actual suggestion, conveyed as a transferred idea from A's mind to B's. But this view can be reinforced by a further consideration. As a matter of fact, there is no instance on record (except Esdaile's mentioned before) of a person's being hypnotised from a distance whom the operator has not previously hypnotised by some ordinary process. On the theory of mental suggestion, this is of course just what we might expect. Since a person new to hypnotism has never been hypnotised for the first time by the mere idea of the trance verbally suggested or read of in a book, it would be remarkable if the idea when telepathically suggested were able to take effect on him. But on any theory which excludes mental suggestion, it is difficult to see how the fact of the "subject's" previous hypnotisation could make a difference; for apart from mental suggestion, he would not be attacked at any special vulnerable point. Such a point consists simply in the idea of entrancement by A (localised in particular brain-changes), which has been specialised and sensitised by association with the actual fact of such entrancement on previous occasions; and in the supposed case, *ex hypothesi*, no idea of entrancement makes its appearance. Now, except when attacked at the vulnerable point, there is no reason why previously-hypnotised persons should be more liable to be entranced than anyone else—the existence of the vulnerable point being simply an explanation of the fact that they *are* so liable. Thus, to take another case, if a strong man has felt giddy and has tottered when standing over the brink of precipices, the idea of standing over a precipice may afterwards make him feel giddy and totter; but he is not more given than other people to tottering when

walking across the room, and would oppose as much resistance as other people to an external push. Just so, apparently, should previously-hypnotised persons oppose as much resistance as their neighbours to the supposed push or compulsion of an external will, or to other telepathic influences which differed in character from any to which they had previously yielded; so that the confinement of the hypnotising effect of such influences to that particular class of persons would need fresh assumptions to explain it.

THE TRANSFERRED "SUGGESTION" INCLUDES THE IDEA
OF THE OPERATOR.

§ 9. We may now proceed to examine the hypothesis of mental suggestion at a distance a little more in detail. First, what are we to suppose the contents of the transferred idea to be? The answer will naturally be found by examining the contents of the idea which is found to be hypnogenetically effective when suggested through the recognised channels of sense, in the presence of the "subject." And it at once becomes evident that something more than the mere idea of trance is included. That idea might be suggested by reading a description of a hypnotic experiment in a book; it has often been suggested when hypnotic phenomena have been described and discussed by persons in the same room with the "subject"; but in such circumstances it has not been found to produce any effect. Is the additional condition, then, that the idea shall be suggested with some show of authority or insistence, as in the tone of the word *Dormez*? But let someone who has not previously hypnotised the "subject," and who is in no way connected in the "subject's" mind with the previous hypnotiser, pronounce such a command as authoritatively as he likes, and no hypnotic result will follow. I would not indeed venture to assert that it is impossible that trance should be thus induced in an extremely sensitive "subject"; but I cannot discover that it ever *has* been so induced. The necessary condition then seems to be that the suggestion or command shall come from the original operator; that is to say, *rapport* is involved—at any rate to the extent of memory of a past relation between the two parties. But here there seems at first sight, a certain difficulty in connecting the near (or physical) with the distant (or psychical) suggestion. In the former case the idea of the operator in the "subject's" mind, and a sense of the past relation with him, is practically ensured by his actual presence and voice; the "subject" cannot help associating the command, when it comes, with the person who gives it. But when the two parties are separated, and the command is telepathically conveyed, *there is nothing to connect it in the "subject's" mind with the person who transmits it, unless an idea suggestive of that*

person is simultaneously transmitted. Now among the recorded examples of hypnotisation at a distance we do undoubtedly find a certain number where such an idea seems clearly to have been transmitted, since it unmistakably appears in the "subject's" consciousness. This was the case with Madame B., who was able to distinguish whether it was Dr. Gibert or Professor Janet who was affecting her; and the occasion when Dr. Dusart's "subject" was conscious of his inhibitory influence may fairly be referred to the same class. But in other cases the trance-condition supervenes without any conscious occupation of the "subject's" mind with the person who is influencing him. We might even go further and say that it supervenes without even the idea of *itself* being presented as an obviously separate and prior condition. We cannot, as in cases of verbal suggestion, point to the moment when the idea obtains lodgment in the mind, and trace its effects from that moment. The consciousness of the idea, so far as it exists, is indistinguishable from the general mental condition of on-coming trance.

THE IDEA MAY AFFECT AN "UNCONSCIOUS" PART OF THE RECIPIENT'S MIND, AND NEED NOT EVEN OCCUPY A PROMINENT POSITION IN THE TRANSMITTER'S CONSCIOUSNESS.

§ 10. Now as regards the mere fact that the mental suggestion is truly transferred, even in the cases where the recipient is not conscious of it, a proof of the strongest kind is afforded by the cases where he is conscious of it. It seems almost inconceivable that experiments in telepathic hypnotisation, which agree in every point except this of the "subject's" consciousness, should involve radically different processes. But if we look a little deeper, this special point—the effectiveness of an idea which does not make any separate and distinct impression in consciousness—will probably not be felt as an objection to the theory of telepathic suggestion by anyone familiar with the phenomena of telepathy in branches unconnected with hypnotism; I might almost say, by anyone familiar with the phenomena of mere automatism—since the production by automatic writing of words and intelligent sentences, which the writer himself has afterwards to read in order to learn what they are, is a sufficiently well-recognised phenomenon. But in such cases it can scarcely ever be proved that what is written is originated, at the moment, by any specially directed mental activity; the ideas belong, perhaps, to the vast crowd which have had a previous existence in the mind, and have left their impression on the brain, and it is merely owing to some accident of cerebral circulation or chemistry that the impressions belonging to the particular ideas which appear in *the writing* were revived at that particular minute; a minute later,

and it might be the turn of others to be similarly revived. We must have recourse, therefore, to telepathic experiments—where the idea is then and there transferred from another mind—for the requisite proof that a new idea, conditioned by something other than the spontaneous workings of the brain, may produce marked effects without making any appearance in its receiver's consciousness. Experiments yielding this proof have not, so far, been numerous—it must be remembered that deliberate telepathic experimentation is in its veriest infancy; but I am content to rely on those recorded in *Phantasms of the Living*;¹ and especially on the remarkable series carried out by the Rev. P. H. Newnham and his wife, where a very large number of questions mentally put by him were relevantly answered in writing, produced by a planchette on which Mrs. Newnham's hand was laid, without her having herself any idea what the question or the answer was. The production of hypnotic trance by an unconscious idea² can scarcely be held to be a more extreme instance of "underground" mental activity than this.

§ 11. This argument naturally applies equally to both the ideas which we have supposed to obtain a lodgment in the "subject's" mind—the idea of trance, and the idea of the distant hypnotiser. But as regards this latter idea, there is a further difficulty. For it may be said, and probably with justice in most cases, that the mind of the hypnotiser himself is not consciously occupied with the idea of himself; he is concentrating his thoughts on the "subject" and on the effect which he desires to produce, not on his own personality, or his own unique relation to the "subject" as the source of the effect. And we cannot at once answer this objection by the assumption that ideas may be telepathically propagated from an unconscious part of the transmitter's mind, just as they may take effect in an unconscious part of the recipient's mind. For supposing the transmitter's mind to include an "unconscious part" which is more than a mere general name for the legion of past ideas that are now all alike latent and revivable—an "unconscious part" where positive activities are possible, and one idea

¹ See Vol. I., pp. 63-79, 84, and Vol. II., pp. 670-1.

² It is difficult to avoid this expression, but I of course do not mean by it mere "unconscious cerebration." My whole view of telepathic transference is that it is a *psychical* event—with a physical side possibly, but psychical certainly; consequently the idea transferred, in this as in every other case, must have complete psychical reality. In calling it unconscious, therefore, I am, for convenience, confining the meaning of "conscious" to the mode or plane of ordinary human experience—in which we may surmise the true consciousness of the individual to be only partially manifested. The facts of telepathy drive us, I think, to conceive a segregation of conscious states more pronounced than that which examples of double or alternating "consciousness" had previously suggested; and before long philosophy may probably find one of its chief battle-grounds in questions as to the existence and nature their underlying unity.

can take precedence of others, just as in the conscious part,—we still need some reason for the activity and prominence assumed, seemingly, by this particular idea of himself, just at the moment when it suits our theory that it should come to the front. Readers of *Phantasms of the Living* may recall that the same problem presented itself in respect of a large number of the cases of “spontaneous telepathy” there recorded, where an idea of the “agent” was most vividly presented to the “percipient” (often even externalising itself as a hallucination of the senses), while yet the “agent’s” mind at the time was presumably not dwelling on himself or his appearance, and indeed was sometimes not ostensibly dwelling on anything at all, being in a state of lethargy or coma.

This fact may seem clearly to separate such spontaneous cases from the other class, including the majority of cases of experimental thought-transference, where the definite idea on which one mind is concentrated is reproduced in the other; and in a criticism of the telepathic theory which appeared in *Mind*, Vol. IX, p. 607, it was not unreasonably suggested that the difference was so radical as to make the inclusion of the two sets of facts under a common conception decidedly difficult. I fully admit this, if the conception is to be a *physical* one: I admit, that is, the difficulty (which better knowledge might overcome) of formulating a theory of “brain-waves” which should make it seem as natural that B should receive a telepathic impression of A, who is thinking of other things or not thinking at all, as that B should receive a telepathic impression of a card on which A is painfully concentrating his attention, or of a scene which engages A’s eyes at the moment when he is passing through a crisis of emotional excitement. But until physics and physiology can offer some explanation of the former fact on its own account, I do not think that their failure to supply an obvious ground of connection between the former fact and the latter is a reason for doubting the reality of a connection which on psychical grounds is strongly suggested. And keeping to the psychical aspect, we may say that the idea of self is an altogether exceptional one, occupying, even when it is not prominent, a permanent place in the background or middle distance of consciousness; and that the idea of its corporal embodiment—*i.e.*, of that expression of it which is almost inevitably represented in other people’s ideas of it—is associated more or less closely with a vast number of the items of thought and feeling which make up everyone’s daily experience. Nor does the hypothesis of a wider self, embracing planes or stages of consciousness beyond the consciousness of normal experience, involve anything which would affect this exceptional position of the idea of self; for the segregation of conscious states which that hypothesis supposes, in no way involve

a disruption of individuality ; and the pervading sense of association with an objective organism may perfectly well be common to all the states. It cannot then, I think, seem very surprising if those special mental activities which at special seasons condition a telepathic transfer—whether at the approach of death, or in the shock of sudden danger or excitement, or in the concentration of attention and will necessary for an experiment in distant hypnotising—are accompanied by a special self-realisation, a true quickening of the idea of self, even though that idea does not detach itself on the plane of consciousness which limits our ordinary conception of personality.

§ 12. I am aware of the risk of paying one's self with words in such speculations; and I specially recognise the danger of physical analogies, such as I have just used in the word *plane*. Modes of expression derived from a known order of facts can never really seem explanatory of a novel order till their connotation has grown—that is, till the novel order has ceased to be novel ; and meanwhile pseudo-explanation is only too easy. But the phenomena of telepathy are there, and, however much hidden from our sight, the process of causation must be there also ; and some indulgence may be claimed for a hypothetical picture of that process which is confessedly crude, as long as its crudeness is the result of an attempt to make its elements distinct. Now, the notion of segregated departments of mental life, of which a more complete intelligence can perceive the unity, is not an indistinct notion, though probably it very imperfectly represents the facts ; and if it has any truth at all, then “plane of consciousness” has a true psychical meaning, and is more than a slippery metaphorical phrase. And if the plea of necessity will excuse the use of *physical* terms, so, I think, will it excuse the use of *metaphysical*, in spite of a certain awkwardness in the actuality suddenly given to somewhat recondite notions. For in truth the problems which telepathy presents lie on the borderland of psychology and metaphysics ; and in attacking them psychology has to trespass, or rather to make distinct claims, on the metaphysical territory. It finds itself driven, by the facts under observation, to tie down to actual individual cases ideas—like those of unconscious mind and of a transcendental self—which have dwelt so continuously in the misty heights of purely abstract reasonings that they present an odd, incongruous appearance when brought to earth. The “philosophy of the unconscious” is shy of adapting itself to the unconscious part of Mr. A. ; it seems hardly worth while for the “self” to be transcendent, if all that it is to transcend is the ordinary phenomenal consciousness of Madame B. Yet, Mr. A. and Madame B. are types of humanity ; and in examining the bond which unites them, we are really on the traces of an idealism which is metaphysical enough in all conscience, as pointing to a potential unity of all similarly constructed minds, but

which is nothing if not concrete, and a key to nothing except immediate facts of individual experience.

SUMMARY OF THE PRECEDING ARGUMENT.

§ 13. To sum up the argument, as so far developed, we have been considering the subject of hypnotisation at a distance, as one which certain recent cases had made it as impossible for students of Hypnotism as it must in any case have been for students of Telepathy to overlook. I have advanced the view that these telepathic entrancements necessitated no hypothesis of will-power or "psychic force" capable of producing effects in external matter—*viz.*, the organism of B, the "subject"—which differed from their cause in A, the hypnotiser; that the phenomenon might be perfectly well regarded as a genuine instance of thought-transference or mental suggestion—certain mental movements of A's, and certain brain-movements correlated therewith, being sympathetically reproduced in the mind and brain of B, who was entranced by the idea of trance in association with the idea of A, just as he might be entranced by those ideas when suggested by A's voice and presence. I have further pointed out that it is quite in accordance with what we know of telepathy in other directions that these ideas, when transferred, should take effect in some secondary plane of the "subject's" mind—a plane segregated off from the conscious self as ordinarily understood.¹ And I must now pursue the discussion by recurring for a brief space to the connection between telepathic hypnotism and other forms of telepathy, which occupy the greater portion of *Phantasms of the Living*. I may begin by showing how, on the view which I have advanced as to the former, a certain difficulty, or rather a certain lacuna, which the latter present, seems to be removed.

THE CASES OF TELEPATHIC HYPNOTISM FORM A LINK BETWEEN THE ORDINARY EXPERIMENTAL AND THE ORDINARY SPONTANEOUS CASES OF TELEPATHY.

§ 14. To state the position briefly—the principal telepathic phenomena dealt with in that book are (1) experiments in thought-transference, where "agent" and "percipient" are near one another, and where some prominent idea in the "agent's" mind is reproduced in the "percipient's" mind as an idea simply; and (2) cases of spontaneous occurrence (*i.e.*, not, as in experiments, deliberately sought) where the "agent" and "percipient" as a rule are far apart, and where an impression representative of the "agent" is made on one or more of

¹ For further proofs of the reality of mental processes carried on apart from the normal stream of the individual's consciousness, and in that sense without his knowledge, see Mr. Myers's paper on "Automatic Writing," and my own on "Peculiarities of certain Post-hypnotic States," in the *Proceedings of the S.P.R.*, Vol. IV.

the "percipient's" senses. These two sorts of occurrence seem, on the face of them, very different; if they are fundamentally akin, they seem to need a connecting link; and we can imagine various intermediate phenomena which would serve the purpose. The link might consist in experiments similar to the ordinary experiments in thought-transference, except in the point that the two persons concerned are *far apart* instead of near together. I have to admit the absence, and also the urgent need, of such experiments. They would, however, be difficult and tedious to carry out; and a long series of results, such as would be required, could hardly be obtained except by the aid of telegraph or telephone.¹ Another sort of link would be if the "agent's" conscious idea *spontaneously* reproduced itself (without the coincidence being fairly attributable to chance) in the mind of a distant percipient. Now of this *Phantasms of the Living* contains a good many well-attested specimens. It is true that the idea reproduced has not been exactly of the same order as those reproduced in thought-transference experiments; that is, it has not been of anything quite so simple and unemotional as a card, number or diagram; but as a rule has represented sights or sounds which have been occupying the "agent's" senses at some moment of crisis or excitement. This difference, however, can hardly surprise us. For in the first place we should expect some exceptional affection of the "agent" to be a necessary condition of the spontaneous transference, just as an exceptional and often painful concentration of attention is necessary in the card and diagram experiments. And in the second place, spontaneous

¹ An excellent form of experiment for the purpose would be the guessing of numbers, in the way exemplified in *Phantasms of the Living*, Vol. II., pp. 653-4. If the two persons concerned in that series would try a similar series at a distance, the necessary information as to when each guess had been made and a fresh number might be taken being conveyed by telephone, and if successful results were obtained, the fact would be of the very highest interest and importance. "Why then," I may be asked, "do you not get the trial made?" The reason is typical of difficulties which only those actively engaged in "psychical research" can appreciate. The material for study consists in human beings with occupations and wills of their own, and as a rule with no independent interest in the subject. Even supposing two quiet rooms connected by the necessary apparatus to be secured at the necessary hours, the plan proposed would demand a considerable amount of trouble, and perhaps in all (counting time for going and coming back) an hour and a-half of time, on each of about 15 days. Now to any *bonâ fide* psychical researcher, this expenditure of time and trouble would of course seem the merest trifle. But I would ask each of my readers whether he feels able confidently to make such a demand of any couple, taken at random, among his female acquaintance, in the interest of an inquiry of which they do not understand the bearings, and of which their only idea is that it is bothersome and scientific. At present the persons who would be willing to take the trouble are probably nearly as rare as the persons sufficiently endowed with the necessary faculty to give the experiment a chance; and assistants in whom both conditions are realised are clearly not likely to be found every day, or even every year. But of course the desirability of finding them will be steadily kept in view.

transferences of ideas unconnected with any specially-marked moment might occur between the same persons every day, without ever having a chance of exciting attention or being recorded. In the mind of a "percipient" who was not (as in the experiments) deliberately putting himself into a passive and receptive attitude, a transferred idea would probably at most reach the bare threshold of consciousness, where it would meet and jostle with a hundred others, while bearing in itself no sign of its origin: what, then, is the likelihood that the "percipient" would pick it out, note it, and ask all his absent acquaintance whether their minds were fixed on a similar one at that particular time? And even if some sporadic correspondences of the sort were noted, they could scarcely be presented as "ostensive instances" of telepathy, considering the immense range for accidental coincidence that the world of ideas common to all of us contains. I think therefore that the ostensive instances which I have mentioned present in their content as much affinity to the experimental transference as could reasonably be expected.

But yet a third link of connection between the experimental and the spontaneous cases would be of this sort—if an impression representative of the "agent" were made on the "percipient's" mind, without any affection of his senses. Such a case would resemble the majority of the spontaneous transferences in the nature of the idea transferred and the majority of the experimental transferences in the absence of sensory affection on the "percipient's" side; and the type would indirectly afford a strong indication that the sensory affections—phantasms of forms and voices—which characterise so many of the impressions that have coincided with the death or danger of friends at a distance, are really mental creations of the "percipient's" own (or, as I have never hesitated to call them, *hallucinations*), in which he invests the idea of the "agent" that has telepathically reached him. Now the cases of distant hypnotisation, explained as I have here endeavoured to explain them, supply exactly this transitional type. They are truly experimental, inasmuch as the attempt to exercise the distant influence is deliberately and consciously made by the "agent"; and the idea of him which reaches the "subject's" mind, sometimes above and sometimes below the threshold of consciousness as we understand it, does not in either case emerge into sensory form. I may add that cases are on record where yet further links or gradations appear; for instance, a person noted for his mesmeric powers succeeded in producing a strong impression of his presence, which nevertheless contained no sensory element, on two friends at a distance, who were not in any degree hypnotised by the impression.¹

¹ *Phantasms of the Living*, Vol. I., p. 99. It should be noted that it is by no means invariable, in the spontaneous cases, for the idea of the "agent" to be externalised in the

THE IMPULSIVE QUALITY OF THE TELEPATHIC IMPRESSION.

§ 15. One further point remains, in which a comparison of the phenomena of hypnotisation at a distance with those of non-hypnotic telepathy seems to throw light on both. In *Phantasms of the Living* I have drawn attention to the *impulsive* quality which seems often to characterise a telepathic impression; and which seems to be shown equally in the forms of experiment where a motor-impulse is produced, as, *e.g.*, in the palmary instance of Mr. and Mrs. Newnham referred to above; in one or two spontaneous cases where the impulse similarly was to write, and the transferred idea appeared in the writing; and in other spontaneous cases where a definite and peculiar impulse to movement or action was conveyed; but also more generally, I venture to think, in that very fact of the frequent externalisation of the impression as a sensory percept, which has been mentioned in the preceding paragraph.¹ Ordinarily, of course, our ideas of our friends, when they occur to us, do not project themselves outwards as hallucinations representing the friends' forms or voices; how is it that telepathic ideas so constantly do so? The fact cannot, I think, be disputed by anyone who accepts the telepathic evidence, unless on the hypothesis—not likely to be entertained by many of my readers—that what is perceived is a material body, capable of emitting or reflecting light and of setting sound-waves in motion. I at any rate see no escape from the alternative that it affects the percipient's senses either by stimulation from without or by projection from within. Now if we accept this forceful quality, this tendency to push on into an extreme form, in one class of telepathic effects, we shall naturally look out for it in another class; and the recognition of it as a tolerably general characteristic is perhaps the only sort of explanation that it at present admits of. What sign then do we find of it in the hypnotic cases? No conclusive sign, at first sight, it must be admitted. For the mere idea, the mental suggestion, of the trance-condition, in association with that of the hypnotiser's personality, has been already represented as an adequate ground for the supervention of the trance, alike whether the idea be suggested by the hypnotiser's words and presence or by telepathic transference—the exceptional effect being accounted for by the exceptional sensitiveness of the previously-hypnotised “subject,” who is in a state, so to speak, of highly unstable equilibrium. It would clearly then be illegitimate to supplement this view by attributing an

senses. Sometimes the simple idea of his death is conveyed (*e.g.*, in the cases numbered 45, 87, 401); but inasmuch as that idea may reasonably be supposed to have been present in his mind during the approach of death, such cases may as fitly be referred to the class where the “agent's” idea is literally reproduced as to the class where the idea of him, rather than his idea, is the subject of transfer.

¹ See *Phantasms of the Living*, Vol. I., 537-8.

exceptional impulsive quality, or vigour of impact, to the telepathically-transferred idea, *unless* we were able to suppose some similar condition in the cases where the hypnotiser's words and presence are ostensibly the only cause that works on the "subject." Well, the point is now reached at which this very supposition can not only be intelligibly made, but shown to be in some instances at any rate indispensable.

It will be remembered that in speaking of verbal or physical suggestion of the idea of trance, I pointed out that this alone was not enough to induce the state even in a sensitised "subject," who might meet with the idea in a book without undergoing any effect whatever; and that the idea of the original hypnotiser's personality was at any rate an indispensable element. But it may be urged with equal reason that something more still is needed; for this other idea might also be met with in a book—*e.g.*, the "subject" might read a printed account of his previous entrancements by his special hypnotiser without a fresh entrancement ensuing. What, then, makes the difference? Is it the sense of the operator's authority, which the "subject" is made to feel either by his tone and manner or by a general belief in his power? Very often, probably, this is enough; but the French cases epitomised above clearly show that it is not always enough, and no single point in them is more instructive than this. Professor Pierre Janet, Dr. Héricourt, and Dr. Dusart all observed that the "subject's" *belief* that the entrancement was being then and there attempted and willed by the special hypnotiser was ineffective, if the hypnotiser was not really concentrating his mind in the manner supposed. This fact seems explicable only on the hypothesis that, when the effect is produced, some cause is at work beyond the ostensible cause of verbal and physical suggestion; and the cause which, on the grounds of analogy and of parsimony of assumptions, at once presents itself is surely no other than *mental suggestion*—telepathic, even though the two persons are in the same room, as being transferred otherwise than through the recognised channels of sense, and carrying with it the impulsive quality, which now involves the further development into trance, as in other cases it involves the further development into hallucination. In this way that inscrutable something which has been described as specific "mesmeric" power would reduce itself (for the cases in question) to identity with the more comprehensible and general sort of telepathic "agency"; and its peculiar effect on the "subject" is simply a pushing on into an extreme form in the direction of *least resistance*, which is here determined as that of hypnotic trance by the pre-established sensitiveness to this particular idea. Such an agency is no longer specific in the sense of being an occult mode of influence which a few specially endowed persons have always at command, and can bring to bear at a moment's notice on any favourable "subject";

it receives its specialisation at the *receiving*, not at the *transmitting* terminus.

THE NATURE OF HYPNOTIC "RAPPORT."

§ 16. "But," the "mesmerists" might object, "does not this view of the hypnotic cases ignore the palpable fact of the *rapport*? Is it not mere juggling with words to deny any specific quality to 'mesmeric' agency, if the *rapport* which puts the 'agent' in connection with the 'subject,' and which has been mesmerically established, remains specific? And how can that description be denied to it if, as usually happens, each of the two persons concerned is indispensable to the other—if A can at that particular time be entranced by the suggestion of no one in the world except B, and B's suggestion can at that particular time entrance no one in the world except A?"

Now, in the first place, a certain ambiguity lies in the word *rapport*. When A's thought or sensation has been transferred to B, we may say, if we like, that A and B were in *rapport*; but this is merely to coin a useless definition, and to throw away a useful word, unless we mean by *rapport* something which is *different* from the transference, and which has *conditioned* the transference. Taking this latter sense, I have no doubt that such a thing as hypnotic *rapport* exists, and I have no objection to the word *specific* as applied to it; but I believe the true application to be quite remote from any theory of occult or "mesmeric" influence. For why need we assume the parties to be connected by any more mysterious bond than the one above defined (p. 225) in connection with hypnotisation at a distance—the permanent impression of their past relations to one another? On the view of psychical transference (as opposed to physical effluence) which I have founded on the distant cases, it is hard to see that any further condition is either possible or required. That this permanent impression in the hypnotic cases is peculiar, I should fully admit; but only, I conceive, in so far as the *relations themselves* are peculiar. Now, their peculiarity is sufficiently patent: the "subject's" mental abandonment to the idea of his hypnotiser, with all the oddities of conduct to which this one-sided engrossment leads, are phenomena quite special to the hypnotic state.¹ And inasmuch as rare causes may

¹ This engrossment is implied, of course, in that abnormal responsiveness to the hypnotiser's suggestions which I regard as the most distinctive mark of the hypnotic state. But it is shown also in other ways. The "subject" will often seem blind and deaf to the presence and voice of everyone else, and can only be made to see and hear some other person by the hypnotiser's pointedly bringing such person to his notice, so that the two become associated in his mind. A sensitive "subject" will frequently follow the hypnotiser about the room or the house, will show uneasiness when he disappears, and will even feel a strong impulse to rejoin him after an interval of a day or of several days. The same peculiarity seems to be shown in a fact which has not, I

naturally have rare consequences, there is no difficulty in supposing that a consequence of this special relation is a special subsequent penetrability (so to speak) of one mind by the other—a partial weakening, in a single direction, of the barrier which normally isolates individuals, and confines the experience of each to sensations received through the recognised channels or ideas originated by his own activities. Not, of course, that we should have had any right to predict such a consequence: telepathy could never be deduced *a priori* from anything else. But when, as a matter of fact, we find psychical transferences taking place between certain persons after, and not before, their minds have been in a certain peculiar relation to one another, it is impossible not to suspect that this relation is a vital condition of the transference; and if this relation has ceased to show itself in any recognisable form at the time when the transferences are observed, we can but seek the immediate condition in the permanent impression which it has left. This permanent impression, then, and nothing else, is the *rapport*; and it will be seen how everything exceptional and mysterious has now disappeared out of it. In the line of conditions the only exceptional part was found to lie elsewhere—in the well-recognised psychological peculiarities of the hypnotic state; and the *rapport* itself, as the abiding latent sense of past relations, proves to be

think, been enough noticed, but as to the reality of which I would appeal with confidence to anyone who has assisted at hypnotic experiments conducted by a good many different operators at a good many different places. I mean the readiness with which what may be called *hypnotic fashions* are established. A group of "subjects" in one place, who have been a good deal under the influence of the same operator, will develop a quite different set of habits from another group in another place. A rough instance of this is where one group prove more or less unamenable to methods of entrancement or of awakening which are specially successful with the other; as, *e.g.*, I have found the "subjects" of one operator wake with certainty at a smart blow or sudden command, while those of another seemed recalcitrant to everything except the flicks of a towel or large handkerchief to which they were accustomed. But their behaviour during the trance often shows a far more subtle conformity to what the operator expects; so that there come to be veritable *schools* of hypnotism—the phenomena taking the course marked out for them by the operator's general view of the "subject"—a view which may really have originated to a considerable extent in accidental peculiarities of individual "subjects." I should be inclined, for example, to account in this way for much of the difference between the observations of Nancy and of the Salpêtrière, and, in consequence, for much of the difference in the theories associated respectively with the two localities. But I cannot pursue this subject in a footnote. What I wish to point out is simply that these facts seem to imply a far more continuous and minute attention, on the part of the "subjects," to the substance and tone of remarks made by the operator in their presence, and a far stronger impulse to satisfy him, than would be exhibited by persons of the same degree of intelligence and education in ordinary life, or than would be guessed from the appearance of dulness and apathy which is usual to a hypnotised person when no direct appeal is made to him from outside. I am glad of this opportunity of modifying some expressions in a former paper (*Proceedings*, Vol. II., pp. 275-6) where a too large concession was made to the idea that psychical functions are abolished, or nearly abolished, in the lethargic stage of hypnotism.

fundamentally the same in kind as that which has pre-existed in a large majority of the spontaneous telepathic cases—where the “agent” and “percipient” have been connected by ties of affection or acquaintance, which we may equally call specific, in the sense of being personal to each pair, but not with any more occult reference.

COMPARISON OF HYPNOTIC RAPPORT WITH THE RAPPORT BETWEEN AGENT AND PERCIPIENT IN OTHER TELEPATHIC CASES.

§ 17. And if *rapport*, as a hypnogenetic condition, is not exceptional in *kind*, neither does it seem necessary to suppose it exceptional in *strength*—to suppose, that is, that it facilitates the telepathic transference in a higher degree than is possible or common in cases unconnected with hypnotism. For we must distinguish the transference as such from its further effect on the “subject.” It may very likely be the case that the hypnotisers and “subjects” who, if the necessary trial were made, would yield us examples of telepathic hypnotisation, are more numerous in proportion to the total number of hypnotisers and “subjects,” than are the persons who at death produce a marked telepathic impression on some friend or relative, in proportion to the total number of persons possessing friends and relatives. But this seems quite sufficiently accounted for by the fact, already noticed, that the hypnotic “subjects” are hit (so to speak) at a specially explosive spot. The idea that reaches them has been associated on former occasions with precisely the marked consequence that now again ensues; whereas the idea of a friend, or even of a friend’s death, has not on former occasions been associated with any marked consequence, such as a hallucination suggestive of his presence. The hypnotic “subjects,” in short, have been adapted by artificial means to respond strongly to the telepathic stimulus; while of people at large it is only a small minority in whom the natural condition for such strong response exists. And here let it be specially observed that it is by absence of *response*, not absence of *stimulus*, that we shall most readily and reasonably account for the rarity, in comparison with the numbers who die, of telepathic affections of the friends and relatives of dying persons. That rarity has been felt as an initial obstacle to the whole telepathic theory; and there is no doubt that telepathic action becomes more comprehensible the more universal we can consider it. Now if, as analogy would indicate, the marked cases of telepathic phantasms are only the “ostensive instances” of a class of events which may occur with all degrees of diminishing intensity, we may fairly suppose some of the degrees to be *sub-liminal*; and if so, numbers of spontaneous transferences might naturally take place, conditioned by the normal bonds of affection or acquaintance, which fail to produce any recognisable effect—fail, that is, to make

their way into normal consciousness as clear ideas or sensory hallucinations—through a lack of some necessary condition in the recipient mind.¹

This may, perhaps, be made clearer by an illustration drawn from certain further facts of hypnotism, which are also worth noting on their own account in connection with the subject of *rapport*. A hypnotised person will sometimes be able to detect the faint whisper of his hypnotiser, amid a babel of sound which makes it absolutely indistinguishable to anyone else.² How is this fact to be accounted for? Certainly not by hyperæsthesia of the sense of hearing; for no such condition is observed in relation to any other sound. We must again fall back on *rapport*—but again on *rapport* of a quite comprehensible kind. It will consist, not now (as in the case of hypnotisation by suggestion) of the “subject’s” memory of his *past* relations to his hypnotiser, but in his sense of the *present* relation—the pervading dominance of the idea of that one particular person in a mind whose reflective and discursive powers are in abeyance, and whose passive absorption is undisturbed by competing images. This dominant idea is now the vulnerable spot; and consequently a stimulus which strikes that spot—in other words which impresses the sensorium in a manner previously associated with impressions of the hypnotiser—wakes a reverberation which detaches itself in consciousness. But for the purpose of my illustration the point to observe is that the *stimulus* acts equally on the other persons present; for in the midst of perfect stillness they would hear the whisper, and, as an element in the total of sound that is being produced around them, it must undoubtedly affect their sensorium; only, not falling on any vulnerable spot, it is totally unobserved. Just so, I conceive, the psychical stimulus in the cases of telepathic transference: the transference may take place, and produce a certain psychical result; but, without the appropriate condition, that result will not reach any appreciable strength. The condition of response might be compared to a sounding-board: a number of strings may be faintly stirred by the telepathic wave; but only those which are backed by a sounding-board will reverberate audibly. That only a small minority of minds should naturally present this condition is not a point of any difficulty—or at any rate is one admitting of just as much and just as little explanation as that a small minority of persons should be hyper-sensitive in any other direction. But where the condition exists, the *rapprochement* of the rare natural hyper-sensitiveness of the

¹ On this view, it will be seen, telepathic phantasms (and possibly telepathic affections of every sort) can be represented—no less than the special classes above-mentioned—as emergences or developments of ideas which have in the first instance affected an unconscious part of the percipient’s mind.

² *Proceedings of the S.P.R.*, Vol. I., 255-6.

ordinary telepathic percipient to the rare artificial hyper-sensitiveness of the hypnotic "subject" appears to be both legitimate and instructive; while the rejection which it involves of the idea of "mesmeric" rapport, as anything *per se* and exceptional, tends still further to the simplification of the telepathic theory.

§ 18. Before leaving the subject of hypnotic rapport and its effect on the telepathic transference of ideas, I must point out that I have been speaking exclusively of *hypnogenetic* ideas. In respect of other phenomena of thought-transference, exhibited during the actual duration of the trance, it would be rash, I think, to assert that the rapport with the operator is not a condition of transference more favourable than any that spontaneously presents itself. I at any rate do not know of any results of experiments conducted with persons in a normal state which can be compared, for scope and complexity, with some of the hypnotic cases—*e.g.*, with the important set of observations recorded in *Phantasms of the Living*, Vol. II., 336-43; where an exceptional facility of communication seems to be shown in two ways,—(1) by the great frequency and certainty of the effects; and (2) by the idea communicated being often one which passed through the hypnotiser's head when she was not in the least thinking of her patient or of attempting a transference, and upon which therefore she was not concentrating any special energy of attention. The very fact, moreover, that the phenomena of "community of sensation" were observed with hypnotised persons many years before they were obtained with others may seem to point in the same direction; and in most of these cases it looks as if the results were directly dependent on the establishment of the hypnotic relation. At the same time it must be remembered that "community of sensation" is a very rare phenomenon even with hypnotised "subjects"; while, on the other hand, we are not yet at all in a position to decide what proportion of un hypnotised persons might show high susceptibility to this and other forms of thought-transference, if only the necessary experiments were widely made. It should be noted, moreover, that quite as striking results have been obtained in the particular line of "community of sensation" with non-hypnotised as with hypnotised "subjects" (*Phantasms*, Vol. I., pp. 52-8); and that several forms of transference have been obtained exclusively with persons in a normal state. On the whole, the conclusion seems to be that the effect of the hypnotic state in facilitating and strengthening telepathic impulses, though occasionally very decisive, is very far from constant. We should probably gain a clearer view on the subject if persons who have shown themselves to be susceptible when in one state were subjected to experiments when in the other; and if hypnotisers who have obtained community of sensation with their "subjects" would experiment with other persons who have

proved to be sensitive "percipients." But such suggestions would be totally unpractical unless we might hope that, as psychical research gradually becomes legitimised, the human material available for study will become less rare.

IN ORDINARY CASES OF HYPNOTISATION IS THERE A TRANSFERENCE OR INFLUENCE OF ANY SORT BEYOND THE OSTENSIBLE MECHANICAL PROCESS ?

§ 19. To return now to the special hypnogenetic problems : I have shown grounds for believing that in some cases of hypnogenetic suggestion—where the parties are together and the suggestion is conveyed by physical means, no less than where they are separated and the suggestion is psychical—a true psychical or telepathic agency is exercised, of a sort foreign indeed to the hitherto-accepted theories of hypnotism, but equally remote from "odc" or "mesmeric" effluences. But if in these cases the first indispensable conditions of the effect present themselves as *mental* phenomena, the question naturally arises what relation, if any, do mental phenomena hold to the other hypnogenetic methods, where the entrancement takes place (as with fresh "subjects" it almost always does take place) after the application of distinct physical processes? I have purposely deferred these cases of primary hypnotisation till those of the secondary (or suggestional) class had been discussed, as being at the very outset harder to discriminate—for this obvious reason : that while we can be sure that there is no effective exercise of *bodily* energy, when the "subject" is sitting apart or alone and the mode of influence is ostensibly mental, we cannot similarly be sure that there is no effective exercise of *mental* energy, when the operator takes him in hand and the mode of influence is ostensibly bodily. In the latter case, therefore, the actual or possible complication of causes makes analysis very difficult. The question is really a triple one ; for we may ask (1) whether the hypnotiser's mind has some direct share in the effect, originating a psychical transference in the sense of "psychical" above explained, (pp. 219-21) ; or, supposing his body alone to act directly, by touch, passes, &c., whether (2) the effect is purely mechanical and due simply to the pressure or the gentle stimulation which his muscles bring to bear, or (3) is of a more inscrutable and nervous sort ; in which last case, we must observe, his mind may condition it, as in the first case, though less directly—since from whatever part of the body the nerve-force be supposed to act, the total of energy evolved may include certain cerebral changes of which certain mental facts, such as concentration, may be the necessary correlates. The *second* of these hypotheses is, of course, the one in favour of which physiologists have unhesitatingly pronounced. This has been almost inevitable ; for

the first of the three was not likely to occur to them, until the reality of "psychical" or telepathic transferences was proved irrespectively of hypnotism, and by examples where the possibility of bodily influence was excluded, either by the form of the experiment, or by distance; while the last of the three, though not equally outside the range of physiological conceptions, and though nowhere so strongly suggested as in the immediate facts of hypnotism, is so indefinite as to seem more like a phrase than an explanation;—what can science have to say about inscrutable nervous influences? The second hypothesis, moreover, undoubtedly offers a satisfactory account of many of the ordinary cases; while its adequacy has seemed almost guaranteed by the fact that not infrequently a person has succeeded in hypnotising *himself* by the purely mechanical process of fixing his eyes immovably on some near object.

As to the first hypothesis—that of direct "psychical" agency—there is not much to detain us; simply because where physical processes are simultaneously brought to bear, psychical agency could never be *proved* to be the really effective element; while the fact that only one case¹ is on record of silent concentration, unaccompanied by any physical processes, producing hypnotisation in a person never previously entranced, leads us to suspect that its influence would at most be supplementary to that of the other means adopted. That it sometimes has an influence of this supplementary sort seems likely enough; for though with a fresh "subject" there is no specially "explosive spot"—the result of previous hypnotisation—to be affected, yet, if the working of the transferred idea be of the sort above suggested, we can readily conceive that a soporific impulse, strong enough at any rate to facilitate the passage into trance, might be "psychically" conveyed to a sensitive recipient. It must be remembered that, in discussions of that part of the hypnotic process which is peculiar to the "subject," it has been the almost invariable rule to attach some distinct importance to mental elements—to eke out the supposed influence of physical immobility, or of an inward and upward squint, by that of attention or willingness to yield to the novel impulse; and for a believer in telepathy it is impossible to assume such mental elements as these without admitting the possibility at least that they may be reinforced, if not actually initiated, by a psychical transference. And that is all, I think, that can at present be said.

INDICATIONS OF A SPECIFIC PHYSICAL INFLUENCE IN
NON-HYPNOTIC CASES.

§ 20. But as regards the second and the third hypothesis, the issue can be made more definite; and it is really possible, I think, to fight it

¹ See above, p. 218, second note.

out to a conclusion. In any particular case, there either *is* or *is not* some specific physical influence at work, beyond the merely mechanical effect of the muscular processes involved. Now, obviously the question of the possibility of a specific physical influence of one organism on another is not necessarily confined to cases of hypnotism; but if in any shape whatever the reality of such an influence were made apparent, the difficulty of supposing it to be operative in hypnotism would practically vanish—just as the difficulty of conceiving hypnotisation at a distance vanishes when the reality of telepathy is recognised in other ranges of phenomena. I have a purpose in this remark; for, as it happens, some of the cases which to my mind have seemed the most suggestive of a specific physical influence of one human organism on another have not been connected with attempts to hypnotise, though the results have to a certain extent resembled those of hypnotism; and I am glad to have an opportunity of directing attention to these facts. They have all occurred in the course of what is known as the “willing-game”—i.e., under conditions which involved not only contact but concentrated desire on the “willer’s” part. The following are specimens of what the accounts that have reached me lead me to conclude has happened, in a more or less marked form, on many occasions when this game has been played. The *Lancet*, October 11, 1884, thus reports a case related by Mr. Wherry, F.R.C.S., to the Cambridge Medical Society:—

Mr. Wherry was sent for one evening to see an undergraduate who had become suddenly ill during the willing-game. It appeared that his friends had blindfolded him in the usual manner and were willing him to do some simple action, when suddenly he became weak in the knees and had to be helped to a seat. The handkerchief was removed at once, but the patient did not seem at all himself. He found him leaning against the mantelshelf, looking fixedly downwards in a dogged and morose attitude; he answered questions in monosyllables in a hesitating way, not stammering, but with a jerk and without expression. Usually, his friends said, his manners were natural and polite. The pupils were dilated, with no action to light, and his memory was a blank as to the details of the game. He was sent to bed, and when seen the next morning he was better; his pupils were normal and active to light, but his manner was still odd and his speech remarkable. When advised to leave Cambridge for a few days’ change, he refused rudely, but was afterwards persuaded by his friends, and returned quite well.

On the same evening another medical witness, Mr. Deighton, reported that in November, 1883, he was summoned in urgent haste to see an undergraduate. He found him surrounded by his friends, who said they had been playing the willing-game, and that he had been blindfolded and willed; soon afterwards he became tottering on his legs and went into a state of convulsions. When seen he was tossing about on a sofa, with face slightly flushed, the movements of the arms and legs being most irregular, almost equally exaggerated on both sides. The muscles of the face and neck

were least affected, but he spoke in a jerky way, and on putting out his tongue it was protruded and withdrawn suddenly. He was quite conscious, clear and collected, and said that he tried to prevent himself tossing about, but could not help it. The pupils acted to light, and were natural in size. He was ordered a bromide draught and told to go to bed. The next morning he was quite well. He said he had spent a bad night, tossing about until five a.m. before he went to sleep, but there was now only an occasional twitching in the legs. He was of a nervous and excitable disposition, but never had fits, rheumatism, or chorea.

About the same time the Master of Selwyn College told me of a very similar incident which had happened among his own undergraduates. I will add one more case which I owe to Mr. F. H. Matthews, of Ivy Villa, Beulah Hill, Upper Norwood. The narrator is his sister, and the narrative has been fully confirmed by the lady in whose house the incident occurred, and also by Mr. Matthews's independent recollections of what his sister had told him.

“February 14, 1886.

“On the evening of Tuesday, December 8, 1885, we were playing the willing-game, and upon being asked to try, I left the room, whilst something was thought of. When I returned I was blindfolded, gave my right hand to Miss S., who was to lead me. Almost immediately I started forward, and went straight towards a young lady, and fell on my knees before her. Then, unfortunately, my thoughts returned to me, and I was conscious that I should kiss her. The knowledge, it seems, prevented my performing the action, and the next moment I fell on the floor with the full consciousness of what had happened to me.” She lay for some minutes, unable to speak or move, and breathing with great difficulty. “When my dress was unfastened, the relief was so great that I broke into crying, and I could hear myself how loudly I sobbed, feeling even ashamed, yet not able to check myself.” Revived with brandy, &c., she had a violent fit of trembling, which left her with an inclination to sleep. This, however, was resisted; and after forcing herself to walk upstairs, which she did with assistance, she returned to a normal state.

While this paper is passing through the press, a friend tells me that, on the only occasion when she was ever “willed” in this way, she fainted and fell almost immediately on being touched.

Such results as these seem at any rate to deserve attention. Nothing like them has ever occurred in experiments in thought-transference proper, without contact; and it is very difficult to believe that what was regarded as a mere pastime should have produced a psychical state of tension and emotion sufficiently *sui generis* to account for the occurrence of such unique effects in healthy persons. May not something be said for seeking the cause of the unusual effect, or some part of it, in that part of the prior conditions which was itself unusual—that is to say, the continued physical contact of the “subject” with a person who was in a state of concentrated expectancy? The cases are

in one way more suggestive of specific influence than some of those of hypnogeny proper, just because the character of the *attouchements* in their mechanical aspect was so entirely simple and *unspecial*. When a person is seen pressing his "subject's" head or body at carefully defined spots,¹ or making passes over him in a methodical or elaborate fashion which professors of the art get money for teaching to others, one naturally concludes, if remarkable results follow, that the special place or mode of the manipulation has something to do with it; but the casual mode and variable place of the touch in these amateur diversions would lead us to suppose that the contact, if specialised at all, is specialised by the will-force which accompanies it, and in something other than its mechanical aspect.

INDICATIONS OF A SPECIFIC INFLUENCE IN ORDINARY
HYPNOTIC MANIPULATION.

§ 21. But it is naturally in connection with professedly hypnotic cases that the more conclusive proof of the inadequacy of the mechanical explanation must be sought—and may, I believe, be found, though to find it may require a somewhat wider outlook over the hypnotic field than has been always easy or possible for persons who have been chiefly occupied with their own experiments. This at any rate applies to a general argument which I have used before (*Proceedings*, Vol. II, pp. 289-90), but which is worth repeating, if only that it may, if possible, be refuted. There clearly could not be a better *a fortiori* proof of a specific influence pertaining to the human organism than if it were shown to be specific in the further sense of pertaining to some organisms and not others. Now the mechanical hypnotic processes, by which it is customary to supplement the effect of immobility and a fixed gaze, should apparently be equally effective *whoever applies them*; whereas, as a matter of fact, different persons exhibit in this matter very different degrees of efficiency. The processes themselves, however, need to be carefully distinguished. They consist for the most part of passes over the upper part of the person, and of pressure on the globe of the eye, or between the eyes, or on the vertex. It is common for the hypnotiser to combine the *passes* and the *pressures*; but the grounds of their efficacy are very different. The *pressures* seem

¹ There are, however, professedly hypnotic cases which may very likely be entirely parallel in character to those just cited. Such a case was supplied to me by Mr. James Gudgeon, of Stowmarket, and completely confirmed in writing by two gentlemen who witnessed it. Mr. M., a tall and robust man, who had been ridiculing mesmerism and had defied Mr. Gudgeon to mesmerise him, in less than ten seconds after Mr. Gudgeon placed his hands on his head, "fell on the floor in a state of perfect and complete coma." This was followed by an attack of violent convulsions when water was thrown over him, and medical aid had to be sought.

undoubtedly to be mechanical in their action: they are applied to certain particular spots, and stimulate certain particular nervous *foci*, which presumably are intimately connected with the effect, and which physiologists therefore can label as "hypnogenetic," and then leave; for physiology does not profess to do more than assign to special localities and special tissues their proper functions. But the virtue of *passes* cannot be accounted for in any such fashion; for they touch no specialised springs in the organism. Yet *passes* were a mode of operation which physiologists found in possession of the field, identified, for many years before they took up the subject, with "mesmerism" and theories of occult influence; and which therefore they could not avoid recognising and attempting to explain in some other way. The attempt has not been fortunate. It has consisted simply in treating *passes* as one of the forms of "monotonous stimulation," and in assuming the power of monotonous stimulation to produce hypnotic trance as an ultimate fact. I am inclined to question both the ultimate fact¹ and its application. Out of many possible forms of monotonous stimulation, only two, seemingly quite arbitrarily selected, have ever seemed to have any hypnogenetic efficacy—namely, *passes*, a form which has very frequently been employed, and the ticking of a watch, a form which has comparatively rarely been employed. So far, then, from *passes* being explained by being called a form of monotonous stimulation, the burden of supporting the credit of monotonous stimulation, as a hypnogenetic agency, seems to fall almost entirely upon them. Yet an unprejudiced inspection of the ordinary procedure of *passes* will really make it seem absurd to find the peculiarity of their influence in the cause assigned—for the simple reason that there is often next to no monotony, and next to no stimulation, about them.

There seems in this matter to have been a confusion of things which are only superficially alike. Where *contact* is employed, as in gentle strokings and rubbings, the unaccustomed peripheral stimulation, produced by purely mechanical means, has at any rate a first claim to be considered the sufficient cause of the result that follows, whether that result be hypnotic trance or local anæsthesia or rigidity. Here, then (as in cases where actual pressure is applied to the supposed hypnogenetic spots), the rival or supplementary hypothesis of a more specific influence must depend mainly on the difference (above referred to) between the capacities of different manipulators, or of the same operator when working with concentration and attention and when working indifferently and mechanically.² But *passes* are

¹ On this question see the remarks of Mr. Myers, *Proceedings of the S.P.R.*, Vol. IV., pp. 145-8, with which I heartily concur.

² See *Phantasms of the Living*, Vol. I., 88; and the experience of the French hypnotists whose accounts are epitomised above.

very frequently made without any contact at all, or with very slight and irregular contact ; so that the "subject," if he shut his eyes, might be unconscious that they were going on or that they were going on with any regularity. The stimulation, therefore, if anything, must be optical. But as the "subject's" eyes are frequently fixed on something else,¹ and not on the operator, the fact that the arms of the latter are moving more or less rhythmically within his field of vision could hardly overpower his organs in any specific manner, even if the movement were uninterrupted and long continued. This, however, is rarely the case : as a rule the procedure conforms rather to the practice of Dr. Liébeault, who has probably hypnotised more persons in the course of his life than any other operator, and with whom (as Mr. Myers has justly observed) "the passes and touches made are brief and variable." On the whole, then, so far as mere passes without contact can be held to be effective, the fact is a positive and direct argument in favour of a specific physical influence.

INDICATIONS OF A SPECIFIC INFLUENCE IN THERAPEUTICAL CASES.

§ 22. So far, however, we have not got beyond cases where the "subject's" own mental state is, or may be, one of the conditions involved. We may suspect that the importance of this condition has been sometimes exaggerated. It is very difficult, for instance, sweepingly to attribute the different degrees of success or unsuccess of different operators in entrancing, stiffening, anaesthetising, &c., to the "subject's" varying moods of belief or distrust ; for it is not a monopoly of those who succeed as hypnotists to inspire the emotions of faith and expectation, which, before their success, they themselves are often far from feeling ; while those very emotions have often been brought to bear on other operators, or other proposed means of alleviation, without having any result. Still, complete exclusion of the subjective factor will no doubt add indefinitely to the force of the evidence. The exclusion will tie us down to experiments of very special types. As a rule, of course, contact must be wholly avoided ; for it could hardly fail to reveal to the "subject" what is being attempted. There is, however, one class of persons with whom this objection does not apply—namely, very young children ; and I will begin with evidence drawn from that class.

¹ This fixation of the eyes cannot itself be classed as one of the efficacious modes of monotonous stimulation, since the speciality of it, as Braid observed and taught, is the strain caused by the particular position of the eyeballs ; and the concurrent stimulation of the retina by light is, for hypnogenetic purposes, a mere accident. It is worth noting that, as regards actual entrancement, the fact that the "subject," by his fixation of his eyes, may be distinctly contributing to his own hypnotisation, tends to mask the difference in the capacities of different operators, which (as we shall see a little later) is better displayed in local and therapeutical effects.

As usual, one has to deplore the lack of exhaustive experiments. The very last quality that competent persons can be expected to bring to bear on any hypothesis connected in their eyes with the mesmeric heresy is patience; and patience is undoubtedly required to devote ten minutes of laying-on of hands to each of a long series of suffering infants. As far as I know, Dr. Liébeault, of Nancy, is the only well-known practitioner who has taken this amount of pains;¹ and his conclusions are the more valuable in that they are opposed to the view maintained by him previously for many years—that the therapeutical influence of hypnotism is always and wholly a matter of suggestion and imagination. In his *Étude sur le Zoomagnétisme* (Paris, Masson, 1883), he describes experiments with 46 sick children of four years old and under (the large majority being under three), in all of which some amelioration, and in most very distinct amelioration, followed his manipulation. The cases are not all of a crucial kind, the ailment having sometimes simply been diarrhœa or failure of appetite, which might have been about to mend in any case. But the cumulative force of the record cannot be denied; and some of the individual cases are striking enough. One interesting feature was the frequent production of sleep, either during the contact or after it at unusual times, or for an unusual length of time. Thus, one child aged three and a-half, on returning home, slept for 17 hours consecutively, and even then did not wake spontaneously. Another, aged one year, had been crying day and night for four weeks, with snatches of sleep of only five or six minutes, owing to obstinate colic and constipation. “During one of her short sleeps, and consequently without her consciousness, I prolonged this condition, keeping my hands on her for 20 minutes, till she showed signs of waking. From that moment the crying stopped, as if by magic; she slept during a great part of the night, and when she was brought next day she was quiet, and the constipation had been relieved.” I have not space for further citations; but as to the results, it will be noted that they at least sufficed to bring a man whom none that know him will accuse of pretension or exaggeration, and who had long pursued the path of orthodoxy, to a candid confession of the belief that “the organic changes produced must have been due to a transmitted nervous influence.” He considers the alternative hypothesis, that the effects were due to the heat of his hands; but not only had the children been kept warm—and were probably as warm

¹ Dr. Liébeault attributes the idea of his own experiments to information of similar successes which he received from a M. Longpretz of Liège; and in part also to the account given long ago by Dupotet (without sufficient detail for scientific purposes) of movements and contractions which he induced in sleeping children by movements of his own hand in proximity to their bodies, in spite often of the intervention of the bed-clothes.

as his hands when he touched them—but, as he remarks, they “had often remained for long hours in their mothers’ hands, without any amelioration.” Thus the results, if they prove specific influence at all, would go to prove an influence which is specific not only in the sense of being peculiar to living organisms, but in the further sense of appertaining to particular individuals.

INDICATIONS OF A SPECIFIC INFLUENCE IN THE PRODUCTION
OF LOCAL EFFECTS.

§ 23. To pass now to experiments with older persons, where contact must be avoided. These could hardly ever take the ordinary form of entrancement; for it would be difficult so to arrange conditions that passes should be continuously made near a person’s face without his knowledge and consent. The *waking* from trance can, no doubt, be carried out in this manner; and I have myself on a good many occasions seen a “subject” awakened by gentle upward passes, not near enough to his face or head, one would have thought, to produce any sensible current of air.¹ But by far the most crucial cases known to me have been of the *local* sort—specific effects produced, without entrancement, in some special part of the body, which the “subject” did not know was going to be operated on. Experiments of this sort have been already described in these *Proceedings*; and a further account of them is given at the end of my other paper in the present number (pp. 14-17).

There seem to be only two possible ways in which the “subject’s” finger could have felt the proximity of Mr. Smith’s hand—(1) by currents of air due to the passes; and (2) by a sense of warmth—Mr. Smith’s hand being warmer than the surrounding air. Such perception would have involved very decided hyperæsthesia in persons with tolerably pachydermatous hands, who (it must be remembered) were in a normal not a hypnotic state. I made trials once with three co-experimenters, and none of us could in the slightest degree detect similar passes made over our own fingers; and the “subjects” professed a similar ignorance. Still, the possibility of hyperæsthesia needed to be

¹ Berger and Gscheidlen have described the transformation of natural into hypnotic sleep by the holding the hand near the sleeper’s head. Gscheidlen professes to have succeeded in 8 cases out of 15—the test of the change of state being that the sleeper no longer reacted to the tickling of the soles of his feet (see the *Deutsche Medicinische Wochenschrift* for 1880, pp. 92-3, and Malten’s *Der Magnetische Schlaf*, p. 13). Berger, however, says that warm metal plates produced the same effect—one of the startling statements, too numerous in the history of hypnotism, which seem never to have been confirmed by other observers. Berger’s account of the stiffening of a sleeping person’s arm by passes closely resembles a case which I have observed (*Proceedings* of the S.P.R., Vol. I., pp. 259-60; but in Berger’s case the effect was produced through the clothes).

faced. In many of the earlier trials, to prevent the detection of Mr. Smith's passes by currents of air, someone else made similar and simultaneous passes over another finger. But it might still be objected that some imperceptible difference in the manner of making the passes produced differences in the currents of air, and a far better method which I have employed in all the later trials (as well as in a few of the earlier ones) is to dispense with passes altogether. Mr. Smith has held his hand perfectly still, at a distance varying from a third of an inch to two inches, over the selected finger; and the diminution of sensibility, though less in degree than when passes were made, has in nearly every case been quite unmistakable, while in nearly all the cases the rigidity has been sufficient to prevent the finger from being quickly flexed.¹ Here, then, the only means of direct perception left open seems to be warmth. Perception by this means would involve hyperæsthesia in an extreme degree; and in this connection I may mention that a scientific friend at Cambridge (whose results will in time, I trust, be published) tells me that he has produced similar effects, under similar conditions, with two sheets of glass between his hand and that of the "subject." But I believe that I have sufficiently guarded against the conveyance of information through warmth by holding my own hand, at the same distance as Mr. Smith's, over another of the "subject's" fingers. After we have been for some time together in a warm room, Mr. Smith's hand and mine do not perceptibly differ in temperature; yet mine rarely produced any effect on the "subject." But perhaps the best proof that the result is not connected with perception of temperature is the fact described in my other paper (p. 16), that the proximity of Mr. Smith's hand produced no effect if he *willed* that no effect should be produced. Another fact of great significance is that I have now got two of the "subjects" on whom these recent experiments have been made to attend to their sensations during the process. They used to profess unconsciousness of any change whatever; but they are now sometimes able to detect which finger has been the subject of experiment by what they describe as a slight feeling of *cold*. That this should be the direct effect of the proximity of someone else's warm hand seems inconceivable, especially since the feeling lasts after the hand is removed; but it is perfectly easy to account for as a secondary result of the increasing numbness and loss of normal sensibility. It should be noted further that the effect was removed in just the same manner—that is to say, the proximity of Mr. Smith's hands was effective on a finger which had just proved insensitive to pretty vigorous pricks, and would not therefore be likely to be extraordinarily hypersensitive to warmth.

¹ In two cases the corresponding finger on the other hand, and in a third case an adjacent finger, was also slightly affected.

§ 24. Now here what hypotheses are left as alternatives to that of direct influence? May the idea of the selected finger be conveyed to some "unconscious" part of the "subject's" mind by thought-transference, and there produce an expectation of anaesthesia and rigidity which works out the appropriate results? This seems excluded by the fact that the physical proximity of Mr. Smith's hand (no less than his concentration of will on the desired result) proves to be a necessary condition: the effects do not follow if he simply stands and wills their occurrence. Consequently the "unconscious" perception will have to include the discerning of the approach or proximity of Mr. Smith's hand; and this, combined with the certainty of the results and the fact that the "subjects" have shown little or no aptitude for thought-transference in other forms, is a strong reason for supposing the mode of communication to be physical, not psychical.¹ The alternative, then, to the hypothesis of a direct influence seems to be that an "unconscious" discernment through the finger's ordinary sensory apparatus is followed by "unconscious" expectation of particular physiological results, which in turn is followed by those results. Of this hypothesis I can only say that it seems to me extravagantly improbable, for four reasons. (1) It attributes to "unconscious" expectation an effect which conscious expectation cannot bring about. I have on a good many occasions led the "subjects" to believe that a particular finger was being operated on, when it was not; but no change in its condition ever ensued. Still, I would not press this particular point too far; as we are not justified in assuming an exact similarity between the capacities of the conscious and "unconscious" divisions of the mind. A more serious objection is (2) that even in the "unconscious" mind expectations cannot form without some grounds; and before confidence was established by experience, the "subjects" were much more likely to expect that they *would* feel the very sharp inflictions to which their fingers were submitted than that they would *not*. This specially applies to a female "subject" of very nervous temperament, who had no acquaintance with the physical phenomena of hypnotism, and who was ready to shriek at the very idea of a prick on her fingers.² (3) The initial supposition, that a person whose conscious self is unaware of certain faint stimuli is "unconsciously" hyperæsthetic to those very stimuli, seems to me wholly unsupported and extremely dubious. And (4) the ineffectiveness of Mr. Smith's hand unless his will was also engaged

¹ The particular sense in which I use these words, and the word "unconscious," was explained above (pp. 225 and 233).

² I was only able to have half a dozen trials with this "subject," as her fingers, when stabbed, bled to an extent which made me fear that they would cause her subsequent pain or annoyance.

seems alone fatal to the hypothesis. I conclude, therefore, that the balance of probability is greatly in favour of a direct physical influence in which the ordinary channels of sense are not concerned. Whether this conclusion be right or wrong, I earnestly hope that the experiments may be widely repeated by persons who have proved themselves effective hypnotisers ; for no conceivable explanation of the facts could deprive them of their exceptional interest.

ALLEGED TRANSFERENCE OF HYSTERICAL AFFECTIONS.

§ 25. There is one other alleged type of effect produced by physical proximity, without sensory communication, which deserves mention, though it has not yet, I think, been quite conclusively tested. Dr. Babinski, of the Salpêtrière, believes himself, and is believed by Dr. Charcot and other authorities, to have established the fact that a hysterical affection, produced in one "subject" by hypnotic suggestion, can be transferred to another "subject," not in contact with the first, under the influence of a neighbouring magnet. The French *savants* do not seem completely aware how absolutely different such a phenomenon would be from those to which they compare it—the widely-alleged effect of a magnet in transferring hysterical affections from one side of the body to the other ; but this is unimportant provided only they prove their facts. The objection to some, at any rate, of their experiments is that sufficient account does not seem to have been taken of the acuteness and cunning which hysterical women may bring to bear in some well-defined channel, while ostensibly in a state of hypnotic lethargy and inattention ; without intending to deceive in any way involving real responsibility, such persons may still be quite capable of detecting what the expected effects are, and of producing them by clever collusion and simulation. This, however, is now becoming better realised ; and I can vouch for the striking result of one trial, in which Dr. Babinski was good enough to allow Mr. Myers and myself to arrange the conditions. The two "subjects" were placed in two rooms separated by a thick door ; and a strong contracture of the foot produced in one of them certainly reappeared in the other. The only flaw was that the woman first affected made an exclamation in which the word *piéd* occurred ; but she did not speak loud, and the remark was quite inaudible to normal ears on the other side of the door, where a good deal of noise was going on.

NERVOUS INDUCTION.

§ 26. And now a final word as to what the nature of the specific influence in these various results can be supposed to be. If it exists, as a property of living tissue, there can be no doubt, I think, that the

tissue concerned is that of the nerves. This would be a probable surmise from the analogy of electrical induction, and from the affinity supposed to exist between nervous and electric currents—an affinity which would be manifest, even apart from the electrical properties of nervous currents, in the mere fact that the nerves are the only part of the body through which anything of at all the nature of a current (in the physical sense) passes. But a stronger argument is that immediate dependence of the influence on the brain, which is strongly suggested by nearly all the cases. As I have said, the proximity of Mr. Smith's hand to the "subject's" finger proved as ineffective, unless his attention was likewise concentrated, as his attention and "will" had been without the aid of his hand; and exactly the same proximity of the hand which *produced* the effect also in some cases *removed* it—the only change being in the operator's intention. Similarly in the "willing-game" cases, the agent's concentration seemed to be the express condition of the curious effect; and whether or not the same can be stated of Dr. Liébeault's therapeutical successes, it has at any rate been widely observed by other hypnotisers. It would seem, therefore, that the nerve-currents must receive their specific character, in part at any rate, from the character of the cerebration which accompanies this concentration; and, if so, then the influence is clearly *physiological* in character, not merely in the sense of belonging to a living tissue as such, but in the sense of being evoked at special moments by a special form of vital action. It has no analogy, for instance, to the alleged effects of particular substances, such as metals, applied to the human body; nor is it due to a material emanation with peculiar properties, such as would come into play if the effect were produced through the organ of smell. Though finding its nearest analogue in induced electric currents, and though best, perhaps, described as nervous induction, it is essentially vital and *sui generis*.

§ 27. This very general statement is all, I think, that can be advanced with any positiveness. As soon as we try to analyse the processes further, our means fail. The cases described, though they agree in pointing to the power of one organism specifically to affect another, are puzzlingly different in their details. Dr. Liébeault considered that the nervous influence which he brought to bear "re-established the physiological functioning" of his "subject's" organs. But how little apparent relation such a result has to the hysterical disturbances of the willing-game, or to the stiffening and anæsthetising of a young man's fingers! As to all difficulties of this sort, it seems enough for the present to remark that they ought not to be regarded as affecting in the slightest degree the general question as to cause and effect. Inas *much* as our ignorance concerning the details of the nervous governance of the human organism is very nearly complete in respect of process

where the fact of the governance is universally admitted, the absence of a satisfactory physiological account of the intermediate stages ought not to weigh a feather in the decision whether the ostensible affection of one organism in some unknown way by the proximity of another is demonstrated or demonstrable by evidence. That, even if the general fact were incontrovertibly established, its various modes of manifestation and their complete physiological history should remain obscure is exactly what we should *a priori* expect. I will only add that cases of the Salpêtrière type, and cases of a sanative influence produced by an operator who is himself in vigorous health, would accord with the view advanced above as to the transmission (supposing it to have any physical basis) of telepathic impressions,—namely, that the process resembles those where a physical force, acting by vibrations through a medium, *reproduces* itself at a distance in its original form, as in the case of sympathetic tuning-forks or induced magnetism. The resemblance does not hold, however, in the other results—*e.g.*, in the finger experiments, where the hand operated on assumes a quite different condition from that of the hand that operates; and so far as the evidence supports a definite view, it points to another or a further process than the sympathetic or simply reproductive, as involved in many of the cases of supersensory transference where the organisms concerned are in close proximity to one another. I cannot forecast whether science will ever address itself with success to such problems as these. I should be content if any of my readers were led to regard as within the possibility of scientific acceptance the broad fact that certain supersensory and non-mechanical transferees take place which belong to the domain of physical and physiological, and not merely of psychical, research. In the scientific world, such transferees probably stand a better chance of consideration as examples of “nervous induction” than as a branch of telepathy.

V.

CRITICAL NOTICES.

Preliminary Report of the Commission appointed by the University of Pennsylvania to Investigate Modern Spiritualism, in accordance with the Bequest of the late Henry Seybert. (Philadelphia, 1887.)

"The late Mr. Henry Seybert," we are here told, "during his lifetime was known as an enthusiastic believer in Modern Spiritualism, and shortly before his death presented to the University of Pennsylvania a sum of money sufficient to found a chair of Philosophy, and to the gift added a condition that the University should appoint a commission to investigate 'all systems of morals, religion, or philosophy which assume to represent the truth, and particularly of Modern Spiritualism.' The amount of the bequest is not here mentioned; but it has elsewhere been stated as 60,000 dollars,—by far the largest sum of money which has as yet been destined by a testator to support an inquiry into Spiritualism and cognate topics. A commission was established in 1884, and we have here its preliminary Report, consisting mainly of accounts of sésances with professional mediums who responded to the Commission's advertisement. As the book is not provided with index or table of contents, the following abstract may be of service :—

Pages 27-29 and 31, 32.—Sittings with Mrs. Patterson.—Nothing that could not easily be explained by fraud. She managed to work a piece of slate-pencil out from between loosely-fastened slates in her own control. Dr. Knerr, by the adroit use of a small pocket-mirror, saw her writing on a slate under the table. It would seem that she then had *both* hands under the table. (p. 121.)

Pages 29-31 and 93, 94.—Mr. Fred Briggs as medium.—Possibly the ordinary trick of the one-handed grip, simulating a grasp of both hands; but this is not made clear.

Pages 33-48.—Mrs. Kane (one of the Fox sisters).—Raps heard close to the medium; could easily have been produced.

Pages 49-51.—Mrs. Patterson.—Alleged slate-writing; slates obviously opened by medium.

Pages 51-77.—Dr. Slade.—Substitution of slates and fraudulent writing on slates. Easily detected. Mr. Truesdell's book, *Bottom Facts of Spiritualism*, should be read in connection with Slade's performances. Dr. Slade appears (p. 70) to have practically admitted to Dr. Furness that his "manifestations" were fraudulent

"I said to him, 'Well, and how are the old spirits coming on?' Whereupon he laughed and replied, 'Oh, pshaw! you never believed in them, did you?'" See also Mr. Truesdell's book, as to Slade's voluntary and involuntary admissions. After all this, few will be inclined to attach much weight to Slade's performances with Zöllner. As to these experiments, Professor Fullerton has collected various testimonies (pp. 104-115) which (though Mr. Massey, in an "Open Letter to Professor Fullerton," has pointed out some strainings of the evidence) do undoubtedly much diminish the weight *prima facie* attaching to the names of the German *savants* who conducted the investigation.

Pages 79-82.—Mrs. Maud Lord.—The sitters were touched in the dark, &c., but the medium's hands were free.

Pages 82-87.—Mr. Keeler.—This was, perhaps, a case of the ordinary one-handed grip; though the medium cannot be said to have been detected. Mr. Massey has dwelt on the imperfection in the proof; and this, so far as I have seen, is the only definite criticism on the Commission's negative conclusions which has proceeded from the Spiritualistic camp.

Pages 87-90.—Rothermel and Powell.—Tapes on wrists apparently cut by medium during séance.

Page 95 —Mrs. Best.—Alleged materialisation with no test; medium not secured.

Pages 96-101.—Mrs. Thayer.—Flowers fall in the dark in premises over which the medium has control, and which no one examines.

Pages 101-2.—Mrs. Wells.—Materialisation—no tests. [This medium has since been caught personating a spirit, as the *Religio-Philosophical Journal* informs us.]

Pages 124-7.—Caffray pretends to magnetise blotting-paper (at a dollar a sheet) which will make Dr. Furness a medium. Dr. Furness wears it next to his skin for six months, whilst sitting daily with a view to development as a medium, but without result. "I had used enough blotting-paper, it seemed to me, to absorb a spot in the sun."

Pages 128-147.—Mansfield and other answerers of sealed letters.—The letters are opened before they are answered; if they cannot be opened they are not answered.

These are the main experiments described, and few readers will dispute the conclusion arrived at, namely, that thus far the Commission have witnessed nothing that was not easily explicable by fraud. The amount of work thus far done may seem to have spread over a somewhat disproportionate time (three years), but those who have had practical experience of inquiries of this sort will recognise their tedious and time-wasting character. This Report is avowedly preliminary, and it may be hoped that the Commission will now see their way to a somewhat wider construction of their duties under the Seybert bequest. It

is to be wished that they should take in hand certain perplexing phenomena which do admittedly occur, but which need not be interpreted in the Spiritualistic sense. Automatic writing is one of the best-marked of these ; and a systematic investigation of the mechanism and content of automatic messages would fall, I think, fairly within the limits of the stipulated inquiry, and could hardly fail to yield important psychological lessons. It is not so much upon the crude imposture of hirelings, as upon the delicate and perplexing—but not necessarily Spiritualistic—phenomena which patience and care will elicit in many trustworthy quarters that the attention of the Commission might now, I venture to think, be profitably turned. With so ample a bequest to work upon, it would probably be possible to visit places even at a distance from Philadelphia from which unusual phenomena of this kind might be reported.

For the present, however, we must take the book as it stands, and consider what practical conclusions are to be drawn from it. In the first place, and speaking from the point of view of those who, like ourselves, continue anxious that "the phenomena called Spiritualistic" should be patiently and carefully examined, the effect of this book will certainly be to emphasise the conclusion to which various papers published in our *Proceedings* have already pointed, namely, that investigation with paid professional mediums can seldom offer a prospect of real instruction sufficient to compensate for the time expended, and the danger of countenancing folly, and subsidising fraud. Private experiment there should certainly be,—more careful and systematic than has yet been managed,—but, as a general rule at least, paid mediums, both in England and America, should be given a wide berth.

On Spiritualists, again, this little book should have a powerful effect. Here are several revelations of vulgar, unblushing fraud, such as must make the ears of honest believers to tingle. Surely their first aim should be to denounce such fraud, to disgrace the guilty persons, to purge the Spiritualistic faith of all complicity with this base and crawling imposture. Surely those who believe that they have genuine phenomena to which they can point, communications from departed spirits whose intrinsic contents prove them beyond the power of trickery to produce, should now be doubly anxious to put this evidence carefully and straightforwardly before the world.

It cannot be said that evidence of this kind, if offered, will now be *ignored*, although it may be analysed with more strictness than in days when Spiritualistic phenomena interested the group of convinced Spiritualists alone. In America, besides the Seybert Commission, there is the American Society for Psychical Research, of which Mr. *Richard Hodgson* is now the secretary. And in our English Society for Psychical Research we have a committee, nominated by our late

deeply-regretted President, Professor Balfour Stewart, formed for the express purpose of receiving and considering evidence of this nature. That committee includes such names as those of Mr. Crookes and Professor Barrett (its secretary), who will not be suspected of hostile bias; and we may surely hope that should any "Spiritualistic" phenomena, physical or psychical, be observed under good conditions by persons anxious that such phenomena should be fully and fairly investigated, they will give us the opportunity if possible of witnessing, or at any rate of recording and discussing them.

F. W. H. M.

Hystéro-épilepsie Masculine: Suggestion, Inhibition, Transposition des Sens. Prof. FONTAN, of Toulon, in *Revue Philosophique*, August, 1887.

The paper whose title is given above was communicated to the Société de Psychologie Physiologique in 1886, but is now printed, I believe, for the first time. It is of the highest importance for our inquiries; and I propose, therefore, to analyse it pretty fully, and to add a few comments and suggestions.

The subject, B., is a sailor, aged 22, apparently robust, but suffering from hysteria, with attacks of catalepsy,—the result, apparently, of a sojourn in Madagascar. When he came under Dr. Fontan's care his left side was wholly devoid of feeling, and the sense of smell was absent on that side; sight and hearing diminished; taste normal. A hysterogenous zone on the right side remained unaffected by any treatment. Hypnotic suggestion suspended the anæsthesia for a few hours at a time, but the magnet, and the magnet only, removed it permanently, and practically cured the patient. It is hard from Dr. Fontan's account (p. 214) to suppose that the magnet's influence in this case can have been merely imaginary.

Metals do not seem to have specifically affected the patient. One curious experiment, tried with gold, belongs properly to the category of post-hypnotic suggestions. B. was told in the hypnotic state that gold would burn him after he awoke. He was then awoke and touched with various metals, which he could not see. When touched with gold he complained that it burnt him, but he did not in his waking state recognise what the metal touching him was. We must suppose that his hypnotic personality (so to say), persisting through his waking personality, recognised the gold; but it would be hard to say whether the gold was recognised by a hyperæsthetic perception of its ordinary qualities of weight and temperature (and thus distinguished from iron, nickel,

tin, silver, and aluminium, which were also applied), or whether some still deeper potentiality of sensation was reached by the hypnotic suggestion, and the gold was recognised, not by its ordinary qualities, but by a direct susceptibility to gold as gold.

The effect of *medicaments at a distance* was tried with results which Professor Fontan considers conclusive; though the number of experiments was rather small, on account of the rapid fatigue of the subject after two or three substances had been tried on each occasion. Verbal suggestions and even thought-transference, seem to have been carefully avoided. In some of the cases, but not in all, it seems as though the subject might possibly have smelt the substance employed.

We now come to the so-called "transposition of the senses." And here a few preliminary remarks are needed. Professor Fontan apologises for the *detail* in which his observations are given, and adds, "Ceux qui lisent nos expériences penseront sans doute, comme ceux qui y ont assisté, qu'elles ont été suffisamment rigoureuses." I think, however, that many English readers will feel that even *more* detail would have been welcome, and that it would have been well to record and number each experiment separately, and to add independent accounts from the several observers.¹ For if these phenomena actually occurred,—and assuredly the testimony as it stands is definite and clear,—we have here an epoch-making case; a revival, under modern scientific scrutiny, of a class of marvels which half a century ago seemed well attested, but which have gradually faded from belief on account of the impossibility of renewing them. And thus we shall find ourselves embarked on a current where it is hard to stop. There is no clear line of demarcation between the so-called "transposition of senses" which Dr. Fontan records and some of the most advanced wonders of "clairvoyance."

Nor is it the *importance* of the experiments alone which thus calls for full detail in recounting them. Their extreme and ill-understood *complexity* equally demands that every scrap of information possible should be given. We do not know in such cases what to observe; for we do not know how to attach these supernormal sensations to any ordinary operation of the senses. We know not how many different causes may be involved; we can observe, but as yet we cannot interpret. Our *résumé* of Dr. Fontan's experiments will illustrate these difficulties.

Transposition of hearing.—B. was placed in somnambulant trance; it was suggested to him not to hear with his ears, but to hear with the fingers of his right hand. Now if a real psychical deafness were imposed, but the ears were not stopped, the subject might hear only when

¹Dr. Fontan has kindly sent me the names of most of the witnesses, which I am at liberty to communicate, if desired.

the hand was spoken to, but yet hear with his ears in the ordinary way, the psychical deafness (which is all that suggestion can inspire) being removed for the time by the suggestion that he *could*, in fact, hear when his hand was addressed. This would, of course, be in no way marvellous. Dr. Fontan, however, securely stopped the ears, besides imposing by suggestion a psychical deafness which appeared complete. He then drew together the fingers of B.'s right hand, placed them near his own lips (out of the subject's sight), and said (so low that no one present heard it), "Sens-tu l'odeur de la pipe?" B. seemed attentive; looked with curiosity at his five fingers, and after a moment's reflection murmured, as though speaking to each finger in turn, "Sens-tu l'odeur de"—then stopped, and indicated that since only five fingers had been affected, only five syllables could be heard. Dr. Fontan thereupon drew B.'s ten fingers together, and murmured a phrase of ten syllables, which B. repeated correctly. The experiment was repeated several times, and it sometimes happened that B. failed to perceive the words distinctly. He would then murmur the supposed syllable at the end of the refractory finger; if he said it rightly he seemed satisfied, if wrongly he would bite his finger-ends and get so excited that it was necessary to hypnotise him into tranquillity. Sometimes, again, he made a sign that he understood what was said to his fingers, but would not repeat it. To meet this refusal B. was called upon to touch on a printed alphabet individual letters which were whispered (or muttered, it is not clear which) to his fingers. "He looked for the letter which answered to each of his fingers, observing the order in which it had been pronounced, and found it with the end (pulpe) of the finger affected. If he was uncertain, he hesitated, tried the letter with his finger as though to confirm the auditory by the tactile impression, and ended by finding the right letter."

These details, though inexplicable, are plainly important. Of course, when we are first told that a man hears with his fingers, we think of the analogy of the partially-deaf man who may be said to *hear with his teeth*; who uses his teeth, that is to say, to collect (by a rod held in the mouth) the sonorous vibrations around him, which are then transmitted by the skull to the internal ear. It is not, however, at all clear that supernormal audition such as B.'s is effected in an analogous way. As we proceed we shall see that here, too (as in so many of the older cases), what is suggested is no true *hyperæsthesia*—no mere exaggeration of the normal functions of peripheral nerve-endings—but rather some rudimentary *panæsthesia*, some inexplicable capacity of nerve-endings to recognise vibrations which they are not apparently contrived to interpret. Dr. Fontan uses the term "*fusion* of impressions," and it will be seen from what follows that we cannot be sure that the touch of the fingers upon the printed letters was not a quasi-

visual rather than a tactile aid to the recognition of the transmitted sound.

Note, however, that thus far the hypothesis of thought-transference would cover the ground. The words and letters were known to Dr. Fontan, and might conceivably have been telepathically transmitted to B., whose fumbling with the printed letters would then only represent a confused internal grasp of the transposed image. It will be seen that subsequent experiments make this view improbable; but, nevertheless, it would be desirable in every case of supernormal sensation to try whether a mere telepathic transfer of thought or feeling can be effected. For just as hyperæsthesia is one of our starting-points from which to approach the problems of clairvoyance, so is telepathy another.

Transposition of taste and smell.—It was suggested to B. that he could not smell with his nose, but only with the palms of his hands. He was awoke, and it was found that ammonia did not affect his nostrils. (This psychical *anosmia* is of course easily tested by the absence of manifest irritation, watering of eyes, &c.) The subject's nose, moreover, was pinched by an assistant, while the smelling power of the palms was tested. Drops of odorous liquids were then placed on the palms, outside the subject's field of vision, and duly recognised. Dr. Fontan informs me that the sense of smell was apparently referred to the nose, and the sense of taste to the mouth, the subject making grimaces which indicated this; but "he felt also very vivid, perhaps specific, sensations in his *hands*, which he showed by wiping or scratching them, or wishing to wash them" (after the drops of odorous liquid or pinches of sapid powder had been applied).

A similar suggestion was made as to *taste*; and powders of bismuth, chalk, flour, quinine, alum, sugar, salt were placed in his palm out of his sight. He recognised the tastes,—felt no taste when the powder was insipid. He said that alum was "apre et sec," and stuck his lips to his gums; so that here too (as already implied) he seems to some extent to have referred the taste to the appropriate organ. Note, however, that lips and gums have no true sense of *taste*, and that the "picotement dans le nez" (which he felt after ammonia in the hand) is not truly *smell*.

It is interesting to compare these results with those obtained telepathically by some of ourselves (*Proceedings*, Vol. II., p. 3, &c.), the agent holding the substance in his mouth, and the percipient describing it (of course without seeing the agent's face). Thus we have *alum* tested by Mr. Guthrie, and telepathically felt by Miss R. as follows:—
"A taste of ink, of iron, of vinegar. I felt it on my lips—it is as if I had been eating alum."¹

¹ See also *Proceedings*, III., p. 43A, &c.

Transposition of sight is of course the most bewildering of these supernormalities. We seem here to be overriding the lack not only of physiological but of physical adaptation, dispensing not only with the specially percipient retina but with the *lens*, indispensable for the mere purpose of refracting the incident rays, so that they may meet in a focus and give a distinct image. Dr. Fontan, indeed, says that he would not have thought of trying these visual experiments at all, had it not been for the fumbling of B.'s fingers on the printed letters, as already described. It was suggested to the subject that he could only see with his fingers, and the psychical blindness was reinforced by placing a screen close to the subject's face, so that he could not see his own hands, nor the objects offered, nor the faces or gestures of the bystanders.

Printed letters were first tried ; and the subject, who could scarcely read in his normal state, deciphered a few of these with difficulty. A number of skeins of coloured wool, which he had never seen, were then placed before him, and he was told to choose the red ones. He felt the wools, rejected unhesitatingly the colours not asked for, and arranged the red in a series. He did this also with the green and with the blue wools. The wools were again mixed, and he was told to put the red ones on the right, the green on the left. But he was now exhausted and recognised nothing.

The same experiments were repeated next day, with fresh specimens of wool. And next the room was completely darkened, B.'s hand was placed in a box containing various patterns of wool, which he had never either seen or touched, and he was told to choose the blue ones. "He seized them," says Dr. Fontan, in a letter rather more detailed than the printed account, "with such rapidity, such force, tossing aside all those which he did not want, that we supposed that the experiment had failed. Shut up in a dark room, where we could not see each other, we did not know what was going on, and fearing some access of frenzy, I precipitated myself on the subject and hypnotised him strongly, by pressing the globes of his eyes. He had had time enough during this scene, which did not last five seconds, to choose the wools, and to hide them in his bosom. At no other time did he show such eagerness for the suggested colour." He had, in fact, selected four blue skeins, which he clutched so closely that he had to be altogether inhibited before they could be taken from him.

The next experiment was perhaps the best of all. The wools were placed on a table *under a strong sheet of glass*. B. (psychically blinded and with the screen interposed) placed his hand on the glass, and was ordered to indicate the red wool. He resisted for a time, but "ended by consenting to search for the red wools, whose position he indicated by

a tap on the glass which left no room for doubt." He repeated this process several times with the green, the blue, and the yellow wools, and always with complete success.

Once more. Five photographs, of which one only was of a child, were placed on the table, and he was told to find the child's photograph. "He felt the faces, turned them with head upwards, felt over the child's figure carefully, and gave the photograph to me correctly."

The experiments had reached this point, when they were put an end to by the patient's recovery of health, and consequent loss of sensitiveness. As already mentioned, it was the magnet which seems to have cured him. After observing transfers of anæsthesia, induced on the patient by a bar magnet, "we placed on his breast," says Dr. Fontan, "a steel spring, taken from a crinoline, and previously magnetised. The little apparatus was completed by a lace which held it on like a girdle; and the anæsthesia was suppressed. A similar spring not magnetised produced no effect. From the moment that this plan was tried B. declared himself cured, and became, in fact, impracticable for any experiment. He was no longer susceptible of hypnotism, suggestion, &c., and, wishing to repeat some of our experiments, we were obliged to take his talisman from him by force. Deprived of the magnet, he became a hypnotic subject again." He had, of course, to be discharged as cured. "Sombre and taciturn when our experiments first began, he has become cheerful, noisy, pleased with everything, and more intelligent than before."

Thus ended a series of observations, in themselves of the highest interest, and rendered more important still by their connection with a considerable mass of old experiments in Germany, France, and England, undertaken for the most part in the first half of this century, during what may be called the first vogue of mesmerism. These were often recorded in considerable detail, though rarely or never with a full consciousness of the sources of possible error,—which, abounding as they do in all forms of "psychical" investigation, are, perhaps, nowhere more rife than in cases of alleged clairvoyance. The time may come when it will be desirable to analyse and compare these somewhat antiquated records; which, although they can hardly carry much independent weight, may strongly support by analogy such newer and better observations as those which have just been described.

F. W. H. M.

VI.

NOTE RELATING TO SOME OF THE PUBLISHED EXPERIMENTS IN THOUGHT-TRANSFERENCE.

It will be remembered that the earliest experiments in Thought-transference described in the Society's *Proceedings* were made with some sisters of the name of Creery. The important experiments were, of course, those in which the "agency" was confined to one or more of the investigating Committee. (See the Table in *Phantasms of the Living*, Vol. I., p. 25.) But though stress was never laid on any trials where a chance of collusion was afforded by one or more of the sisters sharing in the "agency," nevertheless some results contained under such conditions were included in the records. It is necessary, therefore, to state that in a series of experiments with cards, recently made at Cambridge, two of the sisters, acting as "agent" and "percipient," were detected in the use of a code of signals; and a third has confessed to a certain amount of signalling in the earlier series to which reference has been made.

The code was as follows:—When the two sisters were in sight of one another, the signals used were a slight upward look for hearts, downwards for diamonds, to the right for spades, and to the left for clubs. Further, the right hand put up to the face meant king, the left hand to the face meant queen, and knave was indicated by crossing the arms. It is doubtful whether there were any signs for other cards. We failed to make any out clearly. A table showing the degree of success in guessing each card suggests that there were signs for 10 and ace, but that they were either only used occasionally or used with poor success.

In experiments in which a screen was placed between the two sisters, so that they could not see each other, auditory signs were used to indicate suits. A scraping with the feet on the carpet meant hearts, and sighing, coughing, sneezing or yawning meant diamonds. If there were signs to distinguish between the black suits they were—like the signs for 10 and ace in the visual code—sparingly used or often unsuccessful.

The sisters are naturally very restless, which made the movements above described less obvious than they would otherwise have been. As soon as some clue to the code used had been obtained, Mr. Gurney and Mrs. Sidgwick, and sometimes Professor Sidgwick, set

themselves to guess the card (which they took care should be unknown to them) from the signals, secretly recording their guesses. Their success afforded a complete proof of the use of the signals.

The use of the visual code was very gratuitous on the part of the sisters, since it had been explained to them that we did not attach any scientific value to the experiments in which they acted as agent and percipient in sight of each other, the possibility of success under these conditions having been abundantly proved. The object of our experiments at Cambridge on this occasion was, if possible, to strengthen the evidence for Thought-transference (1) when no members of the family were aware of the thing to be guessed, and (2) when the sister acting as agent was in a different room from the one acting as percipient. The experiments in which the codes were used were intended merely as amusement and encouragement with a view to increase the chance of success in the more difficult ones—which were all complete failures.

The account which was given as to the earlier experiments, conducted under similar conditions, is that signals were very rarely used; and not on specially successful occasions, but on occasions of failure, when it was feared that visitors would be disappointed. But of course the recent detection must throw discredit on the results of all previous trials in which one or more of the sisters shared in the agency. How far the proved willingness to deceive can be held to affect the experiments on which we relied, where collusion was excluded, must of course depend on the degree of stringency of the precautions taken against trickery of other sorts—as to which every reader will form his own opinion.

E. G.

Circular No. III.

To Members and Associates of the Society for Psychical Research.

CIRCULAR No. III.

19, BUCKINGHAM STREET, ADELPHI, W.C.

April, 1888.

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

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

It appears to the Council that on the one hand certain needful canons of evidence in these novel inquiries have now been so far laid down that it is now more easy than at first for informants to present their testimony with

the proper safeguards of accuracy, and that on the other hand the *personnel* of the Society now includes a large number both of men and women well fitted to render intelligent aid.

The experiments in *thought-transference* given in the *Journal* for December, 1887, and the experiments in *automatic writing* frequently published of late, may serve to show with how little of preparation or trouble (provided the work be done with complete good faith and care) results of value may be attained. Experiments in *hypnotism* require more caution ; but here Mr. G. A. Smith, an experienced hypnotist, with whose name readers of the *Proceedings* have long been familiar, will be glad to give advice or instruction. Persons willing to experiment in any of these directions should communicate with the Hon. Secretary of the Society, Mr. E. Gurney, 26, Montpelier Square, S.W. Mr. Gurney will also be happy to call on members or their friends who may desire to communicate information by word of mouth on any of the subjects with which the Society deals. Written communications may also be addressed to the co-secretary of the Literary Committee, Mr. F. W. H. Myers, Leckhampton House, Cambridge. The Council wish it to be distinctly understood that they solicit information not only on those points (such as apparitions at death) on which much evidence has already been forthcoming, but also on other points included within the range of their investigations, especially the so-called physical phenomena of Spiritualism. On this subject Professor Barrett, 6, De Vesci Terrace, Kingstown, Dublin, the Hon. Secretary of the Committee established by the late President, Professor Balfour Stewart, will be glad to receive communications, or accounts of cases in or near London may be sent to Mr. Gurney for immediate investigation. In conclusion, the Council would remind the members of the Society that they have from its first inception, foreseen and announced that an inquiry so novel, complex, and important must of necessity be a *prolonged* one, needing the combined efforts of many persons over a space of many years. While attaching great value to the results already published, the Council feel that those who sympathise with their object must be invited to fresh exertions, if a progress at once rapid and durable is to be made in a research whose very importance and interest increase the difficulty of conducting it with adequate circumspection, and with due minuteness of care.

I.

PROCEEDINGS OF THE GENERAL MEETING ON

July 16th, 1888.

The twenty-eighth General Meeting of the Society was held at the Westminster Town Hall, on July 16th, 1888.

THE PRESIDENT, PROFESSOR HENRY SIDGWICK, IN THE CHAIR.

The President delivered the following address:—

It had for some time been my intention to take this opportunity—this being my first formal address to the Society since I became President a second time—to survey briefly the course that our Society has travelled since its foundation in 1882; to recall what we proposed to do and compare it with what we have done; to ask if we have realised our aims, and so far as we have not realised them, why we have failed:—and then, turning from the past to the future, to consider the work that now lies before us, and our prospects of accomplishing it satisfactorily. To me it appears that we have reached a crisis in our history—not perhaps a very critical crisis, rather one likely to be prolonged and mild—but yet a crisis of which it is important that we should thoroughly understand the nature, in order that we may guard against the dangers it involves.

This I had intended, and this I still propose to do, though I find that the subject is too large to be included within the limits of a single address; and I shall therefore reserve an important part of what I proposed to say for another occasion. But I little thought when I formed my plan, that the past I proposed to survey would be divided from the future by such a chasm as now divides it in the minds of us all—through the calamity that has deprived us of the colleague and friend who had so large a part in shaping the lines of this past. Of the irreparable nature of this loss it would be impossible for me to say what I feel, without tending to spread a discouragement which I would rather wish to overcome—since our cause was never more in need of hopeful and vigorous exertion. Nor do I propose now to characterize more particularly Edmund Gurney's share in the work of the last six years. A careful and full estimate of that will be given in the next number of our *Proceedings*, by the colleague who is of all the best

qualified to give it. In my survey this evening I shall speak generally of "our" work; but it will be present throughout to your minds as to mine how largely this is the work of a vanished hand,—a hand whose combined vigour and delicacy, and trained skill and indefatigable industry, we must miss at every turn of the further labour that lies before us if we are to complete our task.

To pass, then, to my survey.

When we—that is, the group of inquirers to which I belong, for I do not of course presume to speak in the name of the whole Society—when we took up seriously the obscure and perplexing investigation which we call *Psychical Research*, we were mainly moved to do so by the profound and painful division and conflict, as regards the nature and destiny of the human soul, which we found in the thought of our age. On the one hand, under the influence of Christian teaching, still dominant over the minds of the majority of educated persons, and powerfully influencing many even of those who have discarded its dogmatic system, the soul is conceived as independent of the bodily organism and destined to survive it. On the other hand, the preponderant tendency of modern physiology has been more and more to exclude this conception, and to treat the life and processes of any individual mind as inseparably connected with the life and processes of the shortlived body that it here animates.

I do not, of course, say that all scientific men affirm the non-survival of the soul: I speak only of general tendencies, and that it is the general tendency of modern science to exclude the thought of this survival, I cannot doubt.

Well, the division and conflict thus established between religion and science has long given serious concern to thoughtful minds; and many intellectual methods of reconciling the conflict have been tried; but still, speaking broadly, it remains, a great and prominent social fact of the present age.

Now our own position was this. We believed unreservedly in the methods of modern science, and were prepared to accept submissively her reasoned conclusions, when sustained by the agreement of experts; but we were not prepared to bow with equal docility to the mere prejudices of scientific men. And it appeared to us that there was an important body of evidence—tending *prima facie* to establish the independence of soul or spirit—which modern science had simply left on one side with ignorant contempt; and that in so leaving it she had been untrue to her professed method, and had arrived prematurely at her negative conclusions.

Observe that we did not affirm that these negative conclusions were scientifically erroneous. To have said that would have been to fall into the very error that we were trying to avoid. We only

said that they had been arrived at prematurely, without due consideration of the recorded testimony of many apparently "competent witnesses, past and present,"—to quote from our original statement of objects.

This testimony, then, we proposed to examine, to the best of our ability, according to the rules of scientific method. Here I must pause to say a word in explanation of the meaning we attached to this term "scientific," on which some emphasis was certainly laid in our programme, as it has exposed us to attacks from two opposite directions. On the one hand we were told somewhat roughly from the materialistic side that being just like all other fools who collected old women's stories and solemnly recorded the tricks of impostors, we only made ourselves more ridiculous by assuming the airs of a scientific society, and varnishing this wretched nonsense with semi-technical jargon. On the other hand, Spiritualists have more politely indicated a certain offence at what has seemed to them a pretension of intellectual superiority to the many educated persons—some of them of scientific repute—who had already been convinced by the evidence we were preparing to examine.

But, in truth, in using such words as "scientific" and "research," we had no idea of claiming special qualifications; our only wish was to characterise precisely the ideal of procedure that we set before us. Our point was not that we *were* scientific, but that we meant to be as scientific as we could. We meant to collect as systematically, carefully, and completely as possible evidence tending to throw light on the question of the action of mind either apart from the body or otherwise than through known bodily organs; we meant to collect and consider it without prejudice or prepossession, giving the fullest and most impartial attention to facts that appear to make against the hypothesis that the evidence at first sight suggested; and in particular we meant to examine with special care, in each department of the inquiry, the action of the causes known to science that presented themselves as possible alternatives to our hypothesis:—since only a rigorous exclusion of such known causes could justify us in regarding as scientifically established the novel agency of mind acting or perceiving apart from the body, or otherwise than through the known organs of sense or muscular motion. "Science," as an eminent man has said, "is only organised common-sense"; and it appeared to us that the rules of procedure that I have described were the obvious dictates of plain common-sense, assuming our object to be simply that of arriving at the truth.

This, then, was the general conception of our work. Let us now consider how far we carried out our ideal, and to what extent experience led us to modify our original view of the subject.

First, it will be seen by a reference to our original distribution of the subjects of inquiry, that the different parts of it, in our first view of them, grouped themselves in a manner quite different from the arrangement that further investigation led us to adopt. We had already recognised the importance of that "influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception," which was afterwards called "telepathy"; and we had formed a separate committee to investigate hypnotism. But we had not yet recognised in the hypnotic trance a specially important source of telepathic phenomena—as we afterwards came to regard it; and we still kept to the popular view that classifies apparitions at the moment of death with ordinary ghost stories.

It was only by degrees—chiefly from the accumulating evidence of similar apparitions occurring in illnesses or other critical times of life, besides the great crisis of death—that we were led to view these death-wraiths as a special case of telepathic impressions:—and in so doing we were strongly influenced by the remarkable evidence which we obtained of such apparitions being produced by design and experimentally. I cannot but think that the force of this experimental evidence for telepathic hallucinations—which, though limited in amount, is good in quality—has been overlooked by some of our critics. Thus, then, was formed that notion of one complex group of telepathic phenomena which we called *Phantasms of the Living*. The advantage of this grouping was that evidence of various kinds,—partly experimental, partly spontaneous, partly obtained in a normal state of consciousness, and partly in the hypnotic trance—was made to converge on one general conclusion; the novelty of which, from a scientific point of view, appeared to be conveniently suggested by the novel word "telepathy." This conclusion involved the view that death-wraiths are hallucinations telepathically caused; and on this point we have been charged with violently forcing the facts collected into the mould of a preconceived theory. I venture, however, to think that this charge is unfounded, and that the amount of theory introduced by us is the *minimum* required to enable the facts which we regard as established to be conceived apart from assumptions which we regard as unwarrantable—at least at this stage of our investigation. We must regard a death-wraith as a hallucination, so long as we have no reason for supposing its appearance to be caused by the action on the retina of some kind of matter filling the space which the apparition seems to occupy; and this supposition would be clearly extravagant. On the other hand, if we regard the hallucination as causally connected with the death, we must attribute it to some occult action of the embodied mind, until we have obtained adequate evidence that disembodied minds are possible agents; and we do not yet think that we have

obtained such evidence. And this and no more is the amount of theory implied in our term telepathy.

The statement of the case for telepathy is, as you know, the chief positive result of our six years' work, so far as the central problems are concerned which it was the primary object of the Society to deal with. And I would now point out that throughout the investigation which led to this statement it was our endeavour to apply thoroughly our principle of carefully studying the possible known causes of the phenomena which we were inclined to attribute to an unknown cause; so that we might only accept as evidence experiences in which the operation of such known causes appeared either impossible or highly improbable. The application of this principle was, of course, different in different parts of the evidence. Putting deliberate fraud aside, what we had to guard against in the experimental thought-transference was unconscious signalling; and it soon became clear that, where contact of hands was allowed between percipient and agent, genuine thought-transference could be simulated to a striking extent by delicate muscular or tactile sensibility in the percipient, interpreting indications given unconsciously by the supposed agent. It is to this process that professional performers, like Mr. Stuart Cumberland, have for their own purposes given the name of "thought-reading"; and it appears from a popular novel of the present season that educated persons still exist who suppose this muscle-reading to be what we call telepathy:—whereas the special point of our investigation was the care with which this unconscious signalling was excluded.

In dealing with the spontaneous cases—especially the apparitions of distant persons corresponding to deaths or other crises—the problem of exclusion of known causes was fundamentally different. There could be no question as to whether the correspondence was due to such causes in any regular way: the only question—assuming the accuracy of the narratives—was whether it was due to accidental coincidence. We had, in fact, to deal with a problem in the theory of probabilities: and to solve this it was necessary to know approximately the frequency of hallucinations similar to those that are *prima facie* telepathic, and not due to recognised disease.

This was a point which the scientific discussion of hallucinations had hitherto left quite obscure; we had to determine it entirely by our own statistical investigations, before proceeding to calculate our chances. Now I understand that to some persons interested in our general inquiry all this calculation of chances seems pedantic and superfluous: they think that once it is granted that we have well-attested first-hand cases in which A sees an apparition of B precisely when B dies—having never seen any other apparition—no man of common-sense can doubt that the correspondence cannot be due to

mere chance. And if caused hallucinations of sane persons not apparently ill had been as rare as I, at least, supposed when we began our investigation, I think this would be true. But, unfortunately for our argument, statistical inquiry showed them to be comparatively numerous—probably some thousands occur in England every year—far more numerous than the hallucinations which there is any ground for attributing to telepathy. This being so, it seemed to us that the question whether the latter could be chance coincidences went beyond the range of common-sense, and rendered careful calculation necessary—especially considering the inevitably unscientific character of most of the observations collected—I mean that they were not made at the time of the occurrence with careful attention by persons aware of the fundamental importance of exact and full statements.

And this view was confirmed by the reception of *Phantasms of the Living*. For though we have secured respectful attention to our case, and I believe persuaded several thoughtful persons to accept telepathy as a working hypothesis, there are others, who at least desire to be impartial, who consider that our evidence is inadequate to sustain the conclusion. I do not myself agree with these critics. I adhere to the general conclusion of the authors of *Phantasms*; but I admit that, in the present state of the evidence, the question is one that requires a careful estimate of considerations difficult to determine with any exactness.

And this leads me to what I spoke of at the outset as a crisis in the history of the Society. I always hoped, as one of the most valuable results of the publication of *Phantasms of the Living*, that—by gaining for our subject the serious attention of a much larger number of persons—we might secure that a good proportion of the fresh cases of spontaneous telepathy would be carefully noted with full detail at the time, and brought to the notice of our Committee; so that in the course of a few years more we might get together a body of fresh first-hand evidence in every way superior in quality to most of what we have yet published. And I am somewhat disappointed that this expectation has not yet been realised. I am inclined to think that this may be partly because our own members, and the friends of our movement, are under the impression that the business of collection in this department was considered to be completed when *Phantasms of the Living* was published; and that if the sceptics are still unconvinced after the heap of cases that we have laid before them, there is no use offering them any more—for in fact they will simply not look at it. And I should quite agree with this, so far as evidence of an inferior quality is concerned; I think myself that there is little use in adding to our stock of second-hand or remote cases. But my point is that if our hypothesis is true, we ought to be able to get evidence first-rate in quality of the telepathic

cases that are continually occurring ; and that if we do not get it, then, as time goes on, the absence of such evidence will constitute an argument of continually increasing strength against our conclusions ; it will be said that if the fresh cases had really occurred—as according to our hypothesis they must be supposed to occur—we should certainly have been able to ascertain their occurrence. I therefore venture to urge, with all the emphasis at my command, that a combined effort should be made by all who are interested in our inquiry to stimulate the observation and recording of these fresh experiences ; I cannot doubt that they are to be found, and I hope that whenever they are found they will be sent to me as Editor of the *Journal*—or to Mr. Myers or Mr. Podmore as Secretaries of the Literary Committee. I give again the assurance which we have always given, that, so far as may be desired by those who communicate with us, the names of persons and places and any other details that may be wished, will be kept strictly private.

And I may say that the view I am urging—of the need of renewed and sustained energy in the collection of fresh telepathic cases—was fully shared by the colleague whom we have lost : to whose rare intellectual gifts and unflagging zeal the respectful attention that we have gained for our positive conclusions is, as we all feel, mainly due. It was Mr. Gurney's intention, in the course of the autumn, to prepare an abridged popular edition of the argument and evidence set forth in *Phantasms of the Living*, in the hope of thus widening the area of serious interest in our inquiry, and proportionately increasing our prospect of obtaining careful records of new experiences. And I hope that this, as well as other parts of his scheme of future work, will still be carried out—though they must now be carried out by other hands.

One word in conclusion as to the remainder of my survey which I am obliged to reserve for a subsequent meeting ; I had hoped to say something of our—especially Mr. Gurney's—researches in the region of what I may call orthodox hypnotism : I mean such phenomena of the hypnotic trance as are admitted even by unpsychical physiologists ; and I had designed also to explain and justify our method of dealing with other departments of our inquiry, in which we have not arrived at a final conclusion on the main issues, though I venture to think that we have produced results of real value, and indispensable as a basis for further investigation. But all this must be for another time. I will only say now that our interest in these other departments of inquiry is unabated ; and if I have put prominently before you, as a subject for combined and concentrated effort, the completion of the telepathic investigation, it is largely because I feel sure that it is in this department, if any, that we shall first win the acceptance of the scientific world generally. And I desire to obtain their adhesion, not from any concern

for fame, or because I care for the opinion of men, however eminent, who have never given serious attention to our subject, but because we are in pressing need of additional workers possessing scientific ardour and trained scientific faculty. If we could once get the conclusions of *Phantasms of the Living* accepted—I do not say universally, but by the younger and more open-minded part of the scientific world, we might fairly expect a rush of ardent investigators into the whole subject which will leave no department unexplored. And, believing what I do, I cannot see why this should not be achieved. It may be too sanguine to say that it will be achieved; there may be unknown invincible obstacles; but we may at least hope for this consummation and work for it.

PROCEEDINGS OF THE GENERAL MEETING ON

Friday, November 16th, 1888.

The twenty-ninth General Meeting was held at the Westminster Town Hall, on November 16th, 1888.

THE PRESIDENT IN THE CHAIR.

Mr. F. W. H. Myers read a paper contributed by Professor Charles Richet describing some experiments in lucidity or clairvoyance, which it is proposed to publish, with an account of further experiments, in a future number of the *Proceedings*.

The following paper was then read :—

II.

THE CONNECTION OF HYPNOTISM WITH THE SUBJECTIVE PHENOMENA OF SPIRITUALISM.

[The following paper is contributed by a medical gentleman, well known to the Editor, who prefers for the present to remain anonymous.]

Of all the phenomena of Spiritualism, those which may be termed the subjective phenomena are perhaps—regarded as evidence of the truth of Spiritualism—the most important. It is upon them that the Spiritualist in most cases founds his belief. The physical manifestations, such as extraordinary appearances, slate-writing, the movements of inanimate objects, and allied phenomena, are always subject to suspicion. But in the subjective phenomena we have a class of manifestations which, in most cases at any rate, are quite above all suspicion of intentional fraud. The man who actually sees visions in crystals, writes automatically, or is perhaps himself a trance or inspirational medium, naturally feels his doubts as to the reality of Spiritualism at an end. He believes in it on the strength of manifestations occurring in himself, and having once become a believer, he will see nothing improbable in the more extraordinary phenomena presented by materialisation and the like.

The idea that the subjective phenomena are closely allied, or even identical with, some of the phenomena of hypnotism, is by no means a new one. It is the purpose of this paper to give a definite shape to this idea, and to point out the more obvious connections between the two sets of phenomena.

Before considering the subjective phenomena of Spiritualism, it will be necessary to give a brief account of the particular class of hypnotic phenomena which bear on them. I refer to the power possessed by many hypnotic subjects of giving suggestions to themselves, which act as powerfully, or in many cases more powerfully, than suggestions given them by the hypnotiser.

The facts of self-suggestion adduced in this paper were not, I would expressly state, the subject of a series of experiments. The cases occurred quite unexpectedly during a series of experiments on other points, but owing to the possible danger of such phenomena if carried too far, I did not feel justified in attempting to work out the subject. Hence the chain of experiments is necessarily very incomplete.

The first subject in whom I noticed self-suggestion was E. I had only hypnotised him once and then failed to send him to sleep. He was, however, completely amenable to command and suggestions in the waking state, but no delusions could be produced.

Among other things his hand and arm had been made rigid by passes. He discovered for himself when quite alone that he could make either hand or arm rigid by stroking it with the other hand. This is apparently one of the easiest effects to produce by self-suggestion. Since then many other subjects have proved capable of self-suggestion.

It must not be supposed, however, that all hypnotic subjects are susceptible to self-suggestion. The majority are perhaps more or less susceptible to it. Some certainly are not. Nor must we suppose that it is only the hypnotic subject who is susceptible to self-suggestion. In one instance which I met with the subject was susceptible to self-suggestion, but he had never been hypnotised, and I failed to hypnotise him when I afterwards tried.

The experiments adduced were all made on subjects in the waking state. Muscular rigidity, though the most general form of phenomenon produced by self-suggestion, was not by any means the only one met with. Inhibition of voluntary movements, local anæsthesia, even delusions were produced by it in some cases. No subject, however, in whom I could produce delusions was allowed to experiment on himself, as it was considered unsafe, so that the most interesting field of experiment in this direction had to be left untouched.

It would be beside the purpose of this paper to give a large number of experiments: a few merely will be given as samples of the rest. All the subjects referred to were men between the ages of 18 and 24, and all healthy. In no case, except when specially mentioned, had the hypnotic sleep ever been induced, but merely waking phenomena, *e.g.*, susceptibility to inhibitory and imperative suggestions; muscular rigidity; and, in some cases, local anæsthesia.

We will first take the case of muscular rigidity and anæsthesia.

N., by means of stroking his arm and looking at it, could render it rigid. He could not do so, however, if unable to see his arm.

Fi. could make his arm rigid by stroking only: this he could do whether he could see his arm or not.

F. could also make his arm rigid by merely looking at it.

E. could make his arm rigid by an effort of mind without seeing it or stroking it.

In all cases they were able at once to remove the rigidity by reverse strokes. These instances serve to show how the degree in which subjects possess this power varies.

F. when he rendered his arm rigid also made it anæsthetic: the anæsthesia was removed at the same time as the rigidity.

In N. (who had afterwards been sent to sleep), I succeeded eventually in producing anæsthesia. He could then do it himself.

The case of E. was very striking: his power of producing muscular rigidity was astonishing. He was able by an effort of mind to throw his whole body into a state of cataleptic rigidity, so that he could rest his heels on one chair and head on another, and remain supported in that condition. When he made his hand rigid and attempted to relax it again by an effort of will, he was unable to do so as long as he attempted to bend his hand. If, however, he did not attempt to bend it, he was able gradually to relax the muscles. Those who could produce rigidity of the arm and who tried to produce rigidity of the leg were, at any rate in most instances, successful. Unfortunately, the notes which were made at the time of the experiments on this point were mislaid, so I cannot give the percentage of successes.

Other phenomena of the waking state were also produced by self-suggestion. T. and L. could both close their own eyes so that they were unable to open them. T. used to shut his eyes and stroke the lids downwards. He was then unable to open them. Several other subjects showed the same phenomenon. T. could fix his hand to the table by a few passes: this also was done by several others.

Other subjects could fix their hands together. The following experiment was tried: Five subjects were taken, two of whom had been previously hypnotised; none had been sent to sleep. They were asked to put their hands together, and imagine that they could not part them. They closed their eyes, put their hands together, and tried. One could not part his hands, the others could. They were then told to shut their eyes and imagine the operator gazing at them, and saying, "You cannot part your hands." Not one was able to do so. They were able after this to produce the same phenomena in themselves, quite apart from the operator, in their own rooms. They found at first that they were obliged to imagine the operator giving

the suggestion, but afterwards were able to do it without imagining him at all.

T., who was one of the five, presents one interesting feature. He gave up experimenting with himself very soon after this. I did not see him again for nearly three months, and then asked him to close his eyes as he used to. He tried but could not. I then closed his eyes myself so that he could not open them. He then found that he could close them himself

The case of G., who could fix his hands together, close his own eyes, &c., was also interesting as showing that suggestions given to the subject by himself may act more powerfully than those given him by the operator. I could only fix his hands together with some difficulty and then not for long. He could do so himself for a considerable time, and the muscular power exerted to keep them together, if an attempt was made by someone else to part them, was far greater if he fixed them together himself than if I did so for him, and certainly far greater than he could exert by his own will.

The case of P. will serve to show that it is not only the hypnotic subject who is susceptible to self-suggestion. P. had never been hypnotised, or even tried by anyone. He was able to fix his hand on his knee by simply stroking it, and it took him about half a minute or so to get it off again, if he simply tried to do so. If, however, he made upward strokes he was able at once to remove it. I afterwards tried to hypnotise him and failed. Doubtless had I gone on long enough I might have succeeded, but he was obviously not a good subject.

As regards delusions I can only give one instance. Doubtless many subjects could produce them in themselves if they tried, but I have never allowed them to do so. In the case of C., however, we have proof that they can be produced by self-suggestion. He could by a simple effort of mind make himself believe almost any delusion, *e.g.*, that he was riding on horseback, that he was a dog, or anything else, or that he saw snakes, &c. If left to himself the delusion vanished slowly. Anyone else could remove it at once by a counter-suggestion. He made these experiments without my consent, as I consider them unsafe.

It is not the purpose to multiply instances. I wish simply to show that self-suggestion is a real psychological factor, and also a very powerful one. Numbers of instances are recorded in the work of W. B. Farnestock, M.D., entitled *Statuvolism*, and many readers of these *Proceedings* have doubtless witnessed similar phenomena. All my experiments on this point were limited to the phenomena of the waking state. So far as I have seen, a self-suggestive subject can do for himself exactly what I can do with him, *i.e.*, in the waking state. *Almost all the phenomena of the light state which my self-suggestive*

ts have tried have been produced by one or another. Some suggest to themselves certain things more easily than others, but recently all the phenomena can be produced by self-suggestion.

It seems probable that the following holds good. All phenomena capable of being produced by the suggestion of the hypnotiser can also be produced by self-suggestion in a self-suggestive subject.

This is probably true of the phenomena of all the states. It is true that but few experiments have been made in the deeper states, so this hypothesis must be received with caution until such experiments are forthcoming.

If we assume the truth of the above hypothesis, the following proposition is also true. If by suggestion we can produce in a subject phenomena identical with the subjective phenomena of Spiritualism, then these phenomena can be produced by self-suggestion.

We will consider, then, how far we are able to produce these phenomena by suggestion.

First, as to automatic writing. What are its most obvious characteristics? We may, I believe, divide automatic writers into three main classes, each having different characteristics. In the first class we may place those who know what they write. In the second, those who do not know what they write, but who, if interrupted and compelled to join in conversation while writing, cease to write while they are speaking. In the third, those who do not know what they write and who can speak and join in conversation while actually writing.

Our object is to show that these phenomena can be produced by simple suggestion. The experiment is easily made. The simplest method is to give the subject pencil and paper, to gaze in his eyes and simply to give the suggestion "write."

In all cases where I have tried this experiment I have succeeded. All but one subject on whom I have tried it have been at one time or another sent to sleep. The effect was different in different subjects. Some in fact present the characteristics of class 1, some of class 2, and a few those of class 3. A few instances will suffice. I tried first with L., whom I had never sent to sleep. I simply gazed a couple of seconds or so at him and said "Write," and then removed my gaze. He wrote at once, and was unable to stop writing;—in fact, he covered two sheets of foolscap with close writing before he was allowed to stop. He had no notion what he had written about: the writing was in many languages, with all of which, however, he was acquainted. I referred mainly to incidents of his life, so he was asked to look it over before I read it. He did so, and found that some of it referred to private affairs; so I could not read all of it. The part I read consisted of short sections, complete in themselves, but perfectly disconnected from the other, referring to or mentioning different incidents

Interspersed among these were short quotations from various books which had no reference to anything else which he had written. If compelled to speak, he ceased writing until he had finished speaking. Hence he belongs to class 2.

A. is also a member of class 2. I told him to write a message from the spirits, and he instantly wrote down a message respecting a sick relation in India about whom he had been anxious, saying that recovery had begun. He did not know what he had written. He afterwards told me that he had been thinking of his sick cousin, and he believed that she was getting better as he had had no letter about her. It so happened that she was recovering. This experiment shows how a suggestion can influence the kind of matter which a subject writes. Just before this I had tried the effect of simply saying to him "Write." He wrote his name and address, and then a few sentences of which I could make very little. When, however, the idea of a spirit message was suggested to him, the nature of the writing was moulded accordingly. He ceased writing if compelled to speak, and is therefore a member of class 2.

J. was the only case I met with which belonged to class 3. Probably many others if tried would be found to belong to this class, but I have made the experiment with only a few subjects. J. could write and talk at the same time. His writing was of a very varied description; sometimes original; sometimes quotations from books which he had read. For instance, on one occasion he wrote the well-known nursery rhyme about the little man who had the little gun. Belonging to class 1 there were various subjects, but it would not be worth while to give particulars of experiments with this class.

It is noticeable that the suggestion "write" gives a different result from the suggestion to write a particular message in one other way also. If we suggest simply "write" the subject writes for an indefinite period, and does not stop until told to. If we suggest writing a message, he writes the message and then ceases to write of his own accord.

So far, then, automatic writing can be produced by the suggestion of the hypnotiser, and therefore probably can be produced by self-suggestion.

The next class of phenomena we will take are those of trance-speaking and inspirational mediumship. In these cases we have obviously states very nearly and probably quite identical with the hypnotic sleep. But the medium goes into trance first, and then speaks afterwards whilst in the trance. If this be really due to self-suggestion, the suggestion of speaking would probably be made before the medium is actually in the trance. That is to say, the medium would suggest to himself that he is going to sleep, and is going to speak

when he is asleep. Hence to produce identical phenomena by suggestion, I must suggest to the subject what he is to do when asleep before he is sent to sleep. I tried it as follows: I told M. that I should send him to sleep, and that when he was asleep he would get up and write his name and address on a piece of paper. I then sent him to sleep. I may mention that I usually send my subjects to sleep by a simple command to "sleep," and the effect is generally practically instantaneous. I did nothing else. Twelve or fifteen seconds after he went to sleep he got up, wrote his name and address on the paper, and then sat down again. I repeated this form of experiment several times, making him perform various actions; for instance, I have several times made him give me spoken messages from my spirit-brother.

These messages were very similar to those which I have heard from trance mediums. I may mention that I do not possess a spirit-brother. Hence by suggestions given in the waking state a subject may be sent to sleep and made to speak on a given subject while actually asleep. This, therefore, can probably be done by self-suggestion. There are also certain other facts which point to self-suggestion as the explanation of trance-speaking mediumship. I have met many trance-speaking mediums, only one of them being a professional. The most striking fact about them was that they seemed to have different ways of going into a trance. Some seem to go off always with violent convulsions, others quite quietly. The explanation seems to have been this. Six who went off in convulsions had, I found, seen others go off in a similar way before they became mediums themselves. The others who went off quietly had seen mediums go off quietly before. I did not see all of these persons in the trance myself; I only saw eight of them; and from the rest I had only what they told me to depend on. Here self-suggestion seems to have been a powerful factor. In fact, they imitated the mediums whom they had seen.

One case was a curious one. He was a lad of about 18; he could be sent into convulsions or into the quiet state before going into the speaking state. If he wished to go into the convulsive state he asked some one to hold his hand. In a few seconds he would be seized with violent epileptiform convulsions, which gradually passed off, and then he would speak, and eventually slowly recover himself. If he wished to go off quietly he simply shut his eyes and sat still and quietly went to sleep; then he would speak and gradually come round again.

It is instructive to notice how he first went into a trance. Some friends of his had seen a medium go off in convulsions and were telling him about it and describing it, when he was suddenly seized *himself with a similar attack*. He afterwards saw a medium who went

off in convulsions when his hands were held by another person, and he also saw another who sent himself to sleep quietly in the way I have described. These facts lend additional support to the theory of self-suggestion.

Next as regards crystal-gazing. In itself it strongly resembles the ordinary method of producing hypnotism by means of gazing fixedly at a point. Almost all public mesmerists use this method on the stage. It seems probable that what really occurs may be this. The gaze is fixed on the crystal or mirror in the expectation of seeing visions in it. It is only after gazing until the stage of hypnosis in which hallucinations can be produced is reached that visions occur. This explains why subjects have to gaze for such a long time before the visions appear.

This phenomenon can easily be produced by suggestion. I told M. to look at the back of my watch and asked him what visions he saw. He saw a lady walking along a road singing. A man came up and walked past her and was soon joined by another. Here I stopped him. I made him look again. He then saw a man acting on a stage. If, however, we use this simple method we shall find that the muscular state is altered, which is not the case with the true crystal-gazer. I tried the following experiment with M. I told him that when he looked into a glass of water which I showed him, he would see visions, but that he could not go to sleep. He looked into the glass and saw a wedding, which he described minutely. I have repeated the experiment successfully about half-a-dozen times. By this method the subject remained in a perfectly normal condition, as far as one can see, the muscular state remaining quite unaltered, nor could any abnormality be detected excepting that when he looked into the glass he saw visions.

Certain other phenomena not generally regarded as subjective are apparently often really produced by self-suggestion. I have seen cases where table-rapping has been produced by unconscious movement on the part of the medium. In fact, until I drew the mediums' attention to the movement they were perfectly unaware of it.

It will be seen that in ordinary mediumship self-suggestion takes the form of expectancy. Probably such a form of self-suggestion can do more than any suggestion given by the mesmerist, since the mesmerist is obliged to put his suggestions into words, which is not the case with this form of self-suggestion. It is impossible in this paper to enter into the details of the various cases. The readers of these *Proceedings* can doubtless recollect many such cases themselves. To those who try experiments on self-suggestion it will be well to give one word of warning. As a general rule the more self-suggestive a subject becomes the less power can the mesmerist exert over him. In the

of E., for instance, we have a subject completely under the control of the mesmerist. He became afterwards very self-suggestive, as completely beyond the control of the operator. These facts probably have an interesting bearing on many forms of hysteria and its varieties; but this would be beyond the purposes of this paper.

those who have opportunities of observing the various states produced by the subjective phenomena of Spiritualism could record their experiences collectively, we should have valuable data on which to draw conclusions as to the nature of these states. The Psychical Society appears to offer the best possible opportunities for such collective investigation, which, if carried out, would add very materially to our accurate knowledge of the subject.

III.

ON THE EVIDENCE FOR PREMONITIONS.

BY MRS. HENRY SIDGWICK.

INTRODUCTION.

My object in this paper is to give the result of a careful study of the evidence for premonitions collected by the Society, and to set before the reader, for his own judgment, what appear to me to be the strongest cases, and some which, though perhaps not evidentially the strongest, are otherwise interesting.

The word Premonition would perhaps naturally suggest supernatural communication of knowledge of the future, with a view to influence action. Few of our cases, however, can be conceived as having this character, and we have found it convenient to use the word in a more extended sense to include all cases of apparent knowledge of future events. In many of these cases the event foreknown is so trivial that it would be ridiculous to apply to it the idea of a supernatural monition or warning. Such trivial instances are, of course, not less interesting from our point of view, since we are studying them as natural phenomena—not supernatural interferences. Only it requires a perhaps somewhat unusual extension of the term to include them.

By Premonition, then, I mean predictions or foreshadowings or warnings of coming events which afford, if believed, a knowledge of the future greater than that which human beings could obtain by exercising their normal faculties on the facts before them. Of course pure accident will bring about some coincidences which would have the appearance of premonitions. The question we have to consider is whether the improbability that the cases before us are purely fortuitous is sufficient to warrant us in assuming a supernormal explanation.

I ought to say at once that the evidence at present collected by the Society, and of which I am about to give what appears to me to be the cream, does not seem to me sufficient to warrant a conclusion in favour of the reality of premonitions. Some of the cases are certainly very *striking*, but on the whole, both in quantity and in quality, the evidence

falls far short of that for telepathy.¹ There are comparatively few cases which attain an evidential standard which would have entitled them to a place in *Phantasms of the Living*, and of these cases the larger number are dreams—a branch of evidence which, in discussing telepathy, was considered to be in itself inconclusive. And while less evidence is apparently forthcoming for premonitions than for telepathy, decidedly more is, I think, required owing to the still greater remoteness from the analogy of our established sciences which the intuitive knowledge of detailed future events involves. This will be seen at once, if we consider that the acceptance of the possibility of clairvoyance,—i.e., knowledge of present or past facts not obtained through sense or by inference from other knowledge or transferred from some other mind in relation with the knower's—would carry us considerably beyond the admission of telepathy; while, again, a clairvoyant knowledge of the future involves all the difficulties attaching to clairvoyant knowledge of the present and past, together with new and vast difficulties peculiar to itself.

This leads me to observe that not a few cases which are commonly spoken of as premonitions or presentiments may be explained without assuming more than clairvoyance of the present. This is true of more than a fifth of the cases which have been provisionally classed as premonitions and printed or type-written by the Literary Committee. There can, for instance, be no question of future knowledge in such a case as that of a lady being saved from stepping into an unseen canal in the dark by an imaginary hand on her shoulder. In other cases, though a future element is undoubtedly included, it is such as might naturally be inferred from the present, if known. Thus we have a not inconsiderable class—some of them striking—of dreams and impressions of letters which at the moment of the experience are actually travelling through the post. A dream of this kind is not a premonition, as I have defined the word, even when it includes the arrival of the letter in the usual way. But something marked and unusual—not in the appearance of the letter but in the mode of its receipt—occurring both in the dream and in reality would give the dream a premonitory character. Similarly dreams of the whereabouts of lost articles—however we explain them, and no doubt latent memory

¹ The following figures make this evident. In *Phantasms of the Living*, excluding the Supplement, there are 359 cases of spontaneous telepathy, of which about 18 per cent. are dreams. These 359 cases are all at first-hand, and are selected from a much larger number as the best of their various classes. I have selected for this paper some 38 first-hand cases of premonitions, of which 24 are dreams. But as I do not wish to lay stress on my own selection, let us take the whole of the first-hand cases, good, bad, and indifferent. These amount to some 240, or about two-thirds only of the number of selected cases of spontaneous telepathy, and of these 240 about 66 per cent. are dreams.

often plays a part here—do not exhibit a premonitory knowledge of the future even if they include the finding of the lost article ; for finding it is the natural result of knowing where it is. There are of course some cases in which it is not easy to decide whether the future element is a natural inference from the present or not, but I think that on the whole there would be no substantial disagreement as to the non-premonitory character of the great majority of the cases which I am leaving out of the discussion on this ground. Some of these seem to involve clairvoyance of the present, and others may perhaps be explained as cases of telepathy.

In the remaining cases it is, I think, in the main desirable to consider only those which are at first-hand, of which we have about 240. Of these about two-thirds are dreams, and the remaining third (omitting two or three miscellaneous cases) may be divided into (1) visual hallucinations—persons or objects seen when nothing was really there ; (2) auditory hallucinations—voices or other sounds heard when, according to the belief of the percipient, there was no real natural sound ; (3) verbal predictions, as by fortune tellers ; (4) non-externalised impressions of various kinds, namely, ideas of more or less definiteness, mental visions, mental voices, and motor impulses—impulses, that is, which at the time seem unaccountable, to do or abstain from doing certain actions, but which appear to be explained by subsequent events. I have included with the visual and auditory hallucinations what are called in *Phantasms of the Living* “Borderland” cases—cases between dreams and hallucinations—which occur under circumstances which suggest that they may have been dreams, but from which the percipient has at any rate no recollection of waking.

GENERAL REMARKS ON EVIDENCE FOR PREMONITIONS.

Before discussing any cases in detail, I have a few general remarks to make on evidence for premonitions. We have here, as in evidence for spontaneous telepathy, to show reason for believing in a causal connection between two apparently independent facts ; and one of the most obvious things in the evidence before us is the general resemblance both between what I may call the *future facts* of the premonitions and the agents' experiences in spontaneous telepathy, and also between the percipients' experiences in the two cases. In consequence of this, a great deal of the general criticism of the evidence for spontaneous telepathy in Chapter IV. of *Phantasms of the Living* applies to the evidence for premonitions, and therefore, though exceedingly important in estimating that evidence, need not be repeated here. But there are certain dangers and sources of weakness peculiar to *premonitory* evidence. One of these lies in the possibility that, in *certain cases*, prophecies may bring their own fulfilment. This is

Obviously possible when the result may be brought about by voluntary action on the part of anyone who knows the prophecy. But I think it must also be assumed to be possible when the result may follow from an involuntary action of the nerves; as, for instance, death on a date foretold and known to the person who dies. The following (P. 344)¹ is a remarkable case of this kind. The first account is taken from the *Sun*, Baltimore, of December 8th, 1883.

Mr. and Mrs. Christopher C. Brooks, of this city, lost their youngest son, Christopher C. Brooks, aged 17 years and five months, by death from paralysis of the heart, in Brooklyn, N. Y., on Wednesday afternoon, under peculiar circumstances.

The following account was obtained from the parents of the deceased: Mrs. Brooks was travelling in Europe and had written her son, who was employed in New York and lived in Brooklyn, to join her. He responded, naming the time of his starting. In the interim he was taken ill, and on the day Mrs. Brooks received his letter, she received a cablegram summoning her home on account of his sickness. On her arrival she found him able to go about, and his physician had no fears as to his perfect recovery. The youth stated, however, that a former teacher and friend of his, a Mr. Hall, who died about five months ago, had appeared to him in a vision and told him he would die of heart trouble on Wednesday, December 5th, at 3 o'clock p.m. Young Brooks had never had any trouble with his heart, and his friends to whom he made the statement were in no way concerned about it. Dr. Mann, his physician, laughed at it, and said he was certain, on the contrary, he would get well. The young man was, however, thoroughly impressed with the belief that he would die at the time indicated. A few days before that time he sent flowers to some friends, with a note saying: "I shall never again be able to express my appreciation of your kindness." He accompanied a lady friend to an entertainment the afternoon of December 4th, spent the evening in her company, and received a promise that if he wrote for her the next afternoon she would come to say good-bye. His physician told the brother and mother of the youth that he would divert his mind from the subject by physical means, and on Tuesday night put a fly blister on his neck.

Wednesday morning young Brooks rose as usual, ate an unusually hearty breakfast, and to all appearances was good for a long life. The physician left him without a trace of uneasiness as to his condition. The young man insisted that his mother should not stay with him, telling her "It would kill you to see me die." That he might not take the matter too much to heart he did not oppose him, but consented to leave him, intending to return to him in the latter part of the afternoon.

While taking lunch with the family as usual at two o'clock he complained of feeling faint, and asked to be assisted to his room. After resting in the bed a few moments he wrote to the young lady, and in about 20 minutes she arrived. He died in the presence of the family at 3.10 o'clock. His

¹ The numbers given in brackets are those attached to the cases by the Literary Committee for identification, P. standing for premonition. They are given here for convenience of reference.

physician and his mother arrived but two or three moments later, and were shocked to find his prediction fulfilled. His father had returned to Baltimore from visiting him some weeks ago. On Wednesday, at breakfast, his father remarked it was the day which his son had appointed to die, but with no thought that the prophecy would be fulfilled, and was astounded when intelligence of the death arrived. He was a young man of strong character, exceptionally good mind, and splendid physique.

Mr. Gurney wrote to Professor Brooks, and received the following reply :—

Baltimore Female College, Baltimore.

April 5th, 1884.

The article from the Baltimore *Sun* gives a quite correct account of the affair.

To give him (*i.e.*, young Christopher) the best possible treatment, his mother prevailed on Dr. Mann to take him into his family as a boarder. Dr. Marian Simms, the eminent gynecologist, had recommended Dr. Mann to her. He said to his mother, on placing him with the doctor, "I will aid the doctor all I can, and take all he gives me, should it be God's will that I shall recover ; but I feel sure that I will die on December 5th." When she told him that she had paid the doctor for a month in advance, he told her that she would lose her money, for he would die on December 5th. This was so firmly impressed on his mind that neither reasoning nor ridicule could remove the impression. As the time approached he asked for some money that he might make some parting gifts to friends. His mother gave him 10dol., and afterwards, at his request for more, 5dol. additional. He expended in flowers and little presents to friends all with the exception of 50 cents.

His father, in coming to Baltimore a few days before Christopher's death, first called on Dr. Mann to learn the exact condition of his son's health, when the doctor used the following strong language of assurance, "I will pledge my diploma that at the end of a few weeks he will be perfectly well." He had been at Dr. Mann's about two weeks when he died.

Christopher Covington Brooks, who was thus early called away, and in so peculiar a way, was a youth of earnest piety, knew nothing of Spiritualism, and neither desired nor feared death, but with Christian philosophy submitted everything to the will of God.

N. C. BROOKS.

Even accidents may be brought about by nervousness—a person is more likely, for instance, to lose his footing in a dangerous place if he thinks he is going to do so—; and practically most cases of death, or of accidents in causing which the sufferer's own state of mind may have been an important factor, occurring within a predicted time to a person aware of the prophecy, must, I think, be excluded from the evidence in favour of premonitions. In many of these cases we have also to consider the strong probability that similar presentiments very frequently occur without being fulfilled. Of course, again, prophecies of calamity may bring their own fulfilment through the *action—or inaction—*of persons other than the sufferer. We have

one very pathetic case (P. 915) in which this explanation is suggested, where a father's dream is interpreted to mean that a favourite child would die. The gentleman who sent us the case says of the father:—"The tears always stand in his eyes when he speaks of it. He has always, since the death of his little boy, felt that his dream made his wife and him more anxious and flurried than they should have been, and in consequence unfitted them for properly attending him during his illness. He thinks the mere idea that death was inevitable prevented them from doing all they might have done." In this case, however, I hardly think the parents would have felt the self-reproach had they deserved it, and scarlet fever in the family so easily accounts for both dream and death that we need not go further for an explanation.

There is another weakness in premonitory evidence as compared with telepathic, which is of a more general kind. A telepathic phantasm carries with it implicitly the date of fulfilment—because if this does not coincide with that of the phantasm there is no telepathy. A premonitory phantasm, on the other hand, does not necessarily imply any date, and it must, therefore, be more complex than a telepathic one in order to have the same cogency. For example, a premonitory apparition of A. accompanied by a statement of a future date which afterwards proved to be the date of A.'s death, will only be evidentially equivalent to a simple telepathic apparition of A. at the time of A.'s death. One consequence of this need for greater complexity is that the evidence generally depends more on accurate recollection of the details of the dream or hallucination than telepathic evidence does;—and abundant evidence exists to show how little the memory can be trusted as regards details. It is, therefore, even more important here than in the telepathic evidence that the experience should be fully described and, if possible, written down before the fulfilment; and among the cases before us where the correspondence between the phantasm and the event is sufficiently marked to be regarded in my view as evidential, there is only one in which any record written before the event seems to have been preserved.

Turning now from general considerations to particular cases, I will give those which appear to me to tell most strongly in favour of the reality of premonitions, with some criticisms on them.

RECOGNISED APPARITIONS.

I will begin with recognised apparitions, and give first a case such as I have just described, where a date is named. (P. 392.) It is from Mrs. Alger, who at the time she wrote, in January, 1883, lived at Hedsor Lodge, Belmont, Twickenham, S.W. She writes:—

Some years ago in March, my husband, who is an army tutor, asked

me to call at the Civil Service offices for some papers. I had come from Victoria Station, walking towards the Abbey, when, just before crossing over to Canon Row, I felt some one touch me on the shoulder. I turned round and saw my husband's mother, looking very death-like. I said, "Oh, mother, what a start you gave me!" but she had gone. A feeling of great depression came over me, and I was quite unable to go on my husband's errand, but went home. All the way home I thought of what had happened, and as I got indoors I made up my mind to tell my husband and then at once go to Brixton, where his mother lived. However, I fainted before I saw Mr. Alger, and after recovering, I felt unwell, so that I had to go to bed. After thinking the matter over I said nothing of what I had seen, but early in the evening, when my husband came into my room, I asked him to go and see his mother. We were talking it over as to whether it would be right to leave the boys by themselves, when I heard a voice say, "Come both of you on the 22nd" (the 22nd of March is my birthday). I at once told my husband my day's experience, and added, "My birthday will be your mother's death-day." Mr. Alger went at once to Brixton, and on his return told me his mother had a cold, but was, on the whole, as well as ever; but on the 22nd of March, that is, four days after, we stood at her death bed.

I have no doubt my husband will remember the above and confirm what I have written, any time you wish him to do so.

L. ALGER.

Mr. Alger corroborated as follows:—

Hedsor Lodge, Belmont, Twickenham, S.W.
January 18th, 1883.

DEAR SIR,—I have seen your letter of yesterday's date, written to my wife, and with regard to the subject of the correspondence, I remember very well her telling me of what she supposed she had seen, and also her urging me to go and see my mother, who, as far as I knew at the time, was in very good health. I also remember that very soon following upon this, my poor mother was taken ill, and that the day of her death was not long after the circumstances alluded to, and took place on the birthday of my wife, the 22nd March. It is that coincidence which has stamped the facts indelibly on my memory.—I am, dear sir, yours very truly,—T. L. ALGER.

It seems from the general form of this corroboration that Mr. Alger has no independent recollection of the most important point in the narrative, namely, that his wife foretold the day of his mother's death, but I think that even without this it will be admitted that the case is a remarkable one.

It is worth noting, *apropos* to this case and others, that marked dates like birthdays, Christmas Day, &c., have, if they occur in dreams or waking phantasms, the advantage of being easily remembered, but they have a compensating disadvantage in being more likely to occur spontaneously to the mind and thus making it more probable that the coincidence is due to accident.

We have only one other apparition with date, if we exclude one (*P. 326*), as I think we must, where the percipient was a child of

eight and can produce no corroboration. It is from Mrs. Barclay O'Gorman, who, when she wrote in October, 1885, resided at 39, Wilbury-road, Brighton (P. $\frac{338}{8}$):—

On the night of Tuesday, October 24th, 1882, a few moments before the stroke of midnight, I saw my uncle Carleton Crawford standing by my bedside. He looked as usual, and said to me, "Margaret, I am come to bid you good-bye, for I shall die this day week." I then heard the clock of the Town Hall strike 12, and first realised the strangeness of what had taken place. I was awake at the time of seeing my uncle, though his appearing so suddenly, and in so unusual a manner, seemed at the time to me to be quite natural. The next morning I told my husband and my sister (Mrs. E. Raymond Barker) of this apparition, and then forgot all about it. On the Saturday following, I heard accidentally that my uncle had been taken suddenly very ill, and was become almost unconscious. (He was 80 years of age.) He remained in a state of unconsciousness until the afternoon of Tuesday, October 31st, when he expired. This is the only time in my life that anything of the kind happened to me, being awake.

MARGARET E. BARCLAY O'GORMAN.

Mr. O'Gorman's confirmation cannot be obtained to this account, as he has a dislike to the subject, and Mrs. E. Raymond Barker has recently been applied to for hers, but no reply has been received from her.

This case is less striking than the former one—not only because no corroboration is obtainable, but because whether it was a waking experience as Mrs. O'Gorman believes, or only a dream, it at any rate does not seem to have made the strong impression on the mind which so rare an experience as a waking hallucination usually does. She tells us that, after telling her husband and sister of her experience, "she forgot all about it," and we must allow for the possibility that when her uncle's death recalled it to her mind, the exact date may have been read back into it in the way that details certainly do sometimes get read back into dreams. It must also be admitted that the advanced age of Mr. Crawford somewhat diminishes the force of the coincidence by making his speedy death more likely.

In the next case—a borderland one (P. 379)—the phantasm, though giving no date, is nevertheless something more than a mere apparition, because, as will be seen, the upward motion of the figure as in the conventional idea of a departing spirit distinctly conveyed the idea of death. The narrator is Mr. W. T. Catleugh, who wrote from 15, Lincoln-street, Chelsea, S.W. :—

December 19th, 1883.

SIR,—Having seen your letter in the *Standard*, it brings to my memory an event that took place six weeks before my elder daughter died (five years ago come next March). The child had never been strong, and to make sure

she was well looked after when she went to rest, she used to sleep in a little bed by my side so that I could attend to her easily if she wanted looking to.

My wife at that time, being an invalid, kept a lamp constantly alight. I was sleeping with my back to the child when I was suddenly roused by a touch on the shoulder. I turned at once, thinking that the child required something, when I distinctly saw the spirit-form of the child with her hands clasped and in a kneeling attitude rise from the bed. This made me feel that the child was dead, and I at once put my hand on her forehead, but found it warm and her breathing regular. I also noticed that her arms were not outside the counterpane, but that the child was well covered up.

These, sir, are stubborn facts: I made a memo. in my pocket-book the following morning of being touched in this mysterious manner, and seeing the apparition of the child. It was to me a warning of the approaching departure of my little one, although, as far as we could see, nothing ailed the child for five following weeks, yet on the sixth week my little darling died of meningitis tuberculosis.—I am, sir, yours faithfully,

W. T. CATLEUGH.

Mr. Catleugh subsequently wrote :—

December 26th, 1883.

DEAR SIR,—In reply to yours of yesterday.

Neither before nor since the time that I saw my little girl's spirit-form have I seen any apparition, or been unaccountably touched.

I have a slight correction to make with regard to the time that intervened between the incident that I wrote to you about and the child's death. I looked in my pocket-book for 1879, and saw under date 1st February that it was just 1.30 in the morning when this unaccountable touching and vision occurred. This would make six weeks before the child took to her bed instead of five.

Had this incident been a dream I should not have troubled you with the narration of it. But I emphatically declare that I was roused from sleep by a mysterious touch; that the room was light from the lamp, and that when I turned round I saw the spirit-form of the child rise from the bed and disappear out of sight as distinctly as if it had been the child herself.—I am, dear sir, yours faithfully,

W. T. CATLEUGH.

P.S.—At that time I had no anxiety preying on my mind with regard to the child's health. She had always been nervous and delicate, but had never had a serious illness, or any of the ailments common to children, and she seemed as well in health as she had ever been.

Mrs. Catleugh writes :—

December 28th, 1883.

SIR,—My husband has just shown me your letter. I well recollect the night, or rather early morning, when my husband woke me by starting up in bed. He was greatly disturbed in manner, but would not tell me what he had seen until three days had passed, as I was at that time an invalid, and he was afraid of alarming me; but he told my cousin, Miss Archer, the next morning, and it has been a subject of conversation whenever she afterwards came from the country on a visit to us. She would, I know, willingly have

verified my husband's statement had she been alive, but I grieve to say she died of rapid consumption early this year.—Yours truly,

HENRIETTA A. CATLEUGH.

The known delicacy of the child, although not enough to cause painful anxiety, and the length of time—over six weeks—allowed for fulfilment, have to be noted, in considering the evidential force of the coincidence in this case ; but the experience is certainly an impressive one.

It is sometimes thought that the mere apparition of a living person is a warning of his death. I mean, it is thought not only that there is a considerable probability of the appearance coinciding with the death, but that if it does not do this it is an omen or warning showing that his death is likely to follow shortly. But so far as I know, facts do not support this idea. I have abstracts, mostly furnished to me by Mr. Gurney, of 92 recognised hallucinations of living persons not apparently coinciding with any marked crisis in their lives, or with any known attempt to communicate with the percipient (I do not include in the 92 those just quoted, as they contain what may be called a prophetic element apart from the apparition itself). Among these 92 only 14 are stated to have been followed by the death—the interval varying from a few hours to a year ; and such a proportion seems to me quite insufficient to form a basis for any conclusions favourable to the premonitory character of apparitions. But further, two of these 14 cases must be excluded because the percipient was in grave anxiety about the person whose apparition was seen—in one case, moreover, suffering from loss of sleep owing to the anxiety, and in the other case fatigued with nursing. And in another of the 14 cases the percipient was expecting to see her husband in the direction in which she saw the apparition of him. There is a further argument against there being any premonitory significance in the apparition of living persons. Among the 14 which are stated to have preceded death 10 represented people living in the same house as the percipient, and an 11th represented a person in the place and attitude he had been seen in a few hours before. Now there seems to be no reason why a genuine premonitory hallucination—if there be such—should specially occur as regards persons living in the same house as the percipient ; while there is reason to think that when a casual hallucination takes the form of a recognised person at all, it has a tendency to take that of a person under the same roof and, therefore presumably, frequently and recently seen. For among the 92 cases, this is true of 48 at least, or over half, and in two others, at least, the original of the apparition had been seen during the day ; while in three more cases the apparition was of the percipient's self.

One more case of a visual hallucination representing a man who

died soon after must be mentioned. He appeared as dead, so that the idea of death was distinctly conveyed ; but the hallucination was of a different kind from those hitherto discussed. It was a vision in a crystal. Gazing into a glass or crystal ball, or a mirror, or a few drops of ink in the palm of the hand, is a method of seeking for occult information which has been practised for many ages, and it undoubtedly is, with some people, a way of producing hallucinations more or less at will. These visions—like other hallucinations and like automatic writing—doubtless reproduce only what is already in the percipient's mind, and probably in most cases only what has come into his mind in a perfectly normal way, though the idea or memory may be latent. But it is quite possible that sometimes—as appears to be the case in automatic writing¹—these voluntarily sought hallucinations may be a mode in which supernormally acquired ideas rise into consciousness. The following case is from Mrs. Bickford-Smith (P. 396):—

My visit to the woman who owned a crystal is nearly 18 years ago, and I have almost forgotten it.

A relative of mine, rather a believer in witchcraft, had been to see a woman who professed to tell fortunes by cards, and after one visit, told me that the woman had come into possession of a strange crystal, in which some people could see things that would happen to them or to others with whom they were connected, and asked me to go and see it.

The "crystal" was about the size of a billiard ball, and looked like a ball of well-used glass, not cut or very brilliant. After looking into it for a few minutes it seemed to expand, and I saw the interior of a church I knew well. A coffin stood in the aisle, having no lid on it. I distinctly saw the face of the corpse. It was that of an old friend of my father's, who was then in good health. As the church faded from my view, I seemed to see many things passing by, but cannot recall them distinctly, for I felt rather glad to get rid of the crystal. In a few days I stood by the death-bed of the gentleman, Mrs. J. and I being the only two people in the room when he died. His death was the cause of a great change in our lives.

ANNIE W. BICKFORD-SMITH.

P.S.—Perhaps a better description of the appearance of the crystal would be "glass that had been breathed on."

The amount of weight as evidence for premonition to be attached to the coincidence in this case, would depend on the number and accuracy of the other and now forgotten images which presented themselves ; but still more on whether it was known at the time of the vision that the gentleman's death, whenever it occurred, would be the cause of a great change in the percipient's life ; because if so, an attempt to look into the future might naturally carry with it

¹ Compare, *e.g.*, Mr. Newnham's experiments recorded in *Phantasms of the Living*, Vol. I., pp. 63-70, and a case (87), Vol. I., p. 293.

an idea of his death, and start this particular hallucination. Mrs. Bickford-Smith does not remember that she had means of knowing that the death of the gentleman would affect her affairs, but she cannot at this distance of time feel certain on this point.

In the recognised apparitions I have so far spoken of, the future information, such as it is, has been in the form of an idea. But it is possible also to have a pictorial representation of the future,—to see a phantom person or group of persons in the attitudes or dress, &c., in which they afterwards are really seen. But for such a vision to have any value as evidence for premonition the attitude, or whatever it may be that is foreseen, must of course be unusual and unlikely, and it seems at least doubtful whether this is the case in the one or two narratives of the kind sent to us.

We may even have action added to the picture. I will give as an illustration the only case of the sort which we have (P. 10), but it happened 40 years ago, and admits, I think, of a plausible explanation. We received it from the percipient, Mrs. Stone, of Bridport, in 1884.

In January, 1842, I was living in Dorchester, Dorset, and I was at that time anxious about a dear little boy (the son of my brother-in-law, the Rev. George Stone, Vicar of Long Burton), who was lying dangerously ill in fever.

Long Burton is about 16 miles from Dorchester, but I heard from his father almost every day how the child was. The 31st of January I had a much better account; the child had rallied, the medical man hoped the crisis had passed and he would recover. I went to bed quite relieved and hopeful; but in the early morning of February 1st I seemed to be awakened by loud knocking and ringing at the street door. I heard the servant open it, run quickly up the stairs, knock at the bedroom door, and then saw her open it and place a letter on the counterpane, saying "I fear, ma'am, this is bad news." On the fold of the letter I seemed to see that the child was dead. I immediately sat up in the bed, and put out my hand for the letter, could find none, and saw no maid standing by the bedside. I was much startled, but had hardly time to think it over when the vision was realised to the most minute particulars, the ringing, knocking, running upstairs, the words the servant used, and those which I read on the fold of the letter.

In conversation with Mr. Sidgwick, in 1884, Mrs. Stone stated that:—

The premonition was not in sleep, so far as she knew; she had no consciousness of waking after it.

But though no doubt we are usually conscious of waking from dreams, I think that in this particular case the sudden sitting up, begun in sleep, may have obscured the transition; and I am the more inclined to suspect that the experience was a dream, since I cannot recall any other instance of so complicated a hallucination. It is not

unlikely that the messenger knocked twice before he was attended to, and his first knock may have started what under the circumstances would be a very natural dream.

UNRECOGNISED APPARITIONS.

There are a few cases where a distinct, but *unrecognised* apparition is seen, and subsequently identified with some person seen for the first time. A resemblance of this kind such as would lead to a *real* recognition would perhaps be as extraordinary a coincidence as we could possibly have, owing to the amount of detail involved. But I doubt whether we ought ever to feel complete confidence in such recognitions. I have made some remarks on recognitions in former papers, but I feel bound to say that my estimate of their evidential value has even diminished since I wrote my paper on Phantasms of the Dead. What I think is liable to happen in such cases is a sudden memory-illusion, altering or giving fallacious definiteness to the recollection of an apparition.¹

This hypothesis is, I think, supported by the two following cases, in each of which there is a semi-identification of the phantasm before its counterpart is finally fixed upon, which would hardly have been the case, I think, had the resemblance ultimately discovered been real and complete. (P. $\frac{28}{6}$.) A gentleman tells us that he woke suddenly in the middle of the night "and saw the form of a man, apparently dressed in a black frock coat of clerical cut, tightly buttoned up, standing motionless and silent at the foot of the bed, when after a short pause he moved slowly and silently towards the door and disappeared. Could not next day remember who the figure was like but have thought since that it was more like that of Mr. Holt, (sometime curate of the parish) than of anyone else." After this was written, on a second visit some two months after, he tells us, "As I was strolling in the garden I met and instantly recognised as an old acquaintance my spiritual visitor at Easter. I shook hands with him and was on the point of saying, 'When did we meet last?' but checked myself in time, as it instantly flashed across my mind that it was my spiritual visitor at Easter who now stood before me in the flesh. In course of conversation I soon ascertained that he was coming to dine at the Rectory, and from my sister I learnt his name and the position he held with reference to my father, viz., his being at present

¹The case is of course evidentially entirely different if an apparition, *at the time it is seen*, produces the impression of being that of a definite person unknown by sight. I know at first hand of an instance of this, where the apparition coincided with the death of the person seen, and was connected with that person by the percipient before hearing of the death. She had doubtless seen her, as they had attended the same church, but she did not know her. Subsequently she picked out her photograph among a number of other unknown ones, thus confirming the recognition. I am not allowed to give this case in more detail.

his curate, but with the right of presentation to the Rectory on the next vacancy. . . . I never saw him before or since."¹

My second case (P. $\frac{611}{6}$) was regarded by the percipient as a premonition. It perhaps supports my hypothesis more strongly than the last because the unrecognised phantasm was ultimately identified as an acquaintance, and might, therefore, have been recognised from the beginning.

A lady writes:—

One evening, about 10 years ago, I lay on the sofa dozing. My husband, and a friend who was staying with us, were sitting in two armchairs, on either side of the fire. Suddenly I wakened and opened my eyes, saw opposite me, behind my friend's chair, the figure of a dead man, the eyes closed, head drooping, grey hair straight down the forehead, nose prominent, mouth fallen in, face drawn. The figure is plainly before my eyes even now. I stared at it mute and motionless, for fully a moment or more. I faintly remember thinking it was an optical delusion. I was perfectly composed, I withdrew my eyes, and when I looked back the figure had gone. I told my friend in a day or two about what I had seen, and mentioned a person whom I fancied the face resembled, but I vainly tried to make sure of any real likeness. About five weeks afterwards, my husband was one evening called out of the room, when he returned he told us Mr. De Gernon had never returned home since he had dined with a friend, after the day's hunt, two days previously. That week, his body was found in the river; he had been drowned crossing a swollen ford.

I then recognised the face and figure I had seen, it was a perfect portrait of De Gernon, fixed, and drawn in death.

I must admit that it requires some straining of this hypothesis—that the recollection of unrecognised apparitions is not a very definite one—to extend it to the rare cases where the apparition is gazed at for minutes instead of seconds, and it is therefore with some hesitation that I apply it to a curious case, (P. $\frac{206}{6}$), where a lady sits opposite to a phantom gentleman, for—as she believes—several minutes, in a Metropolitan Railway carriage, and that evening identifies him at the theatre as one of the actors. But the case is so isolated that, provisionally at any rate, we are, I think, justified in viewing the recognition with some scepticism. In any case this experience hardly comes under the head of premonitions as I have defined them.

It may be worth remarking that a description written beforehand of an unrecognised phantasm can hardly ever prove the reality of a subsequent recognition; for it is practically impossible to describe any one so that they should be unmistakably recognised, unless they have some peculiar deformity or scar. The best possible description of a

¹ It is interesting, though not belonging to the subject of the present paper, to note that this apparition occurred in a room which, unknown to the percipient, had the reputation of being haunted, but it did not resemble the traditional ghost of the room.

person must be equally like many others, whereas that person's appearance in reality is probably unique.

SYMBOLIC VISUAL HALLUCINATIONS.

We have next to consider a class of symbolic hallucinations. The following case, which is the best visual case of the kind we have, will explain what I mean. It is from Mrs. Welman, now dead, and was written in 1884. (P. 478.)

There is a tradition in my mother's family that before a death a large black dog often appears to some of the relations. I was going down stairs, about dinner time, one winter's evening in 1877. The lamps were lighted, and as I turned into one of the passages leading to the staircase, I saw a large black dog walking noiselessly before me. I thought, in the dim light, it might be one of our collie dogs, and called "Laddie," but it did not turn or make any sign. I followed it, feeling uncomfortable, and was still more startled when, on getting downstairs, every trace of the dog had disappeared, and yet every door was shut.

I said nothing about it to any one, but often thought of it. Two or three days later I heard from Ireland of the unexpected death of an aunt, my mother's sister, in consequence of an accident.

Mrs. Welman's sister who sent us this case says it may be depended upon as "Mrs. Welman is not at all a fanciful person about such things, and also anyone who knew the gallery, stairs and hall at Norton Manor, with heavy swing doors shutting off the other part of the house, would see how quite impossible it would be for a real dog to disappear in the way this one did."

A single case of this kind can have little evidential weight, from the absence of any manifest relation between the hallucination and the event which it is supposed to prefigure. But it would be quite possible that such cases might become evidentially important through frequency of recurrence. For this they should be recorded with their date before fulfilment: if they really recur in the experience of particular individuals and families, the keeping of such records ought to be easy, and were they kept it would soon be settled beyond a doubt how far the time-relation between the phantasm and the death is definite and invariable. What has to be proved is (1) that the particular phantasm is not met with in the family except in connection with a death; (2) that the interval allowed between it and the death is sufficiently short in relation to the number of people whose deaths may be foreshadowed to make it decidedly unlikely that one of these would die in that interval; (3) that it is not experienced only when there is expectation of death. It is important to record the experience before fulfilment to avoid all unconscious bias in deciding after the event whether the previous experience was the real symbol or not. For instance, if the symbol is a black dog, it is important to decide before the event symbolised

has had time to occur whether what is seen is the black dog or only a shadow.

These remarks apply not only to visual symbols—black dogs, phantom carriages, &c.—but to auditory ones, shrieks, knocks, &c., of which two or three cases will be found further on, and to recurrent symbolic dreams.

Death is not the only event that may be symbolically foreshadowed, but among the visual and auditory hallucinations we have collected, the only other event thus indicated is almost the same as death, namely, funerals—and as a transition from one to the other I may quote a case which at least seems to have been a curious coincidence. (P. 55.) It was sent to us by the Rev. P. A. L. Wood, Rector of Newent, Gloucestershire, an Associate of the Society. The writer, Miss H., does not wish her name to be mentioned.

My mother and I were once driving in Somersetshire with an old lady of nearly 80 years of age. She suddenly called to the servants to stop the carriage and draw up to the side of the road, which was done, though we wondered at such an unaccountable order. "Now you can go on," she said presently, and added, turning to my mother, "I always like to stop while a funeral passes." The road was a long, straight one, and quite empty of even a foot-passenger, so we laughed at the old lady and told her so; and she repeated, "Well, it is very odd; I certainly thought I saw one. How foolish the servants must have thought me." The next day occurred the *perfectly* sudden death of her most intimate friend and nearest neighbour—an old gentleman who used to read to her every day.

In answer to questions, Miss H. writes :—

The drive took place about four o'clock in the afternoon on a fine bright day. We were staying at Weston-super-Mare, where the old lady and gentleman lived, so I heard of his death myself from the old lady's daughter, the day after it happened. She reminded me and my mother then of the old lady's idea of two days before.

The foreshadowing of funerals belongs mainly to a curious set of Welsh stories, collected by Miss Mary Curtis, an Associate of the Society, and which seem to me to form an interesting contribution to folk-lore. In Wales, as is well known, funerals excite more interest in neighbours and mere acquaintances than they do here, and are often accompanied by more uncontrolled signs of emotion, and we must account thus, I suppose, for the premonitory interest centering in the funeral rather than in the death. It appears to be a common belief—at any rate in the neighbourhood of Laugharne where these stories were collected—that phantasmal lights are often seen passing along the path to be afterwards taken by a coffin; that sounds of the funeral—weeping, singing, trampling—are phantasmally rehearsed beforehand, and that sometimes—but we have no first-hand accounts of this—an apparition of the person about to die is seen pacing his coffin's future

course. We have even one first-hand account of how five-and-twenty years ago a phantom funeral was seen with the same mourners, &c., as afterwards took part in the real one; but as the seers were two little boys of eight and nine, we can hardly rely on the identification. In second and third-hand accounts these phantom funerals sometimes knock down and bruise the unfortunate and involuntary witnesses. Extravagances like this last find no place in first-hand stories, but it is curious that we have five first-hand accounts of the lights, four of which are Welsh, and I am not aware that moving lights are a common form of hallucination elsewhere.

Regarded as evidence for the reality of premonitions these narratives do not seem to me to come to much. Funerals are likely to pass along most roads sooner or later, especially when, as seems to be the case in Wales, people are frequently not buried in the nearest burial ground, but taken to considerable distances. Indefinite time seems to be allowed for the fulfilment, and, as the French proverb says: *Tout vient à qui sait attendre*. The individual who is to die is not indicated, and only in one case his residence; and in that one case, where the seer one evening observes lights coming out of two houses in which deaths occur at different intervals of some weeks afterwards, we have no reason to think that the deaths were at all unlikely.

I should hardly have discussed these unsatisfactory premonitions here were it not for the curious prevalence of this particular kind in one locality, and for the fact that there is one case—not, however, from Wales—where there does seem to have been a striking coincidence. (P. 484.) It is from Mr. Archibald Maclachlan, Wemyss Bay Steamboat Company:—

When living in a farmhouse above Glendaruel, Argyleshire, one night, about 11 p.m., I went out of doors just before going to bed. The house stood on a hillside, the road going straight down. I saw a bluish kind of light coming up the road. I wondered who could be there. The light came straight up and I saw there was nobody there. A little alarmed, I entered a gate leading from the road to the house; the light followed. I entered the porch; it passed along the front of the house before me, and was hidden by the side of the porch. I had tapped at the window for those inside to come out, but none were quick enough to see it distinctly.

Next day a coffin containing the body of an uncle who had died suddenly and of whose death we were not aware, came up the road, through the gate, past the porch, and was taken into the house through the window on the other side of the porch. I have seen fire-balls, but never a light like this.

(Signed) ARCHIBALD MACLACHLAN.

I think we ought to allow here for a certain probability that if a coffin did enter or leave the house it would be taken that way, so that if the connection between lights and coffins occurred to Mr. Maclachlan when he saw the light his imagination might be influenced accordingly.

If this were so, the premonitory element of the vision may be explained away ; but the coincidence of a death-suggesting appearance with an unexpected death would remain.

AUDITORY HALLUCINATIONS WHERE DISTINCT IDEAS ARE CONVEYED
IN WORDS.

These are all the visual cases, which appear to me noteworthy in the way of evidence. The purely auditory hallucinations fall into very similar classes ; namely (1) cases where distinct ideas are conveyed in words ; (2) cases where sounds to be afterwards heard in reality are phantasmally heard ; (3) symbolic sounds.

Of the first and best class we have, I think, only four specimens, and these not very strong ones. The following is perhaps the strongest. It is from Mrs. Morrison, of 131, Cornwall-road, Westbourne Park, W., with whom Mr. Gurney thoroughly discussed the case. She has besides had some dreams which may have been veridical, but hardly, I think, premonitory. The following incident occurred in Province Wellesley, Straits Settlements, in the East Indies, in May, 1878 (P. 377), and the account was sent to us in 1882. After mentioning several bereavements, Mrs. Morrison continues :—

And last of all a sweet little girl, the pride of its parents' hearts, was taken. Some days prior to the child's illness, I was lying awake one morning when I distinctly heard a voice say, "If there is darkness at the 11th hour there will be death." In alarm I started up in bed and the same words were slowly and deliberately repeated.

Naturally enough, when, about a week after, the child was taken seriously ill, I watched with perturbed feelings and grave anxiety the aspect of the sky day and night, the moon being at the full just then. Two or three days passed ; the little one hovered between life and death ; above, the sun blazed with unmitigated fervour, relentless heat, no sign of cloud or disturbance of the atmosphere in any way. Twice in the course of every 24 hours was 11 o'clock looked for with trembling apprehension. At last, after more than a week of this cloudless weather, a few minutes before 11 in the morning a squall arose with extraordinary suddenness ; servants flew to close the Venetian shutters, making the inside of the house extremely dark. The sky became black with clouds, and my heart sank. That day, soon after one o'clock, the child's spirit quitted its little mortal frame to enter a life of never-ending joy. I cannot be mistaken as to the time when the darkness came, as I had to consult my watch a little time before in order to give the child medicine.

The fact that "the 11th hour" is a quasi-proverbial phrase, and likely perhaps to occur casually to the mind, detracts somewhat from the evidential value of this story, but it remains a striking one, and perhaps not the less so from the somewhat bizarre character of the prophecy.

SOUNDS, AFTERWARDS HEARD IN REALITY, PHANTASMALLY HEARD.

I pass on to a specimen of class (2)—a rehearsal of future sounds.

It was sent to us by Mrs. Bettany, of 2 Eckington-villas, Ashbourne-grove, Dulwich, who has had several experiences apparently exhibiting spontaneous telepathy, of which one or two are given in *Phantasms of the Living*. It is conceivable that this case may also have been telepathic, the traveller being the agent. (P. 489.)

October, 1885.

On the night of October 26th, 1876, I was aroused from sleep by a sound like stones thrown at my bedroom window. I got up, opened my window, and thought I heard the voice of a friend who was many miles away; *no one was there*. The next night the same sound occurred at the same hour. I did not go to the window till the sound was twice repeated. Then I opened the window, and found that very friend had arrived late and quite unexpected from abroad. He used the exact words I had thought I heard the night before, at which time he had not reached England.

JEANIE GWYNN BETTANY.

In answer to inquiries, Mrs. Bettany says:—

The house where the circumstance occurred stands in its own grounds at a considerable distance from the high road, in the country, of course.

The words spoken were three in number: they were spoken in French, and merely explained who the person was.

I mentioned it to the housemaid, whose room was next to mine, and asked her if she had heard it; she said "No," and was much surprised when the thing repeated itself in reality next night.

In few, if any, of the remaining auditory cases are the sounds and the description of them of such a character as to warrant us in assuming that they were not real sounds misinterpreted. [See on this subject, *Phantasms*, Vol. II., pp. 125-127.] Knocks, sounds of sawing of timber, cries and screams, rustlings, sounds of carriage wheels, even funeral sounds such as I mentioned above, lamentations, and cries for help! help! help! if sufficiently distant, may all possibly be misinterpretations of real sounds, whether they be regarded by the percipients as a rehearsal of a sound subsequently heard, or as symbolic of an approaching death.

SYMBOLIC SOUNDS.

There are, however, two striking cases of a shriek recurring before several deaths. The first (P. 416) was sent in 1883 by Mrs. Levey, 7, Castle Terrace, Haverfordwest.

On the night of 27th November, 1836, my mother lay dying, at 9 o'clock, on a night of great rain. There came a fearful wail of a woman's voice, as if swaying to and fro past the windows. I ran to the window, but no human being could be there, as the room was two-pair stairs up, and no houses near. She died at half-past 10.

On the evening of the 9th August, 1844, my two sisters and self were sitting together, when a fearful cry came from the street. We ran to the window—no one to be seen—no house near—a moonlight night. Our eldest brother, a doctor, died very suddenly on the 10th.

at dinner on the evening of the 4th February, a wail filled our house. I mentally said, "If they would say someone at the table would die, I would believe it." My father died on the 23rd, died quite suddenly at 8 o'clock, on the same occurrence upon my father's death in 1867. Same at death of next brother, a doctor

at 4 o'clock in the morning, in month of June, when my four young nieces on the stairs crying in the night got up to light a candle, as the room was dark, to my surprise, no person was there, and it was the same as the other times of the house were asleep. Soon after, on the morning of the 1st, from the captain of the ship my young nephew came to say that three young men fell overboard in a storm, and he was lost.

The house dog howled in a most fearful manner. The next morning I found him crouched down, hair all on end, in the kitchen, and my mother took him in her arms and kept him at the fire, he

never occurred to me as *supernatural* until the inquest upon the death of a lady of the house said, "Oh, did you hear that wailing sound last evening?" I made no remark, but felt that, if I had said it, it must be what we call in Ireland "The Banshee." In my young days heard people speak of it, but did not believe in it.

On the deaths of the *three* who died suddenly, it was

FRANCES LEVEY.

As given by Mrs. Levey, it might be suggested that she was suddenly taken ill and herself made all the way to account for the series.

The "Banshee" case (P. 634), though with longer shrieks and the death than in the one just given, is from Mrs. Treloar, of River, Dover, and her sister, the following account was taken down by Mr. Myers, with the two ladies in April, 1888, and afterwards corrected by them. Parts of a previous letter of Mrs. Treloar's were introduced into the account.

One night we both were awake from sleep at home at Weeford, when we were startled by a wailing sound. We went all over the house, and out into the open country,¹ but could discover nothing. On the morning of the 28th, our mother nor any servants were woke by the noise.

Our bulldog, a very courageous animal, trembling with fear, was thrust into some billets of firewood which were kept in the kitchen. On the 28th, 1863, our mother died.

from a photo-
graphical descrip-

tion of the house with garden and fields round it,

The next occasion was by far the most startling. About the end of August, 1879, we were at our father's rectory. He had been an invalid for some time, but was not worse than usual, and, in fact, performed service on Sunday, 31st August, though he died on September 9th. On a night, then, towards the end of August, we had all gone to bed, viz., our father, we two daughters in separate rooms, our brother F. H. Cowpland, since deceased, a groom, a cook, and a young housemaid, sleeping in different parts of the house, which was large for a country rectory. The night was calm; there were no trains anywhere near, no other houses, no screech-owls, no possibility of passers-by, and ordinarily, all was perfectly still. But on that night between 12 and 1 o'clock every person in the house, except our father, was awoken by a terrible sound of shrieking or wailing, unlike anything which we have ever heard, except on the other occasions here mentioned, but louder than at any other time. It seemed to come from the passage leading past our father's door. My sister and I leapt out of bed—no one could have slept through such a sound—struck matches and lit candles, and rushed out without even waiting to put dressing-gowns on. We met in the passage, and there, too, met my brother and the three servants, all equally terrified with ourselves. The wail or shriek seemed borne on a wind (though the night was still); it seemed inside the house, among the rafters, and after a time, which might perhaps be a minute or more, it seemed to pass out at a window and died away. The bulldog ran under a bed. In great alarm, we went into our father's room, but he was sleeping peacefully—not heavily, but quite undisturbed by the noise. Next morning we cautiously alluded to it, but he had heard nothing. We think it absolutely impossible that anyone in ordinary sleep could have slept through that noise, and can only suppose that the noise in some way did not sound to him. He died about a fortnight afterwards, September 9th, 1879. With regard to the gloomy character of the noise heard, we may add that our father, though personally happy to depart, and full of faith, was for our sakes very reluctant to die just then, knowing that his death would leave us in much trouble of various kinds.¹

In 1885 I (Mrs. Treloar) was married and living in my husband's house, The Firs, Bromyard. Mrs. Gardiner was staying with us. My brother, F. H. Cowpland, was living five miles off at the Upper House, Bishop's Frome, Staffordshire. He was not ill in the middle of May. But we two sisters, Emily Corbett, and other servants (Mr. Treloar was away from home)

¹ In a letter written in March, 1888, Mrs. Treloar thus describes the incident: "At between 1 and 2 o'clock we were all asleep, when the most extraordinary sound awoke the household. I got up, lit my candle, went into my sister's room and found her up also. The sound as I went there seemed to rush past me and was like an awful howling followed by shriek upon shriek, accompanied by what seemed to be a strong wind, although everything out of doors was perfectly still. My sister and I ran to my brother's room and there found him up; the three servants also were coming down the stairs from the top of the house. The cook burst into tears and said, 'Oh, the master! the master! That is his warning.' The sound was still continuing. We went into my father's room and there found him sleeping most peacefully. . . ."

A curious circumstance connected with it was, we had three dogs sleeping in my sister's and my bedrooms and they were all cowering down with affright, their bristles standing straight up; one—a bulldog—was under the bed and refused to come out, and when removed was found to be trembling all over."

again heard the wail at night, though not so loudly as before. We got up from bed and looked about, but could find nothing. On May 26th, 1885, our brother died.

Again, at the end of August, 1885, I (Mrs. Treloar), Emily Corbett, and other servants not now traceable, heard the same sound. The Firs, however, was not so solitary a house as Weeford Rectory, and the noise was not so overwhelming as before my father's death. I endeavoured to persuade myself that it might have been caused by men in the road; but I felt very uneasy about Mrs. Gardiner, who had gone to stay at Bettws-y-Coed, being rather out of health. Mrs. Gardiner is still alive and well, but another sister, Miss Annie Cowpland, who was perfectly well when the wailing was heard, died about a week later from diphtheria.

Emily Corbett, the servant above mentioned, cannot write, but the part containing particulars of what she heard was read over to her and she stated they were correct, and affixed her mark.

Mrs. Treloar saw an apparition of this same sister at the time, so far as can be ascertained, of her sickening with the virulent form of diphtheria, of which, in a very few days she died; and an apparition of her was seen, apparently simultaneously, or almost simultaneously, in another room, by a niece of hers. It is also interesting to note, as apparently showing a family tendency, that Mrs. Treloar's mother three times saw apparitions of people at the time of their death. Accounts of all these cases are printed in the *Journal* for December, 1888.

The following case deserves consideration in connection with the two just given. The narrator does not wish her name to be published, nor does her sister, who, however, confirms the account.¹ (P. 63.)

The incident here narrated by one of the witnesses, occurred in a country house on the northern coast of Cornwall, where dwelt (and still dwells) one of those old Cornish families whose name bespeaks their Celtic origin. Though it happened long ago, many are now living who would not like to see their name in print in connection with so strange a story, therefore it cannot be made public.

At the time of the occurrence, one of the sons, a boy 11 years of age, was ill of scarlet fever, but his condition had so much improved that his father and sisters confidently expected his recovery; an opinion which was not shared by one at least of the doctors, nor by his mother and aunt, who were his devoted nurses. John himself had, from the first, looked Death in the face, and prepared to meet him.

On a bright afternoon in the end of March, the setting sun was lighting up the west room, in which three of John's sisters and his next brother, young people between the ages of 10 and 20, were indulging in an animated discussion. They had just come up from dinner, at which their father had spoken with some scorn of the unwillingness of the young doctor, who had been there that morning, to admit decided improvement in his patient; although he

¹ Another curious instance of a violent and unexplained noise disturbing a whole household is described in *Phantasms of the Living* (Case 302), Vol. II., p. 149, and is worth referring to.

allowed that both strength and appetite had increased. Their mother had made no reply to their father's sanguine expectations, but sat silent with tears in her eyes. The young people took their father's view, and were indignant that any one should doubt John's recovery. One of them made a satirical remark, at which they all laughed.

Before that laugh ceased, there rang through the room, as if uttered by a person standing on the landing at the open door, a loud and piercing shriek; then a pause, and another shriek; after another pause, a third, louder, deeper, and ending in a gurgling rattle, like the last effort of expiring nature. Horrified indeed they all were; time can never efface the remembrance of those awful sounds.

Their father, who was alone in the drawing-room on the other side of the hall, came hastily across to the foot of the staircase, and calling to one of his daughters, who he knew was in the west room, asked, "What was the matter; who was screaming in that dreadful manner?" Immediate inquiries were made by his orders, for he would not allow for a moment there could be any but a natural cause. The servants were at tea in a distant part of the house, and they all gave the same account. They had heard three shrieks, uttered by a woman's voice, which appeared to come from the hall or west room; certainly not from their part of the house.

The youngest child, two and a-half years old, was with her nurse in a room not far from the west room. She asked in great astonishment, "Who screams, Ellen? I didn't scream."

The strangest part remains to be told. The sick-room was so situated that sounds in the hall and staircase were audible there; and soon after, the short, single bark with which an old spaniel always announced the arrival of the doctors, was heard there. But the awful shrieks which ran through every other part of the house were not heard. John, and his mother and aunt who were with him, were quite unconscious that anything had happened. Three weeks after, John died, strong in faith and hope; for him, no warning was needed.

Every attempt to discover a natural cause was made, but in vain, by those most anxious to deprive the circumstance of significance. No other interpretation could be given but that it was a warning specially sent to those who needed it; and its immediate effect was to produce a state of mind in those who heard it, which prepared them for the event that was to follow.

Fifteen years after, when the beloved youngest daughter lay in the sleep from which she never awoke, sounds of hysterical wailing and sobbing went about the house, but she heard them not. Two of the sons died abroad, but no warning sound was heard; nor, when the aged father and mother departed.

Such are the facts; who shall interpret them?

It will be observed that most of these "Banshees" were heard by several people, so that, if not real natural sounds, they must have been collective hallucinations, on which see *Phantasms of the Living*, Chapter XVIII. This concludes the class of auditory hallucinations.

VERBAL PROPHECIES.

From my third class of cases—that of verbal prophecies by persons

professing to see into the future—evidence of a definite and unambiguous kind might be expected; but we have only three cases at first-hand, of which the following (P. 7) appears to me to be the strongest. The lady who communicated it to us (in 1882), and who desired that her name should not be given, says that when in America she was taken by a Spiritualist friend to a medium's house. She then continues:—

Though I had only arrived in Boston the day before, her guides instantly recognised that I came over the water, and opened up, not only my past life, but a great deal of the future. They said I had a picture of my family with me, and on producing it, the medium told me (in trance) that two of my children were in the spirit world, and, pointing to one son in the group, she said, "You will soon have this one there; he will die suddenly,—but you must not weep for him; he will be taken from the evil to come. It is not often permitted to tell these things, but we see it is best for you, that you may know it is no accident."

I had not been home many weeks, before my son, a brave boy of 17, was killed at a game of football.

Mr. Podmore was shown a copy of the photograph in question, which represented a group of eight or ten children.

This case seems to me remarkable, but we find in it again the want of detail which lessens the value of so many of the cases I am quoting, and I fear it is impossible to obtain more information about it. It is very difficult to estimate the probability that this true statement was purely accidental without knowing whether it is picked out of many things said by the medium, of which the larger part were either easy to guess or false, and have very likely been forgotten. It is clear that if enough things are said some will in the long run be true, and my experience with a medium of this kind¹ is that a great many guesses are made and attempts to draw information from oneself. Still the prophecy is undeniably a bold one, nor is it the kind of prophecy which one would suppose likely to be good for the trade.

The fourth class—non-externalised impressions of various kinds—is not a large one in our collection, and as it happens contains no case which seems to me to be worth quoting at the present stage of the investigation.

GENERAL DISCUSSION OF DREAM-EVIDENCE.

There remains to be considered the evidence from dreams. As already stated, about two-thirds of our first-hand cases are dreams, and it is on them that the argument for premonitions mainly rests, which in itself puts the premonitory evidence in a lower rank than the

¹ *Probably the medium concerned in the narrative, but our informant is not certain about this.*

telepathic. For [there are special sources of weakness in dream-evidence,] which have been so fully discussed in *Phantasms of the Living*, Chapter VIII. (see especially pp. 298-300), that I need not do more than briefly indicate them here. [The first is one that occurs at once to every educated person who hears of premonitory dreams:—that there are so many dreams dreamt every night that some of them must come true. This objection does not apply—at least in any obvious way—to the waking hallucinations with which we have hitherto been chiefly concerned. Such a hallucination is for most persons who have one—including most of our informants—either a singular or a very rare experience; and it is an experience which is not likely to be forgotten. Hence, if any one has a waking hallucinatory vision, suggesting the idea of death, of a near relative then in good health, and the relative dies very soon after, the coincidence is at any rate a remarkable one; but, considering the immense number of dreams which we must suppose to have occurred within the period from which our records are taken, the mere fact that the dream of a relative's death has been soon followed by the event is hardly worth noting.

But this general objection to the evidential value of dreams is not insuperable; it can be overcome if the correspondence between the dream and the event is sufficiently definite and detailed: since the probability that such a correspondence could occur by accident diminishes very rapidly with each detail that is added. Here, however, we have to notice a special source of weakness in the *quality* of dream-evidence, which is independent of the frequency of dreams, viz.: that our memory for waking experiences, details are more apt to be unconsciously *read back* into dreams, so that the dreams assume a definiteness and precision and fulness of detail which do not really belong to them. This source of weakness is excluded, if the dream has been told to some one else before the fulfilment arrives,—as is the case in most of the instances which I am about to give—so far as we can rely on the memory of the person to whom it was told. But this confirmatory memory—especially if it has to recall events some years old—must be supposed to have not only the average liability to error which attaches to human memories generally, but also a further special liability to error due to (1) the tendency we all have to exaggerate the marvellous, (2) the tendency to yield unconsciously to the dreamer's strong conviction that he mentioned *before* the event what he has only mentioned afterwards, (3) the tendency to ante-date the impression produced by these subsequent repetitions. I dwell on this liability to error in the confirmatory memory—of the effect of which we had one undoubted and striking example in collecting the evidence for *Phantasms of the Living*—not because I wish to exaggerate it, but

in order to emphasise the great advantage, from an investigator's point of view, of a written record, in any case of this kind, where exactness in details is fundamentally important.

There are other ways, besides correspondence of definite details, in which the evidential weakness of dream-evidence due to the frequency of dreams may be at least diminished. Thus if the dream that appears premonitory was of a unique or peculiarly impressive kind, it immediately falls into a special class of dreams, much smaller than the whole genus : so that the probability of its coincidence with the event being due to accident is proportionately diminished. But it is important that this unique or impressive character should be noted before fulfilment ; since we so frequently forget our dreams altogether that it is difficult to feel sure that any particular fulfilled dream is really unique because it seems so after fulfilment. To take an extreme case : If I dreamt once a week that the house would catch fire the next day, I should clearly not be justified in regarding it as even a curious coincidence if the fire actually occurred. But supposing I always forgot the dreams except on the particular occasion when the actual fire recalled it, it would have the false appearance of a striking premonition. And dreams may be remembered for a time after waking, but make no permanent impression when not fulfilled, such as an exactly similar dream would do if it were strikingly fulfilled.

The following case shows how quite impressive dreams may be forgotten if not recalled by their apparent fulfilment. It is curious that it is one of the very few dreams in our collection which have conveyed a useful warning. (P. 487.) It is from Mrs. Reay, 99, Holland-road, Kensington.

September 17th, 1884.

I was going to spend the day with my sister at Roehampton, and the night previous, just as I was going to sleep, I was startled by a vision before me of the carriage, which was to meet me at Mortlake Station, being upset in the road close by her house. This quite woke me up, and I tried to forget it, but on going off to sleep again the same vision returned, exactly as at the first, and I then began to feel very nervous about my visit of the next day ; but eventually I went to sleep, and it did not come back to my mind. When I woke in the morning it was as a dream, quite gone.

I went by train to Mortlake, and had to wait at the station for a few minutes. Then the groom drove up quickly with a pony carriage, and apologised for the carriage not being there, but the order had not been given in time to get it ready.

Everything went on smoothly till we were driving up the lane to my sister's house, when the horse became very restive, the groom got down, but could find nothing wrong, so we went on ; this happened a second and a third time, but when he was examining the horse for the third time my vision of *he night before suddenly came back to me*, and I told the groom I would *get out and walk to the house ; he tried to dissuade me, but I felt nervous*

and insisted upon walking, so he drove off by himself, and had only got a very short distance from me when the horse became quite unmanageable. I hurried on some men in the road to help him, but before they reached him the carriage, horse and groom were all in a confused broken heap in the hedge, just as I had seen it the night before, though not exactly in the same spot. The groom managed to extricate himself, but when I got up to him he said he was so thankful I insisted upon getting out, for he could not possibly have saved me from a dreadful accident.

I had no fear of horses. I should certainly not have left the carriage but for the forewarning of the previous night.

EMILY REAY.

If my husband was awake I possibly should mention the circumstance to him before going to sleep, but it is some time since and I forget. I could not have mentioned it to him afterwards, as it had quite gone from my mind till the accident took place.

Mr. Reay writes :—

I also recollect about a dream my wife had, and the carriage accident. In the evening of the accident I well remember her, when recounting the incident to me, telling me it was the sudden recurrence to her mind of a dream she had had the previous night that induced her, contrary to the wish of the groom, who was driving, to insist upon quitting the carriage, after the third time the horse became so restive.

S. REAY.

Mr. Gurney adds a note that Mrs. Reay had told him this story in a personal interview, and that he feels sure that it is accurate.

RECOGNITION OF DREAM-SCENERY.

What has been said above of the unconscious reading back of details into dreams after the supposed fulfilment, will explain why I cannot regard the mere recognition of dream-scenery as satisfactory evidence of any supernatural character in a dream. But there is one class of cases in which such recognition has a special evidential value, that is, when, upon recognising the place, the percipient is able, owing to his dream, to make some assertion as regards present or future, which he would have been unable to make had he not dreamt it; if, for instance, he can say in a place quite unknown to him, "Round the next corner there is such and such a shop"; or, "In a few minutes I shall meet so and so." First to recognise the place and thence to predict the incident is evidently a very different thing from first recognising the incident and then the place, provided the incident is of a sufficiently definite and improbable kind. We have some cases of this kind, but not, I think, any quite conclusive ones. The following is, perhaps, the strongest. (P. 95.) It appeared in the *Spectator* in 1881 :—

I was staying with a friend, a clergyman, in South Carnarvonshire, in March, 1877, I think, and dreamt that I was one of a shooting party. One

of the party shot a woodcock. When I awoke I was impressed with a very vivid recollection of my dream, and its *locality*, which, as it appeared to me, I had never seen before.

I had no occasion to mention the dream until the afternoon, when the following circumstances occurred. Returning with my friend from a long walk in the neighbourhood of Madym Park, we chanced to fall in with the Squire's gamekeeper carrying his gun on his shoulder. My friend and the keeper walked on some 50 or 60 yards in advance of me.

They presently turned off the road at right angles, and disappeared from my view. When I came to the spot where they had left the road, I saw them following a path through a dingle. Though I had never been in the neighbourhood before, I felt the scene was familiar to me. I stopped to collect my thoughts and reconcile the inconsistency. In a moment it flashed upon me that this was the scene of my last night's dream. I had a strange feeling of expectation; the identity of the scene became every moment clearer and clearer; my eyes fell on the exact spot where the woodcock of my dream had risen; I was certain the event of my dream would be inevitably re-enacted. I felt I must speak, and that there was not a moment to lose. I shouted to my friend, "Look out! I dreamt I shot a woodcock here last night." My friend turned and replied, "Did you?"

The words were hardly out of his mouth and the gun off the keeper's shoulder (I was still intently gazing on the very foot of ground), when up gets a woodcock—the woodcock of my dream, and falls to the keeper's gun—a capital snap shot. We were all not a little astonished, the keeper, moreover, remarking that he thought all the woodcocks had left the country some weeks before.—I am, sir, &c.,

THOMAS WARREN TREVOR.

The Vicarage, Penmon, Beaumaris.
October 8th, 1881.

In reply to questions, Mr. Trevor wrote on June 9th, 1884:—

1. I have no recollection of having ever had a prevision or any other psychical experience at any other time.
2. Woodcocks are not rare in the district during the season, but none had been seen by the keeper for some weeks before, and the season was considered to be over; this alone constitutes the unusualness of killing a woodcock in that particular place.

Appended is a letter from the Rev. Canon Johnson to Mr. Trevor, written, as Mr. Trevor tells us, "quite independently of my narrative, which he did not see before he wrote."

Leaniestyn Rectory, Carnarvonshire.

June 11th, 1884.

DEAR TREVOR,—I have a perfect recollection of what you allude to. You were spending a couple of days with me in March, when one morning I took you to see a place in the neighbourhood, where you had never previously been. On our arrival there, the day being fine, and having fallen in with the keeper (*poor fellow! since dead*), I proposed going down to the marsh to take a farewell shot at the snipe, the present close season not

having been then fixed. This we did, and after a time returned towards the house, skirting the covers as we went, when all at once, after crossing a lane into a glade between two woods, you caught hold of me with a scared look on your face, and exclaimed, "Good Heavens! I dreamt last night I saw this place, and a woodcock got up just there," pointing to the edge of one of the covers towards which the keeper was approaching with the gun; and whilst I, half surprised, half amused, was beginning to question you on the matter, much to our joint surprise a woodcock actually did rise from the very spot you had pointed out, and was immediately shot by the keeper.—W. JOHNSON.

The coincidence is certainly striking. At the same time, it has to be admitted that the evidential value of this case, regarded as a prediction of an unexpected event after recognition of the scene depends on the possibility of accurately discriminating which was the first of two very nearly simultaneous mental acts—the idea that the woodcock would rise and the perception that it was rising. Woodcocks do not, I presume, rise absolutely without warning. There is doubtless some slight sound, some slight movement of the herbage as the bird begins to move and before it is visible, which would instinctively suggest a woodcock to a practised sportsman. And we should, I think, be attributing to Mr. Trevor exceptional power of observing the sequence of his own ideas if we assumed that he had not had any such instinctive perception of the woodcock before he felt the conviction that it would rise. The whole thing, it will be observed, passed in a few seconds. In another case—in which the coincidence, apart from illusion of memory, would be also striking—I think there is special reason for supposing such illusion to have occurred. Mr. A. writes in February, 1883 (P. 385):—

In the spring of 1878 I had an extraordinarily vivid dream, so vivid that it made a great impression on me, and the leading facts of it remained indelibly fixed upon my mind. When the dream took place I was residing in London.

In the autumn of 1878 I paid a visit to the United States, and while there went to Pittsburgh, Pennsylvania, a place I had never been to before. I arrived at Pittsburgh at 11.30 p.m., and went straight to my hotel, which was situated close to the railway station. The following morning I made my way into the town to find the offices of a man whose acquaintance I had made in Paris during the *summer of 1878*. As I advanced up the main street, everything seemed strangely familiar to me, and then it suddenly flashed upon me, "Why, this is the place I saw in that dream." As this startling fact dawned upon me, I found I had reached the street I required (which intersected the one I was in), and, not knowing how the numbers ran, I was about to ask for information, when I remembered that in my dream the office I had visited was on a hill, with shops on either side of it. Looking to the right, I noticed that there was a considerable elevation to the street, and determined to test my dream. I walked direct to the group of houses, and, *stopping in front of the centre house, said to myself, "If this is not*

wonderful coincidence, P.'s offices ought to be here." There on the side of the doorway, amongst numerous other names, was the name of my friend, and I walked through the dark entrance passage, up a narrow flight of stairs, and straight into my friend's office.

There was a second incident in this remarkable dream that was also fulfilled in every particular :—I dreamt that I was in what appeared to me to be a library, and that there I had a struggle with a very powerful man, and succeeded in getting the best of the encounter. I then (in my dream) left the room, and passing down a narrow staircase with a man in front of me, who appeared to be an intimate friend, was struck by the curious manner in which his hair grew at the back of his neck, and made some laughing remark with regard to it.

Now this second portion of my dream was fulfilled in every particular. In my friend's office (he was a lawyer, and his room was filled with books) I had a wrestling match (quite a friendly one *bien entendu*) with another American lawyer, who was supposed to be the strongest man in the town, and got the best of it. My dream never came into my head at this time, but later on in the afternoon I was following my friend down the stairs when I was struck by the curious growth of his hair, and said, laughingly, "Why, P., you have got a regular duck's tail." Leaning forward I seized hold of it, meaning to give him a hearty pull, but as I did so the recollection of my dream suddenly flashed upon me, and I sat right down upon the stairs, utterly astounded for the moment. Now you must bear in mind that at the time of my dream I had never seen this friend.

The reason why this dream made such a very extraordinary impression upon me was that I could in no way account for the incidents in it being so impressed upon me, as there was really nothing in them to account for it. I have no recollection of mentioning the dream to anyone before its fulfilment, and have only related it to two people since—viz., to my friend on the spot, as an explanation of my sitting on the stairs like a stuck pig, and some two or three years ago to my mother.

I may, perhaps, add that in 1878 I was 26 years of age, in robust health, and one of the last men in the world to indulge in any superstitious nonsense.

It is the second part of this dream which makes me think that Mr. A. was the victim of a memory-illusion, because it seems to me difficult to believe that, *after* he had recalled his dream, the wrestling match should occur without his at once remembering that it also occurred in the dream, if it really had done so. I think, therefore, that we have here a case where the supposition that incidents were read back into the dream is more than a mere conjecture. If I am right, it is worth noting how very strong the memory-illusion was when it came.

DREAMS FORESHADOWING DEATHS.

The dreams I have now to relate have almost all been either told or acted on before fulfilment. I will begin with death cases. Of course, as we must all die, a mere dream of death has no value in itself. It must include the date of death or some unlikely circumstance connected

with the death. In the case I will first give (P. 88) nothing is remembered of the dream except a date associated with the idea of misfortune.

Mr. Edisbury, Belgrave House, Wrexham, writes :—

February 4th, 1884.

In the year 1859, I was with a medical man here as student. On the night of June 9th, in that year, I dreamed a dream, and when I awoke in the morning I could not recollect the details, but the date, June 9th, 1864, was forcibly impressed on my memory.

I went to the surgery and told the assistant surgeon of my dream, and I said, "Look here, I will write the date on the underpart of this mantel-piece, 'June 9th, 1864, J. F. E.,' and if you are here you will see that on that day I shall die, or a calamity will overtake me." I wrote as above; time went on. I left the profession, went into a business. In 1863, June 9th, I married, and on *June 9th, 1864*, my wife died, and only on the evening of that day did the recollection of my dream (five years before) come back to me.

The end of that month I took two friends up to the old surgery, and there was my memo : "June 9th, 1864, J. F. E."

Strange ! is it not ?

J. F. EDISBURY.

In answer to questions, Mr. Edisbury wrote in February, 1884 :—

Did I think the dream betokened calamity ?

Yes—so much so that I told those in the surgery (where I noted the date on the mantel-shelf) that something terrible would happen to me on that date (June 9th, 1864), and the impression remained many weeks, but as time went on it escaped my thoughts until the evening before my wife's death—when it came like a "flash of lightning" on my mind, as the doctor came downstairs and said, "There is no hope for your wife."

Have I ever had other dreams making equally strong impressions ?

No—not such strong impressions—but have very frequently had trivial circumstances verified, of which I had previously dreamed.

Did I note down any other dream ?

No—not in writing.

Recently (1888) we wrote to Mr. Edisbury, asking whether the memorandum was made in pencil or in ink. In reply he states that he wrote it with a pen. In this letter he gives substantially the same account of the experience, but refers to the dream as a "thrice dreamt dream." Also he gives 1858 as its date instead of 1859, so that there seems to be a slight uncertainty as to when it occurred.

All the persons mentioned in this narrative, except Mr. Edisbury himself, are now dead, so that no corroboration is possible. The surgery also no longer exists, having been altered and turned into a painter's workshop. And there is no contemporary record of the event, so that we are dependent on Mr. Edisbury's unaided memory. It is a memory, however, not only of the dream, but of a very peculiar record of it which marks it off from other dreams.

In the next case (P. 96) the date of death is again the important feature. It is from Mrs. M. Smith, 32, Beaumont-square, W.C.

Some 12 years ago my husband was in Scotland, where he had a staff appointment. His mother was an old woman ; she lived in Ireland. I dreamed three nights running she was dying. The third time, I jumped up and said to Major Smith, " Oh that horrid dream again, and some one has just whispered in my ear, ' She will last but five weeks.' " He laughed at me. This was 5 o'clock in the morning ; winter, and dark. When daylight came, I rose and wrote down the dream. In it I saw her on a bed, high-pillowed up. The place was strange to me. Each time I dreamt, I tried to get to her, as she wanted me ; but, as in nightmare, I could not move a step.

I received a letter that or next day to say she was very well, had, indeed, " taken a new lease of life." My letter crossed this. About four days later, I got one to say she had been " taken for death "—struck by paralysis, and had asked for me. Small-pox was in Dublin very bad, her coachman was ill of it, and one of her sons. My husband refused to allow me to go. In a day or two came another letter urging me to go, and sending me money for my journey. Major Smith still refused, saying, if I should go it would be without his sanction : he feared the infection for me. However, I packed a portmanteau ready to start should he say yes. She lasted exactly five weeks to the very hour, dying at (making allowance for the difference of time) the hour and moment of the five weeks' end. Almost her last words were, " Why did not Jane come to me ?"

Here was my dream in full. I tried to get to her but failed. She died in Dublin in strange lodgings.

Major Smith writes September 12th, 1884 :—

All the particulars of my wife's dream as narrated by her are strictly correct. I remember her waking me and stating that for the third time she had dreamt of my mother's death, and that someone had said in her ears that she, my mother, would last but five weeks. This my mother did, to the very hour, I believe. She was in her usual health at the time of the dream.

M. E. SMITH, Major.

Mr. Podmore writes :—

In conversation, Mrs. Smith explained that at the time of the dream her mother-in-law was actually in the strange lodgings, so that the only prophetic part of the dream was the prevision of the date of death. Mrs. Smith has had no other prophetic dream ; but has frequently had obscure presentiments of misfortune. She has also seen an apparition which may have been veridical. (L. 1018.)

Here again no contemporary documentary evidence can now be procured.

A third case of date foreseen is older than either of these. It was

sent to us by Mr. John Holmes, of Morden College, Blackheath. (P. 426.)

January 16th, 1883.

Having been connected with certain speculative transactions, which terminated unfortunately, it was considered incumbent upon me, in the spring of 1853, to settle with numerous creditors, which two brothers of mine undertook to arrange. I may mention that at the time referred to it was assumed that I should come into possession, on the decease of two uncles, of considerable property and money; consequently the basis of the settlement was the conveyance of my interest in the said reversion on the death of the parties referred to. My brothers, without my privity or consent, agreed with creditors to become sureties for the payment of their claims, and in certain exceptional cases to pay interest until the property was realised. Well, in the course of a week or two, I met, by special appointment, my brothers and different solicitors representing creditors, and various deeds were placed before me for my signature, but upon discovering that my brothers had rendered themselves personally liable in every case for payment of principal, and in some instances for payment of interest, I declined executing any of the documents then, but at the entreaty of my brothers, who declared their perfect willingness to sign, and undertake their responsibility by so doing, I consented to think the matter seriously over, and to give a final answer at noon of the following day. I retired to rest, no doubt with my thoughts much absorbed with the subject of the proposed settlement with my creditors, and, as it seemed before awakening, a gentlemanly individual addressed me, or appeared so to do, observing, "You will be surprised to hear that—was taken ill on Thursday, the 13th, and is dead, and his surviving brother is not expected to live many weeks." I replied, or as I seemed to reply, "Thursday was not the 13th, but the 16th. How is that? there must be some mistake." Then came the remark, "What I have stated is absolutely true," at the same time reiterating the assertion as to the day and date.

After breakfast, the extraordinary information having made a forcible impression on my mind, I referred to an almanac at a friend's chambers, and ascertained that Thursday the 13th only occurred once during the year of 1853, and that it was in the month of October. When my brothers called upon me at noon, I declared my unalterable determination to do nothing further in the settlement of my affairs, on the basis before indicated, until November, being ridiculed for my refusal, when I stated my reason. Months went by, and with the exception, probably, of myself, the occurrence of my ghostly visitor had been forgotten, when I received a letter from one of my brothers, who resided in the North of England, on Saturday, the 15th of October, to the effect that—had been taken ill on Thursday, and was dead, and that his brother was not expected to survive many weeks; he died, in fact, on the 5th November following.

I was unable to induce certain influential parties to intervene, in the interval between spring and November, so as to induce the old gentlemen to *put their respective houses in good order, so that in case of death their worldly matters would be free from dispute or entanglement, the consequences*

of which was that instead of succeeding to estates and property of considerable value, I became a party to 13 Chancery suits, so that no wise end was answered by the visitation I was favoured with, excepting the absence of any involvement on the part of my brothers in the settlement of my accounts.

JOHN HOLMES.

In answer to inquiries, Mr. Holmes says:—

January 25th, 1883.

My uncles, at the time of my unexpected visitor, were old men, but not considered to be in failing health, and the family was regarded as long-lived which you will believe to be the case when I inform you that no death occurred amongst my father's nine brothers and sisters for 47 years. My father and grandfather died at the age of 90 or thereabouts.

I did not recognise the man whom I saw in my vision as a friend, but I was under the impression that I had seen him before, but any inquiry on that point was checked by the individual at once entering upon the apparent object of his mission.

The three brothers, as well as my father, to whom I related the occurrence, have died since, but a brother who resides in the North may recollect having heard me relate the narrative.

Later, he writes:—

I wrote to a brother of mine, residing at Liverpool, as to his recollection of the narrative of my dream in the spring of 1853, in connection with the death of our surviving uncles. He replied on May 25th as follows:—

“I well remember the account of your dream or vision which you refer to, but where is the double-walled room in which the money or title deeds are to be found? I only hope you will yet find some clue or traces, as I know there was at least £100,000 not accounted for.”

I cannot recall to mind anything in relation to the inquiry concerning the double-walled room, &c., &c.

JOHN HOLMES.

May 28th, 1883.

The following corroboration is from Mr. W. Bingham, 161, Sloane-street, S.W.

July 21st, 1884.

In reply to your questions, I am glad to have it in my power to corroborate my friend Mr. Holmes's statement to you, of his having communicated to me his extraordinary premonitory dream, as I considered it to be, and told him so at the time—the next morning I believe—many months previous to its apparent fulfilment in a manner so remarkably circumstantial.

W. BINGHAM.

In the next case the circumstance dreamt of in addition to the death is of a different character. (P. 384.) The case seems to me to be a very remarkable one, and none the less so from the somewhat grotesque character of the dream, which was communicated to us about three months after it occurred. For clearness I will begin with the account of the death taken from the *York Herald*.

YORK HERALD, *Friday, July 28, 1882.* "SCARBRO'. SAD DEATH OF A GENTLEMAN VISITOR.—An accident of a melancholy character, and which unfortunately has been attended with fatal results, occurred on Wednesday evening to a London gentleman named Frederick Schweizer, who for the past few days has been staying at the Grand Hotel. It appears that on the afternoon of that day the deceased, along with a casual acquaintance named Deverell, who is staying at the Castle Hotel, went for a ride on horseback along the beautiful Forge Valley rides. When near Ayton the deceased was somewhat in advance of his companion, and it is surmised that his steed shied at a white gate; anyhow he was thrown on to the road, and the horse galloped away. His friend on getting up to him dismounted, and a passing carriage was utilised to convey him to his hotel. This was at six o'clock, and three hours subsequently the deceased expired, it is supposed from concussion of the brain."

The accident occurred on July 26th.

Mr. Schweizer's mother, Mrs. Schweizer, now of 6, Addison-road North, wrote on October 28th, 1882 :--

I send you the particulars of the dream I had just eight days before it was realised, though why I could not be told of the unfortunate accident as it occurred I can't understand, nor why Henry Irving's name should be mentioned.—J. SCHWEIZER.

On the 18th of July I had the following dream or vision (I can't say which) :—I was walking on the edge of a high cliff, the open sea in front, dear Fred and a stranger a little in advance, when Fred slipped suddenly down the side of the cliff, and in doing so gazed with the *most* intense anguish into my very soul. I shall *never* forget that look. I turned to the stranger and said, "May I ask who you are and what is your name?" He replied, "My name is Henry Irvin." I said, "Do you mean Irving the actor?" He said, "No, not exactly: but something after that style." I said, in reply, "Now that I look at you, you have the same agonised expression in your face that I have so often noticed in Irving's photographs in the shop windows." So I awoke in a miserable state of mind. It was between 5 and 6 a.m. The servants came down soon after. The dream seemed to haunt me; I could think of nothing else. When I met my eldest son John, at breakfast, I asked at once, where was Fred? (I must state here that Fred was the travelling partner of three brothers, and then in the North of England on a journey.) His brother, after hearing the dream, said, "Oh, Fred is all right; he is in Manchester." He saw how miserable this dream made me feel, and he promised at my request to "wire" to me when he got to his counting-house in case there was no letter from Fred, who was in the habit of writing to the firm daily. There was, however, a letter as usual, and when I received no telegram as arranged, I judged that dear Fred was all right. Still the dream was present to my mind, and I thought of it continually. I begged of his brother to tell him to come home. In a day or two I heard he was at Leeds, and next day after that, John the eldest brother said, "Fred says he is going to take a week's holiday at Scarborough," when I at once exclaimed, "I wish he were at home; do write to him

to come back ; he has had holidays enough this year. I shall write to him myself." John said, "Oh, don't ; let him enjoy himself." On this day, before I got out of bed at the same hour, between 5 and 6 a.m., a person seemed to pass the side of my bed, and said into my ear in an audible voice, "You are not done with trouble yet." I started up and awoke, and related the matter at breakfast while talking of Fred to John, and said, "I think it was your father." He said, "Oh, nonsense, that is like the dream you bothered me about a few days ago." This was on the 23rd. On the 24th John mentioned that he had a telegram from Fred to send on £10, that he was enjoying himself immensely, that the weather was glorious. I again wished he were at home, and John said, "He will be here on Friday next." In the morning on the 26th I went to the letter-box, and found a telegram for John, which announced an accident to Fred. John, however, did not like to tell me, and hurried off to the office. I asked John the nature of the telegram, but he said, "Business." On arriving at his office, there was a telegram of a similar kind from the hotel proprietor at Scarborough. Poor Fred was dead at the time, as he only survived the accident three hours. John and I set off at once, and found all over, and next day it was proposed that we should visit the fatal spot. His companion in that unfortunate excursion accompanied us. He sat opposite to me in the carriage, and when I looked at him I remembered the dream of the 18th, and recognised the stranger who had the agonised expression, and asked him at once if his name were "Henry." He said, "Yes, my name is Henry," when I told the dream. He then said, "The most extraordinary part is, I am connected with the Volunteers, and we have private theatricals, and I recite, and am always on those occasions introduced as Henry Irvin, jun."

Mrs. Schweizer says that an account written by her, and substantially the same as the above, was signed by her son and by Mr. Deverell.

In answer to inquiries Mrs. Schweizer said (April, 1888) : "My son Frederick was not acquainted with Mr. Deverell at all, nor was Mr. Deverell known directly or indirectly to me or to any member of my family. . . . We knew nothing about his private theatricals." He was an acquaintance of a friend of Mr. F. Schweizer's and was only introduced to him by his friend on the afternoon of the accident, as a companion for the ride in which the friend could not join. Mr. Deverell was drowned while bathing the following year. Mr. Gurney had an interview with Mrs. Schweizer about this experience only a day or two before his death, and was favourably impressed with her as a witness. The dream, he says, "certainly made a very powerful impression on her, as she told one of her sons next morning to send her a telegram if there was no letter from Fred at the office proving him to be all right. He was away purely on business, and as he had already had a holiday, shortly before, she was not in the least expecting him to have another, and had not the least idea, therefore, of his visiting the seaside . . . Mrs. Schweizer did not see horses in her vision. When

she recognised Deverell as the 'Henry Irving' of her vision (feeling herself the absurdity of this detail), and told him of it, he was extremely impressed—'The blood left his lips,' she said."

There is one well-known dream of death, with detail of a certainly unlikely kind, which will probably occur to every one in this connection; I mean Mr. Williams' dream of Mr. Perceval's murder in 1812. This dream was not recorded before its fulfilment, nor even immediately after it, but we have a printed account dated 1832—20 years later—purporting to be in Mr. Williams' own words, and signed by him. It was sent to us by a great niece of Mr. Perceval's, who had received it from a grandson of Mr. Williams.¹ (P. 607.)

Sundhill, December, 1832.

Some account of a dream which occurred to John Williams, Esq., of Scorrier House, in the County of Cornwall, in the year 1812. Taken from his own mouth, and narrated by him at various times to several of his friends.

Being desired to write out the particulars of a remarkable dream which I had in the year 1812, before I do so I think it may be proper for me to say that at that time my attention was fully occupied with affairs of my own—the superintendence of some very extensive mines in Cornwall being entrusted to me. Thus I had no leisure to pay any attention to political matters, and hardly knew at that time who formed the Administration of the country. It was, therefore, scarcely possible that my own interest in the subject should have had any share in suggesting the circumstances which presented themselves to my imagination. It was, in truth, a subject which never occurred to my waking thoughts.

My dream was as follows :—

About the second or third day of May, 1812, I dreamed that I was in the lobby of the House of Commons (a place well known to me). A small man, dressed in a blue coat and white waistcoat, entered, and immediately I saw a person whom I had observed on my first entrance, dressed in a snuff-coloured coat with metal buttons, take a pistol from under his coat, and present it at the little man above mentioned. The pistol was discharged, and the ball entered under the left breast of the person at whom it was directed. I saw the blood issue from the place where the ball had struck him, his countenance instantly altered, and he fell to the ground. Upon inquiry who the sufferer might be I was informed that he was the Chancellor. I understood him to be Mr. Perceval, who was Chancellor of the Exchequer. I further saw the murderer laid hold of by several of the gentlemen in the room. Upon waking, I told the particulars above related to my wife; she treated the matter lightly, and desired me to go to sleep, saying it was only

¹ The same account, with only verbal differences, is printed in a footnote at the end of Walpole's life of Perceval (1874). Mr. Walpole says that it is "taken from an attested statement drawn up and signed by Mr. Williams, in the presence of the Rev. Thomas Fisher and Mr. Charles Prideaux Brune. It was given by the latter of these gentlemen to the author of this memoir."

a dream. I soon fell asleep again, and again the dream presented itself with precisely the same circumstances. After waking a second time, and stating the matter again to my wife, she only repeated her request that I would compose myself, and dismiss the subject from my mind. Upon my falling asleep the third time, the same dream, without any alteration, was repeated, and I awoke as on the former occasions in great agitation. So much alarmed and impressed was I with the circumstances above related that I felt much doubt whether it was not my duty to take a journey to London, and communicate upon the subject with the party principally concerned. Upon this point I consulted with some friends whom I met on business at the Godolphin mine on the following day. After having stated to them the particulars of the dream itself and what were my own feelings in relation to it, they dissuaded me from my purpose, saying I might expose myself to contempt and vexation, or be taken up as a fanatic. Upon this I said no more, but anxiously watched the newspapers every evening as the post arrived.

On the evening of the 13th of May (as far as I recollect) no account of Mr. Perceval's death was in the newspaper, but my second son, returning from Truro, came in a hurried manner into the room where I was sitting and exclaimed, "Oh! father, your dream has come true. Mr. Perceval has been shot in the lobby of the House of Commons; there is an account come from London to Truro written after the newspapers were printed."

The fact was Mr. Perceval was assassinated on the evening of the 11th.

Some business soon after called me to London, and in one of the print-shops I saw a drawing for sale, representing the place and the circumstances which attended Mr. Perceval's death. I purchased it, and upon a careful examination, I found it to coincide in all respects with the scene which had passed through my imagination in the dream. The colours of the dresses, the buttons of the assassin's coat, the white waistcoat of Mr. Perceval, the spot of blood upon it, the countenances and attitudes of the parties present were exactly what I had dreamed.

The singularity of the case, when mentioned among my friends and acquaintances, naturally made it the subject of conversation in London, and, in consequence, my friend, the late Mr. Rennie, was requested by some of the Commissioners of the Navy that they might be permitted to hear the circumstances from myself. Two of them accordingly met me at Mr. Rennie's house, and to them I detailed at the time the particulars, then fresh in my memory, which form the subject of the above statement.

I forbear to make any comment on the above narrative, further than to declare solemnly that it is a faithful account of facts as they actually occurred.

(Signed) JOHN WILLIAMS.

The close correspondence of the supposed dream scene with the picture may well have been a trick of memory, but it is difficult to see how Mr. Williams' memory can have deceived him as to his having dreamt of a man being shot in the lobby of the House of Commons, before he heard of the murder, and a letter written by Mr. C. R. Fox to Mr. Hensleigh Wedgwood in 1876 affords some corroboration. Mr. Fox was the son of one of the friends to whom Mr. Williams told the dream

on the next day, and was, Mr. Wedgwood tells us, 14 at the time. He says: "I have now no certainty as to the day on which J. W. related his dream, but it is indubitable that he did so before the Chancellor's death." Taking it all together, and allowing for the natural rounding off of an oft-told tale, we cannot, I think, deny that it is a remarkable case.

I have had some hesitation about including the next case (P. 490) because it also is recorded 20 years after the event and it depends entirely on the memory of one man for details. It is at any rate interesting. It was given to us by the narrator, Mr. C. F. Fleet, of 26, Grosvenor-road, Gunnersbury, in April, 1888, when Mr. Gurney had an interview with him. In a letter Mr. Fleet says he can swear to the authenticity of the story, and also that it has been in no way "cooked up" or embellished.

In the year 1868 I was the third mate of the sailing ship *Persian Empire*, of London, homeward bound from Adelaide to London with a full cargo of wood, &c.

We had lost two men who had deserted the ship and gone up to the Gold Fields; hands were scarce in that city, and we thought the ship would have to make the passage home short of two men, but luckily, the day before we meant to sail, a man came on board saying he was most anxious to ship and get home.

The captain was struck with his appearance, which was fine, respectable, and indicative of bravery; he also could show a V. G., very good, discharge from his last ship, so the captain agreed to put him on our articles. The man (who gave the name of Cleary) went ashore with the captain to the shipping office, where he was put on the articles, being told to join the next day at six a.m.

He, however, failed to put in an appearance, so the captain sent me ashore to look him up. After searching in vain for a long time, I turned to go on board, and when nearly reaching the ship, I found him walking about in a most dejected manner and looking very miserable. I asked him why he had not joined the ship, and I could see from his countenance that something was troubling him.

By a little persuasion, however, I induced him to come on board. On the way down to the ship we chatted freely and pleasantly on different topics, and after awhile his look of dejection entirely passed away and the man seemed himself again.

Once, mention was made concerning the qualities of our ship, the *Persian Empire*, by Cleary asking me if she was staunch and a good sea boat, at the same time adding in a peculiar tone of voice that he hoped she would carry him safely home. I said she was everything that could be expected, was only five years old, and on the "first" letter at Lloyd's (A 1). This seemed to satisfy him, and as we had by this time arrived alongside the ship, we jumped on board. The pilot then gave the order to "unmoor ship" and pass the tow rope to the tugboat which was in waiting to take us down the river.

Cleary went to his work cheerfully, we got down to the lightship where we cast off the tug, discharged our pilot and got away to sea, making a good start, the weather being fine.

One night about a week after sailing we had a slight spell of "dirty weather," for it blew a hard gale from the westward, with a high following sea. I had the middle watch (12 to 4), and Cleary, who was in my watch, was taking his turn at the wheel, and as I chanced to be standing near the compass at one time, he thus spoke to me :—

"Mr. Fleet."

"Well," said I, "what is it, Cleary?"

"Why, sir, I would like to explain to you how it was I failed to join the ship on the morning I should have done so."

"What was the reason?" I answered.

"Well, sir, after I left the captain, I went to my lodgings to put my things together and settle a few matters of business, but was kept so late that I had to turn in before finishing what I had in hand, and so had to leave it till the morning. Do you know, sir"—here he lowered his voice and became quite mysterious—"I had a dream that night and a very ugly and extraordinary one it was too. Do you believe in dreams, sir?"

"Well," I answered, "I cannot say that I do, or do not. I have known some astounding ones come true."

"Ah, sir, that's just what's troubling me," he said, and his face grew pale and great beads of perspiration came on his forehead, "but I'll just tell you what I dreamt, sir, and then you'll see. On my way to my lodgings I could think of nothing but the ship I had just joined, and which was going to take me home. As was quite natural, I fell asleep, thinking of her, and at last dreamt that the *Persian Empire* was off the 'pitch,' or exact vicinity, of Cape Horn, South America, and that she, on Christmas morning, was in a very heavy gale and high sea. Well, sir, I, with the rest of my watch, were ordered to secure a boat hanging in davits over the side. I got into the boat, the rest of the watch remaining on deck, and in the middle of the work a most fearful sea broke over us, washing overboard me and another hand, and we were both drowned. I remember no more, sir, and I woke but I cannot get that dream out of my head."

I told him not to allow his mind to be troubled by such nonsense, and tried my best to laugh him out of his fears, but he seemed so deeply impressed with the vividness of the dream that I utterly failed in my object.

He also told me that, during a cyclone which blew in Madras, in 1864, he had swum off with a small line to a barque that was dragging her anchors and fast driving ashore. By so doing he had been the means of saving nine hands out of her by the aid of the life saving apparatus, for which act of gallantry the Humane Society had awarded him their gold medal with a piece of vellum giving an account of the occurrence. These, together with a small bag of gold, were safely locked up in his chest down in the fore-castle and intended for some near relative.

Soon after this, the weather cleared up, but only for a short time, as we fell in with another gale with violent snow and hail-squalls. One night when not far from Cape Horn, it was my first watch (8 to 12), Mr. Douglas, the chief officer, being in charge of the deck. The rest of the watch,

with two exceptions, those being the man at the wheel and the hand on the "look out," were either asleep aft, or "standing by" for orders. Amongst the former was Cleary. I heard a loud cry and on my going down to the main deck to ascertain the cause, I found Cleary looking very pale and evidently much upset about something. I learnt that it was he who had called out, and on my asking him the cause he told me he had had a repetition of the dream. We had great difficulty in calming him as he had worked himself up into a state of nervous excitement almost terrible to behold, but at last he got a little quieter yet kept muttering, "I know it *will* come true."

The next morning was Christmas Day. The wind was still blowing very hard, and although it was our "watch below" from 8 a.m. until 12 noon, yet the chief officer and I had to remain on deck, as the second officer was too unwell to leave his berth. This came rather hard upon us as we had already "stood" 8 hours watch that night. However, at 8 bells (8 o'clock) Mr. Douglas went below to the captain and reported the weather as still being bad and the barometer on the "fall."

After awhile he came on deck again, and told me that the captain had given him orders to secure the boat hanging in the davits over the port quarter, in the event of the sea increasing. When I heard this order I could not help thinking of Cleary and his dream, at the same time feeling a presentiment that something might happen; however, duty is duty and must be performed sometimes under most trying circumstances. The sea increased considerably and began to break on board with great force, so I went forward to turn the hands out; they one and all obeyed me with the exception of Cleary, who hung back. I called and asked him why he did not come out with the rest of the hands. On my receiving no reply I went right into the forecabin and found him seated on his chest, his face buried in his hands, to all appearances completely overcome.

I took a seat beside him inquiring what was the matter. At first he would not answer, but after a little while he again referred to the dream, saying, with a miserable tone, his face still buried in his hands, "Oh, sir, I fear it is about to come true now," giving this as his reason for not coming on deck with the other men. In answer to my question as to whether he would go to his duty he replied he would not. Then I said at any rate he must go with me to the captain and be put in the "Official Log" for "Refusal of duty," unless he changed his mind. This he said he had determined not to do, so we went to the captain who, after gently persuading him to do that which was required of him like a man, but all to no purpose, produced the log-book, and I was told to call Mr. Douglas to witness and sign the entry. After the captain had made the entry and had read it over to Cleary, who had answered to its being correct, the chief officer took the pen to sign his name. Whilst doing so, Cleary, in an excited tone of voice said, "I will go to my duty, for *now* I know the other man relating to my dream," at the same time looking at Mr. Douglas, who looked at Cleary and then at me, as much as to say what does it all mean? Whilst going on deck I briefly told the chief officer of the dream. He laughed at the idea of his being the man meant in it. I had a strange foreboding, and it was with no cheerful heart that I went on deck. On our arrival there we found the rest of the hands waiting for orders about the boat. The duty that lay before us was to turn her up clear of the seas

with her keel outwards, and to do this we had to pass a pair of gripes, or broad rope bands, around her, then to hook on a tackle, made fast in the mizen rigging, which, when hauled taut, would turn her up. Cleary jumped into the boat to pass the gripes around her, and Mr. Douglas got over the side for the purpose of handing me the gripes from Cleary, also to overhaul the davit falls, which have to be eased up a little. The chief officer was holding on with one hand to an iron rail running around the quarter-deck, and was in the act of passing the gripes to me, when the man at the wheel, by his bad steering, "luffed" the ship into the wind, and on my looking to windward I saw a very heavy sea coming along, which, for the moment, I thought would capsize the ship and, as a warning to all hands, I sang out, "Look out men, here it comes." We, who were able to do so, rushed to the mizenmast and there held on for dear life, but unfortunately both Mr. Douglas and Cleary were unable to do so in time. The sea struck the ship on the starboard side with very great force, nearly throwing her on her beam ends, flooding the decks and doing much damage, besides washing overboard both those two men. The sea then caught the boat, turning her completely over, breaking the stout iron davits as one would a match, and she, with Cleary clinging to her, was swept away. Mr. Douglas held on to the iron rail, trying in vain to get on board, but the rush of water was too powerful for him, and with a cry for help and a look of agony, which I shall never forget, the poor fellow dropped overboard. We dared not let go our hold of the mast to try and save him for fear of being washed overboard ourselves, so we had the sad spectacle of seeing our poor shipmate drown without being able to save him. As for Cleary, he was swept away at once, therefore there was no chance of saving him. This was not the only disaster, for the man at the wheel had his right shoulder dislocated by being jammed up under the grating, and the boatswain had his left leg broken in two places.

After the sea had somewhat gone off the quarter-deck, I ran up into the mizentop to see what had become of the poor fellows who I feared had met with a watery grave. Mr. Douglas was vainly trying to get on a hencoop, which had been washed overboard from the quarter-deck, full of fowls. A lifebuoy was also close to him, we having thrown them two. Cleary was taking off his oilskin coat, keeping himself up by "treading water" meanwhile, and then tried to reach Mr. Douglas, who could not swim, and was moreover impeded by too much clothing, it being bitterly cold weather. Cleary must have been a very powerful swimmer to have swum in such a sea, for he managed to reach Mr. Douglas, and then try to help him to get on the hencoop. Shortly after they met, a heavy sea came sweeping along which overwhelmed them, for after it had passed away I saw them no more. So, poor fellows, they died together. It was with a sad heart that I went down on deck, as Mr. Douglas and I had been great friends.

We had tried to get out another boat to save them, but in lowering her into the water she, too, got smashed up by a sea, and we lost our Christmas dinner as a sea broke into the galley, washing out its contents and the cook along the deck. But this trouble was as nothing compared with the loss of the two men, which was all we could think of for some time; in fact we had a very miserable Christmas, and one long to be remembered by me.

We arrived in London two months after the accident, and three months after leaving Adelaide.

Standing on the pierhead, amongst the crowd of people watching the ship come into dock, was Mr. Douglas's *fiancée* anxiously expecting to see him. When the captain saw her he went ashore and, in the best way he could, broke the sad news to her. The poor girl was utterly prostrate with grief on hearing what had befallen her lover. After she had recovered somewhat she begged to be allowed to visit his cabin. The captain handed her on board, and then, after awhile, she went ashore again. Whilst the captain was breaking the news to the poor girl, a wild and piercing shriek was heard. We were told that it came from the girl to whom Cleary was to have been married on his arrival home. The scene with her was truly distressing. Learning that Cleary had also been drowned, she fainted, and was taken away by her friends, perfectly helpless and heart-broken.

In this case it will be noticed that, washing overboard, Cape Horn, and Christmas Day are all likely enough ideas to occur to a dreamer about to take that particular voyage. It is in their combination that the strength of the coincidence lies, and the knowledge Cleary must have had of the dangers of Cape Horn, and of the prospect of their reaching it about the time they did of course considerably reduces the improbability of such a combination of ideas. The identification of Mr. Douglas as his fellow-sufferer must either have been an independent impression at the moment, or an instance of the memory-illusion already discussed, for it is impossible that he should have been for a month in the company of the dreamer without being recognised, if he had been vividly presented in the dream.

There are other death-dreams where the improbability of the combination of circumstances dreamt of is hard to estimate. I cannot, for instance, feel sure that a Consul at Salonica would be unlikely to dream that he was murdered by a mob (P. 108); or a railway porter that the station-master's legs were cut off by a train (P. 368); or, that a man having an acquaintance known to be insane and under restraint, and staying in the same house as his wife, would be unlikely to dream of his cutting his throat with a dinner knife (P. 620). And on the ground of too great probability I have also omitted a case (P. 68) where the date of the death was dreamt a fortnight before it occurred, that death, however, having been almost daily expected for two or three months.

A dream of a death very shortly before its quite sudden occurrence seems to have some claim to consideration as evidence for premonition. We have two or three cases of this, of which the two following are the strongest. The first (P. 317) is from Mr. James Cox, Admiralty House, Queenstown, Ireland (Secretary Ret. to the Admiral Commanding in Ireland).

December 18th, 1883.

On Sunday, 11th September, 1881, while proceeding in H.M.S. *Phoenix*, from Newfoundland to Halifax, Nova Scotia, I dreamt that one of

my brother officers was lying dead in a house at Portsmouth. The dream was so vivid that it quite disturbed my mind the following morning, and it was with difficulty that I could shake off the uncomfortable feeling. At breakfast I sat opposite the officer, and looking round the table, I remarked: "I dreamt last night that I saw one of you fellows lying dead, but I won't say which, as I don't want to spoil your appetite." In the course of the afternoon, as we were steaming into Halifax harbour, the officer was sitting at the stove in the wardroom joining in an animated conversation about the speed of the ship, &c. A few minutes after we anchored, I went on shore, and returned again on board at 10 p.m., and as I was about to go below to my cabin, the officer of the watch motioned me to be silent, and approaching me, said "Poor S. is dead, he has just died suddenly"; and as I passed across the mess-room I beheld the officer of my dream lying dead in his cabin.

I am certain that two or three officers who were with me in that ship will remember the circumstances.

In answer to inquiries, Mr. Cox adds:—

I never before or since had any similar vivid dream of death. The case of the chief engineer of the *Phoenix* was so vivid and distressed me so much that I am not likely ever to forget it.

The following is from one of Mr. Cox's brother officers, at the time of the dream and at the time of writing, an engineer on the *Superb*:—

H.M.S. *Superb*, Malta.

January 5th, 1883 (a mistake for 1884).

MY DEAR COX,—I think I can fully corroborate the story that you ask me about, as it made a great impression on my mind at the time, which has never left it. In fact, I have frequently spoken of it to persons who have been speaking of similar affairs, and now I will tell it as nearly as I can. On the morning of the 12th September, 1881, you told me that you had dreamed the night before that you saw Mr. Sharp lying dead in the back room of a printer's shop in Commercial-road, Landport (as far as I recollect it was Trivers'), whither you had been called by some one for the purpose. You said that he had fallen down dead very suddenly, and that when you told the captain of the circumstances, he requested you to make all necessary arrangements with regard to the funeral, &c. You then, in your dream, found yourself in an undertaker's shop, with some one else, engaged in superintending the funeral matters and selecting things, &c.; and then, as far as I recollect, your dream ended.

All this you told me, and at the same time remarked that we had better not tell Mr. S., as he was rather a nervous man. We laughed over the affair, and thought no more about it. That same evening the subject of your dream actually died suddenly from heart disease, and I think on the following day yourself and Hill went ashore, and selected some coffin fittings, &c., and you told me when you came back how the whole thing flashed through your mind again on finding yourself in the undertaker's shop.

It was the strangest thing that ever came under my actual notice, and I am pleased to be able to corroborate it.—Yours sincerely,

M. HAWKINS.

The next (P. 316) is from a lady who unfortunately does not allow us to print her name, though it may be mentioned to anyone wishing to know it.

My mother died very suddenly on December 14th, 1876, and in the absence of my husband our vicar came to break it to me. I quickly suspected his errand and then told him it was no shock to me, I had been so fully prepared by dreams. I had seen her funeral, and gone through all the last scenes more than once, and so vividly that when I awoke it was a few moments before I could realise that she was still alive.

In answer to inquiries, our informant adds :—

If I had been anxious about my mother at the time, I should not have thought my dreams worth mentioning. I was expecting to pay her a visit in six weeks' time, and she was just as usual when the breaking of a blood vessel on the brain ended her life in a few minutes. I do not remember ever to have had what I call a "warning dream" except on this occasion.

I think for about 10 nights previous to her death, I had vivid representations of her being ill, dying, being buried. I could see her dead, see her funeral.

DREAMS OF ACCIDENTS.

Analogous to death-dreams are dreams of serious accidents. The following (P. 310) is from Miss R. F. Curtis, 37, Springfield-road, St. John's Wood.

On a Saturday night in the autumn of 1882, I dreamt the following :—I was walking down a street in London when a lady in black passed me, who turned round to look at me. I saw she was in tears. The lady hurried on ; I hurried after her to see who she was. When I came up to her I found her lying in the road. A number of people had collected. I said, "Is she hurt?" Some said, "She is dead," some that she was not dead. I asked who it was that was lying in the road. They said, "Mrs. C." There was some confusion, and I awoke from my dream. As I had not heard of my friend, Mrs. C., of Clapham Common, for so long, I made inquiries about her among my friends, about a week after I had the dream, and was told Mrs. C. had fallen over a kerb-stone that was very high, and had fallen into the road, much hurt. She had the accident on the Sunday evening following the Saturday night when I had the dream. The dream was remarkably clear, and I do not often dream of my acquaintances. I related it to my sister Jessie, a short time before the accident occurred to Mrs. C. My sister Jessie signs her name in proof that the account above is correct, and that I related the dream to her before the event happened.

ROSAMOND F. CURTIS.

JESSIE KATE CURTIS.

Miss Curtis wrote on December 2nd, 1884 :—

I can safely state that I had no cause of anxiety about Mrs. C. before I dreamt of her.

The next case (P. 336) was sent to us, in 1885, by the Rev. E. N. Pochin, of Barkby, Leicester. The dreamer, Miss E. N., is a parishioner of his.

About the year 1876, I had a dream in which I saw H. B., the wife of the parish clerk, slip down on the causeway opposite to the house of Mr. C. I then saw her carried into Mr. C.'s house, when it appeared that she had sustained some injury from the fall. Nothing that I know of led up to this dream. H. B. was in no wise more likely to slip down, certainly not when I dreamt she did, than anyone else in the parish. I told this dream to several different persons, and amongst others to the vicar, Rev. E. N. Pochin, in the presence of several of my companions, before the facts occurred, which all happened after I had told my dream, exactly as I had dreamt.

Then follows an account of another premonitory dream where the future event was perhaps less unexpected; and of impressions that certain visitors will call that day. The document proceeds :—

All this I declare to be faithful and true, in token of which I sign this statement, as also my mother, who confirms it in its several particulars; and the vicar also in those parts where his name is mentioned, and my brother, who knows these facts.

This document is signed by Mr. Pochin, Miss E. N., and her mother and brother.

The following two dreams occurred to Mr. J. W. Skilton, formerly an engine driver in Ohio, and now living in Florida. They appeared in 1886, in *Mind in Nature*, a periodical published in Chicago. He says :—

Six times has my locomotive been overturned, while running at high speed; and each time I have dreamt of it two nights before, each time in the dream I saw the exact place—direction in which the engine was going, and the side on which the engine turned over.

(P. 491) [In 1853] I was firing a locomotive, a fine new passenger engine, built for speed, and just from the shop. I thought myself lucky to be on such a fine engine, and was proud of my position. One night, May 29th, 1853, I dreamed that the train ran through a shallow cut, and came out on a high stone bridge, over which the train passed, and then the engine turned over down the bank some 70ft., into the river. I mentioned my dream the next morning to the family with whom I was living. The lady [now dead] told me I was going to be killed, but I told her that in my dream, I had assurance that I should not be hurt. On the second morning after my dream, we were sent over a part of the road with which I was not familiar, and presently came to a shallow cut, and I saw a number of men ahead on the track. The engineer was near-sighted, and did not see them. I called to him to stop the engine he tried to do so, but the track was wet, and seeing that part of the track ahead had been taken up, he jumped from the engine. I remained on it, and tried to stop it. Before this could be done, we were on a stone bridge, and I could not get off. The engine left the track, and at the other end of the bridge turned over twice before it reached the bottom, and I with its receiving but a small scratch *here*, I do not know. I climbed the bank, and

looking back, saw just what I had seen in my dream. The bridge was 900ft. long, with five stone arches, 54ft. high, and the bank down which the engine rolled, 70ft.

(P. 493) One more instance I very clearly remember, although it occurred many years ago, when I was engineer on a Western road. About 12 o'clock Saturday [night September 5th], 1859, I arrived at the west end of my run, and retired. I dreamed I was coming west with my train, running at full speed, trying to make up about one hour lost time. About half way between two stations, 8 miles apart, on the smoothest track on the whole road, the engine jumped the track, and turned over on the north side, and when it stopped I was sitting on one of the driving wheels, with my legs between the spokes; and a person in white came down from the sky, with a span of white horses and a black carriage, picked me off the engine, placed me in the carriage, and drove up toward the sky in a south-easterly direction. I awoke, but the dream distressed me so that I slept very little more that night. I did not mention it to anyone, but I could not get rid of the impression all through the Sabbath. Monday morning I took my train back to the other end of my run, where I lived, arriving there at 1 p.m. At 9.40 p.m. my time came to go west again. The train was 54 minutes late; as usual, the conductor said to me "Make up all you can," equivalent to saying: Run as fast as you dare. When about 40 miles out, running as fast as I ever ran,—something more than a mile a minute,—just at the point I had seen in my dream, the engine struck a horse, which threw the forward truck off the track. It was one of the darkest nights I ever saw. I instinctively reversed the engine, but did not shut off steam. The engine soon turned over on the north side of the track, and slid over 50ft. on the level ground before it could be stopped, when I found myself sitting on the driving wheel, with my feet between the spokes, my under jaw, and three ribs broken, and a deep gash on each side of my face¹ with 18 inches of the throttle lever broken off in my hand, which I had not let go of all the time; but the person with the horses and carriage was not there. I had not mentioned my dream to my wife—; they telegraphed her that I was killed, but she would not believe it. I reached home the next day at 5 p.m., fully persuaded there was something in my dreams, but the mystery to me was that it should come so true to the letter, to the point where I should see the man with the horses, and they not appear.

The dream had so impressed me that at one time on Monday, I made up my mind not to go out that night, but at the same moment came the impression, more distinctly than if uttered by an audible voice, giving me the assurance that I should not be killed; that He to Whom I always committed my life when starting, and Who has never failed me in all times of need, and Who had always brought me safely out of all accidents, would keep me this time, and not allow me to be seriously injured.

J. W. SKILTON,
Shell-road, near Jacksonville, Florida, U.S.A.

A third dream (P. 492) is given in *Mind in Nature*, but the collision vividly dreamed of did not actually occur. It was just prevented

¹ I have seen the scars on the under jaw, and on each side of the face.—G. A. S.

by Mr. Skilton's own exertions and he thinks he might not have prevented it had he not been doubly on the alert on account of the dream.

Mr. G. A. Smith called on Mr. Skilton when in America in November, 1886, and writes :—

I found Skilton yesterday, and he proves to be a very pleasant and apparently most reliable man. He has now retired from railway life, and has an orange grove and beautiful residence on the St. John's River, two miles from Jacksonville. There is no confirmation obtainable for his narratives, as he only spoke of his impressions to his wife, who is dead ; and there does not seem to be any one who could give her second-hand testimony. Skilton is an engineer and railway man every inch of him, and the very embodiment of practical good sense. He has had other similar experiences, which will soon appear in *Mind in Nature*, and has outlined them to me, as well as going through the enclosed [the article in *Mind in Nature* from which the above has been taken]. I never met a man with a more accurate memory for facts and dates; he is a walking railway guide and time-table and I frequently verified his memory by reference to old time-bills in his possession. One has no reason to doubt his narratives in any way ; as he relates them in simple and earnest language, the details never vary ; and he prefers to have you regard them as coincidences rather than as evidence of anything else. But he himself regards his experiences as an indication of some sort of protection. He has put dates against each case, which is about all that can be done ; and he also was anxious to give the two references [to gentlemen in America] which I have written on the margin. I regard him as an excellent witness, whose testimony would be faithfully relied upon in any other matter.

(Signed) G. A. SMITH.

Mr. Smith tells us also that Mr. Skilton assured him that he had never had similar premonitions which were not realised.

The next case, a recent and very well authenticated one, was contributed by the secretary of the Munich *Psychologische Gesellschaft* to *Sphinx* for March, 1887 (P. 187). The following is a translation of part of his article :—

. . . Intercourse with a "sensitive" lady friend has given the writer of these lines many opportunities of observing transcendental impulses, which exhibited themselves in her case as "presentiments" and "truth-telling" dreams. The following characteristic dream appears to be worth publication, because it is so especially well authenticated.¹ Frau K. describes her experience as follows :—

"In a night early in August 1886, I was witness, in a dream, to the outbreak of a rapidly spreading conflagration, which through its terrifying grandeur had a paralysing effect on me. When I woke I remained so much under the

¹The editor of *Sphinx* states that the persons concerned have authorised him to allow to these who should exhibit a special interest in the occurrence, a perusal of the signed evidence.

influence of what I had dreamed, that the reality of such a misfortune could not have distressed me more. Strange to say, soon after waking the thought pressed upon me, that our securities, which the brewery-proprietor B. kept in his fire-proof safe, were in danger. Although I cannot remember having dreamed of any danger to the bonds, and though there was no external reason for connecting the papers with the fire, to my astonishment despite all the reasons with which I endeavoured to talk myself out of this apparently motiveless feeling, the idea increased to such a point, that I at once told those around me about my dream. As though my mis-giving was to be confirmed as correct, three days later I had exactly the same dream, only with still greater distinctness. The unaccountable uneasiness increased still more, and I had the sensation as though an internal voice called to me, to put the bonds in safety. As the loss of them would have meant a great misfortune for us, I tried (following the warning) to induce my husband to put the papers in some other place.

"As the majority of persons in his place would probably have done, he looked upon my fears as groundless and could not attribute any importance to a dream. At first he flatly refused to grant my request. But in the meanwhile the inexplicable feeling of anxiety so thoroughly took possession of me, that I made him continually more urgent representations. At last, after about 10 days, he gave in, less on account of the dream than for the sake of my comfort. From the moment that I knew that the bonds had been placed in security, in the Munich Mortgage and Exchange Bank, my equanimity was restored. Soon afterwards I went into the country, to the Tyrol, and should hardly have thought more of this occurrence, had I not suddenly, during the night of the 14th-15th of September, again been the dreaming witness of a tremendous fire. But instead of, as before, being frightened by the exciting scene, there came over me a feeling of relief as of being saved from a great calamity, by the timely saving of the papers. On the morning of the 15th I made known my dream experience to those around me. Sadly enough the warning was fulfilled; for already, the following day, I received written information that the brewery, in which was the above mentioned safe, had been reduced to ashes by a destructive fire, which had broken out on the 14th of September. As I afterwards heard, the building was burnt to the ground; the fire-proof safe was exposed to flames and heat for 36 hours, so that the proprietor's papers which were preserved in it were completely charred. These dreams therefore (as has happened to me before¹) saved me from a great misfortune."

The correctness and precision of this communication is confirmed by the signature of five witnesses. The husband of the lady testifies in his protocol that he really had been led to the removal of the papers by her request, as above described; he was also a witness of the breaking out of the fire on the 14th of September. Three friends of the family, Frau von O., Herr von M., and Baron von E., state in their evidence that the above dream had been fully related to them during the first days of August, and that they them-

¹ Only a few months before this event, Frau K. owed to a similar transcendental warning the saving of her life, which was threatened by an escape of gas.

selves had taken part in the discussion respecting the danger of the bonds. Further, Herr von M. states that before the arrival of the letter on the morning of the 15th of September, in the Tyrol, the dream of the previous night (also given above) had been related to him. According to the statement of the thus heavily visited proprietor of the brewery, the fire broke out on the 14th of September, thus some four weeks after the delivering-up of the bonds, and raged three days ; the 36 hours of heat which the safe had sustained had destroyed all the papers that were in it. Moreover, several newspapers lie before me which give an account of this great conflagration. . . .

This case offers several special points for consideration. In the first place, the feeling of anxiety about the papers, which was the only thing to connect the dream fire with the building afterwards burnt, did not, so far as the percipient was aware, arise out of the dream itself. It may have formed a part of the dream and have been forgotten as such, but it almost looks as if both dream and anxiety were the result of a subconscious impression of danger to the papers from fire. Another interesting point is the occurrence of the final dream simultaneously with the fire, a coincidence which certainly adds great weight to the reasons for regarding the whole set of experiences as supernormal. This last dream was, if supernormal, clairvoyant or telepathic,—not of course premonitory ; and it seems possible that all three dreams were of this character and not premonitory at all, for the danger of fire may have existed all the time and not only when it actually occurred. As this is, however, a conjecture, not a certainty (as would be, *e.g.*, the present existence of a letter whose arrival next day was dreamt of), I have thought it best to include the case among premonitions.

With it we may group the following, where also we seem to have a supernormal perception of what may have been existing danger (P. 322). It is from Mrs. Stella, of Chieri, Italy.

The following occurred to my mother, the most matter-of-fact person and not one to be easily impressed. About three years ago, I received a telegram from her, from London, saying, "Take care of the plate ; will write and explain." I did not understand what she meant, but nevertheless, I took extra precautions in shutting up the house at night, and awaited my mother's letter. It appears she had dreamed that she had been aroused from her sleep by a noise, that she got up to see what it was, and went out on to the staircase, and on looking down she saw our dining-room here in Italy, and a man was filling a bag with the plate, which another man was handing to him from the sideboard. She heard one man say to the other, in Italian, "To-morrow we will go to Genoa and spend Sunday" (that making it Friday that they were robbing us). One of the men, looking up suddenly, saw my mother, and began mounting the stairs with a long knife in his hand, and the fright woke my mother. But the impression was so vivid that she sent me a telegram the next morning (Thursday), being quite sure that our house

would be robbed on the Friday night. It was not, however ; but the following Wednesday a band of robbers broke into the house nearest to us and carried off everything, but they were taken the next day, when they confessed that they intended on the Friday to rob our house, and then go to Genoa. Among the things taken with them were a bag and a long knife answering to the ones my mother described. My mother has great common-sense, and held until then all superstitious presentiments and belief in dreams as really wrong, yet on this occasion her dream was so clear that she not only acted in contradiction to all her previous opinions, but even thought it sufficiently urgent to necessitate a telegram.

In answer to inquiries, Mrs. Stella adds :—

With regard to the plate robbery, the man's confession was made to one of our peasants (since unfortunately dead). As they were being handcuffed, our man was there, and, I believe, even assisted to secure the thieves, who were personally known to him ; and one of them said to him, " If it had not been for our bad luck, we should have cleaned out your padrone's place to-morrow night and then got off to Genoa." This is the exact translation of his words as well as I can remember, and of course our man came to tell us of our escape. Under other circumstances I might not have attached any great importance to an Italian peasant's story, but it quite confirmed my mother's dream.

The weakest point in the evidence here is the testimony to the supposed fulfilment of the dream, the intention of the men to rob Mrs. Stella's house, for it is at second-hand from a peasant. Still, it is of course very probable that they did intend it, and they may quite well have intended it at the time of the dream.

We have another case with some analogy to the two last, though less well evidenced, being remote in time and uncorroborated. (P. 485.) It is from Mrs. Hunter, Silverwood, Skelmorlie, N.B.

I lived in Ayr. My sister, who lived out of town, came to stay a night with me before leaving the locality, and sent a trunk to the railway station to be left till called for. That night my sister and I slept together. I dreamt of running up and down the streets of Ayr in distress, looking for a policeman, and not one could I find. I awoke, and falling asleep again dreamt exactly the same dream. I woke my sister and told her about it, adding that I was afraid some trouble was brewing, but she just laughed at me. Again falling asleep, the third time the dream repeated itself. Being now rather alarmed, I got up, at 6 a.m., and asked my sister to go off with the earliest train, 8 a.m., and leave me. She did so, and, on reaching the station, the first thing she noticed was her trunk with the feet knocked off, and otherwise disfigured, and standing by it a woman dressed in her own shawl and other wearables. My sister became greatly agitated, and the woman, on seeing her thus, ran away. And for more than an hour my sister ran up and down the streets seeking for a policeman, and not one could be found. She afterwards came back to me and told her story. It was afterwards found that *this woman had claimed the trunk on the previous evening, taken it to her lodgings, abstracted the valuables, and was trying to make off with the*

earliest train. She was apprehended, and having been previously convicted, was transported.

SARAH HUNTER.

Mr. Gurney remarks on this case:—

August 29th, 1884.

I have had a long interview with Mrs. Hunter, who is a sensible woman, with no inclination to the marvellous. The case was more striking as told *vis à voce*. The sister was angry and offended at Mrs. Hunter's insistence that she should start by the early train. The event happened quite 30 years ago. Mrs. H. does not know her sister's present address.

Here the dream, it must be admitted, represented a future event—the search for the policeman—but the theft which made that search necessary had already occurred. There seems to have been here, as in the German lady's dream of fire, a waking impression not apparently derived from the dream. In this case it caused Mrs. Hunter rightly to connect the idea of impending misfortune with her sister, and in fact led to the partial averting of the mischief. It is difficult to say how far, given an idea of theft, the idea of vainly looking for a policeman was likely to occur spontaneously in a dream.

Returning to accident-dreams, we may group with them the following dream of an averted accident. It was recorded by Mrs. De Morgan, wife of the late Professor De Morgan, in the *Spiritualist* newspaper for October 11th, 1878, and corroborated by her daughter-in-law, at our request, in 1883. (P. 60.)

I took my family, consisting of my daughter, my daughter-in-law, the four young children of the latter, and a servant, into Dorsetshire five weeks ago. Four days before we left London, I awoke from a sleep, or doze, with an image vividly depicted on my mind. I was sitting on a bank reading. My daughter-in-law started up suddenly and ran to a spot grown over with weeds, briars, and dank grass. Then I saw her catch up one of the little children, who was running to the same spot. She looked at the place and called out to me that there was a deep well there. I felt a sense of relief that the child was safe, but was so impressed with the dream, or vision, that I described it at once to her, and it was mentioned afterwards to others.

When we arrived at the railway station we were met by the landlord of our lodgings, who was to drive us in a waggonette to the village. On the way I asked him if he had a well on his ground, as we had little children with us. He replied that there was a well in the house, but it was covered and had a pump over it. Three or four days after our arrival, we were sitting reading on a green ridge in a field belonging to our landlord. The children were playing a little way from us and their mother was beside me. All at once she started up and ran to a spot at a little distance where rough coarse grass and weeds hid what was directly behind. The youngest child, a baby of two years old, was running to this place, and as he approached it his mother caught him up, *turning round to me* and exclaiming, 'Oh! here is a deep well.' *We then remembered my dream and our intended precautions.*

But the dream was really of no use *as a warning* for we had quite forgotten it, having been made easy by our landlord's assurance that all was safe.

Bedford Park.

I perfectly remember my mother-in-law waking up and telling me that she had just had a dream about a well hidden by a bramble bush and overgrown with rank grass, in a field in which we were all together, and she cautioned me to be on my guard about it at Chideock, on account of the children.

And all happened exactly as she has here narrated it.

A. M. DE MORGAN.

The next three dreams are not of the accident itself, but of the appearance of the sufferer as first seen by the dreamer afterwards. (P. 354.)

Mrs. Donaldson, Devereux House, Daleham gardens, Fitzjohn's-avenue, N.W., writes, I think, in 1883 :—

On Sunday morning, the 29th September, 1878, I roused my husband by speaking in my sleep in a moaning and distressed manner. I said, "Oh, B., what is the matter with your face?" and then began to sob. My husband woke me and inquired the cause of my distress. I said, "I saw B." (mentioning the name of my nurse) "standing in the nursery with her back turned to me, and when I spoke to her, and she half turned round, I saw the side of her face terribly cut and bruised." Hence my distressed inquiry as to the cause of the injury.

That Sunday evening she did not appear as usual at family prayers, and upon inquiring the reason of her absence, the cook replied, "B. has met with an accident, ma'am, and has fallen out of the Metropolitan train." I rushed upstairs, and there, in precisely the same position as I had seen her in my dream, stood B., with the side of her face cut and bruised as I had seen it, and without thinking of the coincidence at the moment, I said, "Oh, B., what is the matter with your face?" and as I said the words the whole dream flashed vividly across my memory.

AGNES E. DONALDSON.

On the Sunday morning I heard my wife distinctly say in her sleep, "Oh, B., what is the matter with your face?" and then I roused her. We thought no more of this until after the accident in the following evening.—A. B. DONALDSON.

In answer to inquiries, Mr. Donaldson adds :—

Mrs. Donaldson is not accustomed to have distressing dreams, and she is by no means of a fanciful or morbid turn of mind.

No exact account of the dream was written at the time, but the fact was noted in a journal. We have both the clearest remembrance of the dream and its fulfilment.

In the next case (P. 345) the evidence that the dream preceded the accident is less decisive. It is from Mrs. Medwell, Fulbrook-road, Junction-road, N.

February, 1884.

About 11 years ago my husband was a fireman on the Great Northern, going out very early in the morning. I expected him home about 2 o'clock in the day. A few hours after he left me I had a dream. I fancied I saw my husband brought home with his head all over blood, and very much cut. It so startled me that I could not keep in bed, but I got up and told my landlady my dream, and told her I felt sure something would happen to my husband.

I was looking out of the window, when I saw a man bring him home to the gate. I was quite ready for him, and he was surprised to see I knew all about it. This is quite true.

MARY MEDWELL.

Mr. Gurney applied to Mrs. Crellin, of 62, Hilldrop-crescent, N., who employs Mrs. Medwell, and through whom the account was obtained, to discover the relation of time between the dream and the accident. She has been informed that "the dream preceded the accident by an hour or so." Mrs. Crellin has also ascertained from Mrs. Matthews, of 59, Pratt-street, N.W., who was Mrs. Medwell's landlady at the time, that "Mrs. Medwell narrated her dream in the morning; and Mrs. Matthews afterwards saw the husband led home, with a wound in his head, caused by a stone thrown on the railway by some boys." Mrs. Medwell had another vivid dream about an accident to her husband, but it seems to have occurred simultaneously with or soon after the accident.

The third case of the kind is from Mr. Rowland Rowlands, of Bryncethin, Bridgend, who has had a considerable number of impressions and dreams corresponding with real facts (see, for some of his experiences, *Phantasms of the Living*, Vol. I., pp. 252, 291, and Vol. II., p. 443), in two or three cases these real facts being in the future. The one about to be related has the defect of being remote and uncorroborated, but it was apparently acted on, which is of course important as diminishing the danger of memory deception. (P. 81.)

About 25 or 30 years ago, when I was living at Pontyests, and before I was manager at Pen-y-graig, my son was at a school in Kidwelly, kept by a Mr. Nicholas. One morning, when I had come back to my house from work, I sat down in a chair as soon as I got home, and then, when just between sleeping and waking, I saw my son standing before me with the blood running out of his eye. It was not a regular dream, and yet I wasn't quite awake.

I was so sure that something had happened to the boy that I went off at once to Kidwelly, five or six miles off, and asked Mr. Nicholas where the boy was and how he was. Mr. Nicholas said the boy was all right, and he had seen him only a few minutes before. Whilst we still were talking, my boy came in, bleeding from a cut just over the eye. He had gone to fetch his

cap, and a nail, which was sticking out from the wall, had struck him just beneath the eyebrow. He still bears the scar of it.

DREAMS OF WINNERS OF RACES.

Passing on to a different kind of event dreamt of, it is perhaps worth noting that we have five or six first-hand accounts of dreams foretelling correctly the unexpected winners of races, (P. 404 [two cases], 405, 406, $\frac{10}{6}$ and one of Lord Vivian's in the *Spiritualist*), but we have to bear in mind that races are probably a very frequent subject of dreams among persons interested in them, as all our informants were; and if so it is of course to be expected that the dreams will sometimes come right. In confirmation of this view we may note that when one of our informants mentioned his dream to a friend, the friend remarked, "Oh, I am always dreaming about horses, but they never come off."

Somewhat analogous to racing dreams would be dreams about examination lists, and these are probably also frequent, though we have only one in our collection. This was recorded soon after the event and is well attested, and it has some rather curious points about it. (P. 101.) It is from Miss K. D. Ellis, Cranborne Vicarage, Windsor.

August 21st, 1884.

I have lately been very anxious about the success of a young friend who had been examined for a Sandhurst cadetship. The list of successful candidates was due on the 15th August. About 10 days before that date I dreamed that I saw the list, and that a boy of the same name as my friend (Johnson) was two places from the bottom. I mentioned this to my sisters in the morning. About three days after I dreamed exactly the same thing, with the addition that I noticed that the initials of the *Christian names* were *not* those of my friend. I did not see clearly what they were, but only that they were wrong. I mentioned this second dream to my family, saying that I now believed our friend would pass, although it was considered very unlikely that he should do so. When the Sandhurst list appeared in the *Times* of August 15th, we looked first at the bottom of the list, and there, second from the end, was the name of Johnson, but it was that of a stranger, as I had dreamed. Our friend (of the same name, but other initials) was 71st on the same list.

KATHARINE DIANA ELLIS.

A newspaper extract was sent with the narrative, showing the list of successful candidates for cadetships. The name of Hugh W. B. Johnson is 71st, and that of Rupert M. R. Johnson 98th, the number on the list being 100.

In answer to the question, Was this dream marked by exceptional vividness, or was it unusual in any way? Miss Ellis says it was *unusually* vivid, and repeated twice. She also informs us that she *has had other seemingly veridical* dreams.

Miss D. Ellis writes :—

I remember that my sister Katherine told me that she had dreamed that the name Johnson was two from the bottom of the Sandhurst list, and that the initials were wrong. I do not recollect for certain whether she told me of each dream as it happened, or if she told me of both dreams *after* both were over.

In a later letter Miss D. Ellis adds :—

I *intended* to say in my account of the Sandhurst dreams that I *was* told of them before their fulfilment.

Miss B. Ellis writes :—

I have a *strong impression* that my sister Katherine told me of each dream as it happened. I remember she mentioned the exact place on the list. I do not *remember* hearing the initials were different.

DREAMS OF TRIVIAL INCIDENTS.

From this we may appropriately pass to dreams of trivial incidents fulfilled. The first (P. 462) is from Mrs. Mackenzie, Lamington House, Tain, Ross-shire.

July 14th, 1884.

One morning last spring, when at breakfast, I suddenly remembered a dream I had had the night before, and told it to my house party, who numbered 10 individuals. I should say that it was rather a joke against me that I believed in dreams and that very often my dreams came true ; so when I mentioned having had a curious dream, I was greeted with the usual joking remarks. "Well," said I, "this is what I dreamt. I thought there were several people in our drawing-room, among others Mr. J., and I left the room for a few minutes to see if supper was ready, and when I came back to the drawing-room I found the carpet, which was a new one, all covered with black spots. I was very angry, and when Mr. J. said it was ink stains, I retorted, 'Don't say so, I know it has been burnt, and I counted five patches.' So ends the dream." Well, we all went to church, it being Sunday, and on our return Mr. J. came with us to luncheon, a thing he had never done before, and some others joined our party. I went into the dining-room to see if things were ready, and then going back into the drawing-room I noticed a spot near the door and asked who had been in with dirty feet ; being a new carpet I was particular. Mr. J., as in my dream, said it was surely ink, and then pointed out some more spots, when I called out, "Oh ! my dream ! my new carpet ! burnt !" As we afterwards discovered, the housemaid had allowed the fire to go out, and had carried in live coal from another room in a shovel, which she had tilted against the door and spilt the coals on the carpet, burning *five* holes. Of course next Sunday I had several offers from my party to remain at home and watch the other carpets, but I don't think that housemaid will burn any more carpets.

J. W. MACKENZIE.

Miss Mackenzie writes :—

I certify the above to be correct.—GERTUDE AGNES MACKENZIE.

Miss Mackenzie—her mother says—“ was present when I related the dream, and was present also when the *dénouement* occurred.”

Mr. Gurney remarks about this case :—“ Mrs. and Miss Mackenzie are known to me, and are intelligent and trustworthy witnesses. I have had the whole account from them *vivâ voce*, and have no doubt that what is written above is accurate. Mrs. Mackenzie says that Mr. J.'s coming to lunch was the merest chance, and that she could have had no idea of it the previous day.”

I told this story to a lady a little while ago, who remarked, “ But then the question is of what use was it ?” meaning that if it was of no use it cannot have been a premonition. Now this consideration seems to me irrelevant. I do not deny that the coincidence I have just related may have been purely accidental, with nothing supernatural about it at all, but the fact that it was of no use does not make it more probable that it was so. For we have no sufficient reason to suppose that premonitions, if they exist, are a species of petty private miracles intended to help us in conducting our affairs—temporal or spiritual. We must regard them as peculiar manifestations of unknown or imperfectly known laws. I do not think, therefore, that the triviality of a foreseen event detracts from the evidential value of a case, provided the event is sufficiently definite and unlikely.

The next case (P. 13) is from the Rev. Walter Smith and Mrs. Smith, friends of Mr. Podmore's.

Harpenden, St. Alban's.

March 7th, 1883.

I write to tell you of a thing that has just happened, and which may interest you. It is at least a curious coincidence. I think it was about a month ago that my wife woke up in a fright and told me that she had been dreaming that she was in her old room at the rectory, and that the clothes basket was mysteriously on fire. I perfectly remember the circumstances of the dream as she told them to me, and we laughed at it, as the thing seemed so wildly improbable.

However, this morning, not long after the nursery fire was lighted, the baby's clothes basket was found in flames, and was burnt to cinders, the floor and walls of the room being also a good deal burnt. The basket was so far away from the fire, and it was so obvious that the fire had proceeded from it, that the origin of the fire was at first almost as mysterious as in the dream, and the thought of spontaneous combustion passed through my mind. I have little doubt now that it really arose through some fragments of burning paper being blown out from the grate and against the basket.

It is a curious case of a dream partially prophetic. You may easily set it down to mere coincidence, but if many cases like it were multiplied, one would ask whether it is possible that dreams can grow out of a reminiscence of the future as well as of the past. It was a common-place dream enough, and just such an one as in future times might grow out of the events of this

morning, and the strong shock which they gave her nerves ; but it was a curious dream to arise quite spontaneously.

WALTER SMITH.

Mrs. Smith gives the following fuller account of the dream.

About the end of January of this year I had a very vivid dream. I thought that I was in my room in my old home. I saw all the furniture most vividly just as it used to be. Suddenly and mysteriously I saw flames burst up from the clothes basket, which was standing, as usual, in a corner quite away from the fireplace. I thought that two or three other people were in the room, and that they tried to put out the flames, but I was so frightened that I woke up before they had done so. I think that I woke my husband in my fright, but I cannot be sure whether I told him the dream then or in the morning. I remember we laughed at the improbability of the thing, and of course thought no more of it. On the 7th of March, as we were going down to breakfast, one of the maids met us in a great state of alarm. The nursery had been on fire, she said, and they had only just managed to put it out. We rushed to the room, and found that all one corner had been on fire, and the beams of the wall and floor were still smoking. How had it happened ? The nurse had been down at breakfast, taking the baby with her, but she was quite sure she had left nothing near the fire. The housemaid had smelt smoke, and had rushed up to find the *clothes basket*, which stood quite away and *behind* the fire, had *mysteriously* burst into flames and was blazing furiously. She called for help and all was soon put out, but the origin of the fire seemed as mysterious as the fire in the clothes basket of my dream. (We afterwards conjectured that, as it was a day of high wind, some piece of paper must have been blown *out* of the fire, and then by another blast blown *against* the basket.)

When we had got over our first alarm, my dream flashed into my mind, and my husband perfectly remembered my having told it to him.

MARGARET SMITH.

The dream here is not exact, but the coincidence, so far as it goes, is certainly very remarkable owing to the great improbability of the event, and the difficulty of imagining what can have accidentally suggested it to the dreamer's mind.

The young lady from whom we have the next case does not wish her name to be printed. (P. 110.)

August 31st, 1884.

About a year ago, as nearly as I can remember, I had a remarkably vivid dream—that I went to Richmond Park (from London) with my sisters, and that upon a seat I found a brooch, which I gave to the maid. I mentioned this dream to the maid as she was doing my hair next morning, also to one of my sisters. I did not at the time of the dream know that we were going to Richmond on the following afternoon.

However, we did so, and as I was walking towards a bench with one of my sisters, we saw upon it a large common black brooch. My sister claimed it, as being the elder, but in a few days she gave it to me, and I gave it to the maid.

I may add that I dream a great deal, and sometimes prophetically. For instance, I dreamed one night last week that I received a letter from one of my cousins. In the morning I told my sister, who went downstairs and found on the table this particular letter, which I had no especial reason for expecting on that morning.

Her sister says in corroboration :—

This is to certify that I remember that my sister told me that she dreamed she had found a brooch in Richmond Park on the morning after the dream, and before its fulfilment.

Any other prophetic dreams she has had are, we are informed, too trifling to be written down.

The next two cases are from Miss Barr, of Apsley Town, East Grinstead, who, like Mr. Rowlands, mentioned above, has had frequent apparently veridical dreams, of which two or three corresponded to distinctly future events. Some of her experiences are quoted in *Phantasms of the Living*, Vol. I., pp. 94, 342; Vol. II., p. 431. Miss Barr informs us that she is not as a rule in the habit of dreaming much—or at least of remembering her dreams; and her sister, Mrs. Jeddere-Fisher, says: “I think nearly all the dreams my sister told me about came true, but I fancy there was perhaps one occasion, and perhaps two, when they did not come true. Certainly this did not happen often, or we should have lost faith altogether in her dreams, and this we have never done.”

The cases were written by Mr. Podmore from Miss Barr's dictation in 1884, and this summer he went carefully through them with her again.

(P. 73.) Some time in 1868, when in Poonah, I dreamed that I was in the Government Gardens, which are ordinarily very deserted, and found them crowded with tables laid out near the band-stand, at which children were seated at tea. I was serving at one of these tables, when I heard a voice behind me saying, “May I be allowed to help you, Miss Barr?” I turned round and saw a perfect stranger, an officer, in a uniform which was also strange to me. In my dream I accepted his help, and later on was escorted by him through the grounds, which then appeared to be brilliantly lighted and very crowded, in search of my father and mother. . . . I told my dream in the morning, and also described the man and his uniform to my father and mother, and also to a cousin, who happened to be staying with us. About a month after this, on the eve of the Abyssinian campaign, the cavalry regiment then quartered in Poonah was replaced by a Madras regiment, and, riding out with my cousin, a few days after the change, we met an officer, in a uniform which I recognised, even at a distance, as that of my dream, and pointed him out to my cousin on his nearing us. I also recognised his face as that of the officer of my dream, and in the evening of the same day pointed him out to my father near the *Ghowpooie* band-stand. Perhaps as much as three weeks after this a fête was given in the

Government Gardens, when tables were laid for a tea, to be given to the soldiers' children, and I was requested by a friend to help her at one of the tables. Whilst so engaged, I heard a voice behind me saying, "Will you allow me to help you, Miss Barr?" and on turning round I recognised the man whom I had seen in my dream. I was afterwards obliged to accept his escort in searching for my father and mother through the gardens, brilliantly lighted by fireworks. . . . I have absolutely no interest in the hero of my dream, though we knew him tolerably well afterwards. The acquaintance has not continued.

This is attested by Miss Barr's mother.

Extract from Miss Barr's diary, copied by Mr. Podmore, June 13th, 1888 :—

"September 25, [1868 apparently] Children's fête at the Government Gardens. I assisted at Mrs. K's tea-table. I had a curious dream some time back about a gentleman I did not know. I met him at the fête. He is . . ."

Mr. Podmore adds :—

Miss Barr told me that she had never before heard of festivities in the Government Gardens, and had no idea of the approach of the fête. . . She searched for the diary at my instigation during my interview with Mrs. Fisher, and found it, locked. It was opened with a key of my own and the above passage discovered.

(P. 74.) Some time in the summer of 1875 or 1876, when living at Culter, Aberdeenshire, I dreamt that we were invited out to dinner, and that I was taken in to dinner by a stranger, whose face was strongly impressed upon my recollection. After dinner I was asked to sing, and was aware of the fact that, whilst I was singing, the man was leaning against a prie-dieu chair behind me; and that when I had finished singing he said, "Thank you, that is very pretty; but do you happen to know a song called 'Douglas, Douglas'?" There my dream ended. I told it in the morning to my sisters. The next day's post brought the invitation to dinner, and when we arrived at the house I recognised the man; everything took place exactly as in my dream. I did not feel then, and have never felt since the slightest interest in the man, whom I have only met three times in my life.

Mrs. Jeddere-Fisher, says :—

My sister told me *before* we went to the dinner party.

Mr. Podmore, after seeing Miss Barr in June, 1888, says :—

Miss Barr told me that she knew the song "Douglas, Douglas," and could sing it; but was not in the habit of doing so. She is positive that she mentioned the name of the song in telling the dream to her sister.

And Mrs. Jeddere-Fisher adds :—

I think, as far as I can remember, my sister told me the man would ask her to sing "Douglas, Douglas," but I have heard the story so often since that I may be incorrect.

The next case (P. 30) is trivial enough, but differs from those so

far quoted in foreshadowing a more prolonged series of trifling events. It is from Mr. R. Castle, of 9, Canterbury-road, Oxford, known to Mr. Podmore. Mr. Castle also repeatedly experienced impressions about visits from his brother, which are described in *Phantasms of the Living*, Vol. I., p. 253.

From Mr. R. Castle, 9, Canterbury-road, Oxford.

May 27th, 1883.

The dream in question occurred about 20 years ago, at a time of the year when the days were very short, and the circumstances, as briefly as I can state them, were as follows :—

I had made an appointment to go to London by the first train, which left Oxford at 7.15 o'clock in the morning, to meet a gentleman I was then intimately associated with in our professional work, and on a business matter of some importance to us ; and being very anxious not to miss my appointment, I retired to bed the night before with a strong impression on my mind of the necessity of not being late in the morning.

It is usual with me in such cases to wake at, or very near the time when it is necessary I should get up, even if the hour is quite an unusual one.

On this occasion I wished to wake about 5.30 o'clock in order to give myself time to dress and have breakfast and get to the station, more than a mile distant from my house, in time for the train.

I actually woke, and struck a light and looked at my watch, about 4.30 o'clock, and this being an hour or so before it was time for me to get up I dropped off to sleep again, and it was in the interval between this and 5.30 o'clock, when I did get up, that the dream in question, which was an exceptionally clear and vivid one, took place. It appeared to me that I woke, and got up, and dressed myself by candle light, in the ordinary way when leaving home by an early train in the winter, but that my brushes and some other toilet articles had been moved since the morning before, and had not been put back in their usual places, and I had to look for them and found them in different positions, which I noticed more particularly as not being their usual places. I appeared then to go downstairs and have my breakfast in the usual way, and go off to the railway station, walking there from my house ; but I seemed to be able to look about the district, and see all that was going on in a curious manner, much as I could have done if I had been looking from a balloon, or very high tower, so as to have a sort of bird's-eye view of the country all round, and see other roads and places, which from the road I was actually walking upon would not ordinarily have been visible ; but, as is often the case with one in dreams, this abnormal state seemed to be perfectly natural, and did not strike me as being peculiar in any way.

On arriving at the railway station, I dreamed that I quite unexpectedly met a Mr. H., the senior partner in a well-known firm of photographers, carrying on business in several different towns. I had formerly known Mr. H. and his partner, Mr. S., very well indeed, but as they had ceased to reside personally in Oxford, and I had not happened to meet Mr. H. for some four or five years, and had not seen his partner, who left Oxford before him, for seven or eight years, they had passed quite out of my mind, and nothing had

occurred, even in the most remote manner, to bring them to my recollection. I thought that I began talking to Mr. H., and that upon one of the roads leading to the station, at a considerable distance away, I could see his partner, Mr. S., walking to the station, with the square box-like top of a photographic apparatus, neatly wrapped up in a green baize covering, and carried under his left arm.

I seemed also to be quite aware of the other ordinary incidents of the journey, and that I got to London, and met the gentleman with whom I had the appointment, who, somewhat to my surprise, instead of referring to the business on which we met, began, rather more earnestly than usual, to tell me of something of an entirely different character, which had occurred to him since we had last parted, and of which I had previously known nothing. At this point I woke up rather in a flurry, thinking I had overslept myself, but found, on looking at my watch, that it was only just past 5.30 o'clock. I proceeded to dress at once, and the first thing which occurred to me as peculiar was to find that my brushes and other things on the toilet-table had been moved out of their ordinary positions, and placed as I had seen them in my dream, and that I was over again going exactly through all the same movements in dressing which I had dreamed of before. I could not help laughing to myself at the coincidence, and my wife, who was in the room, asked me what it was that amused me, upon which I told her that I was dressing for the second time that morning, and related to her my dream, saying that in it I had been to the station, and met there Mr. H. and Mr. S., &c., as above recorded, upon which she remarked, "I wonder what can have made you think of them, I have not seen or thought of them for years." I then had my breakfast just in the usual manner, and walked to the railway station, when, to my great surprise, there, standing on the platform, was Mr. H., just as I had seen him in my dream. I went up to him at once, and after the ordinary greeting, proceeded in a laughing manner to say that I had seen him once before, that same morning, and related to him my dream, asking him after Mr. S., and saying that he ought properly to be on his way to the station, and that we should soon see him, carrying part of a photographic apparatus, neatly wrapped up in a green baize cover, under his left arm. Mr. H. seemed very much astonished at this, and asked me how I knew that Mr. S. had been in Oxford that night. I said, of course that I did not know it, upon which he replied, "Well, this is certainly very curious; he is here, and I expect him to come and meet me, to go by this very train." We then walked along the platform together, and upon getting nearly to the end of it, at a point where we could see some distance along the road leading to the station, we both stopped suddenly, for there in the distance was Mr. S., coming to the station, and just turning a corner of the road, with the square box-like parcel neatly wrapped in green baize, and carried under his left arm, which proved to be the photographic apparatus, just as I had seen it in my dream, and as I had described it to both my wife and Mr. H. The latter seemed quite startled and alarmed, and said there was something supernatural about it, and that most people would say something extraordinary was going to happen, and that he had a great mind not to go by that train.

I pointed out, however, to him, that if there was anything in the dream, the train ought to get to its journey's end safely enough, because I had to meet

my friend in London over again, and hear from him something I had not expected, which seemed to allay Mr. H.'s fears ; but the circumstance seemed to make a great impression on him, and he said he thought that very few people would care to go by the train after such an unusual occurrence.

We performed the journey safely, and I met my friend as arranged, who, curiously enough, began at once, just as I had dreamed, to tell me of some unexpected occurrences which had taken place with him after we last parted, and which had no reference to the object of our present meeting.

The circumstance was altogether so strange that it naturally made a great impression on my mind, and I at once told my friend of the dream, and all that had happened since.

I may add that this gentleman had formerly studied medicine, and qualified himself to practise as a surgeon, but had not done so, and I asked him if he could possibly give me any explanation of so strange an occurrence. He replied that he thought he could, and that he well remembered attending some lectures on subjects of the kind, when he was a medical student, which greatly interested him. Medical men, he thought, would tell me at once that it was a case, by no means rare, of double consciousness, in which all that is happening to a person appears to him or her to have occurred before, but has not really done so, the cause not being quite understood, but supposed to arise probably from some more or less independent action of the two lobes of the brain, acting separately from each other ; but however that might be and however real the circumstances might appear to myself, as a matter of fact, he supposed the dream did not occur at all, but only seemed to me to have done so, at the time when the real events took place.

This, as I pointed out to him, might have been a very good explanation, but for the fact that while dressing I had told the dream to my wife, and also had told to Mr. H. the circumstances with reference to Mr. S., before they took place.

This, my friend admitted, made a difficulty, and he asked me to let him know what my wife remembered of the matter, which I afterwards told him. I also was anxious to ascertain this, and, on reaching home, I asked her at once if she remembered any conversation we had while I was dressing in the morning before I left home, and she replied at once, "What, about the strange dream you had as to getting up and dressing yourself, and going to the railway station, and your having met Mr. H. and Mr. S., before you really got out of bed ? I remember that quite well." And she then repeated what I had told her, and was very much surprised to learn what had afterwards occurred.

The friend to whom I have above referred, upon learning this, said, "Well, I must give it up ; the theory I gave will not do in this case, and I am quite unable to offer any explanation."

This is simply a statement of the dream and of the occurrences just as they took place. The extreme vividness of the dream made a great impression on me at the time. I related it then to a good many friends, and have often done so from time to time since, and this has caused me to keep it fresh in my memory, but I can suggest no theory to account for it, nor have I ever met anyone, to whom I have related it, who could.

The whole matter, as you will notice, so far as the incidents themselves

are concerned, was entirely common-place ; and, so far as I know, nothing whatever of a special nature has occurred in connection with it to confirm Mr. H.'s fears. R. C.

From Mrs. Castle.

I read the account that Mr. Castle sent to the Society for Psychical Research, and I fully corroborate it. I distinctly remember my husband relating to me his dream, as set forth in the account he has written, whilst he was dressing himself.—ELIZABETH CASTLE.

SYMBOLIC DREAMS.

The not inconsiderable class of symbolic dreams remains to be discussed. Two kinds of dreams may be called symbolic: firstly, those where the dream is unlike the real fact but yet has in it an underlying idea which suggests the fact. Mrs. Schweizer's dream quoted above is a case in point. Such dreams may vary to any extent in the degree of their correspondence with the supposed fulfilment, and in some cases might perhaps be more properly called grotesque or distorted dreams rather than symbolic ones. In the other kind of symbolic dreams the symbol has no resemblance to the fact supposed to be indicated. The interpretation is, so to speak, purely conventional. They resemble the symbolic visual and auditory cases already considered. There is no difficulty in supposing that the mind might clothe a premonitory (or telepathic) idea in a symbolic form once the "convention" is started, and this might be done either by tradition, or by the first coincidence of the dream and event in the dreamer's experience, the same dream afterwards recurring in apparent connection with similar events. Evidentially it makes no difference whether the dream that conveys the idea of the future event is symbolic or not, provided the idea is quite definitely conveyed *before* the event occurs. But as the event supposed to be foretold is usually a simple and not uncommon one,—*e.g.*, the death (without detail) of some relative unspecified,—great care must be taken in estimating the evidence, to ascertain that the dream *never* occurs except closely enough to the event in time to make it improbable that the event would happen within that time by chance. None of the recurring symbolic dreams which we have are evidentially thoroughly satisfactory in this way, and the following specimen is selected as an illustration, more for its brevity than for any other reason.

It is from a former Associate of the S.P.R., who does not wish her name to be given. (P. 92.)

March, 1884.

Several times in my life, before the death of a near relative, I have dreamed the same dream, that I am riding a white or grey pony through mud and muddy water.

The bridle of the pony is held by a dead man, either by my dear father, who died in my infancy, or by a young friend, Mr. A., who died a few years since, and with whom I was much when we were children.

(a.)

The first occasion I especially noted this dream was in July, 1875, when it was followed by the death of an uncle I loved very much. We had been expecting his death for some months.

(b.)

The next was in September, 1875. We had an unmarried sister of my mother's then on a visit to us, my aunt. I mentioned the dream to her. She said she had heard of such dreams before, and that in her experience they foretold the death of a relation. About the day after she herself died, all in a moment, of heart complaint.

(c.)

In November, 1879, I again had the dream ; it was followed by the death of my only child.

(d.)

In March, 1880, I again dreamed the same dream ; it was not followed by anyone's death, but my mother was struck down by paralysis, and has remained an invalid ever since.

The following are questions addressed to our informant and her answers :—

1. Have you had the dream on any other occasion besides the four mentioned ?

I do not remember distinctly, but I believe I had, before 1875.

2. Can you give, in each case, the interval between the dream and the occurrence of the death which it preceded ?

Two or three days.

3. Have any near relations of yours died since July, 1875, whose deaths have not been heralded to you by this dream ?

I have lost no other relation except these since July, 1875.

4. Did you make any note of these dreams in a diary, or elsewhere, before their fulfilment ?

No, I attached so little importance to them.

5. Did you mention them on any occasion before their fulfilment to any person now living from whom we could obtain corroboration of the facts ?

I mentioned the dream I had before my child's death in November, 1879, to my nurse, Mrs. K., before he died, and again the dream I had at the time my mother was struck down by paralysis, in March, 1880, to the same person, saying to her that I was sure that my mother would die. Mrs. K. has married again, and I have not seen or heard of her for many months past. I do not know where she is.

We have five or six cases of recurring symbolic dreams besides this one. One lady dreams of a baby in a bath before deaths (P. 23) ; another tells us that in her case dreams of weddings portend deaths (P. 609) ; another lady dreams in the same way of thunderstorms (P. 627) ; another used to have singularly disagreeable dreams of the presence of an offensive parasite (P. 386) ; in another case waves of water is the symbol (P. 107). In fact the symbol may be anything ;

but in all the cases hitherto sent to us, either the record, or the constancy of the time-relation between dream and event, appears to me to be defective.

CONCLUSION.

This concludes my review of the evidence for premonitions. I think that no one will deny that some at least of the dreams are, as reported, if not premonitory, at least very remarkable coincidences, and if a sufficient number of such dreams could be observed and recorded before fulfilment, the most sceptical would admit that some explanation, other than chance, of the correspondence between dream and fact was required.

But when we consider the weakness of human memories, and the extent to which the evidence depends on unrecorded details; when we reflect on the sources of error above noticed in dream-evidence, and on the difficulty of tracing the origin of dream ideas in many dreams which no one would suppose to be supernormally prompted (in other words, the very odd things we do dream), and observe how many so-called premonitions occur in dreams; and when especially we consider the small amount of apparently good evidence for premonitions compared with that for telepathy;—we cannot, I think, demand that the possibility of supernormal prevision should be accepted even as a “working hypothesis” by the scientific world, as I myself consider that telepathy ought to be accepted. Still there is enough evidence to make us think about it; and one advantage of having a society like ours is to bring home to people the importance of observing and recording at once facts bearing on such subjects, and to supply a centre where such records can be kept.

It may, however, be said by a reader disinclined to suspense of judgment, “what can be the use of collecting more cases? If these do not lead you to a conclusion why should any more of the same kind produce the effect? Will you not always go on publishing striking narratives to gratify marvel-loving readers, and then stating that they are inconclusive to appease the scientific world?”

I should admit that there was much force in this objection, if the new cases were to be evidentially like the old ones. But my point is that an effort should be made to raise them—if they are really trustworthy—to a higher evidential level. If, in all the cases here recorded the evidence had been made as complete as it might conceivably have been made—for instance, by the apparitions and dreams being carefully recorded before the fulfilment—my conclusion with regard to them might have been different. It may be said that people cannot be expected to write down gravely that they have dreamt of five spots burnt in the carpet, on the chance that a careless housemaid may fulfil the prevision. I entirely agree, and so far as what I may call

sporadic premonitions are concerned, I could not expect or desire more than that special care should be taken to record at the time dreams or other experiences regarded as premonitory which produce a serious and strong impression.

But our cases are not all of the sporadic kind, so far, at least, as our information goes. It is clear from our evidence that many people, rightly or wrongly, believe themselves to have tolerably frequent premonitions. Here perhaps lies our best hope of obtaining certainty, one way or another, on this at present perplexing question. These persons have it in their power to make a quasi-experimental investigation of the subject. If they would make a point of recording before fulfilment all dreams or other experiences which appear to them to be premonitory, recording conscientiously their fulfilment (or non-fulfilment) and the interval elapsing before it, their records would, in a few years, go far towards settling the question whether genuine premonitions exist or no.

NOTE.

There is, of course, no sharp line between the best cases evidentially and others, and the judgment of different people as to which cases should be placed in the first class are sure to differ to some extent. I propose at some future time to put together for the *Journal* some of those cases about which I have hesitated whether to include them in this paper or not—finally deciding against them; and it would, I think, be of real service to the investigation if before then other members of the Society would study the evidence—almost all of which has been printed on slips or cyclostyled, and can be seen at the Society's rooms—and let me know of any cases which they think ought not to have been omitted, or of any other points in which they disagree with me.

IV.

EXPERIMENTS IN THOUGHT TRANSFERENCE.

Being a Supplement to the Paper on "Muscle Reading and Thought Transference," by Herr Max Dessoir, in Proceedings, Vol. IV.

Herr Dessoir has sent us the originals of the three drawings and reproductions below, with the notes made on the same evening as the experiments—namely, July 16th, 1886. They had been laid aside and forgotten, and have only lately been found again.

Herr Dessoir would not, he says, attach scientific importance to three experiments in thought-transference alone, but these should be regarded as an addition to the experiments made not long before with the same lady, Baroness von Goeler-Ravensburg, and described at the end of his paper in *Proceedings*, Vol. IV., p. 124.

Unfortunately the delicate health of the percipient has prevented any continuance of the experiments, but Herr Dessoir hopes it may be possible to make a fresh attempt before long.

I.

ORIG.



REP.



II.

ORIG.



REP.

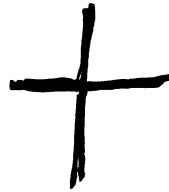


III.

ORIG.



REP.



Herr Dessoir writes :—

In more complete explanation I may add the following. [A diagram which we have not printed] shows the position of the experimenters. I sat at one table ; $1\frac{1}{2}$ metres from me sat Frau von Goeler-Ravensburg at a second table, and at this stood also at the place indicated Herr Dr. von Goeler. The remarks attached to this diagram described the *modus operandi* : “Herr Baron made the drawings in the next room, or behind his wife’s back but in the same room, and gave them to M.D to look at.”¹

As regards I. the percipient said : “At other times I see it dark on light : this time light on dark.”

¹ The sentences in inverted commas are translations of the notes written at the side of the drawings at the time of the experiments.

In II. the proceedings were as follows : " First Frau Baronin drew the two long parallel lines (———), and said : ' I see two long horizontal lines, but there is something else there.' Thereupon M.D. concentrated his will chiefly on the left-hand cross line (|), which was then drawn, the percipient remarking, ' Now I see a line to the left ' ; and then similarly with the right-hand line."

The note attached to III. runs : " Frau Baronin added emphatically, that, ' it was only by mistake that the cross stroke was crooked, and that she saw the cross thicker.' "

I must observe that on that evening and in fact during the whole time till now, no further experiments have been made in the transference of diagrams. On that evening, however, a few experiments were made with numbers, the notes of which cannot be found.

21st July, 1888.

(Signed) M. D.

Baron Dr. von Goeler-Ravensburg certifies the correctness of the above. The following is a translation of what he says.

" I confirm the correctness of the accompanying drawings and notes, and consent to their publication."

(Signed) Dr. Freiherr Goeler von Ravensburg.

Berlin, 19th June, 1888.



SUPPLEMENT.

I.

* * It is proposed to append to each Part of these *Proceedings* a Supplement, consisting of papers not strictly included within the transactions of the Society. The number of books and articles in foreign countries which bear upon our subject is steadily increasing, and we hope to give in the Supplement reviews or abstracts of this contemporary work. The Editor will be glad to receive suggestions from correspondents as to publications deserving notice. Papers of certain other kinds, moreover, such as that which immediately follows here, may find place in the Supplement, though not forming part of the definite work of the Society.

THE WORK OF EDMUND GURNEY IN EXPERIMENTAL PSYCHOLOGY.

How great a loss the work of our Society, and all cognate work throughout the world, has sustained in the death of Edmund Gurney it would be difficult adequately to express. We can best discern it by reviewing what he had already done,—the six years' work of a man in the prime of life, from whom some score of further years of undiminished energy might not have seemed too much to hope. And some such brief account must clearly be attempted in these *Proceedings* of which he was the Editor ;—for the hearing at least of this Society of which he was the indefatigable mainspring. The task, however, has difficulties of its own. Much of his work lies in a field still so subject to controversy that, while awaiting with confidence the world's ultimate verdict, we must beware of claiming as decisive achievement what many critics may still depreciate as mere mistaken endeavour. Much of his labour, too, was carried on in such close conjunction with other colleagues,—in a spirit of such entire postponement of any claims of his own to the interests of the common search for truth,—that it is not easy to disentangle the precise share of thought

or discovery to which his mind has an exclusive title. Much work, however, remains which is indisputably valuable, indisputably his;—much work, and that of a quite other kind than an outside observer of his earlier years would have expected him to choose for the prime task of his maturity.

This is no place for a detailed account of his character, or for review of his literary achievements in other directions; but it would be impossible to explain either how he came to take up this special line of research, or how he came to succeed in it, without indicating in some few words in what sense his previous life had trained him for the task on which he entered at thirty-five years of age, in 1882.

Edmund Gurney's intellectual nature offered one of those cases, so to say, of double foci, of juxtaposed but scarcely reconciled impulses, which seem destined to become commoner as civilisation becomes more complex, and which, at whatever cost to the individual, are none the less essential for the progress, the unification of knowledge, if ever the emotions of the one half of the world are to become the science of the other. I mean that while his instincts were mainly æsthetic, his powers were mainly analytic. His dominant capacity lay in intellectual insight, penetrating criticism, dialectic subtlety. His dominant passion was for artistic, and especially for musical sensation. For a long time it seemed as though, by some strange irony, Nature had heaped upon him gifts which he did not care to use, only to deny him the one gift of musical inventiveness—or even of executive facility—which would have satisfied his inborn, ineradicable desire. During all his boyhood, during all his college days, music was his strong preoccupation. Called upon to choose between classical and mathematical studies, he chose classics almost at hazard, and worked at them, one may say, in the intervals of his practice on the piano. In spite of this divided interest, and of a late beginning—for he came up to Cambridge ill-prepared—his singular acuteness in the analysis of language, his singular thoroughness in leaving no difficulty unsolved, secured him high honours and a Trinity Fellowship. Few men have attained that position by dint of studies which formed so mere an episode in their intellectual life. He quickly returned to music, and for years continued a struggle for executive skill which at last became obviously hopeless. Yet his devotion to music was not wasted; rather it bore fruit far more valuable to the world, though less satisfying to himself, than the manual dexterity which he had craved in vain. He wrote *The Power of Sound*, a treatise which judges more competent than I, abroad and at home, have accepted as a work of serious—even of unique—value on the *philosophy* of music. And even the unmusical reader can discern in *the book* the combination of its author's characteristic qualities;—on

the one hand the depth, the force, the refinement of emotion ; on the other hand the trenchant dialectic, the logic which pierces like a dividing sword through the tangle of sentimental fallacies with which all æsthetic criticism is still painfully encumbered.

When music failed him he had to consider his next step. And here it should be said that, although he possessed a competence, he was far from rich ; nor, on the other hand, had he been brought up with the tastes and habits of a poor man. Again, in spite of the commanding stature and noble presence which gave the impression of so much force and fire,—he was not really robust ; and, as is sometimes the case with very tall men, he suffered from a constitutional lassitude which often made all effort distasteful. It might have been expected, then, that either he would live a quiet diletante life, or that if he worked hard it would be with the object of increasing his income. But, in fact, neither of these alternatives would have been tolerable to him. He could not bear to live without hard work ; yet toil was so irksome that he could not willingly undertake it for a merely personal end. Since, then, artistic delight had failed him, he had to appeal to a still deeper, a still more potent stimulus. That stimulus he drew from his moral nature, on which I have not yet touched ;—from the profound sympathy for human pain, the imaginative grasp of sorrows not his own, which made the very basis and groundwork of his spiritual being. As yet this power of sympathy had expended itself mainly in private friendships, and had given to his affections, to his consolations, a unique quality on which I cannot now dwell. And it had also interwoven itself with his craving for the power of musical expression, in which his goal defined itself to him as the capacity so to render the best music as to make “ the poorest dwellers in the dingiest cities ” enter with him into “ the rarer air of pure artistic exaltation, ” and thus to infuse “ the isolation of inward experience ” with “ the living interest of human sympathy. ”¹

And now, in the ruin of artistic hopes, this human sympathy, this deep desire to better the lot of suffering men, became and remained his dominant, almost his only motive. But the right mode of altruistic action was not easy to find. He felt himself too sceptical—perhaps also too fastidious—for many of the forms of practical philanthropy. He took no sanguine view of his power to influence mankind by any purely literary production. He felt that the field in which his mind could work most effectively was the field of exact logic, of cogent argument, in science or metaphysics. And he turned to medicine, not as a pursuit in which he would be likely to attain practical

¹ *The Power of Sound*, p. 422.

success, but as a branch of science which, if grasped aright, might open at least some indirect avenues to usefulness. In the preliminary studies for the medical degree—physics, physiology, chemistry—he showed unusual thoroughness, unusual penetration; and passing the second M.B. Cantab. examination (1880), he accomplished the scientific, as opposed to the clinical part, of a physician's training. But he soon found, as he had expected, that for clinical work he had no special aptitude; that he would do well to leave the bandaging of the actual physical wounds of poor humanity to men who perhaps sympathised with the sufferer less, but who fastened the bandages better. He had not, therefore, definitely adopted any profession, when in 1882 a possibility presented itself of serving both science and humanity in an unlooked-for and adventurous way.

In order to understand the manner in which this new appeal affected him, we must consider for a moment the nature of his deep realisation of the sorrows of mankind. This sympathetic pain, though it prompted him to share in various benevolent movements, was essentially not of a kind which any specific philanthropies, any social readjustment, could assuage or satisfy. Rather—like the melancholy of Marcus Aurelius, or of those fragments of early Greek philosophy which enter, as it were, at the first onset into the very core of human fates—Edmund Gurney's compassion for his neighbours' suffering was based, not so much on removable, as on irremovable things; on that endless disproportion between man's desire and his attainment which evolution can only intensify; on that sudden snapping of man's deepest affections which evolution can only teach him to feel as a still crueller wound; on that wail of anguish which, though it should arise but from one hopeless, helpless creature amid the whole planet's broad content, must still prevent us from regarding with enthusiasm, with worship, a universe in which a single sentient being is born to unmerited and unrequited woe.

In his essay on "The Human Ideal,"¹ the most deeply-felt chapter, perhaps, in all that he wrote, he used his penetrative imagination, his unshrinking reason, to tear aside the fallacies of those who speak to us of earthly life without a future as of a satisfying and glorious thing; who would fain gild with enthusiasm that outlook before which the wisest men have been the most sternly silent, or the most courageously resigned.

"The Positivist religion," he says, "is 'to explain man to himself. The Positivist, then, is able to imagine that the time will come when man will never, in sudden flashes, see himself, and his brief hold on life, and his relations to existence outside him, as an inscrutable riddle

¹ *Tertium Quid*, Vol. I.

time when 'the abysmal deeps of personality' will be wholly filled; a time when men will be insensible to the irony of affections and emotions spreading and deepening up to the blighting and clipping point; of 'Humanity overflowing the individual as the ocean does a cup,' till the cup happens one day to turn upside down; of the voice of conscience speaking in tones whose depth and urgency seem often a mockery of their contents; of the Goddess in whose paths 'flowers laugh' and 'fragrance treads' crushing worshippers beneath her chariot wheels; of the sense of infinite import in life, to be found (we are told) by each in the mere multitude of lives stunted and limited like his own."

The practical lesson which he draws is virtually identical with that taught by J. S. Mill in his celebrated posthumous essay, namely, that it is helpful, not injurious, to the moral welfare of mankind, that they should indulge in the hope—or speculate on the possibility—that our life may not be truly ended by the death we know.

"I simply state, as a psychological fact, that the sense of possibilities that can never be disproved is capable of exercising pervading effect on the human mind which is absolutely irrelevant to any numerical estimate of odds; and that human spirits, oppressed in the manner described in this paper, find the sense of these possibilities an ineradicable fact in their lives. On paper, in a scheme of philosophy, the 'grand Perhaps' may look as feeble as 'Humanity' looks imposing. But there is another arena. In the hearts of countless individuals the former expands into a pervading influence, where the latter shrinks into a mere noun of multitude. To tell them that 'nebular hypotheses' are 'the religion of scholars, and not of men and women with work to do,' has no force unless it can be proved that the work remains undone; that the hypotheses interfere with the human creed and the ideal of self-renouncing duty; that they have some anti-social tendency which contains the germs of their own decay. No such proof has been given. As the spread of science supplies no direct, so the spread of social morality supplies no indirect argument for the probable cessation of an attitude of mind which is equally compatible with both."

Whatever may be said of such utterances as these, they will scarcely be held to indicate either conceited fanaticism or eager credulity. I have thought it important to quote them, because the *prima facie* presumption in scientific minds against any research which bears even indirectly on the problem of man's immortality, assumes that such research is only undertaken either by men whose feeling for evidence on all subjects is weak, or by men whose personal craving for a future life is vivid enough to blind them to the slightness of the evidence for that special belief. Neither of these categories can be stretched to include Edmund Gurney. It has already been shown—and all his writings prove it—that the type of his intellect was not rhetorical, imaginative,

mystical, but sceptical, analytical, and—to use again the old Platonic word which best describes him—*dialectical*. And as regards personal pre-occupation with a future life he was again far removed from the character which *a priori* critics might have assigned to him. For my part, indeed, I assuredly cannot admit that a preoccupation with the unseen world, to whatever pitch it may be carried,—that a laying up of our treasure in things above, however ardently our eyes may turn to where that treasure lies,—need either diminish a man's terrene energy, or blunt his eagerness to know the very truth—the truth on which he has staked his all. I leave it to those who condemn such a temper of mind to consider how much of high religion, of high philosophy they must strike out, as noxious surplussage, from the upward strivings of mankind.

But I am not here imagining an ideal character, but describing a real one ; and I merely state it as a fact that Edmund Gurney had *not* a strong personal craving for a future life—had not even that kind of confidence in Providence, or in evolution, which leads most of us to take for granted that if that life exists, then for us and for the universe all must in the end be well.

When, therefore, he entered upon that class of inquiries behind which the great hope obscurely hangs, this was not with any personal flutter, with any stimulus from inward longings or inward terror. Reason had convinced him, not that if there were a future life the universe *must* be good, but that if there were a future life the universe *might* be good ; and that without such a life the universe could *not* be good in any sense in which a man moved with the sorrows of humanity ought to be called upon to use that word. And thus his attitude in the inquiry reconciled, if I may so say, the lessons of two opposing aphorisms,—the saying of Spinoza, “*De nulla re minus liber homo, quam de morte, cogitat,*” and that older saying, and weightier still : “*Vita philosophi commentatio mortis.*” For his meditation on death, and on what might follow death, was begotten, I say, neither by cravings nor by fears ; it was the deliberate outcome of a penetrating survey of the possibilities of weal for men.

His practical concern with such matters was of gradual growth. It began with a form of research—if research it could be called—strangely at variance with his previous companionships or habits of thought. He attended (and here I must confess to some persuasion on my own part), he attended, during the years 1874-8, a great number of Spiritualistic *séances*. He sat in the *cénacles* of those happy believers, an alien, formidable figure, courteous indeed to all, but uncomprehended and incomprehensible by any. What knowledge, what opinions he gained in this long ordeal he never made known to the world, nor shall I here attempt to say. But thus much I may affirm,

I think, for all of us who seriously pursued that quest, that in the first place—in spite of much of failure—we could never persuade ourselves that we had a right to abandon it; and that in the second place we perceived that the *séances* with paid mediums, which formed the ordinary method of Spiritualism, were ill-calculated to lead us to any solid results; nay, that, in beginning our inquiry with the so-called Spiritualistic phenomena at all, we were somehow beginning it at the wrong end. I will not here repeat the account given in the Introduction to *Phantasms of the Living* of the gropings and the *tâtonnements*, the disappointments and the successes, which ultimately taught us, in 1882, to discern a less hazardous line of approach to the cloud-capt citadel. The Society for Psychical Research was founded, with the establishment of thought-transference—already rising within measurable distance of proof—as its primary aim, with hypnotism as its second study, and with many another problem ranged along its dimmer horizon. Here, at length there was sea-way for a definite adventure; with wide possibilities, indeed, of failure—with the bones, so to say, of ship-wrecked precursors bleaching along all the shore,—but yet with chances also of an achievement which, though in our lifetime it might remain obscure and inchoate, should grow and broaden to unguessed issues in generations yet to be. But there was urgent need of someone to give the *coup de collier* to the new enterprise;—of an Honorary Secretary—as far removed as possible from fool or fanatic—who should devote his whole time and energy gratuitously to the task.

The previous pages will have enabled the reader to judge how far by gifts, by training, by various experience, by deep-seated thirst for knowledge, Edmund Gurney was fitted for such a post as this. He undertook it; and in all the work—whatever be its final appraisalment—which our Society has thus far accomplished, his part is closely interwoven. That work has been in great measure conjoint and consultative; but his was ever a leading voice in the consultation. And there is much also which practically belongs to him alone. On two such points I may dwell; two points on which his services to human knowledge cannot, I think, be controverted even by those who take a wholly adverse view as to the value of those further inquiries which would fain launch the bark of science upon a strange, an unvoyaged sea.

The two points of which I speak are his work in psychological hypnotism, and his work on the theory of hallucinations.

I claim that he was the first Englishman who studied with any kind of adequate skill the psychological side of hypnotism, making therein experiments,—cut short, of course, by his premature death, but already of the highest value;—experiments which, though sometimes concurrent with those of the French school, were yet independently executed;

and which mark, as it seems to me, an epoch in the study of hypnotism in England.

Three names before Edmund Gurney's are associated with three successive stages of the history of mesmerism or hypnotism in the British Empire. The first is that of Elliotson,—a man who, partly through his own lack of tact and temper, but mainly through the sheer ignorance, the sheer bigotry of his medical contemporaries, has never yet received the honour which was justly his due. He practically introduced curative mesmerism into England; he made a vast number of experiments and threw out a vast number of ideas; and although many of his experiments were loose, and many of his conclusions hasty, yet if he could look down on the great centres of hypnotic activity to-day,—on the Salpêtrière and the Charité, on Nancy, on Bordeaux, on Toulon,—he might fairly claim that the great mass of the phenomena which he spent his later life in demonstrating,—to be met only with calumnies, sneers, or silence,—have now become the commonplaces of the lecture-room, and the routine of clinical practice.

The second name is Esdaile's. Esdaile had persistence like Elliotson's, with better tact, or better fortune; and the long series of carefully-noted, carefully-figured operations which he performed under mesmeric anæsthesia upon Hindoos in the Calcutta Hospital made it impossible for any candid inquirer to doubt longer that the mesmeric trance was a real, a valuable discovery.

The third name, of course, is that of Braid, whose discovery that a similar condition of trance or "hypnotism" can be sometimes induced without gaze or "passes,"—without any intervention of a second person at all,—by mere fixation of the eyes on a bright object with an inward and upward squint, was a most important contribution to our knowledge of abnormal states. Braid's work became gradually known, and hypnotism met with readier acceptance than mesmerism had found. Yet Braid's work—such was the animus of the time—was welcomed much less for its own positive value than because it was supposed to supply a kind of refutation to the mesmerists who had preceded him. It is needless—or it should be needless—now to say that Braid's work was in reality a *development* of their previous work, superseding or modifying, indeed, certain premature or too exclusive theories, but unmistakably indicating that the whole problem of the induction of trance, or of somnambulic states, was an even wider one, and even more important to science, than a Puységur or a Petetin, an Elliotson or an Esdaile, had ever ventured to imagine. This narrow polemical spirit had its usual retribution in the retardation of further discovery. Braid's experiments—valued only as confounding Elliotson's—were not themselves repeated or pursued. Incredible as it may seem, in all the long interval from (say) 1855 till 1883—the date of publication of

Edmund Gurney's first experiments—there was scarcely an experiment performed in England which added anything further to our knowledge. About 1875 a great revival of hypnotism began in France—began with Charcot and Richet in Paris, and spread from another focus—the persistent labours of Dr. Liébeault—to the Professors at Nancy. Since that date a whole literature of hypnotism has grown up in France; experiment outstrips experiment, and memoir supersedes memoir with bewildering rapidity. But to all this movement there was in England for some years no response whatever. Nay, there was no apparent knowledge that such a movement was going on; and when some of us in 1883-4 began to report from personal observation what was being done in France, and to add some experiments and reflections of our own, our papers were received with astonishment bordering on incredulity. Even yet, the *savants* on this side of the Channel are strangely indifferent to what is being done in this subject by *savants* on the other; but nevertheless there has been progress enough in the past five years to convert a good many of our quondam paradoxes into truisms. To recount the experiments of others, however, is not a difficult task. Edmund Gurney did much more than this. He devised and carried through (1885-8) a complex series of experiments, surpassed by no other hypnotist in exactness, either of observation or of record, with a definite view to the investigation of two great problems which lie on the borderland between physiology and psychology, and which are apt to seem not less but more perplexing the wider our induction extends. The first question may be phrased as follows: "Is the hypnotic state ever induced by some yet unrecognised agency—some specific influence of operator on subject?" To this question Edmund Gurney and I were, so far as I can discover, for some years the only writers who maintained the affirmative answer. But it is not, of course, to the mere maintenance of a view then altogether scouted, but now gradually gaining ground, that credit is due; but rather to the invention and execution of definite experiments testing the matter in a rigorous way. I must claim then—for in the vast preponderance of French work in hypnotism a piece of English work, unless clearly put forward, is likely to be overlooked—that Edmund Gurney's long series of experiments on the anæsthetization of single fingers of a healthy waking subject, without his seeing the finger selected or receiving any suggestion as to which finger it was to be,—are not only the *best* experiments that have yet been made on this branch of the subject, but are about the *only* experiments where the conditions have for any long time been kept sufficiently rigorous to give the record of what occurred a permanent and objective value. The excellence, that is to say, of these experiments did not depend (as so often in hypnotism) merely on

the susceptibility of the subjects employed (for the subjects, judged by a French standard, were not remarkable); but it depended on the inventiveness with which the experiments were planned, the caution with which they were executed, and the acumen with which the operator interpreted their results. Those results, though in some ways perplexing, are surely of very high importance. For they prove—so far as any one operator's experience in this protean subject can be held to prove anything—they prove that there is sometimes in the induction of hypnotic phenomena some agency at work which is neither ordinary nervous stimulation (monotonous or sudden), nor suggestion conveyed by any ordinary channel to the subject's mind. I do not say that these experiments, or any one man's experiments with living organisms under such delicate conditions, can in themselves be called conclusive. If not repeated, they must fall to the ground. But, on the one hand, we still offer to repeat them, and to exhibit them, on the person of a perfectly healthy and normal man, to any medical or otherwise well-qualified observer. And, in the second place, the conclusion to which they point, so absolutely heterodox a few years ago, is now receiving adhesions from very different quarters. That conclusion is involved in the experiments in *sommeil à distance* of Gibert, Janet, Richet, Héricourt, &c. It is involved in the transferences of hysterical symptoms vouched for by Babinski. It is involved—in one of its forms—in the belief to which the veteran Liébeault, with characteristic openmindedness, has—after combating it for 20 years—avowed his conversion, as to the efficacy in the treatment of *sleeping infants* of certain hypnotic methods which he previously supposed to be operative by dint of *suggestion* alone. What the precise nature of this influence, or of these influences, may be is a further question. Edmund Gurney discussed that point in his last published paper on "Hypnotism and Telepathy," in *Proceedings*, Vol. IV., but he did not suppose that the last word, or his own last word, had yet been said on the subject.

The second hypnotic problem at which he worked with marked success was the profoundly important one of hypnotic memory—"What is the relation of the memory in one hypnotic state to the memory in another hypnotic state, and of both to the normal or waking memory?" This is at the very root of the psychology of hypnotism; and yet, so far as I can discover, before Edmund Gurney's time there had in England been absolutely no experiments (unless some scattered observations of Elliotson's are to be so counted,) which threw light on this fundamental question. It may be doubted whether even now there are many English readers who can comprehend the full value of the papers on "The Stages of Hypnotic Memory," "Stages of Hypnotism," &c., which practically opened up in England a whole department of experimental psychology. Still fewer, perhaps, are those who will

e prepared for my next remark,—that, from the point of view of a technical estimate of Edmund Gurney's claims as a *savant*, the question is not as to the value of these papers, but as to their *priority*. The publication of his first paper of importance in this line was preceded by a few months by the publication of the first of the remarkable papers of a cognate kind by which Professor Pierre Janet has so rapidly made for himself so distinguished a place in contemporary psychology. But I know for a fact—nor will our courteous friend at Havre be disposed to question it—that Edmund Gurney's experiments were thought out, and in great part performed, before he so much as heard (I was myself his informant) of the brilliant results attained by the French Professor. He of course instantly recognised the value of those results; but, as will be seen by comparing the two series of experiments, he continued to the end to work on his own original lines.

I do not wish to exaggerate my friend's performances, or to show any insular lack of appreciation of the achievements of foreign *savants*. But taking the history of hypnotism *in England*, the history, that is, of one of the main branches of experimental psychology in a country which has long boasted of her psychologists, it seems to me that beside the epoch-making names of Elliotson, Esdaile, and Braid, the critical historian must place the name of Edmund Gurney.

Leaving now the subject of hypnotism, the next important piece of work which I claim for my friend is the revision and large extension of our previous knowledge as to *hallucinations*. To this important, but little explored, topic he was led by a somewhat unexpected road.

I have spoken of the discovery (as I regard it) of thought-transference, or telepathy, as the determining incident which led Edmund Gurney to devote himself to what, for want of a more distinctive appellation, we have entitled Psychical Research. In the slow experimental establishment of this discovery he took a leading share. And at the same time he saw that this principle, once admitted, must have a wider than its merely experimental scope,—must be invoked as the nearest approach to an explanation of certain spontaneous phenomena, in all times loosely alleged to occur, and now confirmed by first-hand testimony which flowed in upon us in an amount far exceeding any previous harvest of that kind. If there be (and we soon became convinced that there veritably *are*) cases, too numerous for chance to explain, where an apparition or other hallucination has been truth-telling, or *veridical*,—has corresponded, that is to say, with the moment of death or crisis of the person whose aspect or voice (at a distance transcending the ordinary operation of the senses), is phantasmally discerned,—then here surely—whatever else we have—

we have at any rate a communication between mind and mind, effected through no ordinary, no recognised channel. It was plainly our business to deal with all obtainable narratives of this kind,—to show how far these phantasms could be called into court as witnesses on the side of telepathy.

But yet to attempt to introduce hallucinations of any kind whatever as sources of trustworthy knowledge—nay, as the very basis and starting-point of deductions of the highest moment—this was an adventurous, a difficult matter. Plainly there was an indispensable pre-requisite—that some one at least of those who undertook thus to treat hallucinations from so new an aspect should show that he had mastered all that could be known of them from the old, the ordinary stand-point. This task Edmund Gurney undertook.

Of his treatise on hallucinations—for it is veritably a treatise, though compressed and packed almost beyond the limits of lucidity—of his treatise on hallucinations included in *Phantasms of the Living*, it must be said, as of his essays on the psychological side of hypnotism, that it is not only the *best* discussion in our language, but actually the *only* one in our language; the only connected review of foreign work on the subject, the only serious attempt at scientific determination of the genesis of hallucinations, their concomitant phenomena, their relative frequency. Previous essays in English with a similar title had been little more than mere groups of anecdotes; they had still belonged to the pre-scientific era. Nay, there were not even any statistics available on the matter at all until Edmund Gurney took the trouble—the tedious trouble—to get census-papers filled up by over 5,000 persons taken at random, and thus to gain, though not all the information desirable, at least so much more information than anyone had possessed before him that his conclusions must serve as the point of departure for any further inquiry through this channel into the mechanism of the mind of man.

Thus far, then, I have claimed for Edmund Gurney certain psychological successes of an ordinary kind—pieces of work independent of that more advanced, more hazardous line of inquiry which leads without a serious break from telepathic experiments to the appraisalment of phantasms of the living and of the dead. For my own part, however, (I need hardly say,) I look upon his work in this direction as the main achievement of his brief career. But since that work was done under conditions somewhat unusual,—conditions in which he himself took deep delight—done in consultation by a small group united both in personal friendship and in intellectual interests,—it is impossible to state with accuracy the part taken by any member of that group, however active and indispensable. It will be more to the purpose to try to define the temper of mind which Edmund Gurney

brought to this difficult task—a temper of which the three leading notes were disinterestedness, precision, sympathy.

By *disinterestedness* I mean more than that disregard for the chances of personal fame or fortune which was implied by his devoting himself unreservedly to this unpopular, this almost derided, quest. I mean an intellectual disengagement from prejudice on his own side—a readiness, in Plato's words, "to follow the argument whithersoever it leadeth"—a genuine, instinctive delight in the mere process of getting at truth, apart from any consideration of the way in which that truth might affect his own argument. In controversy he showed—if I may make a perhaps fanciful appeal to fashionable doctrines of heredity—a combination of the acumen belonging to a descendant of the late Baron Gurney's, with the chivalrous, fighting quality of the Greys, from whom on the mother's side he sprang. He delighted in the fray—delighted in acknowledging a fair stroke or rebutting a foul one; delighted in replying with easy courtesy to attacks envenomed with that *odium plus quam theologicum* which the very allusion to a ghost or the human soul seems in some philosophers to inspire.

His precision of thought again, was of course essential in an enterprise the very object of which was to import, so far as possible, the scientific spirit into a region hitherto abandoned to loose reports and chimerical fancies. But to his mind precision, thoroughness, minute attention, were not duties so much as necessities. He had, indeed, too much of these qualities for complete effectiveness in common life. His fastidious exactness was incompatible with that "breadth of style" which creates a strong popular impression. He pointed out too many difficulties ever to give the air of having arrived at an incontrovertible solution. Yet for the particular work which he was called upon to do these qualities were above all things needful. But for them, that congeries of widely-gathered evidence which, under his shaping hand, assumed corporate being as *Phantasms of the Living* would assuredly have presented many more vulnerable points to the searching criticism to which it has very rightly been subjected.

The strict canons of written and oral investigation on which Edmund Gurney—taking the lion's share of the joint work—with ever-growing scrupulousness insisted, involved, of course, an arduous and a continually increasing labour. For some three years (1883-5), his life was largely spent in letter-writing and in interviews bearing on the cases to be cited in the book. Many of these letters were on topics requiring careful handling; most of them needed to be in autograph; although, as the work went on, Mr. G. A. Smith's competent help as secretary was of essential service. But he often wrote fifty autograph letters in a day, sometimes as many as sixty—involving some eight or nine hours of close application.

These letters, again, needed to be supplemented by the still more important work of personal interviews. Almost every living witness of importance in *Phantasms of the Living* (and many persons whose names do not appear in that book) had before the book was published been personally visited by one of ourselves; and the chief, the most successful part of this delicate work was performed by Edmund Gurney. Here it was that his power of *sympathy* showed itself so rare, so indispensable. For the intimate narratives which form the bulk of *Phantasms of the Living* were not (as critics have sometimes assumed) pressed eagerly upon us by vain or imaginative informants. Rather they were for the most part won with difficulty from opposing reserve; they seldom depended upon one witness alone; and even when the principal witness understood the importance of the inquiry, and was willing to help us, there were generally subsidiary witnesses whose testimony was hard to come at. And there was perpetual need to steer between the conflicting prepossessions of two classes—the mystics (or would-be mystics), and the *savants* (or would-be *savants*), who were ready on each hand to denounce the inquirer either as weakly credulous in accepting, or as coarsely sceptical in rejecting, accounts which no narrator till now had seriously endeavoured either to invalidate or to confirm. To these problems, half social, half scientific, Edmund Gurney brought more than the mere instinct of courtesy, more than the mere lawyer-like acumen. He brought a heart touched with the sense of human fates—an eye which grew steadier as it gazed on issues of deeper import; his presence held with a gentle sway; and I believe that after all his hundreds of interviews he never left a true mystic disgusted with his hardness, or a true *savant* with his credulity.

What this power of sympathy was to his intimate friends I must leave my readers to imagine. Yet no sketch of Edmund Gurney as colleague or associate could be complete without some mention of one faculty which, though it scarcely appears in his published works, was to his friends a constant, a characteristic charm. I mean his *humour*,—a spring fed from the deepest sense of life's incongruities—an arrowy satire winged with tenderness—a laughter nigh to tears. His complex nature, with all its conflicting gifts and impulses, bloomed at its freest in this intimate, this fugitive flower. All this has perished; no trace is left, save in the memories of those for whom life has lost its rarest savour.

We work on at a task grown harder, with heavy hearts. Yet we have a fresh, a powerful motive to pursue it with what strength we may. Our friend's ultimate fame must follow the fortunes of a yet undecided adventure. It is only by pressing to ever larger issues that enterprise of which he was so bold a pioneer that we may win for him

that honour which was not what he worked for, but which we none the less account his due.

And meantime there are one or two at least for whom, as no living man was dearer than Edmund Gurney, so also few men, dead or living, have done work more vital than he. Not by emotion, but by evidence, by facts and not by rhetoric,—himself not greatly hoping,—he has helped us towards the eternal hope. He is gone; but he has already done what he could to console us. Not all in vain did his heart grieve for human woe. He beat against the bars of our earthly prison-house, and he has forced a narrow opening through which we seem to breathe immortal air.

FREDERIC W. H. MYERS.

FRENCH EXPERIMENTS ON STRATA OF PERSONALITY.¹

It is hoped that, in the form of Supplements to these *Proceedings*, some more or less continuous account may be given of work done in our own or other countries upon the subjects with which our Society is concerned. In an early number of the *Proceedings* it is proposed to give a brief conspectus of the present position of hypnotism in France. The paper which here follows is based mainly on a remarkable essay of Professor Pierre Janet's, which should be studied in the original by all who are interested in the problems of personality. I have analysed that essay in part only; and I have inserted many reflections for which Professor Janet is not responsible. For the experiments described in his article, and carried out, as it seems to me, with admirable skill, bear so closely upon certain views which I have already ventured to set forth in these *Proceedings*,—illustrate with such striking appositeness the theory of personality which I have here repeatedly advanced,—that it was impossible for me to let them pass without hinting at other lessons even beyond those drawn by M. Janet, which his results, when carefully studied, do most significantly convey.

The heroine of the story is the same Mme. B. of whom our readers have already often heard;—a timid elderly peasant woman, the wife of a charcoal-burner near Cherbourg,—and whom at first sight one would think as unlikely a person as could well be found to extend one's idea of the capacities of the human intelligence. Yet nature has in some way fitted this ignorant woman to become the best known living exemplar of a whole series of strange psychical phenomena; and there is perhaps no one in France whose personal history is watched with so keen an interest by such a group of scientific men. Her shyness and illiteracy,—her stolid absence of curiosity and her submissive acceptance of whatever her kind physician (Dr. Gibert of Havre) in the first place, and Professors Janet and Richet in the second place, may choose to ordain,—these qualities, though rendering her in some ways less interesting as a subject, are in reality an advantage in such an inquiry,—when contrasted, for instance, with the alert intelligence of some of the habitual subjects at the Salpêtrière. She

¹ I. Les Actes Inconscients dans le Somnambulisme. Professor Pierre Janet, *Revue Philosophique*, March, 1888.

II. Un Nouvel Etat Psychologique. Professor Jules Liégeois, *Revue de l'Hypnotisme*, August, 1888.

has now been under close observation for several years; and physiological phenomena have been noted, and tests applied, which have amply satisfied every observer, lay or medical, that in this case the hypnotic states are of a genuine character.

In this same subject, we have the best modern case of hypnotisation at a distance—as already recounted in our *Proceedings*—and also the best modern instance of hypnotic severance of personalities,—as now to be recounted—and apparently also the best modern instance of lucidity or clairvoyance, as recounted by Professor Richet, of whose experiments it is hoped that an account may appear in these *Proceedings*.

It is interesting thus to realise the inter-connection of these various supernormal phenomena. It would almost seem as though some slight modification of ordinary conditions—slight, I mean, as regards its influence on the common processes of life—were enough to give outlet to very various capacities or susceptibilities which in our ordinary existence find no opportunity of manifestation.

In these extremely complex observations there is occasion for much tact and skill in selecting some special phenomenon and tracing its development and modification under various psychological conditions. It is well to have some clue which we can hold, as we track personality to its recesses. Professor Janet's present paper is mainly concerned with the relation of unconscious actions to the somnambulant state. In other words, it contains hints for an answer to the perplexing question: Supposing that in ordinary life I perform some action involving apparent intelligence, but am not aware that I perform it, is there nevertheless within me anything which can be called a *knowledge* of that unconscious act? Is there any mode of evoking within me, by hypnotic agency, a memory which may include that unconscious act? This is the simplest form of the question, but, as will be seen, it branches out into many ramifications.

Professor Janet begins by distributing unconscious waking actions into four classes, viz., (1) Acts unconscious by reason of post-hypnotic suggestion; (2) Acts unconscious by reason of the anæsthesia of the limb which performs them; (3) Acts unconscious by reason of mere absence or distraction of mind; (4) *Spontaneous* unconscious acts,—a perplexing phrase, which signifies acts initiated by a subconscious personality without the knowledge or participation of the ordinary or superficial personality.

I. Let us take first the case of acts which are rendered more or less unconscious to the waking subject by having been suggested to him when he was in the hypnotic state. Now the degrees of unconsciousness with which the subject executes the command are very various, and can only be understood in the light of the conception which we have now gained of the hypnotic self as a kind of permanent entity, persisting

and watchful within the subject after the hypnotic trance has been cleared away. When, therefore, a subject in hypnotic trance is told to perform a certain act—say to open his umbrella indoors after the trance is over—his state during the fulfilment of that command is a variable combination of the dominions of the primary and the hypnotic self. One man, for instance, will execute the suggestion consciously, will open his umbrella saying, “I like to carry my umbrella open, even indoors,”—and will suppose that if he liked he could have left the umbrella shut. In this case the invasion of the primary by the hypnotic self is very slight, and barely sufficient, sometimes insufficient, to get the suggestion fulfilled. But in other cases the hypnotic self reoccupies the domain of the primary self in a complete manner. This may happen in two ways. Sometimes the subject when executing the suggestion falls back into the hypnotic trance. This is a condition which has led some observers, as Professor Delbœuf, to maintain that the subject is always virtually asleep until the suggestion has been executed, although he may seem to have been fully awakened from the trance. But there is yet another mode in which the hypnotic self controls the primary to the performance of the suggested acts. Sometimes it simply causes the primary self to perform the act unconsciously. To take the trifling instance which I have given above, the man will open his umbrella and continue talking on other matters and quite unaware that he has opened it. We may call this, I think, the most advanced instance of the dominion of the hypnotic self, exercised in the waking state. For it thus accomplishes what seems to be its *object*, the fulfilment of the suggestion, without the needless accompaniment of a renewal of the trance. It has got the brain so well under its control that it can set going the machinery needed for its desired act without stopping or interfering with the machinery which carries on the common business of life.

It is with the relation of these selves to each other that we are at present mainly concerned, and I may begin with a trivial incident, containing nothing new to students of hypnotism, but well illustrating the concurrent action of the primary and the hypnotic personality,—the hidden criticism which the subjacent self seems to be ever exercising upon the words and actions which our primary selves fondly suppose to be the full expression of what we are.

In these researches Mme. B. in her every-day condition is known by the name of Léonie. In the hypnotic trance she has chosen for herself the name of Léontine, which thus represents her secondary personality. Behind these two, this triple personality is completed by a mysterious Léonore,—of whom we shall hereafter have much to say, but who may for the present be taken as non-existent. Well then, a post-hypnotic suggestion was given to Léontine, that is to

say, Léonie was hypnotised and straightway became Léontine, and Léontine was told by Professor Janet that after the trance was over and Léonie had resumed her ordinary life, she, Léontine, was to take off her apron—the joint apron of Léonie and Léontine—and then to tie it on again. The trance was stopped, Léonie was awakened, and conducted Professor Janet to the door, talking with her usual respectful gravity on ordinary topics. Meantime her hands—the joint hands of Léonie and Léontine—untied her apron—the joint apron—and took it off. Professor Janet called Léonie's attention to the loosened apron. "Why, my apron is coming off!" Léonie exclaimed, and with full consciousness and intention she tied it on again. She then continued to talk, and for her—for Léonie—the incident was over. The apron, she supposed, had somehow come untied, and she had retied it. This, however, was not enough for Léontine. At Léontine's prompting, the joint hands again began their work, and the apron was taken off again and again replaced, this time without Léonie's attention having been directed to the matter at all.

Next day Professor Richet hypnotised Léonie again, and presently Léontine, as usual, assumed control of the joint personality. "Well," she said, "I did what you told me yesterday! How stupid the other one looked"—Léontine always calls Léonie "the other one"—"while I took her apron off! Why did you tell her that her apron was falling off? I was obliged to begin the job over again."

This trifling incident well illustrates the important point which M. Janet in France and Mr. Gurney in England have largely helped to establish,—namely, the persistence of the hypnotic self, as a remembering and reasoning entity, during the reign of the primary self. When a post-hypnotic suggestion works itself out during the waking state which follows the hypnotic trance, we seem at first to see a mere isolated idea which has been implanted in the mind proceeding to fructify; or it is as though we had set the mental clockwork to release an alarum at a given hour. The suggested idea fulfils itself, in isolation, more or less complete, from the stream of normal memory; and there, it seems, is an end of it. And this is, no doubt, the safest way in which to regard the trivial experimental suggestions with which any hypnotic subject must needs begin. But if we proceed, and especially if we give suggestions which are to be fulfilled at a date still remote, we begin to find that what goes on can hardly be described as the mere automatic self-realisation of the hypnotically-suggested idea. There must be something like an effort to keep the idea alive,—to jog the hypnotic memory—to mark off the number of days which still remain before the accomplishment of the suggestions falls due. In some of Mr. Gurney's cases we get this joggling of memory in the simplest form. It appears as a kind of self-suggestion repeating and enforcing the original hypnotic suggestion,

but without modifying it in any way. And so long as there is no *modification*, we may still say that these self-reminders are a part of the original suggestion. If I set the great clock of Strasburg to show the new moon when the new moon is due—say at six p.m. ten days hence—then at six p.m. during each intervening day, there is, or may be, some little self-adjustment of the clockwork, which carries on the notification to the next evening, and marks off another of the intervening days. But we do not on this account think it necessary to credit the clock with a watchful personality, which remembers the suggestion to strike and counts the hours till the time comes to do it.

But compare the apron case which we have just cited. Here the hypnotic self begins the suggested act, but the primary self intervenes and completes it. The hypnotic self, however, is not satisfied with this, and begins to act again and completes the act itself. Here, surely, we have got beyond anything like mechanism, and into something like instinct. Léontine, refusing to acquiesce in the apron-tying of Léonie as an adequate fulfilment of her own impulse to tie it, resembles the insect which must needs bore its hole or build its nest in its own way, and will not make use of any assistance offered to it. Léontine's act, I say, resembles the instinctive act of the insect; but her recital of her act, her comment on Léonie's perplexed discomfiture when the apron fell off without apparent cause, these already indicate something more even than instinct at work. We see in them a parallel rather to the mental operations of the *child*,—the unquestioning acceptance of the act ordered, however meaningless, and at the same time the power of seeing the absurdity of the intrusion of that act into ordinary waking life.

Observe, moreover, that if we wish the hypnotic self to cease doing something which it has been told to do, but which has now become inconvenient, we must give our reversing order to that self directly, or no notice is taken of any remonstrance or appeal. Like Casabianca on the burning deck, the hypnotic self will go on obeying the order once given until it is cancelled by the same voice with equal authority. For instance, M. Janet told N., an entranced subject, that she was to say her prayers as soon as she awoke from her trance. In this case the suggestion was able to influence the ceremonial act, but not the conscious intention. N. was awakened, and showed no real disposition to pray. But her hands clasped themselves together, without her consciousness,—the hypnotic self doing, so to say, what it could to pray in spite of her. After a time one of the bystanders, and then M. Janet himself, tried to unclasp her hands, but they were unable to do so. She then perceived that her hands were clasped, tried in vain to unclasp them, and became greatly alarmed. The muscles continued in strong

- contracture and she could do nothing with them. Professor Janet was obliged to re-entrance her, and then a word or touch of command was enough.

Observe, however, that a collision of this kind can generally be easily guarded against. The operator has only to add, in giving the suggestion, "You are to do this until I tell you to cease doing it, and even after the primary self has been awakened you are to continue on the alert for any command of mine." It would probably in all cases be easy to educate the hypnotic self up to this point of common-sense.

I am assuming of course that there is no *antagonism* to be overcome,—that the hypnotic self is merely anxious to obey the operator, so soon as it recognises an authentic command. I do not say that it is impossible that the hypnotic self should take the bit, so to say, between its teeth, and defy the operator and the primary self alike. What might happen in such a case we can at present only conjecture.

There is another point with regard to this contracture of the hands in the attitude of prayer which deserves careful attention.

A contracture, or persistent contraction of a limb, may be of three main kinds—(1) All the muscles may be contracted to their utmost capacity. The attitude which the limb assumes in such a case is invariable; being the resultant of the several opposing muscular forces at work. Such a condition is rarely obtained in a perfect form, as the nervous energy is rarely equally distributed, but it may, perhaps, be seen sometimes in tetanus. (2) Or the contraction may be confined to a single muscle, or more commonly to a single group of muscles whose nervous supplies are intimately associated together by long habit. Without going further into details, we may say that contractures of these two classes are *anatomically defined*,—that their limits correspond to nerve-provinces, and that they are thus distinctly referable to some organic lesion.

(3) But there is a third class of contractures sometimes seen in hysterical cases, where the distribution of the contracture does not correspond with the results which ought to follow from any known organic lesion.¹ That is to say that certain muscles innervated by different nerves may be contracted in different degrees, in such a manner as to keep the limb in a rigid attitude, simulating a special act or emotion, as menace, supplication, &c. In these cases, as in certain troubles of speaking and writing (aphasia, agraphy), the area of trouble corresponds to a complex idea, which works itself out in a group of associated movements. And these contractures, consequent on hypnotic suggestion, while affording an excellent means of studying such coordinations of movements, throw light also (as M. Janet remarks) on

¹ See Charcot's *Leçons sur les Maladies Nerveuses*, *Leçons xx., xxi., xxv.*

the cause and treatment of certain complex contractures which occasionally arise in hysterical or insane subjects. Professor Janet himself effected a very singular cure of a trouble of this kind. A woman quarrelled with her husband, and raised her arm to strike him. "As if by a punishment from heaven the right arm remained contracted in the attitude of a menaced blow." This contracture lasted for three days, and she consulted Dr. Gibert, who showed the case to Professor Janet. She refused to be hypnotised; but, as it turned out, no actual hypnotisation was necessary. A single command given to her by Professor Janet in the waking state caused the contracture first to oscillate between the right and left arm, and then to disappear altogether. Thus the contracture, the forced and permanent attitude which the limb had assumed under a strong psychical stimulus, in the access of rage, was abolished by another psychical stimulus,—the command confidently uttered by an operator in whose power this susceptible subject probably already believed.

This hysterical delimitation of a fantastic area of injury is observable also in anæsthesiæ and dysæsthesiæ, and seems precisely parallel to the results of hypnotic suggestion.

I will mention yet one more experiment to illustrate the partition of powers between the normal and the hypnotic selves. It shows what may happen when the two controls are pretty equally balanced, and the kind of deadlock which may result. The subject N. was once more ordered in the trance to *pray* after being awakened. Her hands accordingly drew together to execute the command, but this time the order had not taken such a strong hold as usual, and the hands were easily separated, and the effect of the suggestion seemed to be at an end. And now the waking and conscious N. was requested to put her hands in the attitude of prayer. She tried to do so, but she found that it was impossible. She could only clench her fists, or interlock her fingers; she could not remember how to hold her hands with palm pressed to palm. That position had for the time been appropriated by the hypnotic self, and although the hypnotic self had not power to maintain the position, it still retained control (so to say) over the brain-cells which governed the position; so that the normal self was left in a state something like that of the aphasic patient who knows quite well what he wants to say but cannot control his vocal organs to utter the sound. And similarly with the same subject, if an order were given to the hypnotic self to write down the even numbers, the normal self was only able to write down the odd numbers. In like manner, in the troubles of verbal memory, we come upon cases where definite individual words cannot be recollected. And thus the experimental cases confirm the lessons already drawn from the morbid cases, and indicate that each several word or number must in some sense

spond to a separate nervous process, *isolable* from all other processes, however closely some of them may resemble it.

Let us now pass on to consider the second class of unconscious acts,

II. *Acts unconscious by reason of the anæsthesia of the limb which forms them.* And here let us consider whether some part of the process thus far described is capable of *reversal*. We have seen that by suggesting an unconscious action we can sometimes induce a partial or systematised anæsthesia, an unconsciousness on the subject's part which extends to the suggested act, and to that act only. Now supposing that anæsthesia already exists, as the result of nervous malady, can we induce an unconscious action without the aid of hypnotism? With some subjects this can in fact be done. Let us take the case of an arm which has no sensation. Place a screen between the subject's eyes and his arm;—(this is better than closing his eyes, which may to some extent hypnotise him),—and raise the insensible arm in the air. It will remain in that position for a long time,—sometimes for more than an hour,—thus showing (just as the rigidity consequent on hypnotic suggestion also shows) that our failure under ordinary circumstances to keep the arm extended for more than a few minutes is due to nervous and not to muscular exhaustion. Moreover, if we communicate some movement to this insensible arm it will repeat the movement many times; even continuing to write a sentence which has been suggested to it.

Mme. B. is completely anæsthetic on the left side. Professor Janet put an opera-glass into her left hand, a screen being interposed between hand and face, so that Mme. B. could not tell what had been done. But the left hand opened the glass and raised it towards the face, thus bringing it into Mme. B.'s visual field. Mme. B. exclaimed with astonishment, "Why, it is an opera-glass that I have in my left hand." We thus see that the unconscious self which controlled the anæsthetic hand controlled also a certain amount of intelligence. The hand was made to execute the complex movement which the touch of the opera-glass suggested. Thus although Mme. B. (Léonie) could not feel what was happening to that arm and hand, someone or something must have felt the touch; some nervous centres must have responded which were capable of executing much more than an ordinary reflex movement, centres which had at their command the experience of life, even the experience of writing a sentence, which in Mme. B.'s case is an accomplishment quite recently acquired.

Once more. The self, or whatever we call it, which dominates the anæsthetic limb, is capable of exerting a choice, or recognising a distinction between various operators, as decidedly as the normal self can do so. Thus if M. Janet (out of sight of Mme. B.) extends her anæsthetic arm in the air, he finds that he can himself easily move it in any

of the hand, and the hand is not a part of the arm. A friend tried to move it, and when he pulled it out of its position it recoiled. The difference between the *electricity* between different points of the arm, and the difference between one point to another, may mean, the difference between the *will*, or power of choice, as discriminating between different parts of the body.

The same experiments, which were made on the anæsthetic limbs, ought to be repeated on the limbs rendered unconscious by distraction. These experiments seem to show that there is a classification of laws governing the anæsthetic limbs, and that the laws governing the subject when in the state of distraction, reach each an analogous conclusion by the same means.

Subjects rendered unconscious by distraction, of course, is no longer the sign of a morbid condition, but is common to the whole human race. We all many times a day perform some trifling act, which is not a reflex action, but needs, or has once needed, our consideration. It may be remembered that in the case of automatic writing I pointed out that the writing was not immediately governed by the will, but was found in the words often unconsciously written, &c., by persons whose mind was occupied with other thoughts. Such unconscious *writing* is, of course, not the most interesting variety of the phenomena with which we have now to deal. And the study of these actions brings out in a curious way the existence of a hypnotic self. Just as our scattered attention may, I may say, into successive periods of somnambulism, and of automatic fancy, so also our acts of distraction may be said to be kindled and fostered in such a way as to be the outward manifestation of an underlying period of somnambulism. It is a matter of course in finding "subjects," and skill in the selection of subjects, a curious instance of what may be done by suggestion in a somnambulic state,—suggestion not loud and dominant, but a suggestion of the acts which follow upon it, never coming into the subject's attention, which continues to be performed.

One of the subjects who was brought into the hospital at Havre for the purpose of being operated on, and who became quite rational during the operation, was a young man, who was brought to the hospital by his father. The hospital doctor observed that the young man was in a state of somnambulism, and invited Professor Janet, whose name is well known, to see him. When the doctor was talking to him, one day, I happened to be present, and I placed myself behind him and told him that I was present. He then said to me, "I had to touch his arm in order to

provoke the desired act, afterwards his unconscious obedience followed my order without difficulty. I made him walk, sit down, kneel,—all without knowing it. I even told him to lie down on his stomach, and he fell down at once, but his head still raised itself to answer the doctor's questions. The doctor asked him, 'In what position are you while I am talking to you?' 'Why, I am standing by my bed, I am not moving.' 'Don't you see how small you have become?' 'I am shorter than you are, but I am not shorter than usual.' I could scarcely believe that a man awake and in possession of his faculties (for there was no delirium), could imagine that he was standing up when he was really lying on his stomach on the ground. But in fact a kind of hallucination united with the 'systematised anæsthesia' in producing this strange state of things." This subject was never hypnotised at all, and the sensibility to suggestion seems to have been the mere temporary result of the state of alcoholism. It would appear, indeed, that any relaxation of mental unity, any slackening of the centralising energy which, so to say, keeps a man's personality together, may afford opportunity for the setting up of a secondary series of actions, not included in the primary consciousness. The man recovering from *delirium tremens* was suggestible in much the same manner as a healthy man in a hypnotic trance, or in an ordinary doze or dream.

And here I shall for the time desert M. Janet, in order to relate a recent experiment of Professor Liégeois, of Nancy. Professor Liégeois seems not to have seen Professor Janet's article, and discusses the phenomena from a different point of view.¹ It is the more interesting therefore, to note their complete concordance with Professor Janet's results.

My readers are probably aware that it is a common experiment to say to an entranced subject, say Camille, "When you wake, Professor Liégeois [or any given person present] will have left the room;—he will be no longer present, you will not hear him or see him." Camille wakes, and experiences what the school of Nancy term a "negative hallucination." She no longer perceives Professor Liégeois, though in all other ways she is apparently perfectly normal. Now in the experiment to be recounted Professor Liégeois, thus banished by suggestion from the purview of the apparently waking Camille, succeeds in getting stealthily back into communication with some consciousness of Camille's, but not with that same consciousness from which he has been expressly banished. I abbreviate Professor Liégeois' account of one of these cases.

¹ The article in the *Revue de l'Hypnotisme* is taken, we are told, from a forthcoming book of Prof. Liégeois' on *Suggestion and Somnambulism, in their Connection with Jurisprudence and Legal Medicine.*

“M. Liébeault entranced Camille, and, at my request, suggested to her that she would neither see nor hear me any longer. Awakened, the subject is *en rapport* with everyone else ; I alone exist for her no longer ; but, as I shall show, this is not strictly true ; there are in her, as it were, two personalities, one of which sees me, while the other does not see me, and hears me, while the other pays no attention to my words.

“I began by satisfying myself as to the state of her sensibility ; oddly enough she was still sensitive to pain inflicted by other persons present, but not by me ; if they pricked her she quickly withdrew her arm ; if I pricked her she felt nothing ; even if I left a pin sticking in her she neither felt nor saw it. [Professor Liégeois supposes this elective anæsthesia to be a quite novel phenomenon ; but it is surely only an extension of the difficulty which the subject of a negative hallucination habitually has in perceiving any manifestation of the personage temporarily abolished. The degree of the difficulty varies in different cases, and no doubt in the present case the negative hallucination was very complete.] Having found that a direct appeal from me produced no reply, I proceeded as *impersonally* as possible ; speaking, not in my own name, but as though I were an inward voice of the subject's own, expressing thoughts which emanated from her own mind. I said, ‘Camille is thirsty ; she will go to the kitchen and ask for a glass of water, which she will place on this table.’ She seemed to have heard nothing, and yet after a few moments she executed the prescribed action, with the quick impetuous movements often observed in the somnambular state. She was asked why she had brought the glass and put it on the table ; she could not understand what was meant ; ‘she had not moved ; there was no glass on the table.’ Similarly she uttered whatever words I suggested to her, and immediately afterwards was unaware of having uttered them. At the same time, when M. Liébeault addressed me she was astonished, and thought that he was talking to the wall. Wishing to assure myself that she did actually see me, though not conscious of doing so, I said, ‘Camille will take from the pocket of M. Liégeois a bottle which contains eau de Cologne ; she will uncork it and smell the delicious scent.’ She got up, came straight to me, found in my pocket a bottle of ammonia, uncorked it and smelt the odour with delight.’

I need not prolong the account of the experiment. Its point is plain. While Camille was under the spell of the negative hallucination, —while, so far as her conscious self was concerned, she could not discern Professor Liégeois' presence,—Professor Liégeois, speaking impersonally but authoritatively, succeeded in gaining control over some unconscious stratum in Camille, and in prompting acts of which the active, speaking Camille continued unaware even while she executed them.

“It has been believed till now,” adds Professor Liégeois, speaking perhaps in somewhat too general terms, “that the negative hallucination completely annulled the visual or auditory sensations, preventing their being perceived by the brain. Well, we believe that this is an error ; there is visual, there is auditory perception ; these perceptions do not

reach the conscious ego, but they realise themselves in the unconscious ego; and the person banished by the negative hallucination can enter into communication with the subject, from whose eyes it was believed that he had entirely disappeared."

It will be seen how closely concordant is all this with Professor Janet's results. I forbear to insist here on another point which Professor Liégeois' experiment with the ammonia suggests,—namely, that if we assume, as is on other grounds probable, that no sensation of Camille's can have been misinterpreted by the whole of her personality, there was probably a self profounder still which recognised, both that M. Liégeois was in the room all the time, and that the flask contained ammonia, and not eau de Cologne. But this point may recur to the reader's mind at a later stage of Professor Janet's experiments, —to which experiments we must now return.

Thus far we have dealt with a secondary personality summoned into being, so to say, by our own experiments, and taking its orders entirely from us. It seems, however, that, when once set up, this new personality can occasionally assume the initiative and can say what it wants to say without any prompting. This is curiously illustrated by what may be termed a conjoint epistle addressed to Professor Janet by Mme. B., and her secondary personality, Léontine. "She had left Havre more than two months when I received from her a very curious letter. On the first page was a short note, written in a serious and respectful style.—She was unwell, she said,—worse on some days than on others,—and she signed her true name, Mme. B. But over the page began another letter in a quite different style, and which I may quote as a curiosity. 'My dear good sir, I must tell you that B. really really makes me suffer very much; she cannot sleep, she spits blood, she hurts me; I am going to demolish her, she bores me, I am ill also, this is from your devoted Léontine.' When Mme. B. returned to Havre I naturally questioned her about this singular missive. She remembered the *first* letter very distinctly . . . but had not the slightest recollection of the *second*. . . . I at first thought that there must have been an attack of spontaneous somnambulism between the moment when she finished the first letter and the moment when she closed the envelope. . . . But afterwards these unconscious, spontaneous letters became common, and I was better able to study their mode of production. I was fortunately able to watch Mme. B. on one occasion while she went through this curious performance. She was seated at a table, and held in her left hand the piece of knitting at which she had been working. Her face was calm, her eyes looked into space with a certain fixity, but she was not cataleptic, for she was humming a rustic air; her right hand wrote quickly and as it were surreptitiously.—I removed the paper without her noticing me and then

spoke to her ; she turned round, wide awake, but surprised to see me, for in her state of distraction she had not noticed my approach. Of the letter which she was writing she knew nothing whatever."

Léontine's independent action is not entirely confined to writing letters. She observed (apparently) that when her primary self, Léonie, discovered these letters, she (Léonie) tore them up. So Léontine hit on the plan of placing them in a photographic album into which Léonie could not look without falling into catalepsy (on account of an association of ideas with Dr. Gibert, whose portrait had been in the album). In order to accomplish an act like this Léontine has to wait for a moment when Léonie is distracted, or, as we say, absent-minded. If she can catch her in this state Léontine can direct Léonie's walks, for instance, or make her start on a railway journey without luggage, in order to get to Havre as quickly as possible.

It will be observed that Léontine has now arrived at a point midway between the mere *stages*—which cannot be called *personalities*—through which Mr. Gurney's hypnotic subjects could be led backwards and forwards at pleasure,—and, on the other hand, the fully developed alternating personalities of such a case as Félicité X. If Léontine were habitually encouraged,—if a large part of Mme. B.'s life were passed in that hypnotic stage in which Léontine holds unchecked dominion,—we must suppose that Léontine would acquire more and more power of intervening in Mme. B.'s waking state—her Léonie state—also ; until perhaps the relapses from Léontine into Léonie,—from the secondary into the primary personality,—might become as brief and rare as they have become in the often-cited case of Félicité X. And thus the whole personage might undergo profound alteration by gradual steps leading on from what was at first a mere momentary experiment.

V. We have thus very briefly traced the analogy between four classes of unconscious or automatic actions,—actions not forming a part of the primary chain of memories. We have considered the automatic actions which are the result of hypnotic suggestion ; and those which accompany local anæsthesiæ ; and those which occur during mental distraction (or negative hallucination) ; and those which present themselves spontaneously,—which make an irruption into normal life as though for some definite purpose, to fulfil the wishes of some sub-conscious personality. I think that Professor Janet's comparison of these various forms of automatic action is highly instructive, and I observe with interest that they have led him to a view of the essence of the hypnotic state which resembles the old view of Deleuze, and comes nearer than anyone else's that I can quote to the view which I have myself several times endeavoured to express, but which has hitherto attracted little notice.

“ I shall be tempted,” says M. Janet (p. 258), “ to say with Deleuze that the forgetfulness of all that has passed during the somnambulist state is the principal psychological character of somnambulism. This is its only constant character.” Now it is perhaps too much to say that any character of the hypnotic trance is absolutely constant in all cases. But it seems to me most important that this *formation of a secondary chain of memory* should be insisted on as a fundamental point, rather than the *susceptibility to suggestion* which recent savants have more usually singled out, or the transmission of a specific effluence on which most of the early mesmerists insisted. I do not, of course, deny the suggestibility, and I continue to believe in something like the specific effluence, now so generally discredited, but which Mr. Gurney’s experiments seem to me to confirm. But neither of these characteristics, I think, goes so deep as the division of *memory*. There is nothing else which shows us so instructively the true relation of hypnotism to other states.

And here I may repeat my own contention,¹ which is briefly this :—

I hold that hypnotism (itself a word covering a vast variety of different states) may be regarded as constituting one special case which falls under a far wider category,—the category, namely, of *developments of a secondary personality*. I hold that we each of us contain the potentialities of many different arrangements of the elements of our personality, each arrangement being distinguishable from the rest by differences in the chain of memories which pertains to it. The arrangement with which we habitually identify ourselves,—what we call the normal or primary self,—consists, in my view, of elements selected for us in the struggle for existence with special reference to the maintenance of ordinary physical needs, and is not necessarily superior in any other respect to the latent personalities which lie alongside it,—the fresh combinations of our personal elements which may be evoked, by accident or design, in a variety to which we can at present assign no limit. I consider that dreams, with natural somnambulism, automatic writing, with so-called mediumistic trance, as well as certain intoxications, epilepsies, hysterias, and recurrent insanities, afford examples of the development of what I have called secondary mnemonic chains,—fresh personalities, more or less complete, alongside the normal state. And I would add that hypnotism is only the name given to a group of empirical methods of inducing these fresh personalities,—of shifting the centres of maximum energy, and starting a new mnemonic chain.

And observe that this is no mere matter of verbal definition ; it involves in the first place a principle of classification, and in the second place a novel criterion for the discussions so frequently raised

¹ See *Proceedings S. P. R.*, Vol. IV., pp. 163-6, 224-232, 503-5.

as to the *consciousness* or *unconsciousness* of any given act. In the first place, the classification of hypnotic stages must not be determined, as the Salpêtrière school determine it, by somatic indications alone,—by states of the muscles or of the reflexes. The true, the central indication of a change of hypnotic state will be a change of the scope of memory.

And conversely every somatic change—even the stiffening of a limb during apparently normal waking life—will on this view bear some relation to the change of memory. Thus suppose that my arm is rendered anæsthetic by hypnotic suggestion, and is then pricked without my seeing it, I shall be unconscious of the pricks. My normal self, that is to say, will be unconscious of them, and on the ordinary view my *whole* self will be unconscious of them. But in the view which I am now advocating I shall consider it as practically certain *à priori* that some phase of personality of mine must have been conscious of the pricks, and must have registered them on some latent mnemonic chain. Thus, in a word, nothing which my organism does or suffers is unconscious, but the consciousness of any given act or endurance may form a part of a chain of memories which never happens to obtrude itself into my waking life.

The subject needs as much illustration as possible; and here I will give two examples of the mode in which a transition from one form of incipient secondary personality to another may be effected. Both are taken from Professor Janet. The first shows the transition from acts of distraction to the hypnotic state; the second shows the transition from the hypnotic state to an independent alternative personality, sharing in the concerns of ordinary active life.

First I quote the words in which M. Janet describes how by merely educing and fostering acts of distraction the hypnotic state was ultimately induced;—as though it were the hypnotic self which performed the acts of distraction, and when these acts became numerous and complex the hypnotic self was obliged to assume full control of the personality in order to fulfil its task.

“M. Binet had been kind enough to show me one of the subjects on whom he was in the habit of studying acts rendered unconscious by anæsthesia, and I had asked his permission to produce on this subject the phenomenon of *suggestion by distraction*. Everything took place just as I expected. The subject (Hab.), fully awake, talked to M. Binet. Placing myself behind her I caused her to move her hand unconsciously, to write a few words, to answer my questions by signs, &c. Suddenly Hab. ceased to speak to M. Binet, and, turning towards me, continued correctly by the *voice* the conversation which she had begun with me by *unconscious signs*. On the other hand, she no longer spoke to M. Binet, and could no longer hear him speak; in a

word, she had fallen into elective somnambulism. It was necessary to wake her up; and when awakened she had naturally forgotten everything. Now Hab. had no previous knowledge of me at all; it was not, therefore, my presence which had sent her to sleep. The sleep was therefore in this case manifestly the result of the development of *unconscious actions*, which had invaded, and finally effaced, the normal consciousness. This explanation, indeed, is easily verified. My subject, Mme. B., remains wide awake in my neighbourhood so long as I do not provoke unconscious phenomena; but when the unconscious phenomena become too numerous and too complicated, she goes to sleep. We may similarly explain a peculiarity in the execution of the post-hypnotic suggestions. So long as these are simple, the subject executes them unconsciously while she talks of something else. But when they are long and complicated, the subject talks less and less while she executes them, ends by going to sleep, and executes them rapidly in the somnambulatory state." M. Janet goes on to suggest (as had already been suggested *Proceedings S. P. R.*, Vol. IV., pp. 235, 254, &c.), that the trance which often comes upon the "writing medium" in the middle of the séance is a phenomenon of this same kind. When the tension of the automatic script which the "medium" is producing becomes too great, the normal self sinks for the time being below the level of consciousness, and the secondary self, from which the writing proceeds, becomes dominant in its turn.

It must be observed that this explanation of that very singular phenomenon—the trance of the automatist—is a new one, and by no means identical with the phrase commonly used by Spiritualists, who say that the writing medium is "mesmerised by the controlling spirit." In putting forward this new explanation, which refers the trance to a mere change of cerebral equilibrium—a mere shifting of the psychical centre of energy within the personality of the automatist himself,—I do not mean to deny the possibility that some influence external to the writer's may at times be operative. On the contrary, if Mrs. Newnham, for example, (when writing automatically answers to questions put by Mr. Newnham, but unseen by her), had fallen into a trance when overtaxed (instead of merely feeling headache and exhaustion), this might certainly have been classed as a kind of mesmerisation by an influence coming primarily from outside the automatist's personality, though exercised—not by external "passes" or words or looks—but as it were from a base of operations within the automatist herself. And if there be any intelligences, other than those of living men, which can in any way act upon us, then assuredly this mode of action would for them also be in accordance with analogy;—namely, to influence the subject to write, and occasionally to send him to sleep,—to submerge his

normal personality,—when their controlling influence reached a certain degree of intensity. But it is in ordinary cases quite unnecessary to assume any external influence at all. Unless the *matter* of the written message be provably such as the writer's mind, in a state of exalted dream, could not have originated, we cannot possibly assume, in the face of all these hypnotic analogies, that the mere fact that the writing comes automatically,—appears to him as external to his normal consciousness,—in any way proves that it has in truth originated outside himself.

And next as to the transition from the hypnotic trance to an independent secondary personality. M. Janet justly remarks,—and here he is following, probably without ever having seen the *Zoist*, the observations which Elliotson made long ago,—how very different, in different cases, is the *amount of personality* which the hypnotised subject is able to manifest. For it must be observed that the hypnotic self by no means closely follows the characteristics of the waking self. A person who is lively and clever in common life may make a dull and torpid hypnotic subject; and on the other hand a person who in common life is shy or stupid may develop, when hypnotised, a surprising boldness and vivacity. This was eminently the case with Dr. Elliotson's patients, the Okeys. "I used first to send them to sleep," he says (*Zoist*, Vol. III., p. 58); "on their opening their eyes, and becoming active again, they were in a wild, merry, and mad state, most waggish, and full of ungovernable fun, caring for nobody." This fact, like many other points which are now matter of daily observation, roused suspicion as to the genuineness of Dr. Elliotson's phenomena. It is to be wished that those who scoffed at the Okeys could have seen Professor Janet's undeniably genuine subject Mme. B., whose hypnotic character (as I have myself seen) undergoes an even grotesque change of the same kind. "This poor peasant," says Professor Janet, "is in her normal state a serious and somewhat melancholy woman, calm and slow, very gentle and extremely timid. No one would suspect the existence of the personage whom she includes within her. Hardly is she entranced when she is metamorphosed; her face is no longer the same; her eyes indeed remain closed, but the acuteness of her other senses compensates for the absence of sight. She becomes gay, noisy, and restless to an insupportable degree; she continues goodnatured, but she has acquired a singular tendency to irony and bitter jests. . . . In this state she does not recognise her identity with her waking self. 'That good woman is not I,' she says, 'she is too stupid!'"

Once more. We have seen that Léontine (Mme. B.'s hypnotic self) carries to a high point the difference of *character* which is in different degrees observable in the majority of similar cases. But Léontine is

in another way also a remarkable hypnotic personality. Mme. B. has been so often hypnotised, and during so many years, (for she was hypnotised by other physicians as long ago as 1860), that Léontine has by this time acquired a very considerable stock of memories which Mme. B. does not share. Léontine therefore counts, as properly belonging to her own history and not to Mme. B.'s, all the events which have taken place while Mme. B.'s normal self was hypnotised into unconsciousness. It was not always easy at first to understand this partition of past experiences.

"Mme. B., in the normal state," says Professor Janet, "has a husband and children. Léontine, speaking in the somnambulant trance, attributes the husband to 'the other' (Mme. B.), but attributes the children to herself. . . . At last I learnt that her former mesmerisers,—as bold in their practice as certain hypnotisers of to-day,—had induced somnambulism at the time of her *accouchements*; Léontine, therefore, was quite right in attributing the children to herself; the rule of partition was unbroken, and the somnambulism was characterised by a duplication of the subject's existence." There surely could hardly be a more striking illustration of the remark made (*Proceedings*, Vol. III., p. 225) that "when once a second mnemonic chain is woven, the emergence of a second personality is only a matter of degree."

Hypnotise a man once; go through a few experiments, and wake him up. The memory of what has been done will (in ordinary cases) have passed away, and you may plausibly maintain that he was not conscious during the trance. Hypnotise him again and you find that he recollects what happened in the first trance;—that there is now a little scrap of memory in which his waking self has no share. But it would be absurd to dignify these fragmentary interludes with the name of a secondary personality. Repeat the process, however, many hundred times, and at last the time spent in the hypnotic trance, the experience gained therein, will become comparable with the time spent in normal existence, and the experience gained in the common routine of life. And if, as in Mme. B.'s case, the faculties are quickened in the hypnotic trance, we shall have a secondary personality like Léontine,—less capable, probably, than the primary personality of managing the practical business of life, but yet claiming with plausibility a kind of intellectual leadership in the joint concern.

And here, I repeat, the induced somnambulism of the hypnotic trance is precisely paralleled by the spontaneous somnambulism, which, as we know, sometimes appears in the first instance as little more than an occasional vivid dream, but may develop by repetition into a nearly complete scission of personality, with perhaps (as in Félicité X.'s case)

an ultimate triumph of the new or somnambolic personality over the old or normal one.

Thus far, then, we have been tracing various ways in which a hypnotic or secondary self may be discovered or developed, without asking further whether or no that new personality is itself to be accepted as a permanent or homogeneous thing. Of course we have no right to make any such assumption about it. On the contrary, when once our habitual centre of personality has been displaced, we seem to be in a position of unstable equilibrium, and readily susceptible of further psychical displacement.

So soon, therefore, as we have developed a secondary personality in our subject, we ought to try whether this personality in its turn can be split into two parts, or rather whether it affords faults or interruptions through which some underlying stratum can now be discerned. Now Mr. Gurney has shown that even in the most ordinary hypnotic trance of healthy persons two stages can in many cases be evoked, a lighter and a deeper stage, each with a separate chain of memory; although, as might have been expected, considering the very slight difference between the two stages, these separate chains of memory tend ultimately to coalesce into one. And these experiments of Mr. Gurney's gain additional importance from the fact that, with exceptional, hysterical subjects, Professor Janet has been able to carry this fragmentation of the hypnotic state, as we shall see, to a surprising point. For it is by small experiments with average subjects that we can best assure ourselves that the advanced experiments with exceptional subjects present us not with a mere anomaly but rather with salient examples of a general law.

Let us see, then, if we can use the clue which the observation of *unconscious actions* affords us to penetrate yet deeper into the strata of human personality. And one of the first questions which must be met,—it is M. Janet who has formulated it distinctly,—is this: Do the acts of distraction performed in waking life form part of the somnambolic chain of memory? Do the strata (as I may say) lie superposed in this regular fashion, so that the acts of distraction of one stratum form part of the conscious acts of the stratum immediately below it? If I divert the attention of a waking friend so that he scribbles some word without being aware of what he is doing, will he, if hypnotised, remember the scribbled word?

This is a question which experiment alone can solve; and it is probable that in different cases we shall have different results. In the first place, all those acts of distraction which, though performed in the waking state, have special reference to an already-evoked hypnotic personality, are likely to be remembered in the hypnotic state. Thus Léontine, as we have seen, remembers Léonie's acts of distraction, so

far as those were prompted by Léontine herself,—she remembers, for instance, the Léontinian postscripts to Léonie's letters. But these postscripts, though M. Janet here cites them as *spontaneous* acts of distraction, were not spontaneous in the sense in which the word scribbled on an examination-paper is spontaneous. They were prompted by a personality which we know to be readily evocable, and which we naturally imagine as lying near the surface even in its periods of latency. And, on the other hand, I do not see that we have yet any definite proof that acts of distraction in no way connected with hypnotism are ever recollected in the hypnotic state. They may be so; and, looking to the great variety of these phenomena, I should suppose that they sometimes are so. But the question is not to be settled in this simple way. Sometimes, at any rate, the waking person's acts of distraction are *not* included in his hypnotic memory; and we have then to look for some memory in which they *are* included.

"Certain somnambules," says M. Janet, "as L., hardly ever recover in somnambulism the memory of their unconscious acts; others remember only a portion of them. Léontine" (who, it must always be remembered, is simply the hypnotic personality of Mme. B.) "remembers perfectly Mme. B.'s unconscious acts when these are spontaneous," (i.e., initiated by Léontine herself) "or due to post-hypnotic suggestion; but she never remembers Mme. B.'s unconscious acts, when the unconsciousness is due to anæsthesia or to distraction." M. Janet's analysis of this difference (pp. 266-272) seems to me a model of delicate psychological investigation.

The clue to the inquiry lies in the observation that when a subject, already partially anæsthetic through hysteria, is thrown into the somnambule state, the anæsthesia may continue unmodified, and consequently such acts as in her normal state lie outside of her consciousness by reason of their affecting the anæsthetic limb, may still lie outside her hypnotic consciousness, for the same reason. But we have reason to believe that the sensation of limbs hysterically anæsthetic is never really abolished; that it exists potentially in all cases, and may in some cases be evoked in certain phases of trance. A hypnotic consciousness, therefore, which does not include the consciousness pertaining to such limbs, cannot be regarded as embracing the whole of the possibilities of consciousness which lie beneath the normal threshold.

Again, the same view is confirmed by the observation of the *acts of distraction* performed in somnambulism itself. For when the somnambule life reaches a point sufficiently alert and varied to be capable of distraction,—when it has attained, so to say, a sufficient bulk to make it experimentally divisible,—we find that the somnambule is liable to acts of distraction in an even greater degree than the normal

subject. It is possible, by watching an opportunity when Léontine is vividly talking, to induce her—or rather some other personality in the same skin—to hold a conversation by signs, without Léontine's consciousness, precisely as, when Léonie is in her normal state, Léontine can be induced to hold a conversation by signs, without Léonie's consciousness.

The two experiments, however, are not *reciprocal*. That is to say that although Léonie's unconscious acts are sometimes (not always) coincident with Léontine's conscious ones, Léontine's unconscious acts are never included in Léonie's memory, any more than in Léontine's own. They belong to some other, to some profounder manifestation of personality, to which M. Janet has given the name of Léonore. And observe that just as Léontine can sometimes by her own motion and without suggestion write a letter during Léonie's waking state and give advice which Léonie might do well to follow,—so also Léonore can occasionally intervene of her own motion during Léontine's dominance and give advice which Léontine might with advantage obey. But in what manner does Léonore intervene? What organ or instrument is left for her to employ in this doubly pre-occupied complex of psychical and physical manifestation? What actually occurs,—as briefly narrated by M. Janet (p. 267),—is an experimental confirmation of the view which will be found suggested in the *Journal* for July, 1887, as to the virtual equivalence of hallucination and automatism,—the interchangeability of these two phenomena, hallucination being a kind of passive automatism, or automatism an active hallucination. I then urged that the "Dæmon of Socrates,"—the series of monitions, intercurrent with ordinary life, which Socrates received in some fashion midway between internal impression and externalised voice,—was in reality a form of automatism,—a message emanating from sub-conscious (or super-conscious) strata of his own being, and finding access into his normal consciousness in the form of a hallucination, just as it might have found access in the form of an automatically written message, had he trained himself to the use of a pencil. I maintained that differences in the mode of percolation from one stratum of consciousness to another were not in themselves of primary importance,—that the primarily significant fact was rather that in one way or another such percolation was established, and that moreover, in Socrates' case, the message emerging from the profounder region was an expression, apparently, of a wisdom which the normal consciousness took willingly for the inspiration of a god. Further, I suggested that the special mode of transmission of the message—whether, on the one hand, by the active automatism of gesture, voice, or script, or, on the other hand, by the passive automatism of hallucinatory vision, audition, or touch,—might depend on the line of least

instance which the emergent message might discover,—according (for example) as *visualising* or *motor* habits of thought might be predominant in one or another brain. The impulse which in the *motor* subject might prompt to automatic writing, might in the *visualising* subject become the basis of a visual hallucination.

To come, then, to the actual fact now to be noted. “The spontaneous acts of the unconscious self,” says M. Janet, here meaning by *inconscient* the entity to which he has given the name of Léonore, may also assume a very reasonable form, a form which, were it better understood, might perhaps serve to explain certain cases of insanity. Mme. B., during her somnambulism (*i.e.*, Léontine), had had a sort of hysterical crisis; she was restless and noisy and I could not calm her. Suddenly she stopped and said to me with terror, ‘Oh, who is talking to me like that? it frightens me.’ ‘No one is talking to you.’ ‘Yes! there on the left!’ And she got up and tried to open a wardrobe on her left hand, to see if some one was hidden there. ‘What is it that you hear?’ I asked. ‘I hear on the left a voice which repeats, Enough! enough! be quiet; you are a nuisance.’” Assuredly the voice which thus spoke was a reasonable one, for Léontine was insupportable; but I had suggested nothing of the kind, and had had no idea of inspiring a hallucination of hearing. Another day Léontine was quite calm, but obstinately refused to answer a question which I asked. Again she heard with terror the same voice to her left, saying, ‘Come, be sensible, you must answer.’ Thus the unconscious sometimes gave her excellent advice.”

And in effect, so soon as Léonore, in her turn, was summoned into communication, she accepted the responsibility of this counsel. “What was it that happened,” asked M. Janet, “when Léontine was so frightened?” “Oh, nothing; it was I who told her to keep quiet; I saw that she was annoying you; I don’t know why she was so frightened.”

Note the significance of this incident. Here we have got at the root of a hallucination. We have not merely inferential but direct evidence that the imaginary voice which terrified Léontine proceeded from a profounder stratum of consciousness in the same individual. In what way, by the aid of what nervous mechanism, was the startling intuition conveyed? What are the laws of interrelation of these psychical strata? Who shall say what might be the lessons derivable from another subject, with a psychical cleavage as facile as Mme. B.’s, and with intelligence enough for a self-analysis in which several selves” must combine?

I have spoken of Léonore as “summoned into communication.” The way in which this is effected is again an instructive point. This second somnambulant life is reached by a transition from the first som-

nambulic life closely resembling the transition by which the first somnambulic life is reached from the life of every day. Just as Mme. B. was sent by passes into a state of lethargy from which she emerged as Léontine, so also Léontine in her turn was reduced by renewed passes to a state of lethargy from which she emerged no longer as Léontine, but as Léonore. This second awakening is slow and gradual, but the personality which emerges is in one most important point superior to either Léonie or Léontine. Alone among the subject's phases this phase possesses the memory of every phase. Léonore, like Léontine, knows the normal life of Léonie but distinguishes herself from Léonie, in whom, it must be said, these subjacent personalities appear to take little interest. But Léonore also remembers the life of Léontine,—condemns her as noisy and frivolous, and is anxious not to be confounded with her either. “Vous voyez bien que je ne suis pas cette bavarde, cette folle ;—nous ne nous ressemblons pas du tout.” And in fact Léontine's own character, so far as it has yet been manifested, is worthy of that profounder place in the personality which she seems to occupy.

Yet one further variation, and I end my brief *résumé* of this complex history. Léonore is liable to pass into a state which does not, indeed, interrupt her chain of memory, but which removes her for a time from the possibility of communication with other minds. She grows pale, she ceases to speak or to hear, her eyes, though still shut, are turned heavenwards, her mouth smiles, and her face takes an expression of beatitude.

This is plainly a state of so-called ecstasy ; but it differs from the ecstasy common in hysterical attacks in one capital point. Not only is it remembered—indistinctly, perhaps—by Léonore, who describes herself as having been dazzled by a light on the left side—but also it brings with it the most complex of all the chains of memory,—supplementing even Léonore's recollection on certain acts which have been accomplished unconsciously by Léonore herself.

Here again there seems a confirmation of a thesis already hinted at (*Proceedings*, Vol. III., p. 32, &c.) to the effect that the state of ecstasy, although generally associated with hysteria, or even occurring as a stage in an epileptiform attack, must not therefore be assumed to be *in itself* a morbid or degenerative condition. It is just as possible that it may be in itself an elevated condition, but that the possibility of entering it may be purchased by a perilous degree of nervous instability.

Ecstasy is an extreme case of “hypertrophy of the attention.” It has been compared by Esquirol to a mental *cataplexy*, by Ribot to a mental *contracture*. The second seems the truer analogy. To cataplexy we might rather compare the somnambulic state of maximum suggestibility, when the mind adopts and prolongs any idea which the





operator suggests, just as in catalepsy the limbs maintain the attitude in which the operator places them, or continue the action which he imposes upon them. On the other hand, ecstasy, which carries its subject into a region where suggestion from without is no longer attended to, resembles the strong contracture of a limb which no manipulation of the bystanders can resolve or modify.

This, however, is a comparison and nothing more. It is not at present plain what connection exists between the mental state of ecstasy and the muscular condition at the time. Ecstasy is sometimes accompanied by catalepsy, but sometimes it seems to determine the attitude of the limbs in a position not necessarily rigid, but to which, if disturbed, they tend to recur. This point needs further inquiry; forming, in fact, one case of the more general problem as to the relation, in abnormal or hypnotic conditions, of muscular to mental phenomena.

But these are topics which would lead us too far afield. It is the merit of experiments like those of Professor Janet that the lessons to be drawn from them are not exhausted at the first scrutiny. We shall have to return again and again to his fertile researches; and we may feel with satisfaction that there is no reason to fear that their prolongation is proving in any way injurious to the "subject" who varies so instructively from the ordinary constitution of mankind.

FREDERIC W. H. MYERS.

The subjoined scheme,—simplified from that given by Professor Janet,—may enable the reader to follow the above paper with greater ease. The shaded spaces indicate absence of consciousness.

Diagram of the joint life of	Léonie	Ordinary waking life				Ordinary waking life
	Léontine	Knowledge of Léonie: latent	Emergence in somnam- bulic life		Emergence in somnam- bulic life	Knowledge of Léonie: latent
	Léonore	Knowledge of Léonie & Léontine: latent	Knowledge of Léontine: latent	Emergence and ecstasy	Knowledge of Léontine: latent	Knowledge of Léonie & Léontine: latent

PROCEEDINGS OF THE GENERAL MEETING ON

January 25th, 1889.

The thirtieth General Meeting of the Society was held at the Westminster Town Hall, on January 25th, 1889.

THE PRESIDENT, PROFESSOR HENRY SIDGWICK, IN THE CHAIR.

Mr. T. Barkworth read a paper on "The Analogy between Hypnotic Phenomena and Certain Experiences of the Normal Consciousness."

The President delivered the following address :—

I.

In an address which I delivered six months ago I endeavoured to give a brief survey of the work done by the Society during the six years of its existence. But time did not allow me to deal adequately with the whole subject, and one branch of our inquiry in particular, which occupied an important place in the original view of the objects for which the Society was formed, I reserved for separate treatment. I mean the investigation of the physical phenomena attributed by Spiritualists to the agency of intelligences other than human. In reserving this for separate treatment, I was influenced by the fact that our action in this department has been subjected to a good deal of criticism, public and private, in which, as I understand, some members of our Society have taken part.

In noticing this criticism, my chief object is to explain the course that we have adopted, not to refute any opponents. I have always held that in so novel and difficult an investigation as that in which we are engaged, our object should be to obtain as much criticism as possible, and to extract from it thankfully all the instruction that we can, even though a good deal of it may seem to us to go wide of the mark.

The only criticism against which I am disposed to protest, is the judgment that, as we have now had this question before us for nearly seven years, we ought to have come to a conclusion about it one way or the other. I think that such a proposition is hasty and unreasonable, whether the critic really means that we ought to have come to a positive conclusion, or that we ought to have come to a negative one. Taken in the former sense, I must be allowed to say that such a demand implies a remarkable ignorance of the ordinary rate and manner of progress of scientific knowledge in any department. Considering the enormous importance of the conclusion that a definite and measurable

part of the changes that take place in the world of our sensible experience is referable to the action of unembodied intelligences,—considering the revolution that the scientific establishment of this conclusion would make in the view of the universe which the progress of modern science has hitherto tended to make prevalent—it is not too much to say that if the undivided labour of the best scientific intellects in the world were employed for a generation in the investigation that established this as a scientific truth, their labours might be regarded as unusually fruitful. If, on the other hand, the critics' real meaning is that we ought before this to have arrived at a negative conclusion, I should reply that we *may* have been rash in commencing our enterprise, and endeavouring to bring under orderly scientific cultivation this wild region, in which vulgar credulity and superstition are so rampant; but that, having once undertaken the task, it would show deplorable levity in us to abandon it, until the strong reasons that induced us to undertake it—reasons set forth in our original statement of objects—have been shown by further experience to be invalid. And this, in my opinion at least, is by no means the case. My view of the evidence for the physical phenomena of Spiritualism has, indeed, been importantly modified during the last six years; but the weightiest part of the reasons that induced me to undertake the investigation of them still remain weighty.

In short, holding as I do that we had good ground for declaring the question of the genuineness of so-called Spiritualistic phenomena an open one, and worthy of serious and systematic investigation, I think we should be very slow to close the question, until we have obtained decisive arguments, either for a positive, or for a negative conclusion.

At any rate I think we can fairly claim that our prolonged suspense of judgment on this question is not due to any inert shrinking from the labour of investigation, or any timid avoidance of the responsibility of the decision and of the attacks to which it might subject us. I remember that in one of the satirical references to our proceedings that occur from time to time in the novels of the day, the President of the Society for Psychical Research was introduced as saying only two words, "I doubt." The satire seems plausible enough, when attention is directed only to our dealings with Spiritualism: but it should be borne in mind that the time of our investigators has been largely occupied with other inquiries which have not ended in doubt. During the six years of our existence, while one committee has pronounced decisively in favour of telepathy, on the basis of evidence requiring 1,200 octavo pages to set it forth, another committee has pronounced no less decisively against the claim of marvellous powers for Madame Blavatsky, which the Theosophists urged on our attention. Against the charge of feebleness and indecision, therefore, we have both a positive and a negative instance to bring forward. And I venture to think that

whoever will examine the work of our investigators in either case—whether or not he may agree with the conclusions arrived at—will admit that they entered on the inquiries with the utmost attainable openness of mind, spared no pains in studying closely and carefully the evidence offered, and having arrived at a conclusion, positive in one case, negative in the other, declared such conclusions without hesitation or reserve.

This comparison reminds me of another misunderstanding which I should like to remove. It is sometimes thought that those of us who declared in favour of telepathy thereby became hostile to the Spiritualistic hypothesis; that having once identified ourselves with telepathy, we have a morbid attachment to the idea, and are disposed to force it on phenomena that more naturally suggest a Spiritualistic explanation. In truth, there is not one of us who would not feel ten times more interest in proving the action of intelligences other than those of living men, than in proving communication of human minds in an abnormal way, if only we had as decisive grounds for the former conclusion as we believe ourselves to have for the latter. But before we introduce, in explanation of any phenomena, a cause unknown to science, we hold ourselves bound to try all that can be done in the way of explaining the phenomena by known causes; and as we regard telepathy as established, we are bound to treat it for this purpose like any other known cause.

It is not, however, with telepathy that we are chiefly concerned, in considering how far the physical phenomena of Spiritualism are explicable by known causes; but with an agency of a more familiar kind: the deception conscious or unconscious of human beings. In the original statement of the objects of this Society the widespread operation of this cause was expressly recognised; and it is to the peculiarly elusive quality of this agency, and the indefinite variety of the forms it is capable of assuming, that the special difficulty of the investigation and the characteristics of the scientific method appropriate to it are mainly due. In view of this, I recommended in my first address to the Society, as the result not of a *priori* reasoning but of long experience, that we should as much as possible keep aloof from paid mediums. This rule has been, in the main, adhered to by our investigators. An exception was made, under strong pressure, in the case of Eglinton; but the experience obtained in this exceptional case was not such as to encourage any further deviation from the rule.

But even when we confine our attention to phenomena where no pecuniary motives to fraud can come in, the necessity of a methodical and rigorous exclusion of fraud is not lessened. For even where personal knowledge renders it impossible for us to attribute conscious fraud to a supposed medium, it cannot exclude the possibility of unconscious deception. I have evidence of such deception having

actually occurred in cases in which the moral character of the medium rendered it in the highest degree improbable that it was conscious, and we have evidence of a different kind to show that supposed mediums are often in an abnormal physiological condition, which may not improbably be accompanied—we have positive reason for thinking that it is sometimes accompanied—with a tendency to unconscious deception. Apart from this, the value of an *investigator's testimony* to the genuineness of such marvels stands or falls with the completeness of his exclusion of possible deception. If he has not accomplished this the investigator has done nothing, however high the medium's character may be, however morally improbable that he should deceive; if the experimenter cannot show us that the conditions of his experiment exclude deception, deception may be still an improbable explanation, but he has added nothing to its improbability; he has simply left it where it was, depending entirely on the character of the medium; his experimental apparatus is, therefore, without result, and might as well have been dispensed with.

I lay stress on this, because the main difficulty of our investigators has been to find private mediums, manifesting phenomena *prima facie* inexplicable, who are willing to submit to the rigorous conditions and repeated experiments which are absolutely required, if the experiments are to be worth anything at all. This unwillingness is very natural, and we entirely understand it. The conditions inevitably suggest suspicion; the repetition of the experiments suggests that the suspicion is of an obstinate kind: the private medium, being of unblemished character and honourable life, accustomed to receive full and ungrudging confidence from all persons with whom he or she associates, naturally dislikes and resents being treated as a suspicious character. The difficulty thus caused is great, but we still hope that it may not be found insuperable. I fully admit—indeed I would earnestly contend—that it is the investigator's duty to use his utmost efforts to minimise the difficulty by courtesy and tact, and by avoiding anything in language or manner that can aggravate the suggestion of suspiciousness which his method of investigation inevitably involves.

But something may be done to remove the difficulty on the other side, if it can only be generally understood that whatever seems offensive in the conditions imposed by our investigators is due not to any quality of their individual disposition, moral or intellectual, but to the method which they think the scientific aim of the inquiry renders necessary. And the main desire that has prompted these remarks has been by making this point clear, to diminish, if possible, the obstacles to this part of our investigation; in which I personally take a strong interest.

PROCEEDINGS OF THE GENERAL MEETING ON

March 25th, 1889.

The thirty-first General Meeting was held at the Westminster Town Hall, on March 18th, 1889.

Mr. Myers read the latter part of the following paper :—

II.

ON APPARITIONS OCCURRING SOON AFTER DEATH.

By the late EDMUND GURNEY ; completed by F. W. H. MYERS.¹

Those who have followed the records and discussions printed in the *Proceedings* and the *Journal* of this Society will not need to be informed how little the evidence which has not infrequently led even educated persons to believe in the actual reappearance of dead friends really justifies any such belief. The reason can be given in a single sentence. In most of the cases where persons have professed to have seen or to have held communication with deceased friends and relatives, there is nothing to distinguish the phenomenon which their senses have encountered from purely subjective hallucination. Simple as this statement seems, the truth which it embodies remained for centuries unguessed. It is only in comparatively modern days that the facts of sensory hallucination have been at all understood, and that the extreme definiteness which the delusive object may take has been recognised ; and even now the truth of the matter has not had time to penetrate to the popular mind. The reply of average common-sense to any account of an apparition is usually either that the witness is lying or grossly exaggerating, or that he was mad or drunk or emotionally excited at the time ; or at the very most that his experience was an illusion—a misinterpretation of some sight or sound which was of an entirely objective kind. A very little careful study of the subject will, however, show that all these hypotheses must often be rejected ; that the witness

¹ The first part of the following paper — to p. 426—was read by the late Mr. Edmund Gurney, at a meeting of the Society for Psychical Research, January 28th, 1888. As it would doubtless have received further corrections, as well as additions, from the author's hand before publication, it ought not to be taken as containing the final and deliberate statement of his opinion on the subject to which it relates. It should also be explained that his object in writing the paper was not to express any conclusion on the momentous question whether the dead survive in such a state as to be able, under favourable conditions, to affect the (physically) living : his wish was rather to remove the impression that the authors of *Phantasms of the Living* were unwilling to face, or to treat fairly, the evidence that they had collected tending to support a positive answer to this question. I have thought it right to complete Mr. Gurney's paper by adding some further cases and remarks ; but the reader must understand that these remarks are made entirely from my own point of view, and that the responsibility for them is not in any way shared by Mr. Gurney,—nor, I may add, by my colleagues on the Literary Committee.—F. W. H. M.

may be in good health, and in no exceptional state of nervousness or excitement, and that what he sees or hears may still be of purely subjective origin—the projection of his own brain. And among the objects thus fictitiously presented, it is only natural to expect that a certain percentage will take the form of a human figure or voice which the percipient recognises as that of a deceased person; for the memory of such figures and voices is part of his mental store, and the latent images are ready to supply the material of waking hallucination, just as they are ready to supply the material of dream.

It is further evident that in alleged cases of apparitions of the dead, the point which we have held to distinguish certain apparitions of *living* persons from purely subjective hallucinations is necessarily lacking. That point is *coincidence* between the apparition and some critical or exceptional condition of the person who seems to appear; but with regard to the dead, we have no independent knowledge of their condition, and therefore never have the opportunity of observing any such coincidences.

There remain three, and I think only three, conditions which might establish a presumption that an apparition or other immediate manifestation¹ of a dead person is something more than a mere subjective hallucination of the percipient's senses. Either (1) more persons than one might be independently affected by the phenomenon; or (2) the phantasm might convey information, afterwards discovered to be true, of something which the percipient had never known; or (3) the appearance might be that of a person whom the percipient himself had never seen, and of whose aspect he was ignorant, and yet his description of it might be sufficiently definite for identification. But though one or more of these conditions would have to be fully satisfied before we could be convinced that any particular apparition of the dead had some cause external to the percipient's own mind, there is one more general characteristic of the class which is sufficiently suggestive of such a cause to be worth considering. I mean the disproportionate number of cases which occur *shortly after* the death of the person represented. Such a time-relation, if frequently enough encountered, might enable us to argue for the objective origin of the phenomenon in a manner analogous to that which leads us to conclude that many phantasms of the living have an objective (a telepathic) origin. For, according to the doctrines of probabilities, a hallucination representing a known person would not *by chance* present a definite time-relation to a special cognate event—viz., the death of that person—in more than a certain percentage of the whole number of similar hallucinations that occur; and if that

¹I am not here considering *mediate* manifestations, as where evidence of "spirit identity" is alleged to have been given through, e.g., the writing of a medium under "control."

percentage is decidedly exceeded, there is reason to surmise that some other cause than chance—in other words, some objective origin for the phantasm—is present.

Supposing the peculiarity which I have mentioned to be established, the *significance* of the time-relation would of course be quite a different question. The popular mind naturally leaps to explanations of an exciting fact, before the fact itself is at all established. Thus it is said that the deceased person comes to say farewell, or to cheer the hearts of mourners while their grief is fresh; or that his "spirit" is "earth-bound," and can only gradually free itself. Or, again, there is the elaborate theory of "shells" propounded by M. D'Assier, who holds that, though consciousness and individuality have died, some basis of physical manifestation is still left, which fades away by slow degrees. I do not propose now to discuss any of these hypotheses. Our business at present is wholly with the *facts* of *post-mortem* appearances. The question for science is simply whether those facts point to any external cause at all; and it is as bearing on this great primary question that the inquiry as to the relative frequency of the phenomena near the time of death assumes importance.

It was in the formation of a large collection of first-hand testimony on the subject of sensory hallucination, that I was first struck by the large proportion of cases where the phantasm represented a friend or relative recently dead. Out of 231 hallucinations representing recognised human beings, 28, or nearly an eighth part, occurred within a few weeks of the death of the person represented. There are two reasons, however, why little weight can be allowed to this fact. In the first place a phantasm representing a person whose death is recent is specially likely to excite interest, and so to be noted and remembered; and this might easily swell the percentage of this class of cases in such a collection as mine. And in the second place, the fact of the death was in every instance known to the percipient. It is, therefore, natural to conclude that the emotional state of the percipient was the sufficient cause of the hallucination; and that is the explanation which the large majority of psychological and medical experts would at once adopt. I should myself feel more completely satisfied with it if we had any record of the phantasmal appearance of a person whom the friend who saw the appearance believed to be dead, but who was really safe and sound. Still, false alarms of death are not so common as to make it certain, or perhaps even likely, that we should have encountered such a case. And meanwhile I think that grief, and the sense of awe commonly connected with death, ought to be held as the sufficient cause of abnormal sensory experiences connected with persons whose recent death is being mourned, until the objective reality of phantasms of the dead in certain cases is established by some independent line of proof.

If, then, we are to draw any probable conclusion as to the objective nature of *post-mortem* appearances and communications (or of some of them) from the fact of their special frequency soon after death, we must confine ourselves to cases where the fact of death has been unknown to the percipient at the time of his experience. Now, in these days of letters and telegrams, people for the most part hear of the deaths of friends and relatives within a very few days, sometimes within a very few hours, after the death occurs; so that appearances of the sort required would, as a rule, have to follow very closely indeed on the death. Have we evidence of any considerable number of such cases?

Readers of *Phantasms of the Living* will know that we have. In a number of cases which were treated in that book as examples of telepathic transference from a dying person, the person was actually dead at the time that the percipient's experience occurred; and the inclusion of such cases under the title of *Phantasms of the Living* naturally occasioned a certain amount of adverse criticism. Their inclusion, it will be remembered, required an assumption which cannot by any means be regarded as certain. We had to suppose that the telepathic transfer took place just before, or exactly at, the moment of death; but that the impression remained latent in the percipient's mind, and only after an interval emerged into his consciousness, whether as waking vision or as dream or in some other form. Now, as a provisional hypothesis, I think that this assumption was justified. For, in the first place, the moment of death is, in time, the central point of a cluster of abnormal experiences occurring to percipients at a distance, of which some *precede*, while others follow, the death; it is natural therefore to surmise that the same explanation will cover the whole group, and that the motive force in each of its divisions lies in a state of the "agent" prior to bodily death. In the second place, some of the facts of experimental thought-transference countenance the view that "transferred impressions" may be latent for a time before the recipient becomes aware of them; and recent discoveries with respect to the whole subject of automatism and "secondary intelligence" make it seem far less improbable than it would otherwise have seemed that telepathy may take effect first on the "unconscious" part of the mind.¹ And in the third place, the period of supposed latency has in a good many instances been a period when the person affected was in activity, and when his mind and senses were being solicited by other things; and in such cases it is specially easy to suppose that the telepathic impression did not get the right conditions for rising into consciousness

¹In some experimental cases, it will be remembered, the impression takes effect through the *motor*, not the *sensory*, system of the recipient, as by automatic writing, so that he is never directly aware of it at all.

until a season of silence and *recueillement* arrived.¹ But though the theory of latency has thus a good deal to be said for it, my colleagues and I are most anxious not to be supposed to be putting forward as a dogma what must be regarded at present merely as a working hypothesis. Psychical research is of all subjects the one where it is most important to avoid this error, and to keep the mind open for new interpretations of the facts. And in the present instance there are certain definite objections which may fairly be made to the hypothesis that a telepathic impression derived from a dying person may emerge after hours of latency. The experimental cases to which I have referred as analogous are few and uncertain, and moreover in them the period of latency has been measured by seconds or minutes, not by hours. And though, as I have said, some of the instances of apparent delay among the death-cases might be accounted for by the fact that the percipient's mind or senses needed to be withdrawn from other occupations before the manifestation could take place, there are other instances where this is not so, and where no ground at all appears for connecting the delay with the percipient's condition. On the whole, then, the alternative hypothesis—that the condition of the phenomenon on the "agent's" side (be it psychical or be it physical) is one which only comes into existence at a distinct interval after death, and that the percipient really is impressed at the moment, and not before the moment, when he is conscious of the impression—is one which must be steadily kept in view.

So far I have been speaking of cases where the interval between the death and the manifestation was so short as to make the theory of latency possible. The rule adopted in *Phantasms of the Living* was that this interval must not exceed 12 hours. But we have records of a few cases where this interval has been greatly exceeded, and yet where the fact of the death was still unknown to the percipient at the time of his experience. The theory of latency cannot reasonably be applied to cases where weeks or months divide the vision (or whatever it may be) from the moment of death, which is the latest at which an ordinary² telepathically transferred idea could have obtained access to the percipient. And the existence of such cases—so far as it tends to establish the reality of objectively-caused apparitions of the dead—diminishes the objection to conceiving that the appearances, &c., which

¹ See for instance, case 500, *Phantasms of the Living*, Vol. II., p. 462.

² I mean by "ordinary" the classes which are recognised and treated of in *Phantasms of the Living*. But if the departed survive, the possibility of thought-transference between them and those who remain is of course a perfectly tenable hypothesis. "As our telepathic theory is a psychical one, and makes no physical assumptions, it would be perfectly applicable (though the name perhaps would be inappropriate) to the conditions of disembodied existence."—*Phantasms*, Vol. I., p. 512.

have very shortly *followed* death have had a different causation from those which have coincided with or very shortly *preceded* it. For we shall not be inventing a wholly new class for the former cases, but only provisionally shifting them from one class to another—to a much smaller and much less well-evidenced class, it is true, but one nevertheless for which we have evidence enough to justify us in expecting more.

The statistics drawn from the first-hand records in *Phantasms of the Living* as to the time-relation of appearances, &c., occurring in close proximity to deaths, are as follows. In 134 cases the coincidence is represented as having been exact, or, when times are specifically stated, close to within an hour. In 104 cases it is not known whether the percipient's experience preceded or followed the death; such cases cannot be taken account of for our present purpose. There remain 78 cases where it appears that there was an interval of more than an hour; and of these 38 preceded and 40 followed the death. Of the 38 cases where the percipient's experience preceded the death (all of which, of course, took place during a time when the "agent" was seriously ill), 19 fell within 24 hours of the death. Of the 40 cases where the percipient's experience followed the death, all followed within an interval of 24 hours, and in only one (included by mistake) was the 12 hours' interval certainly exceeded, though there are one or two others where it is possible that it was slightly exceeded.¹

The cases where the appearance or impression shortly followed the death (like all other cases where the percipient of a phantasm has recognised in it some dead person) fall under two heads, which we may distinguish as the *personal* and the *local*. That is to say, this experience either befalls some person who has been linked with the deceased by close ties, or it befalls someone in a place in which the deceased, when alive, was strongly interested. Sometimes, as might be expected, the two characteristics are combined. An excellent specimen of the *personal* class was given at length by Mrs. Sidgwick, in her paper "On the Evidence, collected by the Society, for Phantasms of the Dead," (*Proceedings*, Vol. III., p. 95), where a young man who had died at Glasgow, through accidentally taking poison, appeared in a dream to his employer in London, before the news of the catastrophe arrived, and cautioned him against supposing that the suicide was intentional.

Some other specimens of this class are given here.

I.—From the Rev. G. M. Tandy, Vicar of West-Ward, near Wigton, Cumberland, formerly of Loweswater.

[We owe this case to the kindness of our Vice-President, the Bishop of Carlisle.]

¹ For example, in case 500 the experience probably followed the death by 16 hours, but possibly preceded it by four hours.

When at Loweswater, I one day called upon a friend, who said, "You do not see many newspapers; take one of those lying there." I accordingly took up a newspaper, bound with a wrapper, put it into my pocket and walked home.

In the evening I was writing, and, wanting to refer to a book, went into another room where my books were. I placed the candle on a ledge of the bookcase, took down a book and found the passage I wanted, when, happening to look towards the window, which was opposite to the bookcase, I saw through the window the face of an old friend whom I had known well at Cambridge, but had not seen for 10 years or more, Canon Robinson (of the Charity and School Commission). I was so sure I saw him that I went out to look for him, but could find no trace of him.

I went back into the house and thought I would take a look at my newspaper. I tore off the wrapper, unfolded the paper, and the first piece of news that I saw was the death of Canon Robinson!¹

Mr. Tandy further writes:—

In reply to your note October 6th, I may state, with regard to the narrative I detailed to the Bishop of Carlisle, that I saw the face looking through the window, by the light of a single Ozokerit candle, placed on a ledge of the bookcase, which stood opposite the window; that I was standing, with the candle by my side, reading from a book to which I had occasion to refer, and raising my eyes as I read, I saw the face clearly and distinctly, mostly pale, but with the features so marked and so distinct that I recognised at once as the face of my most dear and intimate friend, the late Canon Robinson, who was with me at school and college, and whom I had not seen for many years past (10 or 11 at the very least). Almost immediately after, I was persuaded that my old friend had come to pay me a surprise visit, I rushed to the door, but seeing nothing I called aloud, searched the premises most carefully, and made inquiry as to whether any stranger had been seen near my house, but no one had been heard of, or seen. When last I saw Canon Robinson he was apparently in perfect health, much more likely to out-live me than I him, and before I opened the newspaper announcing his death (which I did about an hour or so after seeing the face) I had not heard or read of his illness, or death, and there was nothing in the passage of the book I was reading to lead me to think of him.

The time at which I saw the face was between 10 and 11 o'clock p.m., the light dark, and while I was reading in a room where no shutter was closed or blind drawn.

I may answer in reply to your question "whether I have ever had any other vision or hallucination of any kind?" that though I never saw any apparition, I have heard mysterious noises which neither my friends nor I were able satisfactorily to account for.

II.—From Mrs. Clark, 8, South View, Forest Hall, Newcastle-upon-Tyne.

January 6th, 1885.

I send you a short account, describing what I experienced at the time

¹ As we do not know what newspaper this was, it is not possible to ascertain the precise interval which had elapsed since the death.—F. W. H. M.

of the apparition of my friend, who was a young gentleman much attached to myself, and who would willingly (had I loved him well enough) have made me his wife. I became engaged to be married, and did not see my friend (Mr. Akhurst) for some months, until within a week of my marriage (June, 1878), when in the presence of my husband he wished me every happiness, and regretted he had not been able to win me.

Time passed on. I had been married about two years and had never seen Mr. Akhurst, when one day my husband told me he (Mr. Akhurst) was in Newcastle and was coming to supper and was going to stay the night. When my husband and he were talking, he said my husband had been the more fortunate of the two, but he added if anything happened to my husband he could leave his money to whom he liked and his widow to him, and he would be quite content. I mention this to show he was still interested in me.

Three months passed and baby was born. When she was about a week old, very early one morning I was feeding her, when I felt a cold waft of air through the room and a feeling as though some one touched my shoulder ; my hair seemed to bristle all over my head and I shuddered. Raising my eyes to the door (which faced me), I saw Akhurst standing in his shirt and trousers looking at me, when he seemed to pass through the door. In the morning I mentioned it to my husband. I did not hear of Mr. Akhurst's death for some weeks after, when I found it corresponded with that of the apparition, and though my father knew of it before, he thought in my weak state of health it were better I should not be told.

He was found lying on the bed with his shirt and trousers on, just as he had thrown himself down after taking a sleeping draught.¹

I myself am quite convinced that Mr. Akhurst's thoughts had been so concentrated upon me, before the draught proved fatal, that his spirit visited me on its way to that glorious land where it shall dwell in the presence of Him Who said "Come unto Me all ye that labour and are heavy laden and I will give you rest."

To me the memory of Mr. Akhurst will always be as of a dear brother, greatly esteemed and deeply regretted.

EMILY CLARK.

May 13th, 1885.

My husband will certify as to my mentioning to him seeing the apparition before I heard of Mr. Akhurst's death, but I am sorry I cannot tell you when it happened, nor the exact date of the death, but I remember when we hear about it my husband and I traced it to about the time of my "vision."

I will ask my husband to write you a few lines, and I am sorry I cannot give the time and place of death : it is nearly five years ago, and on account of my not knowing personally any of his family I am not in a position to ascertain.

July 23rd, 1885.

I never experienced anything of the kind before. I think Mr. Akhurst

¹ This, as will be seen, was probably a mistake, and it seems possible that the reminiscence of the *Corsican Brothers* may have helped to shape the hallucination.
F. W. H. M.

death happened somewhere in Yorkshire. What makes me think the time corresponded with his death, was, my asking how long ago it was from my hearing of his death, and the actual occurrence; and then knowing the time of my little girl's birth, I came to the conclusion it was about the same time. [I think this is all the information I can give you. I shall ask my husband to send you a few lines to-morrow.

From Edward Clark, Solicitor, County Chambers, Newcastle-on-Tyne.

July 24th, 1885.

At the request of my wife, Mrs. Clark, of 9, South View, Forest Hall, I beg to inform you of my knowledge of the supposed apparition of Mr. Akhurst. Shortly after my wife had been confined of my second daughter, about the end of September, 1880, my wife one morning informed me she had seen Akhurst about one o'clock that morning. I of course told her it was nonsense, but she persisted, and said he appeared to her with only his trousers and a shirt on, and the remark she made was that he was dressed just as she had seen him in the *Corsican Brothers* (he was an actor). She also described her feelings at the time. I tried to persuade her it was a dream, but she insisted that it was an apparition.

As near as I can remember, about six months after, I met a mutual friend of Akhurst's and my own, and in conversation I inquired after Akhurst. He said, "Don't you know he is dead?" I said, "No, when did he die?" He said, "I don't know the exact date, but it was about six months ago"; and further informed me that he died about one o'clock in the morning in the dress as my wife described him, from an overdose of chloral. I have endeavoured to see my friend to find out the place (Bradford, I think), but he is now in America. His name is John Brown, and he is the son of the leader writer to the *Chronicle* here. If I meet him again I will try to get accurate particulars and forward them to you.

August 21st, 1885.

. . . . My wife has, I find, no reason to think she has been mistaken as to the time when she supposed she saw W. J. Akhurst, as the date is fixed by the birth of my second little girl, which took place in September, 1880.

* * * * *

Era Almanac for 1881. Obituary for 1880, p. 93.

"Akhurst, Walter James, Actor, aged 24, July 12th."

The *Era* newspaper of July 18th, 1880, gives an account of the inquest. Mr. H. W. Akhurst gave evidence to the effect that he and his deceased brother went to the chemist's on Saturday (i.e., 10th), and procured a sleeping draught. Deceased complained of pains in his body, and of feeling lonely. The next day, Sunday, he only got up to have his bed made; Monday he died. W. H. Cope, Surgeon, attributed death to suffocation caused by heart disease. The verdict returned was "Death from natural causes."

III.—The following, obtained through the kindness of Miss Porter, is from a lady who does not wish her name mentioned.

August 8th, 1885.

On the 2nd November, 1876, I arrived at my brother's house. My journey had been a long one—from 8 a.m. to 8 p.m. I sat up late talking to my sister-in-law, and about 12 o'clock went to my room. There I spent some time arranging my belongings. I found I had left something I wanted down in the hall, and feeling restless, I suppose, thought I must get it then, and not wait until the morning. So downstairs I went. The house is a large one; the passages long. My room was in the third story, and I had to go to the entrance hall. It took me some time. On returning and entering the corridor in which my room was, I saw, standing *beyond* my doorway, a figure. It looked misty, as if, had there been a light behind it, I should have seen through the mist. This misty figure was the likeness of a friend of ours whom I knew to have been on a voyage to Australia. I stood and looked at "It." I put my hand over my eyes and looked again. Still it was there. Then it seemed to pass away, how I cannot say. I went on and into my room. I said to myself, My brain was tired out; and I hurried to bed so as to get rest.

Next day I told my sister-in-law what I had seen. We laughed about my ghost.

I was away from my home three weeks. On my return, my mother showed me the account in a newspaper of our poor friend's body having been cast on shore at Orfordness and buried as an unknown castaway the very time that I saw this figure. We were the only friends he had in England, but why I saw him I cannot tell. It did no good to anyone. One thing I should tell you, I had not been thinking or speaking of him.

The following is from the Parish Clerk of Orford, near Wickham, Suffolk.

January 23rd, 1886.

STR,—In reply to your inquiries I send you a copy of the head-stone:—

"In memory of Fredrick Gluyas Le Maistre, 2nd Officer of the barque *Gauntlet*, of London, native of Jersey, Channel Islands, aged 24 years and 5 months, whose body was found near Orfordness Harbour, October the 22nd, 1876, his death having been occasioned by falling from on board the above-named vessel in the Downs on the 27th of September of the same year."

JAMES LING.

[I have seen the percipient (January 21st, 1886), and she tells me she has never had any other hallucination whatever. She is a sensible and practical person.—E. G.]

IV.—From Colonel H. (known to E. G.)

February 13th, 1886.

I am not a believer in ghosts, spirit manifestations, or Esoteric Buddhism. It has been my lot—a lot sought by myself over and over again, and never falling to me by chance—to sleep in well-known, or rather well-believed-to-be haunted rooms. I have endeavoured to encounter ghosts, spirits, or beings (if you like) from another world, but like other good things that one seeks for in life, without success. When I least expected it, however, I experienced a visitation so remarkable in its phenomena, so realistic

in its nature, so supported by actual facts, that I am constrained, at the request of my friends, to put my experience into writing.

The narrator then describes how, nearly 23 years before, he had formed a friendship with two brother subalterns, J.P. and J.S., and how his intercourse with J.P. had been continued at intervals up to the time of the Transvaal war, when J.P. was ordered out on the staff. J.S. was already on the scene of action. Both had now attained major's rank; the narrator himself had left the service some years previously.

On the morning that J.P. was leaving London, to embark for the Cape, he invited the narrator to breakfast with him at the club, and they finally parted at the club-door.

"Good-bye, old fellow," I said, "we shall meet again, I hope."

"Yes," he said, "we shall meet again."

I can see him now, as he stood, smart and erect, with his bright black eyes looking intently into mine. A wave of the hand, as the hansom whirled him off, and he was gone.

The Transvaal war was at its height. One night, after reading for some time in the library of the club, I had gone to my rooms late. It must have been nearly one o'clock before I turned into bed. I had slept, perhaps, some three hours or so when I awoke with a start. The grey dawn was stealing in through the windows, and the light fell sharply and distinctly on the military chest of drawers which stood at the further end of the room, and which I had carried about with me everywhere during my service. Standing by my bed, between me and the chest of drawers, I saw a figure, which, in spite of the unwonted dress—unwonted, at least, to me—and of a full black beard, I at once recognised as that of my old brother-officer. He had on the usual kharki coat, worn by officers on active service in eastern climates. A brown leather strap, which might have been the strap of his field service glass, crossed his breast. A brown leather girdle, with sword attached on the left side, and revolver case on the right, passed round his waist. On his head he wore the ordinary white pith helmet of service. I noted all these particulars in the moment that I started from sleep, and sat up in bed looking at him. His face was pale, but his bright black eyes shone as keenly as when, a year and a-half before, they had looked upon me as he stood with one foot on the hansom, bidding me adieu.

Fully impressed for the brief moment that we were stationed together at C—in Ireland or somewhere, and thinking I was in my barrack-room, I said, "Hallo! P., am I late for parade?" P. looked at me steadily, and replied, "I'm shot."

"Shot!" I exclaimed. "Good God! how and where?"

"Through the lungs," replied P., and as he spoke his right hand moved slowly up the breast, until the fingers rested over the right lung.

"What were you doing?" I asked.

"The General sent me forward," he answered, and the right hand left the breast to move slowly to the front, pointing over my head to the window, and at the same moment the figure melted away. I rubbed my eyes, to

make sure I was not dreaming, and sprang out of bed. It was then 4.10 a.m. by the clock on my mantelpiece.

I felt sure that my old friend was no more, and what I had seen was only an apparition. But yet how account for the voice? the ready and distinct answers? That I had seen a spirit, certainly something that was not flesh and blood, and that I had conversed with it, were alike indisputable facts. But how to reconcile these apparent impossibilities? The thought disquieted me, and I longed for the hour when the club would open, and I could get a chance of learning from the papers any news from the seat of war in the Transvaal. The hours passed feverishly. I was first at the club that morning, and snatched greedily at the first paper. No news of the war whatever.

I passed the day in a more or less unquiet mood, and talked over the whole circumstance to an old brother officer, Colonel W.¹ He was as fully impressed as I was with the story of the appearance. The following morning I was again a solitary member at the club, and seized with avidity the first paper that came to hand. This time my anxiety was painfully set at rest, for my eye fell at once on the brief lines that told of the battle of Lang's Neck, and on the list of killed, foremost among them all being poor J.P. I noted the time the battle was fought, calculated it with the hour at which I had seen the figure, and found that it almost coincided. From this simple fact I could only surmise that the figure had appeared to me in London almost at the very moment that the fatal bullet had done its work in the Transvaal.

Two questions now arose to my mind, First, as to proof that poor P. happened to wear that particular uniform at the time of his death, and whether he carried a beard—which I myself had never seen him wear. Second, whether he met his death in the manner indicated, viz., by a bullet through the right lung. The first facts I established beyond dispute about six months afterwards, through an officer who was at the battle of Lang's Neck, and who had been invalided home. He confirmed every detail. The second fact, strangely enough, was confirmed by no less a person than J.S., more than a year after the occurrence, he having also left the Cape, the war being over. On my asking J.S. if he had heard how poor P., our old brother-officer, was shot, he replied, "Just here," and his fingers travelled up his breast, exactly as the fingers of the figure had done, until they rested on the very spot over the right lung.

I have set down the foregoing, without any attempt at embellishment, exactly as everything occurred.

We find from the London *Gazette* that the battle in which Major P. was killed began (according to General Elley's despatch) at 9.30 a.m. on January 28th, 1881. Major P. was probably killed between 11 and 12 a.m., which would be between 9 and 10 a.m. in London, the difference of time being a little under two hours. I drew Colonel H.'s attention to this point, and to the impossibility that the

¹ We have endeavoured in vain to trace this officer.

dawn should be beginning at 4.10 a.m. at that time of year, and he sent the following reply.

February 20th, 1886.

It may have been 7.10 and not 4.10 a.m. The impression, writing now after some years' interval, is that it was 4.10 a.m., but I may be wrong.

All I know is that I calculated the time at the time, with the hour at which the battle was fought, and it was to all practical purposes the same time.

It was a winter morning; and the blinds were down over the window. The morning light at 7 a.m. in a winter month, coming through the blinds, would not be much stronger than the morning light at 4 a.m. in a summer month under the same circumstances. Hence I may have been mistaken in the hour, or the clock might have stopped, unknown to me, at 4.10 a.m. that day or even the day before.

The first account of the battle of Lang's Neck appeared in the *Times*, *Telegraph*, and *Daily News*, of Saturday, January 29th, 1881. "No list of casualties." The first announcement of Major Poole's death was in a telegraphic dispatch from the Transvaal, dated January 28th, and received by the Secretary of State for War in London on the 29th. "Killed:—Major Poole, Royal Artillery," and it appeared in the *Observer* of Sunday, January 30th, and in the three above-named morning papers on the 31st (Monday).

[The precise date of this vision is now irrecoverable; but Mr. Gurney, who discussed the matter with Colonel H., concluded that the apparition probably occurred after the death, and certainly occurred before the death was announced in England.]

Of the *local* class a very interesting specimen occurs in *Phantasms of the Living* (Case 29, Vol. I., p. 212), where an Essex gardener, returning from work, saw a lady, whom he recognised, standing by a tomb or mausoleum which belonged to her, and which he imagined that she had come to visit. The lady had died on that day in London. In the printed account the death is represented as having preceded the appearance by less than two hours, but I have recently found that this is incorrect; the lady was found dead at about 2 p.m., and the appearance was seen at 9.20. Fortunately, the percipient at once mentioned his experience, and the news of the death did not arrive in the place till next morning, so that the case is evidentially a strong one. And it certainly tells, as far as a single case can tell, in favour of the theory of independent *post mortem* appearance as opposed to that of telepathy, or thought-transference, in the ordinary sense. For, on the one hand, the hypothesis of a transferred impression from the mind of a dying person seems strained to the uttermost when (as in this case) the dying person and the

percipient have been connected by no tie of blood or friendship; and, moreover, it would have been an extremely odd coincidence that an impression, which we should have to suppose to have lain latent for seven hours in the percipient's mind, should suddenly externalise itself in bodily form at the very moment when he was approaching a spot in which the deceased was specially interested. And, on the other hand, the spot in which the phantasm appeared is specially suggestive of a local cause for it; for the deceased lady, as we learn from the vicar of the parish, was "specially morbid on the subject of tombs," and she was in the habit of sometimes having the mausoleum opened and entering it.

In the following cases the interval after death was longer, and the percipient was an absolute stranger to the deceased. This condition must, of course, usually involve the disadvantage that the identification of the appearance with a particular person can be based only on the percipient's subsequent description of what he had seen. But in the first case which I shall quote, this sort of identification was reinforced by the percipient's recognition of a photograph of the deceased.

V.—From Mr. John E. Husbands, of Melbourne House, Town Hall-square, Grimsby.

September 15th, 1886.

DEAR SIR.—The facts are simply these. I was sleeping in a hotel in Madeira in January, 1885. It was a bright moonlight night. The windows were open and the blinds up. I felt some one was in my room. On opening my eyes, I saw a young fellow about 25, dressed in flannels, standing at the side of my bed and pointing with the first finger of his right hand to the place I was lying. I lay for some seconds to convince myself of some one being really there. I then sat up and looked at him. I saw his features so plainly that I recognised them in a photograph which was shown me some days after. I asked him what he wanted; he did not speak, but his eyes and hand seemed to tell me I was in his place. As he did not answer, I struck out at him with my fist as I sat up, but did not reach him, and as I was going to spring out of bed he slowly vanished through the door, which was shut, keeping his eyes upon me all the time.

Upon inquiry I found that the young fellow who appeared to me died in that room I was occupying.

If I can tell you anything more I shall be glad to, if it interests you.

JOHN E. HUSBANDS.

The following letters are from Miss Falkner, of Church-terrace, Wisbech, who was resident at the hotel when the above incident happened.

October 8th, 1886.

The figure that Mr. Husbands saw while in Madeira was that of a young fellow who died unexpectedly months previously, in the room which Mr.

Husbands was occupying. Curiously enough, Mr. H. had never heard of him at his death. He told me the story the morning after he had seen the figure, and I recognised the young fellow from the description. It impressed me very much, but I did not mention it to him or anyone. I loitered about until I heard Mr. Husbands tell the same tale to my brother; we left Mr. H. and said simultaneously "He has seen Mr. D."

No more was said on the subject for days; then I abruptly showed the photograph.

Mr. Husbands said at once, "That is the young fellow who appeared to me the other night, but he was dressed differently"—describing a dress he often wore—"cricket suit (or tennis) fastened at the neck with sailor knot." I must say that that Mr. Husbands is a most practical man, and the very last one would expect "a spirit" to visit.

K. FALKNER.

October 20th, 1886.

I enclose you photograph and an extract from my sister-in-law's letter, which I received this morning, as it will verify my statement. Mr. Husbands saw the figure either the 3rd or 4th of February, 1885.

The people who had occupied the rooms had never told us if they had seen anything, so we may conclude they had not.

K. FALKNER.

The following is Miss Falkner's copy of the passage in the letter:—

"You will see at back of Mr. du F——'s photo the date of his decease [January 29th, 1884]; and if you recollect 'the Motta Marques' had his rooms from the February till the May or June of 1884, then Major Money at the commencement of 1885 season. Mr. Husbands had to take the room on February 2nd, 1885, as his was wanted.

"I am clear on all this, and remember his telling me the incident when he came to see my baby."

I have received a full account of this case, *videlicet*, from both Mr. Husbands and Miss Falkner. They are both thoroughly practical, and as far removed as possible from a superstitious love of marvels; nor had they any previous interest in this or any other class of abnormal experiences. So far as I could judge, Mr. Husbands' view of himself is entirely correct—that he is the last person to give a spurious importance to anything that might befall him, or to allow facts to be distorted by imagination. As will be seen, his account of his vision preceded any knowledge on his part of the death which had occurred in the room. He has never had any other hallucination of the senses.

The next case is remarkable for the frequent repetition of the percipient's experience. It is a specially baffling case; suggesting not so much anything associated with the popular idea of "haunting," or any continuing local interest on the part of the deceased person, as the survival of a mere image, impressed, we cannot guess how, on we cannot

guess what, by that person's physical organism, and perceptible at times to those endowed with some cognate form of sensitiveness.

VI.—From Mr. D. M. Tyre, 157, St. Andrew's-road, Pollokshields, Glasgow.

October 9th, 1885.

In the summer of 1874, my sister and I went during our holidays to stay with a gardener and his wife, in a house which was built far up, fully three-quarters of a mile, on the face of a hill overlooking one of the most beautiful lochs in Dumbartonshire, just on the boundary of the Highlands. A charming spot indeed, although far off the main roadway. We never wearied, and so delighted were we with the place that my people took a lease of the house for the following three years. From this point my narrative begins. Being connected in business with the city, we could not get down to Glen M. altogether, so that my two sisters and myself were sent away early in May to have the house put in order, and attend to the garden, &c., &c., for the coming holidays, when we would be all down together. We had lots of work to do, and as the nearest village was five miles distant, and our nearest neighbours, the people at the shore, nearly a mile away, we were pretty quiet on the hill and left to our own resources.

One day, my elder sister J. required to go to the village for something or other, leaving us alone; and as the afternoon came on, I went part of the way to meet her, leaving my other sister L. all alone. When we returned, about 6 p.m., we found L. down the hill to meet us in a rather excited state, saying that an old woman had taken up her quarters in the kitchen, and was lying in the bed. We asked if she knew who she was. She said no, that the old wife was lying on the bed with her clothes on, and that possibly she was a tinker body (a gipsy), therefore she was afraid to go in without us. We went up to the house with L.; my younger sister L. going in first said, on going into the kitchen, "There she is," pointing to the bed, and turning to us expecting that we would wake her up and ask what she was there for. I looked in the bed and so did my elder sister, but the clothes were flat and unruffled, and when we said that there was nothing there she was quite surprised, and pointing with her finger said, "Look, why there's the old wife with her clothes on and lying with her head towards the window"; but we could not see anything. Then for the first time it seemed to dawn upon her that she was seeing something that was not natural to us all, and she became very much afraid, and we took her to the other room and tried to soothe her, for she was trembling all over. Ghost! why the thought never entered our minds for a second; but we started chopping wood and making a fire for the evening meal. The very idea of anyone being in the bed was ridiculous, so we attributed it to imagination, and life at the house went on as usual for about two days, when one afternoon, as we were sitting in the kitchen round the fire, it being a cold, wet day outside, L. startled us by exclaiming, "There is the old woman again, and lying the same way." L. did not seem to be so much afraid this time, so we asked her to describe the figure; and with her eyes fixed on the bed and with motion of the finger, she went on to tell us how that the old wife was not lying under the blankets, but on top, with her clothes and boots on, and her legs drawn up as though she were cold; her

face was turned to the wall, and she had on what is known in the Highlands as a "sow-backed mutch," that is, a white cap which only old women wear ; it has a frill round the front, and sticks out at the back, thus.¹ She also wore a drab coloured petticoat, and a checked shawl round her shoulders drawn tight. Such was the description given ; she could not see her face, but her right hand was hugging her left arm, and she saw that the hand was yellow and thin, and wrinkled like the hands of old people who have done a lot of hard work in their day.

We sat looking at the bed for a long time, with an occasional bit of information from L., who was the only one who saw the figure.

This happened often—very often, indeed so frequently that we got used to it, and used to talk about it among ourselves as "L.'s old woman."

Midsummer came, and the rest of our people from the city, and then for the first time we became intimate with our neighbours, and two or three families at the shore. One one occasion my elder sister brought up the subject before a Mrs. M'P., our nearest neighbour, and when she described the figure to her, Mrs. M'P. well-nigh swooned away, and said that it really was the case ; the description was the same as the first wife of the man, who lived in the house before us, and that he cruelly ill-used his wife, to the extent that the last beating she never recovered from. The story Mrs. M'P. told runs somewhat like this, of which I can only give you the gist :—

Malcolm, the man of the house, and his wife Kate (the old woman), lived a cat and dog life ; she was hard-working, and he got tipsy whenever he could. They went one day to market with some fowls and pigs, &c., and on their way back he purchased a half-gallon of whisky. He carried it part of the way, and when he got tired gave it to her ; while he took frequent rests by the wayside, she managed to get home before him, and when he came home late he accused her of drinking the contents of the jar. He gave her such a beating that he was afraid, and went down to this Mrs. M'P., saying that his wife was very ill. When Mrs. M'P. went up to the house she found Kate, as my sister described, with her clothes on, and lying with her face to the wall for the purpose, as Mrs. M'P. said, of concealing her face, which was very badly coloured by the ill-treatment of her husband. The finish-up was her death, she having never recovered.

The foregoing is as nearly a complete compendium of the facts as I, with the help of my sister J., can remember.

My sister L. is now dead, but we often go back to the house, when we are any way near the locality, because it is a bright spot in our memory.

(Signed),

D. M. TYRE.

Mr. Tyre adds, in a letter to Mr. David Stewart, of Kincaid House, Milton of Campsie, N.B., who procured this account for us :—

I was at the house last month ; there is no one in it just now ; the last tenant has gone abroad, and the house is somewhat dilapidated, and the garden a ruin. We had a look through the window at the old kitchen, and saw our own grate still remaining.

¹ A sketch of the profile was here given.

Mr. Stewart wrote to us on August 13th, 1885:—

I know how valuable the actual names and localities would be, as well as Mrs. M'P.'s independent account, but I have asked so repeatedly, and been told that Mrs. M'P. had great objections to publicity, in case it would rake up old stories connected with the case, that I do not like to ask again.

In this connection I may cite a case which was admitted to *Phantasms of the Living* by mistake. (Case 138, Vol. I., p. 375.) The death took place at the Antipodes, and the coincidence between it and the percipient's experience was represented by the narrator as exact, through the not very uncommon error of reckoning the difference of time made by difference of longitude the wrong way. I did not discover this error till the first edition of the book had been published. In fact, the percipient's experience followed the death by more than 12 hours, and the case falls properly in our present class. But the nature of the experience was remarkable.

VII.—From Miss Richardson, 47, Bedford-gardens, Kensington, W.

The writer is a very worthy wife of a shopkeeper, who told me the occurrence some years ago, then with more detail, as it was fresh in her memory, and her husband can vouch for the facts told him at the time, and the strange "uncanny" effect of the dream on her mind for some time after.

From Mrs. Green to Miss Richardson.

Newry, 21st First Month, 1885.

DEAR FRIEND,—In compliance with thy request, I give thee the particulars of my dream.

I saw two respectably-dressed females driving alone in a vehicle like a mineral water cart. Their horse stopped at a water to drink; but as there was no footing, he lost his balance, and in trying to recover it he plunged right in. With the shock, the women stood up and shouted for help, and their hats rose off their heads, and as all were going down I turned away crying, and saying, "Was there no one at all to help them?" upon which I awoke, and my husband asked me what was the matter. I related the above dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen either of them. The impression of the dream and the trouble it brought was over me all day. I remarked to my son it was the anniversary of his birthday and my own also—the 10th of First Month, and this is why I remember the date.

The following Third Month I got a letter and newspaper from my brother in Australia, named Allen, letting me know the sad trouble which had befallen him in the loss, by drowning, of one of his daughters and her companion. Thou will see by the description given of it in the paper how the event corresponded with my dream. My niece was born in Australia, and I never saw her.

Please return the paper at thy convenience. Considering that our night is their day, I must have been in sympathy with the sufferers at the time of the accident, on the Tenth of First Month, 1878.

It is referred to in two separate places in the newspaper.

From the *Inglewood Advertiser*.

Friday evening, *January 11th*, 1878.

A dreadful accident occurred in the neighbourhood of Wedderburn, on Wednesday last, resulting in the death of two women, named Lehey and Allen. It appears that the deceased were driving into Wedderburn in a spring cart from the direction of Kinypanial, when they attempted to water their horse at a dam on the boundary of Torpichen Station. The dam was 10 or 12 feet deep in one spot, and into this deep hole they must have inadvertently driven, for Mr. W. McKechnie, manager of Torpichen Station, upon going to the dam some hours afterwards, discovered the spring cart and horse under the water, and two women's hats floating on the surface The dam was searched, and the bodies of the two women, clasped in each other's arms, recovered.

Extract from Evidence given at the Inquest.

Joseph John Allen, farmer, deposed : I identify one of the bodies as that of my sister. I saw her about 11 a.m. yesterday . . . The horse had broken away and I caught it for her. Mrs. Lehey and my sister met me when I caught the horse . . . They then took the horse and went to Mr. Clarke's. I did not see them afterwards alive. William McKechnie deposed . . . About 4 p.m. yesterday, I was riding by the dam when I observed the legs of a horse and the chest above the water.

From Mr. Green, Newry.

15th Second Month, 1885.

DEAR FRIEND, EDITH RICHARDSON,—In reference to the dream that my wife had of seeing two women thrown out of a spring cart by their horse stopping to drink out of some deep water, I remember she was greatly distressed about it, and seemed to feel great sympathy for them. It occurred on the night of the 9th of January.

The reason I can remember the date so well is that the 10th was the anniversary of my wife and our son's birthday. As the day advanced she seemed to get worse, and I advised her to go out for a drive; when she returned she told me she was no better, and also said she had told the driver not to go near water, lest some accident should happen, as she had had such a dreadful dream the night before, at the same time telling him the nature of it. As my wife's niece did not live with her father, he was not told of it until the next morning, which would be our evening of the 10th, and which we think accounted for the increased trouble she felt in sympathy with him.

THOS. GREEN.

Mrs. Green has had no other experience of the sort.

Inglewood is in Queensland, on the border of New South Wales.

Here the correspondence, if faithfully recorded, as we may fairly suppose that it is, seems too close to be accidental; yet I am totally at a loss how to account for it. Had the coincidence been exact, we might have taken refuge in the convenient word clairvoyance—though

it must never be forgotten that the hypotheses which that term covers involve difficulties as great as they can ever be called on to solve. But a clairvoyant vision of a scene, following that scene by many hours! Here, again, the most natural analogy seems to be that of a picture or reflection which survives after the reality has vanished. But of course such a description brings us not one whit nearer to an explanation.¹

I have kept to the last a very abnormal case which belongs to the personal class, but where the person in whom the original of the phantasm which appeared might be supposed to be interested was not the percipient, but someone else in the same house.

VIII.—From Mrs. Bacchus, of Sherbourne Villa, Leamington.

August, 1886.

On Saturday, October 18th [really 24th], 1868, we left some friends (the Marquis and Madame de Lys) with whom we had been staying at Malvern Wells, and went to Cheltenham. The reason for going to Cheltenham was that a brother-in-law of my husband, Mr. George Copeland, was living there; he was a great invalid, suffering from paralysis and quite unable to move, but in full mental vigour, so his friends were anxious to see him as often as possible to relieve the dreariness of his long illness, and we did not like to be so near without paying him a visit. We knew that he had friends staying in the house at the time, so determined to go to Cheltenham without letting him know, to take lodgings near, and then tell him we had done so, that he might not feel he ought to invite us to his house. We soon found some rooms in York-terrace, close to Bay's Hill, Mr. Copeland's house. After we had taken the rooms—the usual lodging-house kind—drawing-room and bedroom at the back, and were going out, we noticed some medicine bottles on the hall table, asked if any one were ill in the house, and were told that an old lady, a Mrs. R., and her daughter were in the dining-room, that Mrs. R. had been ill for some time, that her illness was not serious and that there was no immediate danger of her dying, in fact it was made quite light of, and we thought no more about it. We just mentioned in the course of the evening the name of the people lodging in the same house, and Mr. Copeland said he knew who Mrs. R. was; she was the widow of a physician who formerly practised in Cheltenham, that one of her daughters was married to a master of the College, a Mr. N. Then I remembered having seen Mrs. N. at a garden-party at Dr. Barry's the year before, and had noticed her talking to Mrs. Barry, and thought her very pretty. This was all I knew or ever heard of the people. On Sunday morning, when I came into the drawing-room for breakfast, I thought my husband looked a little uncomfortable; however, he said nothing till I had finished breakfast, then asked, "Did you hear a noise of a chair in the hall a little while ago? The old lady downstairs died in her chair last night, and they were wheeling

¹ It may be observed that it was not till the evening of the 9th that Mr. Allen, the percipient's brother, knew of his daughter's death. His mind may have supplied the link between the actual scene and the dream in England, and the scene would be vividly present to him at the time when the dream occurred.—F. W. H. M.

her into the bedroom at the back." I was very uncomfortable and frightened, I had never been in a house with anyone dead before, and wanted to go, and several friends who heard of it asked me to stay with them, but my husband did not wish to move; he said it was a great deal of trouble, was really foolish of me to wish it, that he did not like moving on Sunday, also that he did not think it right or kind to go away because someone had died, that we should think it unkind if the case had been our own, and other people had rushed off in a hurry; so we decided to stay. I spent the day with my brother-in-law and nieces, and only returned to the lodgings in time to go to bed. I went to sleep quickly as usual, but woke, I suppose, in the middle of the night, not frightened by any noise, and for no reason, and saw distinctly at the foot of the bed an old gentleman with a round rosy face, smiling, his hat in his hand, dressed in an old-fashioned coat (blue) with brass buttons, light waistcoat, and trousers. The longer I looked at him, the more distinctly I saw every feature and particular of his dress, &c. I did not feel much frightened, and after a time shut my eyes for a minute or two, and when I looked again, the old gentleman was gone. After a time I went to sleep, and in the morning, while dressing, made up my mind that I would say nothing of what I had seen till I saw one of my nieces, and would then describe the old gentleman, and ask if Dr. R. could be like him, although the idea seemed absurd. I met my niece, Mary Copeland (now Mrs. Brandling), coming out of church, and said, "Was Dr. R. like an old gentleman with a round rosy face," &c., &c., describing what I had seen. She stopped at once on the pavement, looking astonished. "Who could have told you, aunt? We always said he looked more like a country farmer than a doctor, and how odd it was that such a common looking man should have had such pretty daughters."

This is an exact account of what I saw. I am quite sure I should know the old gentleman again, his face is clearly before me when I think of it now, as at the time Miss de Lys had a letter from me with the story, and sent it to a relation in France; she heard me tell it again some years after, and said there was no variation whatever in it. My two nieces are still living, and can remember exactly everything that happened as I told it to them. Of course I cannot explain it in any way; the old lady who was dead was in the room directly under the one I was sleeping in. The part of the whole thing that surprised me the most was, that I was so very little frightened as to be able to sleep afterwards, and did not wish to disturb anyone else.

Mr. Bacchus writes:—

Leamington, *September 27th*, 1886.

I have read my wife's account of what happened at Cheltenham when we were staying there in October, 1868; it is exactly what she told me at the time, and I remember it all perfectly, also her telling my niece about it in the morning.

HENRY BACCHUS.

In answer to further questions, Mrs. Bacchus replied as follows:—

September 4th, 1886.

1. I have never seen anything of the kind before or since.
2. I gave the date from memory. The day was Saturday, and it was Sunday night, or early on Monday morning, that I saw Dr. R.

3. I do not remember the number in York-terrace ; probably the *Times* of October, 1868, would give Mrs. R.'s death and where it took place. [*The Times* gives the death at 7, York-terrace, Sunday, October 25th, 1868.]

4. The letter to Miss de Lys cannot be found ; all my letters to her were burnt after she died in 1883.

5. Mr. Bacchus and Mrs. Henry Berkeley have given their account. Mrs. Brandling has not yet written.

6. I am quite sure I never saw any picture of any kind of Dr. R.

7. I do not know when he died : probably three or four years before I saw him. His death was spoken of in that way. I can find out if necessary from an old servant of Mr. Copeland's, who lives at Cheltenham, and who would remember him, and be able to inquire.

8. I do not remember anything about the light, if there was a night-light in the room or not ; I think not. When I say, "do not remember," I mean that being asked puzzles me ; my impression of the whole thing is that it was like a magic lantern, all dark round, and the figure, colour, and, clothes, quite light and bright. I always see the whole thing when I speak of it.

ISABELLE BACCHUS.

Mrs. Bacchus adds :—

I enclose Mrs. Brandling's paper, signed. As you say, her account is different from mine. My decided impression is that I first described Dr. R. to her, and Mrs. Berkeley says she is sure of this too. I have always been convinced it was so for several reasons, one in particular, that I remember the exclamation of surprise, and the question, "Who could have told you ?" which would have meant nothing if I had been first told myself, and in an odd way Mrs. Brandling has a sort of recollection of that too. Still she wrote the account as well as she could, without seeing mine or talking to me, and it would be worthless in any other way. Dr. R. died some years before I saw him ; he lived in a house of his own, and in another part of Cheltenham. I shall have the exact date of his death soon, and will send it to you.

ISABELLE BACCHUS.

From Mrs. Berkeley, of Northcote Villa, Torrs Park, Ilfracombe.

I remember well your staying in Cheltenham at Queen's-parade, and that after sleeping one night you told us that in the middle of the night, when you were lying awake, and Uncle Henry asleep (I think), you saw a light, and a little old man, whom you described as very rosy and very smiling, seemed to come up through the floor and pass on through the ceiling ; and next day you found someone had lately died there. You told us about it, and we said a Dr. R. had died there, and that, strangely enough, he was a particularly rosy, smiling-looking, little old man. We asked you how he was dressed, and I believe you said in ordinary clothes with brass buttons, and that we said that was how he dressed too, in dark blue cloth, with brass buttons. We knew him very well by sight, and knew one of his daughters to speak to. He had two. This is all I really recollect myself about it ; you know my memory is not good now. I somehow think Missie was the first to

go up to see you the next morning, and I feel quite sure that you described the little old man's face to her first. As to his dress, I do not know whether she described it to you or you to her afterwards.

M. CATHERINE BERKELEY.

Mrs. Berkeley further writes to Mrs. Bacchus :—

I have done what you wished at last ; that is, I have written a very short account of the occurrence you refer to myself before reading yours at all. Now I have just read yours, and I remember, of course, more.

1, York-terrace and not Queen's-parade was the place most certainly. I meant that row of houses, but put the wrong name. I had forgotten Mrs. R.'s' death altogether, as you will see. I thought it was he who had died there. He had given up practice a long time, I think. We used to see him about Lansdowne perpetually. He lived there. His daughter certainly is Mrs. N., and that is the one we knew a little of, and we did often remark on the contrast between father and daughters. So much for that part of your letter. Missie, I think, has not lost her memory at all, and she would tell you correctly, and most likely confirm more of your story. I have not corrected anything in my account, so that you should see it exactly as I first wrote it.

Mrs. Bacchus further writes :—

October 5th, 1886.

Here is Mrs. Brandling's account. Like her sister, she wrote as she remembered before reading what I had said.

From Mrs. Brandling (niece of Mrs. Bacchus).

October, 1886.

Once, when you and Uncle Henry came to Cheltenham you took rooms at York or Bay's-terrace, I forget which. In the same house were Mrs. R. and her daughter. She was a widow. I think she died a day or two after you came to the house. The morning after she died, I met you coming from early Mass, and I think I asked you how you had passed the night. I know you said that in the night Mr. R. had come to see his wife, and that you had seen him, and you asked me what he was like. (He died some time before.) I told you he had cheeks like rosy apples, and was always smiling. I think I said a little more about him, but I cannot remember. You said "Yes, that was he, and that he was just what I said." I think you said that he stood at the foot of your bed, and that he had come to the wrong room. I know you rather laughed over it ; I asked you if you were frightened, and you said "No." I asked you if Uncle Henry had seen Mr. R. also, and I am almost sure you said yes. You spoke quite quietly, but I was sure you had been frightened, and I thought it frightened you to be in the house where she had died, and I thought you ought not to stay in the house. I told Uncle Henry I thought it was very uncomfortable for you to be there, and I asked if you might not sleep at our house, but I don't think Uncle Henry answered anything, and you stayed at least one night more there—I think longer.

MARY E. BRANDLING.

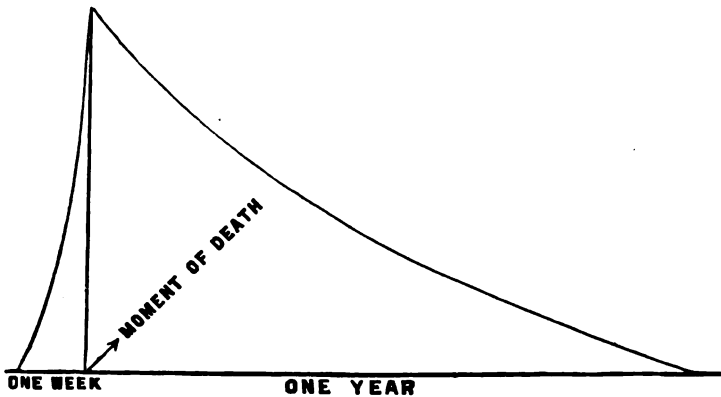
Mr. R. died (as Mrs. Bacchus has ascertained for us), August 30th, 1865.

* * * * *

Thus far Mr. Gurney had written when he read the above paper at the General Meeting of the Society for Psychical Research in January, 1888. The paper was not yet, in his eyes, complete; and two of the cases which he quotes (the Tyre case and Mrs. Bacchus' case) will suggest to the reader that he had not as yet decided over *how long a period* after death he should allow his examples to range. For in Mrs. Bacchus' case the decedent had been dead for three years when an apparition resembling him was seen, and in the Scotch case the precise date of death is unknown. In editing and supplementing this paper, therefore, it has been necessary to consider what limit of time we should adopt in defining an apparition "occurring soon after death." It is, indeed, manifest that if once we face the supposition that an apparition may be the result of some kind of energy exercised by a decedent whose body is unquestionably dead, we have no logical ground for denying that he may exert a similar energy many years after death. We might therefore include in one and the same class all cases where the proof that a hallucination was not merely subjective depends in some way or other upon the *recognition* of the figure seen; when such recognition satisfies at least one of the three conditions given by Mr. Gurney on page 404. And we might broadly distinguish this class from another main class of Phantasms of the Dead, where there is no recognition of the figure seen, and where, therefore, its evidential quality depends not on its own characteristics, but on the fact of its being seen by several persons, simultaneously or successively (or on certain cognate arguments which need not be here discussed). But if we were in this way to expand the above paper, we should run the risk of losing sight of one of its principal contentions, namely, that "the moment of death is, in time, the central point of a cluster of abnormal experiences occurring at a distance, of which some precede, while others follow the death." And this observation is so important that it seems best to dwell on it here almost exclusively, and to avoid the danger of obscuring it with other matter.

It might conduce to a clearer view of the facts if we could draw a curve, showing the proportionate number of apparitions observed at various periods before and after death. It would then be seen that they increase very rapidly for the few hours which precede death, and decrease gradually during the hours and days which follow. In the present state of our evidence, however, and considering all the problems involved, there would perhaps be an affectation of more exactness than we can actually attain, were we to set forth such a curve, embodying *the dates*, in reference to death, of all the cases as yet received by us.

It may be enough to say, generally, that if the length of the base-line represents a year, and the point with the highest ordinate the moment of death, the comparative frequency of veridical apparitions might be somewhat as follows :—



That is to say, the recognised apparitions decrease rapidly in the few days after death, then more slowly; and after about a year's time they become so sporadic that we can no longer include them in a steadily descending line. It may be convenient, therefore, to restrict our additional examples to cases occurring less than a year after death; and we may arrange them, as far as possible, in an order determined by the progressive length of the interval between the death and the apparition.

Yet one more point must first be touched on, to avoid misconception of the phrase just cited, that "the moment of death is the centre of a cluster of abnormal experiences, of which some precede, while others follow the death." Mr. Gurney, of course, did not mean to assume that the act of death itself was the cause of all these experiences. Those which occur before death may be caused or conditioned, not by the death itself, but by the abnormal state, as of coma, delirium, &c., which preceded the death. This we say because we have many instances where veridical phantasms have coincided with moments of *crisis*,—carriage-accidents and the like,—occurring to distant agents, but not followed by death. Accordingly we find that in almost all cases where a phantasm, apparently veridical, has *preceded* the agent's death, that death was the result of disease and not of accident. To this rule there are very few exceptions. There is a case given in *Phantasms of the Living* [Vol. II. p. 52] where the phantasm seems on the evidence to have preceded by about half an hour (longitude allowed for) a sudden death by drowning. In this case the percipient was in a Norfolk farm-

house, the drowning man—or agent—was in a storm off the island of Tristan d'Acunha ; and we have suggested that an error of clocks or of observation may account for the discrepancy. In another case the death was in a sense a violent one, for it was a suicide ; but the morbidly excited state of the girl a few hours before death—when her phantasm was seen—was in itself a state of crisis. But there are also a few recorded cases (none of which were cited in *Phantasms of the Living*), where a phantasm or double of some person has been observed some days previous to that person's accidental death. The cases of this sort as yet received have been too few to enable me to deal with them here ; but if such "doubles" should be held to bear any real relation to the impending death, an alteration would have to be made in the curve above suggested.

Thus much it has seemed needful to say in order to explain the difficulty of representing by any one curved line the true time-relations involved in this complex matter. We now proceed briefly to review some of the cases where the interval between death and phantasm has been measurable by minutes or hours.

It is not easy to get definite cases where the interval has been measurable by *minutes* ; for if the percipient is at a distance from the agent we can seldom be sure that the clocks at both places have been correct, and correctly observed ; while if he is *present* with the agent we can rarely be sure that the phantasm observed is more than a mere subjective hallucination. Thus we have several accounts of a rushing sound heard by the watcher of a dying man just after his apparent death, or of some kind of luminosity observed near his person ; but this is just the moment when we may suppose some subjective hallucination likely to occur, and if one person's senses alone are affected we cannot allow much evidential weight to the occurrence. I may add that one of our cases [II., p. 639] is remarkable in that the auditory hallucination—a sound as of female voices gently singing—was heard by five persons,—by four of them, as it seems, independently,—and in two places, on different sides of the house. At the same time, one person,—the Eton master whose mother had just died, and who was therefore presumably in a frame of mind more prone to hallucination than the physician, matron, friend, or servants who actually did hear the singing,—himself heard nothing at all. In this case the physician felt no doubt that Mrs. L. was actually dead ; and in fact it was during the laying out of the body that the sounds occurred. In including this case and similar ones in *Phantasms of the Living*, Mr. Gurney expressly stated [II., pp. 190-2], that he did so because in his view they involved at least an element of thought-transference *between the living minds of the percipients, whatever other influence y or may not have proceeded from the deceased person.* But :

we are finding reason to suppose that the decedent's power of influencing other minds may persist after death, it seems reasonable to dwell on that aspect of such an incident as this.¹

There are some other circumstances also in which, in spite of the fact that the death is already known, a hallucination occurring shortly afterwards may have some slight evidential value. Thus we have a case where a lady who knew that her sister had died a few hours previously, but who was not herself in any morbidly excited condition, seemed to see someone enter her own dining-room, opening and shutting the door. The percipient (who had never had any other hallucination) was much astonished when she found no one in the dining-room, but it did not till some time afterwards occur to her that the incident could be in any way connected with her recent loss. This reminds us of a case [II., p. 694], where the Rev. R. M. Hill sees a tall figure rush into the room, which alarms and surprises him, then vanishes before he has time to recognise it. An uncle, a tall man, dies about that moment, and it is remarked that although Mr. Hill knew his uncle to

¹The *Proceedings* of the American Society for Psychical Research (Part IV., p. 405) contain a case where a physician and his wife, sleeping in separate but adjoining rooms, are both of them awakened by a bright light. The physician sees a figure standing in the light; his wife, who gets up to see what the light in her husband's room may be, does not reach that room till the figure has disappeared. The figure is not clearly identified, but has some resemblance to a patient of the physician's, who has died suddenly (from hemorrhage) about 3 hours, before calling for her doctor, who did not anticipate this sudden end. Even this resemblance did not strike the percipient until after he knew of the death, and the defect in *recognition* has prevented me from quoting this case at length.

In the same volume (p. 443) is another case, which, although remote and uncorroborated, possesses considerable interest. I will summarise it here; but readers interested in the subject should read the *Report on Phantasms and Presentiments* and *Appendix*, a group of narratives which abundantly testify to the zeal of Mr. Hodgson and his coadjutors in the task of collection:—

Mr. Ira Sayles, of Washington, D.C., Geologist U.S. Geological Survey, states that one day in the spring of 1857 his near neighbour and intimate friend, Mrs. Stewart (now dead) told him that on the night previous she had awoke her husband (now dead) with a scream. "What is the matter?" said he. "Why don't you see Johnny there? He says to me, '*Mother, they've shot me. The bullet entered right here;*' and he pointed to a hole right over his right eye." Mr. Stewart replied, "I don't see anything—you've been dreaming." "No, I have not been dreaming. I was as wide awake as I am now." This Johnny was a son who had gone with a friend to Kansas—"then in a state of belligerent excitement over the status of the incipient State on the Slavery and Free-soil issue." The mother was consequently very anxious about him, but the young man himself wrote in a sanguine tone. A fortnight after the vision Johnny's friend returned from Kansas, and told Mrs. Stewart "that on a certain day, at 4 p.m., a Missourian shot Johnny, the ball entering his head just above his right eye. Moreover, the day of the shooting proved to be the very day on which Mrs. Stewart had her vision, at night, about six hours after the shooting."

Mr. Sayles' evidence, it will be seen, is equal to first-hand; but an independent corroboration of the date and manner of death is much to be desired.

be ill, the anxiety which he may have felt would hardly have given rise to an unrecognised and formidable apparition.

There are cases also where a percipient who has had an apparition of a friend shortly after that friend's known death has had *veridical* hallucinations at other times, and has never had any hallucination of purely subjective origin. Such a percipient may naturally suppose that his apparition of the departed friend possessed the same veridical character which was common to the rest—although it was not *per se* evidential, since the fact of the death was already known.

For the present, however, it will be better to return to the cases which are free from this important *prima facie* drawback—cases where the percipient was at any rate unaware that the death, which the phantasm seemed to indicate, had in fact taken place.

In the first place, there are a few cases where a percipient is informed of a death by a veridical phantasm, and then, some hours afterwards, a similar phantasm—differing perhaps in detail—recurr.

Such was the case of Archdeacon Farler [I., p. 414], who *twice* during one night saw the dripping figure of a friend who, as it turned out, had been drowned during the previous day. Even the first appearance was several hours after the death, but this we might explain by the latency of the impression till a season of quiet. The second appearance may have been a kind of recrudescence of the first; but if the theory of latency be discarded, so that the *first* appearance (if more than a mere chance-coincidence) is held to depend upon some energy excited by the decedent after death, it would afford some ground for regarding the *second* appearance as also veridical. The figure in this case was once more seen, a fortnight later; and on this occasion, as Archdeacon Farler informs me, in ordinary garb, with no special trace of accident.

A similar repetition occurs (as noted by Mr. Gurney, Vol. I., p. 237, note) in the cases of Major Moncrieff [I., p. 414]; of Mr. Keulemans [I., p. 444] (where the second phantasm was held by the percipient to convey a fresh veridical picture); of Mr. Hernaman [I., p. 561], where, however, the agent is *alive*, though dying, at the time of each appearance; in the case of Mrs. Ellis, [II., p. 59]; in the case of Mrs. D., [II., p. 467]; of Mrs. Fairman, [II., p. 482], and of Mr. F. J. Jones, [II., p. 500], where the death was again due to drowning, and the act of dying cannot, therefore, have been very prolonged. We may note also Mrs. Reed's case, [II., p. 237], where a phantom is seen three times, the first two visions being apparently about the time of death, the third, (occurring to a different percipient, whether *independently* or not is not clear,) a few hours later. And in Captain Ayre's case, [II., p. 256], a phantom seen by one percipient at about the time of the agent's death,

is followed by hallucinatory *sounds* heard by the same and by another percipient for some three hours longer, till the news of the death arrives. In the case of Mrs. Cox, again, [II., p. 235], a child sees a phantom at about 9 p.m. and Mrs. Cox sees the same figure, but in a different attitude, at about midnight; the exact hour of the corresponding death being unknown. In the case of Miss Harriss, [II., p. 117], a hallucinatory *voice*, about the time of the death, but not suggesting the decedent, is followed by a *dream* the next night, which presents the dead person as in the act of dying. One or two other cases might be added to this list; and it is plain that the matter is one towards which observation should be specially directed.

Turning now to the cases where the phantasm is not repeated, but occurs some hours after death, let us take a few narratives where the interval of time is pretty certain, and consider how far the hypothesis of *latency* looks probable in each instance.

Where there is no actual hallucination, but only a feeling of unique malaise or distress, following at a few hours' interval on a friend's death at a distance,—as in the Rev. J. M. Wilson's case, [I., p. 280]—it is very hard to picture to ourselves what has taken place. Some injurious shock communicated to the percipient's brain at the moment of the agent's death may conceivably have slowly worked itself into consciousness. The delay may have been due (so to say) to physiological rather than to psychical causes.

Next take a case like that of Captain Wheateroft, [I., p. 420], or of Mrs. Evens, [II., p. 690], or Mr. Wingfield Baker, [I., p. 199], or Sister Bertha, [I., p. 522, note], where a definite hallucination of sight or sound occurs some hours after the death, but in the middle of the night. It is in a case of this sort that we can most readily suppose that a "telepathic impact" received during the day has lain dormant until other excitations were hushed, and has externalised itself as a hallucination after the first sleep, just as when we wake from a first sleep some subject of interest or anxiety, which has been thrust out of our thoughts during the day, will often well upwards into consciousness with quite a new distinctness and force. But on the other hand, in the case (for instance) of Mrs. Teale, [II. p. 693], there is a deferment of some eight hours, and then the hallucination occurs while the percipient is sitting wide awake, in the middle of her family. And in one of the most remarkable dream-cases in our collection, [I., p. 370], Mrs. Storie's experience does not resemble the mere emergence of a latent impression. It is long and complex, and suggests some sort of clairvoyance;—but if it be "telepathic clairvoyance"—that is, a picture transferred from the decedent's mind,—then it almost requires us to suppose that a *post-mortem* picture was thus transferred;—a view of the accident and its consequences fuller than any which could have flashed through the dying

man's mind during his moment of sudden and violent death from "the striking off of the top of the skull" by a railway-train.

If once we assume that the decedent's mind could continue to act on living persons after his bodily death, then the confused horror of the series of pictures which were presented to Mrs. Storie's view,—mixed, it should be said, with an element of *fresh departure* which there was nothing in the accident itself to suggest,—would correspond well enough to what one can imagine a man's feelings a few hours after such a death to be. This is trespassing, no doubt, on hazardous ground; but if once we admit communication from the other side of death as a working hypothesis, we must allow ourselves to imagine something as to the attitude of the communicating mind; and the least violent supposition will be that that mind is still in part at least occupied with the same thoughts which last occupied it on earth. The case, cited by Mr. Gurney, of the gardener Bard and Mrs. de Freville well illustrates this view. And it is possible that there may be some interpretation of this kind for some of the cases where a funeral scene, or a dead body, is what the phantasm presents. In the remarkable case [I., p. 265] where a lady—about ten hours after the death—sees the body of a well-known London physician lying in a bare unfurnished room (a cottage-hospital abroad), the description, as we have it, would certainly fit best with some kind of telepathic clairvoyance, prolonged after death;—some power on the decedent's part to cause the percipient to share the picture which might at that moment be occupying his own mind.

This view will sometimes be hardly distinguishable from the view taken in *Phantasms of the Living*—that the coffin and other signs of death form a symbolism, in which the *percipient's* mind may embody the obscure and painful shock. It is not quite clear whether in any of our cases a coffin was seen before the body can possibly have been placed in a coffin. In Colonel Jones's incident, however [I., p. 551], this probably happened. I subjoin a narrative, which we owe to the kindness of Colonel Crealock, C.B., in which the origin of the phantom's dramatic action—whether in the agent's or in the percipient's mind—may be fairly debated.

IX.—The following account is extracted from Vol. I., No. 4 (April, 1885), of *I'm Ninety-Five*, the Regimental newspaper of the 2nd Battalion, Derbyshire Regiment. The account is by Colonel J. N. Crealock, C.B., who has supplemented it by letters cited below.

The incident occurred on the night after the battle of Ulundi, July, 1879:—

As we approached the river (Umvobosi) the two Zulu servants of Mr. D. came to ask me where their master was. I told them I had not seen him since the close of the battle, but that he would no doubt soon turn up. I

imagined then that he was seeking for information from the wounded Zulus. That evening I dined with Sir Evelyn Wood, and about 10 retired to our part of the bivouac. . . .

Light were my slumbers in those days. About midnight something awakened me up. From habit, one used to wake up with every sense alive, so I am convinced I was not in any half-sleeping state. Rising, I looked towards figures near me, and fifth in the row of sleeping forms I saw Mr. D. stooping down and rolling up his bedding, which his two native servants then removed. I thought it odd his taking his bed away, but I lay down again and slept undisturbed until daybreak.

As we were starting the next morning the Adjutant-General asked me if I knew that Mr. D. had passed the previous night in Colonel Buller's camp. [This, as it turned out, was a mere mistake.] I said I had heard nothing of him or his doings, but had seen him during the night come and take his bed away from our resting-place.

On arriving at our camping ground, Mr. D.'s servants came to ask where their master's tent was to be pitched; they also inquired if I knew where he was. I felt rather astonished at this, and said, "Why ask me? I have not seen him to speak to for 24 hours, and you were with him when he took his bed away." Longeast, our interpreter, here explained that they had not seen him since the battle, and had never touched his bed or visited his usual sleeping-place as I had described. I now wrote to Colonel Buller to ask him if he had been in his lines, as believed by the Adjutant-General. The answer came, "He has not been seen since the battle."

I was now fairly puzzled, and went to report the matter to Lord Chelmsford. His servants, with some Basutos, were now sent back to the scene of the fight to search for any traces of him. Nothing was heard of him, until a few days later the natives in one or two kraals, some 50 miles away from Ulundi, told Lord Chelmsford that a fair white man without hair on his face, and in a blue coat, had been killed beyond the kraal of Ulundi, and that he had ridden a chestnut horse. His lordship now recalled to me that I had reported to him I had seen a white man, on a chestnut horse, riding in that direction. We felt sure this must be D., and six weeks later, when Sir Garnet Wolseley visited Ulundi, his body was found as described. There cannot be any sort of doubt but that he met his death about noon the day of Ulundi, and that he had been dead 12 hours when I saw him come to his usual resting-place at headquarters. The absolute belief I had in having seen him that night prevented his being searched for for 18 hours.

Colonel Crealock adds:—

A. Q. M. General's Hut, North Camp, Aldershot.

July 21st, 1888.

I had gone through 20 months of dangers and hard work, and was not by any means an overstrung or over-excited person, and the poor fellow who was killed (a son of Lord —) was no friend of mine, although, I verily believe, he had more feeling for me than for any other man in South Africa, excepting Lord Chelmsford.

And again, November 6th, 1888, in answer to inquiries :—

The camp was moved at daybreak. I know nothing of the bedding. There was not the least reason why I should notice it, and no trace of a suspicion that there was trouble about this gentleman. I have no sort of reason to think the bedding was removed. I have never had any sort of hallucination, and am rather a sceptic in such matters.

I have no proof that he died at any particular time. I have ocular proof he was riding into danger at noon ; we know he fell into the hands of the Zulus, and we know his body was found not above a mile from where I saw him, but whether he lived up to midnight—tortured or not—we have no proof.

The introduction of the subordinate figures here does not, I think, tell strongly for one interpretation rather than another. They form part of a dream-imagery which may have originated either with Colonel Crealock or with the decedent himself. There is nothing improbable in the supposition that after so sudden a change of condition as death must involve the thoughts of the departed may long remain confused ; or, on the other hand, his communications with the world which he has quitted may perhaps themselves be necessarily of a dream-like character.

X.—It may be remembered that in *Phantasms of the Living* a case of Dr. Liébeault's was given where planchette-writing announced a death which seems to have occurred almost at the moment of the writing. As a parallel to that case I here introduce one where the message—as we are told—was written some five hours after the death. The message, no doubt, comes ostensibly from an intelligence other than that of the decedent ; but I need hardly here repeat that the authorship which automatic messages claim for themselves is by no means to be taken for granted. Our best means of judging whence such messages come is by scrutinising the information which they contain.

PSYCHISCHE STUDIEN, *February*, 1889. Pp. 67-69.

Under the heading of “Communications of Facts unknown to the Medium and to the Sitters,” the Editor (M. Alexander Aksakow, well known to me) gives the following case, which he has recommended to me as carefully established.

On January 19th, 1887, I received a visit from the engineer officer Kaigorodow, who resides in Wilna. He narrated to me the following circumstances. He had as governess for his children, Mademoiselle Emma Stramm, a Swiss, from the town of Neufchatel, who possessed the gift of automatic writing. At a séance held at nine o'clock on the evening of January 15th at the house of Colonel Kaigorodow at Wilna, the following communication was given in French in his presence. I have been shown the original, and quote this from a copy of it. The medium, who was in her normal state, asked :—

“Is Lydia here ?” (This was a personality which had manifested itself at previous sittings.)

"No, Louis is here, and wishes to impart a piece of news (*Neuigkeit*) to his sister." [Louis was the name of a deceased brother.]

"What is it?"

"A person of thy acquaintance passed away (*ist fort*) about three o'clock to-day."

"What am I to understand by this?"

"That is to say,—he is dead."

"Who?"

"August Duvanel."

"What was his illness?"

"The formation of a clot of blood (*Blutstockung*). Pray for the redemption of his soul."

Two weeks later, Colonel Kaigorodow, who was again in Petersburg, showed me a letter from David Stramm, the father of the medium, dated from Neufchatel, on January 18th, 1887 (new style); thus written three days after the death of Duvanel. This letter was received at Wilna on January 23rd. In it her father informs her of the event in the following words. I copy them literally from the original:—

"My much loved daughter. . . . I will now tell thee a great piece of news (*Neuigkeit*). August Duvanel died on January 15th, about three o'clock in the afternoon. It was, so to speak, a sudden death, for he had only been ill a few hours. He was attacked by blood-clotting when he was at the bank. He spoke very little, and everything that he said was for thee. . . . He commended himself to thy prayers. These were his last words."

The difference in time between Wilna and Switzerland is about an hour. It would thus be four o'clock in Wilna when Duvanel's death occurred, and five hours later this piece of news was communicated by automatic writing.

But who was Duvanel? And why should his death be "a great piece of news" for Mademoiselle Emma Stramm? In reply to questions which I put to him in writing, Colonel Kaigorodow gave me the following explanation:— "When Mademoiselle Emma Stramm lived with her parents in Neufchatel, this Herr Duvanel wanted to marry her. But he was met with a decided refusal on the part of the young lady. As her parents, on the other hand, were in favour of the marriage, and endeavoured to persuade her to consent to it, she resolved to leave her fatherland and take a situation as a governess. The last communication she had with Duvanel was some time before her departure in the year 1881. She did not keep up any correspondence with him. She had seen Duvanel's family only two or three times in all. A year after her departure he left Neufchatel, and remained in Canton Zurich until his death."¹

We may now pass on to cases where the interval between the death and the phantasms seems gradually extended beyond what the *possible latency* of the impression could explain.

In Mr. Grant's case [II., p. 688], we get an interval after death probably of some 18 hours, and after that interval not a phantom but a mere impression of presence, though a very definite impression. In Mr.

¹ As we go to press, we receive further particulars corroborating this case, but introducing fresh perplexity into its interpretation.

H. E. M.'s case [II., p. 702], a dream which comes a few hours after the death is followed some 20 hours later by a phantom seen with waking eyes. The *reinforcement* of the impression here is a notable feature, and would be at least consistent with continued activity on the decedent's part.

We next find one or two cases where a figure has appeared shortly after death to some person who did not know the decedent when alive. In such cases there can seldom be anything approaching certainty as to the recognition; but when the hallucination is a unique event in the percipient's experience, and the figure is described by him without suggestion from persons who knew the decedent, the coincidence seems strong. In the following case (though it is somewhat remote, and corroboration is not now attainable), there is a coincidence sufficiently marked to deserve record. The writer (who wishes his name reserved) is a friend of Mr. Howe, a barrister, of Devereux-court, Strand, to whom we owe this case:—

22nd February, 1882.

XI.—MY DEAR HOWE,—Here are the facts. They are quite at your service. I should, however, prefer that my name was not mentioned.

It is now 15 years or more ago I went to visit a friend living with his sisters near Kilburn. Being very hot weather, I went in a hansom, without top coat. The young ladies went early to bed, and I and my friend, a young barrister, since dead, sat up till about midnight. We then found it was raining terrifically. As no cab could be got I reluctantly availed myself of the invitation to stay all night. A bed, I was told, was ready. This I took, and went to bed, and leaving alight a small bead of gas, and, having locked my door, went to sleep. Shortly afterwards I awoke, and saw in the dim light a girl brushing her hair. I coughed—no result. I jumped out in a little of a fright, and caught nothing. Turning up the gas, I tossed about until daylight. In the morning I told F—, expecting to be laughed at. He, however, whistled low, and said, "For God's sake don't tell my sisters. Their governess and companion slept in that room, and her body was removed by her friends the day of your arrival. They, of course, will assume you have seen her." My description, of course, seemed to fit. An optical illusion probably. Still it is curious that my only optical delusion should occur on the only occasion when I slept under such conditions. I had drunk one or two glasses of sherry, nothing more, and I was absolutely ignorant of the existence of a governess or companion. I knew nothing whatever concerning the young ladies to whom I was that night introduced. Here is all the story. It impressed me a good deal.

We cannot, of course, insist on the details in an uncorroborated account like this. It is possible, for instance, that the death may not have been quite so recent as represented.

The case of the Rev. G. Lewis (quoted in *Proceedings* III., p. 93) somewhat resembles this; but presents the new feature that, although

the percipient was not acquainted with the decedent, the decedent on his part had died in a state of anxiety to see the percipient.

Curiously similar is the case of the Rev. A. Bellamy [II., p. 216, note], where again the percipient was not acquainted with the decedent, but the decedent on her part had made a "compact" to appear if possible to the percipient's *wife*, who was, in fact, in the same room with the percipient, but asleep.

Again, there are a few cases where a vision of a person known to be dead has been shared by more than one percipient. A singular case of this kind is that of Captain Towns [I., p. 213], where seven persons perceived the same phantasmal figure. A similar one may be added here, where there were two percipients. It must be remembered, however, that in such cases Mr. Gurney thought it possible that a merely subjective hallucination might be communicated, by a species of *infection*, from one percipient to another.

XII.—From Mrs. Judd, sister to Miss Harris, Associate S. P. R., through whose kindness the account is obtained.

August 6th, 1885.

My grandmother was a tall, stately, and handsome woman, even at an advanced age. She was one of the Gastrella, an old and aristocratic family. Her latter years were spent with my mother (her daughter), and in her 84th year she died. She had suffered long; she had attained a great age; therefore, though we missed her, our grief was not of that poignant and excessive kind which produces hallucination.

My sister and myself had always slept in a room adjoining hers, and—for want of space in her apartment—there stood by our bedside a large old-fashioned clock, which had been presented to our grandmother on her wedding-day. More precious than gold was this old clock to her heart; "by it," she often said, "have I hundreds of times watched the slow hours pass in my early married days when my husband had to leave me; by it have I timed the children's return from school"; and she begged us, her grandchildren, to leave our bedroom door unlocked at night that she might consult the old clock when she rose each morning. We have often opened our sleepy eyes at four on a summer morning and smiled to see the stately figure already there. For up to the last illness she retained the habits of her youth, and rose at what we deemed fearfully primitive hours.

About three weeks after her death I awoke one morning in October, and saw distinctly the well-known tall figure, the calm old face, the large dark eyes uplifted as usual to the face of the old clock. I closed my eyes for some seconds, and then slowly reopened them. She stood there still. A second time I closed my eyes, a second time opened them. She was gone.

I was looked upon by my family in those days, and particularly by the sister who shared my room, as romantic. Therefore I carefully kept to myself the vision of the morning and pondered over it alone.

At night, however, when we were once more preparing for rest, my sister—my eminently practical and unromantic sister—spoke to me. "I

cannot go to bed without telling you something, only don't laugh, for I am really frightened; I saw grandmamma this morning!" I was amazed. I inquired of her the hour, what the vision was like, where it stood, what it was doing, &c., and I found that in every respect her experience was similar to mine. She had preserved silence all day for fear of ridicule.

I may add that we even now speak of this incident with awe, though 20 long years have since passed over our heads, and we invariably end by saying, each of us, "It was very strange; it is impossible to understand it."

CAROLINE JUDD.

In reply to our request for an account of the incident from the other percipient, Mrs. Judd wrote:—

72, Upper Gloucester-place, Dorset-square.

I send you herewith all that my sister, Mrs. Dear, recalls of the vision, doubly seen, of our late grandmother. She objects to the weariness of composition, therefore I took down her reminiscences, and she signed it as true.

CAROLINE JUDD.

Some years ago, a few months after the death of my grandmother, I awoke in the dim light just before dawn, to see an appearance exactly like her standing in the old accustomed place from whence, when alive, she was wont to consult an old clock, her own property, at very early hours. I said nothing to anyone till we retired again for the night, when I found to my surprise, my sister, who slept with me, had seen the same appearance at the same time.

MARY DEAR.

Miss Harris confirms the above account as follows:—

Bewel, Alfrick, near Worcester.

August 20th [1885].

Both sisters mentioned seeing my grandmother the day of the apparition before father and mother, then alive, and myself. I think she must have died about 1866, but I was then very young, and can't remember exactly. I will find out if it is important, but my sisters have often mentioned it since.

ANNIE HARRIS.

Somewhat similar is the following case, where a dream of one percipient's seems to have coincided with a hallucination seen by the other in a waking state. The *recognition*, however, by the waking percipient was rather one of impression than of actual vision.

XIII.—This case was received on April 10th, 1889, by Mrs. Sidgwick, from a lady known to her, and who had previously given her the same account *vidé voce*.

The following circumstance happened in the autumn of 1874:—

A near relation of mine had been engaged to an officer, who died abroad in the summer of that year under rather painful circumstances, and the lady in question was for long afterwards in a very low state of health and

spirits. That winter especially her nervousness and depression caused much anxiety to her friends, and was the reason why the incident which I am about to relate was never mentioned to her, and therefore makes it impossible for me to give the names of the persons concerned in it now.

I was sharing her room, and one night we had gone to bed as usual. Her bed was beside mine and opposite both was the fireplace. She had been asleep some time, but I was still lying awake, the room being lighted by the fire only, when I became conscious of a figure standing at the foot of her bed. I am very short-sighted, and do not see well even at a short distance, but I received at the time the distinct impression that this was the figure of her *fiancé*, dressed in uniform.

I have no remembrance of being startled or surprised, only of the distinct impression that this figure stood there, and was that of this gentleman. It seemed to fade away, and I should have thought no more of the occurrence except as a half-dream or fancy, when my companion suddenly woke up, crying bitterly, and said, "Oh, A., I thought I saw M. standing at the foot of my bed." I endeavoured to soothe her, and carefully refrained from telling her what I had myself seen, fearing the effect upon her in her nervous state, but the impression at the time and since has always been most distinct, that I saw exactly what I have described.

The narrative next to be given is curious in more than one respect. In the first place, it shows on what a mere chance the evidential quality of any case may depend. Here we have a child of eight, who, in the midst of her grief for her mother's death, sees that mother's form standing by her bedside. Had this been all, we should, of course, have classed the hallucination as purely subjective. But it chanced that the child's scream was heard by two other persons, and that those persons, rushing to the room, shared, as it appears, in the vision. And the evidence of one of these witnesses—coming to us at second-hand, indeed, but through a second channel, as well as through the child herself—gives to the child's first-hand evidence a value which it could never have possessed but for the accident that the scream was so quickly heard and answered.

In the second place, we have here another case where a *compact* was made by the decedent to appear, if possible, to a friend (Lady E.) who is still living.¹ That compact was not, strictly speaking, fulfilled (though Lady E. eagerly expected it); but the decedent appeared to others, two of whom at least were wholly unaware that any such compact had been made. This resembles the case already mentioned in the present paper, where the decedent, who appeared to the Rev. A. Bellamy, had made a compact,—not with himself, to whom she was a stranger, but with his wife.

We have already remarked several times that cases where an apparition follows on a compact (the death not being known to the percipient) are commoner than mere chance (so far as we can judge)

¹ It is not certain whether the decedent made a similar promise to her husband.

could account for; and it seems possible that such a compact, suggesting to the decedent the wish to cause some apparition, may sometimes induce an apparition seen by some percipient other than the friend with whom the compact was made.

XIV.—The following account comes from a lady known to me, who prefers that her name should not be given.

March, 1889.

My mother died on on the 24th of June, 1874, at a house called The Hunter's Palace, Silima, Malta, where we were then residing for her health. She had always a great fear of being buried alive, and extracted a promise from my father that wherever she died he should not allow her to be buried for a week, and I remember we had to get special permission, as it is the custom to bury within three days in a hot climate. The third day after death was the last time I saw her, and I then went into the room with my father, and we cut off all her hair, which was very long and curly. I have no remembrance of being at all nervous or in the least frightened. On the seventh day after death she was buried, and it was on that night she appeared to me. I slept in a little dressing-room opening out of the larger nursery, which, like many old houses, had two steps leading into it. The smoking-room, where my father generally spent his evenings, was across the hall, and my little room also had a door opening on to the hall, so that it was not necessary for me to go through the nursery, where my two little brothers slept, to get out. On this particular evening the weather was stiflingly hot, and intensely still. I had been put to bed earlier than usual, and had no light in the room; the Venetian shutters were open as far as they would go, and the night was so beautiful that the room was quite light. The door into the nursery was only partially closed, and I could see the nurse's shadow as she leaned over her work, and I gazed at the shadow of her hand moving up and down with an irritating regularity until I fell asleep. I seemed to have been sleeping some time when I woke, and turning over on the other side towards the window saw my mother standing by my bedside crying and wringing her hands. I had not been awake long enough to remember that she was dead and exclaimed quite naturally (for she often came in when I was asleep) "Why, dear, what's the matter?" and then suddenly remembering I screamed. The nurse sprang up from the next room, but on the top step flung herself on her knees, and began to tell her beads and cry. My father at the same moment arrived at the opposite door, and I heard his sudden exclamation of "Julia, darling!" My mother turned towards him, and then to me, and wringing her hands again retreated towards the nursery and was lost. The nurse afterwards declared that she distinctly felt something pass her, but she was in such a state of abject terror that her testimony is quite worthless. My father then ordered her out of the room, and telling me that I had only been dreaming stayed until I fell asleep. The next day, however, he told me that he too had seen the vision, and that he hoped to do so again, and that if ever she came to see me again I was not to be frightened, but to tell her that "papa wanted to speak to her," which I faithfully promised to do, but I need scarcely say that she never appeared again.

What has struck me as curious since then is that I saw her as she usually came to see me the last thing at night, dressed in a white flannel dressing-gown trimmed with a band of scarlet braid and her long hair loose and flowing. She was *not* buried in that dressing-gown, and we had cut off all her hair. Years afterwards, when we were speaking of it, my father told me that she had always promised to come back after death if such a thing were possible. That being the case it is curious that she should have appeared to me. The nurse from that time forward refused to sit alone in the nursery, and predicted no end of dreadful things as likely to happen, but when a few weeks afterwards I sickened for a long and serious illness she was quite satisfied. She was a Maltese and when we left the island we quite lost sight of her. My father died just three years ago, so that I am now the only eye-witness left. My father's second wife has, however, heard the story from him, and will sign this.

L. H.
M. S. H.

In reply to further inquiries, Miss H. adds :—

March 11th, 1889.

1. I have no newspaper cutting which has the notice of my mother's death in it, or a memorial card. I have a photograph of her tomb, which bears the date of death, June 24th, 1874, and I enclose you an envelope containing some of her hair, which my father fastened up on the morning of the funeral, and which I found among his papers after his death, and have never opened.¹

2. I was eight years old on the 13th of June, 1874.

3. I have never had any hallucination of any kind, nor am I in the very least nervous. My father never had any other hallucination that I know of, that is, I never heard him mention any.

4. Neither my father nor nurse ever hinted at such an idea [as that of a possible re-appearance of the dead]. My nurse indeed was a Roman Catholic, uneducated, and very superstitious. But, of course, any mention of my mother at that time resulted in tears, which both my nurse and father naturally wished to avoid, so that I am *quite sure* such an idea was never suggested to me.

5. I have no contemporary evidence of any kind. My father never mentioned the story to anyone out of the family, and quite his favourite motto was : "If no one would keep a diary, and if every one would burn their letters, there would be nothing for the lawyers to do."

Lady E. (also known to me) writes as follows :—

March, 1889.

Mrs. H. was one of my most intimate friends for many years, and she and I made a compact that whoever died first should, if possible, appear to the survivor. When I heard of her death (by telegraph on the very day) I sat up all night hoping to see her, but saw and heard nothing. Years afterwards her daughter told me that she and a Maltese nurse and her father had all three seen my departed friend, in the child's bedroom,—she seeing the figure first, then the nurse and father rushing in at her scream and seeing it also.

¹ This packet is dated June 30th 1874.

XV.—The following case has reached me since the rest of this paper was in print, and is as yet somewhat incomplete. The initials given are not the true ones.

It will be seen that the evidential value of the case depends on the fact that there were at least four independent percipients, as well as certain phenomena observed by more than one person simultaneously. The experience of each percipient severally might have been explained as a merely subjective hallucination,—the view very naturally taken by Miss A., whose account is placed first below. But such a collection of independent subjective hallucinations, all suggesting the same decedent (partly by aspect and partly by locality), would be, so far as I know, an unparalleled group of coincidences. The first appearance was a few weeks after the death; the others followed at more than a year's interval. Mrs. X. died in the town of Z., at 4 p.m., September 18th, 1886.

The first person to observe any unusual appearance was Miss A. a cousin of the decedent's), who writes as follows, under date March 4th, 1889 :—

I have always put down what I saw to shaken nerves and debility [induced partly by the shock of being present at her cousin's sudden death]. It was about six weeks after her death that I woke up with a feeling of some one being in the room with me, and looking across the room I saw [Mrs. X.] sitting upon the rocking-chair in the window, in a white dressing gown, with ruffles round the neck. She had her face turned towards me and I saw her distinctly; the fright made me close my eyes, and when I opened them again she was gone. About a fortnight after that I again woke at 4 a.m. with the same feeling, and there was [Mrs. X.] sitting in the same chair. I looked hard at her this time, and she rose, crossed the room to the side of the bed, and with one hand (the left) drew back the curtain. I sat up in bed in terror, and cried out, "Oh—! what *do* you want?" She bent down and said quite distinctly, "Three days, only three days." And then she vanished. I rose in terror and lighted the gas and searched all round, but found nothing. It made me quite ill and hysterical, and, at last, I got the doctor, but I have never seen her since. Of course, I have heard all the talk in the family about her being constantly seen lately, but I have never said a word.

These apparitions—the only ones where the figure has been recognised—occurred in a house at a little distance from that where Mrs. X. died. The other manifestations have all been in Mr. X.'s house.

The next percipient was Mr. X. himself, who writes under date March 5th, 1889 :—

About 12 months ago [March, 1888] I retired to rest as customary about 11 to 11.30. I sleep next to the door, and with my son, four years old, I locked my door, which is my custom to do, and extinguished my light. I was awakened by an unusual knocking, which appeared not very far distant from me. I opened my eyes, which were turned towards the door, and to my

surprise saw distinctly a figure which appeared to be a woman in night attire (I could not distinguish anything like features); it was standing erect close to the bedside, when I saw it. I appeared to be quite paralysed, and quite cold. I closed my eyes and opened them several times, seeing the same apparition in the same position, without any alteration, again closing my eyes and when opening saw the apparition had vanished. I remained still very cold (which appeared to me a few minutes) before I felt a glow of warmth, which gave me strength and confidence to move myself on my back to think over what I had seen, when my clock struck three. I then got out of bed and lit my gas, keeping it low (which ever since I always make a practice of doing), and have not seen any such apparition since myself, and it was about three months after this that Miss X. was surprised. Again about five months ago I was awakened out of a sound sleep, by a terrible smashing noise in my room, which sounded as if the globe had fallen off the gas bracket on to the marble-top washstand, and broken to pieces, but as the gas was lit I could see it was not the globe. My little son sleeping with me was also awakened by the same noise, and he inquired from me, "What was that noise, papa?" After a few minutes' lying in silence to consider what it could be, I got out of bed to try and discover what had been broken, turned up the gas, but could not discover anything; the clock showed it was 2.27. I then retired to rest again. The first thing I inquired from Miss B., who occupied the adjoining room, was if she heard any noise in the night, or if anything was broken in her room, and she said no, and I have never yet discovered the cause.

Since this we hear continually footsteps going up and down-stairs, creaking stairs, dining-room door opening slowly from closed to half-way, without any apparitions.

Asked whether the opening of the dining-room door might not be explained by wind or defective fastening, Mr. X. replies:—

"We have never seen such [opening of the door] before or since, and I don't think the wind could effect it in such a manner." "The door was closed 'close to,' but not fastened, and Miss B. and myself, with a lady friend, were sitting in the room, and we were attracted by the door creaking, and we watched it open slowly to about one-third, and it remained so."

There was no light in the room when the figure appeared to Mr. X.

The crashing of glass occurred at 2.27 a.m. on a night in November, 1888. [In this same month Mr. X's elder son, aged ten, who sleeps in a room alone, said that he "had been visited by a figure all in black, which disappeared." This, however, may have been a purely subjective hallucination, as the appearances had probably by this time been much discussed.]

Mr. X. has had no other hallucination of the senses.

The next percipient after Mr. X. was Miss X., sister of the widower, who gives her account as follows:—

February, 1889.

My sister-in-law died in September 1886, and a week after I went to keep house for my brother. I occupied the room she died in, and continued to do so for 13 months, when I returned to my home in Clifton for four months.

During my absence my place was filled by a young lady friend. She left and I returned to my brother's house, and had been there three months. One evening we had been sitting talking downstairs for a long time when I wished good night, and went to bed ; sleeping in the room alone. I had just gone to bed, 12.15 o'clock, when a few minutes after I heard a sudden noise which made me open my eyes, and I saw standing by my bed a figure enveloped in white ; the hand was put forward, as if attempting to move back the bed-clothes.

In my fright I screamed and threw out my arm towards it, and said, " Who is it ? what is it ? " It moved back about half a yard ; it was then advancing again, when my loud screams brought my brother (who was in the next room) to me. Upon his opening the door and entering the room it disappeared, and I never saw it any more.

My brother then told me he had (during my absence at home) been awakened one night with a cold feeling, and there was a white figure standing by his side which remained some time, then disappeared, and he was very much frightened.

Miss X. has never experienced any other hallucination.

The next person to see the figure was Miss B., who succeeded Miss X. in keeping house for Mr. X. in the spring of 1888. Miss B.'s experiences were in the summer of 1888, but she has not preserved accurate dates.

March 4th, 1889.

I shall feel happy in giving a full account of the apparition I have seen three times in my bedroom, but am afraid it will not be very well explained. The first time the figure, dressed in white, came to the bottom of my bed and stood for a short time ; it seemed to me like a woman, rather tall, but was so covered in this white dress that I could not see the head, and during the time it stayed I never took my eyes off, but at last could not tell where it had gone ; it went quite quickly. The three times it has appeared to me it has always looked the same, only the last time it came and stood by my side, and although I looked at this figure, and never moved, I could not explain to anyone what it was like. It is now many weeks since I saw it. The other night at the usual time, about 12 o'clock, I heard my door make a noise, but saw nothing. I am not in the least nervous about these things, and should much like to know what it wants.

A figure (it will be perceived) has appeared seven times, to four different persons, excluding the boy of ten. And most of these appearances were so long after the death that it would scarcely be possible to attribute them to the pre-occupation of recent grief. The crashing noise may be compared with General Campbell's experiences, given in the appendix.

XVI.—In another case (where two somewhat similar incidents occurred to the same percipient) her experience on one occasion was to a certain extent shared—though with differences—by a second percipient.

We received the narrative from Miss Lister, whose address is

expressed only because its publication in the present connection might lead to difficulties, should she ever desire to let her house.

March 8th, 1888.

Some time ago a friend of mine had the misfortune to lose her husband.¹ They had only been married about five years, and she expressed great grief at his loss, and asked me to go and reside with her. . . . I went to her, and stayed six months. One evening, towards the end of that summer, I remarked that I would go upstairs and have a bath. "Do," she replied, "but first I wish you would fetch me that little book I left on the drawing-room table last night." I started without a light (having been naturally fearless all my life, I am accustomed to go about in the dark), opened the drawing-room door, and stood for a minute, thinking where she had placed it, when I saw, to my amazement, her husband, sitting by the table; his elbow was resting on the table close to the book. My first thought was to pretend forgetfulness, my second to tell her what I had seen and return without the book. However, having boasted that I did not know the meaning of fear, I determined to get it, and advanced to the table. He seemed to be smiling, as if he knew my thoughts. I picked up the book and took it to her without saying anything about it; then, going into the bathroom, I soon forgot it. But after being there about 20 minutes I heard my friend go up and open the drawing-room door. I laughed, and listened to hear if he was still there, and very soon heard her run out of the room, and downstairs about four at a time, and ring the dining-room bell furiously. One of the maids came running up. I dressed as quickly as possible and went down to her, and found her looking very white and trembling. "Whatever is the matter?" I said. "I have seen my husband," she replied. "What nonsense," I answered. "Oh, but I have," she continued,— "at least, I didn't actually see him, but he spoke twice to me; I ran out of the room, and he followed and put his cold hand on my shoulder."

Now this seems to me a very strange thing, because I had only seen the gentleman about two or three times, therefore cannot understand his appearing to me, and I certainly was not thinking of him at the time.

The other apparition was of an old lady whom I had never seen, and I only discovered for whom it was intended by describing her to someone who knew her. She appeared to me on several occasions, and I happened to relate this to the gentleman alluded to, who informed me that it was my imagination, and added that if it had been a spirit I should have been too frightened to look long enough to describe its appearance. I told him in reply that I wished someone who had heard the tale would appear to me after their death and see if they could frighten me; and I thought of it when he appeared, and wondered if it had anything to do with my seeing him.

L. A. LISTER.

In reply to inquiries, the narrator says:—

March 13th, 1888.

My reasons for not mentioning the gentleman's name were two-fold.

¹ I have seen his memorial card. His age was 53, and he died April 17th, 1884.—
E. G.

First, because I wrote without the sanction, or, indeed, knowledge, of his wife; secondly, because a family of the name of—now reside there,¹ and they are a very nervous family; if they heard about the apparition they would probably remove. Mr. — died in April, 1884. His appearance was not before the beginning of October. I took no notice of the date, but I had been with his wife to Lowestoft for six weeks. We went on the 19th of August, and returned after Michaelmas Day. This occurred soon after our return.

The old lady's appearance was here. My father purchased the house in June, 1883, from Mrs. —, whose aunt had died here—being found dead in bed one day, having died the night before, all alone. The lodger forced the door, fearing something was the matter; but I was not aware of this till a long time after. This appearance occurred on a special *fête* day at the "Fisheries"—the proceeds of which were, I believe, intended to build a church. Some friends of mine were going, and had tried to persuade me to accompany them, but the house would have been left with no one in it if I had gone. In the afternoon I had been sewing, and drawing my chair close to the window overlooking the garden at the back, I intended working as long as I could see. I sat for a few minutes looking out, and trying to imagine how the exhibition looked, and, upon turning, saw the old lady standing looking at me. "Who can that be?" I thought (and looked out again); "some one must have come here by mistake—possibly a neighbour." I looked at her again, long enough to take in all the details of her costume. Again I turned to the window, wondering whether I had left any of the doors open, and how it was I had not heard her come in. Then thinking how stupid not to ask her, I got up to put the question—but she had gone, as noiselessly as she came. I looked all over the house—in cupboards, under bedsteads, &c., but not a trace of anyone or anything could be found.

The servant I had at that time had been a servant at the house before, I knew; so I resolved (of course without telling her why) to describe the old lady. I made several casual remarks about her, then I said, "I fancy I saw her one day, Phœbe, let me describe her. She was rather short, thin, had brown eyes, a long nose, and wore a black cap with a flower or red bow at the side, a black dress, black mittens, and a white neckerchief, edged with lace, folded cornerways and fastened with a brooch." Phœbe interrupted me several times by saying 'That was her, miss!' and ended by saying she always wore one of those kerchiefs.

About three weeks after, I happened to be again alone, and was hurrying out of the breakfast-room into the room where I had seen her, when, glancing up the staircase, I beheld my old lady coming down. This time she was attired in a lavender dress. I stood at the foot of the stairs, thinking as she passed I would take hold of her. We seemed to be looking at one another for 10 minutes, when she went backwards up the stairs like a human being. I now felt certain someone was playing me a trick (though I had heard no sound); I ran up quickly, but at the turn in the stairs, she vanished. I searched the house as before, with the same result. When Phœbe returned, I said, "Did Miss S— ever wear a lavender-coloured

¹ The name and address were given.—E. G.

dress?" "Yes, miss, she did; she never wore the same twice running," said Phoebe. I have never seen the old lady since. I was enjoying perfect health at the time.

LAURA LISTER.

The next three paragraphs are by Mr. Gurney, who investigated this case.

"Miss Lister, with whom I have had a long interview, is, as far as I can judge, an accurate witness. She is certainly the very opposite of a nervous or superstitious person. She has had no other hallucinations. She felt some dread at the appearance of Mr. —, but this did not prevent her from advancing to the table where he seemed to be sitting. He was dressed in black. The light on this occasion was bright moonlight, and he was clearly seen. Miss Lister's conversation with him had been some months before his sudden death, at a time when he was quite well. Unfortunately, we have so far been unable to discover the present address of Mr. —'s widow, who has married again.

As regards the first appearance of the old lady, Miss Lister holds that it is quite impossible that it could have been a real person who got back into the street. The hall door makes a considerable noise in opening and shutting, which she must have heard; and moreover it could not be opened from the outside. She was struck by the absence of footsteps. She went in search of the visitor immediately on looking up, and finding that the figure had disappeared.

Phoebe has married, and Miss Lister does not know her address. The niece of Miss —, who was requested to supply a description of her aunt's personal appearance and dress, has not replied."

Mr. Cowley's case [II., p. 213] and Mr. Jupp's [I., p. 322] belong to this category. Somewhat similar is a case communicated by the late General Campbell, where noises and other phenomena were observed by several persons, but one percipient only—a child, who had not known the decedent—witnessed an apparition which others recognised from her description. His account, which is long and minute, is printed as an appendix to this paper.

To this category also may perhaps belong a case summarised in a note to *Phantasms of the Living*, but which may be given at length here.

XVII.—From the *Life and Correspondence of Charles Matthews*, by Mrs. Mathews. (pp. 94, 95.)

At the close of the summer a very remarkable instance occurred of a coincidence of dreams, befalling Mr. Mathews and myself, a circumstance which I am induced to relate, since it was attested by witnesses who severally and apart were informed of it, before the dreamers had power to

communicate with each other, or their mutual friends.¹ Mr. Mathews' account of his impressions was as follows :—He had gone to rest, after a very late night's performance at the theatre, finding himself too fatigued to sit up to his usual hour to read ; but after he was in bed he discovered—as will happen when persons attempt to sleep before their accustomed time—that to close his eyes was an impossibility. He had no light, nor the means of getting one, all the family being in bed ; but the night was not absolutely dark—it was only too dark for the purpose of reading ; indeed, every object was visible. Still he endeavoured to go to sleep, but his eyes refused to close, and in this state of restlessness he remained, when suddenly a slight rustling, as if of a hasty approach of something, induced him to turn his head to that side of the bed whence the noise seemed to proceed ; and there he clearly beheld the figure of his late wife, “in her habit as she lived,” who, smiling sweetly upon him, put forth her hand as if to take his, as she bent forward. This was all he could relate ; for, in shrinking from the contact with the figure he beheld, he threw himself out of bed upon the floor, where (the fall having alarmed his landlord) he was found in one of those dreadful fits to which I have alluded. On his recovery from it he related the cause of the accident, and the whole of the following day he remained extremely ill, and unable to quit his room.

There is nothing surprising in all this ; for, admitting it not to be a dream, but one of those cases called nightmare, so frequently experienced (when the sufferer always believes himself under real influences), it was not a case to excite astonishment. The circumstance which rendered it remarkable was that at the exact hour when this scene was taking place at a remote distance, a vision of the same kind caused me to be discovered precisely in the same situation. The same sleepless effect, the same cause of terror, had occasioned me to seize the bell-rope, in order to summon the people of the house, which, giving way at the moment with it I fell, my hand upon the ground. My impression of this visitation (as I persisted it was) were exactly similar to those of Mr. Mathews. The parties with whom we resided at the time were perfect strangers to each other, and living widely apart, and they recounted severally to those about them the extraordinary dream, for such I must call it, though my entire belief will never be shaken that I was as perfectly awake as at this moment. These persons repeated the story to many, before they were requested to meet and compare accounts ; there could consequently be no doubt of the facts, and the circumstance became a matter of much general interest amongst all those who knew us.

That the scene at the bedside of the dying woman simultaneously recurred to the dreamers when awake was natural enough, and was afterwards confessed. How far the facts which I have here related tended to the serious result of our continued intimacy I will not determine ; but it is certain that neither of us regarded it as an impediment at a future period, or a just reason why we should not at last fulfil the desire of her whose wishes were made known to us at a time when it would have been discreditable to both,

¹ Many of our familiar friends in London will remember with what earnestness and solemnity my husband related this account long after the period of its occurrence, when he thought his listeners were not disposed to scoff at such details, or be sceptical of their truth.

had we supposed ourselves able to comply with it at any future period of our lives.¹

It will be seen that in this case there is assumed to have been an important motive for the appearance, and a motive indicating some continued knowledge on the part of the decedent of the condition of her friends on earth. It will perhaps have been already observed that in the best-attested cases evidence of definite *motive* is rarely found; our cases presenting in this respect a marked difference from the traditional type of ghost-story, where the discovery of wills or of other secrets, and the working out of poetical justice by "supernatural agency," is wont to be a prominent feature. There is, however, a small and puzzling group of cases, where the phantom is perceived just before news of the death reaches the percipient, which may possibly indicate a continued knowledge on the decedent's part of what is going on among his friends on earth. Such was the case of Mr. Tandy, and the case of Mackenzie, cited above by Mr. Gurney. Such was the

¹ In the American Society for Psychical Research *Proceedings* (IV., p. 446), will be found a somewhat similar case of two apparently synchronous "visions of consolation," representing the same decedent. In this case the two percipients were the mother and the husband of a lady who had been dead five months. The widower dreamt that his wife came to him in his bedroom—a dream so vivid that he wrote in the morning to describe its incidents to his mother-in-law. A letter from *her* crossed his letter (so we are told, both letters having unfortunately been destroyed), in which she on her part recounted a "clairvoyant vision" in which she had entered her son-in-law's room, and witnessed a visit to him from his deceased wife. "After lying down to rest," writes Mrs. Crans, "I remember feeling a drifting sensation, of seeming almost as if I was going out of the body. My eyes were closed; soon I realised that I was, or seemed to be, going fast somewhere. All seemed dark to me; suddenly I realised that I was in a room; then I saw Charlie lying in a bed asleep; then I took a look at the furniture of the room, and distinctly saw every article—even to a chair at the head of the bed, which had one of the pieces broken in the back. In a moment the door opened and my spirit-daughter Allie came into the room and stooped down and kissed Charlie. He seemed to at once realise her presence, and tried to hold her, but she passed right out of the room about like a feather blown by the wind; and then, after a moment, she came back again [several further incidents are here described]. Then I thought I would open my eyes, and with difficulty I got my eyes open. They seemed so heavy to me, but when I succeeded in opening them I received a sudden shock, such as if I had fallen from the ceiling to the floor. It frightened and woke up both Mrs. B. and my daughter, [but Mrs. B. has been lost sight of, and the daughter was a child at the time], who asked what was the matter. Of course I told them my experience, and the following Sunday I wrote, as was always my custom, to my son-in-law, Charlie, [who remembers the letter, but has destroyed it], telling him of all my experience, describing the room as I saw it furnished. [This letter was crossed by one from the son-in-law, Mr. C. A. Kernochan, written on the same morning as Mrs. Crans' letter, and describing a vision of his late wife on the same Friday night, with details which the two correspondents now believe to have been identical. Mrs. Crans gives a number of details of the vision, and Mr. Kernochan writes to Mr. Hodgson, July 4th, 1888, "The facts written you this day by Mrs. Crans in regard to a letter written to me one Sunday morning in the year 1880, and one written by me on the same date to her, are correct in every particular."]

case of Mrs. Haly (cited *Proceedings*, Vol. III., p. 91), where a very long coffin and a phantasmal figure of an absent nephew were seen an hour or two before the percipient received a letter from Australia, announcing her nephew's death.

XVIII.—The next case—I have given the percipients the name of Adie—is a curiously complicated one; but its evidential value rests mainly on the similarity between a recognised phantom seen by a mourner (and therefore not in itself evidential) and an unrecognisable appearance observed by a near relation, also aware of the death.

This latter phenomenon—a segment of illumination in a room otherwise dark, and closed against light—is, I think, unique in our collection. Retinal hyperæsthesia will sometimes make a room look light for a moment or two when the eyes are first opened, but the limitation of area seems to make this explanation improbable here.

Miss C. A. writes :—

July 12th, 1888.

About two months before the death of my dear father, which occurred on December 10th, 1887, one night about from 12 to 1 a.m., when I was in bed in a perfectly waking condition, he came to my bedside, and led me right through the cemetery at Kensal Green, stopping at the spot where his grave was afterwards made.

He was very ill at that time and in a helpless condition—so far as his ability to walk up three flights of stairs to my room was concerned. I had at that time never been in that cemetery, but when I went there after his interment the scene was perfectly familiar to me.

He led me beyond his grave to a large iron gate, but my recollection of this part is confused. I there lost sight of him.

In a later letter Miss C. A. adds :—

It was just like a panorama. I cannot say if my eyes were closed or open.

Again, a day or two before his death, somewhere between the 4th and the 10th of December (the day of his decease), when he was lying in an unconscious state in a room on the ground floor, and I sleeping on the second floor, I was awoke suddenly by seeing a bright light in my bedroom—the whole room was flooded with a radiance quite indescribable—and my father was standing by my bedside, an etherealised semi-transparent figure, but yet his voice and his aspect were normal. His voice seemed a far-off sound, and yet it was his same voice as in life. All he said was, "Take care of mother." He then disappeared, floating in the air as it were, and the light also vanished.

About a week afterwards, that is to say, between the 12th and the 17th of December, the same apparition came to me again, and repeated the same words. An aunt, to whom I related these three experiences, suggested to me that possibly something was troubling his spirit, and I then promised her that should my dear father visit me again I would answer him. This occurred a short time afterwards. On this, the fourth, occasion he repeated the same

words, and I replied, "Yes, father." He then added, "I am in perfect peace."

Apparently he was satisfied with this my assurance. Since that time I have neither seen nor heard any more.

I have never before or since had any such experience.

(Signed)

C. A.

Mrs. Adie writes:—

March, 1889.

Towards the middle of the month of October, 1887 [since fixed by letters of that year as Sunday, October 23rd, 1887], in fact, as nearly as I can recall, about the time when C.'s father first appeared to her in a spiritualised form, I had a singular and most vivid impression that the post would bring me bad news. We were then in Switzerland. I could daily from my window, at 11.20 a.m. to a moment, see the train arrive which brought our English letters. These were taken to the post-office close by and sorted; and about 20 minutes after the train came in my letters (if any) were placed upon my table. On Sunday mornings the English Church service began at 10.30, so that by 11.40 the chaplain was well advanced in his sermon. On that one particular Sunday it was, as nearly as I can tell, exactly at that moment of time I suddenly felt much distressed and mentally disturbed, feeling convinced that bad news was awaiting me on my return to the hotel. I had to put considerable force upon myself to refrain from rising from my seat and leaving the church.

My presentiment was only too true; on my writing-table I found a most agonising letter from T. (C.'s elder sister) telling me that their father had had a most alarming attack of illness (this was the first of the three seizures which resulted in his decease on December 10th). One point I would especially notice—apparently this letter conveyed no impression to my mind so long as it was in the train or at the post-office, but took effect upon me so soon as it was put upon my writing-table—came within my surroundings, as it were.

We returned to England on December 1st. After C.'s father's death—during the night of December 12th-13th—I was sleeping in a small back room on the ground floor of a lodging in London, a room which had only one window, closed by shutters and a thick curtain. The gas in the passage was put out when I went to bed, so that, after I had extinguished my candle, the room was shrouded in impenetrable darkness—darkness that could be felt. About 3 a.m. on the morning of the 13th I awoke *en sursaut*, as the French expression has it (that is to say, I was wide awake, not in a half dreamy condition), to see the room up to the ceiling, for about the width of my bed, and extending to the fireplace opposite, flooded with a pale golden radiance, an unearthly light—quite unlike any we are acquainted with; it seemed to come from behind the bed; so bright was it that I could distinctly see the design on the wall-paper opposite me, and over the fireplace. This paper was a very pale French grey, of two tints, outlined here and there with a thin line of colour. This effect lasted, as nearly as I can tell, about five minutes, during which I opened and shut my eyes several times, clasped and unclasped my hands, and hit myself to be certain that I was not dreaming. When the light went I was in total darkness as before.

That same day I confided the circumstance to T. (Clara's sister),

begging her not to tell her about it, since C. was feeling her father's death most acutely ; but when a day or two later C. told me of his three appearances to her, and of this same remarkable golden light which accompanied them, I related to her what I had myself seen, expressing my regret that awe or astonishment had prevented me from speaking or making some sign ; though, unlike herself, I had seen no shadowy form approach me. The thought then occurred to me that there might be something regarding which the deceased wished to be satisfied—something which prevented his spirit from obtaining perfect rest, and I suggested to her that should this experience be repeated to either of us we should answer him. The result is stated in C.'s account.

My own impression is that his spirit tried to communicate with me, but in my great amazement at the vision I was unable to receive his message. C. was prepared.¹

Later on—viz., in a letter, dated February 27th, 1888, C., when writing to me, says : "When I told you in my last letter, dear auntie, that I had *spoken*, it was from your advice, for you told me to do so. Now, I must try and explain to you just what happened. It was about 4 o'clock in the morning, or even earlier. A bright light suddenly came into my room—not a light like from a fire or a candle, but a glow of *golden light*. Then I saw a form, quite white, bend over me, and in my darling father's voice I heard these words : 'Take care of mother—I am in perfect peace.' I said : 'Yes, father.' And then the light by degrees disappeared. Since this, I have not seen or heard anything more, and I have a *feeling* that I shall never again, as I feel sure that all he wanted to say he has said, and is at rest since I answered him. What you tell me as having happened to you on the night of December 12th is, indeed, passing strange. I should so like to know what was meant to tell you. Have you any idea ? It is strange that both you and I should see the same light. You see I told you first, so it could not have been a dream, as I might possibly have fancied if you had told of your strange light (for I do sometimes dream of things which I hear and read of). If anything should happen again I will write it down, and let you know at once ; but, somehow, I feel I shall not."

In further letters Mrs. Adie says :—

April 1st, 1889.

I must now add to my statement in my last (so positively put), as to only a segment of my room being illumined, what I then omitted, viz., that

¹ Curiously enough, Mrs. Adie has had another experience connected with the same family—an experience recalling Mr. Goodall's in type (see Case XIX., below).

"Probably, in 1862," she writes, "I was staying with my mother in a lodging in London. One morning, about 3 a.m. (I looked at the clock directly afterwards), I found myself suddenly wide awake, and heard a voice say, 'One of your name is dead.' My husband was away—staying with his parents in the country ; you may imagine my anxiety for the post to arrive. I went many times into my little sitting-room, next door to my bedroom, hoping to find a letter. When the post did arrive it brought me one from my husband, saying that a little nephew of his had died quite suddenly of croup, when on the march in India. The father was a military man—in fact, C.'s father also. We had only heard of this child as a fine, healthy boy."

I give this case only in a note, for it is remote, and depends on an uncorroborated *memory*.

what made me so certain of this fact was—that neither the white muslin-covered dressing-table on my right hand, nor the wardrobe standing against the wall on my left hand, were visible to me on that occasion! No; when I saw this luminosity I had heard nothing of my niece's experiences up to that date.

I have occupied the same room again in the interval which has since elapsed, and found that the room was so obscure that even in winter daylight (no fog) when lying on the bed I could not make out the design on the wall-paper opposite me, although on the occasion I there mention every little detail of form and colour was sharply defined.

My husband had to pass through my room to get to his, and when he left our sitting-room the whole house was in bed. It was his business to extinguish the feeble little gas-jet which was left burning. Had he forgotten to do this, the light from the burner could not have resembled what I saw. My niece has more than once assured me positively "that she at no other time has ever had any hallucination of the senses." I cannot recall ever having had any hallucinations which did not mean anything, or rather which have not come true,—if I except [a vision which may or may not have corresponded to reality, but which cannot at present be tested.]

XIX.—In our next case the form which the impression took was an auditory one,—mixed, perhaps, with an impulse to *utterance*. The following narrative was communicated by Mr. Edward A. Goodall, of the Royal Society of Painters in Water Colours, London.

May, 1888.

At Midsummer, 1869, I left London for Naples. The heat being excessive, people were leaving for Ischia, and I thought it best to go there myself.

Crossing by steamer, I slept one night at Casamicciola, on the coast, and walked next morning into the town of Ischia.

Liking the hotel there better than my quarters of the previous night, I fetched my small amount of luggage by help of a man, who returned with me on foot beside an animal which I rode—one of the fine, sure-footed, big donkeys of the country. Arrived at the hotel, and while sitting perfectly still in my saddle talking to the landlady, the donkey went down upon his knees as if he had been shot or struck by lightning, throwing me over his head upon the lava pavement.

In endeavouring to save myself my right hand was badly injured. It soon became much swollen and very painful. A Neapolitan doctor on the spot said no bones were broken, but perfect rest would be needful, with my arm in a sling.

Sketching, of course, was impossible, and with neither books, newspapers, nor letters I felt my inactivity keenly.

It must have been on my third or fourth night, and about the middle of it, when I awoke, as it seemed, at the sound of my own voice, saying: "I know I have lost my dearest little May." Another voice, which I in no way recognised, answered: "No, not May, but your youngest boy."

The distinctness and solemnity of the voice made such a distressing

impression upon me that I slept no more. I got up at daybreak, and went out, noticing for the first time telegraph-poles and wires.

Without delay I communicated with the postmaster at Naples, and by next boat received two letters from home. I opened them according to dates outside. The first told me that my youngest boy was taken suddenly ill; the second, that he was dead.

Neither on his account nor on that of any of my family had I any cause for uneasiness. All were quite well on my taking leave of them so lately. My impression ever since has been that the time of the death coincided as nearly as we could judge with the time of my accident.¹

In writing to Mrs. Goodall, I called the incident of the voice a dream, as less likely perhaps to disturb her than the details which I gave on reaching home, and which I have now repeated.

My letters happen to have been preserved.

I have never had any hallucination of any kind, nor am I in the habit of talking in my sleep. I do remember once waking with some words of mere nonsense upon my lips, but the experience of the voice speaking to me was absolutely unique.

EDWARD A. GOODALL.

Extracts from letters to Mrs. E. A. Goodall from Ischia :—

Wednesday, August 11th, 1869.

The postman brought me two letters containing sad news indeed. Poor little Percy! I dreamt some nights since the poor little fellow was taken from us. . . .

¹ Mr. Goodall thinks that the mule's sudden fall—otherwise inexplicable—may have been due to terror at some apparition of the dying child. When this paper was read to the Society for Psychical Research, Mr. Pearsall Smith gave the following apparently parallel instance :—

Mr. R. Pearsall Smith said that among the illustrations of the claim that animals have a perception of these extraordinary alleged apparitions after death, might be mentioned one occurring to a neighbour of his own, a prominent barrister at Philadelphia. He had parted, under painful circumstances of controversy, with a friend who had later gone to Italy for his health. Afterwards, while camping out in the wilds of the Adirondacks, one day his horse became excited and refused to advance when urged. While engaged in the contest with the horse, the barrister saw before him the apparition of his friend with blood pouring from his mouth, and in an interval of the effusion he heard him say, '*I have nothing against you.*' Soon afterwards he heard that his friend had at that time died during a discharge of blood from the lungs. Mr. Pearsall Smith was prevented from procuring a statement directly from the barrister, by the fact that, after relating it to his friends, the recollection of the incident had become so painful to him that he declined to converse again on the subject. He added that it may be easily conceived that the barrister, under painful recollections of the parting interview with his friend, and with the knowledge of his ill-health, might picture his friend forgiving any supposed injury, and also his dying scene. The extraordinary features are the coincidence of time and manner between the vision and the death, with the added circumstance of the alarm of the horse previous to the apparition.

We have an odd case where a horse, standing in a carriage at the door of a house where a lady was dying, *screamed* at the moment of death. But see Mrs. Sidgwick's remarks on the supposed "psychical" terrors of horses. (*Proceedings*, Vol. III., p. 85.)

August 14th.

I did not tell you, dear, the particulars of my dream about poor little Percy.

I had been for several days very fidgety and wretched at getting no letters from home, and had gone to bed in worse spirits than usual, and in my dream I fancied I said: "I have lost my dearest little May." A strange voice seemed to say: "No, *not* May, but your youngest boy," not mentioning his name."

Mr. Goodall has given me verbally a concordant account of the affair, and several members of his family, who were present at our interview, recollected the strong impression made on him and them at the time.

In a case already published, (*Proceedings* III., p. 90), Mr. Wamby *heard* the friend's voice as though in colloquy with his own thought. He was planning a congratulatory letter to a friend, when the words "What! write to a dead man? write to a *dead* man?" sounded clearly in his ears. The friend had been dead for some days. Here also we may add a case where a message seemed to be given by the decedent's voice in a dream.

XX.—From Mr. George King, of 12, Sunderland-terrace, Westbourne Park, W. :—

November 8th, 1885.

The following is a brief account of an occurrence that took place 11 years ago. I repeat the facts exactly as they happened, and make no attempt at comment or explanation. It is necessary to give a few words of prefatory narrative.

My brother D., a few years my junior, was a handsome, powerful young man, 21 years of age at the time of his death, and he was an unusually vigorous swimmer. He had greatly distinguished himself at school and college, and he was enthusiastically devoted to scientific pursuits. On leaving the Scottish University where he had studied, he adopted telegraphic engineering for a profession, and as all his tastes were in that direction his progress was rapid. His more especial department was the construction and laying of deep sea cables, and when only 20 years of age he was appointed to the responsible post of superintendent of the scientific department in laying a cable for the Brazilian Government. In the performance of his duties on the stormy Atlantic coast of South America he had to encounter many perils; and finally the steamer *Gornos*, on which he was, was totally wrecked, and the cable was lost. All lives were saved, though for many hours the danger had been extreme. My brother returned immediately by mail to London, and throughout the summer months of 1874 was engaged in superintending the manufacture of fresh cable to replace that which had become lost in the *Gornos*. During these few months D. and I had much affectionate intercourse, and the bonds between us (he was my only brother) were drawn even closer than before.

In November, 1874, the cable was finished and shipped on board the *La Plata*, a magnificent steamship, carrying with her every appliance that could be required to render the expedition safe. By the wreck of the

Gornos much valuable time had been lost, and for six months a huge sum of capital had been lying idle. Only a small section of cable was required to complete the line, and the contractors, Siemens Brothers, spared no expense to make certain of success on the second attempt. While, therefore, we might fear for my brother the unhealthy climate of some parts of the coast of Brazil, we had no anxiety as regards the perils of the sea.

I bid D. farewell on Wednesday, November 2nd, 1874. I had a lecture to deliver that afternoon, and I could not go to see him off, and we parted at the door of my office. He was the picture of health and strength, and we spoke cheerfully of meeting again in a few months' time, when his work should be completed. The next morning I had a line from him, written at the docks, and on Saturday a happy little letter, which was posted by the pilot when he landed at the Isle of Wight. Everything tended to reassure me, and I had no sense of impending calamity.

Next Wednesday evening, December 2nd, I attended a *conversazione* at King's College, given by Sir W. Thomson, President of the Society of Telegraphic Engineers, and, taking myself a keen interest in science, my mind was intensely occupied with all that I saw and heard. While examining the beautiful instruments exhibited, I often wished that my brother had been there to explain them to me, and the many friends that I met spoke to me of him. He was thus pleasantly in my thoughts, but my mind was not brooding or concentrated on him. On the contrary, it was disturbed by the multitude of objects, and only casual glances were cast towards D. Rather excited, I went home to my solitary chambers, and retired to bed shortly after midnight. I was soon asleep, but how long I remained so I know not. So far as recollection goes, I had not been dreaming, but suddenly I found myself in the midst of a brilliant assembly, such as that I had recently left at King's College. I stood in evening dress on the steps at the entrance to a great and crowded hall. I was looking towards the garden, brightly lighted with a multitude of lamps. Illuminated fountains were playing in front of me, and groups of gentlemen and ladies sauntered up and down the paths. The cool night air was blowing on my face, and I had a delicious feeling of pleasure and peace. Two gentlemen, strangers to me, stood talking on the gravel a few paces from me. I heard their voices, and could almost catch their conversation. Suddenly my brother stepped out from behind them, and advanced towards me. He was in evening dress, like all the rest, and was the very image of buoyant health. I was much surprised to see him, and, going forward to meet him, I said: "Hallo! D., how are you here?" He shook me warmly by the hand, and replied: "Did you not know I have been wrecked again?" At these words a deadly faintness came over me. I seemed to swim away and sink to the ground. After momentary unconsciousness I awoke, and found myself in my bed. I was in a cold perspiration, and had paroxysms of trembling, which would not be controlled. I argued with myself on the absurdity of getting into a panic over a dream, but all to no purpose, and for long I could not sleep. Towards morning I again slumbered, and the fear passed off from me. On Thursday, December 3rd, I was to breakfast with a friend, at his hotel, before he started for Scotland, and I went to Euston by the Metropolitan Railway. The bookstalls on my side of the station were not yet opened, but across the line the boys were arranging the papers, and they spread out the placard of the *Daily Telegraph*. In large

letters on it were the words : "Terrible disaster at sea. Loss of a steamship and 60 lives." I felt as if iced water had been poured over me, and the dread of the night before returned ; but my train glided up to the platform, and I could not get a paper. The gentleman next me in the carriage was reading the *Daily Telegraph*, and I looked over his shoulder, and saw, under a sensational heading, the words : "By the arrival in the Thames, yesterday, of the *Antenor*, &c." ; but the motion of the train prevented me from reading properly, and I thought the sentence ran : "By the arrival of the Thames, news of the *Antenor*, &c., &c." I therefore gathered that the *Antenor* had been lost. On arriving at my destination I got the *Times*, and looked it over from the beginning to the end, but it contained no mention of the shipwreck. Later on I went to my office and began my work, but presently one of the messengers, with a strange look in his face, came to me and said : "Is it true, sir, that your brother has been lost in the *La Plata* ?" I started up and ran to the Marine Company next door, and there the very worst fears were confirmed. The *La Plata* foundered in the Bay of Biscay at about noon on Sunday, November 24th, 1874, after being exposed for only a few hours to a terrific gale. No satisfactory reason for the catastrophe was ever forthcoming. Why a well-found and powerful steamer should have gone down in open sea, when a common rowing boat should have survived, is a mystery which remains unsolved. The event created a great sensation at the time, and a long Board of Trade inquiry was held, but the riddle was never answered.

I saw some of the survivors of the crew, and learned from them about my brother. Although the weather had been rough, danger was not feared until Sunday morning, when water began to rush into the engine-room, and quickly put out the fires. My brother toiled with the sailors to get steam up in the donkey engine on deck so as to work the pumps, and he nobly encouraged the men. This, however, proved useless, and when the boat pushed off from the ship, the last seen of my brother was that he was helping to launch the life-raft.

The *La Plata* foundered at about noon on Sunday, November 29th, and possibly D. perished then and there. But he may have possibly survived for several days. He was of strong constitution ; he was a powerful swimmer ; he had on an air-belt, and he was beside the life-raft when the ship went down. On December 2nd, two sailors were picked up alive. Half-immersed in the ice-cold water, they had clung to the life-raft and drifted about the Atlantic for three whole days. I add this last note to show that it is just possible that I had the vision of my brother near the morning of his death, although more probably he died three days before.

In conclusion I must say that I speak of a "vision" because the whole of my sensations while the scene was passing before me, and subsequently, were quite different from those that accompany an ordinary dream. Also I can see everything now in my mind as clearly as at the moment when I awoke, whereas with me even the most vivid dreams always gradually fade away.

In answer to inquiries, Mr. King says :—

November 15th, 1885.

The vision of my brother was quite unique. I never before or since had

a vision of a person whom I believed to be in the flesh, and never had an external event such as the shipwreck thus conveyed to me. Much less have I ever had a vision which was falsified by the event. Also never before or since have I had sensations similar to those that accompanied the vision of my brother.

GEORGE KING.

The first announcement of the wreck of the *La Plata* appeared in the *Daily Telegraph*, December 3rd, 1874, and in the same issue an account appears of a conversazione given the night before at King's College, Strand, by Sir Wm. Thomson, President of the Society of Telegraph Engineers.

On December 10th, in the same paper, a telegram is printed giving an account of the rescue of the boatswain and quartermaster of the *La Plata*, who were found clinging to some wreckage by a Dutch cutter. It is stated that the steamer foundered on November 29th, and that those two men clung to the wreckage until picked up at 10 a.m. on December 2nd.

The *La Plata* left Gravesend for Rio Janeiro on November 26th, 1874, and foundered in the Bay of Biscay, as we learn from the Marine Department, Board of Trade, on the 29th. The survivors were picked up by the *Gare Loch*, and transferred to the homeward-bound ss. *Antenor*, which arrived with them and the first news in the Thames on December 2nd.¹

¹ I may give here in a note the following narrative, which was amongst Mr. Gurney's papers, though, as the coincidence depends only on a dream, without details, he had not included it in his selected cases.

From Lady Sudeley, Toddington, Winchcombe, Cheltenham.

January 6th, 1887.

"For about four years before my marriage C. W. was a friend of mine, though never a very intimate one. I married early, and a few years afterwards she became a Clewer Sister. Though it was always a pleasure to us to be together, we very rarely met during the fourteen and a half years that elapsed between my marriage and her death. I think I only saw her once in her sister's dress. In July, 1882, I heard she was ill, but I had many things to occupy me just then, and she was never in my thoughts. On the night of September 27th, 1882, I dreamt that she stood by my bedside in her sister's dress, and said, "Why do you never come to see me?" I answered, "You are such a way off." She replied, "I am much nearer to you than you think." This dream made such an impression on me that I told my eldest girl in the morning, and wrote the same day to C. W.'s sister to inquire about her. I enclose the reply. I ought perhaps to mention that I did not in the least share her religious opinions, and the only link between us was the friendship of our girlhood.

ADA SUDELEY."

With this account Lady Sudeley enclosed a letter from her friend (dated September 30th, Middleton Lodge, Bournemouth), beginning:—"I got your letter yesterday afternoon, and wonder if now you have heard that C. was taken from us last Monday (25th). It seems so strange your dreaming of her Wednesday night." The letter proceeds to say that the death "came so very quickly and unexpectedly that they were unable to write, and we only had a telegram when all was over," though C. W. was known to be ill. Miss Hanbury Tracy (Lady Sudeley's eldest daughter) told me [E.G.] (December 17th, 1887) that she perfectly remembers her mother describing the dream to her on the morning after it occurred.

I remember my mother telling me, when she awoke in the morning, that she had

And here, perhaps, is the fittest place to mention the appearance of Mrs. Webley, (printed *Proceedings* III., p. 92), where it seems as though the percipient's own nearness to death had brought her into some closer relation with a friend who some days before had passed away.¹

been dreaming so much about her friend Miss W., she felt she must write and inquire how she was.

EVA H. TRACY."

February 18th, 1887.

Another somewhat similar case may be added, also from Mr. Gurney's papers.

May 14th, 1888.

"A somewhat curious case of thought-travelling occurred to me a few weeks since. Early one morning I seemed to be present amongst a large party sorting quantities of pure white flowers, whilst near to me, shadowy, yet quite distinct, a tall young man watched us. At once I recognised him as an old friend, though much altered. He was only a boy when I last saw him, ten years ago.

The same morning I told some members of my family that H.S.* was dead; and that I had been arranging flowers for his funeral.

The next week I heard from his sister that H.S. was dead, and was buried the day that I had seen him. I had heard six weeks before that he had returned from India, and they feared his lungs were affected.

I mention this case as it is very recent, and also one of my sons, and my sister-in-law, who was staying with me at the time, can corroborate my statement.

M. C. B.

I enclose a letter from my son. Another son also distinctly remembers the incident, though none of us can give the exact date. The letter announcing the death and funeral was read at the breakfast table, and we all commented on the curious coincidence."

June 9th, 1888.

"DEAR SIR,—I quite remember my mother one morning at breakfast mentioning a dream she had had about H.S., and two or three days after receiving news of his death, when we found that the funeral took place on the day of the dream.

C. H. B."

From Mrs. Alexander Thompson (Post Office, Sidcup, Kent).

June 15th, 1888.

"I remember during my stay at B—in March, 1888, M. C. B. saying at breakfast she had had a sort of dream. I do not recollect all the particulars, but they all appeared very vivid to her in this dream. She was in a room with a great quantity of white flowers, which she was tying in bunches, when she saw a young friend of hers, H. S., but only as a shadowy figure, in the room. She said she was afraid he was dead. A few days later a letter came telling her of his death; and comparing dates M. C. B. found her dream had occurred on the day of the funeral of H. S.

M. T."

¹Miss Cobbe has collected two or three cases of this type in a little work entitled *The Peak of Darien*.

I add two instances. The first, from a clergyman, who does not wish his name published, was received through the Rev. C. J. Taylor, a member of the Society for Psychological Research.

November 2nd, 1885.

"On November 2nd and 3rd, 1870, I lost my two eldest boys, David Edward and Harry, in scarlet fever, they being then three and four years old respectively.

Harry died at Abbot's Langley on November 2nd, 14 miles from my vicarage at Apsley; David the following day at Apsley. About an hour before the death of this latter child, he sat up in bed, and pointing to the bottom of the bed, said distinctly, 'There is little Harry calling to me.' It has been said that the child said, 'He has

* The name and address have been given in confidence.

XXI.—The following case is from a lady who does not at present wish her name to be published. She hopes to revisit the convent, and to obtain corroborative evidence. Her recollection, however, is very distinct, and she adds :—

“ You may safely vouch for the truth to the letter of the statement. I could never in my life forget one incident of this visitation.”

February, 1889.

During my visit to the convent at St. Quay, Pontrioux (August, 1882) with my two daughters and son, the good sisters had only one good room for me and my two girls. It was the room set apart for the Bishop of St. Briec when he visited the convent, and was in the priest's house. On the morning after our arrival I did not go out with my children, but being very tired I lay down on a little bed. The sun was shining, and it was very hot, but before I lay down I placed a chair against the bedroom door, as there was only a latch on the door, and no bolt or key. I went to sleep only for a few minutes, and was suddenly awakened by a soft touch on my chest. On opening my eyes, I saw a venerable old man, with something of a white and black dress on, kneeling by the side of the bed on which I lay, with hands clasped in prayer, and looking up to the wall over the bed. I looked at him silently, and he rose, and when going to the door he raised his two hands and said “ Te béni ” [je te bénis ?] three times quite distinctly, and I lost him. I got up instantly and went to the door, thinking he was some old priest who had come to pray before the crucifix which I then saw for the first time on the wall over the bed ; but to my surprise I found the door shut, and the chair

a crown on his head,’ but I do not remember this myself ; but I was so overcome with grief and weariness from long watching that I may have let it escape me. But of the truth of this first fact I am sure, and it was heard also by the nurse.

Signed X. Z., Vicar of H.”

In letters and conversation with Mr. Podmore, Mr. Taylor adds the following details :—

“ Mr. Z. tells me that care was taken to keep David from knowing that Harry was dead, and that he feels sure that David did not know it. Mr. Z. was himself present, and heard what the boy said. The boy was not delirious at the time.

CHARLES TAYLOR.”

The next case was received from Miss Ogle, through the Rev. J. A. Macdonald, who has for some years been our careful helper in the collection of evidence.

Manchester, November 9th, 1884.

“ My brother, John Alkin Ogle, died at Leeds, July 17th, 1879. About an hour before he expired he saw his brother, who had died about 16 years before, and looking up with fixed interest, said, ‘ Joe ! Joe ! ’ and immediately after exclaimed with ardent surprise, ‘ George Hanley ! ’ My mother, who had come from Melbourne, a distance of about 40 miles, where George Hanley resided, was astonished at this, and said, ‘ How strange he should see George Hanley. He died only 10 days ago ! ’ Then, turning to my sister-in-law, asked if anybody had told John of George Hanley's death. She said, ‘ No one,’ and my mother was the only person present who was aware of the fact. I was present and witnessed this.

HARRIET H. OGLE.”

In answer to inquiries, Miss Ogle states :—

“ J. A. Ogle was neither delirious nor unconscious when he uttered the words recorded. George Hanley was an acquaintance of John A. Ogle, not a particularly familiar friend. The death of Hanley was not mentioned in his hearing.”

before it, as I had placed it before I lay down. The old sister who waited on us had her room close to ours ; so I called her and told her that an old priest had come into my room to pray before the crucifix. The old nun said that there was not a man on all the premises, nor a priest, as they were all gone to the funeral of the Bishop of St. Brieuc, 16 miles away, which was being performed at that time. I described the appearance and dress, and what he said to me. She immediately went down on her knees to me and said, ' You are blessed indeed, for it was the Bishop himself.' He had come to his accustomed place of prayer for the last time on earth."

The writer has never had any other hallucination of the senses, and refuses to regard this vision as a hallucination.

Her daughter writes, under date April 18th, 1889 :—

My sister and I have the liveliest recollection of our mother telling us about seeing the Bishop, directly we came in from a walk.

We learn from the French official records that Mgr. Augustin David, Bishop of St. Brieuc, died July 27th, 1882, and was buried at St. Brieuc, Tuesday, August 1st, at 10 a.m., which so far confirms the account given above.

We may conclude our list of apparitions a few days after death (the death being unknown) by the following narrative, procured for us through the kindness of Lord Charles Beresford.

XXII.—Mr. K. writes to Lord C. Beresford, April 22nd, 1888 :—

Teston, Maidstone.

It was in the spring of 1864, whilst on board H.M.S. *Racoon*, between Gibraltar and Marseilles, that I went into my office on the main deck to get my pipe ; as I opened the door I saw my father lying in his coffin as plainly as I could. It gave me an awful jerk, and I immediately told some of the fellows who were smoking just outside in the usual place between the guns, and I also told dear old Onslow, our chaplain, a few days after we arrived at Marseilles, and I heard of my father's death and that he had been buried that very day and at that time, half-past 12 in the day. I may add that at the time it was a bright sunny day, and I had not been fretting about my father, as the latest news I had of him was that although very ill he was better. My dear old father and I were great chums, more so than is usual between a man of 72 and a boy of 20, our respective ages then.

In reply to inquiries Mr. K. adds :—

I have ascertained that my father died at Kensington, on April 29th, 1864, and was buried on May 4th, 1864. I don't know if the late Mr. Onslow made any note of the circumstance as narrated in my letter to Lord C. Beresford. He has been dead some years now. [Mr. K. remembered one other officer who might have been present at the time, but this gentleman did not recollect the incident.]

I may further state that I have never experienced any other hallucination, and am not at all emotional, in fact, very matter-of-fact.

This case is too remote to allow of certainty as to the number of days

elapsed after death ; but it seems pretty certain that the apparition must have been very decidedly after the death, or the ordinary tendency to improve the exactitude of a coincidence would probably have brought the two dates together.

And here, as a transition between cases with a few *days'* interval and cases with an interval of *months*, I may mention our single case (*Proceedings*, III., p. 99) of what looks like the old-fashioned *haunting* of a survivor who thwarts the wishes of the decedent. A peculiar feature here is that the haunted man does not realise that he is being haunted, but yields to the importunity of living persons, and then finds himself no longer troubled by visions of the dead. The case, however, is isolated, and admits of being interpreted as a subjective result of a sub-conscious state of antagonism to the deceased.

As we recede further from the moment of death, we find the records of recognised apparitions becoming rarer ; and few of these records can be used as evidential, since the death is by this time almost always known to surviving friends. In two cases cited by Mr. Gurney—the Akhurst case and the le Maistre case—it so happened that the death was *not* known to the friends till long after it occurred ; so that these cases are strictly evidential as far as they go. If, indeed, the reality of any post-mortem apparitions should come to be generally admitted, it will be desirable to collect and compare *all* such apparitions. But for the present we must confine ourselves to cases where the percipient was unaware that anyone had died whose aspect corresponded to the figure seen. This reduces us (apart from cases where the decedent was known by sight to the percipient) to recognitions of the phantasmal figures from photographs, pictures, or descriptions ; and it further limits us to cases where there is some obvious connection of *place*, which puts the percipient on the right road, so to say, for the identification of the phantom. Such cases will naturally be very rare ;—Mr. Gurney has cited three such,—Mr. Husbands' case, Mrs. Bacchus', and the Tyre case. A case cited by Mrs. Sidgwick (*Proceedings*, III., p. 101), falls under the same category. I have very few to add which fall within the limit of one year after death, to which, as above explained, these supplementary cases will be confined. But I may quote a case so singularly resembling the Husbands case that, although the identification of the figure is weaker, there is much interest in the narrative. The narrator is the wife of Colonel Lewin ; she has never experienced any other hallucinations.

St. Leonards, 1883.

XXIII.—In January, 1868, one of my little children having been delicate through the winter, was ordered to St. Leonards, and I took a house there on the Marine Parade, close to the arch dividing St. Leonards from Hastings. I was young, strong, and in perfect health and spirits ; I rented the whole

house, bringing my own servants ; the rooms were furnished and arranged in the usual sea-side lodging-house manner, back and front dining-room, and back and front drawing-room ; above the latter was a bedroom and dressing-room which I occupied ; over the back drawing-room was another bedroom, occupied by my eldest sister, some nine years older than myself, and a clever sensible woman not given to phantasies ; over this again were the servants and the nurseries.

One night there was a heavy storm, the weather was bitterly cold, and a fire was burning in my bedroom when I went to bed at 10.30. My sister and I had spent the evening together, quietly talking, reading, and dwelling on no sensational theories of any sort ; I went to bed quickly, locking securely the doors of both rooms as was my habit, but I could get no rest on account of the noise of the sea and the wind. At last the noise of the rain bubbling up under the ill-fitting window sash was so annoying, that I got up to try and stop it by laying towels across ; while doing so I noticed that the fire had gone out, and I poked it and tried in vain to re-animate it ; failing to do so I extinguished my light and again tried to sleep ; it was no use, the noise of the sea and wind was too great. I must have been lying like this for a couple of hours, very cross and tired, when I became conscious of what seemed like a light in the room ; the bed I was sleeping in was an old-fashioned wooden one, with high mahogany head and foot ; on the left hand side was the wall, on the right the door, close to the foot, the fire-place. At the foot of the bed I seemed to see a light. I thought the fire must have re-kindled itself, and crawled along on my knees to look at the fire over the high wooden foot of the bed to see how this might be. I had no thought of anything but the fire, and was not nervous in the slightest degree. As I raised myself on my knees and looked over the foot of the bed, I found myself face to face, at a distance of about three feet, with the semblance of a man. I never for a moment thought he was a man, but was struck with the feeling that this was one from the dead.

The light seemed to emanate from and round this figure, but the only portions which I saw clearly were the head and shoulders. The face I shall never forget ; it was pale, emaciated, with a thin high-bridged nose, the eyes deeply sunk and glowing in the sockets with a sort of glare. A long beard was seemingly rolled in under a white comforter, and on the head was a slouched felt hat. I had a nervous shock, I felt a dead person was looking upon me—a living one, but had no sensation of being actually frightened, until the figure moved slowly as if interposing between me and the door, then a horror overcame me and I fell back in a dead faint. How long I remained unconscious I know not, but I came to myself cold and cramped, having fallen backwards as I knelt with my legs under me ; the room was quite dark, and, although strongly impressed by the ghostly nature of my experience I struck a light, and to make quite sure, I carefully examined the room, looking under the bed, into the wardrobe and under the dressing-table. I tried both doors, and they were locked as I had left them. At the window lay my towels undisturbed ; the chimney was too small, neither were there any signs on the hearth. Then, thoroughly tired out, I got into bed and slept soundly till morning.

When I came down to breakfast, my sister, before I had said a word,

remarked : " Why, what is the matter ? you look as if you had seen a ghost," to which I replied, " That is just what I have done," and related what is set down here. I was anxious not to frighten the servants or make a disturbance, and so could not make so many inquiries as I otherwise should have done, but from the house-agent I learnt that the house had been last inhabited during the past winter, by a young man in rapid consumption. He had a great fancy for trying experiments with collapsible boats, and in blowing up the air compartments of one of these he broke a blood vessel, was carried into my room, and died there.

I could not ascertain anything more without making more fuss than I cared to do.

It is probable or possible that I may have been dreaming, but I can only say, that I was conscious of no sleep, and that the faint was a very real one, and a very unusual circumstance for me, who had not fainted more than perhaps twice in my life. I believed firmly that I saw an apparition.

(Signed) MARGARET LEWIN.

I add a case where both the date of the death and the recognition are uncertain ; but where the hallucination apparently exercised a more powerful effect on the percipient than in almost any other of our cases.

XXIV.—From Miss Jessie Walker, Botanic View, Smithdown-lane, Liverpool.

1884.

About three years ago, I and a lady friend engaged apartments in the house of a widow lady with whom we resided about eight months, when the following incident occurred. One evening, we had been sitting up reading rather later than usual, and did not rise to retire until within a few minutes to 12 o'clock. We went upstairs together, I being perhaps a couple of steps behind my friend, when, on reaching the topmost step, I felt something suddenly slip behind me from an unoccupied room to the left of the stairs. Thinking it must be imagination, no one being in the house except the widow and servant, who occupied rooms on another landing, I did not speak to my friend, who turned off to a room on the right, but walked quickly into my own room which faced the staircase, still feeling as though a tall figure were behind and bending over me. I turned on the gas, struck a light and was in the act of applying it, when I felt a heavy grasp on my arm of a hand minus the middle finger. Upon this I uttered a loud cry, which brought my friend, the widow lady, and the servant girl into the room, to inquire the cause of my alarm. The two latter turned very pale on hearing the story. The house was thoroughly searched, but nothing was discovered.

Some weeks passed and I had ceased to be alarmed at the occurrence, when I chanced to mention it whilst out spending the afternoon with some friends. A gentleman present inquired if I had ever heard a description or seen a " *carte* " of the lady's late husband. On receiving a reply in the negative, he said that singularly enough he was tall, had a slight stoop, and had lost the middle finger of his right hand. On my return I inquired of the servant, who had been in the family from childhood, if such were the case, and learned that it was quite correct, and that she (the girl) had once, when

sleeping in the same room, been awakened by feeling some one pressing down her knees, and on opening her eyes saw her late master at the bedside, on which she fainted, and had never dared to enter the room after dusk since. I did not see anything. I may say I am not in the least nervous or superstitious, had been reading nothing of an excitable character, and whilst walking upstairs had my mind occupied in conjectures as to whether the key of my watch was upstairs or down. I had slept in the room for eight months, and never before experienced anything of the kind.

J. WALKER.

In answer to inquiries, Miss Walker adds :—

I did not hear of the lady's husband being short of a finger until a short time after the occurrence, and mentioned at the time that the hand I felt had lost one. I have written to my friend asking her to send you her recollections of the affair. She came into my room immediately after the event, was present when I heard from the acquaintance that the widow's husband had been tall and lost a finger, and also heard the servant confirm the fact and give her account of her fright in the same room ; so I think she will be able to confirm each point of the case.

I never had anything of the kind before or since. I am not in the least superstitious.

The servant married some two years ago and left. It would not be possible to get any account from her. I should not like to ask the landlady, nor do I think she would give an account if I did. She is an elderly lady and was very sensitive about it being mentioned, so that I never said anything before her after the first evening. You can well understand her being so.

It would not, under ordinary circumstances, be easy to be certain that a hand suddenly grasping one's arm lacked the middle finger. But here, of course, the grasp is itself a hallucination ; and assuming that this hallucination was caused in some way by the decedent, the sense of the lack of a finger may have been, so to say, of the very essence of the hallucinatory impression produced. I may add that the date of the husband's death remains uncertain, and Miss Walker tells me that it was spoken of as though it had occurred more than a year before the hallucination.

I subjoin an independent account from Miss Clara A. Spink, Park Gate, Rotherham.

March 28th, 1884.

As far as I can remember the circumstances were as follows :—About three years ago Miss Walker and myself took apartments at the house of a widow lady, and upon the night in question we retired about 12 p.m., going upstairs in the darkness, Miss Walker directly before me. Her room lay quite opposite to the staircase, another to the left, and mine to the right. As she passed the door to the left, which was slightly opened, she described the feeling of a tall form slipping through the open door and following closely after her, and bending over her so that the breath was quite perceptible.

Her first impulse was to rush to her room for a light, and whilst in the act of striking a match she felt a hand, minus the middle finger, grasp her arm so tightly that afterwards, when her fright had subsided, she looked to see whether any impression had been made. Upon hearing the screams I went to her room, only to find her upon the floor in an hysteria of fright, and her shrieks soon roused the other inmates of the house. As you may imagine we were both very much alarmed, and though I neither saw nor felt anything of it I shall always remember the occurrence, and during our stay in the house we always experienced a feeling of great timidity in passing the room. Strange to say it was not the first time that a fright had been witnessed in the same room, though our landlady seemed to scorn the idea. Shortly after the event we were spending the evening at the house of a friend, and during the conversation the story was related, upon the conclusion of which a gentleman remarked that the "late husband of the landlady had only three fingers on the one hand." I leave you to imagine our dismay and horror, for to describe it would only give you a faint idea. I have often expressed a desire to have the mystery solved, and should be greatly obliged if, at your convenience, you would let me have your opinion on the subject. No doubt my friend would tell you what a shock it proved to her; in fact for months afterwards she was a martyr to it.

CLARA A. SPINK.

In the following case it is possible that a real person may have been mistaken for an apparition, but the details, as reported, tell strongly against this view.

XXV. - From Mrs. Clerke, 68, Redcliffe-square, S.W.

1884.

In the autumn of 1872, I stayed at Sorrento with my two daughters, and established myself for some months at the Hotel Columella, which stands on the high road, within half-a-mile of the town. My suite of apartments consisted of a large drawing-room, ante-room, and three bedrooms; it was shaped like the letter U, and each end opened on a large terrace. The hotel was kept by two men, Rafaelle and Angelo, and the service of the rooms was conducted by their wives, a family arrangement which worked harmoniously for the guests.

On the evening in question we left the dining-room before the tea was finished, anxious, after the heat of the day, to enjoy the freshness and beauty of the terrace.

After a few moments, I returned to my bedroom to fetch a candlestick and a shawl, and so much disliked going that I loitered unreasonably after I said I would go. I entered the ante-room and passed through the long drawing-room, its porcelain tiling echoing my steps with a sharp creak, till I reached my bedroom door. One side of the door stood open, it was a doorway divided in two, or, as the French say, *à deux battants*, and I resolved not to close it, as I perceived everything had been put in order for the night.

I got my shawl and my candlestick, and was preparing to return through the drawing-room, when, on turning towards the half-open door, I saw it filled by the figure of an old woman. She stood motionless, silent,

immovable, framed by the doorway, with an expression of despairing sadness, such as I had never seen before.

I don't know why I was frightened, but some idea of its being an imbecile or mad woman flashed through my mind, and in an unreasoning panic I turned from the drawing-room door, with its melancholy figure, and fled through the bedrooms to the terrace.

My daughter, on hearing of my fright, returned to the rooms, but all was in its wonted stillness ; nothing was to be seen.

The next morning I spoke to the women of the house of the old woman who had come to my room, as I thought she might be in some way connected with the establishment, and they were dismayed at my account of her, and assured me that there was no one answering the description in the house. I perceived there was much consternation caused by my narration, but paid little attention to it at the time.

A fortnight afterwards we had a visit from the parish priest, a friend of our landlord, and the spiritual adviser of the family. At a loss for conversation, I told him of my visitor, who arrived punctually at 8 o'clock, "*l'ora dei defunti.*"

The padre listened to me with the greatest gravity, and said, after a pause :—

"Madam, you have accurately described the old mistress of this house, who died, six months before you came, in the room over yours. The people of the hotel have been already with me about it ; it has caused them much anxiety lest you should leave, and they recognised in your description the old padrona, as she was called."

This explained to me various presents of fruit and special attentions I had received. Nothing more came of it, and I saw the apparition no more. In our walks we looked for even some semblance of the dress in which the woman appeared, but never saw it. Short as my glance towards her was, I could have painted her likeness had I been an artist. She was pale, of the thick pallor of age, cold grey eyes, straight nose, thick bands of yellowish grey hair crossing her forehead. She wore a lace cap with the border closely quilted all round, a white handkerchief crossed over her chest, and a long white apron. Her face was expressionless, but fixed and sad. I could not think she had any knowledge of where she was, or who stood before her, and certainly, for breaking through the barrier of the unseen, it was a most objectless visit.

I ought to mention that I had no knowledge of there having been such a person in existence until her likeness stood at my bedroom door.

KATE M. CLERKE.

Mrs. Clerke further writes :—

68, Redcliffe-square, S. W.

July 29th, 1884.

I can give you no more accurate date for the ghost than July, 1872.

Up to the time of my leaving Sorrento, which was in two or three months after I saw the woman, I think I may safely affirm no one in the house had ever seen her. There was great dismay and consternation, and they were reticent on the subject. After my first remonstrances to the women of the

house who performed the service, against strangers coming to my room, I never alluded to the subject, but we perceived that the one who arranged the rooms never again entered mine *alone*, but brought with her her little daughter.

I never, at any other time, or under any circumstances, saw or imagined forms, or heard voices, and I disbelieved in ghosts. I never dreamed anything particular, and even after the appearance at Sorrento I more imagined it to be a weak-minded person kept in concealment.

The peculiarity of it is my literally describing a person whom I had never seen or known about. Everyone was overwhelmed by the portraiture, even a lady who had seen the old mistress.

KATE M. CLERKE.

Mr. Podmore adds the following notes of an interview with Mrs. Clerke.

August 15th, 1884.

Called on Mrs. Clerke to-day. She told me that she had never believed in ghosts before, and now believed in very few besides her own. She was quite sure that the description she gave of the figure was detailed enough to be recognised. Indeed, the dress as she saw it, though like that actually worn by the old mistress, was not a common one in the district. Mrs. Clerke never saw one at all like it in Italy. When she saw the figure, the dress struck her as being like that of an old Irish nurse of hers, and she told her daughter so, when she rejoined them, adding that the face was quite unlike the nurse's. Miss Clerke confirmed this statement to me.

Mrs. Clerke admitted that it would have been quite possible for the figure which she saw, had it been that of a real woman, to have escaped. She is, however, quite convinced that she saw a ghost; partly because of the resemblance, partly because of the unreasonable terror which seized her when she saw the figure, for she is not a nervous woman naturally.

There were no noises or other disturbances in the house during their stay.

(Signed) F. P.

XXVI.—I will conclude with a case which we owe to the kindness of General Barter, C.B.

This case presents some interesting features. In the first place, we may remark that, although the incident is remote, the testimony is remarkably concordant. We have three streams of evidence:—(1) General Barter himself, corroborated by Mrs. Barter; (2) Mr. Steuart, with whom General Barter had held no communication on the matter for many years, when (as he informs me) he asked his old friend, in writing, at my request, simply what he remembered of the incident; (3) Major Bond, with whom General Barter is not acquainted, and who gives a merely hearsay account (not here reproduced). Now we find that Mr. Steuart's evidence is practically identical with General Barter's, and that Major Bond's—while inaccurate as to a minor point,

viz., the precise place where the apparition was seen—has preserved an important item which Mr. Steuart omitted, *viz.*, the repeated hearing of *sounds* of a horseman galloping down the haunted pathway.

In the second place, this narrative strongly exemplifies the *dream-like* character of many of these post-mortem apparitions. I do not mean that they resemble dreams dreamt by the living percipient, but dreams—if one may so say—dreamt by the dead. The group and the action which General Barter saw was like a scene reproduced or prolonged from the fevered fancies of the man who had now been some months in the grave. In the third place, the dogs' behaviour is noticeable. In every case which I can recall where a dog or other animal is stated to have been in a position to see or hear phantasmal sights or sounds, it has been alarmed thereby. But, of course, animals may have been present—though we have not been informed of it—on other occasions, and may not have shown alarm.

From General Barter, C.B., of Careystown, Whitegate, Co. Cork.

April 28th, 1888.

In the year 1854, I, then a subaltern in the 75th Regiment, was doing duty at the hill station of Murree in the Punjab. The sanatorium had not been long in being, and our men were in temporary huts perched on the crest of a hill some 7,000 feet above sea level, and the officers were living in tents pitched in sheltered spots on the hillside, except three or four who had been fortunate enough to rent houses, such as they were, which had been built by their predecessors. I rented a house built a year or two before by a Lieutenant B., who had died the previous year at Peshawur.¹ This house was built on a spur jutting out from the side of the mountain, and about 200 or 300 yards under the Mall, as the only road then made which ran round the hill was called. A bridle-path led to my house from the Mall, and this was scooped out of the hillside, the earth, &c., being shovelled over the side next my house. The bridle-path ended at a precipice, but a few yards from there a footpath led to my hut.

Shortly after I had occupied my hut an officer named D. came down one evening with his wife and stayed with us until near 11 p.m. It was a lovely night, with the moon at the full, and I walked with them to where my path joined the bridle-road, and remained standing there while they toiled up the zig-zag footpath to the Mall, from which they called down to me good-night. I had two dogs with me, and remained on the spot while I finished the cigar which I was smoking, the dogs meanwhile hunting about in the brushwood jungle which covered the hill. I had just turned to return home when I heard the ring of a horse's hoof as the shoe struck the stones coming along the bridle-path before it takes the sharp bend [marked in a plan which General Barter encloses], and presently I could see a tall hat appear, evidently worn by the rider of the animal. The steps came nearer, and in a few seconds round the corner appeared a man mounted on

¹We learn from the War Office that Lieutenant B. died at Peshawur, January 2nd, 1854.

a pony with two syces or grooms. At this time the two dogs came, and crouching at my side, gave low frightened whimpers. The moon was at the full, a tropical moon, so bright that you could see to read a newspaper by its light, and I saw the party before me advance as plainly as if it were noon-day; they were above me some eight or ten feet on the bridle-road, the earth thrown down from which sloped to within a pace or two of my feet. On the party came until almost in front of me; and now I had better describe them. The rider was in full dinner dress, with white waistcoat, and wearing a tall chimney-pot hat, and he sat a powerful hill pony (dark brown, with black mane and tail) in a listless sort of way, the reins hanging loosely from both hands. A syce led the pony at each side, but their faces I couldn't see, the one next to me having his back to me, and the one farthest off being hidden by the pony's head; each held the bridle close up by the bit, the man next me with his right, the other with his left hand, and the other hands were on the thighs of the rider as if to steady him in his seat. As they approached I, knowing that they couldn't get to any place other than my own, called out in Hindustani, "Quon hai?" (who is it?). There was no answer, and on they came till right in front of me, when I said in English, "Hallo, what the d——l do you want here?" Instantly the group came to a halt, the rider gathering the bridle-reins up with both hands, turned his face, which had hitherto been looking away from me, towards me and looked down upon me. The group was still as in a tableau, with the bright moon shining full upon it, and I at once recognised the rider as Lieutenant B., whom I had formerly known. The face, however, was different from what it used to be; in place of being clean-shaved as when I knew it, it was now surrounded by a fringe (what used to be known as a Newgate fringe), and it was the face of a dead man, the ghastly waxen pallor of it brought out more distinctly in the moonlight by the fringe of dark hair by which it was encircled; the body, too, was far stouter than when I had known it in life.

I marked all this in a moment, and then resolved to lay hold of the thing whatever it was. I dashed up the bank, and the earth which had been thrown on the side giving under my feet I fell forward up the bank on my hands; recovering myself instantly, I gained the road, and stood in the exact spot where the group had been, but which was now vacant; there wasn't a trace of anything; it was impossible for them to go on, the road stopped at a precipice about 20 yards beyond, and it was impossible to turn and go back in a second. All this flashed through my mind, and I then ran along the road for about 100 yards, along which they had come, until I had to stop for want of breath, but there was no trace of anything, and not a sound to be heard. I then returned home, where I found my dogs, who, on all other occasions my most faithful companions, had not come with me along the road.

Next morning I went up to D., who belonged to the same regiment as B., and gradually induced him to talk of him. I said: "How very stout he had become lately, and what possessed him to allow his beard to grow into that horrid fringe?" D. replied: "Yes, he became very bloated before his death; you know he led a very fast life, and while on the sick list he allowed the fringe to grow in spite of all we could say to him, and I believe he was buried with it." I then asked where he got the pony I had seen, describing it minutely. "Why," said D., "how do you know anything about all this?"

You hadn't seen B. for two or three years, and the pony you never saw. He bought him at Peshawur, and killed him one day riding in his reckless fashion down the hill to Trete."

I then told him what I had seen the night before.

R. BARTER, Major-General, C.B.

In conversation, on October 12th, 1888, General Barter gave me some further details, which I put down next day, and which he has kindly revised and corrected:—

October 13th, 1888.

When I saw the apparition I had been about a week in Uncle Tom's Cabin. I heard that B. had built the house; but that fact did not interest me. I never talked about B. He was never in my thoughts. I am positive that I had not heard about his change of appearance before death.

When I saw the rider and syces approaching me down the hill I noticed that, as the path was narrow as well as rough, sometimes one syce and sometimes the other would have to leave the path, and walk on the hillside above or below it, still holding the rider. When I rushed up the hill to accost the rider he was only some four yards from me, but the intervening space was a bank of soft earth (thrown from the path when it was made), so that I stumbled in it when almost close on the horse.

We remained about six weeks in Uncle Tom's Cabin [i.e., as afterwards explained, in June and July]. During that time my wife and I repeatedly heard the sound of a man riding rapidly down the path to the house. There was never anyone really there; and in fact, except B., I doubt whether anyone had ever ridden down that path. B. was a reckless rider, and eventually rode to death the very pony whose image I saw. I say the very pony, for Lieutenant Deane recognised the pony as well as the rider from my description.

Once when the galloping sound was very distinct, I rushed to the door of the house. There I found my Hindoo bearer, standing with a tattie in his hand. I asked him what he was there for. He said that there came a sound of riding down the hill, and "passed him like a typhoon," and went round the corner of the house, and he was determined to waylay whatever it was. He added: "*Thitan ka ghur hai*," (It is a devil's house).

R. BARTER, Major-General, C.B.

Asked whether Lieutenant B. could ever have ridden that pony during his last illness, General Barter says:—

Trete is the first march down the hill from Murree to the plains, and it was on the road between Murree and Trete that he killed the pony by reckless riding,—so I understood. I don't believe he was ill when he killed the pony, and I have no reason to think that the scene I saw had ever existed in reality.

The attitude of the rider held on to the horse suggested intoxication rather than illness.

Mr. Adam Steuart, formerly Lieutenant 87th Royal Irish Fusiliers, writes to General Barter, September, 1888, as follows :—

I well remember your coming into my hut at Murree, when I was still in bed, one morning, and telling me you had seen the ghost of J. B. the night before. Deane of the 22nd had, you told me, been to dinner with you, and when he and his wife left you walked with them a bit of the way, and then you sat down to finish your pipe at the side of the path before going home. While thus sitting you heard the sound of horses' hoofs behind you, and the path they were apparently in only led down to your house. You jumped up to see who it could be. You then saw a European on a black pony, with two native servants, apparently holding him on. You called out, asking who it was, and receiving no reply sprang up the hill to give him a lesson in politeness. Doing so, you caught your foot and fell, and when you recovered your feet the apparition had vanished.

On this account General Barter comments as follows :—

I was not sitting down, but was standing up, finishing a cheroot, and the sound of the hoofs was in front of me, and I could see the man's hat for some time before the entire group came into view on my left front.

I asked Mr. Steuart "whether he remembered anything as to Lieutenant B.'s aspect or hair." He replied as follows :—

16, Crookham-road, Fulham, S. W.

September 24th, 1888.

DEAR SIR,—I beg to acknowledge receipt of your favour of 21st inst., and in reply have to state that when General (then Lieutenant) Barter told me of what he had seen he said to me, in almost these words, "I would have said it was J. B. but that it was so stout, and that he had what is commonly called a Newgate frill" (viz., the hair of the beard growing under the chin). I had not myself seen Mr. B. for some time before his death, but I believe he did get bloated before he died, and for some time previously he had from some freak or other grown the hair under his chin.—I remain, dear sir, yours faithfully,

ADAM STEUART.

Finally, Mrs. Barter confirms as follows :—

October 18th, 1888.

During the summer of 1854 my husband, then a lieutenant in 75th Regiment, was doing duty at the Murree Depôt, in the Punjaub, and one night when Mr. and Mrs. Deane, 22nd Regiment, had been spending the evening with us, he accompanied them part of the way home. On his return, seeing him very pale and with a troubled expression, I questioned him, and he told me that when the Deanes had left him, as he was about returning home, he was surprised to hear the sound of a horse's hoofs, on the little road leading to our house, "Uncle Tom's Cabin" as it was called, and that when the horse came in view he saw that he was ridden by a European, who was held on by two syces, that they came close to him, on the roadway, under which he was standing, and on his challenging them the rider stopped the pony and looked down on him, and he, by the light of the full moon, at once recognised him as Lieutenant B..

22nd Regiment, who had died some time before in Peshawur. My husband said that he made a dash up the bank to get at the party, but the earth thrown down from the road gave under his feet, and he slipped forward on his hands, and when he recovered himself the whole thing had disappeared.

We lived at "Uncle Tom's Cabin" for about six weeks after, and several times heard a horse gallop down the path and round our house, at break-neck speed, during the night, the panting of the horse being quite audible, and once my husband, hearing it approaching, threw open the door as it passed and ran into the verandah, where stood our old bearer, named "Bola," armed with a tattie, who said he often heard it go past like a whirlwind, and that it was the devil's house. I may add that our house, "Uncle Tom's Cabin," had been built by Lieutenant B.

(Signed) M. D. BARTER.

The above narrative is interesting from yet another point of view. It affords a marked example of what we have termed "local cases,"—cases where the appearance of the phantom seems to have borne relation rather to the place where it was seen than to the percipients who saw it. Such cases were briefly touched upon, both by Mr. Gurney and by myself, in *Phantasms of the Living*;¹ but in this fresh collection of phantasms of persons recently dead they occur in decidedly larger proportion, and seem to call for renewed notice.

The 27 cases quoted at length in this paper (of which cases XV., XVI., XVIII., XXVII., contain more than one separate incident) may be divided thus. Five were dreams or "borderland" cases (VII., XVII., XIX., XX., XXI.), and four of these were *personal* rather than *local*, while in case XXI. dream-communication—if we account it a dream—was apparently caused by a fact of locality. Let us go on to the developed waking hallucinations which our paper contains. Seven of these were purely *personal* in character (I., II., III., IV., XIII., XVIII., XXII.); that is to say, the phantom appeared to a surviving friend, in that surviving friend's own *entourage*. In six cases (IX., XII., XIV., XV., XVI., XXVII.) the phantom was in some sense both *personal* and *local*; it appeared to known persons, but also in a familiar place. In one of these narratives—Colonel Crealock's—the connection between the decedent and the percipient was slight; but the percipient was in a sense brought nearer to the decedent by the fact that both were immersed in the same absorbing train of ideas, viz., the Zulu War.

Finally, in ten cases (V., VI., VIII., XI., XVIb., XXI., XXIII., XXIV., XXV., XXVI.) the connection seems to have been purely *local*. In only one of these cases—General Barter's—had the percipient ever seen the decedent when in life, and in this case a part of the

¹ See Vol. II., pp. 268 (where the cases below mentioned are referred to) and 301-2, where locality, as an attractive cause independent of personal reasons, is suggested.

impression was shared by others, to whom Lieutenant B. had been a stranger. In four of these cases (V., VI., XI., XXIII.) the figure appears actually in the room where the death occurred. In three (XVIIb., XXIV., XXV.) the figure appears in the house, but not in the room where death occurred. In one—General Barter's—the figure appears a few hundred yards from a house where the decedent had lived. In one—(VIII.)—the decedent's figure appears, not in the room or the house where he himself died, but in the house where his wife had just died, and in the room above that in which her body lay; and in one (XXI.) the figure is in a room occasionally occupied by the decedent.

Turning back to *Phantasms of the Living*, we note that there were a good many cases where there may have been a local as well as a personal attracting cause for the phantasm,—as when a man dying away from home appears to his family at home. But besides and beyond these cases, there are a few (as pointed out by Mr. Gurney, II., p. 268) where the local cause may fairly be supposed to have been predominant. Such, eminently, was the Bard and de-Freville case, which now finds its more suitable place among cases occurring shortly *after* death. And such was the case of the maltster (II., p. 57), who saw his employer standing on the steps leading to the kiln door. Such, too (if not a case of mistaken identity), was the appearance of Professor Conington to Mr. Andrew Lang in Oriel-lane (II., p. 70). Such was the case where the phantom of a servant, absent in hospital, appeared to a fellow-servant, by no means her friend, at Troston Hall. Both *personal* and *local*, again, was the case (II., p. 230) where the steps of a butler seemed to be heard in his mistress' house, as though he were extinguishing the gas, at the moment of his death in hospital at Ventnor. This case, indeed, pretty closely resembles that which Colonel Crealock has reported, where the phantom of Mr. D., killed at some distance, was seen removing his bedding from the camp. Another case where the attraction must have been *local* is that (II., p. 541) where the young girl just about to commit suicide by hanging herself on a tree was seen by a stranger apparently going towards the grove, at a moment when she was provably within doors. This last-mentioned case (unfortunately very remote) resembles a "haunting" *before* death, while at the same time it reminds us of the cases where a man's phantom has been seen returning home, &c., a short time before he actually arrives.

Once more. General Campbell's case is, in a certain sense, local as well as personal. That is to say, the phantasmal phenomena occurred in the deceased lady's intended home,—unfinished at her death—and mainly in the presence of her husband. But it will be noted that one of the most marked phenomena—the visual hallucination—occurred not

General Campbell, but to a child who had never seen the decedent. Are we therefore to class this case as predominantly a *local* one? or may we suppose that the effort at self-manifestation was made for General Campbell's benefit, but was, as it happened, more easily perceptible by the child-guest than by the widower himself?

There are several cases in *Phantasms of the Living* which suggest this latter interpretation;—cases, that is to say, where the apparition seems to be conditioned or attracted by the presence, or expected presence, of some one other than the person who actually does perceive it. Such is the case [I., p. 524] where Mrs. Ranking's face appears, at the moment of death, not to her daughter, but to her daughter's father-in-law, who is sitting in the same room. Such is the case [II., p. 40] where Louisa B.'s phantom is seen in the house of her old friend Mr. D.; yet not by Mr. D. himself, but by his sister, to whom the decedent was almost a stranger. Such was a case [I., p. 559] where a lady, sitting in the drawing-room of her father's rectory, saw the phantom of a dying relation, who much desired to see her father, but had no special interest in herself. Such was a case [II., p. 613] where the apparition of a dying lady was seen in the house of a Mr. Robertson, to whom she was engaged to be married, but seen not by Mr. Robertson, who was away from home, but by his sons. Such, too, was the very singular case [II., p. 61] where the phantom of Mr. J. H. de la Poer Beresford appeared, not to his sister, Mrs. Clerke, but to a black nurse who was near, and who saw the figure apparently leaning over Mrs. Clerke's chair.¹

And while the *personal* character of the apparitions thus tends to give way, in post-mortem apparitions, to the *local*, we observe also (so far as our small collection of cases permits of generalisation), that the

¹ Cases have sometimes been reported (though we have hardly any in our own collection) where a phantom appears to a stranger, expressing a desire that a near friend shall be informed of the appearance. Such is a narrative printed by the American Society for Psychical Research (*Proceedings* IV., p. 507), where a Mr. N. X., of New Jersey, says: "My wife, residing with relatives in a remote town in South-Western Virginia, died suddenly of apoplexy on a Thursday, and was buried on the Saturday following. Remoteness made the telegraph useless as a summons to me, and on the Monday morning following I received two letters,—one announcing her death, and one from a lady, a school-teacher, a principal [living near the Delaware Water Gap], with whom I corresponded much on the educational matters affecting her, in which she informed me that a spirit had appeared to her and desired her to inform me of her identity as my wife, and of her death. Neither party had ever met; one was ignorant of the existence of the other. The sudden death of my wife, a few hours' illness, her ignorance of the existence of my correspondent, preclude all physical communication."

The lady referred to writes to Mr. Hodgson: "I cannot recall the details of my interview with Mrs. X. I only remember that I seemed to be at her home in Virginia, and in conversation with her, in which she requested me to inform Mr. X., who was then in New York, of her sudden 'transition,' which I did immediately."

recognition manifested by the apparition,—its apparent attention to the percipient—tends to become less.

In these respects these “transitional ghosts” occupy a midway position between the phantoms which appear at the moment of death and the “haunting” figures of which Mrs. Sidgwick and others have published several records. In few of those narratives of “haunting” has it been thus far possible to establish a clear connection between the haunting figure and any deceased person.

Nevertheless there are a few instances where there seems to have been a recognition after the lapse of more than a year from the date of death; and these are deferred for review on a future occasion.

Meantime, the evidence given in this paper for veridical phantasms occurring shortly after death is manifestly much weaker than the evidence already published for veridical phantasms occurring at or about the time of death. Even were we to add to the list in this paper all the non-evidential “visions of consolation”—where the bereaved husband, for instance, sees the figure of his wife, for whom he is then mourning—we should not raise the total to anything like the number of cases which roughly *coincide* with the death. This discrepancy, however,—if the cases be indeed veridical—need not surprise us. On any theory—except that of direct providential intervention—we should think it antecedently likely that any power of communication with living persons must lessen as the decedent becomes more remote from earthly life. This need not lead us to suppose, with the Platonic Cebes, that the departed person is gradually extinguished altogether. If indeed there be a life beyond that of earth, it would ill become us to assume to track its progress or to assign its limitation.

I must conclude by an earnest request for accounts of further cases resembling those given in the above paper.¹ No part of our inquiry bears more directly upon problems of the utmost importance to all of us.

F.W.H.M.

APPENDIX.

The following account is tedious and the recorded phenomena are of an inconclusive type. We have, however, thought it right to print the narrative as a specimen of care and accuracy in observation and description. Mr. Gurney and I went over the house with General Campbell, and were satisfied that no more candid or painstaking informant could be found. Unfortunately he died not

¹ The present collection is not a complete one. Several cases of great interest were published in a little volume called *Spirit Identity*, by “M. A. (Oxon)” (London, 1879.) But as I understand that there is a prospect that this work (now out of print) may be re-issued with further details, I defer notice of its contents.

long after this interview ; and we believed that there had been few further phenomena to record. We have not thought it needful to print the plan of the house. Mr. Gurney and I saw the principal servant ; and from the disposition of rooms and the character of the household, we agreed with General Campbell that the hypothesis of practical joking on the part of servants was quite untenable. It may be observed that the actual ringing of a bell (if not due to ordinary causes) would take us among a class of physical phenomena which lie outside the scope of this paper.

XXVII.—From General Campbell, Gwalior House, Southgate, N.

April 27th, 1884.

Statement of apparently ultra-mundane occurrences, at times and places seemingly guided by intelligence, from September 15th, 1882, to April 5th, 1884, in my large, isolated house above quoted.

The above quoted is a large two-storied building, having an area of 58 by 71 feet, the lower floor raised five feet from the ground level, which is concreted throughout. The house is a very solid one, with no lath and plaster to convey sounds, thoroughly lighted in every part, and consequently not only very dry, but quite free from rats or mice. There are two cats, which are invariably turned out at night, with no possibility of getting in again. No dogs, except one, a long way off in the yard. The house is surrounded by fields to a distance of 300 yards to the nearest cottage, situated on a private road, not metalled (having scarcely any wheeled traffic, and very rarely any at night), distant 40 yards from the house. It was completed in August, 1882, and the only ordinary residents are myself on the S.E. side, and three servants on the N.W. side, having only one doorway between the body of the house and the servants' quarters on each floor. See sketch accompanying, in which the particular rooms referred to are within red lines, with all needful details marked thereon. It is naturally a particularly quiet house, and I seldom hear a sound, not made by myself. The servants are always in their bedroom C (see sketch) by 10.30 p.m., and I almost invariably enter my distant bedroom A about 11 p.m.

I have explained all this in great detail to show that every sound is heard among perfect quietness, particularly at night.

The rest of this statement refers to about 30 inexplicable sounds, as if inviting my attention specially, and two apparitions or visions, apparently of a carefully calculated nature, seen by a child visitor, being a blood relation of my late wife, who died in July, 1882, and whom this child had never seen, nor yet any likeness of her.

Having now cleared the way for a general view of the whole case, I will give the details, premising that I am much the reverse of a nervous or fanciful temperament, rather cautious, at my present advanced age, as to believing anything without the "Q. E. D.;" also of very regular and temperate habits, having always been so, never drinking wine or beer, and only an ounce and a half of spirits in three-quarters of a pint of water in 24 hours ; and that the child quoted does not yet understand what the word "ghost" means.

As before mentioned, my wife died in July, 1882. At that time I had never given the subject of ultra-mundane indications any consideration what

ever, beyond what I had heard of the experiences of two of my relatives in a vague sort of way, several years ago (within 10 years), and it was not till about the middle of the occurrences under notice that I read the books of Dale Owen, D. D. Home, and Serjeant Cox.

The inexplicable phenomena quoted have only been in my own bedroom, A (chiefly); the visitors' room, B; and the servants' bedroom (twice), and kitchen below the latter (once); also once in my day-room, below my bedroom, A. With so much variation in quality of sound, there must have been quite as many inexplicable natural causes, *if* natural (mundane) causes have existed.

The first few indications I did not record at all, but note them now as between the 15th and 30th September, 1882, being six weeks from the date of my wife's death—*i. e.*, the former date. (1) At 3 a. m., while asleep in my bedroom A, amid perfect quietness, I was awoken by loud and prolonged knocking, as by knuckles of a man. Went to the door with night-light; nothing to be seen or heard: thought it must have been fancy. I may add that my late wife was much in my mind, but I had not the wildest idea of any ultra-mundane communication, having given no thought to the subject. (2) About 1.30 p. m. Servants at dinner in kitchen below C. Heard a loud and continuous rapping; part rap, part rattle, apparently on or outside the room window in front. Thought it might be an intimate friend rapping with his umbrella, as no bell had then been put up. Looked through every window on the lower floor, then round the house outside in both directions. Saw and heard nothing. Returned to my room by the kitchen door (below C); found the servants at dinner too far off (over 60ft., with two closed doors) to hear the rapping. A part of the sound was that of the soft part of the doubled fist striking the side frame of the window, and fingers tapping on the glass, all combined. I note here that the hour (between 1 and 2 p. m.) was the most favourable possible to avoid confusion with other sounds, and as if—as I now think—the rapping by day came after the unsuccessful knocking at my bedroom door at night. (3) At 11 p. m. Servants all quiet in their bedroom, and self just got into bed, a night-light burning as usual. Heard two clear single raps on the door X. The door also seemed to open about a foot. The sound was the hollow sound of knocking with knuckles, not the creaking of a door. Got up and saw nothing; all dark outside. (4) About 11 p. m. again, and (as before) just after getting into bed. Servants in bed at 9.30. All quiet, without a sound of any kind. Heard more rappings near the head of my bed, where some relics are kept. On the two last occasions, I was thinking of the departed one. All this from 15th to 30th September, 1882, and I think chiefly (as subsequently) between Saturday nights and sunrise on Mondays, which seems curious. The two apparitions, hereafter detailed, were also at daybreak of a Saturday (Sunday being Christmas Day) and Monday. After 30th September, 1882, the rappings, &c., were regularly recorded on the day following the night of the occurrence.

22nd October, 1882 (Sunday), at (note that by "at" I mean about, but will keep to the exact records) 6.30 a. m. I had been previously out of bed for half an hour. Servants just gone down to the kitchen below their bed-

room to hear quite distinctly the Christian name of my late wife a foot from my ear; it was not in her natural voice, the sound was low (not a whisper), with each syllable given at equidistant

intervals and at the same pitch as is pronounced by a speaking machine ; it was hardly in a natural voice at all. There is a servant of the same name in the house, then far from my room ; but it was no familiar voice that I heard, and, on inquiry, her name had not been called by anyone about that hour. I have never imagined or heard a name in the same manner. After this I obtained the two books by Dale Owen and read them.

November 9th, 1882 (same year), time about 7 a.m.—Heard two consecutive sets of sounds, like blows on my under pillow, too loud for heart pulsations, which followed (just felt). I wrote and placed on my chest of drawers (see sketch) "Give three raps if from my late wife."

November 13th, 1882.—At 11.30 p.m. had just got into bed about a minute. Servants all retired at 10 p.m., and perfect quietness inside and outside of the house. No strong wind. Heard three very loud crashes apparently through the wall (14in. wall), just above the chest of drawers marked in sketch in my bedroom A. The sound was indescribable—something between the blasting of a tree-trunk by lightning, the sudden breaking of a 3in. plank across a fixed fulcrum, and the report of a rifle, but more prolonged—nearly as loud as the report of a large-bored pistol in a room (which I have heard before). This, considering my repeated request for three raps, startled me much. There was an interval of some four seconds between each report. Having lighted a candle, I examined the wall closely to seek for any crack or fissure in it or the colour wash (no wall-paper), but could see nothing, or up to this date. Looked over the long corridor (see sketch), then examined the wall in the empty room adjoining at S, but could detect nothing—no sounds of any kind, nor sign of failure in any wall, roof, or other part of the house. The servants (who sleep soundly) were not informed, and made no remark—having 60ft. of distance and three closed doors between us. On hearing these crashes, I knew nothing about repeating the alphabet, or did not think of it ; but I took a pencil, held at the end by two fingers lightly, to see if a precedent quoted by Dale Owen might again occur—no results. I now requested, as before, that further rappings might be either on the door or on the thin panel-door of the hanging wardrobe. (See sketch.)

Up to December 23rd, 1882, there were no further indications of the same kind, but on the 24th December, 1882, I had as visitors a lady and two children, aged 7 and 10, both girls. They were blood relatives of my late wife, and the mother a special favourite of hers. The mother and eldest child slept on the "double bed" (see sketch) in bedroom B, while the younger child, a very delicate, clever child, slept in the "child's" bed, near the fire-place (see sketch), looking full on the "easy chair," so marked on the other side of the fire-place.

In the grey, early morning light of the 24th December, the younger child, on the "child's" bed, awoke her mother saying, "Who is that lady sitting in the arm-chair?" (The chair was usually empty, without any antimacassar.) The mother, seeing nothing but the empty chair in its usual position and state, intervened between the child and chair, and succeeded in soothing her. Nothing further was said, that day, either to myself or others.

Same date, about midnight, I heard a sudden and loud tap in my bedroom A which awoke me from a half dozing state. The lady in bedroom B also heard a loud tap apparently in her room ; whether at the same moment

could not be ascertained. (Curiously enough, one of the servants dreamed that the lady had mentioned this tap to her, which was not the case till next morning, astonishing the lady by replying, "You told me of this last night, or I must have dreamed it.")

26th December, 1882.—At daybreak, as before—a grey morning, the same child, being wide awake (as usual with her at early morning), saw the figure of a "tall lady in a long grey dress, a tall hat with a feather in it; the face was very thin and white" (the child shuddered when repeating this two days afterwards). "I heard the sweep of the long dress on the floor and the sound of slipped feet—the heels—as the lady came by the door. She went to the side of your bed," the mother's, (see double bed on sketch) "and seemed to smooth down the clothes and tuck you in comfortably, then went round the bed to the table on the other side, near the head of the bed" (see sketch), "then took up some books, opened them, and put them down again." A Bible, Prayer-book and others lay there. "Then she turned round and was coming to me, when I put my head under the bed-clothes. I was so frightened that I could not speak." This was stated by the mother to be usual with her, though far from being a timid child. She slept in August following in the spare room E with her sister, before mentioned, and a younger brother of five years, requiring no night-light. (The room was chosen as being nearest to the servants in the absence of the mother.) There is no guessing the motives of a child, but strangely enough she said nothing about it till about to be put to bed at night, when she said to a young servant girl, "I don't want to sleep alone in this bed again." Then the whole story came out. The servant girl told the mother, who came at once to my room with it—stating also for the first time what the child had seen on the Saturday morning, the 24th. I may mention here that there had been no Christmas amusements or mummery of any kind to affect the child's nerves, and she was in her usual health. Her veracity is beyond suspicion, and she may have been afraid of displeasing her mother in consequence of what occurred on the 24th. The whole story is too circumstantial and complete for such a child, and she does not, as before stated, understand the meaning of the word "ghost" (having been entirely brought up by the mother). We did not like to question so young a child much in the matter: but during the remainder of her visit here (some two weeks) she adhered exactly to the same account, telling the servant that she would not sleep again in the same bed, or without a light (which was given), because "the woman would come back." Child-like, she did not object to sleeping alone in room E, in July following. (See ante.) The child continued so very positive as to what she had seen that her mother made the best of it by saying that perhaps she had seen a good angel. The mother is far from being a Spiritualist, and is a lady of strong common-sense and nerves. Her opinion was—quoting her knowledge of the child—that the latter "must have seen *something*," as there had been no previous visions of any kind, nor have there been since.

As regards my own view of the case, I cannot help remarking that an intelligently cautious course of the two appearances or visions, so as not to frighten the child, and the similarity between the description given by the child, and the ordinary appearance of my late wife—never seen by the child

nor any such likeness—in her forenoon dress, &c., when on her regular daily visits to the damp garden, stables, and poultry-yard. The similarity stands thus:—

The figure “was tall” (my late wife was 5ft. 5in. in house shoes, without heels, and must have appeared taller to the child in consequence of the rest of the description, being also taller than her mother and other people usually about her).

“In a long grey dress.” The dress—still with me—is not what a painter would call grey; being made of “pooshmèna,” an Indian cloth, of a light brownish earth colour, sometimes called a “brown grey” by milliners, and what the child (according to the mother) would call “grey,” particularly in the grey light of early morning. The dress (an outer garment like a cloak) seems to myself to be of a grey colour in the grey light of the early morning. I do not think that the child saw anything with her natural eyes; but as somnambulists or mesmerised persons see and hear; else the mother would have seen the first or (apparently) preparatory apparition or vision.

The “long dress,” described corresponds with the dress just described—being usually looped up, as is often done with “half-trains,” when out of doors.

“With a tall hat and feather in it.” The garden hat was a high-crowned soft felt, of the wide-awake kind, with a gauze or muslin band round the crown, with drooping end hanging down on one side—always worn with the dress described. Long dresses were always worn.

“Heard the trail of the dress on the floor,” or “rustling sound” of the same. This I have never heard; but sharper ears might have done so. “And the sound of heels on the floor.” This corresponds, as rather loose goloshes were invariably worn with the same general dress, when leaving or entering the house. A light stick, not quoted by the child, but making a tapping noise in the house, was always carried. The quoting of the rustling sound of the dress and of the heels, seems, however, to give an objective character to the apparition.

“Went round the large bed (occupied by the mother and elder sister), “smoothing down and tucking in the bed-clothes.” This apparently affectionate procedure seems as if intended to prevent alarm to the seer, as also the taking up and laying down of books before passing the seer’s bed in returning round the large bed. The return towards the child (see route dotted on the sketch) was too much for the child, who “covered up her head with the bed-clothes.” The child stated that she “could not speak.” (This, according to the mother, was usual with her, when frightened.) The detailed description of the two appearances, and of the whole procedure on the second occasion, which must have taken some minutes, seems, as before stated, far too much for so young a child, and particularly this child, who is not at all given to long narratives. The fact of covering up her head shows that she was quite awake, and her exact repetition of the same details for many days shows that all the details must have been impressed upon her mind, and more so than most ordinary occurrences, in such detail. The child changed beds with her sister on the night of the 26th December (1882), and by burning a night-light, and leaving the door wide open (myself being just on the outside), pending her mother entering the room for the night, she did

not repeat "that woman will come back again. My idea is that this child was the only "sensitive" (like D. D. Home) in the house, and made use of to supplement the indications which I and the servants could hear. It seems to be admitted (see *Mechanism of Man*, Vol. II.) that a few people have the power of inducing artificial somnambulism or trance, with full power over the thoughts and even words of some sensitives. It is evidently neither a mechanical nor persuasive power. Who can say that a departed spirit in another stage of existence has not the same power?

January 12th, 1883; time, about 2 a.m.—I had just been out of bed, and downstairs, to see to a sound of footsteps outside, and in a few seconds, after getting into bed again, I heard a distinct continuous knocking on the wardrobe panel at the foot of my bed, apparently in compliance with my previous requests, (supposing ultra-mundane agency,) since the last indications—as if by soft knuckles, about four feet above the floor, in the centre of the panel, which forms, practically, a sounding-board. All servants in their distant bedroom c, and the rooms adjoining mine both empty. All quiet inside and outside the house. There were three distinct raps at intervals of a second, followed by a long continuous and extremely rapid tapping, at nearly double the pace of a needle in a sewing machine, and yet each tap quite distinct, without any resonance from the thin panel as a sounding-board; thus, for some four seconds:

o o o

I do not see how all this could be effected by natural or artificial mechanical means, unless by elaborate machinery, with a damper behind the point struck. I repeated the alphabet, but no results. At the time of hearing I was looking straight at the wardrobe, and the locality of the sound seemed to be quite unmistakable, and equally inexplicable from any natural cause.

January 14th, 1883; 5 a.m.—Rapping near my bedroom window (not loud, and not like the rattling of a window).

February 24th; 4 a.m.—Awakened by a clapping sound near table of relics. Again at 6 a.m. five loud knocks at my door. Called out, "Come in," but no one there. Servants did not leave their distant rooms till 7.30 a.m. that day.

March 11th, 1883; 5 a.m.—Knocking near the head of my bed.

March 15th, 1883; 6 a.m.—Awoke as if by a small hand pressing my foot very firmly. Same day, at 6.30 a.m., a thumping at my bedroom door as if by the soft part of a doubled fist. No clue.

From March 25th till May 15th I was very ill from a purely physical cause, and mostly in a semi-conscious or unconscious state. Heard nothing, except once something like the sound of crying in a corner of the room, but not very distinct.

June 13th, 1883.—Three loud crashes on the wall at "s," the last of which seemed to travel with the rapidity of lightning through the wall to the front of the house. The crashes were as if given by blows of a heavy hammer, quite unlike any failure of masonry, and not a trace of anything of the kind.

June 30th, 1883; 6.30 a.m.—Seemed to hear my own Christian name, exactly in my late wife's natural voice, when in good spirits—not loud.

August 2nd, 1883.—Early morning (hour not noted). Four knocking sounds.

August 11th, 1883.—Three knocks as above, quite distinct, in same bed room.

August 13th, 1883; 5 a.m.—Heard again my own shortened name, as on 30th June previous.

June 25th, 1883; 5 a.m.—Heard the clapping sounds again.

September 1st, 1883; 5 a.m.—Heard three dull knocks near front windows and table of relics.

September 4th, 1883; early morning.—Heard three soft raps near the head of the bed. (It is remarkable how often three raps—specially asked for—have been heard.)

September 28th, 1883; 3.30 a.m.—When quite awake—having just previously looked at my watch—heard six distinct raps on the bedroom door, rather slowly given, exactly like knuckle raps, at the usual height of such knockings, and on a panel quite inexplicable by any possible natural cause.

November 6th, 1883; 10.30 p.m.—Had just got into bed. Servants retired at 10. Heard three soft raps on a spare wardrobe, being exactly the sound that would be produced on such a panel.

February 4th, 1884.—Remarkable bell ringing, repeated second time, within a few minutes of the only times when I and all the servants could hear it. About 5 p.m. I entered the "wash-room" D, being the only room from which I could hear a bell hung at the corner of the passage to the servants' room C, having the wire bell-pull in a brass groove, just outside my bedroom door. It has only two bent levers, with very strong springs, the wire being in sight along the roof the whole way, except through the wall near the bell itself (see sketch). This bell rang quite unaccountably and strongly about 15 seconds after I had entered the "wash-room." It could not have happened from the usual gentle closing of the door (15 seconds before), nor from any gust of wind, as the day was a pretty still one, and no windows open anywhere. Two of the servants were in their bedroom C, and one of them came at once, looking alarmed at the suddenness and loudness of the ringing at so unusual an hour, and fancying sudden illness on my part (in fact, I seldom ring any bell at all, and this one had not been rung for the previous 10 days or so). On my suggesting it must be the front door bell, the servant took me to the bell near their bedroom, where we found the tongue or clapper still vibrating. Knowing that there were no rats in the house, nor any such being able to touch the wire, I thought it possible that the bent levers, or one of them, might have been left at "half-cock," as it were, even for 10 days, from the knob-puller not having gone up quite home, but found it impossible to arrange it that way, the springs being too strong. I found also that the bell would not ring at all unless pulled down nearly the whole way. I then pushed the knob-puller home and left it.

Again at 9.30 p.m. on the same evening, I entered the same wash-room, accompanied by a servant (the same who answered the first ringing), with hot water; and again, in about 15 seconds, we both heard the bell, finding, as before, the clapper still moving with nearly full vibrations. Two servants in the kitchen below also heard it, and one came up. These have been the only instances of inexplicable bell-ringing in the house. The two ringings could not have been better timed if some one had been watching an opportunity of letting every one in the house hear them as well as myself, and

the repetition, exactly under the same circumstances, seemed intended to intimate that the first was no accident. Any trickery in the matter is out of the question. They (the servants) could not even get at the bell—being 12ft. above floor—to ring in that way, and are not inclined to ascribe the ringing to ultra-mundane causes, without any further attempt at explanation, beyond asking if I had slammed the door and looking unsuccessfully for open windows.

As to any illusions or hallucination on all these indications, coupled with every appearance of intelligent choice of times, varying localities, and quality of sounds—it seems most unlikely that six people out of seven, who have been mostly in the house, should be subject to illusions, and only in this house, or that I should have been subject to so many illusions (about 30) during more than 20 months, and with nothing to induce any suspicion of the kind in my past or present life. Taking all the indications together, they seem to have been of a mutually supplementary character. (a) The sense of hearing by one person chiefly in one room—A. (b) Hearing (one loud rap) by three persons, and one of them twice seeing an apparition, in apparently very intelligent sequence, as if from an ultra-mundane source—in room B. (c) Exact timing of bell-ringing—twice—in apparently intelligent sequence, as if intended chiefly for myself, with three other persons also hearing the same.

Assuming a fair share of reason and common-sense on my own part, and going from effects to a possible cause, I do not see that my late wife (or possibly some other, except for the description given by the child, and what I seemed to hear of names), having certain limited powers, could have employed them more intelligently than has been done, [i.e., by a general comparison of the whole], for my particular conviction and comfort, particularly as regards choice of times and variety of indications, all naturally inexplicable. I have only the choice between this view and “inexplicable”—dismissing the idea of illusion through so many months. I feel as sure of having heard all I have stated as that I am now writing with pen and ink. I have never felt doubtful as to the sounds heard (specially the crashes and rappings), while the child mentioned felt quite as fully the fear, several times repeated, that “that woman will come back.”

If there are any further indications I will record and mention them in continuation—say half-yearly.

I look upon the Psychic Society as a most important one, setting a common-sense example, on quite sufficiently good grounds, and the more so, considering the evidently great want of moral courage among many who keep silent, including, of course, many who cannot afford to risk their professional prospects in the present state of opinion of many people, with a further disinclination to give their houses a kind of character which interferes with rental and sale.

J. D. CAMPBELL.

P.S.—I have forgotten to record that the “crashes” quoted under 13th June, 1883, also occurred two or three times just before that date, i.e., on previous nights, soon after I got into bed. More hammer-like—not so loud—and at *no other time*. I only wondered then. Also a case mentioned by *the servants* as follows:—“We were sitting at dinner in the kitchen about

30 p.m. when we were fairly startled by hearing a loud sound, as if a lot of gravel had been violently thrown up against one of the windows (a high one, some seven feet above ground level). We all went out, but could see nothing; groom and workmen had left the premises for dinner."

These are old servants who saw the last of my late wife, attending the funeral.

In this case also the time seems to have been chosen with intelligence.

I have purposely omitted some knockings heard when people were moving about the house and premises.

J. D. C.

E. G. wrote to ask General Campbell whether it was possible that one or more of the servants might have seen the paper which he wrote on November 9th, 1882, asking for three raps; and also whether the child might not have previously seen his late wife's dress, hanging up perhaps in some wardrobe. The reply is as follows:—

(1) The written paper (in pencil) was written just before I got into bed, about 11 p.m., and burnt about 5 a.m. next morning, before any one could enter the room, to avoid remarks by the servants. Anyhow, they could not have made the loud crashing sounds by any means in their power, nor knocked on the wardrobe at foot of my bed and in the room, without waking me up, having a night-light burning all night. I am sure also that my servants would never think of taking such liberties. I was always awake on each occasion before the sounds came, except once as quoted.

(2) The particular dress and hat (kept as relics) were under lock in my bedroom (which the children never entered, or had any object in entering), with the key always in my pocket. The children were only on the bedroom floor to sleep, and always accompanied by the mother (chiefly) or the nurse, or my own servants, both day and night. I asked the mother whether the child could have seen any dress and hat like the unusual ones I had, and the answer was "No. She must have seen something," *i.e.*, as a vision—twice and differently. There was a steady intelligent consistency (not on the surface), showing affectionate intention and caution, which the child herself was not aware of, in the two consecutive statements, and which no child of seven could have put together.

J. D. CAMPBELL.

Mr. Gurney and I had a long interview with General Campbell, Oct. 4, 1884, and we carefully inspected the premises. The house is an exceptionally solidly-built one, with extremely thick walls inside; and General Campbell assured us that, since he built the house some few years back, he had never known the wood to crack or start.

PROCEEDINGS OF THE GENERAL MEETING ON
May 10th, 1889.

The thirty-second General Meeting of the Society was held at the Westminster Town Hall, on May 10th, 1889.

THE PRESIDENT, PROFESSOR SIDGWICK, IN THE CHAIR.

The President gave an address on the "Canons of Evidence in Psychical Research."

The following paper was then read.—

III

RECENT EXPERIMENTS IN CRYSTAL-VISION.

[The following paper is contributed by a lady, well known to the Editor, who prefers for the present to remain anonymous.]

It is proposed in the following paper to offer a short account of some recent attempts at Crystal-vision, experiments in which, for purposes of divination or clairvoyance, have been recorded from the earliest ages. I should have been glad to proceed to them without further preface; since, however, I have been unable to find in the British Museum Library any English book bearing directly upon the subject of Crystallomancy, I venture to prefix a few notes upon its history and method. Though the information obtainable upon the subject has, for the most part, no great evidential value, it is nevertheless historically interesting, for, just as the witch-stories contain the first hint of hypnotic suggestion, now so familiar, it may be possible to discern by examination and experiment whatever element of truth the traditions of mirror-gazing may contain, and perhaps to apply them to the elucidation or illustration of some of those questions of the sub-conscious workings of mind, on which, in spite of great recent effort, we have still much to learn.

Alike both in purpose and in method of use, and therefore for our present intention to be classed with the Crystal as a means of divination, were vessels containing liquid, usually water,—water in springs, mirrors of polished steel, liquid poured into the palm of the hand, and various objects having a reflecting surface, such as the beryl or other gems, the

blade of a sword,¹ and in Egypt, Persia, and in Europe in the Middle Ages—even the human finger nail.

With the use of one or more such means, we find that mirror-gazing in some form has been practised for at least 3,000 years, and that traces of it exist in the histories of Assyria, Persia, Egypt, Greece, Rome, China, Japan, India, possibly Nubia, and, in the form of cup-divination, according to Captain Cook, among the natives of the South Sea Islands. Ceasing to rank among manifestations of Divine power, though as to its influence on the minds and actions of those consulting it, taking a no less important place as the accredited work of the author of evil, mirror-gazing assumed a new importance in the history of Europe in the Middle Ages, reaching its highest development in the 16th and 17th centuries, and finding its exponents among the learned physicians and mathematicians of the Courts of Elizabeth, the Italian Princes, the Regent Catherine de Medici, and the Emperors Maximilian and Rudolph.

It is interesting to observe the close resemblance in the various methods of employing the mirror, and in the mystic symbolism which surrounds it, not only in different ages, but in different countries. From the time of the Assyrian monarch, represented on the walls of the North West palace of Nimroud, down to the 17th century, when Dr. Dee placed his Shew-stone on a cushioned table, "in the goodly little chapel next his chamber," in the college of which he was Warden at Manchester, the seer has usually surrounded himself with the ceremonials of worship, whether to propitiate Pan or Osiris, or to disconcert Ahriman or the Prince of Darkness. In the same way we find that in all ages, and alike in Greece, Rome, Persia, Egypt, India, as well as in later traditions of Europe, the seer, variously called Speculator, Scryer, Viewer, or Reader, was usually a child, "who had not known sin."

Before going further into the history of the subject, it may be as well to give some account of the method pursued, which, as has been said, is in all essential features the same under all circumstances; and for this I select the description given by Lane in his *Manners and Customs of the Modern Egyptians*,² written in Egypt, during the years 1833-4-5, which may then be compared with the traditions of antiquity.³

The curiosity of the author had been excited by Mr. Salt, the English Consul-General, who, on suspecting his servants of theft, sent for a Mughrêbée magician. Mr. Salt himself selected a boy as Scryer,

¹ "Blade of a sword, buckle, or other shining object."—Plin. *Hist. Nat.*, xxxvii. ii.

² Vol. I., c. xii.

³ A gnostic papyrus in Greek, said to have been written in Egypt early in the Christian era, now preserved in the British Museum, describes a scene, in which Divination with the Bowl, under conditions very similar to those of Mr. Lane's story, forms an essential feature.

while the magician occupied himself with writing charms on pieces of paper which, with incense and perfumes, were afterwards burnt in a brazier of charcoal. After drawing a diagram in the boy's right palm into the middle of which he poured some ink, the magician desired him to look into it fixedly, when, after seeing various visionary forms, as directed, the boy finally perceived the guilty person, who, from the description given of his dress and stature, was recognised as a certain labourer, who, on being arrested, confessed his crime.

This incident prompted Lane to further inquiries, and on a subsequent occasion other results were obtained, and the proceedings are described with greater detail.

First, invocations were written on paper by the magician, summoning his two Genii, then a verse from the Koran "to open the boy's eyes in a supernatural manner. . . . to make his sight pierce into what is to us the invisible world." These were thrown into a chafing-dish containing live charcoal, frankincense, coriander seed, and benzoin.

A boy of eight or nine years old had been chosen at random from a number who happened to be passing in the street, and the magician, taking hold of his right hand, drew in the palm of it a magic square, that is to say, one square inscribed within another, and in the space between certain Arabic numerals; then, pouring ink in the centre, bade the boy look into it attentively. At first he could see only the face of the magician, but proceeding with his inspection, while the other continued to drop written invocations into the chafing-dish, he at length described a man sweeping with a broom, then a scene in which flags and soldiers appear,¹ and finally Lane asks that Lord Nelson should be called for. The boy describes a man in European clothes of dark blue, who has lost his *left* arm, but adds, on looking more intently, "No, it is placed to his breast." Lord Nelson generally had an empty sleeve attached to the breast of his coat, but as it was the *right* arm he had lost, Lane adds, "Without saying that I suspected the boy had made a mistake, I asked the magician whether the objects appeared in the ink as if actually before the eyes, or as if in a glass, which makes the right appear left. He answered they appeared as in a mirror. This rendered the boy's description faultless."

Among the Greeks, various methods of divination by reflections on glass or water were used. 1. Hydromancy. This was practised chiefly at Patræ, a city on the sea coast of Achaia, where was a temple dedicated to Demeter. Before the temple was a fountain in which were

¹ It is perhaps worth noting that a lady mentioned by Lane—a friend of his own, who was invited to act as Stryer,—also saw a man with a broom, that the same vision is recorded by Dr. Dee, and that various accounts of Egyptian mirror-gazing, given by Sir G. Wilkinson and by Kinglake, speak of flags. Cp. Account of Lord Prudhoe, in *Notes Ambrosianæ*.—Blackwood, Aug., 1831.

delivered oracles, very famous for the truth of their predictions. These were not given upon every account, but concerned only the events of diseases.¹ The manner of consulting was this: they let down a mirror by a small cord into the fountain, so that the lower edge might just touch the surface of the water, but not be covered by it; this done, they offered incense and prayers to the goddess, then looked upon the mirror, and from the various figures and images represented in it, made conjectures concerning the patient. 2. Lecanomancy, divination by a bowl containing water or a mixture of oil and wine. The Scholiast upon Lycophron believes this method to have been practised by Ulysses, and to have given occasion to the stories of his consultation with the ghost of Tiresias. 3. Catoptromancy, in which mirrors were used without water. Sometimes it was performed in a vessel of water, the middle part of which was called *gaster*, and then the divination termed Gastromancy (4), in which glass vessels were used filled with clear water, and surrounded by torches. A demon was invoked, and a boy appointed to observe whatever appearances arose by the demon's action upon the water. 5. Onychomancy,² "performed by the nails of an unpolluted boy, covered with oil and soot, which they turned to the sun, the reflection of whose rays were believed to represent by certain images the things they had a mind to be satisfied about."³ 6. Crystallomancy, "performed by polished and enchanted crystals, in which future events were signified by certain marks and figures."

We find still existing in India⁴ a mode of divination with mirrors (called "unjoum"—black lamps), which reminds us of the Greek hydromancy, in which a child, gazing into a mirror, sees the image of the sick person, whose recovery is in question. Indian magicians have also another process, which resembles that practised in Egypt. Incense, made after elaborate and careful rules, is burnt, and the remains collected, which, after being moistened with castor-oil, are poured into the hands of a child, who sees visions of spirits and demons.

Reinaud, quoting from an Arab MS., gives the following as the method of mirror-gazing among the Mussulmans:—

If one is in need of something, he writes on the edge of a mirror the names of Gabriel, Azrael, Raphael, and Asrafel, with words from the Koran, relating to the Omnipotence of God. He then fasts for seven days of strict retirement, and then, the mirror being held, either by himself, or by man,

¹ Cp. Potter's *Antiquities of Greece*, Vol. I. cxi. Pausanias, vii., 21, 12. Bouché Leclercq, *Histoire de la Divination dans l'Antiquité*, II. 255.—Del Rio, *Disquis. Mag.*, Lib. IV. Quest. 6, Sec. 3.

² Boissard, *Trac. Div.*, c. v., p. 17.

³ Potter's *Antiquities of Greece*, Vol. I. cxviii.

⁴ Maury, *La Magie et l'Astrologie*, p. 433; cp. Herklot, *Mussulman and Hindoo Mirrors*, p. 375.

woman, or child, no matter who, he recites many prayers, and is enabled to see what he needs.¹

It may be as well to note here that the ingenious mechanical mirrors found in China, India, and Japan, the secret of which was examined by Mr. James Prinsep, Wolff, of Berlin, and Sir Brewster, are concerned with purely physical magic, and appear in no way connected with our present subject.

Reinaud also refers to a Persian romance, in which it is mentioned that if a mirror be covered with ink and placed in front of a subject, it will indicate whatever he wishes to know.

Pythagoras is said to have written on a steel mirror with his own blood, and to have made his friends read the message by the light of the full moon, which appeared to reveal the message as a reflection from her own surface.²

HISTORY.

As has already been said, the history of cup and mirror divination takes us back to the earliest ages. The art of divination, of which this is one of the oldest forms, is ascribed to various sources. Æschylus³ refers it to Prometheus, Cicero⁴ to the Assyrians and Etrurians, Zoroaster to Ahriman, Varro to the Persian Magi,⁵ and a very large class of authors, from the Christian Fathers and Schoolmen downwards, to the devil.

There can be little doubt that the Cup of Joseph, "in which my Lord drinketh and whereby indeed he divineth,"⁶ was one used for magical purposes, though there are some who tell us that even here the mistranslator has been at work. The tradition seems the more probable, inasmuch as cups having special properties figure largely in the earliest Egyptian sculptures,⁷ having a further symbolic reference to Egypt as the cup of the Nile, and also to cycles or periods of time.

¹ Reinaud, *Description des Monuments Musulmans du Cabinet de M. le Duc de Blacas*. Paris, 1828. Vol. II., p. 9.

² "The moon's orb is round just as mirrors are, and there is a saying that those who are skilled in such matters can in this way bring the goddess down. There is, too, a trick of Pythagoras which is played by means of a reflector of this kind. When the moon is full, if anyone writes with blood anything he pleases on a mirror and holds it up to the moon, having previously bidden a friend to stand behind him, his friend, looking intently at the moon's reflected orb, will read everything which was written on the mirror as if it had been written on the moon."—Scholiast's Note on Aristophanes' *Nubes*, v. 750.

³ Æsch., *Prometheus Vincitus*, 492.

⁴ Cicero, *De Div.* I. i. and I. ii., Clem. Alex. *Strom.*, i. 326.

⁵ S. Augustine, *De Civ. Dei.*, vii. 35.

⁶ Greg. Naz. Works, Ed. Bened., ii. 137 and Plin. *Nat. Hist.*, vii. 56; Gen. xlii. 5-15; cp. Burder's *Oriental Customs*, p. 25.

⁷ *Nineveh and its Palaces*, Bonomi, p. 265; Ed. 1852. Hävernicks, *Intro. to the Pentateuch*. Cardan, *De Rerum Variet.*, cap. 93.

The Persian poets make frequent allusion to the Cup of Giamschid, in which could be seen the whole world and all the things which were going in it,"¹ and to the existence of which they ascribed the prosperity of their ancient monarchs.

To the possession of such a vessel the Orientals ascribe the wisdom of Solomon,² and that used by Alexander the Great was probably of the same mystic properties.³

The sculpture on the walls of the Hall of Divination at Nimroud, already referred to, represents the king as drinking or divining in the presence of the gods of Assyria.

The question as to the use and meaning of the Urim and Thummim has long been one upon which scholars and theologians, rabbinical and Christian, have hesitated in all ages to pronounce a decided opinion.⁴ I shall, however, venture to recur to this subject in another connection, and for the present will merely add that the earliest and best accredited traditions assert that the sacred gems worn upon the breast of the High Priest symbolised light, and were probably of some colourless stone, in which light was embodied in clearest purity, probably diamond or rock crystal.⁵

Of the practice of mirror-gazing among the Greeks, we have already spoken, and but little change seems to have occurred in the course of ages, from what we learn from Pausanias, who, travelling through Greece in the second century, visited Patræ in Achaia, and witnessed the practice of catoptromancy by means of a mirror suspended over water, with the usual incantations and burning of incense.⁶

The instances of divination by mirror or crystal gazing which occur among the Romans are so closely allied in kind and in method to those of Egypt and Greece as scarcely to need special mention.⁷ Varro tells a story of a child who was consulted as to the war of Mithridates,⁸ and

¹ Bonomi, p. 266.

² D'Herbelot s.v. "Giamschid" (= Vase of the Sun), *Occult Sciences*, 817. Cp. Psalm xvi. 5; xxiii. 5; also in reference to its superstitions, Babylon spoken of as a "Golden Cup," Jer. li. 7. Such was perhaps the cup made by Merlin. *Færic Queen*, III. 2, 19.

³ That a strong feeling still exists in the East on the subject of cup divination is illustrated by the following:—"When Seringapatam was stormed by General Harris and Sir David Baird, the unfortunate Tippoo Saib retired during the heat of the conflict to gaze on his divining cup. After remaining a long while in profound absorption he rushed desperately among the combatants in the breach, and fell there covered with wounds."—*Encyc. Met., Occult Science*. Elihu Rich.

⁴ Kimchi, Aben Ezra, S. Augustine, and many others meet us with such expressions as "Non constat," "Nescimus," "Difficile est invenire."

⁵ *Epistles to the Seven Churches*, Trench, p. 125.

⁶ Pausanias, VII., 21, 12.

⁷ Cicero, *De Div.*, i. 55.

⁸ Apuleius, *Apolog.* c. 41, Ed. Hildeb., p. 536. See also Cornelius Agrippa, *Occ. Phil. B. I.*, ch. 57.

children, we learn, were consulted by Fabius. It is also said that a child foresaw by reading in a mirror the issue of the contest between Severus and Tullius Crispinus, and revealed the prophecy to Didius Julianus, by whom the oracle was consulted.¹

We learn from Pliny² that in the arts of divination the ancient Britons excelled even the Persians themselves, but we have no means of discovering whether any form of mirror or crystal gazing was known to them.³

The arts of the crystal seers, or as they were called in the Councils of the Church, "Specularii," seem to have passed, with but little change except in outward ceremonial, from the superstitions of the Pagan to those of the Christian.

Casaubon⁴ tells a story of a Latin Christian who was frequently mortified by seeing the opposite faction victorious in the games. He accordingly sought out Hilarion, a monk of great piety, who put into his hand a vase of water, in which he saw horses and chariots, and became aware that they were under magical spells. Hilarion dissipated the enchantment with the sign of the cross, and his client departed, giving thanks to God.

The Specularii, or those who inquired into the future with the aid of a mirror, had a large following in the Middle Ages, and are mentioned in the Councils of a Synod convened by S. Patrick and two others about 450,⁵ which shows that the infection had spread as far as Ireland.⁶ John of Salisbury, Bishop of Chartres 1177-1181, has left us a list of procedures against the Specularii, who were looked upon as heretics, and fell under the ban of the Church.⁷

S. Thomas Aquinas, writing about the same period, says that the peculiar gift of seeing visions possessed by children is not to be ascribed to any virtue of innocence or power of nature, but is the work of the devil; nevertheless, in spite of S. Thomas and John of Salisbury and a special condemnation from the Faculty of Theology in Paris

¹ *Spartian Did. Jul.*, vii.; Bouché Leclercq. Op. cit., Note, p. 341, Vol. I. "On prenait un miroir et un enfant y voyait l'image de l'avenir, non avec ses yeux qui étaient bandés, mais avec le sommet de la tête, probablement 'enchanté.' C'est de cette façon que Didius Julianus apprit sa chute prochaine, et l'avènement de Sévère."

² *Hist. Nat.*, xxx., 13.

³ "Il est probable que les druides tenaient d'une source orientale leurs doctrines sur la vertu des pierres, dont on retrouve des traces parmi les traditions populaires de l'Armorique et parmi celles des parties de la Grande Bretagne et de l'Irlande, où le druidisme s'est conservé plus longtemps. Les Écossais attachent encore une vertu particulière à certaines pierres nommées cairn-gorm qu'on trouve dans leurs pays."—I. Résié, *Sciences Occultes*, II. p. 98.

⁴ *Ad Spartian.*, c. vii. 250. Paris, 1603. Ed. Casaubon.

⁵ Brand's *Popular Antiquities*, III., p. 31.

⁶ *La Magie et l'Astrologie*, Maury, pp. 427-31.

⁷ John of Salisbury. *Polycrat.*, I., c. xii., 21.

1398, the Specularii continued to flourish,¹ and the art of mirror-gazing lingered on till the sixteenth century, when it received a new impetus, and soon reached its highest development, not in the hands of an obscure charlatan or nameless heretic, but under the auspices of a Court physician or a University professor.

The time was at hand in which men began to think for themselves, alike in literature, politics, and religion; when, just as a nobleman dared also to be a poet, a statesman to question a priest, or a country gentleman to inquire into the Divine right of kings, so despite the terrors of the Inquisition on the one hand, or the prosecutions of civil law on the other,² men of learning, repute, and acknowledged position began to inquire into the hidden secrets of natural magic.

At the time of the struggle between Francis I. and Charles V. we are told that the action of the French was influenced by a magician, who, by means of the reflections in a mirror, discovered to the Parisians the progress of events at Milan.

A little later, we find Catherine de Medici consulting a magician, who shows her by means of a mirror how long her sons would occupy the throne. I have not been able to discover if the seer on this occasion were, as seems very probable, Jean Fernel, Court physician to Henry II., who has recorded³ that he saw figures in a mirror which expressed their meaning in gesture so significant that even his assistants understood them.⁴

Pico de Mirandola (1463-94), himself a foe to astrologers, who had declared his death in his 32nd year, was nevertheless "infatué de la vertu des miroirs constellés, et assurait qu'il suffisait d'en faire fabriquer un sous une constellation favorable, et de donner à son corps la température convenable, pour lire dans le passé le présent et l'avenir."⁵

Johann Rist,⁶ an accomplished mathematician and scholar, tells of a crystal made by Wisbro in Augsburg in which were seen men and animals.⁷

¹ "Already (1456) were crystals used in England, and their inspection brought to a science."—*Die Sichtbare und die Unsichtbare Welt*. Max Perty, 1881.

² "En 1609 on brûla en place de Grève le Sorcier normand Saint Germain, pour avoir fait en compagnie d'une femme et d'un médecin, usage de miroirs magiques." *Le Mercure françois*, 1609, p. 348.—Wierus, *Pseudo-Monarchia Dæmonum*, Lib. III., c. xii. 6.

³ Fernel, *De Abditis Rerum Causis*, I., xi.

⁴ Michael Nostradamus and Cosimo Ruggieri were Court astrologers to Catherine de Medici.

⁵ Maury, *La Magie et l'Astrologie*, p. 431.

⁶ Rist, a voluminous writer both in German and Latin, was the founder of a literary society under the title of the Order of the Swan. The essay quoted is one of a series apparently published monthly, and containing much quaint talk upon various subjects—mathematics, medicine, verse, music, magic—between himself and his friends.

⁷ *Die Aller-Edelste Zeit Verkürzung der ganzen Welt*, von dem Rüstigen, 1668, p. 258.

Aubrey, writing in 1696,¹ refers to the earlier practice of mirror or crystal-reading in Italy. The Earl of Denbigh, he says, when Ambassador at Venice, "did find one who did show him there in a glass, things past and to come"; and Sir Marmaduke Langdale when in Italy, went to a magician, who showed him in a glass a vision of himself kneeling before a crucifix, at which he, being a devout Protestant, was properly shocked, but the prophecy was fulfilled when he later became a Roman Catholic. "He told Mr. Thomas Henshaw this himself."

Bodin, a lawyer of some eminence in Toulouse (d. 1596), and author of works on demonology, gives a story of a fellow-townsmen, who used to divine by the finger nail of a boy.

It is interesting to note how universally the theory of devil-possession was held in regard to the stone, and even writers holding widely different views such as Naudé,² Cornelius Agrippa,³ and his pupil⁴ Wier or Wierus on the one hand, and their opponents Bodin and Del Rio⁵ on the other, all maintained the hypothesis, though they made use of it for different ends. Pomponatius,⁶ Fernel, and the persecuting De l'Ancre and his colleague Espagnol, also recognised a supernatural cause for the phenomena.

We now come to the period of Dr. Dee, who perhaps the greatest, is certainly the most voluminous exponent of the art of crystallomancy in this or any other country. He is thus described by Hudibras:—

I've read Dee's prefaces before,
The Devil and Euclid o'er and o'er,
And all the intrigues 'twixt him and Kelly
Lescus and the Emperor would tell ye,
Kelly did all his feats upon
The devil's looking-glass, a stone; ⁷
Where playing with him at Bo Peep
He solved all problems ne'er so deep.

—Part II., Canto 3.

John Dee was born in London, 1527, was Fellow of Trinity College, Cambridge, visited the Low Countries in 1547, lived afterwards

¹ Aubrey's *Miscellanies*, pp. 129-30.

² Naudé, 1600-53, physician and librarian to the Queen of Sweden, author of *Apologie pour les Grands Hommes accusés de la Magie*.

³ See *De Incert. et Vanit. Scientiar.*, cxxvi.

⁴ Wier, for 30 years physician to the Duke of Cleves, and of high medical reputation.

⁵ Del Rio, 1551-1608.

⁶ Pomponatius, 1462-1525.

⁷ Mr. Hockley considers the stone here alluded to, to be one which, having come into the hands of Horace Walpole, was sold at the Strawberry Hill sale in 1842, and which he describes as "composed apparently of a flat circular and highly polished piece of cannel coal, about 6 inches in diameter."

in Louvain and Paris, and returned to England in 1551, when he became Rector of Upton-on-Severn. He was arrested under Mary, on suspicion of being attached to the cause of Elizabeth, who afterwards showed him much kindness,¹ and when in 1564 he left England to pay a visit to the Emperor, and fell sick at Louvain she sent two doctors to inquire into his condition. Later, Dee settled at Mortlake, where he became famous as an astrologer, and where in 1583 his library of 4,000 books was plundered by the people.

In 1582 Dee became associated with Kelly, with whom he was induced to go to Germany to visit Albert Lasky.² He was afterwards banished from Poland by the Pope's Nuncio, and in 1589 was recalled by Elizabeth to England. Through the influence of Archbishop Whitgift and Lady Warwick he was appointed Chancellor of St. Paul's, and two years after, Warden of Manchester College. On the accession of James I. he fell under suspicion and himself invited inquiry into his life. This was refused, and he retired to Mortlake, where he died in 1608.

His son Arthur, often mentioned in his book, was brought up under Camden and became Court physician to Charles I.

His account of his various experiments may be read in a thick folio volume, edited with a quaint and entertaining preface by Meric Casaubon,³ who belonged to the generation following that of Dee, and who examines the subject with much learning and care, though with an amusing air of superiority and condescension. He seems entirely to acquit Dee of the charge of charlatanry and imposture, which has been brought upon him by some, for he says:—

I think no man will make any question but the poor man did deal with all possible simplicity and sincerity, to the utmost of his understanding at the time. And truly, this one thing excepted, his mistaking of evil spirits for good, it doth not appear by anything but that he had understanding and perfect use of his reason to the very last.

Dee's method differed so far from that of his predecessors that his scryer or seer, Kelly, could not be described as "unpolluted," or "one that had not known sin," for he seems to have been a well known scoundrel, to which recognition the fact that he had been deprived of both his ears, for some misdeeds in Lancashire, bore sufficient testimony. The child, who seems to be a necessary member of the *dramatis personæ* of crystal drama, existed, however, in Madimi, one of their

¹ "Her Majestie willed me to fetch my glass so famous, and to shew unto her some of the properties of it, which I did; her Majestie being taken down from her horse by the Earl of Leicester, did see some of the properties of that glass, to her Majestie's great contentment and delight."—*Diary of Dr. Dee*, March 16th, 1575.

² Referred to by Hudibras as "Lescus."

³ Meric Casaubon, son of Isaac Casaubon, Professor of Greek at Geneva, was a scholar and critic, Rector of Bleadon, in Somerset, d. 1671.

most frequent spirit visitors, with whom the story opens, and who is thus described :—

A pretty girl of seven or nine years of age, attired on her head with her hair rowled up before and hanging down very long behind, with a gown of Sey, changeable green and red, with a train that seemed to play up and down like, and seemed to go in and out behind my books, lying on heaps.

She was a bright, pleasant, little creature, anxious to make herself useful, even to the extent of wishing to learn Greek, Latin, and Syriac, in order to be helpful to Dr. Dee, and begging to be taught to spell. She seems to have had a dull time at home, to judge from her pleasure in the society of two old *savants* such as Dee and Kelly, but it usually happened that just as she was beginning to enjoy herself, her mother, a somewhat ill-tempered person, carried her off to her domestic duties, apparently the care of her younger brothers and sisters. They had also some 20 other visitors, who appear in the crystal in endless variety, from Angelicall Creatures and Spirituall Beings down to a Diavel of Hell. Dee seems to have had a theory that the Crystal or Shew-stone was a means of testing the spirits whether they were of God, for he says they "had warrant that into the stone no wicked spirits should enter, but without the stone ill-doers might deal with them unless God prevented it." However, if it be true of spirits as of men, that "by their deeds ye shall know them," one would hesitate, after reading the history, to give adhesion to his creed in this particular.

Some of their visitors are described minutely. One is, "A woman like an old Mayde, in a red petticoat, and with a red silk upper bodies, her hair rowled about like a Scottish woman, the same being yellow."

Another,— "A goodly tall man, aged, all in black, with a Hat on his head."

We have also, "A young man sitting on the side of a ditch,"—"a multitude of young children,"—"a thin-visaged man," and among the Angelicall beings, Esmeli, Gabriel, Michael, Nalvage, Uriel, as to whom Casaubon says, "Whether all Interlocutors I know not, because I do not remember, neither doth it much concern."

They not only see these persons but hold long conversations with them ; the stone also produces other sounds, sometimes of a somewhat disturbing nature. On one occasion, Kelly says, "I have heard a voice about the Shew Stone very great, as though men were beating down o mud walls,—the thumping, shussing, and cluttering, is such." Another time we read, "It thundereth in the Stone."

The nature of the messages received is as varied as the style of the messengers. The Angelicall Beings usually relieve themselves of a good deal of "Sermon-like Stuffe," somewhat stale and thin in quality, and with an affectation of originality, and an assumption of importance :

their teaching, with which in our own day we are tolerably familiar at the hands of our lady novelists. Madimi is a pleasant little chatterbox. The Scottish Mayde was apparently "on a journey, too busy-wise to stop talking," and somewhat offended by the persistence with which a man, whom she met on her way, inquired, like another historical character, "Where are you going to, my pretty Maid?" She answers, "Belyk you are of kyn to these men,"—some others she had met,— "for they are also desirous to know whither I go."

However unsatisfactory Kelly¹ may have been in private life, his sincerity with regard to the crystal seems fairly established by the following story.

It seems that, if contemporary history is to be trusted, Kelly had sold himself to the devil, who promised he should live 1,000 years. (He died at something like four-score.) Perhaps with a view to provide for so long a career, Kelly was anxious to sell his accomplishments to the highest bidder, and ungratefully left his master in the lurch on more than one occasion. Once, however, his designs were frustrated; though, by the way, I think the story ends in his receiving an addition to his salary. There appeared, after the usual preliminaries of prayer and self-mortification, "One in the very top of the frame of the Shew-stone much like Michael," and soon certain words are seen, which Kelly, not understanding the Greek character, declared to be "Ghybrish." Madimi, whose classical studies seem not to have advanced far, is of opinion that the language is Syriacke, in which she was supported by Dee, "but this he said," adds Casaubon commenting on the story, "to jeer at Kelly."

However, the message, as translated by Casaubon, runs thus:—

This fellow will overthrow this work His baggage in a readiness And he doth very much endeavour To withdraw himself from this common friendship Take heed that you give him no occasion For he doth mightily plot by art and cunning How he may leave you for ever.²

The descriptions given of the Shew-stone itself³ are so fragmentary and conflicting that Casaubon is of opinion that Dr. Dee had more stones than one, which he accounted sacred, including the "Principal Stone"

¹ W. Scott, after describing the use of crystals, writes: "Dr. Dee, an excellent mathematician had a stone of this kind, and is said to have been imposed upon concerning the spirits attached to it, their actions and answers, by the report of one Kelly, who acted as his viewer. The unfortunate Dee was ruined by his associates both in fortune and in reputation." *Demonology and Witchcraft*, p. 339 *seq.*

² Kelly afterwards owned to Dr. Dee "that unless this had so fallen out he would have gone beyond the seas, taking ship at Newcastle, within 8 dayes next," p. 28.

³ Now to be seen in the British Museum. It is interesting also to know that Dee's library, the scene of his crystal visions, remains almost as he left it in *Manchester College*, difficult though it be to associate any hue of romance with a scene so blackened with dirt and money-getting.

and "this other stone;" and "first sanctified Stone," usual "Shew-stone, and Holy Stone." In another place he says :—

The form of it was round, as appeareth by some coarse representations of it in the margins (not given in edition of 1659), and it seems to have been of a pretty bigness. It seems it was most like unto crystal, as it is called sometimes *Inspecto Chrystallo*,—*nihil visibile apparuit in chrystallo sacrae, præter ipsius crystalli visibili (sic.) formam.* . . . It is a secret of Magic which happily may be grounded, in part at least, upon some natural reasons (not known unto us), to represent Objects (externally not visible) in smooth things.

Of the history of the stone, or how it came into Dee's hands, we can discover nothing. It appears in the very first scene, and is an important feature in almost every part of the story. In a letter to Rodolph, Emperor of Germany, Dee says (p. 223) :—

The Holy Angels for these two years and a half have used to inform me . . . Yea, they have brought me a Stone of that value that no Earthly Kingdom is of that worthinesse as to be compared to the vertue or dignity thereof.

And in another place (p. 245) :—

The Emperour, desirous to see the Stone brought to me by an Angel, willed me to come to-morrow also to diner.

Casaubon, in the absence of information as to its origin, suggests that the reader, if he please, may "find some satisfaction if he read the maner how it was taken away and restored, very particularly set down." Accordingly we tell the story (with some omissions) in Dr. Dee's own words :—¹

Not long ago there appeared a great flame of fire in the principal stone (both standing on the table before E. Kelly), which thing, though he told me, I made no end of my prayer to God. And, behold, suddenly one seemed to come in at the south window of the chappel, right against E. K. (But before that the stone was heaved up an handful high, and set down again well, which thing E. K. thought did signifie some strange matter toward.) Then, after the man that came in at the window seemed to have his nether parts in a cloud, and with spread-abroad arms to come toward E. K., at which sight he shrinked back somewhat, and then the creature took up between both his hands *the stone and frame of gold*, and mounted up away as he came. E. K. caught at it, but could not touch it.²

How long they had to wait for the recovery of the stone we are not told. They lost it on the 24th of April, 1587, and recovered it on Friday afternoon, about four of the clock, under the following circumstances :—Dee and Kelly had been taking a walk by the "little River," and were returning home when Kelly saw twain as high as my son Arthur, fighting by the River side with swords ;

¹ The italics are Dr. Dee's.

² Page 19, Second Part.

and the one said to the other, "Thou hast beguiled me." Then I at length said unto them, "Can I take up the matter between you?" One said, "Yea, that you can." "In what is it?" quoth I. Then said he, "I sent a thing to thy wife by my man, and this fellow hath taken it from him."

Then they fought again, and the thief being wounded produced the stolen stone, and at the other's bidding, disappeared and on his return was asked: "Hast thou laid it under the right pillow of the bed where his wife lay yesternight?" after which they vanished.

And I, coming to my chamber, found my wife lying upon her bed, and there I lifted up the right pillow upon which she lay resting herself (not being well at ease) . . . and there I found my precious Stone, that was taken away by Madimi. Whereat E. K. greatly wondered, doubting the verity of the shew. But I and my wife rejoiced, thanking God.

One does not see why Madimi should be charged with the deportation of the Shew-stone, which had also other vicissitudes in its career. On one occasion Uriel appears, and after some preliminary "Sermon Stuffe" says, "This is the last time any shew shall be made in this Stone." However, the sentence is afterwards revoked, and the stone "dignified" by Nalvage, another, perhaps a rival, spirit. It was even "marvellously brighter than before." Sometimes the stone, on being consulted, gives no response, but remains "of his natural diaphinitie." On one such occasion we gather a small detail, which reminds us of the method pursued by a magician, Simon d'Achard, who was hanged in Paris in 1596 for the crime of mirror-reading, and whose plan was to write down the questions to which he desired an answer, and put the paper away with the mirror, in which the following day he read the message for which he sought.² Dr. Dee writes:—

Very long I prayed in my Oratory and at my deske, to have answer or resolution of divers doubtts which I had noted in a paper,³ and which doubtts I read over distinctly . . . but answer came there none, neither in the Stone did anything appear, no, not the golden curtain. . . . But I held on in a pitiful manner.

The surroundings of the Shew-stone seem to have been a matter requiring great attention. Even when on a passing visit to the Emperor we find that an oratory is arranged, and "the Angelicall Stone set in the frame of gold on the Table," and when at home, Dee frequently speaks of the oratory or sanctuary, also of "curtains" and "a veil." These curtains, however, are not to be confounded with another

¹ Part II., p. 23.

² Story told by De l'Ancre in *L'Incrédulité et Miséricence du Sortilège*. Paris, 1622, p. 774.

³ On another occasion, we read that Kelly left written questions in his window (p. 80). "Nalvage told him the devil had now taken away his questions. E. K. went down to see if it were true, and it was true."

"curtain" often mentioned, which "a man would think at first perchance . . . somewhat outward, but it will be found otherwise, it was seen in the Stone, and appeared of different forms and colours." It served in fact as a sort of drop-scene to distinguish between the acts, and was sometimes superseded by "a ball or cloud of smoak."

But enough of Dr. Dee, whose book, however, I can recommend as very suggestive and entertaining reading, containing much which is unexpected, from what seems the first seed of certain modern theological heresies down to an early statement of the principles of Pepper's Ghost. The results attained by Cagliostro were so similar to those of Dr. Dee as scarcely to need special mention, though the fact that Cagliostro made use of a carafe of water constitutes a slight difference in method. Some interesting facts and illustrations of crystal-gazing are recorded by Boissard,¹ in which we have the usual elements—the mirror, incantations, and child seer; and one of the instances given is noteworthy as an example of clairvoyance, rather than of the Spiritualistic flavour of the Dee stories.

A man having committed a murder is fleeing from his country. On the way he goes to a magician for news of his wife. Incantations are performed, a child is called, and looking in a mirror describes a room, a lady, the details of her dress. She is flattening something in her palm, and laughs and talks with a young man who sits by.

The husband recognises his wife, and the room she occupies, but not the young man, and seized with jealousy, returns at the risk of his life to a village near home, whence he sends a messenger to his wife desiring an interview. The lady arrives much rejoiced at the unexpected meeting, and on being questioned, gives an account of the scene described, which agrees in every particular, even as to the dress she was wearing at the time. The mysterious young man turns out to be the husband's brother, for whom she was preparing a plaster which she flattened between her hands.

De l'Ancre gives a somewhat similar story also of a jealous husband, to whom a magician, reading in a glass, describes a scene which induces him to return home at once, to find that his wife had broken her arm which had been set by a surgeon-monk, the sight of whom had caused so much unnecessary anxiety.² Ben Jonson enumerates among the tricks of "the Alchemist," "taking in of shadows with a glass, told in red letters." In a note by Whalley, Ed. 1811, we read, "i.e. says Mr. Upton, letters written in blood, and he thinks it an allusion to a particular manner of divination with a glass mentioned by the Scholiast of Aristophanes in Nub. 760. I rather apprehend it an allusion to the

¹ Boissard, *Trac. Dir.*, cap. v. pp. 15, 16.

² *L'Incrédulité et Miséricorde du Sortilège*, De l'Ancre, p. 257. Paris, 1622. Readers of Sir W. Scott may be reminded of "Aunt Margaret's Mirror."

une-tellers of our author's day, and that these shadows were visions, seen by a beril, which is a kind of crystal, they had used to look into."

A crystal at Nuremburg is often referred to by writers of the 17th century,¹ in which a boy could read answers to any question asked and which an important scientific difficulty (we are not told of what kind) was once decided. Unfortunately, the owner was seized with scruples as to its use, and finally broke it in pieces.

Among crystal-seers of importance in England after Dee's time, was a Mr. Compton of Somersetshire,² said to be a physician of repute, who, wishing to give proof of occult skill to a patient, Mr. Hill, asked him to look in a mirror, which (without the usual preliminary incantation, &c.) he offered for his immediate inspection. Mr. Hill then beheld his wife, who was many miles distant, "in the habit which she then wore, working at her needle, in such a part of the room, in which, and about which she really was, as he found upon enquiry when he came home. Compton . . . was an utter stranger to the person of his wife."

To the same period belong several seers, mentioned by Lilly,³ none of whom present any special features of importance. He also gives us a description of a crystal used in his time by a Mr. Gilbert Wakering, "a beril, of the largeness of a good big orange, set in silver, with a cross on the top, and another on the handle, and round about engraved three angels' names,—Raphael, Gabriel, and Uriel."

A similar description is given by Aubrey,⁴ of "a berill now in the possession of Sir Edmund Harley, K.B., at Brampton Bryan, in Herefordshire." It was originally used by a minister in Norfolk with a call, "afterwards a miller had it, and both did work great cures with it." Finally, "it came into somebody's hands in London, who did strange things with it, and was questioned for it, and it was taken away by authority."

The "call" seems to be the modern substitute for the earlier incantation. Examples are given by writers of the time; one quoted by Percy⁵ is headed "An excellent way to get a Farie," of which the conditions are:—

"First get a broad square crystal or Venice glass, in length and breadth 3 inch. Then lay that crystall in the bloud of a white henne, 3 Wednesdays or 3 Fridays."

And so on. Another, still more curious, quoted by Reginald Scot,⁶

¹ Sprenger, Introduction to his Edition of Plutarch's *De Defectu Oraculorum*; Cassaubon in Introduction to *Dr. Dee*, and Bodin, *Fleau des Démons*, p. 129, Ch. II.

² *Saducismus Triumphatus*, Glanville, 1681, pp. 202-3-4.

³ *Life and Times of William Lilly*, 1602-81, pp. 234-5.

⁴ *Miscellanies*, J. Aubrey, 1696, p. 130.

⁵ From a MS. in the Ashmolean Museum. Probably the one referred to by Aubrey as "the call Mr. Elias Ashmole had."

⁶ *Discotery of Witchcraft*, Reginald Scot.

is called "an operation . . . to have a spirit enclosed in a crystal stone or beryl glass." This was a work of time, demanding not only "new and fresh and clean array," but the repeating of seven Psalms, several long prayers, sundry operations with fine bright swords, five days' fasting, and other tedious performances.

Lilly tells us of one Mortlack who had a crystal and a call for Queen Mab. "He deluded many thereby." Once, on trying in presence of a large company to no effect, he complained of adverse influence in the presence of Lilly, who adds: "I at last showed him his error, but left him as I found him, a pretending ignoramus."

Perhaps the latest historical example of mirror-gazing is that given by Saint-Simon¹, who tells in his Memoirs of a magician who predicted to the Duke of Orleans the fate of the princes through whose death he attained the position of Regent of France. The seer in this case was a girl, young and innocent, whose visions were perceived by means of a glass of water.

Some interesting examples of crystal-seeing are mentioned by Mrs. De Morgan,² whose comments upon them are as follows:—

Crystal-vision is a well attested fact, having its laws and conditions like other phenomena in this world of known and hidden causes, and a little careful observation may clear away some of that obscurity which has kept it as the property of witches and sorcerers. The Crystal . . . seems to produce on the eye of the seer an effect exactly like what would ensue under the fingers of a powerful mesmeriser. The person who looks at it often becomes sleepy. Sometimes the eyes close. At other times tears flow.

The following remarks to the same effect are from *La Magie et l'Astrologie* (Louis F. A. Maury, 1860).

Entre les principaux moyens de divination un grand nombre avait pour effet de déterminer une sorte de vertige, en agissant sur les yeux, et par conséquent sur le cerveau, à peu près de la même façon que dans l'hypnotisme le font des corps brillants. (p. 426.)

In one instance quoted by Mrs. De Morgan the percipient dwells upon the fact that the crystal vision is not interfered with by the normal vision, that she could discontinue her observation, occupy herself with other things, and return to find the scene as she left it. In my own experience, on the contrary, absolute fixity of gaze is essential to the very existence of the picture, which remains only so long as I can continue without relaxation either of attention or vision.

We have already seen that there seems a probability that the divination by the Urim and Thummim was in some way analogous to that by mirror-gazing. I venture to quote in this connection from Dean Plumptre who, in his article "Urim and Thummim," in *Smith's*

¹ Saint-Simon, Ch. clxi.

² From Matter to Spirit, p. 110.

Dictionary of the Bible, says in answer to the question, "In what way was the Urim instrumental in enabling the High Priest to give a true oracular response?"—

In some way they helped him to rise out of all selfishness and hypocrisy, out of all ceremonial routine, and to pass into a state analogous to that of the later prophets, and so to become capable of a new spiritual illumination. The *modus operandi* in this case may, it is believed, be at least illustrated by some lower analogies in the less common phenomena of consciousness. Among the most remarkable of such phenomena is the change produced by concentrating the thoughts on a single idea, by gazing steadfastly on a single fixed point.¹ The brighter and more dazzling the point upon which the eyes are turned, the more rapidly is the change produced. The life of perception is interrupted. Sight and hearing fail to fulfil their usual functions. The mind passes into a state of profound abstraction, and loses all distinct personal consciousness. Though not asleep, it may see visions and dream dreams. Under the suggestions of a will for the time stronger than itself it may be played on like "a thinking automaton."

Among recent examples of mirror-gazing some, at once the best attested, as well as the most striking, come to us from modern Egypt.² Some interesting remarks upon the question and its relation to the phenomena of Mesmerism may be found in an article by Mr. Hockley, in *The Zoist* (Vol. VII., p. 251, 1849-50), and it is said, though I have not been able to meet with any trustworthy account of the period, that the subject attracted great attention, especially in Lancashire, about the middle of this century.³ An interesting experiment, made in 1869, has recently been recorded by Mr. Dawson Rogers (*Light*, March 16th, 1889). He relates that he put a crystal into the hands of a lady, to whom its use was quite unknown, who, after gazing into it for a short time, minutely described a scene, in which a lecturer, apparently an Englishman, was addressing a foreign audience, while behind his chair stood the spirit of a North American Indian, who seemed, to some extent, to inspire his discourse. Some months later the lady was by chance introduced to the United States Consul for Trebizond, whom

¹ Cp. Maury, *La Magie et l'Astrologie*, pp. 430-31. After speaking of onychomancy and similar forms of divination by gazing, he adds: "Ces moines du Mont Athos qu'on avait surnommés umbilicains ou omphalo-psychiques, et qui croyaient voir, après avoir longtemps contemplé leur nombril, la lumière du Thabor, étaient dupes d'une hallucination de même sorte. . . . Cette secte des umbilicains parut dans la première moitié du seizième siècle. . . . La rondelle de métal percée d'un trou dont fait usage M. Phillips dans ses expériences d'hypnotisme, rappelle la forme de l'organe sur lequel ces moines fixaient leurs regards d'admiration."—Fleury, *Hist. Eccles.*, 7, xcv. c. ix.

² In addition to works already referred to, see Butler's *Court Life in Egypt*, pp. 238-242.

³ Crystal-seeing now very common,—a nine days' wonder of the Metropolis. Admitted as undoubted truth in Lancashire. Elihu Rich, *Encyc. Met., Occult Sciences*. "Catoptronomy still found in many villages."—*Dict. Infernal*, Paris, 1863, p. 145.

she recognised as the subject of her vision, and who believed it to refer to some occasion when he had given an address in that town. He also stated that other Spiritualist seers had given similar descriptions of the Indian spirit.

An interesting little volume has lately been brought to my notice, *Visionen im Wasserglasse*, by Adelina Freiin v. Vay; geb. Gräfin Wurmbrand.

It is the record of about 90 experiments, extending over the years November, 1869—December, 1875. The authoress tells us that they were undertaken by the desire of her "Spirit Leader" (p. 3), who also explains their significance. Except that I can lay claim to neither "spirit leader" nor spirit visitants, and am responsible for my own explanations, I find that the experiences resemble mine in many respects. Frau v. Vay sees her pictures without distress or difficulty—sometimes like photographs, showing light and shade only, at others with their natural colouring, usually distinct in outline, though sometimes as mere cloud pictures; at times they are only of momentary duration, at others they remain some time, or melt gradually into new combinations (p. 4). The will of others does not influence her visions—concentration of sight and attention is all that is necessary. The "Spirit Leader" speaks of such picture-seeing as being as old as mankind, known to all the nations of antiquity, though not in our own day receiving the attention it deserves (p. 5). Though no attempt has been made at classification, I am inclined to think some such arrangement as I have ventured to suggest for my own would also meet all the cases in the record, which has been kept in an orderly manner. Frau v. Vay dictates the description of the picture while present before her to her husband, the "Spirit" contributes the interpretation, and the fulfilment is afterwards added in proper historical order.

EXPERIMENTS.

Those interested in such matters may perhaps be glad to learn that several persons have lately made experiments with the Crystal, which have been carefully recorded.

In attempting some examination of the result, I have for material several cases which I am permitted to quote at first-hand, as well as more than 70 of my own, of which I have kept notes, invariably made within a short time (at the furthest, an hour) of the occurrence of the experiment. Of these, I believe not more than two or three are of a kind to which I can assign no meaning, and even as to these I think it quite possible that some explanation may yet be forthcoming, several other cases having occurred, as will be seen, in which the source of the message or vision was not immediately evident.

The experiences of the different percipients have sufficient resemblance to each other, and to some extent to those recorded in history, to justify a provisional classification.

In the first place, we must treat the Crystal-visions on the analogy of other hallucinations, assuming that the part played by the Crystal is mainly to concentrate the gaze. This is evident from the variety of the means employed, already in part enumerated, and to which may be added many others which the imagination of the percipient may suggest, the crystal having maintained its position of preference, probably on the ground of convenience. From my own experience I would suggest a dark framed photograph, hanging on the same side of the room as that on which the light enters, as very effective. The reflecting balls, a favourite toy on a Christmas tree, which others have found suitable, always strike me as reflecting too much, and in too grotesque a manner, to be of use, and the same may be said of the back of a watch. The Arabs and Hindoos sometimes use a cup of treacle, the Chinese the palm of the hand alone; olive oil, lamp-black, and other liquids have all, as we have seen, their place amongst the methods of Crystal-seeing. The Crystal of the 17th century seers seems to have usually been cut and polished and mounted in a ring, but was occasionally used in its natural form. That spoken of as belonging to Mr. Dawson Rogers is of the latter kind. A glass or vase of water serves every purpose, but is obviously inconvenient to handle, especially if used in the dark. I can also recommend, particularly for daylight experiment, a good-sized magnifying glass placed on a dark background.

Assuming, then, that the crystal is used for the purpose of concentration, both mental and physical, we shall find that the visions follow the main lines of other hallucination, and may be :

1. After-images or recrudescing memories, often rising thus and thus only from the sub-conscious strata to which they had sunk.
2. Objectivations of ideas or images
 - (a) Consciously or (b) unconsciously in the mind of the percipient.
3. Visions, possibly telepathic or clairvoyant, implying acquirement of knowledge by super-normal means.

In seeking to illustrate the first of these three groups I hope to be forgiven if I draw mainly from my own experience, not only because my own record is largely concerned with this class of vision, but because such stories contain so little of the marvellous that they are practically ignored by most writers on the subject.

The tendency of the conscious memory is so strongly in favour of picture-making that we may naturally assume this habit on the part of

that which is latent or sub-conscious. We notice this strongly in the child, whose play consists for the most part of a reproduction of some "fragment from his dream of human life," and it becomes still more marked among the uneducated, the grown-up children of our civilisation. One asks a poor woman after her rheumatism, or her flower garden, or her grandchild, no matter what, and she inevitably begins by telling you how on a certain day she was sitting, "as it might be *there*," and a friend dropped in just as you have done this morning, and so on—convinced that the assertion that the stones remain there unto this day, is as convincing an argument to your mind as to her own. The question often asked, "Is thought conducted in words?" may present many difficulties, but we are all probably agreed as to the tendency of recollection to the forming of pictures.

The revival of impressions or presentations, says Mr. Sully, has, as its physiological condition, the modification of the centres in some way and the production of a physiological disposition. Owing to this, though excitation of the centres can take place at first only through some peripheral stimulation it may subsequently become independent of it. Milton mentally picturing scenery after he had lost his sight, and Beethoven representing musical sounds after he had lost his hearing, are striking illustrations of this surviving central effect of external stimulation.¹

Such pictures sometimes occur in the Crystal when I am looking for something else, and may consist of a room I have seen during the day, a glimpse of some corner of a house where I have chanced to call, a sudden movement which has startled me, indoors or in the street, as when a maid has surprised me with an unexpected service, or the dog has run under a passing vehicle—something which has received but the slightest notice at the moment of its occurrence, but which recurs in intensest clearness when it presents itself in the Crystal. It is a matter of regret to me that for the present I am unable to compare notes upon this kind of vision with any other percipient, as one would be glad to know how far it depended upon the *habit* of visualising impressions. If, for example, I desire to describe a room in a friend's house, I return in recollection to the occasion of my last visit; I once more occupy the same chair, the carpet at my feet becomes visible, the furniture nearest to my seat, gradually the whole contents of the room, till walls and ceiling complete the picture, and I am able to give an inventory which would not disgrace an auctioneer's clerk. How much this idiosyncrasy may have to do with the clearness of my crystal-pictures, I leave to the wiser in such matters to determine.

(No. 7.) Here, for example, I find in the Crystal a bit of dark wall, covered with white jessamine, and I ask myself, "Where have I walked *to-day*?" I have no recollection of such a sight, not a common one in

¹ Sully, *Outlines of Psychology*, p. 222.

the London streets, but to-morrow I will repeat my walk of this morning, with a careful regard for creeper-covered walls. To-morrow solves the mystery. I find the very spot, and the sight brings with it the further recollection that at the moment we passed this spot I was engaged in absorbing conversation with my companion, and my voluntary attention was pre-occupied.

(No. 62.) To take another example. I had been occupied with accounts; I opened a drawer to take out my banking-book. My hand came in contact with the Crystal, and I welcomed the suggestion of a change of occupation. However, figures were still uppermost, and the Crystal had nothing more attractive to show me than the combination 7694. Dismissing this as probably the number of the cab I had driven in that day, or a chance grouping of the figures with which I had been occupied, I laid aside the Crystal and took up my banking-book, which I had certainly not seen for some months, and found, to my surprise, that the number on the cover was 7694. Had I wished to recall the figures I should, without doubt, have failed, and could not even have guessed at the number of digits or the value of the first figure. Certainly, one result of crystal-gazing is to teach one to abjure the verb "to forget," in all its moods and tenses. Perhaps the time may come when we shall relegate the waters of Lethe to the region of other myths, which exist only for the Royal Academician hard up for a subject, and try to endure the conjugating of some such verb as to "dis-remember."

(No. 68.) To quote again from my note-book,—this time an instance more satisfactory to myself. I had carelessly destroyed a letter without preserving the address of my correspondent. I knew the county, and searching in a map recognised the name of the town, one unfamiliar to me, but which I was sure I should know when I saw it. But I had no clue to the name of house or street, till at last it struck me to test the value of the Crystal as a means of recalling forgotten knowledge. A very short inspection supplied me with "H. House"¹ in grey letters on a white ground, and having nothing better to suggest from any other source, I risked posting my letter to the address so strangely supplied.

A day or two brought me an answer, headed H. House in grey letters on a white ground.

(No. 30.) The following illustration is in some respects similar. It was suggested to me, one day last September, that I should look into the Crystal with the intention of seeing *words*, which had at that time formed no part of my experience. I was immediately rewarded by the sight of what was obviously a newspaper announcement, in the type

¹ The entire word—one I know in no other connection—was supplied.

familiar to all in the first column of the *Times*. It reported the death of a lady, at one time a very frequent visitor in my circle, and very intimate with some of my nearest friends, an announcement, therefore, which, had I consciously seen it, would have interested me considerably. I related my vision at breakfast, quoting name, date, place, and an allusion to "a long period of suffering" borne by the deceased lady, and added that I was sure that I had not heard any report of her illness or even, for some months, any mention of her likely to suggest such an hallucination. I was, however, aware that I had the day before taken up the first sheet of the *Times*, but was interrupted before I had consciously read any announcement of death. Mrs. Henry Sidgwick, with whom I was staying, immediately sought for the paper, where we discovered the paragraph almost exactly as I had seen it. We each recorded our own share in the circumstance and carefully preserved the newspaper cutting.

(No. 71.) The following is a more recent example of word-seeing, which depended upon, as I believe, a revival of memory. It had occurred to me to write down some verses which I had once learnt some years ago and which I knew I could not recover should I ever forget them. I had no difficulty in recalling what I believed to be a correct version and was therefore, at first, surprised to read in the Crystal, a few days later, one verse, in which occurred the following line:—

"Clear by the mountain torrent, and soft by the lonely tarn,"

which I had written, and certainly had long believed to be, "clear to the mountain echo, and sweet by the moorland tarn." I believe the former to be the correct version, not only because the antithesis was characteristic of the style of the writer, but also because, as forming part of a description of a voice, this edition obviously conveys more meaning.

The question of association, as in all cases of memory, plays an active part in this class of crystal-vision. One of my earliest experiences was of a picture, perplexing and wholly unexpected (No. 11)—a quaint oak chair, an old hand, a worn black coat-sleeve resting on the arm of the chair,—slowly recognised as a recollection of a room in a country vicarage, which I had not entered and but seldom recalled since I was a child of ten. But whence came this vision, what association has conjured up this picture? What have I done to-day? . . . At length the clue is found. I have to-day been reading Dante, first enjoyed with the help of our dear old vicar many a year ago.

(No. 40.) One more illustration will suffice. We all know the mood in which it is impossible to recall some face with which we are thoroughly familiar. I have been speaking of M. and praising her beauty, but no effort will bring her countenance to my remembrance. The crystal is

ear,—an album containing her picture across the room,—so I seek that I want in the crystal. In vain ; it remains, as Dr. Dee says, of its natural diaphinitie." I make another effort, this time not to see the ace itself, but its counterfeit presentment. The Crystal shows me the open page in my album, and the left-hand portrait, but that of M. is covered by what appears to be the back of a photograph of a pinkish yellow colour, lying crookedly above it, which refuses to move. This is irritating, and I lay aside the Crystal and fetch the book. As I open it, out falls the photograph of which the back view had been presented to me, one which I had but a day or two before, promised to send to a friend, a promise I had carelessly failed (I may not say *forgotten*) to fulfil. There seems to be a curious struggle for supremacy between a voluntary and a non-voluntary faculty, a claim, as it were, of duty or conscience to have the first hearing.

(No. 28.) Sometimes the latent memory is less certain, more confused in its action, than in the cases above quoted. One day I had been seeking a medical prescription which I failed to find among my papers. After looking in many places, likely and unlikely, I concluded it had been accidentally destroyed, and dismissed the matter from my thoughts. Some hours later, without having consciously thought of my search meanwhile, I was occupied with the Crystal, which, after presenting me with one or two other pictures, suddenly showed a paper which by its colour and general appearance I recognised as the one in question. On further inspection, however, I observed, without being able to read the words, that the prescription was in the handwriting, not of my doctor, but of my friend E. As I have never yet found any Crystal vision to be absolutely without meaning, or deceptive in any particular, I resolved to follow up this indication in the only way which occurred to me, and finally found my lost prescription accidentally folded within one of E.'s letters, where it had remained, I have reason to believe, for more than four years. I may add that E. is a very frequent correspondent ; that this particular letter had been preserved quite by accident, and that there was no possible connection of ideas, either of time or place, between the two documents.

I give another illustration, of a rather different kind, of the same process of confused recollection, in which the part played by memory, though I think it undoubtedly exists, is of so undefined a nature that at first sight the case seems almost to belong to the third group—that in which we find trace of knowledge acquired by some kind of super-normal means.

(No. 18.) A small key had been lost, by a member of the household, to the great general inconvenience, and all other means having failed I applied to the Crystal for information. All that I obtained, after patient inspection, was a glow of red colour, which, as I had taken

every precaution against reflection, seemed meaningless, and so, concluding that a mere formless shining, so entirely new in my experience, could be merely an effect of weariness, mental or physical, I put the Crystal away. The following afternoon I was playing at the piano, paying no attention to what was passing in the room, when my ear was caught by the sound of a click. Before I had *consciously* recognised it as the snap of a purse, the red glow recurred to mind, and it flashed across my thoughts that A., the loser of the key, was the possessor of a scarlet morocco purse. Offering no reason, I begged to be allowed to handle it, and in an outside pocket found the missing object. I ought to add that, as it was all along supposed that the key had dropped from its ring on to the floor, the thought of the scarlet purse was not a *likely coincidence*, so unless it be assumed that the knowledge had been acquired telepathically from the lady who had herself placed the key where it was finally found, one is reduced to the supposition that I had unconsciously caught some accidental glimpse of its whereabouts.

Readers of Du Prel's *Philosophy of Mysticism* will be reminded of many examples given of a like exaltation of memory,¹ sometimes associated with some circumstance of excitement or stimulus, such as an attack of fever, of insanity, or delirium,—sometimes at the moment of death,² in a condition of somnambulism, or even in ordinary dream. Du Prel says, for instance (Vol. II., p. 33):—

“The true cause must be common to all those conditions, and is no other than the disappearance of the normal habitual consciousness and its content. Even the mere stopping up of the chief inlet of sense-impressions, blindness, as it usually exalts other psychical capacities, can also awaken the latent memory.”

Is it an over-stretching of analogy to compare the pre-occupation of the sense of sight by the fixity of gaze required for crystal-seeing,—in so far as it is an occasion of “wisdom at that entrance quite shut out,”—to a temporary blindness?

We now pass to the second group (2) Objectivations of ideas or images; and in proceeding with some illustrations of those consciously in the mind of the percipient, I am glad here to be able to draw upon the experience of others. In two cases the first experiment with the Crystal resulted in a vision of this sort.

My friend T. had never handled or even seen a Crystal before I put one into her hand, asking her to attempt to make use of it. The vision

¹ A recent probable example of the return of memory is that familiar to readers of the *Proceedings* of the Society for Psychical Research, of Mr. Schiller, who produced in automatic writing, passages in the Provençal dialect, which he was not aware of having ever seen or heard before.

² It is interesting to find this fact noticed by a writer of the 17th century. “Men sometimes at the hour of their departure do speak and reason above themselves.”—*Religio Medici*, xi.—Sir Thomas Browne, 1642.

which shortly presented itself was a face which, at first indistinct, gradually became clearer, till she was able to recognise it as that of a friend whom she had lately nursed in a fatal illness, and who, though not actually in her thoughts at the moment, was no doubt an ever present memory. In the same way G. on her first inspection of the Crystal saw the outline of a sheeted corpse which, without seeing the face, she felt assured was that of a near relative whose serious illness was a subject of deep regret to herself and her friends.¹

Speaking for myself, though I sometimes deliberately and intentionally call into the Crystal the creatures of my fancy, this reproduction of the more familiar subjects of recent conscious experience is very unusual with me, perhaps for the same reason that my remembered dreams are never,—contrary, I believe, to theory,—concerned with the thoughts and events of the past day, the surroundings of daily life, seldom even with the friends about me;—though if they go from home I at once have the pleasure of their presence in dreamland.

Just as a fanciful child will tell itself a story, I sometimes in a moment of idleness create a group of figures and put them in the Crystal to see what they will do, and so far is one's *conscious* a stranger to one's *unconscious* Ego, that I sometimes find their little drama so startling and unexpected that I watch the scene with curiosity and surprise.

I am unable to quote directly from the Crystal any example of this sort of vision, in any way worth the space it would occupy, but as it has already been submitted that the nature of the means used for concentration of gaze is of little consequence, I venture to subjoin the following.

I had been discussing with a friend the motto, "Noblesse oblige," and mainly for the sake of argument had supported the theory that the conduct illustrating the principles it involved was more likely to be an hereditary tendency than the result of external surroundings. The same evening, while sitting at the piano in the firelight, I had woven into my music a story in support of my argument, and had reached the climax, where the hero, having sacrificed all he most cared for, for the sake of his principles, was about to be re-instated in the opinion of his friends by the good offices of one who had appreciated the real heroism which underlay all the apparent inconsistencies of his career. I had conjured up a vivid picture,—the stately mansion, the group of friends gathered on the terrace, the distinguished officer who pleads the cause of the cast-off son of the house, the young man himself in whose countenance pride and affection struggle for the mastery. Just then,

¹ I am not aware that either friend has since had any unpleasant vision of the kind.

a flame suddenly shooting up from the wood on the hearth showed me the picture I had imagined, reflected upon the polished front of the piano,¹—carrying out my fancy with detailed exactness, except in one particular. The officer is dressed for riding, and his horse is held in the background by the hero himself in the dress of a private soldier, suggesting, as a better illustration of my theory, that he should be brought triumphantly through scenes of coarse temptation and an atmosphere of lower aims.

So far as crystal-vision is a revelation of one's unconscious self, it does not, so far as my experience goes, administer greatly to one's self-esteem. So grotesque and commonplace are the ideas which float to the surface, that one is tempted to be thankful for the silence of the "songs unsung." I give as illustration one or two, always with apology for their very trivial nature.

(No. 26.) I find in my note-book a memorandum of August 3rd, as to a vision of a corner of a room with a red carpet, and walls decorated in stripes of pink, white, and green, for which for many months I was unable to account. Only a few days ago I called on a friend whom I had not visited since July, and whose house had, I observed, been newly and handsomely decorated. A letter which she had written to me before leaving town in the summer was by chance referred to, and on returning home I sought it in order to settle a disputed point, and found that it was dated August 2nd and contained the information that her staircase had been painted and "looked at present like a Neapolitan ice." This, I doubt not, supplied the colouring of my picture.

(No. 63.) On March 9th I saw in the Crystal a rocky coast, a rough sea, an expanse of sand in the foreground. As I watched, the picture was nearly effaced by that of a mouse, so large that I could see only a bit of cliff above his tail. Two days later, I was reading a volume of poetry which I remembered having cut open, talking the while, certainly not consciously reading, on the day of my vision. As I turned over the leaves a couple of lines struck me as somehow familiar, though the book, a volume by Aldrich, was quite new to me.

" Only the sea intoning,
Only the wainscoat mouse."

These I imagine suggested the images.

(No. 74.) The remaining example was of a more practical kind. On March 20th, I happened to want the date of Ptolemy Philadelphus, which

¹ The writer of an article in *Blackwood's Magazine* upon "Georges Sand," tells us: "She used to seat herself at her mother's feet before the fire, gazing into an old fire-screen covered with green. In that fire-screen marvellous pictures would design themselves, as they were said to do in the pool of ink in the palm of the Egyptian sorcerers. . . . She shut her eyes and she saw it all still; when she opened them it was nowhere visible but on the fire-screen."—*Blackwood*, Vol. CXXI., p. 76.

I could not recall, though feeling sure that I knew it, and that I associated it with some event of importance. When looking in the Crystal some hours later, I found a picture of an old man with long white hair and beard, dressed like a Lyceum Shylock, and busy writing in a large book with tarnished massive clasps. I wondered much who he was, and what he could possibly be doing, and thought it a good opportunity of carrying out a suggestion which had been made to me, of examining objects in the crystal with a magnifying glass. The glass revealed to me that my old gentleman was writing in Greek, though the lines faded away as I looked, all but the characters he had last traced, the Latin numerals LXX. Then it flashed into my mind that he was one of the Jewish Elders at work on the Septuagint, and that its date, 277 B.C., would serve equally well for Ptolemy Philadelphus! It may be worth while to add, though the fact was not in my conscious memory at the moment, that I had once learnt a chronology on a mnemonic system which substituted letters for figures, and that the *memoria technica* for this date, was "Now Jewish Elders indite a Greek copy."

It is easy to see how visions of this kind, occurring in the age of superstition, almost irresistibly suggested the theory of spirit-visitation. The percipient, receiving information which he did not recognise as already in his own mind, would inevitably suppose it to be derived from some invisible and unknown source external to himself. The use of the magnifying glass is a suggestive test of the degree of independence of the stratum of thought revealed by the Crystal, but obviously it cannot be readily or usefully applied except in a few instances where the object perceived is of a kind to admit of minute inspection. Unfortunately, the suggestion of its use was made to me but recently, so that I have had but two or three opportunities of applying it, but on each occasion with the result of acquiring additional information.

The messages, conveyed from one stratum of consciousnesses to another are indeed sometimes such as to mystify the percipient.¹

An experience of this kind occurred in March, 1886, to Miss Z., a lady known to Mr. Myers, who has shown me the transcribed message. A number of letters appeared to her in the crystal, each letter seen

¹ Nicetas, (*Andron. Conn.*, II. 9.) relates that the Emperor Andronicus Comnenus had recourse to Lethoe, a diviner by hydromancy, in order to solve the question who was to be his successor, his intention being to defraud the revelation of its due by instantly destroying the person indicated. The water showed the letters S I, and upon being further questioned as to the period of his succession denoted, "before the Feast of the Exaltation of the Cross." The prediction was verified, for within the time named Isaac Angelus had succeeded to power, and Andronicus had been torn in pieces by his infuriated subjects. Elibu Rich, commenting on this story, tells us that "the devil spells as he recites the Lord's Prayer backwards. S I, when inverted, would fairly enough represent Isaac according to all laws of magic."—*Op. cit.*, p. 318. Cp. case of Kelly, already quoted, reading in Greek letters.

separately, of a bright red colour. At first they seemed to be absolutely meaningless, but it was at length discovered that they composed words, spelt backwards, in the following fashion :—

d e t n a w a e n o e m o s o t n i o j a e t a v i r p e l c r i c t s
u m e b g n i l l i w o t e v i g s e v l e s m e h t p u o t e h t t
c e j b u s

and the message at length became intelligible :—

Wanted a someone to join a private circle, must be willing to give themselves up to the subject.

In illustrating the third group, visions clairvoyant or telepathic, I have but few instances of my own from which to select examples. It would be easy to draw from a very large number of recorded cases; but as in this connection, even more than in our former examples, everything depends on the evidence, a large proportion of those which have come down to us are practically without value. However, I select a few, as fairly typical of the class.

For many reasons,—the gratification of a taste for the marvellous, the immediate possibility of testing their accuracy,—the greater interest to the on-looker,—the demand for something beyond the purely subjective,—the clairvoyant vision is that with which the greater number of seers seem to have been in all ages concerned. The fate of the sick, the detection of robbers, the recovery of stolen goods, the conduct of absent friends—some such question is the *motif* of the scene, let who will be the players.

Some recent cases have been already given from Lane's *Modern Egyptians*, with which we may compare the account given of a similar scene by Sir Grant Wilkinson.¹ The *mise-en-scène* is exactly as before—the boy, the magician, the perfumes, brazier, magic square, invocations, just the same probably as at any time for some hundreds or thousands of years. But the result was not satisfactory. Lord Fitzroy Somerset and the Queen were asked for, and the latter described by the seer as wearing black trousers and shoes, a white hat, red coat, black waistcoat, having whiskers, and presenting a glass tumbler.

Lord Nugent,² later, says that not one image evoked bore the smallest resemblance to the person asked for. The same author accounts for the success of the magician interviewed by Lane by saying that though known as Osman Effendi, he was really a Scotchman and may therefore be supposed to have had some sort of traditional acquaintance with the persons asked for, which he conveyed to the boy by means of leading questions. It is, however, fair to remember that Lane's experiences were not confined to dealings with one magician only. Sir Grant

¹ *Modern Egyptians*, Sir G. Wilkinson, Vol. I. 218-23. Similar accounts are given by Re naud, *Description du Cabinet Blacas*, p. 401.

² Nugent, *Lands Classical and Sacred*, pp. 13A-5.

Wilkinson, determined to avoid all chance of collusion, sent for a boy from a distance, and the evocations were all failures of the most ludicrous type, upon which the magician accused the young seer of lying, which, says Lord Nugent, "was no doubt true, but not the cause of the ill success."

One or two typical cases, in addition to some already given, may suffice for illustration before proceeding to such as have resulted from recent experiment.

A story told by Rist¹ belongs rather to that class of prophecies which tend to their own fulfilment. A girl, whose parents refused their sanction to her betrothal, interviewed an old woman who volunteered to show her in the Crystal how far her hopes of happiness were to be fulfilled. The girl, afraid to be left alone with the witch, induced Rist to be present at the interview, which he was thus enabled to describe at first-hand. The usual elaborate ceremonies were performed, and the crystal, wrapped in a yellow handkerchief, placed on a green bowl, which rested on a blue cloth decorated with pictures of dragons. The incantations completed, Rist and the girl are permitted to inspect the Crystal, in which they see the girl herself, attired as a bride, pale and timid, accompanied by her lover, also pale, wearing top-boots with spurs, and carrying pistols. The seers turn faint with fear, and the old woman hurries away, but they would indeed have been dull of imagination had not the story ended, as it did, with a runaway marriage.

The same explanation, a tendency of prophecies of this kind to suggest their own fulfilment, may be found also in a story told by Lilly.² A certain Dr. Hodge had a Crystal, which his partner John Scott wished to inspect, so the two went into a field near home, and Hodge, pulling out the crystal, bade his friend describe what he saw.

"I see," said Scott, "a ruddy-complexioned wench in a red waistcoat drawing beer." Hodge: "She must be your wife." Scott answered, "Nay, for he should marry a tall woman in London." Hodge answered, "he would not, but would marry the woman he now saw," and Hodge was right, for Scott soon found the tall lady had thrown him over, and after remaining disconsolate for two years he accidentally saw and recognised in an inn in Canterbury, the ruddy-complexioned wench drawing ale, whom he of course ultimately married.

I now proceed to offer some examples from my own note-book, beginning with three, as to which telepathy seems to offer a very plausible explanation.

(No. 23.) On the evening of Saturday July 28th, 1888, the Crystal

¹ *Op. cit.*, pp. 255-59.

² Lilly, *Life and Times*, p. 117.

presented me with a picture of a mediæval saint, carrying a rabbit. This I recognised as representing a stained glass window at a church in the neighbourhood, which I visit perhaps two or three times in a year, always sitting within view of this window. As I had not been there for many months, nor consciously pictured the spot since my last visit, I was puzzled to account for the vision. Early the next morning on waking I observed on my table a letter, which had probably lain there unnoticed the previous evening and which I found contained a request that I would, if possible, attend the early service at the church in question that morning.

The friend from whom this request came was an invalid who had come to London the day before for medical treatment, whom I had believed unable to leave his room, and from whom I had certainly not expected to receive any such message. In fact this attendance at church, which he then believed to be possibly his last, was only by special permission of the doctor and he did not leave his room again for between two and three months.

(No. 55.) On Monday evening, February 11th, I took up the Crystal, with the deliberate intention of seeing in it a figure, which happened to occupy my thoughts at the moment, but I found the field pre-occupied by a small bunch of daffodils,—a prim little posy, not larger than might be formed by two or three fine heads. This presented itself in various positions, in spite of my hurry to be rid of it, for I rashly concluded my vision to be a consequence of my having the day before seen, on a friend's dinner table, the first daffodils of the season. The resemblance was not complete, for those I had seen were loosely arranged and intermixed with ferns and ivy, whereas my crystal-vision had no foliage, and was a compact little bunch. It was not till Thursday, 14th, that I received, as a wholly unexpected "Valentine," a painting, on a blue satin ground, of a bunch of daffodils, corresponding exactly with my crystal picture, and learnt that the artist had spent some hours on Monday, previous to my vision, in making studies of the flowers in various positions.¹

¹ Readers of *Phantasms of the Living* may remember a case [I., p. 255 where Mr. Keulemans sees in his mind's eye a wicker basket of rather peculiar eggs, which, as it turned out, precisely resembled a basket of eggs which a friend at that moment was sending off to him. Mr. Keulemans says of these mental pictures: "There is no attempt on my part to conjure them up—on the contrary, they come quite suddenly and unexpectedly, binding my thoughts so fixedly to the subject as to render all external influences imperceptible." It would seem as though Mr. Keulemans (a professional draughtsman of noted accuracy) were able to get definite pictures transferred from the unconscious region of the mind without needing a crystal to aid in their fixation. In the *American S.P.R. Proc.* IV., p. 515, two somewhat similar cases are given by "Mrs. J. G. W.," of whom Professor Royce speaks (p. 526) as of a valued correspondent. I abbreviate the cases. "About two years ago, as I sat in the back

(No. 64.) On Saturday, March 9th, I had written a somewhat impatient note to a friend, accusing her of having, on her return from a two months' absence on the Continent, spent ten days in London without paying me a visit. I was not, therefore, surprised when on Sunday evening she appeared before me in the Crystal, but could not understand why she should hold up, with an air of deprecation, what appeared to be a music portfolio. On Monday I received an answer, written the previous day, pleading guilty to my charge, but urging, in excuse, that she was attending the Royal Academy of Music, and was engaged there during the greater part of every day. This intelligence was to the last degree unexpected, for my friend is a married woman, who has never studied music in any but amateur style, and who, according to the standard of most ladies of fashion, had "finished her education" some years ago. I have since ascertained that she, in fact, carries a portfolio corresponding with the sketch I made of that seen in the vision.¹

I now add, also from my own experience, two further instances, for which, as it seems, telepathy affords no explanation, as to which I have no theory to offer, and which I can only leave to the reader to interpret as clairvoyance, or coincidence, or prevision, or whatever else he will.

(No. 36.) In January last I saw in the Crystal the figure of a man crouching at a small window, and looking into the room from the outside. I could not see his features, which appeared to be muffled, but the crystal was particularly dark that evening, and the picture being an unpleasant one, I did not persevere. I concluded the vision to be a result of a discussion in my presence of the many stories of burglary with

of the carriage, I saw, as it were, in the air, numberless pansies which appeared successively, and which I studied in detail as they floated in vision before me. Or reaching home I found a large basket containing pansies which had been left for me by a friend, and which included very many of the peculiar pansies which I had seen in vision on my way home."

"On another occasion [when similarly driving] I saw a succession of flowers called bachelors' buttons. On reaching home I found that a large dish of bachelors' buttons had been left for me by a friend, and every distinctive colour that I had seen photographed in the air had its representative flower awaiting me."

I am glad to find these parallels to the triviality of my own crystal-visions; and I would suggest that if—as one hopes may be the case—it becomes the general rule to *set down beforehand* any image of this kind which is thought to have "psychical" significance, then the record will be made easier if the images are deliberately *looked for* in the crystal, and thus distinguished from other more fleeting acts of inward visualisation. It remains, I suppose, to be seen whether such images insist on choosing their own time, or can be "called from the vasty deep" of the crystal at hours appointed for the experiment.

¹ Perhaps I may here mention a case, given in the *Proceedings* of the American S.P.R., Part IV., p. 487, which, though no crystal was concerned in it, seems to me to be *curiously parallel* to this small experience of my own. I abridge the narrative. A Mrs. M. L. M. writes that she was anxious to see a Mr. H., but was uncertain on

which the newspapers had lately abounded, and reflected with a passing satisfaction that the only windows in the house divided into four panes as were those of the Crystal-picture, were in the front attic and almost inaccessible. Three days later a fire broke out in that very room, which had to be entered from outside through the window, the face of the fireman being covered with a wet cloth, as a protection from the smoke which rendered access through the door impossible.

(No. 39.) A week later I had gone to my room for the night, after performing some small services for an invalid member of the household whom I had left comfortably settled, if not asleep. I was somewhat surprised when the Crystal showed me the same friend, sitting up in bed, and apparently in a state of alarm. As she is by no means a nervous person, and her illness was the temporary effect of cold, I could not account for the picture, but was sufficiently alarmed to provide myself with a book and await events, instead of myself going to bed as I had intended. About an hour and a half later I heard the rush of fire engines, and cries of "fire," and remembering our recent misfortune went to the door of my friend's room to ascertain whether she were startled by the commotion. Hearing her call my name I entered the room and found her sitting up in bed, much alarmed at having been aroused from sleep by so near a reminder of the enemy with which we were now familiar. It may be worth while to mention that as she showed no excitement whatever on the occasion of the immediate danger, I could not have anticipated any fear at that which was merely threatened.

All who, either in their own experience or in that of others, have considered the question of premonitions have probably found that a

what day he would call. "On the 19th [July, 1887] I was called out of the office, and, before going out, I put on the door a card having these words on it, 'Will return soon.' I was absent about an hour. On my return I came upstairs, but did not ask the [elevator] boy if anyone had called; nor did he tell me anyone had done so. As I came within a short distance of the door I saw some characters written upon the card I had left, and just below the printed words, 'Will return soon,' I stooped down and read, 'Mr. H. has been here, and will return.' As I looked the words faded away. I entered the office, and in a very short time Mr. H. came in. He had left no name or message. He had impressed my face upon his mind very strongly, with the intention of seeing if I would be in any way affected by it, or conscious of his approach." Mr. H. gives a concordant account, saying, "While on my way to call upon her, I impressed upon my mind very vividly the lineaments of her face, with the intention of learning if she would be in any way affected thereby, and if she would mention anything that would show that she had any knowledge of my visit before I saw her."

Unless we take this coincidence to have been accidental, we must, I suppose, assume that some telepathic influence from Mr. H. had reached Mrs. M.'s unconscious self, and externalised itself as a written message at the moment when Mrs. M. was looking at the card—a suitable surface for the hallucination. Did not Mrs. M.'s card play much the same part as the crystal which showed me my apologetic friend with her music-portfolio?

considerable proportion relate to the arrival of letters at the time or soon afterwards passing through the post, and have perhaps concluded that from such premonitions one must, as a rule, discount considerably for expectation, conscious or unconscious, for probability, and perhaps something also for telepathy. It is not therefore surprising that in my own record of crystal-visions about 14 per cent. are of this character. Though some of these are more or less interesting to myself, I cannot regard them for the most part as satisfactory evidences of clairvoyance. The following instance is, however, somewhat exceptional.

(No. 66.) On the evening of March 11th, being tired, I was about to go early to my room, when it occurred to me to wait for the last post, already late, that I might not be again disturbed by having the letters brought to my room. I took up the Crystal rather to pass the time than with much expectation of seeing anything; for as a rule when one is tired the concentration of attention necessary to crystal-vision is somewhat difficult to attain. However, I perceived a white object on a dark ground, soon becoming more clearly defined as a letter in a very large envelope torn at the edges as if not sufficiently strong to hold its contents. Another envelope, of ordinary size, lying at the top, concealed the address, and the writing on the smaller one was too much blurred to decipher. The vision was momentary only, or I might have applied the test of the magnifying glass, which is sometimes, though not always, of use in such cases. I thought it possible that the vision might be merely the result of expectation, but it seemed at least worth while, after making a note of the fact,—my invariable rule whenever possible,—to test its significance. As a matter of fact, the letters were lying on a seat in the hall, showing white against the dark polished wood—placed there possibly by someone leaving the house who had met the postman before he had time to ring. The letters were two,—the lower one, which had burst the envelope, was of the size of a sheet of letter-paper not folded, and was for myself, the upper one the usual size of a note, and not for me, which may have accounted for my inability to read the address.

The following cases are from the note-book of "G.," a lady already quoted, and both lend themselves to a possible explanation by thought-transference :—

She had lost sight of a friend whose address she had no opportunity of hearing, as it was unknown to all about her. She, however, submitted the question to the test of the crystal, and was so far rewarded as to discover, as the event proved quite correctly, that the place had a name of two words, each beginning with a capital; she also distinguished one letter and its place in the word. Encouraged by this success, she next consulted the crystal as to her friend's surroundings, and obtained a picture of the room, with many details as to shape,

colouring, and position of furniture; but her gaze was more especially attracted by a photograph frame, containing two portraits, which she knew he possessed, though she had no means of knowing anything of the frame in which they had been placed. This she described to me at the time minutely. The frame was double, of padded leather, dark in colour, and having a pattern which appeared indistinct, but was not any of those with which the shop-windows of the time had made us familiar, such as sprays of flowers, or flights of birds, or representations of drapery. It was not till about three months later that she saw the photographs in their actual frame, which she at once recognised as that of her vision, to which it answered exactly, even as to the indistinct outline of the pattern stamped upon the leather. The description of the room proved, however, wholly wrong in every respect, neither have we been able to identify it with any other which the same friend has occupied before or since.

As this paper aims merely at recording some cases of crystal-vision and does not profess to be in any sense an inquiry into its physiological explanation, or psychical significance, I shall have achieved my purpose if I suggest to others to attempt a wider and more systematic investigation for themselves. Having heard from trustworthy sources¹ of several persons who have been dissuaded from experiment by the disagreeable sensation it has produced, I think it worth while to say that neither to myself nor to any of the friends who have assisted me in the inquiry has the use of the Crystal, whether successful or no, been in any degree painful or unpleasant; and indeed the very weariness and exhaustion, mental or physical, which would make crystal-vision a fatigue, suffices in my own case to prevent its occurrence. On the other hand, it seems probable that it is only with a very few persons that the attempt at vision will lead to results of any kind whatever. I have already explained the very simple process; if darkness is desired, it is easy at any hour to veil the Crystal with a piece of black drapery, or to put it at the back of a deep half-opened drawer, nothing further being essential than to guard against reflection of surrounding objects; and, happily our enlightened age requires

¹ Mr. Dawson Rogers says that the lady whose vision has been already described found the sensation caused by holding the Crystal so disagreeable that she was compelled to desist, and continued the experiment only upon his persuasion, and with some reluctance. He has also communicated to me an interesting account of another percipient, who discontinued the practice of Crystal-gazing on account of its being accompanied by a painful sensation of pressure on the forehead. Mr. Hockley (*Op. cit.*, p. 265), speaking of a friend who had taken up a Crystal out of mere curiosity, without knowing its use, adds: "He felt so great an oppression of giddiness and alarm that he immediately replaced the Crystal, and was a considerable time before he could throw off the unpleasant sensations it had produced."

no stimulant of burning perfumes, or magic square, or muttered incantation.

It is perhaps a little discouraging to find from a recently published note of Mr. Traill's that by using the Crystal in the search for lost property I have rendered myself amenable to the law!¹ It appears that when in 1736 the Act of James I. against witchcraft was repealed, "punishment was very wisely provided for persons pretending to exercise any kind of witchcraft, sorcery, enchantment, or conjuration, or to discover stolen or lost property by any occult or crafty science." I can only hope that my effort at experiment may be taken rather as a proof of zeal for knowledge, otherwise Mr. Traill's further remark has personally a somewhat unpleasant flavour.

It may be doubted whether even the crystal globes of Dr. Dee himself would in these days continue to exhibit the same prophetic visions to his clients, if its magician owner had just "done time" under the oppressive sentence of a Manchester stipendiary magistrate.

But even in the service of morality, crystal-vision is not without its uses. That which reveals to us the unbroken continuity of life, the literal truth of our word "character," the presence of the past, the "what I have written, I have written," cannot but add to our sense of responsibility, for

— With the Nameless is not day nor hour,
Tho' we thin minds who creep from thought to thought
Break into "Thens" and "Whens" the Eternal Now.

¹ "Etcætera," *Eng. Illust. Mag.*, March.

IV.

AUTOMATIC WRITING.—IV.—THE DÆMON OF SOCRATES.¹

In offering here, after an interval of two years, a further instalment of the series of papers on Automatic Writing of which three have already appeared in these *Proceedings*, I must briefly remind my readers of what has already been attempted in the earlier essays. In the first paper (entitled "On a Telepathic Explanation of some so-called Spiritualistic Phenomena," Vol. II., p. 217), I tried to explain the nature of automatic writing, and illustrated the operation of unconscious cerebration in the messages given. In the second paper (Vol. III., p. 1), I gave cases where the message written conveyed intelligence not known to the writer, but known to some other person present in the room, or at any rate to some person still in the flesh. And I gave certain reasons for supposing that this telepathic information was received not by the normal consciousness of the subject, but rather by some subjacent or secondary consciousness. In the third paper (Vol. IV., p. 209), I discussed some cognate forms of automatic action, pushed in some cases so far as to suggest the formation of a fresh personality; and I argued that "the sleep-waking state, natural or induced, does not stand alone in its tendency to generate a secondary memory, a secondary manifestation of the self, but that this tendency shows itself whenever there is any habitual shaking-up of those elements"; any habitual alteration of the threshold of consciousness.²

And in this present paper I shall endeavour further to extend our range of analogies, and to show that automatic writing is but one among a whole series of kindred automatisms which have been intermittently noted, divergently interpreted, since history began. I shall try to show that this word-writing impulse is but one among a group of impulses which prompt to every form or element—vocal, visual, or auditory—of automatic verbalisation;—nay more, that the impulse to automatic verbalisation itself is but one leading member of a still larger group of kindred impulses which parallel automatically whatever our conscious will, our conscious perception can discern or decree.

As soon, however, as we begin thus widely to extend the province of our specific automatisms, we feel at once the need of some general definition which may indicate what it is that we are really seeking,—in

¹ This paper was read before a General Meeting, June 17th, 1887; but its publication has been deferred for want of space.

² The point at which the term 'a fresh personality' becomes appropriate is a mere question of verbal definition. Personality, as we know it, depends on memory and character, and character itself is largely a product of memory.

what points the automatism which here concern us differ from the multitude of actions, images, ideas to which such terms as *automatic* or *reflex* are commonly applied.

It would be interesting—but it would delay us too long—to analyse the whole series of so-called automatisms, or “self-moved” phenomena, in health and disease, and to show what, in each case, is the “self” which supplies the initiating power. In default of such further inquiry, we may at least point out certain main characters which unite in a true class all the automatisms which we are here considering,—greatly though these may differ among themselves in external form.

In the first place, then, our automatisms are *independent* phenomena; they are what the physician calls *idiognomonic*. That is to say, they are not merely symptomatic of some other affection, or incidental to some profounder change. The mere fact, for instance, that a man writes messages which he does not consciously originate will not, when taken by itself, prove anything beyond this fact itself as to the writer’s condition. He may be perfectly sane, in normal health, and with nothing unusual observable about him. This characteristic—provable by actual observation and experiment—distinguishes our automatisms from various seemingly-kindred phenomena. Thus we may have to include in our class the occasional automatic utterance of words or sentences. But the continuous exhausting vociferation of acute mania does not fall within our province; for those shouts are merely *symptomatic*; nor, again, does the *cri hydrocéphalique* (or spontaneous meaningless noise which sometimes accompanies water on the brain), for that, too, is no independent phenomenon, but the direct consequence of a definite lesion. Furthermore, we shall have to include in our class certain simple movements of the hands, co-ordinated into the act of writing. But here, also, our definition will lead us to exclude *choreic* movements, which are merely symptomatic of nervous mal-nutrition; or which we may, if we choose, call *idiopathic*, as constituting an independent malady. But our automatisms are not *idiopathic* but *idiognomonic*; they may indeed be associated with or facilitated by certain states of the organism, but they are neither a symptom of any other malady, nor are they a malady in themselves.

Agreeing, then, that our peculiar class consists of automatisms which are *idiognomonic*,—whose existence does not necessarily imply the existence of some profounder affection already known as producing them,—we have still to look for some more positive bond of connection between them, some quality common to all of them, and which makes them worth our prolonged investigation.

This we shall find in the fact that they are all of them *message-bearing* or *nunciative* automatisms. I do not, of course, mean that they all of them bring messages from sources external to the automatist’s own

mind. In some few cases (as in Mr. and Mrs. Newnham's case) we have seen that they do this; but as a rule the so-called messages seem more probably to originate within the automatist's own personality. Why, then, it may be asked, do I call them *messages*? We do not usually speak of a man as sending a message to himself. The answer to this question involves, as we shall presently see, the profoundest conception of these automatisms to which we can as yet attain. They present themselves to us as messages communicated from one stratum to another stratum of the same personality. Originating in some deeper zone of a man's being, they float up into superficial consciousness as deeds, visions, words, ready-made and full-blown, without any accompanying perception of the elaborative process which has made them what they are.

We may illustrate this statement by the example of post-hypnotic suggestion,—a phenomenon which will presently be found to fall readily into its place as a simple and typical member of our automatic series. Take, for instance, one of Mr. Gurney's experiments (*Proceedings*, XI, p. 319), where the subject has been hypnotised, told that "it has begun snowing," and then awakened. He then reads aloud, in a waking state, and meantime (in fulfilment of a previous order) his hand writes out the piece of information communicated to him in the hypnotic state: "It began snowing." Here the automatic script is plainly a *message* conveyed from the hypnotic stratum (so to say) of the subject's personality to himself and others occupying the ordinary level of waking consciousness. And we shall find as we proceed that such messages may emanate from, and may be conveyed to, various strata of personality by very various channels; while yet we discern as a common characteristic of all these cases the fact that the "message,"—be it verbalisation, picture, motor impulse, or other impression,—comes upon the recipient phase of personality as though from some extraneous source,—is presented as an automatic product whose initiation lies outside the conscious will.

Yet once more. We have made it clear to ourselves that the automatisms with which we have to deal are messages, and are not necessarily or obviously anything more. That is to say, they signify to us the fact, and only the fact, that some strain of intelligence, whether without us or within, which is not our conscious waking intelligence of the moment, is in some fashion impressing or informing the conscious self.

But there is yet another aspect of these automatic messages which we must bring out into strong prominence. Interesting though the mere fact of communication from one stratum of our personality to another may be, this is not the culminant interest which has attracted us to the present inquiry.

That highest interest lies, of course, in the nature of some of the messages thus received ; in the fact that (like the hallucinations dealt with in *Phantasms of the Living*) they are *veridical* messages,—that they correspond with objective facts not normally within the purview of the writer. The messages written by Mrs. Newnham, and showing a transference of thought from Mr. Newnham, have been the main, though not the only, examples hitherto cited of this class. More are to come ; nor can telepathy, as we as yet understand it, be invoked to explain all the cases which we shall have to consider. If, therefore, we are to label with a single epithet all automatic messages inexplicable on any ordinarily accepted hypothesis, we must use a term wider than *telepathic* ; we must call them *supernormal* ; implying by this term (as often already explained) that, whatever the precise nature of the powers involved in the production of these messages may be, they seem at least *primâ facie* to transcend human powers, as known to us at the present stage of evolution. The word “supernormal” is thus meant to beg as few questions as possible ; and so far as it connotes any theory as to the source or nature of apparently transcendent powers, it implies a disposition to seek the origin of those powers in some continuance of the same evolutionary process by which we explain—so far as explanation is possible—such powers as we do admittedly possess.

This, however, has not been the line on which a clue to supernormal messages has hitherto, in fact, been most often sought. It is on this admixture of the supernormal element in automatic messages that the doctrines of “Modern Spiritualism” have mainly been upbuilt. The Spiritualist unites—and sometimes not only unites but confounds—two beliefs for which little evidence has as yet been adduced in the pages of these *Proceedings*. He believes that effects are produced, without visible cause, on this material, ponderable world. And he believes that the spirits of the dead send messages through the automatic mediumship of living men. Now the acceptance of the *first* of these two beliefs would not, to my mind, carry with it any clear corollary as to the agency of departed spirits in the movements of matter thus inexplicably produced. Even if there be a force at work which is not that of the medium’s muscles exerted in the ordinary way, it by no means follows that that force should be referable to intelligences who exist apart from the medium, but who have once, like him, been men. But the *second* of the beliefs above referred to,—the belief that messages are received whose context proves their emanation from a departed spirit,—this is indeed for the Spiritualist, as I conceive the matter, the true *articulus stantis aut cadentis ecclesie*. And surely—if only there be any hope of a solution—the human mind can scarcely be engaged on any question of greater moment than this.

To resume, then ; we have realised that the automatism which we

discuss are to be dealt with as independent, *idiognomic* phenomena; that they are to be recognised as *nunciative* or message-bearing, whencesoever these messages be derived; and that it is especially the *supernormal* element traceable in some of them which claims our painstaking analysis.

But in the next place,—and this was in fact the reason for introducing at this point so much of general discussion,—so soon as we thus attempt to form a coherent conception of the class of automatisms which we seek to explain, it becomes obvious that there is no reason why such automatism should be observed in connection with the act of *writing* alone.

Indeed, when we selected *writing* as the first automatic phenomenon for discussion, this was avowedly a choice determined by mere convenience; automatic script being a definite and easily perceptible phenomenon, and rapidly leading to intelligible results. And we soon found that it conducted us to a conception far wider than itself;—namely, the conception of automatic *verbalisation* as a whole, including under this convenient word the four allied processes (two of them mainly sensory and two mainly motor), of word-hearing, word-seeing, word-uttering, and word-writing. I tried to show, in diagrammatic form (Vol. III., p. 51, *sqq.*), in what manner a “second focus of mentation” might initiate supernormal processes of seeing, hearing, or uttering words, as well as of writing them.

But even with this extension of our purview the limit assigned is still an arbitrary one. If this automatic impulse can affect the processes of verbalisation, it can presumably affect other processes, both sensory and motor. Have we any limit assignable *à priori*, outside which it would be useless to look for any externalisation of an impulse emanating from sub-conscious strata of our being?

The answer to this must be that no such limit can be with any confidence suggested. We have not yet learnt with any distinctness even how far the wave from a *consciously*-perceived stimulus will spread, or what changes its motion will assume. Still less can we predict the limitations which the resistance of the organism will impose on the radiation of a stimulus originated within itself. We are learning to consider the human organism as a practically-infinite complex of interacting vibrations; and each year adds many new facts to our knowledge of the various transformations which these vibrations may undergo, and of the unexpected artifices by which we may learn to cognise some stimulus which is not directly felt.

A few concrete instances will make my meaning plainer. And my first example shall be taken from those experiments in *muscle-reading*—less correctly termed mind-reading—with which the readers of these *Proceedings* are already familiar. Let us suppose that I am to hide a

pin, and that Mr. Sugden (*Proceedings*, Vol. I., p. 291), or some accomplished muscle-reader, is to take my hand, and find the pin by noting my muscular indications. I first hide the pin in the hearth-rug; then I change my mind and hide it in the bookshelf. I fix my mind on the bookshelf, but resolve to make no guiding movement. The muscle-reader takes my hand, leads me first to the rug, then to the bookshelf, and finds the pin. Now, what has happened in this case? What movements have I made?

Firstly, I have made no *voluntary* movement; and secondly, I have made no *conscious involuntary* movement. But, thirdly, I have made an unconscious involuntary movement which directly depended on conscious ideation. I strongly thought of the bookshelf, and when the bookshelf was reached in our vague career about the room I made a movement—say rather a tremor occurred—in my hand, which, though beyond both my knowledge and my control, was enough to supply to the muscle-reader's delicate sensibility all the indication required. All this is now admitted, and, in a sense, understood; we formulate it by saying that my conscious ideation contained a motor element; and that this motor element, though inhibited from any conscious manifestation, did yet inevitably externalise itself in a peripheral tremor.

But, fourthly, something more than this has clearly taken place. Before the muscle-reader stopped at the bookshelf he stopped at the rug. I was no longer consciously thinking of the rug; but the idea of the pin in the rug must still have been reverberating, so to say, in my sub-conscious region; and this unconscious memory, this unnoted reverberation, revealed itself in a peripheral tremor nearly as distinct as that which (when the bookshelf was reached) corresponded to the strain of conscious thought.

This tremor, then, was in a certain sense a message-bearing automatism. It was the externalisation of an idea which, once conscious, had become unconscious, though in the slightest conceivable degree,—namely, by a mere slight escape from the field of direct attention.

Having, then, considered an instance where the automatic message passes only between two closely-adjacent strata of consciousness,—externalising an impulse derived from an idea which has only recently sunk out of consciousness and which could easily be summoned back again;—let us find our next illustration in a case where the line of demarcation between the strata of consciousness through which the automatic message pierces is distinct and impassable by any effort of will.

Let us take a case of *post-hypnotic suggestion*;—say, for instance, the experiment of Mr. Gurney's (*Proceedings*, XI., p. 319), already cited. The subject had been trained to write with planchette, after he had

been awakened, the statements which had been made to him when in the hypnotic trance. He wrote the desired words, or something like them, but while he wrote them his waking self was entirely unaware of what his hand was writing. Thus, having been told in the trance, "It has begun snowing again," he wrote after waking, "It begun snowing," while he read aloud, with waking intelligence, from a book of stories, and was quite unconscious of what his hand (placed on a planchette behind a screen) was at the same time writing.

Here we have an automatic message of traceable origin ; a message implanted in the hypnotic stratum of the subject's self, and cropping up—like a fault—in the waking stratum,—externalised in automatic movements which the waking self could neither predict nor guide.

Yet once more. In the discussion which will follow we shall have various instances of the transformation (as I shall regard it) of psychical shock into definite muscular energy of apparently a quite alien kind. Such transformations of so-called psychical into physical force—of will into motion—do of course perpetually occur within us. But the nature of these is commonly much obscured by the problem as to the true efficacy of the *will* ; and it seems desirable to cite one or two examples of such transmutation where the process is what we call automatic, and we seem to detect the simple muscular correlative—the motor equivalent—to some emotion or sensation which contains no obvious motor element at all.

An easy, though a rough, way of testing transmutations of this kind is afforded by the dynamometer. It is necessary first to discover the amount of pressure which the subject of experiment can exert on the dynamometer, by squeezing it with all the force at his command, in his ordinary condition. After he has had a little practice his highest attainable force of squeeze becomes nearly constant ; and it is then possible to subject him to various stimuli, and to measure the degree of response ; that is, the degree in which his squeeze becomes either more or less powerful while the stimulus is applied. The experiments are, in fact, a sort of elaboration of a familiar phenomenon. I take a child to a circus ; he sits by me holding my hand ;—there is a discharge of musketry and his grip tightens. Now in this case we should call the child's tightened grip automatic. But suppose that, instead of merely holding my hand, he is trying with all his might to squeeze the dynamometer, and that the sudden excitation enables him to squeeze it harder—are we then to describe that extra squeeze as automatic ? or as voluntary ?

However phrased, it is the fact (as amply established by M. Féré and others¹) that excitations of almost any kind,—whether sudden and

¹*Sensation et Mouvement*, par Ch. Féré. Paris : Alcan, 1887.

startling or agreeable and prolonged,—do tend to increase the subject's dynamometrical power. In the first place—and this is in itself an important fact—the average of squeezing-power is found to be greater among educated students than among robust labouring men,—thus showing that it is not so much developed muscle as active brain which renders possible a sudden concentration of muscular force. But more than this ;—M. Féré finds that with himself and his friends the mere listening to an interesting lecture, or the mere stress of thought in solitude,—or still more the act of writing or of speech—produces a decided increase of strength in the grip, especially of the right hand. The same effect of dynamogeny is produced with hypnotic subjects, by musical sounds, by coloured light, especially red light, and even by a hallucinatory suggestion of red light. “All our sensations,” says M. Féré in conclusion, “are accompanied by a development of potential energy, which passes into a kinetic state, and externalises itself in motor manifestations which even so rough a method as dynamometry is able to observe and record.”

I would beg the reader to keep these words in mind. We shall presently find that a method apparently even rougher than dynamographic tracings may be able to interpret, with far greater delicacy, the automatic tremors which are coursing to and fro within us. If once we can get a spy into the citadel of our own being, his rudest signalling will tell us more than our subtlest inferences from outside of what is being planned and done within.

Further illustrations might easily be here given. But for brevity's sake I pass on to the automatic messages which form our special subject, trusting that the specimens above given of *motor externalisations* of unexpected kinds may have led the reader to feel that experiment alone can tell us how far such delicate motor indications may in fact be traceable ; how much of information may pass from one stratum of our consciousness to another, and in a form how strangely transmuted. And having now to deal with what I define as messages conveyed by one stratum in man to another stratum, I must first consider in what general ways human messages can be conveyed. Writing and speech have become predominant in the intercourse of civilised men, and it is to writing and speech that we look with most interest among the communications of the unconscious self. But it does not follow that the unconscious self will always have such complex methods at its command. We have seen already that it often finds it hard to manage the delicate coördinations of muscular movement required for writing,—that the attempt at automatic script ends in a thump and a scrawl. Does the history of animal communication suggest to us to try any easier, more rudimentary plan ?

The first communications of animals are by gesture ; and even when

sound is added this is at first only a specialised kind of gesture. The higher animals discriminate their calls ; man develops speech ; and the message-giving impulse parts into the main channels of movement—movement of the throat and movement of the hand. The hand-gestures—“high as heaven,” “horned like a stag,” and so forth—develop in their turn into the rude drawing of objects ; and this graphic impulse again divides along two channels. On the one hand it develops into the pictorial and plastic arts, conveying its messages through what may be termed a direct, as opposed to an arbitrary symbolism. On the other hand it assimilates itself to the laws of speech, it becomes ideographic ; and gradually merging direct into arbitrary symbolism it becomes alphabetical script, arithmetic, algebra, telegraphy.

But the word telegraphy suggests to us that in recent times a fresh beginning has had to be made in human communication ; modes have had to be invented by which a civilised man, disposing only of a few simple movements,—the deflections of the indicating needle,—might attain to the precision of grammatical speech. This, as we know, has been easily effected ; and the mere repetition of one or two simple movements at varied intervals suffices, to eye or ear, for all the purposes of an alphabet.

Now we shall find, perhaps, among the communications of the unconscious self parallels to all these varying modes of communication. But since the unconscious self, like the telegraphist, begins its effort with full knowledge, indeed, of the alphabet, but with only weak and rude command over our muscular adjustments, it is *à priori* likely that its easiest mode of communication will be through a repetition of simple movements, so arranged as to correspond to letters of the alphabet.

And here, I think, we have attained—perhaps for the first time—to a conception of the mysterious and much-derided phenomenon of “table-tilting” which enables us to correlate it with known phenomena, and to start at least from an intelligible basis, and on a definite line of inquiry.

A few words are needed to explain what are the verifiable phenomena, and the less verifiable hypotheses, connoted by such words as “table-turning,” “spirit-rapping,” and the like.

If one or more persons of a special type,—at present definable only by the question-begging and barbarous term “mediumistic,”—remain quietly for some time with hands in contact with some easily moveable object, and desiring its movement, that object will sometimes begin to move. If, further, they desire it to indicate letters of the alphabet by its movements,—as by tilting once for a, twice for b, &c., it will often do so, and answers unexpected by anyone present will be obtained.

Thus far, whatever our interpretation, we are in the region of easily

reproducible facts, which many of my readers may confirm for themselves if they please.

But beyond the simple movements—or table-turning,—and the intelligible responses—or table-tilting—both of which are at least *prima facie* physically explicable by the sitters' unconscious pressure, without postulating any unknown physical force at all,—it is alleged by many persons that further physical phenomena occur; namely that the table moves in a direction, or with a violence, which no unconscious pressure can explain; and also that percussive sounds or “raps” occur, which no unconscious action, or indeed no agency known to us, could produce. These raps communicate messages like the tilts, and it is to them that the name of “spirit-rapping” is properly given. But Spiritualists generally draw little distinction between these four phenomena,—mere table-turning, responsive table-tilting, movements of inexplicable vehemence, and responsive raps,—attributing all alike to the agency of departed spirits of men and women, or at any rate to disembodied intelligences of some kind or other.

The present paper is not concerned with the physical phenomena of Spiritualism, and I shall therefore leave on one side all the alleged movements and noises of this kind for which unconscious pressure will not account. I do not prejudice the question as to their real occurrence; but assuming that such disturbances of the physical order do occur there is at least no *prima facie* need to refer them to disembodied spirits. If a table moves when no one is touching it, this is not obviously more likely to have been effected by my deceased grandfather than by myself. We cannot tell how *I* could move it; but then we cannot tell how *he* could move it either. The question must be argued on its merits in each case; and our present argument is not therefore vitiated by our postponement of this further problem.

For the present there will for most of my readers be quite enough of novelty in my insistence on these *tilted responses* as a phenomenon easily induced by many normal persons, and closely akin to various other phenomena on which ordinary physiology is yearly laying an increasing stress.

With the single exception of M. Richet,¹ I am not aware of any writer, outside the Spiritualistic group, who has so much as shown any practical knowledge of this phenomenon,—still less endeavoured to explain it. Faraday's well-known explanation of table-turning as the result of the summation of many unconscious movements,—obviously true as it is for some of the simplest cases of table-movement,—does not touch this far more difficult question of the origination of these intelligent messages, conveyed by distinct and repeated movements of

¹ *La Suggestion Mentale* (see *Proceedings*, Vol. II., pp. 239 sqq.).

some object admitting of ready displacement. The only explanation that I have seen offered,—I am speaking, of course, of cases where fraud is not in question,—is that the sitter unconsciously sets going and stops the movements so as to shape the word in accordance with his expectation. Now that he unconsciously sets going and stops the movements is part of my own present contention, but that the word is thereby shaped in accordance with his expectation is often far indeed from being the case. An example cited at length in the *Society for Psychical Research Journal* for May, 1887, may illustrate the bizarre capriciousness of these replies,—their want of relation to anything anticipated or desired by the persons in contact with the table. Similar instances might be indefinitely multiplied; but anyone who is really willing to take the requisite trouble can satisfy himself on this point by experiment with a sufficiently varied list of trustworthy friends. To those indeed who have followed with any agreement my discussion of the *written* messages, this question as to the unexpectedness of the *tilted* messages will present itself in a new light. If the written messages originate somewhere outside the writer's consciousness, so too may the tilted messages;—even though we admit that the tilts are caused by his hand's pressure of the table just as directly as the script by his hand's manipulation of the pen.

It may be remembered that one of the pieces of evidence which I cited in order to show that *written* messages were not always the mere echo of expectation, was a case where *anagrams* were automatically written, which their writer was not at once able to decipher. Following this hint, I have occasionally succeeded in getting anagrams tilted out for myself by movements of a small table which I alone touched. I should add that although, as I have elsewhere mentioned, I have never succeeded in *writing* automatically, I have nevertheless, after some hundreds of trials, continued over 15 years, attained the power of eliciting by unconscious pressure tilted responses which do not emanate from my own conscious self. That they do, however, emanate from *some* stratum of my being—from that fragmentary and incoherent workshop where dreams are strung together—seems to me, as already indicated, the most probable hypothesis.

The anagrams—or rather jumbles of letters forming a short word—which I have myself obtained, have been of the simplest kind. But occasionally I have not at once recognised the word thus given, but have been aware of a distinct interval before the word which my own unconscious muscular action had thus confusedly “tilted out” was grasped by my conscious intelligence. This is a kind of experiment which might with advantage be oftener repeated; for the extreme incoherence and silliness of the responses thus obtained does not prevent the process *itself* from being in a high degree instructive. Here, again (as in the

automatic writing of the "Clelia" case), a man may hold colloquy with his own dream—may note in actual juxtaposition two separate strata of his own intelligence.

I shall not at present pursue the discussion of these tilted responses beyond this their very lowest and most rudimentary stage. They almost immediately suggest another problem, for which our discussion is hardly ripe, the participation, namely, of several minds in the production of the same automatic message. We have already met with something of this difficulty in our consideration of messages given when the hands of two persons were touching a planchette; but when the instrument of response is large, and the method of response simple, as with table-tilting, we find this question of the influence of more minds than one imperatively recurring.

Our immediate object, however, is rather to correlate the different attainable modes of automatic response in some intelligible scheme than to pursue any one of them through all its phases. We regarded the table-tilting process as in one sense the simplest, the least differentiated form of motor response. It is a kind of *gesture* merely, though a gesture implying knowledge of the alphabet. Let us see in what directions the movement of response becomes more specialised,—as gesture parts into pictorial art and articulate speech. We find, in fact, that a just similar divergence of impulses takes place in automatic response. On the one hand the motor impulse specialises itself into *drawing*; on the other hand it specialises itself into *speech*. Each of these classes of phenomena—automatic drawing and automatic speech—will need at a future time detailed treatment. At present I shall only briefly indicate their position among cognate automatisms.

Some of my readers may have seen what are termed "spirit-drawings,"—designs, usually in colour, whose author asserts that he drew them without any plan, or even knowledge of what his hand was going to do. This assertion may be quite true, and the person making it may be perfectly sane.¹ The drawings so made will be found curiously accordant with what the view which I am explaining would lead us to expect. For they exhibit a fusion of arabesque with ideography; that is to say, they partly resemble the forms of ornamentation into which the artistic hand strays when, as it were, dreaming on the paper without definite plan; and partly they afford a parallel to the early attempts at symbolic self-expression of savages who have not yet learnt an alphabet. Like savage writing, they pass by insensible

¹ Instances will be afterwards given to substantiate this statement. But, of course, like other automatic impulses, this impulse to decorative or symbolical drawing is sometimes seen at its maximum in insane patients. Some drawings of an insane patient, reproduced in the *American Journal of Psychology*, June, 1888, show a noticeable analogy (in my view a *predictable* analogy) with some of the "spirit-drawings" above discussed.

transitions from direct pictorial symbolism to an abbreviated ideography, mingled in its turn with writing of a fantastic or of an ordinary kind.

Automatic *utterance*, again, is a phenomenon rarer than those which we have thus far been discussing, and it has in consequence become much more closely associated with "professional mediumship." So-called "trance-speaking" forms a recognised calling; and many volumes of "inspirational addresses" have been printed in England and America. Many Spiritualists hold that the style and matter of these addresses afford abundant evidence that a mind higher than the medium's has been concerned in producing them. Without denying the possibility of such an interpretation, we must plainly be slow to infer the action of an external mind any improvement in the *quality* of the psychical product. Rather we shall treat these trance-utterances somewhat as we should discuss some passage in an ancient author which was suspected to be an interpolation, from but which was found in all the manuscripts. A mere difference in *style* would in such a case be far less convincing than the discovery in the disputed passage of some historical fact which the alleged author could not have known. Now "trance-addresses" are eminently barren of fact; they generally show little more than a mere power of improvisation, which may either be fraudulently practised, or may be a characteristic faculty of the unconscious self.

On the whole, it seems best to defer further discussion of these last two forms of active automatism—picture-drawing and trance-utterance—until we have seen what light *passive* automatisms may throw on the value of messages thus given from within.

The term "passive automatism" may sound at first, perhaps, somewhat fantastic; but it expresses a real relation between various methods in which a message from our unconscious self may reach the conscious self. For that message may take a sensory as well as a motor form; it may present itself in the form of a hallucination of sight or hearing just as well as in the form of tilts of a table or scrawls with a pencil. The automatism may be called *active* if it finds a motor channel, *passive* if it finds a sensory channel, but the impulse whence it originates may be much the same in the one case as in the other.

The study of automatic writing leads us directly to this conclusion. Beginning by considering automatic writing alone, we soon found that it presented analogies to various *asemic* troubles (or brain-disturbances influencing the recognition and reproduction of spoken or written words), and, moreover, that these asemic disturbances, in their various types, were spread over all the processes of verbalisation. They affected, that is to say, not the word-writing process alone, nor even the two *active* processes of word-writing and word-speaking alone, but also the comparatively *passive* processes of word-hearing and word-seeing. In the

scheme drawn out (*Proceedings*, Vol. III., p. 58, *sqq.*) a place was found for these supernormal sensory or passive phenomena, as well as for the supernormal motor or active phenomena which were then primarily under discussion.¹

Without reproducing the formulæ there given, we may say that all these speech-processes have a sensory as well as a motor side; and that if we observe an affection of one form of verbalisation—say, the act of word-writing—we are likely to come upon some analogous phenomenon, affecting the other forms of verbalisation—word-speaking, word-hearing, and word-seeing.

Now we have already recognised that there is such a thing as automatic word-speaking, strictly parallel to automatic word-writing; and we may therefore all the more confidently expect to find some form of automatic hearing and seeing of words. Nor indeed is there any reason why these twin forms of automatism—active and passive—should be confined to the region of verbalisation alone. Wherever there is a message from one stratum of our being to another, we may expect that message to be delivered sometimes in motor and sometimes in sensory terms.

Before going further, we may test the meaning of these assertions by applying them to the familiar subject of *dreams*.

According to the definition above suggested, dreams may be regarded as one form—the commonest form—of message-bearing automatisms; that is to say, they are phenomena, whose origin is within ourselves, but yet outside our habitual stream of consciousness. Thus they fulfil our definition of *automatisms*. And, again, they are certainly message-bearing or nunciative, although the message which they bring to the waking self is usually merely nonsensical, useless for any practical purpose. That is to say, in my view, the message which they bring comes from a stratum or phase of our personality which is chaotic and fragmentary. Nevertheless a message there is, a message conveyed by automatic action from the sub-conscious to the conscious or waking self; and my immediate object is to show that that message may, so to say, be communicated in either motor or sensory terms,—that there is no fundamental difference between dream-speech and dream-audition, between dream-gesture and dream-vision,—but that the message, such as it is, which the dream-stratum of our personality has to convey gets itself expressed by whatsoever mechanism it can in each instance work most easily—by whatsoever path of externalisation is worn the smoothest in that special brain. (I vary the metaphors as much as possible in order to guard against being understood to give any of them as a real transcript of the unknown processes which actually occur.)

¹ See the definitions of the formulæ, $xx' + HH'$ and $xx' + SS'$, *loc. cit.*

Now the "psychostatical conditions" of different brains,—the relative arrangements of their internal forces,—are illimitably various. But for present purposes the three main divisions, with which Mr. Galton and others have made the world familiar, will be enough. We have *auditory* subjects, that is to say, persons in whom the memory of sounds—of uttered words and so on—is clear and persistent, and who, if an idea is suddenly suggested to them, conceive it as though heard from some internal utterance. Thus, suppose that an auditory subject—or *auditive*—reads the words, "What is the largest quadruped?" He immediately imagines himself as *hearing* the word "elephant." Next we have the visual subjects who in a similar case *see* either the object itself or its printed name. A visualiser reading the above question will instantly imagine either the printed word elephant—or the picture of an elephant—or the look of the beast itself. Thirdly, we have the motor subjects, who imagine themselves either as *touching* the object suddenly suggested, or (much more frequently) as merely themselves uttering its name. A "motile" reading the above question will dimly imagine the movements of his own larynx in uttering the word elephant.

Of course we all of us, if we possess our full complement of senses, more or less combine all these three forms of memory. And probably the dreams of all of us contain images of all three kinds. But in the absence of external stimuli, our permanent psychostatical attitude will naturally determine our sensations more conspicuously than during waking hours. The visualiser will be more markedly visual in dreams, the imagery of the dream "motile" will be even more barren of auditory or visual elements than in his waking hours.

And, observe, that the very faintness and instability of the hallucinations which dreams offer to us affords a singular insight into the genesis of hallucination. We have here indeterminate hallucinations, which cannot be assigned to one sense or another in their entirety; nay, which sometimes seem to inhabit chambers of the brain in which the partition between sensation and motion is still indistinct.

The mental operations connected with a process so familiar as speech take place, for the most part, too easily and rapidly for us to note them. But if we think or dream in a foreign language, the consequent friction will reveal somewhat more than usual of our mental workings. I have felt (and probably many others have felt the same) a marked fatigue after dreaming when in France,—a fatigue which I found to depend upon the effort made in sleep to conduct conversations in French. I seemed in my dream to be hearing Frenchmen talk to me, and this might be thought to resemble an auditory hallucination rather than an act of utterance. But in reality the experience was motor rather than auditory; it was my own sub-conscious effort at French

speech which presented itself to me as a dream of hearing French conversation.

With other dreamers, again, when a dream-scene is vividly realised, gesture becomes interchangeable with vision. Within the limits of the dream itself it is often not clear whether we are performing an action ourselves or watching others perform it,—our centre of personality shifting to the focus of maximal intensity of the dream-operation. And the gestures of the excited dreamer illustrate this fusion of sensory and motor elements in a curious way. He dreams of a scene—say of tiger-hunting—in which he is actor. Most of his dream is a visual hallucination merely ; but when the tiger seizes him the stimulus spreads to motor centres and he struggles visibly in bed. Then, on awaking, he remembers the visual aspect of the dream, but *not* the motor message which it has already conveyed to the waking observer. To find a memory of *that* motor message—of his movements in bed—we should have to get down to a stratum of his personality profounder than dream.

On this last point, however, with its faint suggestion of possible strata below the dream-stratum, we must not at present dwell. The immediate object is to show that in this matter of messages communicated from one to another stratum of personality the *form* of the message—whether motor or sensory, whether an action or a hallucination—is a secondary, and in some sense an accidental matter. The impulse arising in the sub-conscious stratum may find its way to impress the conscious life by very various channels, according to the previous proclivities of the brain affected. Quite similarly, we can inspire by post-hypnotic suggestion either a motor act or a sensory hallucination. There, too, we enable a message to press upwards from the hypnotic to the waking stratum of the subject's mind ; but the channel by which that upward passage is made may be motor or sensory almost indifferently ;—the active automatism of some suggested action, or the passive automatism of some imaginary sight or audition. Considering all these things, therefore, I hold that in order to understand active automatism it is necessary to understand passive automatism as well. And among the various forms of passive automatism, or hallucination, the hearing of voices is one of the commonest, and may first be discussed here. But such discussion will involve a slight divergence from the main thread of our argument. We have thus far been mainly concerned with the *mode*, rather than the *substance*, of automatic communications, and we have dwelt willingly on perfectly trivial messages, if only the mode of their reception was such as to exclude the conscious operation of the mind. But in the case of the hearing of voices we must make rather a different choice. For whereas automatic writing is a phenomenon whose existence is not generally admitted, and which therefore

needs proof before explanation, hallucinatory voices are a very well-known phenomenon, only they are for the most part associated with insanity. We do not need, therefore, to prove that they *exist*; but, if we are to take them as worth serious discussion, we must select some instances where insanity cannot be alleged.

Or if this be saying too much,—for some writers will allege insanity wherever there is any markedly unusual psychical manifestation,—we must at least select some instances where no circumstance, except the voice itself, can be held to indicate insanity, and where the substance of the messages given is above and not below the normal level of human thought. To find a case of this sort,—a case where the messages conveyed by auditory hallucination have been unquestionably above and not below the level of ordinary waking sanity,—is of course not easy. We must not cite any modern example, where the repute for wisdom of the hallucinated person is yet undecided. Nor must we cite any case, like Mahomet's, of religious fanaticism or ecstasy, where genius has certainly been akin to insanity.

But there is one instance,—an instance well-observed and well-attested, though remote in date,—which will at once occur to every reader. The Founder of Science himself,—the permanent type of sanity, shrewdness, physical robustness, and moral balance,—was guided in all the affairs of life by a monitory Voice,—by “the Dæmon of Socrates.” This is a case which can never lose its interest, a case which has been vouched for by the most practical, and discussed by the loftiest intellect of Greece—both of them intimate friends of the illustrious subject;—a case, therefore, which one who endeavours to throw new light on hallucination and automatism is bound, even at this distance of time, to endeavour to explain. And this is the more needful since a treatise was actually written, a generation ago, as “a specimen of the application of the science of psychology to the science of history,” arguing from the records of the *δαίμόνιον* in Xenophon and Plato that Socrates was in fact insane.¹

I believe that it is now possible to give a truer explanation; to place these old records in juxtaposition with more instructive parallels; and to show that the messages which Socrates received were only advanced examples of a process which, if supernormal, is not abnormal, and which characterises that form of intelligence which we describe as *genius*. For genius is best defined—not as “an unlimited capacity of taking pains”—but rather as a mental constitution which allows a man to draw readily into conscious life the products of unconscious thought.

I have already urged that beneath the superficially conscious stratum

¹ *Du Démon de Socrate*, &c., by L. F. Lélut, Membre de l'Institut. Nouvelle édition, 1856.

of our being there is not only a stratum of dream and confusion, but a still subjacent stratum of coherent mentation as well. This thesis, I think, is strongly supported by the records which have come down to us as to the Dæmon of Socrates. We shall see that the monitions which Socrates thus received were for the most part such as his own wiser self might well have given and that where the limits of knowledge attainable by his own inmost reflection may possibly have been transcended, they seem to have been transcended in such direction as a clairvoyant development of his own faculties might allow, rather than in such a way as to suggest the intervention of any external power. Let us try to analyse the nature of the "divine interventions" actually recorded by Socrates' contemporaries. The voice, it should be remarked, was always a voice of restraint; its silence implied approval. In the first place Xenophon's testimony completely establishes the *fact*. He desires, in defending his friend and master from the charge of impiety, to make as little as may be of the matter; but what he says is quite enough to prove—if such proof were needed—that the *δαμόνιον* is no metaphor, but is to be taken literally as a notorious and repeated incident in Socrates' life.

"First then," he says,¹ "as to his not worshipping the gods whom the city worships, what evidence was there of this? He sacrificed constantly, and obviously used the art of divination; for it was matter of notoriety that Socrates said that τὸ δαμόνιον—the divine Providence—gave him indications; and this indeed was the principal reason for accusing him of introducing new gods."

The instances where such indication was given may be divided into three heads.

First come the cases where the warning voice—or its equally significant absence—gives proof of a *sagacity* at least equal to that of the waking Socrates, and decides him to action, or to abstention from action, which he professes always to have recognised as right and wise.

Next come the cases where the monition implies some sort of knowledge not dependent on any external source, yet not attainable by ordinary means,—as a knowledge of potential "rapport" (to use the term of the elder mesmerists), or special relation between two organisms.

And, lastly, come one or two doubtful cases where—if they be correctly reported—there was something like clairvoyance, or extension of the ordinary purview of sense.

The first of these classes contains the great majority of the recorded cases, whether small or great matters are concerned. And it is noticeable that the monition frequently occurred in reference to mere trifles, and had been a habitual phenomenon for Socrates from

¹ Xen. *Memorabilia* I. 1.

childhood upwards,—both of which points are eminently in analogy with what we know of other automatisms. Let us take first some trivial cases.

1. In the *Euthydemus* of Plato, Socrates is about to quit the palæstra; the sign detains him; young men enter, and profitable conversation ensues.

2. In the *Phædrus*, Socrates, when leaving his resting-place, is detained by the sign, which thus leads him to a discourse which he had not intended to utter—*Ἐπι δὴ μάντις μὲν*—“I am, it seems, a prophet,” he then remarks,—but only just enough for my private use and benefit.

3. In the *First Alcibiades* the sign restrains him from speaking to Alcibiades until the latter is old enough to understand him aright.

There are also various cases where Socrates dissuades his friends from expeditions which ultimately turn to their harm. None of these are in our sense evidential; and in some of them (as in the case of the Athenian expedition against Syracuse) ordinary sagacity might have given the same warning. The case of Timarchus (Plato, *Theages*) is the most dramatic of these warnings.

Timarchus was sitting at supper with Socrates, and rose to go out to a plot of assassination, to which plot only one other man was privy. “‘What say you, Socrates?’ said Timarchus, ‘do you continue drinking; I must go out somewhither, but will return in a little, if so I may.’ And the voice came to me; and I said to him, ‘By no means rise from table; for the accustomed divine sign has come to me.’ And he stayed. And after a time again he got up to go, and said, ‘I must be gone, Socrates.’ And the sign came to me again; and again I made him stay. And the third time, determining that I should not see, he rose and said naught to me, when my mind was turned elsewhere; and thus he went forth, and was gone, and did that which was to be his doom.”

We cannot now tell what the evidential value of this case may have been. There may have been that in the countenance of one of them who sat at meat, which may have shown to Socrates that the hand of an assassin was with him on the table.

But, among these monitions of Socrates, a certain *silence* of the warning voice on one last occasion was held by Socrates himself, and has since been reputed, as the most noteworthy of all. This was when Socrates, accused on a capital charge of impiety, from which he might have freed himself by far less of retractation than has been consented to by many a martyr, refused altogether to retract, to excuse himself, to explain away; claiming rather, in one of the first and noblest of all assertions of the law of conscience as supreme, that he deserved to be supported at the public cost in the Prytaneum, as a man devoted to the mission of a moral teacher of men. The divine

sign, as has been said, came only to warn or to restrain ; when it was absent, all was well. And throughout the whole series of events which led to Socrates' death, the voice intervened once only,—to check him from preparing any speech in his own defence. Thereafter, by an emphatic silence, it approved the various steps by which the philosopher brought on his own head that extreme penalty which, save for his own inflexible utterances, the Dikastery would not have ventured to inflict.

"There has happened to me, O my judges," he said in his last speech after sentence passed, "a wonderful thing. For that accustomed divine intimation in time past came to me very many times, and met me on a slight occasion, if I were about to act in some way not aright ; but now this fate which ye behold has come upon me,—this which a man might deem, and which is considered, the very worst of ills. Yet neither when I left my home this morning was I checked by that accustomed sign ; nor when I came up hither to the judgment-hall, nor at any point in my speech as I spoke. And yet in other speeches of mine the sign has often stopped me in the midst. But now it has not hindered me in any deed or word of mine connected with this present business. What then do I suppose to be the reason thereof? I will tell you. I think it is that what has happened to me has been a good thing ; and we must have been mistaken when we supposed that death was an evil. Herein is a strong proof to me of this ; for that accustomed sign would assuredly have checked me, had I been about to do aught that was evil."

I dwell upon this incident ; for in the history of inward messages no such scene is likely to recur. We shall never again see such a man at such a moment drawing strength from the silence of the monitory utterance which came to him as from without himself, though it were from the depths of his own soul.

The next class of the Socratic monitions can only be briefly dealt with here. They touch on that singular phenomenon of so-called *rapport* which is to us at present and has long been in the eyes of Science an unexplained and a very disputable thing ; but on which recent hypnotic experiments are slowly bringing us to look as in some sense a reality. In modern terms we should say that the disciples of Socrates were influenced not so much by his instruction as by his *suggestion* ; and that some inward instinct—expressed by the monitory voice whose utterances we are analysing—informed him without conscious consideration whether his intending disciples were receptive to his suggestion or no. It is in the Platonic dialogue *Theages* that this aspect of the divine monition is most insisted on.

"I never learnt from you," says a certain Aristeides to Socrates, "anything at all. You yourself well know this. But I always made progress whenever I was along with you, even if I were in the same

house but not in the same room ; yet most when I was in the same room ; and even in the same room I got on better if I looked at you when you were speaking than if I looked anywhere else. But I got on far the best of all when I was sitting near you and holding or touching you. But now, said he, all my then character has dribbled out of me." *Nūν δέ, ἡ δ'ὄς, πᾶσα ἐκείνη ἡ ζῆσις ἐξεργήθηκεν.*

I would not insist too strongly on an interpretation which may seem merely fanciful. But nevertheless we should be puzzled to find Greek words more expressive of the gradual dissipation and disappearance of a post-hypnotic suggestion,—the melting away of some imparted energy in well-doing as the subject is removed from the operator's influence. And that the possibility of some *rapport* of this kind should be indicated, not by conscious thought but by a message emanating from some sub-conscious phase of a man's being, this, too, is a phenomenon to which modern experience furnishes not unfrequent analogies.

The third class of Socratic monitions which I have mentioned rests on very slender evidence. We cannot be sure that the monitory sign ever warned him of anything which no possible sagacity of the ordinary kind could have led him to discover. As is natural in the beginning of such inquiries, the cases cited to illustrate this supposed supernormal knowledge are mainly interesting and important incidents ; and it is precisely in relation to such incidents that some unconscious *guess* is likely to have been made. What we should like would be just what Plato has omitted ;—specimens, namely, of the *trivial* cases where the divine warning saved the philosopher from some momentary mishap. Of this sort I can find one only ; and that is merely a tradition, given in Plutarch's essay *De Genio Socratis*. Socrates, according to this story (which Plutarch puts into the mouth of a supposed eye-witness), is walking and talking with Euthyphron, but stops suddenly, and calls his friends to turn back by another street. Most of them follow him, but others keep on their way, and presently meet a great herd of swine who knock down some of them and befoul the rest. "Charillus" (who had thus braved Socrates' warning) "returned home with legs and clothes all full of mire,—so that we all remembered Socrates' familiar spirit, with roars of laughter, marvelling how the Divinity had care of him continually."

One more remark. Among the most singular incidents in Socrates' life were those pauses of immobility, frequently lasting for hours, and once, as reported, for a consecutive day and night, when he was inaccessible to any outward stimulus, and remained fixed as in a deep contemplation. Medical readers have seen that there must have been more than mere contemplation here ; and Lélut has treated these accesses as a kind of *stupor attonitus*—of bewildered paralysis of all intellectual operation, such as is seen in minds overbalanced by some terrible



shock. I cannot accept the parallel, nor believe that symptoms so grave can supervene in robust health and disappear without leaving a trace behind. Nor, again, is there anything which suggests epilepsy. I believe the accesses to have been accesses of *ecstasy*, reached, as in some rare cases, without any previous hysterical disturbance; and indicating (as I hold) a sub-conscious self, so powerful and so near the surface that some slight accident sufficed to determine its temporary predominance over the whole man.

But I must leave here the story of Socrates, rich in unworked psychological suggestion, but cited here only as an example of *wise automatism*; of the possibility that the messages which are conveyed to the conscious mind from unconscious strata of the personality,—whether as sounds, as sights, or as movements,—may sometimes come from far beneath the realm of dream and confusion,—from some self whose monitions convey to us a wisdom profounder than we know.

The case, assuredly, is a marked one; but it may be thought to be too exceptional for the purpose of my argument. Socrates, it may be said, was too strangely above ordinary men to allow us to draw wider inferences from this unique example. It might be well if we could add a case not complicated by such towering genius;—a case where someone with no great gifts of nature, with no incomprehensible workings of the soul, had, nevertheless by monitory voices been taught wisdom and raised to honour,—and who, if so it might be, had testified to the reality of the inward message by some witness which the world could not gainsay. And such a case there is; there is a figure in history unique and marvellous, but marvellous in this point alone. One there has been who was born with no conspicuous strength of intellect, and in no high or powerful place, but to whom voices came from childhood onwards and brought at length a strange command;—one who by mere obedience to that monitory call rose to be the saviour of a great nation;—one to whose lot it fell to push that obedience to its limit, and to pledge life for truth; to perish at the stake rather than disown those voices or disobey that inward law.

I speak, of course, of Joan of Arc, the Maid of Orleans, the national heroine of France; whose name crowns the poet's list of those famous women of old time who have vanished like "the snows of yester-year."

La reyne blanche comme ung lys
Qui chantoit à voix de sereine
Berthe au grant pié, Bietris, Allys,
Harembourges qui tint le Mayne
Et Jehanne la bonne Loraine
Qu' Angloys bruslèrent à Rouen,
Où sont-ils, Vierge souveraine ?
Mais où sont les neiges d'antan ?

I must be excused for dwelling on this signal example; for I believe that only now, with the comprehension which we are gradually gaining of the possibility of an impulse from the mind's deeper strata which is so far from madness that it is wiser than our sanity itself,—only now, I repeat, can we understand aright that familiar story. I shall not repeat its incidents in detail; but shall draw my citations from the only trustworthy source, namely, Joan's evidence, given in 1431, before Cauchon, Bishop of Beauvais, and the other ecclesiastics who ultimately condemned her to be burnt alive. The condemnation was based on her own admissions; and the Latin *procès-verbal* still exists, and was published from the MS. by M. Quicherat, 1841-9, for the French Historical Society. Joan, like Socrates, was condemned mainly on the ground, or at least on the pretext, of her monitory voices; and her Apology remarkably resembles his, in its resolute insistence on the truth of the very phenomena which were being used to destroy her. Her answers are clear and self-consistent, and seem to have been little, if at all, distorted by the recorder. Few pieces of history so remote as this can be so accurately known.

On the other hand, the *Procès de Réhabilitation*, held some 20 years after Joan's death, when memories had weakened and legend had begun to grow, is of little value as evidence. Joan's credit must rest entirely on that testimony on the strength of which she was condemned to death.

Fortunately for our purpose, her inquisitors asked her many questions as to her voices and visions; and her answers enable us to give a pretty full analysis of the phenomena which concern us.

I. The voices do not begin with the summons to fight for France. Joan heard them first at 13 years of age,—as with Socrates also the voice began in childhood. The first command consisted of nothing more surprising than that. "she was to be a good girl, and go often to church." After this the voice—as in the case of Socrates—intervened frequently, and on trivial occasions.

II. The voice was accompanied at first by a light, and sometimes afterwards by figures of saints, who appeared to speak, and whom Joan appears to have both seen and felt, as clearly as though they had been living persons. But here there is some obscurity; and Michelet thinks that on one occasion the Maid was tricked by the courtiers for political ends. For she asserted (apparently without contradiction) that several persons, including the Archbishop of Rheims, as well as herself, had seen an angel bringing to the King a material crown.

III. The voices came mainly when she was awake, but also sometimes roused her from sleep; a phenomenon often observed in our cases of "veridical hallucination." "*Ipsa dormiebat, et vox excitabat eam.*" (Quicherat, I., p. 62.)

IV. The voice was not always fully intelligible (especially if she was half awake);—in this respect again resembling some of our recorded cases, both visual and auditory, where, on the view taken in *Phantasms*, the externalisation has been incomplete. “*Vox dixit aliqua, sed non omnia intellexit.*” (Quicherat, I., 62.)

V. The predictions of the voice, so far as stated, were mainly fulfilled; viz., that the siege of Orleans would be raised; that Charles VII. would be crowned at Rheims; that she herself would be wounded; but the prediction that there would be a great victory over the English within seven years was not fulfilled in any exact way, though the English continued to lose ground. In short, about so much was fulfilled as an ardent self-devoted mind might have anticipated; much indeed that might have seemed irrational to ordinary observers, but nothing which actually needed a definite prophetic power. Here, again, we are reminded of the general character of the monitions of Socrates. And yet in Joan's case, more probably than in the case of Socrates, there may have been one singular exception to this general rule. She knew by monition that there was a sword “*retro altare*”—somewhere behind the altar—in the Church of St. Catherine of Fierbois. “*Scivit ipsum ibi esse per voces*”:—she sent for it, nothing doubting, and it was found and given to her. This was an unique incident in her career. Her judges asked whether she had not once found a cup, and a missing priest, by help of similar monitions, but this she denied; and it is remarkable that no serious attempt was made either to show that she had claimed this clairvoyant power habitually, or, on the other hand, to invalidate the one instance of it which she did in effect claim. It would be absurd to cite the alleged discovery of the sword as a proof of clairvoyance, any more than Socrates' alleged intimation of the approaching herd of swine. But when we are considering monitions given in more recent times it will be well to remember that it is in this direction that some supernormal extension of knowledge seems possibly traceable.

And, lastly, it must be observed that among all the messages thus given to Joan of Arc there does not seem to have been one which fell short of the purest heroism. They were such commands as were best suited to draw forth from her who heard them the extreme of force, intelligence, virtue, of which she had the potency at her birth. What better can we desire as the guide of life?

We need not assume that the voices which she heard were the offspring of any mind but her own, any more than we need assume that the figures in which her brave and pious impulses sometimes took external form were veritable saints,—the crowned St. Margaret and the crowned St. Catherine and Michael in the armoury of Heaven.

Yet, on the other hand, we have no right to class Joan's monitions,

any more than those of Socrates, as an incipient madness. To be sane, after all, is to be adjusted to our environment, to be capable of coping with the facts around us. Tried by this test, it is Socrates and Joan who should be our types of sanity; their difference from ourselves lying rather in the fact that they were better able to employ their own whole being, and received a clearer inspiration from the monitory soul within.

I have dwelt at some length on these two cases, far more remote in date than those to which it is our custom to appeal. But this has been because I held it essential to make my reader understand that the grotesque and trivial messages or monitions, with which in this inquiry we habitually deal, are not to be taken as covering the whole field of automatic action. Before we proceed to consider the question as to the action of minds external to the automatist's own, we ought at any rate to recognise that words given in these strange ways may in themselves be worth hearing,—that not the mechanism only but the content of automatic messages may sometimes deserve our close and serious attention.

My promised discussion on messages claiming an external source is still delayed for lack of adequate material. More cases are needed where facts are said to have been given which were not known to the automatist himself, or to any person present at the time. Some such cases we do possess—a few have been already printed in the *Journal*—but more should be forthcoming before they can be profitably compared and discussed.

And I cannot conclude this paper without making yet another appeal to Spiritualists, in England or elsewhere, for any evidence which they can send me bearing on this question of "spirit identity,"—on the possibility of proving from the *content* of automatic messages—however given—that the mind of some departed friend has in truth inspired them. For the few cases already received I have thanked my informants privately, and here thank them again. But it seems to me an extraordinary thing that if, as seems clear, there are some thousands of persons in the world who do actually believe that the dead can communicate with us by messages of this kind, these believers should apparently make so little effort either to prove or to conduct such communication. I am not thinking only of the paucity of the cases sent to myself, but of the barrenness, in this all-important particular, of all the Spiritualistic journals which I know. There is constant assertion that proofs of identity can be obtained by patience and care; but actual proofs—or even attempts at proof—are hardly ever forthcoming. Yet, without these, what reality is there in disquisitions on doctrine,—in lengthy "revelations" without any kind of guarantee? For my own part, I am anxious to see the Spiritualistic explanation advocated with

all possible industry and care. It is by far the most interesting hypothesis, and there are a few cases which tell strongly in its favour. I think it possible, too, that the attitude of receptiveness, which Spiritualists urge as necessary, may contribute to the attainment of proofs which, when attained, may have an objective and independent value. If so, now is the time to try earnestly to attain them, and to reinforce that alleged evidence to a continuing and ever-present intercourse between the living and the dead.

FREDERIC W. H. MYERS.

SUPPLEMENT.

ON A SERIES OF EXPERIMENTS AT PESARO.

I.

INTRODUCTION.

I propose to give some account of a series of experiments which have been carried on during a number of years at Pesaro, a small town on the east coast of Italy, a little to the north of Ancona. These experiments are partly concerned with automatic writing, partly with spirit-rapping, and partly with hypnotism.

It will conduce to clearness if some information is first given as to the persons concerned, and the materials from which my account of the experiments is drawn. Professor Rossi-Pagnoni is Director of the Ginnasio or Public School at Pesaro. In the year 1871 he was led, by circumstances which need not be here detailed, to take an interest in Spiritualism, and began daily to practise automatic writing under the advice and direction of a friend who had frequently obtained communications from spirits, as he believed, by that means.

In his experiments in automatic writing Professor Rossi used what is, I believe, the most usual method. He held a lead pencil in his hand, allowing its point to rest on a sheet of paper, but not touching the table with his arm, and waited for results. For the first 43 days of experiment the movements of the pencil were incoherent and unintelligible. On the 44th, a name was written; and from that time onwards the facility and distinctness of the writing increased, and communications of considerable length were often obtained.

These experiments, and also experiments in table-rapping, which had been tried by Professor Rossi and a small circle of friends, were discontinued in the year 1877, owing to the increased claims of scholastic duties upon the Professor's time. In 1886 he found sufficient leisure to resume them; and he was then joined by some former members of the circle, and also by others. Among these was Dr. Moroni, who has been for 30 years Municipal Doctor at Pesaro. Dr. Moroni had been in the habit of hypnotising a woman named Isabella Carzetti; and hypnotic experiments with this subject were added to the others. The hypnotic experiments were at first directed towards the observation of physiological phenomena. After a time, however, results

believed to be spiritualistic were obtained ; and spiritualistic séances, with Carzetti in the hypnotic state as a speaking medium, are continued regularly at the present time.

In the year 1877 Professor Rossi published a pamphlet entitled, *Intorno ai Fenomeni Spiritici, Lettera all' Onorando Signor Conte Terenzio Mamiani*. This contains, besides other matter, reports of the more striking results obtained in the earlier series of experiments, which were concerned chiefly with automatic writing. A second pamphlet, entitled, *Alcuni Saggi di Medianità Ipnótica*, was published in 1888, by Professor Rossi and Dr. Moroni. This contains accounts of hypnotic séances with Carzetti as medium. Professor Rossi has in his possession a number of documents bearing on the occurrences and experiments related in these two pamphlets. They are written and signed by persons concerned, and confirm, supplement, or correct the published accounts. Copies of these documents have been sent by Professor Rossi to Mr. Myers, with a legal certificate that the copies are correct, and that the originals bears the signatures of persons who are known and respected.

In November last I paid a short visit to Pesaro. I was most kindly and cordially received by Professor Rossi and his friends, and was present at three séances, with Carzetti as medium and Dr. Moroni as hypnotiser. I took notes of everything of importance that occurred at these séances ; and also had the opportunity of seeing and making extracts from the records of previous séances, and other documents. Among these were the original automatic manuscripts, which have been preserved from the beginning.

These, then, with the addition of several letters from Professor Rossi to Mr. Myers and myself, are the materials for the following account of the more important experiments.

II.

AUTOMATIC WRITING.

The following case, in which a similar message was received independently, in automatic writing, by Professor Rossi and a friend, is related by the former (*Letter to Mamiani*, p. 130):—

One evening my hand unexpectedly wrote the name of a very dear friend who was dead. He gave me news of himself which was far from joyful. Some evenings later he returned, expressing himself to the same effect. I spoke of the matter in confidence to a friend, whose affection for the deceased was no less than mine, and whom I knew, from some words which I had chanced to hear, to be of like inclination with myself, and desirous to make trial of automatic writing. Some time passed, and one evening, while I was evoking my accustomed spirit [*i. e.*, another friend whose name frequently appeared in the scripts], my hand instead wrote the name of the dead friend mentioned above, who told me that his condition was happily

changed. The following morning (December 10th), as I was walking, I met in the Piazza the friend to whom I had confided the previous communications of the same spirit. He no sooner saw me than he asked, "How long is it since you had communication with so-and-so?" "*À propos!* he came yesterday evening and said that his state was changed for the better." "Know," replied my friend, "that yesterday evening he came to my house, too, and told me the same thing. I had set myself down for the first time to make a trial, without evoking anyone. Before telling you of this I asked you that question, because, as this communication of mine did not agree with your previous message, I suspected that either you or I had been deceived." We showed one another the scripts. At an interval of two or three hours we had both received the same unexpected announcement. My friend wrote with his own hand an account of the occurrence, and gave it to me.

In confirmation of this account are two documents, signed by Ferdinando Spadoni. The first is apparently the narration referred to by Professor Rossi. It bears no date, and runs as follows:—

On Saturday, December 9th, 1871, at 4 o'clock in the afternoon, having desired to try for the first time to write by spiritualistic means, I did not expect any positive result from that experiment. However, when I had set myself to the attempt, without any invocation, to my extreme surprise I saw produced with wonderful rapidity the name of *Alessandro Paterni*, and in the second line, "God has pardoned me."

(Signed)

F. SPADONI.

The second document is dated December 26th, 1888. Ferdinando Spadoni states that he is "the friend" mentioned in Professor Rossi's account of the occurrence, and that the account is perfectly true.

It is to be noted that in this case Spadoni knew the name of the friend, and the purport of the former message: that the second message, though said by Rossi to be unexpected, was not an unnatural sequel to the first: that the wording of the messages was not the same:¹ and that the coincidence of time was not quite exact. Rossi's message was received at 8 p.m., and the interval, therefore, was four hours.²

The next case is somewhat similar in character (*Letter to Mamiani*, p. 131):—

In April, 1872, a friend asked Rossi to evoke the spirit of a relation, formerly living near Modena, who had been dead about two years. "I had never known her," says Rossi, "and my friend told me what I was to ask her on his account. I did as I was asked, and after the answer was obtained, to my great astonishment (for a similar thing had never happened before) I felt my hand impelled to draw, one after the other, two flowers, with their little leaves. After this *addio* was written, and the movement ceased. The

¹ The message written by Spadoni's hand was "Dio mi ha perdonato"; while Rossi's hand wrote, in answer to the question "Stai bene?", "Assai bene; in sesta."

² These facts appeared from the original record, which I saw at Pesaro.

following day I took the answer to my friend and told him of the curious drawings. 'Do not be surprised,' said he. 'Know that she was very fond of drawing, and also every time that she writes by my hand, she makes me draw something.'"

This account is confirmed by a document dated December 28th, 1888, and signed by Cesare Perseguiti, barrister, who states that he is the friend mentioned by Rossi, and that the account of the incident is perfectly true in all particulars.

With regard to the character of the writing produced, Rossi says (*Letter to Mamiani* p. 133):—

It is not necessary for me to say that my ordinary hand writing is ugly and always of one pattern. Nevertheless, when writing as a medium, I have had very various forms of caligraphy according as various beings made communication. When these beings presented themselves again, often unexpectedly and after a long interval, they reproduced their former handwriting. Moreover, in that uncomfortable position of hand and arm I have had caligraphic forms so perfect that I could not reproduce them when writing at ease.

This statement by itself is too vague to be of much value as evidence; but the following documents confirm it, and give more precise information as to the persons whose writing was reproduced, and as to the degree of likeness obtained:—

I.

Pesaro, *January 1st, 1889.*

To Professor Rossi-Pagnoni:—

My dear friend Ercole Artazù, who has now been dead for some years, was a good writer, and a son of Luigi Artazù, municipal accountant and at one time public teacher of caligraphy, who died long since. I remember very well that one day, in conversation, my friend Ercole assured me that he had not before believed in Spiritualism, but that once he went to your house and you showed him certain communications written in pencil: that you said you had received these communications when evoking the spirit of his father Luigi, no other person being present; that in those pages he not only recognised the elegant form of his father's handwriting, very different from your writing, which is anything but beautiful; but that the flourish made underneath the signature was exactly that which his father used; and that he himself, who had for so long had it before his eyes, would have been unable to reproduce it, at any rate with equal rapidity and freedom.

(Signed)

CIRO GIOVAGNOLI
(Telegraphic Official).

This evidence is second-hand, but it is the best obtainable, as Ercole Artazù is dead. It is worth reproducing, if it be considered in connection with the other documents which bear on the same point:—

II.

Pesaro, *January 1st, 1889.*

I have a lively recollection of having come sometimes to your house in 1873, to take part in spiritualistic experiments with the table and with

writing. One evening, after some experiments with the table, I asked you to summon my dear writing-master, Luigi Brunetti, to write. He had at that time been dead for some years. . . . You set yourself to try the experiment, the pencil resting vertically upon the paper, and your wrist and elbow raised. When the motion of the hand, which you assured us was spontaneous, began, there appeared, after the signature of Brunetti, some lines of writing of various sizes. The first was extremely small—so that a magnifying glass was necessary to read it and to see its great precision. The following lines were of middle size, and the last large. This, I recollect, was a beautiful verse. I remember that I immediately bore witness to those present—in accordance with the truth—that, specially in the larger character, the manner of writing and the hand of my dear master were clearly to be seen.

So much for the truth, which now, also, I willingly confirm.

(Signed)

CLETO MASINI.

Professor of Writing and Book-keeping at the Royal
Technical School of Pesaro.

When I was at Pesaro I saw the original MS. here referred to. The writing was pretty and regular, and entirely different from Professor Rossi's usual hand.

III.—This also is at second-hand, the original witness being now dead :—

Pesaro, *January 2nd*, 1889.

I, the undersigned, well remember having heard several times from my father, Pietro Romei, who is now dead, the following account: He once went to the house of Professor Rossi, who showed him, amongst others, certain communications which he (the Professor) said he had received from the spirit of Dr. Roberto Trafarti, who had long been dead. My father observed not only the complete resemblance of those signatures to one another, but also their entire correspondence with the actual signatures of the said Doctor, with which my father, as a chemist, was well acquainted. He observed, further, below the signature a reproduction of the flourish [or device—*la cifra*] generally used by him. He told this to the Professor, and, in confirmation of what he said, invited him to go to his pharmacy to see some prescriptions of that Doctor's, which were still preserved. In confirmation of the truth, I add my signature.

ROMEI ROMOLO, Chemist.

IV.

Pesaro, *January 2nd*, 1889.

I comply with your wish and willingly declare, as I have a lively recollection of the fact, that towards the end of 1873 I had occasion to go to your house. . . . You showed me certain communications, written in pencil, which you said you had received from the spirit of the lamented Signor Alessandro Paterni, uncle of my wife. I said that the writing of the name and surname seemed to me very like the real signature of my deceased connexion. You asserted that you had never seen his signature, and, in fact, it was very probable that it was entirely unknown to you.

PIETRO BONINI, Captain.

In the following cases messages, apparently telepathic, were received by means of raps and automatic writing.

(1) (*Letter to Mamiani*, p. 139):—

On November 14th, 1873, Professor Rossi was correcting the proofs of a pamphlet, when he heard a rap of a kind which he believed to be spiritualistic. In consequence, he sat down to write automatically, and was advised to omit some pages from the pamphlet by a message professing to come from the spirit of a person whose opinion he respected. Wishing to know whether the message really came from the source from which it purported to come, he went to a friend, who was a very good medium. "Without informing him precisely of the matter concerned, I told him that a short time ago I had had a certain spirit which had given me advice with regard to something I was printing. I affirm on my honour that I did not explain myself more fully. I added that the advice appeared to me good and wise; but in order to assure myself of the identity of the spirit, I begged him to evoke it by himself, that he might question it on this point." The friend undertook to send the answer by 8 o'clock next morning, and Rossi went home. Half-an-hour afterwards he heard another rap, sat down again to write, and received the following words, with the same name as before:—

"You were deceived in my name, and you did well to seek the aid of your friend, who will confirm the truth to you to-morrow."

Next morning Rossi received from his friend a note, containing the answer given by the spirit: "It was not I who communicated with Rossi, but another spirit, whom Rossi ought not to obey." Words were added, clearly allusive to the special advice, which was unknown to the friend. Rossi then compared the handwriting of the two messages which he had received, and in the first of the two found differences from the usual handwriting of the spirit.

The accuracy of this account is confirmed by a letter from the friend in question, dated January 2nd, 1889.

Here we have a similar communication, obtained by Rossi and his friend. The friend, however, was aware that Rossi had some doubts as to the genuineness of the original message; and consequently it is not surprising that each should receive a message confirming those doubts. The words of that part of the friend's message which alluded to matters unknown to him do not appear in the printed account. It is, therefore, impossible for us to form an independent judgment as to whether they can have been suggested by guess, or inference from the facts of the case so far as they had been communicated to the friend.

(2) (*Letter to Mamiani*, p. 143):—

On November 21st, 1873, about half-past 10 in the evening, Rossi was in his study. He had been correcting proofs for more than an hour, and was tired and rather cold. In consequence he intended, when his work was finished, not to go to the *café*, as was then his custom almost every evening about 11, but to warm himself a little with a walk through the streets. He then perceived two slight but very distinct raps close to him on a side door

opening into an inner room in which there was no one. He paid no attention to these, trying to persuade himself that they were due to natural causes. Half-an-hour afterwards he had finished his work and was going out; but at the moment when he had his hand upon the door of his rooms, to shut it after him, he heard a loud knock upon it as if given with the fist. He had no doubt that this was spiritualistic in character, and returning at once to his room, sat down to write. He fully expected to receive a warning against going out that evening for fear of some dangerous encounter. Instead, however, of any such warning the following message appeared: "My sincere friendship leads me to warn you that you are desired by S.¹ (i.e., Stanislao Cecchi): go, therefore, to see him." This message was signed with the name of a dead person in whose name messages had been obtained on other occasions. Rossi considered it extremely improbable that Cecchi (an acquaintance with whom he was not then intimate) would wish to see him; but went at once to the *café* where he was generally to be found at that hour. As he approached, he saw Stanislao and some friends coming out of the *café*. "He had no sooner seen me," continues Rossi, "than he came to meet me, and said he had need of a certain favour from me. Knowing from some conversations which I had had with him that he was a disbeliever (in Spiritualism), I caught at the opportunity and answered that I would willingly do him the service, on condition that he would at once accompany me to my house. . . . We went to my house together, we entered into the room together, and I showed him on my table the message which had caused me to go in search of him. . . . He subsequently gave an account of the occurrence to some friends, though without adopting my explanation, and so far as he was able, loyally bore witness to its truth."

Stanislao Cecchi is now dead, and therefore direct confirmation of this account cannot be obtained. A sister of his, Clelia by name, is the wife of Dr. Luigi Frigerio, Director of the Lunatic Asylum at Alessandria. Dr. Frigerio was living at Pesaro in 1873, and Rossi, therefore, applied to him to know whether he or his wife would confirm the account. Dr. Frigerio writes as follows:—

December 27th, 1888.

Clelia remembers to have heard from Stanislao the strange event of which you write to me. She does not, however, remember the particulars after 10 years [as a matter of fact it is 15]. I remember that Stanislao talked to me about it in those days, and that when he was asked with reference thereto, he replied that it was impossible to doubt your convictions. . . .

FRIGERIO.

The second confirmation is more precise; but in estimating its value as evidence, it should be remembered that it is the record of a conversation retained in memory for 15 years, and that Rossi's

¹ I believe that the name, and not merely the initial, was written. The initial only is given in the printed account, because at that time Professor Rossi was not at liberty to publish the name.

account of the occurrence, printed in 1877, may have influenced to some extent the recollections of the narrator.

Pesaro, February 8th, 1889.

DEAR PROFESSOR,—According to your desire, I prepare with pleasure to narrate the inexplicable occurrence which happened between you and our excellent friend, the engineer, Stanislao Cecchi, of good memory, more than once told by him at that time to me and to others, with increasing wonder. I cannot remember the precise time at which the event happened, but I think about 1873, that is 15 years ago, when our deceased friend, you, and others, used to frequent the Café Masetti.

One morning Cecchi had no sooner seen me in the Piazza than with a very serious manner (unusual with him in speaking of such matters, in which, as he used openly to say, he did not in the least believe) he said to me, “Do you know, yesterday evening, there happened to me . . . really curious . . . a thing . . . he’s lucky who can explain it. . . . Yesterday I had it in my mind to go to Professor Rossi’s house for some business of mine, but afterwards I put aside the thought, with the idea of seeing him in the evening. As I came out of the Café Masetti late in the evening with some friends, I saw him coming towards me, and as I naturally went to meet him, I observed upon his face a certain expression of satisfaction, as if at something which happened according to his expectation. I begged him eagerly to do for me a little piece of work, for the marriage of a near relation of mine. After some hesitation Rossi agreed to my request on condition that I would go at once with him to his house, where he wished to show me something which would surprise me. Unwillingly I consented. We went at once to his house, and without speaking he gave me to read a short piece of writing which he said he had received from a familiar spirit of his. In this he was told to go instantly in search of me, since I wished to see him. . . . Observe also that I had not indicated my wish to see Professor Rossi in any way to any living soul.”

This event, which Cecchi at that time told more than once to me and to others, made a very vivid impression, the more so that we all knew what a character for truthfulness, and I may almost say for rugged sincerity, our excellent friend bore. Sometimes, when discussing this matter with friends at the café he ended thus: “I don’t believe anything, but here one cannot but say ‘a fact’s a fact.’”

I hope I have thus satisfied you, Professor, and I am glad to have been able to do so, since I still preserve a very clear recollection of the facts.

CARLO CINELLI.

(Cavaliere Carlo Cinelli, Member of the Communal Council, &c.)

The following is a summary of Professor Rossi’s account of another occurrence, of a very similar character:—

(3) (*Letter to Mamiani*, p. 144.)

On the evening of September 3rd, 1875, Rossi had been at the café till 8, and had then gone home, not meaning to go out again that evening. After an hour he heard two light raps of the kind which he was accustomed to consider spiritualistic, and placed his hand with a pencil on the sheet of paper in front of him. The following message was written: “I am A.O.”

(the name of a friend who had been dead about a year), "and I wished to warn you to return to the café, where your presence is desired." Rossi noted on the sheet of paper the hour and minute and went out. On the way to the café he met Signor Gaetano Tosi, a barrister, now filling a judicial post (Cancelliere della Reale Corte di Cassazione) at Palermo, and Signor Zaniboni, director of the Post Office at Pesaro. Tosi at once called to him by name, and said, "I was looking for you. I start for Messina to-morrow, and wished to say good-bye. I have been at the café for half-an-hour till just now, waiting for you to join us, and I have inquired about you also from the café-keeper." Rossi asked his two friends to come to his house for a moment. They came, and went with him into the room, where they read the "telegram," which was dated four or five minutes before.

Signor Tosi writes under the date November 11th, 1888, partly confirming and partly correcting this account. He says, referring to the passage summarised above: "The account which you gave in the Letter to Mamiani is not absolutely correct, if I remember right, for I have not got it with me at this moment. . . . I will correct the errors by narrating the facts afresh.

"On September 4th, 1875, I had to leave Pesaro with my family for Naples and Palermo. The day before I wished to take leave of all my friends. I could not see you in the day, but I hoped to meet you as usual at the club. The evening arrived, and at a rather late hour I found myself in the company of the lamented Cavaliere Zaniboni. I asked if he had seen you, and he replied that he had not. I said that I wished to go to your house to say good-bye, and Zaniboni offered to accompany me. We came to your house together. . . . We knocked, and Angelica (the servant) opened the door to us, remaining at the top of the stair with the light. While we were mounting the stair you appeared upon it; and it was then that you made us come into your room, and showed us the so-called 'telegram' of four or five minutes before, by which you were told to go to the café (where Zaniboni and I in fact were), because your presence was desired. It was then that I said that if I had been with you a little longer you would have turned my head. This I said on account of another circumstance also, which perhaps you do not remember. I did not find it mentioned in your letter to Mamiani, and from that I conclude that you have confused a little two separate occurrences.

"When we were living together in the Palazzo Mamiani, you will remember that almost every evening after midnight we were at the club, and went home together. One evening, in 1873 or 1874 (I do not remember the exact date), I had in vain waited for you at the club till about one in the morning, and started home alone. As I was passing through the Piazza my name was called by Cesare Perseguiti, a barrister, who was at the door of the café underneath the Palazzo Municipale. He said that he had been waiting there about an hour, having urgent need to speak with you, and hoping to see you pass with me. I replied that, contrary to our custom, I had not seen you, and went on my way. . . . A little afterwards . . . I met you. Being surprised at your coming out so late I asked the reason, and you answered that you were working and had not wished to go out, but that you had been compelled to do so, because a spirit had just warned you

that a friend of yours was waiting for you at the café. I was astonished, because I had not told you that Perseguiti was actually looking for you and waiting for you at the café, and only told you of it afterwards. . . ."

In a subsequent letter Rossi says that he may, perhaps, have confused the two occasions mentioned by Signor Tosi, and that this may account for the discrepancy as to the place where he met Tosi and Zaniboni.

We have, then, two cases, and perhaps three, in which Rossi was induced to leave his house by an automatic message telling him to go and meet a friend. The first question which occurs is, "Had Rossi any reason to suppose that the friend wanted to see him?"

In the first case, that of Cecchi, we have Rossi's direct statement that "the last thing which would come into his mind, and the most unlikely, was that Cecchi should be looking for him." In the second case, Rossi must probably have known of his friend's approaching departure, and would naturally infer that he would wish to see him. In the third case, we have no information, and no means of judging.

The value of the second case as evidence for thought-transference or spirit-messages is thus much diminished, for if the thought that Tosi wished to see him was present even indefinitely in Rossi's mind, it might be produced in automatic writing. It may, however, be said that the two raps which he heard could not be produced in this way. I imagine that the same cause which on this hypothesis produced the automatic message, might also produce an auditory hallucination. But if we are to accept Tosi's corrections of Rossi's account, they may, perhaps, be explained in another way. Tosi says: "We knocked at the door," meaning clearly the street-door at the foot of the staircase. It is not impossible that Rossi, intent upon his work, may have mistaken even so familiar a sound as a knock at the street-door for spirit-rappings. A little delay on the part of the servant in opening the door would give time for Rossi to write the message, and meet them on the stair. The "four or five minutes" which elapsed between the writing of the message and the entry of the visitors is not a serious obstacle to this view, for the vagueness of the expression shows that the interval was not precisely noted.

The first case, that of Stanislao Cecchi, is much stronger. The rappings were repeated twice; the second time loud. The message was entirely unexpected; and there is confirmation of it, though necessarily at second-hand and after a long interval.

If the facts are accepted as accurate, I think there are only two admissible explanations—telepathic and spiritualistic; and if the former of these be adopted, there is some difficulty with regard to the raps.

It should be mentioned, further, that Rossi states that a message of

this nature, spontaneously given, has never proved false in his experience.

III.

HYPNOTIC EXPERIMENTS, APPARENTLY SHOWING THOUGHT-TRANSFERENCE AND SUGGESTION AT A DISTANCE.

I now come to the second class of experiments, viz., those concerned with hypnotism.

Only one subject has been employed. Her name is Isabella Carzetti ; but she is generally called Aminta instead of Isabella. She was born in 1845, and in 1870 she came to Pesaro as servant to a family there. In 1883 she left service, and since then has lived with an aunt, working as a sempstress and laundress. Professor Rossi and Dr. Moroni describe her as fairly intelligent, but uneducated. They say that she does not read newspapers, but has read a few novels. In 1871 she had frequent attacks of convulsions, and in 1873 a cataleptic stroke, caused by fright at an earthquake. Dr. Moroni treated her successfully with hypnotism, and in the course of his treatment observed other remarkable phenomena. Of these, apparently, no systematic account has been preserved ; but they seem to have been of the nature of clairvoyance. Dr. Moroni continued to employ her as a clairvoyant for the purpose of diagnosis, after hypnotism had ceased to be necessary as medical treatment.

In 1886 Dr. Moroni renewed these experiments, which had then been discontinued for some years, in company with Professor Rossi and the other members of his circle. The experiments were at first physiological, but after a time assumed a spiritualistic character. Professor Rossi, Dr. Moroni, and their friends continue to hold séances regularly once a week, with Carzetti as medium.

Among the accounts of these experiments there are several incidents which give evidence for the possession of clairvoyant powers by the medium.

On June 10th, 1886,¹ at the first of this second series of experiments, Carzetti came to Rossi's house for the first time. She saw nothing but the entrance-hall, in which she was hypnotised. In answer to questions, she said that between the hall and the other rooms there was a narrow passage, but not on the same level as the hall, since there was an ascent from it of five steps, two of masonry and three of wood. Then she said that in the last room she saw against the wall an arm-chair, and, in the middle, a little table. When asked the shape of the table, she said it was round, and was used for the evocation of spirits. The whole of this description was correct.

On August 6th, of the same year, she described correctly the malady of a

¹ *Alcuni Saggi*, p. 5.

person whose portrait was placed before her ; and at the same séance she described the appearance of the writer of a letter which was given to her.¹

In several cases the medium, at a distance from the table at which some of the company were sitting, indicated beforehand the nature of the communication which would be made by raps.

Thus at the séance of June 10th, 1886,² after describing the shape of the table, which, it will be remembered, was in a room divided by a passage from an entrance hall in which the medium was sitting, she said that it was used for evoking spirits. She added, "There is now in that room a youth who demands to be evoked, and begs you to go there." Moroni and another remained with the medium, while Rossi and two others went into the room. The two sat at the table, and a communication came from the spirit of a young man who had been dead some months.

In this case those sitting at the table had heard the medium's statement. The experiment, therefore, is of very little value so far.

No sooner, however, was the message finished than the movements of the table became so irregular that no words were formed. At that moment one of the two who had been left with the medium came with a message from her, telling them to leave the table, for the place of the first spirit had been taken by an intruder, who could not or would not talk.

Here, again, we cannot be sure that the medium could not hear what was going on in the room with the table ; and the indication of the moment at which the message came is not sufficiently precise.

Some other cases are not open to objections so obvious as these ; and seem to show thought-transference either from or to the medium.

Thus on July 30th, 1886,³ two friends (one of whom confirms the account) sat at the table, at some yards distance from the medium, evoking a spirit called Livia. The medium made gestures, indicating that she saw a spirit. Asked by Moroni in a low voice whom she saw, she answered, "A lady, related to the shorter of the two at the table."

A message was rapped out from Lucia, aunt of the person indicated by the shortness of his stature.

The medium then whispered to Moroni that the spirit of a young man whose name began with R had come to the table. A message was received from a young man whose name began with that letter.

Here it is not definitely stated, but it is certainly implied, that those at the table did not consciously hear the whispered remarks of the medium. It is, however, possible that they may have heard and reproduced with the table's raps indications of which they were not conscious.

Again, on August 6th⁴ of the same year, two friends sat at the table.

¹ I do not give the details of these experiments because it does not appear certain that the information given by the medium could not have been derived from the conversation of those in the room, or from other natural sources.

² *Alcuni Saggi*, p. 6.

³ *Alcuni Saggi*, pp. 6, 7.

⁴ *Alcuni Saggi*, p. 8.

They evoked Lucia, and L was the first letter given. The medium whispered to Moroni that the spirit was Livia, and that the word *ringrazio* would be rapped out. Moroni took a note of this on a piece of paper, folded it without speaking, and put it on a table. The word was rapped out, and was found to correspond with that which Moroni had written.

The medium then told Moroni to take the place of one of those at the table. He did so. Another person went to the medium and asked her what spirit she would like. She answered, taking great care not to be heard, "The Doctor's sister." The table rapped out *Assunta*, the name of a sister of Dr. Moroni's, who was dead. She then whispered that Moroni's father wished to manifest himself; and the words, "I am thy father; I may call happy the moment of finding myself with thee," were rapped. She then said that the spirit would rap one more word; and one more word, *addio*, was given.

The same criticisms apply to this experiment, except that we are told that the medium took care not to be overheard. Nevertheless, more stringent conditions are to be desired.

Another experiment, of a slightly different kind, seems also to point to thought-transference. In this case we have an extract from the original record, made at the time, and attested by the signatures of those present.¹

Two of the company sat at the table. The medium, who was not hypnotised, expressed disbelief in the *table-game*, as she called it; and said she would believe in it if it would rap her real name, which was not Aminta, as they believed. The name Isabella was rapped. The medium was surprised, and said that this was her real name. It was unknown to all those present except Dr. Moroni, who was not at the table.

In this case, however, it is not impossible that one of those at the table may have heard the name, and forgotten it. Experience shows that any fact once known, though entirely forgotten by the conscious mind, may be reproduced by the automatic methods of writing or table-rapping.

Next we come to cases of suggestion at a distance, and suggestion without communication between the suggester and the subject.²

On August 29th, 1886, in the course of a séance the medium, hypnotised, said to Moroni, "Wake me up now for 10 or 15 minutes. Then without saying anything you will send me to sleep again." She was waked, got up, and sat on a sofa. While the others kept her in conversation Moroni went into another room, on the pretence of fetching a glass of water. Thence he mentally suggested to her to go to sleep and to return to her usual seat. When he came in again he found her in hypnotic sleep, and said, "Why did you not obey completely?" She answered, "I perceived the order to return to my seat, but you did not leave me time to carry it out."

¹ *Alcuni Saggi*, p. 10.

² *Alcuni Saggi*, p. 12.

Here the hypnotic sleep may well have been the execution of a deferred self-imposed command; but this does not account for her knowledge of the second part of the order.

On September 5th, 1886, Rossi called out of the room a medical student who was present; and the medical student called out Moroni. Moroni tried from the neighbouring room to hypnotise the subject, who was standing talking to the others who were present. She all at once became silent and passed into the hypnotic state. One of those to whom she was talking came out and told those outside what had happened. Moroni and the student then agreed to try and transmit to her the command to shake Rossi's hand. The medium hesitated for some time, moving alternately towards Rossi and towards the medical student. Finally she went to the latter and shook his hand, to the surprise of Moroni, who saw his command disobeyed. The student then explained that, being afraid of collusion, he had mentally commanded the subject to shake his hand instead of Rossi's. The subject begged the hypnotiser's pardon for having disobeyed him, adding that she had perceived both commands, but had obeyed the first, both because it was stronger and also because it came from a disbeliever.

The force of this experiment is weakened by the fact that the two suggesters were in the room at the time, and may have unconsciously indicated by gestures the nature of the action to be performed.

On September 12th Moroni arrived before the subject, and was taken into another room. When Carzetti came, she was told that Moroni had not yet arrived. The Doctor made his passes from the room in which he was, and the subject at once fell into the hypnotic sleep.

Again, on October 13th of the same year, Rossi, Moroni, and Signor Dini met by chance. It had not been intended to hold a séance that evening, but these three agreed to try whether a suggestion could be transmitted from Rossi's house to Carzetti, who would probably be at home at that hour (about 8 p.m.). Moroni fixed his thoughts firmly upon Carzetti for some minutes, and then, exhausted by the effort, ceased, and said, "If she has perceived it, well—if not, patience." He then sat down to write automatically, and the following words appeared: "She has perceived you, but not so completely as to satisfy your wishes. Someone must go to her, to prevent her from passing a disturbed night. You will find her in the street, or at the window, waiting in indecision."

Dini went to see her, on some excuse, and came back saying that Carzetti was out, and that the aunt with whom she lived said that she had gone out a few moments before to do some shopping in the Piazza. The three then left Rossi's house at 8.30, and Rossi separated from the other two. These two met Carzetti walking with a friend, and Dini asked her, "Where are you going at this time of night?" She answered, "I have come out impelled by something, I don't know what, which made me think that someone was trying to magnetise me." "Do you feel well now?" "I am a little agitated; my heart beats fast, and I have a feeling as though my legs were tied." "And where do you come from now?" "Do not you see? I have come from the

Piazza into the Via Sabbatini, and if I had found the door open and a light on the stairs of Rossi's house, as on the evenings when there is a séance, I should have gone upstairs."

If this account is accurate—and the latter part of it is confirmed by an account written by Signor Dini, and dated Oct. 13th, 1886—there can be little doubt that we have here a case of suggestion at a distance.

IV.

HYPNOTIC EXPERIMENTS, SPIRITUALISTIC IN CHARACTER.

After a time the character of the séances changed. From the experiments already related it will be seen that the medium in the earlier period professed to see and hear spirits, regarding them as something external to herself. Soon, however, she began to speak in the first person, in the character of different dead persons; in fact, to identify herself with the spirits, or, as Professor Rossi prefers to put it, to act as the instrument through which spirits expressed themselves.

In this way, a large number of spirits—some of them professing to be historical or distinguished persons, others relations of someone present, or private persons who had died at Pesaro—have conversed through the medium with Professor Rossi's circle. Records of these conversations have been diligently kept, and a certain number of them are reproduced in the pamphlet, *Alcuni Saggi, &c.*

It may be useful first to consider for a moment the value of these conversations as evidence.

It is clear that the mere fact that the medium speaks in the character of certain dead persons proves nothing at all; nor is it of much value evidentially that these impersonations were, in the opinion of the auditors, decidedly successful. We must rely upon facts, not characteristics. If the medium, when impersonating a spirit, mentions some fact which was certainly not known not known to her by the ordinary channels of knowledge, we have at least something new, something which deserves further investigation.

It is, however, extremely difficult to prove that a particular fact is not known to a particular person; the more so, that experience seems to show that no record once made upon the brain is ever absolutely effaced, and that memories lost to the ordinary waking consciousness may be reproduced in the hypnotic, or other abnormal states. However faint the under-writing of the palimpsest may be, it may, at some time, reappear fresh and strong. Besides present knowledge, therefore, all past possibilities of knowledge must be taken into account.

So far as I could judge from my own experiences at three séances at Pesaro, I am decidedly of opinion that there was no conscious fraud on the part of the medium; but this, of course, does not exclude the use, in the hypnotic state, of knowledge derived from the conversation

of those in the room, or from other sources, for the purposes of impersonation.

If, after giving due weight to these considerations, we find that she mentions facts which she cannot have known through the ordinary channels of information, it will remain to consider what hypothesis, telepathic, spiritualistic, or other, is necessary to account for the phenomena. It seems to me, however, that, in the present case, it is unnecessary to go on to this further investigation, because it is impossible satisfactorily to establish the ignorance of the medium with regard to the facts mentioned in the conversations.

I will therefore only give one example of this class of phenomena:—

The spirit of a child, named Bettino, son of Professor Guidi, came several times. On one occasion the following conversation took place between Bettino and his father. "There is some one here who wishes me well—there are two." . . . (Who are they?) "I don't know them. I have seen one, papa, not the other. . . . I saw him with such a lot of flowers." (Where?) "Where so many people went—you were there, papa—It's he who wishes me so well." (Where did you see the flowers?) "Not where I am, where you are . . . when he was dead. . . . No—one cannot say dead."

The father then understood that he referred to the flowers which adorned the funeral procession of Mamiani, an Italian statesman, a native of Pesaro, who was buried there. (Where did you see the flowers? From the window?) "Yes, and in another place too." (In the *camera ardente*? Who took you there?) "My brothers, I think. . . . I saw him through a hole . . . the face." (There was in fact a glazed aperture in the coffin, over the face of Mamiani.) "She who wished me well was with me too." (What was her name?) "Santina."

The father confirms the truth of this account and adds, "When, at that séance, my Bettino said that he had seen Mamiani in the *camera ardente* through a hole and so on, taken there by Santina, I frankly told my friends who were present that I did not know anything of it, and did not believe that it had happened. When I reached home I asked my wife. She too knew nothing of it, and undertook herself to question the maid Santina. The maid confessed that, impelled by curiosity, she had gone at a late hour to see the *camera ardente*, accompanied by Bettino, whom she could not have left alone at home."

Could we be sure that Carzetti knew nothing of this, it would be very striking; but it is always possible that she may have been among the crowds which assembled to see the *camera ardente*, and may have seen the child Bettino there.

Other cases might be given, in which the detailed knowledge of facts exhibited is certainly difficult to explain as the effect of memories unconsciously revived. But though difficult, this explanation does not seem to me so clearly excluded as to render the proof of the action of an alien intelligence decisive; and I have, therefore, not thought it

desirable to extend an article already somewhat long by reporting these cases ; though I shall watch with interest any further evidence of this kind which the circle at Pesaro may produce.

I have already said that by Professor Rossi's kindness I was enabled to attend three séances at Pesaro in November last. The séances were successful in one way, for the medium talked freely in the person of different spirits ; but the matter of these conversations gave no support, so far as I am aware, to the spiritualistic hypothesis entertained by Professor Rossi and his friends. Some of the spirits impersonated by the medium professed to be friends or relations of mine ; and there was therefore a good opportunity for the mention of matters of fact which were unknown to the medium. None such were produced. All the statements or allusions concerning my friends and relations were either vague or incorrect.

It is therefore unnecessary to reproduce here any of my records of these séances.

I must mention, however, two things which bear on the evidential value of the accounts of previous experiments published by Professor Rossi. During the greater part of the séances I wrote down, fully and carefully, the conversations which took place. This was possible, because the medium spoke slowly and with pauses. A comparison of my notes with those made by Professor Rossi and his friends gave me a favourable impression of the care and accuracy with which the séances were recorded by them. On the other hand, strict silence was not observed during the séances, and it appeared that sufficient care was not taken to avoid the giving of hints by conversation in the hearing of the medium, and by leading questions.

At the third séance I asked that some experiments in thought-transference and clairvoyance might be tried. Professor Rossi was unwilling that this should be done. No experiments of that nature had been tried for some time, and he believed the chance of success to be very small. Dr. Moroni, however, consented, and two experiments were tried.

(1) I had previously written a name, and enclosed it in an envelope. This was placed in the medium's hand and she tried to read it—first as a whole, and subsequently letter by letter, but without success.

(2) I wrote down another name, and showed it to Moroni, taking care that it should not be visible to the medium or to anyone else in the room. Moroni then tried to suggest the word to the medium ; again, without success.

H. BABINGTON SMITH.

II.

DR. ALBERT MOLL'S "HYPNOTISM."*

If it is true that a youth is interesting on account of his promise, and a man on account of his achievement, we may, if allowed to use this figure in speaking of the development of a science, safely affirm that hypnotism has now entered upon its manhood. For the investigation of hypnotic phenomena is really now in the stage of achievement. It is showing itself to be of service in the spheres of labour of psychologists and of medical men, of physiologists and of lawyers. This, however, has not been the case till quite recently. Only a few years ago, the knowledge of even the principal facts was confined to a very small band of workers, and even they were not able always to unravel and grasp the true significance of their conflicting experiences. It was not until some definite starting points were attained by the formation of schools that a freer outlook became possible. Charcot's coming forward in 1878 with a rigidly consistent system was a fact of the greatest *historical* significance, however differently one may estimate the value of his doctrines. But from that moment experimental and literary activity in this subject began to assume such extensive proportions that a comprehensive view such as had just been with difficulty achieved, threatened to become again an utter impossibility. It was under these circumstances that some time ago I saw the desirability of collecting the most important part of the widely-scattered material in the form of a bibliography; but I could not shut my eyes to the fact that the second part of the impending task—I mean the formulating of the ideas already gained—would be incomparably more difficult.

It is therefore with all the more pleasure that I find myself able to point out to-day a work which fully meets all requirements as a standard text-book in the literature of Hypnotism.

Dr. Moll has already won celebrity through several smaller works, and also through his courageous action in relation to the Berlin Professors of Medicine. It was known that in the course of a long practice he had accumulated much valuable experience in our subject.

* *Der Hypnotismus* von Dr. med. Albert Moll in Berlin. 280pp. 8vo., Berlin : Fischer's Medizinische Buchhandlung (H. Kornfeld). 1889.

But the work before us exhibits not only experience, but also a remarkable acquaintance with the literature of the subject, and an unusual skill in sifting the valuable from the worthless. His method of presenting the subject is purely descriptive. Herr Moll wisely refrains from giving any artificial system, which in the present state of things it would be impossible to render free from objections. He simply describes the phenomena and the theories, and attempts no causal explanation.

I will now take up several points, the discussion of which seems to me likely to be of general interest. A sketch of the contents of the book lies outside my task.

The historical survey which forms the beginning of this book is distinguished by the novelty of much, and the trustworthiness of all, that is said. As a rule these inevitable historical surveys are written with copying-ink :—the author borrows his information from previous compilations, and then proceeds to write as if he had most carefully studied the sources at first hand. But in the case of our book one is conscious that the author has really read for himself the chief writings in the original languages, and this enables him to correct many prevalent errors. The Society for Psychical Research also is here treated for the first time with due appreciation ; and in the course of the book, Edmund Gurney's remarkable work especially meets with thorough recognition. I am only surprised that no mention is made of Beard. Years before Schneider, the American neurologist advanced the concentration-theory ; in 1877 he attempted to classify the hypnotic symptoms into negative and positive, and expressed his opinion that the artificial trance, as a purely psychical phenomenon, ought to be studied psychologically—for which task none but psychologists were properly qualified.

Speaking in his second chapter of the induction of the hypnotic state, Herr Moll observes, in the first place—possibly moved to do so by a suggestion made in an earlier notice in this journal—that, in order to make a distinction between it and the method of inducing sleep medicinally, it should be called not hypnogenesis (*ὑπνος—γίγνεσθαι*) but hypnosigenesis (*ὑπνωσις—γίγνεσθαι*). It is to be hoped that this expression will come into general use, for it would prevent many misunderstandings. The author then states emphatically that much depends on individualising in hypnosigenesis. In agreement with the Nancy doctors, he considers that in each individual case those methods should be chosen by which the idea of the hypnotic condition, and the conviction that it has already commenced, should be suggested as vividly as possible to the patient. In this I entirely agree with him. Observation and experiment are

indispensable: a knowledge of a man's mental peculiarities is more important than a knowledge of anatomy and physiology.

I now come to a very difficult question, namely, the classification of hypnotic conditions. Dr. Moll divides them into three grades: In the *first* grade, the eyes are closed, and cannot, or can only with great difficulty, be opened, while the patient is generally subject to feelings of lassitude. In the *second* grade, the movements of the body, which at other times are voluntary, are either partially or entirely taken out of the patient's own control. In this state, too, the eyes are generally closed, but sometimes—i.e., in fascination—they are open. In the *third* grade the patient is susceptible to illusions, and these are always accompanied by the symptoms of the second grade.

I must in the first place remark at this point, that, in my opinion, a description of some typical conditions, arranged in order, would have been more adapted to the character of the book and to our present degree of knowledge. Dr. Moll might then perhaps have taken two or three of the most striking cases, and described them according to their mutual relations. Within each of these distinctly defined combinations of symptoms, the *intensity* of the symptoms would show the high or deep degree of the condition. But it would be very difficult to bring all the different kinds of artificial trance, lethargy, catalepsy, somnambulism, fascination, &c., into one category. It is for this reason that our author's classification is wanting in a thoroughly comprehensive basis, such as one must demand from the standpoint of logical method. For *both* the first grades, the inhibition of voluntary movements, and for the third grade susceptibility to illusions have been fixed upon as the chief characteristics. The distinction of the first from the second is one of degree, of the first and second from the third one of kind. And moreover the shutting of the eyes, which is characteristic of the first grade, does not occur in fascination, which is placed in the second grade, an inconsistency which becomes more striking when it is specified of the third grade that it includes all the signs of the second grade. The expression "grade of the hypnotic state" implies that the second grade includes all that the first includes with some addition, and that the third grade includes all that the first and second include with some addition. In Dr. Moll's scheme, however, this does not always appear to be the case. He might have spoken of three conditions or even, if he preferred, of three phases, but surely not of three deepening degrees of one and the same condition.

It seems to me, therefore, that in every instance the two first grades must be considered as one. They have in common a *degradation of the will-power within the motor-sphere*, while in the third class the *sensory-nervous system* becomes the theatre of the phenomena. That in most experiments the beginning of the hypnotic condition is indicated by the

shutting of the eyes, is not due to the nature of the experiment, but has its source in our *modus operandi*. We have had such a firm conviction that the shutting of the eyes belongs of necessity to the induction of the hypnotic state, that we have always accustomed ourselves to work at the beginning on the eyes either by fixation or suggestion. I do not think that this conviction is really justified.

On the contrary, I should consider it equally the sign of the beginning of a trance, if by somatic or psychical means we could prevent the subject from shutting his eyes. Let us once free ourselves from this tradition and from the idea of the analogy with sleep, and let us experiment on a person who is not at all familiar with these things, and who will therefore be devoid of any tendency to self-suggestion, and let us try at the beginning to influence some other set of muscles. On one occasion I began in the following way with a gentleman. I pressed his right leg firmly with my hand, and at the same time conceived the corresponding idea of his not being able to lift it up. As this experiment was crowned with success, I extended the treatment to the other leg and to the arms, and did not pass to the influencing of the movements of the eyelids until the end of the experiment. On another occasion I had to deal with a postman, whose business it was to stamp the letters. As a thorough induction of the hypnotic state did not take place in spite of repeated attempts, it occurred to me that I might attack the man by means of his daily occupation. I asked him to make the movements of stamping letters before me, and after two or three minutes I cried to him in an energetic tone of voice, "Now you cannot leave off doing it." And sure enough the man was incapable of stopping; and in this way a hiatus occurred in his consciousness, into which suggestion was able to make its way with such success that within a short time the complete somnambulistic state supervened. In short, it seems to me that the shutting of the eyes cannot be considered as an *essential* sign of the first grade, still less as a *specific* distinction. The connection between such conditions as lethargy, catalepsy, fascination, captation, charm, is the failure in all of them of the voluntary control of the centrifugal nerves, and the muscles respectively innervated by them. In another group of hypnotic conditions we may place the weakening of those sensations which are produced through the centripetal nerves. Whether this second group may be described as "a *deeper* hypnotic condition," depends, *first*, on whether it includes also without exception the phenomena of the first class, and *secondly*, on whether the second class is considered to be derivable theoretically from the first. The biological law that we may apply at this point declares that every evolution advances from the simple to the complex, and that dissolution takes the opposite course. We are then perhaps dealing in reality with a *natural* deepening of the *same* condition

and not one produced by the usual methods, and looking at it from this point of view, we may be able to gain many useful hints.

But we must now follow our author into his symptomatology of hypnotism, which is as impressive as it is comprehensive. It is here—in the exposition of the physiology and psychology of hypnotism—that the extraordinary merits of the book most strikingly appear. And there are only a few points here in which I cannot concur with Moll in his opinions. When Herr Moll, *e.g.*, defines *suggestion* as the influencing of a person through the presentation of an idea, and, corresponding to this, defines character as the sum total of our own suggestions, he only obscures the specific meaning of the words. He may perhaps be historically justified, after the English psychologists of the 18th and 19th centuries (Brown, &c.), in describing every conversion of a mental condition into an external act, or indeed every modification of one idea by another, as suggestion, but such terminology is, in the first place, antiquated, and secondly, is very much calculated to cause confusion. And in the same way, when a subject in the well-known experiment is unable to leave off revolving his hands, I should prefer to speak of this, not as *automatic* movement, but as *continuative movement*, because the first of these expressions is already in use for two other kinds of movements.¹

In his symptomatology the purely descriptive method of our author is shown in a marked degree. For example, he is content to say that every kind of disorganisation of the faculty of language can be produced experimentally by suggestion, that we can take away from a subject the possibility of pronouncing the letter "a" and indeed deprive him of the whole idea "a." But it is just in problems of this kind that a more profound investigation would have been in place. It would have been very useful to have had the similarity pointed out of hypnotic phenomena to occurrences in ordinary life, such as in other places has been shown most skilfully by Herr Moll, and to have had a comparison made with pathological conditions. I may remind the reader of Trousseau's conclusions, according to which the aphasia of hysterical patients is always to be referred either to the loss of memory of sound symbols, or to a failure in the apparatus of articulation. If, with W. Ogle, we distinguish two kinds of word memory—one by which we become conscious of the idea, and another by which we become capable of its expression—we should have to class both of Trousseau's groups in the second of these divisions, and admit that in the hypnotic state the idea "a" still remained, though the power of the vocal and graphic expression of it had disappeared. And this seems to be the only

¹ Vide Dessoir, "Das Doppel-Ich."—Part II. of the *Proceedings of the Society for Experimental Psychology* at Berlin, 1889, pp. 2-6, 21

possible conclusion from the standpoint of normal psychology. The patient who writes and says "*Momo*" instead of "*Mama*" still retains the idea "*Mama*," and merely uses another symbol for the sound "*a*." The association of his ideas is not false, only his memory of their expression. And as he is not at all aware of his mistake, he does not struggle against it, as do those in whom the power of articulation alone is weakened, who can clearly write the vowel "*a*," but who cannot make it pass their lips. The last case is, indeed, involved in the first, and we see a natural gradation from one to the other. But it would remain to be discovered whether abstract words are taken away by suggestion before concrete, and all notional words more easily than exclamatory sounds, as one would surmise from Max Müller's investigations into the psychology of speech. Many other interesting questions might also arise.

Some observations seem to support the theory just given. I have often noticed, for example, that when the use of the personal pronouns has been taken away from a subject by suggestion, and he has apparently quite forgotten them, he does not say, "Let—go away, now" (omitting "me"), but, "Jetzt fortgehen" (German idiom which cannot be literally translated), or "Charles must go away now." These skilful substitutions show clearly that it is only the form of the word, and not the idea of the personal pronouns, of which he is temporarily deprived. When I gave this particular order to one of my subjects E—stein, the young man got out of the difficulty by means of the English forms, with which he had been familiar from childhood. I have accidentally preserved a document relating to this, which is also in other respects interesting. On the same occasion when he was in the hypnotic sleep, I gave him the suggestion that he should dream in the night that he was on board a ship with a friend, Ewald W., and that a fearful storm should arise. Terrified at the vividness of the dream, he was to wake up, and immediately after waking was to write down what he had dreamt. When the next day Herr E—stein again paid me a visit, he could tell me nothing of any such dream. But after a somewhat long search, I found in one of his pockets the following letter, which I copy verbatim:—

"I habe einen merkwürdigen Traum gehabt. I war mit E. W. zusammen auf der Ueberfahrt nach Amerika. We sprachen ueber das Verschiedenste, als sich (!) auf einmal ein grosser Sturm erhob. It wurde ganz finster, und I sah, wie die Wellen am Schiffe emporschlügen. Ewald wurde sehr seekrank und musste in die Kajüte geschleppt werden. I folgte ihm hierhin, und sah wie he schlimmer und schlimmer wurde und schlie. . . ."

* "I have had a remarkable dream. I was on a voyage to America with E. W. We were talking about various things when suddenly a great storm arose. It became quite dark and I saw the waves dashing over the ship. Ewald grew very sea-sick and had to go down to the cabin. I followed him and saw that he grew worse and worse and . . ."

Here the account breaks off: but it is interesting not merely as showing a spontaneous carrying over of a suggestion. But of this on some other occasion.

Very ingenious are Moll's numerous analogies from waking life with post-hypnotic suggestion. The author might perhaps have gone further and given us examples from the animal kingdom, which as far as I know has never yet been done at all. If I tease a strange dog to-day who is chained and cannot therefore defend himself, and I meet the same dog in the street a week afterwards, it may well happen that he at once flies at me and bites me. We generally speak on such occasions of the revengeful feelings of the animal, without considering that such an imputation of human sentiments is not justified without further proof. The event corresponds intrinsically much more to a post-hypnotic suggestion: the rage of the animal breaks out at a given signal, namely, the sight of the person. We need not think that the animal has carried about with him for a week feelings of revenge; it is enough if we consider his action as an act of memory, as a result of the association of ideas. A special signal raises a special idea. Exactly as in post-hypnotic suggestion.

The fourth part of the book treats of the theories about hypnotism. At the beginning the author says: "By explanation we mean tracing back the unknown to the known. But hardly anything is known of the real nature of psychical life, and from this arises the difficulty, nay impossibility, of giving any explanation of hypnotism, at least at present." This admission goes somewhat too far. Even if we grant that we know nothing of the peculiar nature of the soul-life, we may still give the phenomena of hypnotism a proper position in connection with psychical processes, without exactly penetrating into the essence of their being. The successful carrying out of such a work might quite justly be called an explanation, and in my opinion, Herr Moll might well have taken the first step in such a direction. A synthesis of the psychological theories, instead of a mere enumeration of them, would have shown that they all, in substance, run on the same lines. It sounds, indeed, very different to speak of condition of heightened suggestibility, psychical reflex activity, concentrated attention, or condition of mono-ideism, or of preponderating sub-consciousness, &c., but at bottom they all prove to be the same thing. A complete proof of this statement would in this place lead us too far.

The author's reference to physiological theories seems to me very excellent, he shows their insufficiency in a most striking manner. I was reminded, whilst reading these pages, of two sayings of famous men, which I may perhaps quote. Taine says somewhere: "The geography of the brain is still in its childhood. One perchance distinguishes a few of the bolder outlines, two or three ranges of

mountains, the course of the watersheds, but the network of streets, of roads, of stages, the countless flow of people which is continually circulating, struggling and grouping itself in them, all this wonderful, manifold, fine detail escapes the physiologist." And Lotze remarks opportunely, with keen irony, that he had for a long time made in secret the statistical observation that the great positive discoveries of exact physiology possessed on an average an existence of about four years each.

One feels that the remarks that Herr Moll makes about simulation in hypnosis are those of an eminent practitioner. Very just is his dictum that one should never conclude that the failure of any particular symptom is a proof of simulation. But the emphasis that he lays on the power of dramatic expression in a hypnotised person, seems to me less to the point. This section, however, might perhaps have gained in impressiveness by the insertion of individual examples. I can think at once of one quite classical case, which is reported by Professor Ch. Richet. "One day B. arrived at my house suffering much from an obstinate attack of bronchitis. She was coughing incessantly. When she was asleep she left off coughing, in consequence, probably, of the general anæsthesia which affected also the larynx and the bronchial tubes. As soon as she woke up the cough began again, obstinate and unbearable. On that day I put her into a hypnotic sleep two or three times, and observed, without having said anything to her on the subject, the same phenomenon of bronchial anæsthesia, which lasted during the patient's sleep, but ceased immediately on her waking." Could one think of a better refutation of those ignorant people who are continually blowing the trumpet of simulation?

I must entirely pass over the chapter relating to forensic matters, but I will mention two or three points in the medical chapter. Herr Moll shows very clearly that by means of suggestion the *appearance* of the most various diseases may be produced, but that hypnosis is not therefore to be considered identical with these diseases. The condition in itself is not pathological, not dangerous to health, it only becomes so under the unskilful hands of the inexperienced operator, who generally overlooks the importance of removing suggestions before rousing the patient. But this remote possibility of danger should not prevent the physician from making therapeutical use of it, for it may be asserted of any remedial agent or method whatever that it is also capable of doing harm. It is advisable in practice to let some preliminary trials precede special therapeutical experiments, and always to bear in mind the psychological bias. "Psychology must be the basis for a *rational* treatment of the nerves." It therefore follows that physicians have not an exclusive interest in hypnotism. "Just as medicine must leave the investigation of chemical and physical re-agents in part to the

representatives of other sciences, so we must not only allow psychologists to make a thorough examination of hypnotism, but it is precisely they who must attempt it."

The last section of the book deals with animal magnetism, telepathy, clairvoyance, and similar phenomena not yet generally recognised. In spite of the strong objectivity of the author, it seems to me that every now and then a little *a priori* reasoning peeps out. Herr Moll would like to have a stenographer present at telepathic experiments, because each word may be a source of error. But would he in reality be content with a shorthand report? Might he not then maintain that as the reader has no means of knowing the *movements* of those who took part in the experiment, this is still not free from objections? In Guthrie's experiments, *e.g.*, the author finds no objections to make, but nevertheless "he has the subjective conviction that sources of error were overlooked in those experiments and that *suggestion* was in some way or other at work." Against such purely subjective convictions it is difficult to find cogent arguments.

In conclusion I must point out that Dr. Moll's book is characterised by the admirable comprehensiveness of its arrangement and by two excellent indexes. And, moreover, it is written with a transparent clearness which has no equal. I do not think that a single sentence out of the 261 pages leaves the reader in any uncertainty of its meaning. I took up the work with the highest expectations, and I laid it down again with sincere satisfaction, and it is my firm conviction that every one who reads it will feel himself stimulated and benefited. And as no book exists either in the English or French languages which can be compared with this comprehensive account, I must express the sincere wish that before long Dr. Moll's foundation-laying work may find a translator.

MAX DESSOIR.

V

EDMUND GURNEY LIBRARY.

In accordance with a suggestion made by a member of the Society for Psychical Research, that it would be fitting to commemorate Mr. Gurney's work in Psychical Research by dedicating to his name some branch of the Society's Library, and raising a fund to make the department more complete, the Council (with the approval of Mr. Gurney's family) invited contributions to a fund which now amounts to £275 12s. It is hoped that the greater part of this sum may be permanently invested—the interest being expended in building up by yearly purchases a Library of works bearing on Hypnotism and kindred subjects, to be known as the "Edmund Gurney Library," and bound and stamped accordingly.

The subject of Hypnotism has been selected, partly because it was in this direction that much of Mr. Gurney's most valuable and original work was done; and partly because it is a branch of research now widely recognised as of high scientific importance, and on which every year produces new publications of value. The Society's collection of books on Hypnotism forms the nucleus of the Memorial Library, but it is incomplete, and many fresh works will need to be added both at once and, in all probability, for many years to come. It is for this reason that the Council would be glad, if possible, to expend in each year only the interest of the fund collected. All books thus purchased will continue to form part of the "Edmund Gurney Library," and the employment of the funds raised will be entrusted to the Library Committee of the Society for Psychical Research for the time being. Further donations would be very welcome, and are invited both from members of the Society for Psychical Research and from other friends of Mr. Gurney's, who may be glad of this opportunity of doing honour to his memory. The Rev. A. T. Fryer, 4, Upper Vernon-street, London, W.C., is kindly acting as treasurer, and will receive any sum entrusted to him for the "Edmund Gurney Library Fund."

The following donations have been already received or promised :—

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A Catalogue of the books at present in the Edmund Gurney Library is appended.

A Catalogue of the books in the General Library was given at the end of Vol. IV. of the "Proceedings," and it is thought that enough works have not since been added to the General Library, as distinct from the Edmund Gurney Library, to make it desirable to print a catalogue of it at present.

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PROCEEDINGS OF THE
SOCIETY FOR PSYCHICAL RESEARCH.

INDEX TO VOL. V.

A.

A., MR., Case contributed by	316
Adie, Mrs. and Miss, Case contributed by	450
Aksakow, Alex., Case contributed by	434
Alger, Mrs., Case contributed by	293
Animals, Evidence for Psychic Perception in	453, 454, 470
Anonymously contributed, Cases	293, 301, 309, 311, 332, 345, 346, 351, 411, 429, 438, 440, 460
Apparitions Occurring Soon After Death, Edmund Gurney and F. W. H. Myers on	1, 403
„ Analysis of Evidence	403-408, 415, 426-432, 473-476
„ Instances	408-426, 432-472, 476
	<i>Premonitional, see Premonitions</i>
Arc, Joan of, Monitions of	543
Automatic Writing, F. W. H. Myers on	1, 522
„ „ Kindred Automatic Phenomena	138, 148, 522
„ „ Instances of	3-9, 283-285, 434, 524, 525, 550-559
„ „ „ by Hypnotised Subjects	3-9, 283-285, 324, 527, 528
„ „ Post-Hypnotic	3-9, 524, 527, 528

B.

„, MADAME, Case of	31, 33-49, 164, 221, 374-382, 385-397, 573
„, M. C., Case recorded by	422
abinski, Dr., Hypnotic Experiments of	257
acchus, Mrs., Case contributed by	422
arkworth, T., On the Analogy between Hypnotic Phenomena and Certain Phases of Normal Consciousness	399
arr, Miss, Cases contributed by	346, 347
arter, General, Case contributed by	469
eresford, Lord Charles, Case contributed by	461

Bettany, Mrs., Case contributed by	...	...	...	...	...	308
Bickford-Smith, Mrs., Case contributed by	...	...	...	...	...	298
Brighton Experiments	...	...	...	...	...	3
Brooks, Professor, Case contributed by	...	...	...	...	...	291

C.

CAMPBELL, GENERAL, Case contributed by	...	...	...	...	...	476
Castle, R., Case contributed by	...	...	...	...	...	348
Catleugh, W. T., Case contributed by	...	...	...	...	...	295
Clairvoyance, Evidence Pointing to Independent	2, 55-113, 148, 151, 153,					157-165
Clark, Mrs., Case contributed by...	...	...	...	...	...	409
Clerke, Mrs., Case contributed by	..	...	...	...	...	406
Council of the Society.					<i>See Officers and Council.</i>	
Cox, J., Case contributed by	...	...	...	...	...	330
Crealock, Colonel J. W., Case contributed by	...	..	...	...	...	432
Creery, the Misses, Untrustworthy Nature of some of the Experiments with	...	...	...	...	...	269
Crystal Vision—						
History of	...	...	...	...	...	490-504
Recent Experiments in	...	...	...	...	...	286, 298, 486
Prevision	...	...	...	...	...	298, 515-518
Sub-Conscious Memory	...	...	...	...	...	505-512
Telepathic (or Clairvoyant)...	...	...	..	...	...	500, 519
Curtis, Miss, Case contributed by...	...	...	...	...	...	303
,, ,, R. F., Case contributed by	...	...	...	...	...	332

D.

DE MORGAN, MRS., Cases recorded by	...	...	...	...	...	339, 502
Dessoir, Max, Experiments in Thought-transference	...	...	...	...	...	355
,, ,, Review of Dr. Albert Moll's "Hypnotism"	...	...	...	...	...	566
Donaldson, Mrs., Case contributed by	...	...	...	...	...	340
Dreams, Automatic	...	...	...	...	...	535-538
,, Premeditated	...	...	...	...	...	293, 311-333
,, Veridical	...	...	...	...	...	162-163
Dusart, Dr., Hypnotic Experiments of	...	...	...	...	...	223

E.

EDISBURY, J. E., Case contributed by	...	...	...	...	...	318
Elliotson, D., Case recorded by	...	...	...	...	...	390
Ellis, Miss., Case contributed by	...	...	...	...	...	342
Ellis, Mrs., Note on an Experiment in Post-Hypnotic Suggestion	...	...	...	...	...	12, 13

F.

FAULKNER, Miss, Case contributed by	417
Ferrari, M., Case recorded by	163
Fleet, C. F., Case contributed by... ..	326
Fontan, Prof., "Hystéro-epilepsie," by, Critical Notice of	263

G.

GIBERT, M., Hypnotic Experiments of	44, 45, 221
Gley, Dr. E., Case recorded by	223
Goodall, E. A., Case contributed by	453
Green, Mrs., Case contributed by... ..	420
Gurney, Edmund, Apparitions Occurring soon after Death (completed by F. W. H. Myers)	1, 403
" " Experimental Psychology, Mr. Gurney's Work in, F. W. H. Myers and Professor Sidgwick on... ..	271, 359
" " Hypnotism, Recent Experiments in	3
" " " and Telepathy	216
" " Memorial Library. Formation of the "Edmund Gurney" Library... ..	575

H.

H., COL., Case contributed by	412
H., Miss, Case contributed by	303
Hallucinations. Premonitional	293-310, 515-518
Héricourt, M., Hypnotic Experiments, &c., of... ..	32, 45, 163, 222
Hockley, Mr., on Crystal Vision	503
Holmes, J., Case contributed by	320
Hunter, Mrs., Case contributed by	338
Howe, Mr., Case contributed by	436
Husbands, J. E., Case contributed by	416
Hypnotism—	

Experimental Evidence 3, 32-138, 148-168, 216, 263, 279, 399, 524,
527, 559-563

Action à Distance 47-55, 264, 561-562

Automatic Writing by Hypnotised Subjects 3-9, 283-285, 388, 524-527

Curative Effects of 13, 253, 263

Diagnosis of Disease by Hypnotised Subjects 116-138

Drawings, Reproductions of, by Hypnotised Subjects... .. 57-113

Genesis of Hypnotic Phenomena 216

Hypnotic Clairvoyance 77-116, 148-153, 157

" Ecstasy 396

" Hallucination 10-13, 282, 283, 284

" Memory 10, 387, 391-396

" Rapport 241-246

Hypnotic Suggestion	... ..	10, 224, 236, 283
" " Post-Hypnotic	... ..	11-13, 263, 375-381, 542, 527
" " Self-Suggestion	... ..	280-289, 561
Local Anæsthesia	... ..	14-17, 254, 280-282, 375-388, 573
Magnets, Experiments with	... ..	257, 263, 288
Personality in the Light of Hypnotic Suggestion	... ..	374
Physical Influence, Facts Pointing to a Specific	... ..	246, 250, 252, 254
Sommeil à Distance...	... ..	32-47, 220-223
Spiritualism and	... ..	279, 563-565
Telepathic	... ..	55-77, 216, 559
Transference of Sensation...	... ..	257, 264-267
Transposition of Senses	... ..	266-267
Unconscious Waking States, Phenomena of	... ..	375-397

J.

JANET, PROF. PIERRE, Hypnotic Experiments and Researches of,	31, 42, 43, 221, 222, 374
Judd, Mrs., Case Contributed by...	437

K.

K., FRAÜLEIN, Case contributed by	335
K., Mr., Case contributed by	461
Kernochan, C. A., Case recorded by	449
King, George, Case contributed by	455

L.

LEVEY, Mrs., Case contributed by	306
Lewin, Mrs., Case contributed by	462
Liébeault, Dr., Hypnotic Researches and Experiments of	253
Liégeois, Prof. Hypnotic Researches and Experiments of	383
Library, Formation of the "Edmund Gurney" Memorial,	575
" List of Subscribers	575
" " Works	577

M.

M., Mrs. M. L., Case recorded by	517
Mabire, J. E., Experiments in Thought-transference...	169
Mackenzie, Mrs., Case contributed by	343, 344
Maclachlan, Archibald, Case contributed by	304
Mathews, Miss, Case contributed by	249
Mathews, Mrs. Charles, Case recorded by	447
Medwell, Mrs., Case contributed by	340

Index to Vol. V.

v

Meetings of the Society	1, 2, 271, 279, 399, 403, 486
Mesmerism	<i>See Hypnotism.</i>
Moll, Dr. Albert, "Der Hypnotismus," by, Review of	566
Morrison, Mrs., Case contributed by	305
Myers, Dr. A. T., Recent Experiments in Thought-transference and Independent Clairvoyance	2
Myers, F. W. H., Apparitions Occurring soon after Death, completed by	403
" Automatic Writing: The Dæmon of Socrates	1, 522
" French Experiments on Strata of Personality	374
" Work of Edmund Gurney in Experimental Psychology	359

O.

OFFICERS and Council of the Society	590
Ogle, Miss, Case contributed by	460
O'Gorman, Mrs. Barclay, Case contributed by	295

P.

PERSONALITY, French Experiments on Strata of, F. W. H. Myers on	374
" " Diagram Illustrating Stages of	397
Pesaro, Experiments at	549
Physical Influence, Evidence Pointing to a Specific—From one Organism to another—	
Hypnotic Cases	246, 250, 252, 254
Non-hypnotic	247
Pochin, Rev. E. N., Case contributed by	333
Premonitions	2, 288, 515-518
" by Dreams	293, 311-353
" " Hallucination—	
" " Auditory	305-310
" " Visual	291-305, 515-518
" Sidgwick, Mrs., on the Evidence for	2, 288
Presidential Addresses	1, 271, 399
Probabilities, Calculus of, in Psychical Research	24-54, 114, 138-139, 150, 151

R.

REAY, Mrs., Case contributed by	313
Reviews	260, 263, 566
Richardson, Miss, Case contributed by	420
Richet, Prof. Ch., Relation de Diverses Expériences sur la Transmission Mentale," par...	18
Richet Prof. Ch., Hypnotic Researches and Experiments of 18,	223, 279, 374, 573

Thought-transference—

Experimental Evidence—

With Mental Commands	202-203, 204
,, Pictures	206-215, 355, 356
,, Playing Cards	195-197, 198-202
,, Words and Names	197, 198
Mental Condition of Percipients during	206, 207
Reproductions (Plates of) made by Sensitives ...	173-195, 208-215, 355-356
Treloar, Mrs., Case contributed by	307
Trevor, T. W., Case contributed by	314
Tyre, D. M., Case contributed by	418

V.

VAY, BARONESS VON, Crystal Visions of	504
---	------------

W.

W., MISS J. J., Case recorded by	516
Walker, Miss, Case contributed by	464
Webley, Mrs., Case of	459
Welman, Mrs., Case contributed by	302
Wherry, Mr., Case recorded by	248
Williams, John, Case recorded by	324
"Willing Game," Phenomena of	248, 249

X.

X., MR. and MISS, Case contributed by	442-444
--	----------------

Z.

Z., MR., Case contributed by	459
--	------------



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